

Matthew Hefti's A Hard and Heavy Thing



It's not a suicide note; it's a love song.

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**It's Still Not Enough:
Comments on the Paris Climate**

Accord



The long-awaited Paris Climate Accord has been finished and is [widely reported](#) to be the most successful and ambitious international climate agreement ever. The most important and cited number from the agreement is the goal of limiting the warming of the planet to 1.5 degrees Celsius above pre-industrial levels. This is ambitious and a better result than even many of the most optimistic observers had predicted. It's still not nearly enough.

The 1.5 degree figure is enormously out of whack with the actual national plans submitted by each of the signatory nations, which would allow out least 2.7 degrees of warming even if all measures were implemented (and that is, of course, a significant "if"). Add to the fact that the conference was heavily influenced (and partly sponsored) by fossil fuel industries and that the words "fossil fuels", "coal", or "oil" appear anywhere in the document, and you can see that there

are at least a few reasons to be skeptical of the positive press the agreement has received.

Among committed environmental activists, there are mixed reviews about the Paris Climate Accord, and different schools of thought about the necessary solutions to save the world from becoming one big, real-life Mad Max movie. While reasonable people would obviously agree that the results of the conference are better than nothing, no one who studies environmental issues thinks the agreement is anything more than a toothless statement of non-legally-binding promises that continue to explicitly put profit and national interest above the livability of our planet.

Naomi Klein has written one of the most talked about and controversial books about global warming causes and solutions in her recent book *This Changes Everything: Capitalism vs The Climate*. As stated in the subtitle, she claims that the cause of our problems is the system of global capitalism itself, and the solution is to usher in a new system that values local environmental sustainability over the endless, all-consuming, and all-destroying system economic growth at all costs. It is a compelling argument, and I'm sure that she is right on some level.

Bill McKibben, a leading environmental activist who is responsible for galvanizing opposition to the infamous Keystone XXL pipeline (which was defeated), [comments](#) that the terms of the Paris agreement are only a starting point which should give activists renewed vigor and moral imperative to hold international leaders to their words. Basically, to refuse to let the politicians and industries off the hook for weak, slow, and unenforceable promises to pollute slightly less than usual.

Real change always comes from a combination of bottom-up activism and top-down leadership. This is especially the case for such an enormous world-wide problem as warming climate,

which will create the biggest and most dangerous environmental changes our species has witnessed in the last 70,000 years or so (since a huge volcanic eruption almost wiped us out and led to a genetic bottleneck in the last wave of migrations out of Africa). Top-down leadership exists or increases only in direct proportion to the amount of activism and public outcry that force political leaders to act. Their natural impulse is generally not to act, or to act only for the benefit of themselves or the most deep-pocketed lobbyists; in order to keep up and increase the momentum for better national and international climate policies, environmental organizations and activist groups must put more and more pressure on politicians to uphold their promises. The success of the Keystone pipeline campaign was symbolic as a turning point for activists to see real-world results and to begin to turn the narrative against the use of fossil fuels. Other examples include the protests and kayak blockade of Shell's latest arctic drilling rig before it was set to explore for oil under the Arctic Ocean (the project was cancelled, along with all future explorations in the frozen ocean due to the changing political and economic calculus away from fossil fuels), and the ongoing battle against natural gas fracking by citizens who refuse to accept polluted drinking water and daily earthquakes for a few cents of savings at the gas pump. It goes without saying that people are responsible for their own elected leaders, so if our politicians do not lead on climate change or even acknowledge its existence, it is on us to vote for new ones who do promise to lead (this obviously eliminates any [Republicans](#) from being worthy of consideration in America). For interested readers, here are just a few actions one can take to affect climate change and lower your ecological footprint.

On Eating Ecologically

Besides becoming a vocal activist or voting once every two years, there are various things people can and must to turn

the tables away from catastrophic warming. The bottom-up part of the equation goes beyond just turning off lights when you leave the room. It will require real sacrifice and a totally altered sense of priorities by those of us most responsible for pollution and global warming in the rich industrialized nations. One example is change of diet. Meat consumption must be reined in dramatically. This is not an option, but a necessity. When even that paragon of steroid-induced, action-film machismo who is Arnold Schwarzenegger [starts saying](#) that people need to eat less meat, you know it is beyond debate. Global livestock production is an enormous contributor to global warming through methane and nitrogen emissions, not to mention being a hugely inefficient use of our resources. It takes something like 100 times the amount of grain and water to produce one kilo of meat than it does to just eat the grain. I have been strictly vegan for several years (I wrote about the reasons why in greater deal [here](#)), and many other people will have to give up meat and animal products as much as possible in order to make real progress towards a more sustainable future.

