

MEDIA EDUCATION FOUNDATION

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AMMO FOR THE INFORMATION WARRIOR 2

Transcript

Faith in Exile: The Lesson of Tibet

Lhadon Tethong (Executive Director, Students for a Free Tibet):

The history of Tibet is one that is rich with religion, and also very bright, colorful traditions of dance and song. While Tibet is located close to China, north of Nepal and India, it has influences from all of those areas. So much is incorporated inside of Tibet, but at the same time Tibet is so isolated, the way of life there is really unique to that elevation, it's the highest elevation in the world; the plateau, the roof of the world.

It was an independent nation when China invaded in 1949. The Communists took control of China, they invaded Tibet from the East, and for the next ten years, took control of Tibet in a way that it became an absolutely desperate situation for the Tibetan government.

Since 1959, the Dalai Lama has lived in India and probably 135,000 Tibetans live with the Dalai Lama in the Tibetan government, which functions in exile.

Charlotte Priddle (Students for a Free Tibet, London):

Over the following decade, the people began to rise up, and they began to fight back. From that point on the repression really became extremely severe.

Lhadon Tethong:

The Chinese government launched a direct attack on anybody who was a Tibetan government official, or anybody within the monasteries and the nunneries.

Charlotte Priddle:

We're talking about 6,000 plus monasteries destroyed. We're talking about thousands, tens of thousands of Tibetan lives lost.

Lhadon Tethong:

If anybody was found out to be doing anything that broke Chinese law they were imprisoned, tortured. Some people spent more than 30, 40 years in jail and their crimes were no greater than having a picture of the Dalai Lama, or having practiced Tibetan Buddhism within their home.

Protestors:

Free Tibet now! Free Tibet now!

Lhadon Tethong:

Palden Gyatso is a Tibetan monk who spent more than 33 years in prison inside of Tibet for taking part in a demonstration and for putting up a poster. That was his crime. He was beaten and tortured and brutalized in ways that are beyond belief.

Palden Gyatso:

[Speaking Tibetan]:

Lhadon Tethong:

They strung him up by his arms from the ceiling, his shoulders popping out of their joints, and just passing out from the extreme pain. Another thing that they quite regularly use on Tibetan political prisoners are cattle prods, electrified prods that you'd use on cattle to make them move along, they would use on people. On the nuns they would rape them with these cattle prods. They stuck the cattle prod into his [Gyatso's] mouth and they broke his teeth. The electric shocks themselves were so intense, that in fact all of his teeth fell out of his head.

Palden Gyatso:

[Speaking Tibetan]:

Lhadon Tethong:

He was released from jail finally under pressure from Amnesty International and a letter-writing campaign. Palden didn't just leave and escape Tibet like so many people do right away; he went back to the prison and he actually bribed the guards to give him some of these instruments of torture that were used on him and used on the other prisoners and he brought them when he escaped from Tibet into India. What that did for the rest of the world was that it gave people a visual image of the actual instruments of torture that were used on him.

One of the most striking things about Palden's story is how he doesn't harbor any hatred for the people who did these things to him, he doesn't harbor any hatred for the Chinese government. He truly embodies the ideals of Tibetan Buddhism, of love, of compassion, even for one's enemy.

Lorne Stockman (Environmental consultant, Free Tibet Campaign):

Tibet is a very resource-rich country. Tibet has vast copper reserves, a lot of gold reserves, a lot of minerals that China desperately needs for its own economic development. The resources are extracted, taken straight out of the region, and used to fuel economies which don't really trickle down in any way to the Tibetan economy. For fifty years, the Tibetan people have been suffering an occupation, in which they have been brutally dealt with when they have voiced any dissent to that occupation by the Chinese government. Fifty years on, there are very few signs of the Chinese loosening their grip. In fact, they're tightening their grip, because suddenly technology has evolved which has enabled them to extract the natural resources that they've always known were there.

Lhadon Tethong:

When you look to what Tibet represents in this time, which is sort of uncertain I think for all of us, the ideals of nonviolence and compassion, I really do believe it is a symbol for our world, especially for our generation and for the youth right now to what is possible.

Drug War Reality Tour

Narrator:

Ready?

Rapper:

Yep.

Whatchu know about corner wars
 Ill, fo' real, we'll even give you the tour
 You ain't gotta just take it from us
 You can get on the bus
 You gonna believe it when you see it for yourself

Arun Prabhakaran:

Good afternoon, I want to welcome you all to the drug war reality tour, a project of the Kensington Welfare Rights Union. My name is Arun Prabhakaran.

The Kensington Welfare Rights Union is a multi-racial organization of poor and homeless families, and people working to end poverty, in the United States and worldwide. We do these tours to educate people and build a movement to end poverty in this country and document economic human rights violations.

So now we're going into what we like to term ground zero. For a number of years, Kensington has been synonymous with poverty, with the sex trade, the drug trade, and basically the depths of human misery, and so we call this the ground zero.

Galen Tyler (Lead Organizer, Kensington Welfare Rights Union):

This one right here, I think they come out after school let out. You know what I mean? They sell dope, heroin right here. I could tell you, like, myself, I do a lot of organizing on the corners talking to these young guys that be selling drugs straight up because I know them, you know what I mean? I used to be out there with them. I ask them, you know, if you had a choice of risking your life standing on a corner selling drugs and worrying about going to jail and stuff like that, would you rather do that or would you rather go work at McDonald's. They be like "Fuck no, I'm not going to work at McDonald's for \$5.25 an hour when I can actually sell drugs on the corner for like 5 hours a day and make more than most people make in a month." That's real, you know what I mean? That's real.

