OMNI
INDEPENDENCE DAY NEWSLETTER #4, JULY 4, 2015.

http://jamesrichardbennett.blogspot.com/2015/07/july-4-interdependence-day-newsletter-4.html

Compiled by Dick Bennett for a Culture of Peace, Justice, and Ecology

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"A Pacifist's 4th of July" by Emily Kaitz, July 2, 2010

On our day of independence
we celebrate our country's pride
but there's something about this holiday
I never could abide
When we sing the national anthem,
the bursting bombs I can't ignore
Then we set off fireworks as if
to simulate a war

What is the glory in explosions
that deafen ears and frighten pets?
That threaten fire in times of drought
and may cause flashbacks for our vets?
Don't get me wrong, I'm patriotic
but understand me when I say
I prefer to love my country
in a much more peaceful way.

I will fly the stars and stripes
I'll even march in a parade
after which I might go swimming
and then picnic in the shade
I'll show my gratitude for living
in the land of the brave and free
A place of tolerance and diversity
that still embraces the likes of me.

What is the glory in explosions
that deafen ears and frighten pets?
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James,

In 1776, the signers of the Declaration of Independence stated that
government derives its “just powers from the consent of the governed.” But in
these days of rising economic inequality, unlimited campaign spending, and a
multibillion-dollar lobbying industry mostly devoted to corporate interests, the
consent of the governed often seems irrelevant in the corridors of power.

"Governing under the influence." That's what we at AFSC call the interconnected web of campaign spending,
lobbying, and revolving doors between Capitol Hill, lobbying firms, think tanks, and the Pentagon that feed
private interests at the expense of public good.

Governing under the influence can be seen at work in how public officials spend our taxpayer dollars. Let's look at U.S.
military spending, for example. Since President Eisenhower coined the phrase, the “military-industrial complex” has
grown to include outsourcing of government surveillance, transforming the U.S.-Mexico border into a war zone,
converting police into paramilitary forces, and turning over the military’s own core functions to private contractors.

Lockheed Martin is a prime example of corporate influence on public policy. The corporation is the Pentagon’s top
contractor. It spends over $14 million a year on lobbying, and its employee PAC (political action committee) raises
another $4 million for campaign contributions. Lockheed’s 71 registered lobbyists include a former senator and two
former representatives. Its former CEO is now co-chair of a government panel on nuclear weapons that has called for
relaxed oversight of weapons labs and more lucrative contracts for private companies, such as Lockheed, that run

Visit our Governing Under
the Influence blog for
updates from the
presidential campaign trail.


them.

What does Lockheed Martin get from its investment and connections? More than $25 billion in government contracts every year. Lockheed is the primary contractor on the F-35 fighter plane, the most expensive weapons system in Pentagon history, and it also runs the Sandia nuclear weapons lab in New Mexico.

This is business as usual in Washington, and sometimes it’s easier to shrug our shoulders and give in to the thinking that this system will never change.

But something is bubbling up in Iowa and New Hampshire, where the first contests for the 2016 presidential nominations will take place. In these two states, AFSC has launched our Governing Under the Influence (GUI) project to remind candidates that the interests of the people must come first.

We’ve trained more than 500 volunteers to question—or “bird dog”—candidates about the excessive corporate influence that drives our country toward more wars, more prisons, and more violence. Our team of volunteers is at town halls, fairgrounds, living rooms, TV studios, city sidewalks—anywhere candidates appear—to ensure these issues get the attention they deserve.

The GUI project isn’t partisan; it’s not about ranking the candidates or telling anyone how they should vote. It’s about shifting the political discourse by exposing forces that steer us in the wrong direction. And we’ve already seen results, drawing out responses from close to 20 candidates and garnering attention from media outlets like the Boston Globe, Fox News, and Huffington Post.

**As Independence Day approaches, join us in declaring independence from corporate rule.** [Visit our Governing Under the Influence website](http://www.americanfriendsservicecommittee.org/governing-under-the-influence) to see how candidates are responding to these important questions. And if you happen to be in New Hampshire or Iowa, we’d love to meet you and get you involved.

In Peace,

Arnie Alpert

Co-Director, New Hampshire Program
American Friends Service Committee

P.S. To learn more about our bird-dog volunteers, [check out this recent story in MintPress News](http://www.mintpressnews.com/)

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**American Friends Service Committee**
1501 Cherry Street
Philadelphia, PA 19102

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**How to Celebrate July 4th Weekend as an INTERDEPENDENCE Celebration**

Rabbi Michael Lerner 6-29-15 [rabbilerner.tikkun@gmail.com](mailto:rabbilerner.tikkun@gmail.com) via [uark.edu](http://www.uark.edu)
Dear Dick,

There is much to celebrate in the goodness of the United States, even while acknowledging all of the nation’s problems.

We spiritual progressives invite people of all faiths, as well as the nonreligious, to avoid celebrating "bombs bursting in air" and all other displays of American nationalist chauvinism that imply that we are "number one" and others are lesser. Instead, let us transform the July 3-5 holiday to celebrate our interdependence with all human beings on this planet and our interdependence with the Earth, our badly abused planet.

We invite you to create a celebratory picnic or meal in which you sing songs affirming the humanity of all on our planet, our love not only for neighbor but also for the stranger, the Other (whoever that Other is—because almost every country on earth is "othering" someone or some group, and yet we want to affirm those people, animals, the earth, and even the split-off parts of our inner psyches that we have denied and repressed), the immigrant, the homeless, the hungry both in our own country and around the world. Don't let the July 4th weekend end up being purely about barbecues, fireworks, and the like. We invite our readers in Canada, the UK, France, Germany, Italy, Australia, Israel, Palestine, India, South Africa, Mexico, Argentina, Chile, and elsewhere to turn your own national holidays into celebrations of interdependence.

We have much to celebrate in the U.S. this holiday weekend. We rejoice at the legalization of gay marriage. I was one of the first rabbis in the U.S. to conduct gay and lesbian marriages, as a way of affirming the equal validity of every caring-for-the-other-based form of loving relationships. The Supreme Court’s decision last week was a victory for all of us who want fundamental transformations toward a world of love and justice, and a reminder of a key teaching I've learned from the experience of the Jewish people and the teachings of our Torah: Don't be Realistic. Don't allow the people with power to tell you that your desire for a world based on love and justice and what we call The New Bottom Line is a utopian fantasy.
(please read our full explanation of this idea at spiritualprogressives.org/covenant). Just as everyone was telling gays that marriage equality was unrealistic, so they will tell you that the New Bottom Line and the Environmental and Social Responsibility Amendment to the U.S. Constitution (tikkun.org/esra) and the Global Marshall Plan (tikkun.org/gmp) are unrealistic. Sadly, many of the most ethical people come to believe this message and narrow their focus to what they think is realizable in the short run, even failing to articulate to others the vision of the world they really want. But what we learn from the legalization of gay marriages is that:

You never know what is possible till you engage in sustained (decades long) involvement in movements that seek what is desirable and necessary for love, justice, and environmental sanity to prevail.

What is worthy of celebration about the U.S. and other democracies around the world is that these struggles actually have a chance of winning, though not without great effort, sustained inter-generational involvement through decades, commitment of our time and our money and our hearts, and great risks (including going to jail for nonviolent activism).

And while we are celebrating interdependence, let’s expand our celebration to include the powerful vision put forward by Pope Francis in his recent environmental encyclical, and celebrate the wide array of people (particularly younger people) who are becoming deeply involved in activity to save the life-support system of planet Earth.

None of this, of course, frees us from critique of the way racism persists. Taking down Confederate flags may be a nice symbolic move, but as I've shown in my recent article "A Path to End Racism," it will take a comprehensive strategy along the lines I lay out to really make a difference, and in the meantime we should be relentless in pushing forward a vision of a society freed from its racism, and not allow the shallow gestures of President Obama or paltry rhetoric to deflect us from our recognition that people of color are still being subjected to inhumane treatment, denial or rights, and even, as we saw in Charleston last week, murder—read the strategy I propose here.