Arun Prabhakaran:

What happens is that you find that most of the people who are using drugs as a means of income are family people, people with children who are doing it as supplemental income. It's not the hardened criminal, it's not the young boy on the street, the thug. I mean, most of the drug transactions are family people selling drugs for survival.

Galen Tyler:

And it ain't just happening overnight, people don't just pick up and out of the blue and say, "I want to be on crack," people don't just pick up overnight and say "I want to be a drug dealer."

People are fed up with not being able to have some type of dignity. And when you rise to the top in the drug game, you get some kind of dignity where people look up to you for some type of reason.

Arun Prabhakaran:

Kensington didn't always used to be a drug place. It used to be a textile-manufacturing center for the North. It was one of the major manufacturing hubs of the country. They used to say if you walked down an American street you lost your job you could find one in five minutes. Okay? Now, try to find a job now. I don't see one. So why don't we go on in history and look at why did that happen? Why are there so many homeless people in this area? Why are there so many people that are poor? Why are there such bad schools, and all of these things?

Willie Baptist (Education Director, KWRU):

In Kensington, as a whole, there are two main sources of income. One is public relief, welfare, what they call welfare, and the other one is drugs, money that changes hands as a result of drugs. Drugs are here because there are no jobs here, drugs are here because there is no healthcare, drugs are here because housing is deteriorating. I mean, the drug economy is taking the place of a legitimate, vibrant economy that's fit for the dignity of human beings. Instead of dealing with these conditions, they've labeled this whole community as badlands, as to suggest that the people here are not decent, people who are striving to hold their families together, to fight under very difficult conditions and so forth.

Arun Prabhakaran:

And so what we want to do is just to point out that our perceptions of this problem are being managed. We are told things about people who are poor. That they're lazy, that they're crazy, that they don't have any worth in society. Or people who are on drugs, the same. And so, one of the things that this does is make it okay for people to be treated in a less than human way.

Willie Baptist:

You wouldn't have the kind of drug trafficking taking place without the complicity of the police. I mean you have right on this corner here, on Somerset, open sales of drugs, of needle exchange and so forth. The police are very much aware of it. Everybody's aware of it. Everybody knows about it and it's been here for years. It's been here for as long as I've been here. And yet there's been all this talk about War on Drugs and it still persists. And not only does it persist, it gets worse.

Arun Prabhakaran:

And so when we talk about the drug war we have to understand that it functions in a very specific way. It functions as a form of chemical warfare on the people of this country and people throughout the world.

It destroys people's lives, their thinking, their minds. People are like time bombs walking through the community and a lot of people here can testify to that experience.

Willie Baptist:

When you look at the overall pattern of how this thing plays itself out, what happens is that the community that would ordinarily explode because of these conditions in organizations and social movements to challenge the policies that put them in this kind of predicament, communities that would do that are not doing that because they are preoccupied, imploding. They are not exploding, they're imploding. They're up against each other.

Arun Prabhakaran:

There is a social, political, historical reason for why these drugs are in these communities and there is a policy objective to be gained. That's why we call it a drug war: because war is the means by which you use weapons to gain policies, directives, to get those things when it's not possible to gain them by political or social means.

Willie Baptist:

It's clear that there are forces at play that are using the deterioration and the consequences and devastations of the drug epidemic and the deteriorations of economic conditions to begin to create a situation where they can push the poor out of the urban areas and try to attract the so-called creative class, the educated class, the higher incomes, into the inner cities to try to create an infrastructure that would attract investments. And so, what you see is an acceleration of this pushing of the poor into the periphery. That process is clearly underway and that is a clear trend.

Arun Prabhakaran:

A lot of times we look at the problem and say, "Oh, if people just stopped using drugs, if they could just get some self-control, you know, and stop doing that," like it's some kind of character defect. Because the problem is always put on the individual in our society. That if somebody were stronger and just made a different choice then somehow drugs wouldn't be there in their bodies and in their hearts and in their minds, but the thing is, you live in these communities and you realize that the drugs are not there in people's bodies because they're morally defective. It's not because they're damaged goods.

Tara Colon (KWRU organizer):

My mother died when I was 16. I didn't get along with my father at the time and I left home at 18. You know? I thought I could get a job after high school. I graduated with honors. I mean I've never done drugs in my life. But my life has been deeply affected by drugs. I don't know anybody who hasn't had their lives somehow affected by drugs. Me personally, Junior is a recovering addict and that's been really hard.

J.R. Rivera (a.k.a. Junior, Kensington resident, recovering addict):

I can hardly describe, it's unavoidable. Once you make up your mind that you want to use, it doesn't matter what, you will go and use. You will have no regard for anyone.

Tara Colon :

After I found out that he was doing crack I gave an ultimatum: either you go get help or you never see this child. You will not be here when it's born and I will never have anything to do with you. And he did, he went right into rehab.

Junior:

Came out through poverty, came out through being homeless still, and came out through streets where anywhere you went, you'd find drugs.

Tara Colon:

Junior grew up poor and that comes with a lot of baggage, baggage that I never had.

Junior:

You don't want to accept this. The blame it put on you all the time. They say, "You're poor, you're homeless. It's your fault." So I started using to try to escape the reality of poverty, homelessness and so on.