Nor should we forget that it is not only people of color who suffer from the daily impact of the inequalities and environmental destructiveness that are an integral part of global capitalism's current manifestations. Celebrating the good in America gives us the opportunity to celebrate all the movements throughout American history that worked for the well-being of the relatively
powerless (including many white people) whose struggles often succeeded in expanding
democratic rights and equality, and remember there’s still more work to be done. Celebrating
the goodness of the American people is part of the best in what spiritual progressives insist
upon even while remaining critical of what needs to be changed--namely our refusal to
demean anyone, including those who do not yet agree with us, and instead to talk to people in
a way that affirms their goodness and highest being, an absolute precondition to get them to
listen to ideas about which they would likely be closed otherwise! Seeing what we religious
and spiritual folk call "the holy in everyone" does NOT mean silencing our critiques of their
ideas, but it does mean making those critiques in respectful and empathic ways!

As part of your celebration, we invite you to read aloud to everyone at
your gathering the Universal Declaration of Human Rights that I've
 appended below! And yes, also have lots of playful and humorous activity, which are
imperative for a successful social change movement and an intrinsic part of the celebration of
Shabbat! If you agree with our perspective, help us spread this message both by joining as
dues paying member the Network of Spiritual Progressives (spiritualprogressives.org/join)
and by posting this on your Facebook or other social media, tweeting it, and/or just forwarding
it to friends and family.

Rabbi Michael Lerner
Editor of Tikkun Magazine
Winner of the "Best Magazine of the Year 2014 Award" from the Religion Newswriters
Association

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UNIVERSAL DECLARATION OF HUMAN RIGHTS

PREAMBLE   Whereas recognition of the inherent dignity and of the equal and inalienable
rights of all members of the human family is the foundation of freedom, justice and peace in
the world,
Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without
distinction of any kind, such as race, colour, sex, language, religion, political or other opinion,
national or social origin, property, birth or other status. Furthermore, no distinction shall be
made on the basis of the political, jurisdictional or international status of the country or
territory to which a person belongs, whether it be independent, trust, non-self-governing or
under any other limitation of sovereignty.

Article 3.
Everyone has the right to life, liberty and security of person.

Article 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in
all their forms.

Article 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or
punishment.

Article 6.
Everyone has the right to recognition everywhere as a person before the law.

Article 7.
All are equal before the law and are entitled without any discrimination to equal protection of
the law. All are entitled to equal protection against any discrimination in violation of this
 DeclARATION and against any incitement to such discrimination.

Article 8.
Everyone has the right to an effective remedy by the competent national tribunals for acts
violating the fundamental rights granted him by the constitution or by law.

Article 9.
No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.
Everyone is entitled in full equality to a fair and public hearing by an independent and
impartial tribunal, in the determination of his rights and obligations and of any criminal charge
against him.

Article 11.
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved
guilty according to law in a public trial at which he has had all the guarantees necessary for
his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours
and periodic holidays with pay.

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

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CODEPINK PRAISES THE MAYORS RESOLUTION
info@codepink.org to jbennet

July 1, 2011

Dear Dick,

Email Congress & Obama
Tweet: RT @codepinkalert

Dissent is Patriotic

Flex your dissent muscle here: http://j.mp/jsmmYc

Facebook this!

Take Mayors Resolution to Congress

Cookouts and fireworks are great, but Independence Day also offers the perfect opportunity to flex your democratic muscles.
Patriots formed our nation by breaking the shackles of tyranny and declaring their right to life, liberty, and the pursuit of happiness. Join us in furthering this movement for a democracy grounded in life-affirming practices that serve the common good.

With your help, we moved our **mayors** to join the effort to bring our war dollars home. [http://codepinkalert.org/article.php?id=5780](http://codepinkalert.org/article.php?id=5780) Let’s take our victory to the next step by demanding **complete withdrawal of all troops and contractors from Iraq and Afghanistan.**

Email Congress and the President a reminder that peace is patriotic. [http://codepinkalert.org/article.php?id=5780](http://codepinkalert.org/article.php?id=5780)

For an even more intense democratic workout, you can hand deliver a copy of the mayoral resolution to your representative.