Tara Colon:

I am so hurt and so angry every time that he picks up and uses. I love him and I hate him at the same time.

Junior:

Let's say, I have money and I'm supposed to pay rent. Instead of paying rent I will use that money to use drugs.

Tara Colon:

And then I also have a larger consciousness that tells me that it isn't only him. It's not an individual responsibility. A 14-year-old kid did not make a decision to become a drug addict.

Junior:

I was able, I was lucky enough to go into a program, because I had actually taken some pills, ok?, like I was committing suicide in order for them to accept me.

Tara Colon:

And even a 36-year-old man does not make the decision that he cannot get quality healthcare to get quality rehabilitation, that the programs aren't available for him.

Junior:

It's a shame that you have to do things like that but if you just go into a program saying "Look, I need help," if you don't have insurance, you're screwed. They will turn you down instantly. You have to go to welfare and go do this, and if you don't qualify, you're out. There's thousands of people in the same situation.

Tara Colon:

What he does hurt me in a real personal way. And I don't have the answer. I don't have the answer for him, I don't have the answer for me, I don't have the answer for my children.

Junior:

People don't realize that healthcare and addiction, they go one and one.

Tara Colon:

I've told Junior this, and I'll tell anybody who's on drugs: Every time they get a hit, they let the system win. Every day they stay clean, they're defying the system that wants to control all of us.

Junior:

We know, we realize the things that we do. What we don't understand is why we keep doing them. You know? And we want to find a way out and the only way out will be help from mental health and healthcare. And if we don't get either one of them, how are we going to make it out?

Tara Colon:

I am going to create some consciousness in every person who wants to recover that it's not just about their individual recovery, it's about recovering a community.

Arun Prabhakaran:

In order for people to get clean you can't go back to a situation where you were homeless and just free of drugs. You need to be able to go back to a place to live, which is an economic human right. You need to be able to go back and have food, which is an economic human right. You need to be able to have the basic necessities of life, all protected by economic human rights, all systematically violated by the U.S. government.

Right now, we're going towards New Jerusalem recovery house. This will be the last stop for our friends from New Jerusalem, brothers and sisters. One of the things I want to say is that New Jerusalem is unique. New Jerusalem actually believes, not only in a political way, but they believe this in a spiritual way, like rebuilding people from the inside. Rebuilding people to know what they deserve as people on this planet. And so we really share a certain special camaraderie with this organization and we're going to go see what they're all about right now.

Sister Sheila (New Jerusalem recovery guide):

Does everyone have a chair? We have more in the other room if you'd like to bring them in.

I would say recovery is really something that everyone needs. But we're specifically speaking of recovery from addictions, and mostly from drugs and alcohol. One starts to look at the world and some of the systems that are so deadly in the person's possibilities. For example: if someone has been convicted of a felony for possessing a certain amount of ounces of crack cocaine, they will receive no aid, financial aid, during that time. American society, at least, is so individualistic. What's the antidote for individualism but community? I've lived in a religious community over 45 years and we're pretty honest with each other, but I've never heard the level of honesty that I've heard in the recovery community. And I've never seen also the level of compassion. When a brother or a sister is really hurting everything stops. When someone says, "Are all hearts and minds clear?" and we've been sitting at a meeting for three hours and it's Thursday night and people have been working, some people have gone to work at four, whether you feel like it or you don't feel like it, and someone says "No," we all sit back down, and we listen to that person. You know, we say we have faith, well faith in what? I'm always asking people, in whom? I say have faith in life, in life, whatever it is, and especially if it's difficult. If one's past has been extremely painful, is that the last word, if one believes in life? I don't think so. And though I don't think I would be as courageous as many of our people, I do believe that's true. And I have received far more than I have ever given in my years here, far more, and it's the most exciting place I have ever worked. Not only do I work, I am part of the community. Thank you.

Arun Prabhakaran:

Just want to remember that this is a worldwide, nationwide, every-city-in-America problem. A lot of people like to say it's only in certain places, but that just really reinforces a lot of stereotypes that are untrue. One of the things that we want people to understand from this tour is that there are over 3 billion people living in poverty worldwide and 70 to 80 million that are living in poverty or close to poverty in the United States and what we want people to understand is that the only way with such a tremendously huge problem to solve it is to build a movement in this country. Build a movement to end poverty and end these economic human rights violations. And part of that is the right to recovery and the right to healthcare. And that people need, if they're going to make it out there in the world trying to get off of drugs or recover their communities, there need to be social supports set in there. We can't end the drug war without ending the root cause of it and we really do feel like it's poverty.

Willie Baptist:

When people can't feed their families and stuff like that they do a lot of irrational things, like selling drugs, robbing, prostitution, you name it, and that's how people are able to say "I'm not just going to sit back and lay down and die. I'm not going to just sit here and wait for President Bush or somebody to say, "OK, we're going to pass a

new law to ensure that everybody has some type of way of eating," because, you know, if people waited on that, they'd starve to death in their house.

My name is Willie Baptist and I'm from the Kensington Welfare Rights Union, I'm formerly homeless, and you're watching the Guerilla News Network. Alright bro.

CopWatch

Andrea Pritchett (CopWatch activist):

I don't think very many people really understand that the rise of the modern police force is directly correlated to industrialization in the Northeast, that as factories were growing and employing lots of very poor people, there was social tension. These poor workers wanted their rights and at times would strike to get them. And so the factory owners would hire some big burly guys to put down that unrest. And that's the origin in the Northeast of police departments. In the South, it was related to controlling slaves and to patrolling the areas of freed blacks. So, it's pretty racist in its foundation.

♪ Bad boys, bad boys, what you gonna do? What gonna do when they come for you.
♪

Jacob Crawford (CopWatch activist):

I've been doing films for a few years, I've really been into documentary, and seeing that there's a real issue of police brutality in the East Bay, I decided to take my camera out to the streets and really try and document what was going on.

Police Officer (to Crawford):

You know hanging around scenes, traffic stops is unsafe for you. I know who you are, I know what you do. Legally you can do it, but if you get shot, don't even think about your family suing us, because it would never happen.

Andrea Pritchett:

CopWatch started in 1990 in response to a pattern of gentrification that was happening on Telegraph Avenue. Telegraph was a very vibrant cultural center, had a lot of young people, a lot of people of different cultures, and we also had a lot of homeless people. And the police were being used to drive homeless people out of the area, and they were also being used to harass and arrest activists, young people of color who were congregating in the area, so we felt that we needed to step out and document what was happening so we that could effectively communicate and to begin to bring [this] to the attention of the public and the city officials and the press.

T.V. News Reporter:

Sean I'm kind of curious, can these people get in any trouble by following police with cameras?

Interviewee (Sean):

Very good legitimate question. Actually, they're okay legally, as long as they are on public property and as long as they don't interfere with any of the police activity they intend to tape. Live in the newsroom...

Andrea Pritchett:

Initially the police were hostile, I have to confess, and they would tell us to back up...

Police officer:

Can I ask you to step back please?

Andrea Pritchett:

They would tell us to get out of here.

Police officer:

There's no loitering at liquor stores.

Andrea Pritchett:

They would threaten to arrest us.

Police officer:

Stay on the sidewalk or you're going to be under arrest.

Andrea Pritchett:

And it's been a process of acclimating them to our rights as guaranteed to us in the Constitution.

[to police officer] Are you familiar with the policy of the Berkeley police department to put the least amount of restriction possible on civilian observation of the police?

Police officer:

Okay.

Andrea Pritchett:

Just want to let you know.

Police officer:

Thank you.

Jacob Crawford:

In America, as long as you are on public space and you are not interfering with an officer, you have the right to observe them. Don't let any officer tell you anything otherwise.

Police officer:

Hey, excuse me!

Jacob Crawford:

What's the problem?

Police officer:

Don't photograph in that way.

Jacob Crawford:

Why?

Police officer:

Why? Because it's a crime scene and you're not entitled to. How's that?

Jacob Crawford:

I can't film it? Are you saying that I cannot film it? Or what are you saying? Just explain yourself.

Police officer:

I'm just saying, stay out of the area right now. You can go back on that side of the street, wherever you want to shoot from there is fine, but...

Jacob Crawford:

The only complications come when you are in imminent danger, where a crime is being committed and the officers are trying to apprehend a person, and/or you're on private property, in which case you don't have any right to be there anyways.

When we're out cop watching on an organized shift, we go out in a couple of cars or on foot, they both have their uses, and our intentions are to do a few different things. Number one, to document police in the course of their duty...

Person under arrest:

What do I have a warrant for?

Police officer:

You have a warrant for a traffic violation.

Person under arrest:

For what? I ain't got no traffic violations. Please don't hurt me.

Jacob Crawford:

But it's also really important that you go the out with the intention of really trying to make a situation better. If you make an officer angry, for instance, that officer will probably take it out on somebody else later, if not right then and there on you or that person that they're detaining. So it's very important to approach an officer like it's a wild animal, slowly, not from behind, you don't want to scare an officer, because unfortunately they are dangerous and they are equipped with weapons that are lethal.

Andrea Pritchett:

Sometimes we go out cop watching and we don't observe any violence, we don't observe any misconduct and I have to remind people that that's a good thing. You know, we're not out there fishing for the big one. That's a good night when nothing bad happens.

Cop watching has several functions. If we're doing a walking shift, just spending our time passing out "Know your Rights" cards and giving them information about their rights, letting people know that they have some rights. You have the right to privacy, so just because an officer asks to see your ID, you have the right to say, "Officer, am I being detained?" If an officer can't articulate a reasonable suspicion to believe that you have been involved in a crime or are about to be involved in a crime, you should be free to leave. And we also recommend that you don't consent to a search. You never have to consent to a search unless you've actually been arrested.

[Rights training session]

Andrea Pritchett (playing role of police officer):

Let me tell you two things. We're going to do this easy or we're going to do this hard... I told you you're being detained. I don't have to answer your questions. You're being detained on suspicion of drug activity.

Person under arrest:

You have no probable cause.

Police officer:

I absolutely have probable...you know what? You can tell it to the judge. Now you can stand up and turn around and let me put the handcuffs on or I'll beat the shit out of you right here.

Person under arrest:

Go ahead then.

[Pritchett pretends to hit arrestees]

Jacob Crawford:

You know, for a lot of people who really disagree with the way this country functions, it's a step out of it. It's a step of independence and I think it's a step of saying "We're not going to tolerate this anymore. We don't want this kind of police state. We're tired and we demand more. We demand better treatment."