It took courage and tenacity to move the nation’s mayors to pass the first mayoral resolution challenging U.S. war policy since Vietnam. Join us as we use our collective muscle power to keep chipping away at the shackles of war.

Don’t you feel stronger already?

Celebrating dissent (and democratic strength-training) daily,

Alli, C.J., Dara, Farida, Gayle, Janet, Jean, Jodie, Kristen, Lisa, Nancy, Medea, Rae, Sanaa, Sasha, Tighe

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**BLUM ON PATRIOTISM**

**The Anti-Empire Report**  July 5th, 2010  by William Blum

[www.killinghope.org](http://www.killinghope.org)

“Some thoughts on "patriotism" written on July 4, 2010”

Most important thought: I'm sick and tired of this thing called "patriotism".

The Japanese pilots who bombed Pearl Harbor were being patriotic. The German people who supported Hitler and his conquests were being patriotic, fighting for the Fatherland. All the Latin American military dictators who overthrew democratically-elected governments and routinely tortured people were being patriotic — saving their beloved country from "communism".

General Augusto Pinochet of Chile, mass murderer and torturer: "I would like to be remembered as a man who served his country." ¹

P.W. Botha, former president of apartheid South Africa: "I am not going to repent. I am not going to ask for favours. What I did, I did for my country." ²

Pol Pot, mass murderer of Cambodia: "I want you to know that everything I did, I did for my
Tony Blair, former British prime minister, defending his role in the murder of hundreds of thousands of Iraqis: "I did what I thought was right for our country."  

At the end of World War II, the United States gave moral lectures to their German prisoners and to the German people on the inadmissibility of pleading that their participation in the holocaust was in obedience to their legitimate government. To prove to them how legally and morally inadmissible this defense was, the World War II allies hanged the leading examples of such patriotic loyalty.

I was once asked after a talk: "Do you love America?" I answered: "No". After pausing for a few seconds to let that sink in amidst several nervous giggles in the audience, I continued with: "I don't love any country. I'm a citizen of the world. I love certain principles, like human rights, civil liberties, democracy, an economy which puts people before profits."

I don't make much of a distinction between patriotism and nationalism. Some people equate patriotism with allegiance to one's country and government or the noble principles they supposedly stand for, while defining nationalism as sentiments of ethno-national superiority. However defined, in practice the psychological and behavioral manifestations of nationalism and patriotism are not easily distinguishable, indeed feeding upon each other.

Howard Zinn called nationalism "a set of beliefs taught to each generation in which the Motherland or the Fatherland is an object of veneration and becomes a burning cause for which one becomes willing to kill the children of other Motherlands or Fatherlands. ... Patriotism is used to create the illusion of a common interest that everybody in the country has."

Strong feelings of patriotism lie near the surface in the great majority of Americans. They're buried deeper in the more "liberal" and "sophisticated", but are almost always reachable, and ignitable.

Alexis de Tocqueville, the mid-19th century French historian, commented about his long stay in the United States: "It is impossible to conceive a more troublesome or more garrulous patriotism; it wearies even those who are disposed to respect it."

George Bush Sr., pardoning former Defense Secretary Caspar Weinberger and five others in connection with the Iran-Contra arms-for-hostages scandal, said: "First, the common denominator of their motivation — whether their actions were right or wrong — was patriotism."

What a primitive underbelly there is to this rational society. The US is the most patriotic, as well as the most religious, country of the so-called developed world. The entire American patriotism thing may be best understood as the biggest case of mass hysteria in history, whereby the crowd adores its own power as troopers of the world's only superpower, a substitute for the lack of power in the rest of their lives. Patriotism, like religion, meets people's need for something greater to which their individual lives can be anchored.

So this July 4, my dear fellow Americans, some of you will raise your fists and yell: "U! S! A! ... U! S! A!". And you'll parade with your flags and your images of the Statue of Liberty. But do you know that the sculptor copied his mother's face for the statue, a domineering and intolerant woman who had forbidden another child to marry a Jew?
"Patriotism," Dr. Samuel Johnson famously said, "is the last refuge of a scoundrel." American writer Ambrose Bierce begged to differ — It is, he said, the first.