Andrea Pritchett (to officer):

Officer, aren't you involved in an investigation?

Police officer:

Yeah, we're investigating you. You might be a terrorist.

Andrea Pritchett:

On suspicion of what charges?

Police officer:

You might be a terrorist.

IBM and the Holocaust

Edwin Black:

The Information Age was not born in Silicon Valley. It was born in Berlin in 1933. When I say the Information Age, I specifically mean the individualization of statistics. This leap across the labyrinth of human understanding occurred when the Hitler regime wanted not only to control its population, but to persecute its individual citizens.

IBM knocked on their door, they said "You have a problem. We have a solution." IBM is the Solutions Company. What I discovered was that there was no solution, that the Solutions Company was unwilling to formulate for the Third Reich.

IBM was of course aware of what the technology was being used for because they had to ask not only what information was to go in to a punch card application, but what information the Nazis wanted to bring out of it. By cross-tabulating 24,000 cards per hour, the Reich could quickly identify exactly how many Jews of the Polish extraction were in Berlin.

All of the Nazi atrocities were vastly headlined in the newspapers of the day, and so Thomas Watson was aware that Adolf Hitler was persecuting the Jews, stealing their assets, and getting them ready for the worst forms of physical destruction, even extermination. And Watson had promulgated the belief that people should disregard this, that this was just politics. And his idea was that it was never about the Nazis or the National Socialism, it was only about the money. And what he told people was, "Ignore the morality, go for the money." It was the almighty dollar. There is an Almighty, and its name ain't Dollar.

They controlled their Nazi-occupied subsidiaries through Switzerland and everything ultimately followed down to an office in New York. It was globalization before you knew the word existed. It was globalization before the word even appeared in the English language.

IBM danced on the head of a pit to stay within the law. They were in fact engaged in the legal participation in genocide. Anyone, anyone in the world, can call IBM and ask them to open their Polish archives, open their French archives, open their Dutch and Brazilian archives. They wont do it and they wont tell you why.

When people discern atrocities, they see the redness of the blood, they see the blackness of the tragedy, what they need to understand is behind that is the green of money and finance. And we need to draw a line, a moral line.

Closer: The Fall of Baghdad

Donald Rumsfeld:

On the President's order, coalition forces began the ground war to disarm Iraq and liberate the Iraqi people. Our objective is to bring down a regime that threatens the American people with weapons of mass destruction and to secure Iraq's oil fields and resources which belong to the Iraqi people, and which they will need to develop their country after decades of neglect by the Iraqi regime.

Reporter #1 (Dan Rather):

A campaign called "Shock and Awe" as the President calls it is underway against Iraq. It's not the ultimate all out air campaign, but it's big, it's huge, some would say humongous.

Reporter #2:

Because this division has so much armor and firepower, it is sometimes called...

Reporter #3:

The Third Infantry Brigade have charged across the desert in a formation 4 kilometers wide. This was hard, relentless driving, taking the column 120 miles deep inside Iraq.

Reporter #4:

Aircraft and ships, that is an enormous amount of weaponry.

Reporter #5:

Never has a mechanized force moved so fast and so far.

Reporter #6:

U.S. troops needed to get here first, secure those oil fields, and keep...

Reporter #7:

...and explosions and anti-aircraft fire have also been reported around Mosul, a strategic oil region.

Reporter #8:

Operating day or night, these troops combine their tank power with batteries of howitzers and multiple launch rocket systems. Unlike Desert Storm...

Reporter #9:

This is a highly mobile, high tech division loaded with the newer model...

Reporter #5:

Never has a mechanized force moved so fast and so far.

Reporter #10:

The Americans are determined to finish this controversial war next week.

Military official:

We have come light years since the first Gulf War.

Someone (translating someone speaking Arabic):

It is indeed a gruesome scene, decapitated bodies and body parts all over the place.

Reporter #11:

And it's hard to have a sense of what's going on, you have to follow it minute-by-minute, but it was a roller coaster all day.

Reporter #12:

So there is some light resistance that was encountered even here at the border and the British mopped that up with machine gun fire from their armored vehicles.

Reporter #13:

The skill of these pilots is one of the factors I think that the military is so encouraged by hearing, it's one of the reasons that some of the Iraqi pilots don't want to get up and take on the American pilots.

Donald Rumsfeld:

There is no comparison. The weapons that are being used today have a degree of precision that no one ever dreamt of.

Reporter #14:

...off the ships in the Red Sea. The precision bombardment slammed command centers in Baghdad, also targeted the cities of Tikrit and Mosul, hitting Saddam Hussein's palaces...

[cacophony of news clips, baby crying]

Reporter #15:

Hang on just a second. Can you hear the noise in Baghdad?

Reporter #16:

This is shocking, because the entire western side of the city is smoking and is being destroyed. I'm watching half of Baghdad, it seems like, be destroyed. Maybe that's an exaggeration, but that's what it looks like to me right now, that this downtown government side is just being devastated, is being pummeled, right in front of me. Is your camera still operating or has that building been destroyed?

Reporter #17:

As all of this unfolds for us on a television screen you can only imagine the scene within the White House, and I have spoken to officials who describe a very upbeat mood.

Reporter #15:

Hang on just a second. Can you hear the noise in Baghdad?