"Patriotism is the conviction that this country is superior to all other countries because you were born in it." — George Bernard Shaw

"Actions are held to be good or bad, not on their own merits but according to who does them, and there is almost no kind of outrage — torture, the use of hostages, forced labour, mass deportations, imprisonment without trial, forgery, assassination, the bombing of civilians — which does not change its moral colour when it is committed by 'our' side. ... The nationalist not only does not disapprove of atrocities committed by his own side, but he has a remarkable capacity for not even hearing about them." — George Orwell

"Pledges of allegiance are marks of totalitarian states, not democracies," says David Kertzer, a Brown University anthropologist who specializes in political rituals. "I can't think of a single democracy except the United States that has a pledge of allegiance." Or, he might have added, that insists that its politicians display their patriotism by wearing a flag pin. Hitler criticized German Jews and Communists for their internationalism and lack of national patriotism, demanding that "true patriots" publicly vow and display their allegiance to the fatherland. In reaction to this, postwar Germany has made a conscious and strong effort to minimize public displays of patriotism.

Oddly enough, the American Pledge of Allegiance was written by Francis Bellamy, a founding member, in 1889, of the Society of Christian Socialists, a group of Protestant ministers who asserted that "the teachings of Jesus Christ lead directly to some form or forms of socialism." Tell that to the next Teaparty ignoramus who angrily accuses President Obama of being a "socialist".

Following the Soviet invasion of Afghanistan in 1979, we could read that there's "now a high degree of patriotism in the Soviet Union because Moscow acted with impunity in Afghanistan and thus underscored who the real power in that part of the world is." 10

"Throughout the nineteenth century, and particularly throughout its latter half, there had been a great working up of this nationalism in the world. ... Nationalism was taught in schools, emphasized by newspapers, preached and mocked and sung into men. It became a monstrous cant which darkened all human affairs. Men were brought to feel that they were as improper without a nationality as without their clothes in a crowded assembly. Oriental peoples, who had never heard of nationality before, took to it as they took to the cigarettes and bowler hats of the West." — H.G. Wells, British writer

"The very existence of the state demands that there be some privileged class vitally interested in maintaining that existence. And it is precisely the group interests of that class that are called patriotism." — Mikhail Bakunin, Russian anarchist

"To me, it seems a dreadful indignity to have a soul controlled by geography." — George Santayana, American educator and philosopher

IN DECLARATION AND CONSTITUTION FREEDOM AND EQUALITY NOT ALL

Frank Rich looks at the 4th this year through the lens of history, Black and White history that is. Rich writes: "All men may be created equal, but slavery, America’s original sin of inequality, was left unaddressed in the Declaration of Independence signed 234 years ago today."

NATIVE AMERICANS ALMOST EXTINGUISHED

Why is the N. American settler-colonialism genocidal?

All five acts of genocide as described in the 1948 UN convention on the Prevention and Punishment of the Crime of Genocide were committed (p. 8). “From the colonial period to the founding of the United States and continuing into the twenty-first century, this has entailed torture, terror, sexual abuse, massacres, systematic military occupations, removals. . . . The absence of even the slightest note of regret or tragedy in the annual celebration of the US independence betrays a deep disconnect in the consciousness of US Americans” (p. 9).


From *An Indigenous Peoples’ History of the United States*, Roxanne Dunbar-Ortiz pgs. 8-9 (I scanned the text, and I urge every citizen of the USA to read this book. --D)

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Money, Money, Money

Independence Day Protests in Hawaii and Vermont Against Concentrated Economic Power

Public Citizen vs. *Citizens United*: US To Be a Nation Ruled Not by the Wealthiest Few, But by and for ALL of We the People

Dick: The Declaration of Independence, Roosevelt’s 1932 Economic New Deal, and New Deal Today

The Struggle Continues: Raising Minimum Wage in Arkansas
Permanent War
David Swanson, *War No More*

Warming
Alan Weisman, *Countdown on Population Growth*

At Least, Get Informed and Vote: League of Women Voters and Electoral Democracy

END 4TH OF JULY INTERDEPENDENCE DAY NEWSLETTER #4

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Dick Bennett

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