[bombing sounds]

Battle Ground: 21 Days on the Empire's Edge

Frank (former anti-Saddam guerilla):

I just cannot believe that I'm going right now. I cannot believe that the black cloud, it's gone. And hopefully I will make it to get to Iraq, and hopefully I will be in Baghdad, and hopefully I will touch the ground, the ground I left 13 years ago.

Iraqi civilian #1:

I never forgot this country, never. Not even one day. To all the Iraqi people, thank you. Now, I'm on my way to the real world.

May (Producer, Al-Jazeera, Baghdad):

The Iraqi people haven't had their perspective represented by anyone. In the American media we've always just talked about Saddam, and Saddam and Saddam, and Saddam himself repressed the opinions and the expression of the people here. So, we've all been complicit in kind of silencing the Iraqi people.

Hesham (Egyptian businessman):

You're saying we don't need the help of the Americans, we never asked for the help of the Americans. We can stand on our own.

Rana (Iraqi translator):

I will not ask an American to help me to stand up. They want to help someone, they can help themselves. Why they come here to rob me? Why they cross the seas and the oceans to help the Iraqis?

American soldier:

Alright, tallyho.

Colonel Rudesheim (American soldier):

You've got a lot of folks that had a lot to lose, the most to lose. So, shouldn't be surprising that there's going to be a significant amount of resistance to any presence that we make.

Iraqi protestor (speaking Arabic):

If they call, I will join the struggle, so the necks will be cut like the sheep are slaughtered. We are not afraid of death. There is only one God. He is the one that gives life and death.

Sergeant Hollis (American tank commander):

The one's who are fighting truly believe in their cause just as we do. So, when it's time for the warriors to meet on the battlefield, someone must die. It's not checkers, it's not chess, someone must die.

American soldier:

Folks are doing it for money and if they're doing it for money you have to find the money man. Because these guys are not doing it just because.

Zaid (Baghdad taxi driver):

I'll tell you something. The majority of Iraqi people are supporting the United States, this is fact.

Rana (Iraqi translator):

Oh, the Americans, they haven't any idea of what's the meaning of civilization. They start their lives by stealing the lives from the Indian and these things, so what about their life?

Hesham (Egyptian businessman):

Can we look into the future?

Rana (Iraqi translator):

No, which future that you're talking about? Future with the American? Future, which horrible future that we will all get?

Reporter:

The fact that there are so many bombings, it really forces the press to focus on these one-off incidents. The coverage becomes a series of explosions. Noone is looking at what's really happening in this country and how people are really feeling, and looking at it in a historical context.

Zaid (Baghdad taxi driver):

I know the terrorist and if I see a terrorist face, I know it, but who will listen to me? Nobody.

Reporter :

If you want to look at the Middle East as your enemy, you have to know your enemy. If you want to look at them as friends, we have to know how they see things.

Rana (Iraqi translator):

It's very simple. Occupation equals resistance. It's a very simple answer.

[Crying]

Zaid:

Singing in Arabic.

Hesham (Egyptian businessman):

God created the world in six days and He rested for one day after that. Don't expect people to come in, destroy the whole country and the whole infrastructure of the country, and build it in six weeks. There is no way.

Lt. Col. Sassaman (American soldier):

The reason that we have problems is because we get no help from the Sheiks and no help from the people in your community. Help me to find the attackers, the attacks will stop and then you'll enjoy the freedoms that you want to in Iraq.

Sergeant Hollis (American tank commander):

When Americans say liberation, we mean capitalism. Can you tell mothers and daughters and sisters that your sons are dying for the American way of life? Can you say that they're dying for capital goods, this and that? No, you cannot.

You think people will actually understand?

American soldier:

This is a surreal movie, I'm living a movie everyday and the whole experience is just completely surreal.

The Quiet and Subtle Cyclone

Marcelo Brodsky (Photographer):

My work focuses on the memory of state terrorism in Argentina and in Latin America. Five per cent of my classmates are dead. They were eliminated by the military under the dictatorship. One of the objectives of authoritarian regimes is to eliminate all of its remaining opponents. All of the images and significations.

My work about the 'disappeared' in Argentina is related to the disappearance of people, of culture, the disappearance of an area and indigenous communities, the disappearance of our ancestral peoples.

Lúcia Nascimento (Professor of Linguistics, UFMG):

The Vissungos singers come from Baú, which is a community that, until recently, was enclosed and where the people preserved their indigenous African dialect. As time passed, and with a series of other influences, such as the arrival of the Protestant church there, the practices of singing and speaking the African dialect were restrained.

Devanir (former Vissungos-singer):

I changed my religion, and then I quit. There was no fight or anything. It's because the religion doesn't allow it.

Lúcia Nascimento:

They are not being allowed to, at least, express themselves in their language, in their culture. When the word is destroyed, the identity is destroyed. There are only two singers left. It is quite possible that, when they die, the dialect will die also.

Luizinho (descendant of Vissungos-singer):

At first, there were many singers. Now, the younger ones don't want to learn. The few elders left won't last.

Dona Clemilde (resident of Baú):

They don't care about learning things from the elders. They think it isn't worthwhile. But it is!

Lúcia Nascimento:

Something has changed in the world; to sit with mother, father, grandparents, telling stories, talking about the past. I think it is the urgency we have. It's changing the traditions and the communicative processes of our society.

Marcelo Brodsky:

The crime of 'disappearance,' in a certain way, is still being done today.

Victor da Silveira (Biribiri child):

There are no children here, just me.

Marcelo Brodsky:

What is the life story of this child of Biribiri? Victor, as he is called. What's the history of the town where he lives? What is it?

Victor:

On weekdays, we don't see anyone around here. In the past, many people used to live in the houses that are now empty.

Francisco Pinto (Former resident of Biribiri):

You'll see the old factory there, all closed and dormant. You'll see the river where we used to swim and play. But nowadays, it's all quiet, at least, quiet compared to what we used to do in the past.

Victor:

There should be more people around here.

Marcelo Brodsky:

It is this disappearance of a group of people, of a culture, that, in a certain way, is no longer included in history.

Victor:

Nowadays, these houses are for rent. But in old times, they belonged to the workers.

Antônio da Silveira (Manager of Biribiri):

There are many people that still hold in their hearts, in their thoughts, in their souls, what Biribiri was.

Dulcinéia de Lourdes Pinto (Former resident of Biribiri):

It was shut down. For us, it was very sad. I feel it, still, to this day.

Marcelo Brodsky:

The disappeared continue to be present at all times.

A violent government that pulls you away from your own, elective choices takes you on an unwanted path.

Dr. Milena Antunes (Psychiatrist):

The institutionalizations were done indiscriminately. The institutionalization was performed for punitive purposes.

Dulcinéia de Lourdes Pinto:

I have a gift for hearing voices but people don't accept it. The Holy Mary speaks to me, no one believes it. Jesus speaks to me, no one believes it.

Dr. Milena Antunes:

Hearing voices is considered a symptom, a psychotic symptom.

Dulcinéia de Lourdes Pinto:

I have talked to glorious Saint Joseph too, but he doesn't come anymore. Now I say I don't hear them so I won't be given so many injections.

Dr. Milena Antunes:

What is madness?

Marcelo Brodsky:

Madness is the loss of identity.

Dr. Milena Antunes:

Today, for patients to be institutionalized, it would require a situation in which they were either a risk to other people or to themselves.

Dulcinéia de Lourdes Pinto:

It's the people who hurt others who are crazy.

I wish I were at home with my mother.

Marcelo Brodsky:

We must continue to bring light to the many hidden parts of the personal and collective history.

Rong Radio

Benjamin Zephaniah:

[rapping]

My mind has been brutalized
 Now the pain can't be disguised
 I've been listening to the wrong radio station
 I was beginning to believe that all black men were bad men and white men would reign again
 I was beginning to believe that I was a mindless drug freak that couldn't control my sanity or my sexuality
 I was beginning to believe that I couldn't believe in nothing except nothing and all I ever wanted to do was get you and do you,
 I've been listening to the wrong radio station.

[talking]

When I turned the OBE (Order of the British Empire) down I wrote a 2,000 word article saying why. There's not any one reason, I mean there are so many reasons. One was the word empire, when the British started using the word empire. Then I know it has some very serious connotations. As a black man, that means slavery. The honor system in this country is completely corrupted. They give it to people who they see as

their friends, to people who they want to become their friends. The Blair project at the moment is to get these kinds of wild rock and roll people and these outrageous poets and people like this and bring them into Downing Street and give them tea and biscuits and call it core Britannia. They go down a list and they want to honor them or invite them into the palace to show how fair they are, and in their action, they are completely unfair. These people offer me the OBE and they haven't even read my work.

[rapping]

I thought my neighbors were formed the Axis of Evil I want to go kill people
 I've been listening to the wrong radio station
 And I was sure that I didn't inhale so why is my mind going stale?
 I've been listening to the wrong radio station.
 I was beginning to believe that all Muslims are terrorists and Christian terrorists didn't exist
 I really did believe that terrorism couldn't be done by government, not our government, not white government,
 I just could not see what was wrong with me, I gave hungry people hamburgers you see,
 I was beginning to believe that our children were better than their children, their children were dying from terrorism but I couldn't hear their children call,
 and the child from Palestine simply didn't count at all,
 What despair! No children, I was not aware,
 I've been listening to the wrong radio station.

[talking]

What Trevor Phillips represents is a black elite who have rubbed up to new labor, who seem to be using their blackness only to get positions of power. Trevor Phillip's idea is that you get the OBE then you work from inside. The Queen doesn't give you her phone number and say, "Call me anytime." I've never heard of anybody doing OBE for the Queen and then saying "By the way, your Majesty, just a word, there's a few people dying in our police station."

You only hear about the Michael Powell case mainly because Benjamin Zephaniah is his cousin and because Benjamin Zephaniah managed to get it in the media. The police originally thought, "Oh, another black ????, we'll just deal with it quietly and they'll go away." They were really surprised when they found out that I was a poet. In the room that he died, on the wall in the police station, there's a picture of me. And so the police showed their multi-racialism by having a poster of me in there, but then the same time...

[rapping]

I've been listening to the wrong jams, I've been listening to the wrong beats,
 I've been listening to the wrong radio station,

I've been listening to the wrong tones from the wrong zones,
 I've been listening to the wrong radio station,
 I've been listening to the wrong voices, I've made such mad choices,
 I've been listening to the wrong radio station.
 I've been listening to lies, I've been listening to spies,
 I've been listening to the wrong radio station.
 I needed to know what some pop star somewhere was having for breakfast
 I needed to know that I was no longer working class
 I needed to know if the stock market rose 1%
 I needed to know that I had a ruler to give me confidence
 I needed to know that my life would improve loads if I had an operation on my nose
 I needed to hear that DJ say "Good morning, good morning,"
 I thought that he was there just for me
 I loved the way that he would say "This show is sponsored by...,"
 Oh my, oh my, he made me cry
 I've been listening to the wrong radio station

[talking]

I just felt that I had to say, "Why not?" why I wasn't accepting it. I didn't realize at the time that noone had ever done that. I didn't realize at the time that I was making history. I think I would've written a different article if I had sat down and said, "Right, now I'm going to make history by being the first person to publically refuse the OBE." Instead, I just sat down and poured my political heart out. Often it's for the girlfriend, I don't just finish with it, I say, "Why?" I think it's polite to say, "Why?" I was kind of surprised by the amount of media coverage it had. You know I had 4,500 letters first week after the rejection of the OBE. And this is just from Britain. We are beginning to get them now from Papua New Guinea and India and Africa, you know, mainly the old empire countries. And I think after about 6,000 letters I had about 10 negative ones. Whatever happens in the future, the honor system will never be the same again. They are slowly going to change it. From what I've heard, and I've got people Number 10 [Downing Street], I've heard that they do want to change it, they want to change it fundamentally. But they don't want to change it and have it credited to me. But the truth is, after Zephaniah, the honor system will never be the same again.

[rapping]

Can you dig this, I put myself on a hitlist,
 I've been listening to the wrong radio station
 I'm laughing and I'm crying because I'm watching myself dying
 I've been listening to the wrong radio station
 Listen to him, can you hear?
 Listen to her, can you hear?
 Listen to him, can you hear?
 Listen to me, keep the frequency clear.
 Tune in, drop out.

Contaminated: The New Science of Food

Fritjof Capra (physicist, systems theorist):

Food is something very existential and it's something very fundamental to human beings. And so people, even if they don't understand the intricacies and complications of genetic engineering, they get naturally suspicious when they suspect that their food is chemically contaminated or genetically modified and the secrecy of the corporations heightens that suspicion.

Paul Hawken (environmentalist author):

Farmers around the world are in trouble. Why are they in trouble? They're in trouble because there's too much food. There's too much, and it suppresses prices. So, those farmers are highly susceptible to a crop, a seed, a product, that will slightly reduce their costs. Even if the long-term effect is detrimental to their soil, to their selves, even to their family, and you see it in India, you see it in America, you see it in Canada, you see it in Argentina.

Fritjof Capra:

Five or so agrichemical corporations control about 85% of the food and what they want to do, in their own words, is gain control over the entire food chain, from the seeds to the table.

Paul Hawken:

Corporations are putting genes from another species and into germ plasm to create characteristics or traits which are more desirable to whom? Well, in most cases, these traits are desirable to agribusiness. That is to say, companies who are mass producers of corn and soy beans. Generally, mass producers of food that go to cattle to make meat. The danger of this is really unknown. Scientifically, we are on a threshold that we have never crossed before. We simply do not have the expertise to judge whether we know what we're doing or not.

Fritjof Capra:

Monsanto, one of the corporate giants in this field engineered soy beans to make them resistant to a specific pesticide. Now it happens to be a pesticide sold by Monsanto, of course, it's called Round Up, so these soybeans are Round Up Ready, as they say. The purpose is not to increase the yield of soy beans, the purpose is to sell more Round Up. They have other crops that have a pesticide in them and they want to sell these special seeds. Now they have patented the seeds, they sell them for inflated prices, they charge a technology fee on top of it, and then they have intellectual property rights, so that farmers are not allowed to save the seeds or develop them as farmers have done for hundreds of years.

Paul Hawken:

So they buy the seeds but they don't own the seeds. They have a license to use it for one year. The next year they have to buy it again. So now, they're just like someone who's been enticed to use drugs and now has to form a relationship with their dealer. Who has the power in that situation? The dealer has the power.

Fritjof Capra:

In Europe, where the anti-GM (genetically modified), movement is much stronger, the English supermarkets have agreed not to buy GM food.

Vandana Shiva (physicist, environmentalist):

So the industry now knows that neither Europe nor U.S. is the place where they can keep this expansion on, and they're moving to Asia, and they're trying to push this technology on India by violating every rule under the sun, every environmental law that we've had, corrupting our scientific institutions, our government, and that's why I've sued them. I've got Monsanto in court, in the Supreme Court of India, because they are violating our laws.

Fritjof Capra:

Hunger is not a technological problem. The world produces enough food, so you may ask, "Why are there so many hungry people?" Well there are hungry people because the food is not distributed to them, it is not offered to them. Hunger is a problem of food being concentrated in the hands of the rich and powerful and poor people not having access to them. Well GM food is going to perpetuate that. In fact, it's going to make it worse. It's going to increase poverty, it's going to increase hunger.

Vandana Shiva:

So it is not a strategy to produce more food, it is a strategy to undermine small farmer's livelihoods, creating ecological risks and create health risks. India can do without all of this.

Fritjof Capra:

Life has evolved for over 3 billion years and there's a wisdom in the organization of natural living systems, of ecosystems, living organisms that we should take to heart.

Paul Hawken:

We've never had a worldwide famine, and there's no reason to. But should we follow what these companies are proposing, it would be very easy, because if the

characteristics or if the traits in these seeds should fail catastrophically, they will fail worldwide.

Vandana Shiva: This is Guerilla News Network and strength to all the young guerillas.