On Saving (and Spending) Money Ecologically

Another massively important thing you as citizens and consumers can do besides voting every couple years is become actively interested and involved in how you spend your money. That could mean moving your bank account away from a big name-brand corporation that invests in things like fossil fuel development and arms producers towards small, local credit unions or other ethical choices. In Italy, there is a very good bank called Banca Etica that I use, and there are similar options in other countries if you look. Food shopping is a daily event where you can make a big impact. Switching to organic fruits and vegetables, buying local products as much as possible, and generally not buying anything from multinational name brand companies has a two-fold effect: it helps the environment and the economy (which is linked,

obviously), and it takes away money from the companies who contribute most to environmental destruction. For example, organic produce ensures that soil-killing fertilizers and fauna-poisoning pesticides are not used, as well as helping to resist the forest and soil-killing monocultural agriculture practices that have boomed in the post-war decades.

On Being a More Ecologically-Minded Consumer

If you are buying wood products, look for the [FSC](#) label which helps ensure that that forestry is done on a sustainable basis. If you must eat seafood, look for the [MSC](#) label which helps protect against overfishing (but, again, best to avoid all fish). Inform yourself in general about what you buy so that you are not contributing in some small part to things like the massive destruction of the rainforest in Indonesia and other countries for the sake of palm oil. Do not buy products with palm oil at all, which means cutting Nutella from your guilty pleasures. If you look, there is always a better option available, and savings of a few cents do not outweigh the ruination of natural habitats. In many respects, your dollar is more powerful than your vote, so use it properly. Without even mentioning the big tickets items (such as investing in green energy, green cars, and green houses), these are just a few indicative examples of what individuals can do in their daily lives to help inch gradually towards a collective global solution.

Do you know anyone who has been personally affected by a hurricane, flooding, forest fire, or drought in recent years? That answer will increasingly become yes for everyone as these events become more common, more powerful, and more destructive in the coming years, decades, and centuries. I want to live, and for my children to live, in a world where those existential threats are as minimized and controlled as possible, even if they are in large part locked in due to warming that has already occurred. This is no longer a drill, an option, or a belief; it is an imperative by us humans who

have created these changing conditions. The Paris Conference agreement is undoubtedly a positive first step, though it is already a couple decades too late. It is also a weak and tentative first step that needs to quickly become a leap. It goes without saying that this is the death knell for the fossil fuel economy; if it means we also have to find a more sustainable alternative to rampant global capitalism, so be it. Nothing can continue to grow unimpeded forever, neither an interconnected world economy nor, if we do not take the proper steps to increase momentum after the historical Paris Climate Accord, a species like *homo sapiens*.

Facile and Frequent: Our Ignorant Social Media Debates



By [Matthew J. Hefti](#)

I can't count the number of variations I've seen on this meme on social media. It has reached the point where I feel compelled to write about it, which means the ignorance it encourages has sufficiently annoyed me.

I'm a vet, I have a lot of vet friends, and I have a fair handful of police friends. Many people in the vet and law enforcement communities are pro-gun to the extreme. I also live in Wisconsin, which is largely rural and has elected one of the most right-wing governors in the country three times; thus, many in my state hold the general conservative position of "guns-for-everyone!" that will be prevalent in the population of any largely rural state such as mine. Many of these friends are thoughtful in explaining their position on

weapons, and I enjoy the back and forth of debate with them, though we often disagree.

I also go to a progressive law school and have a lot of progressive and liberal friends, so I get plenty of insightful and pragmatic arguments for varying levels of gun control, along with a healthy dose of optimism that we could drastically reduce gun deaths in this country if we abandoned the irrational and inarticulable fear that holds power over so many of us.

One problem with social media debate on gun control.

With meme and arguments such as the one above, however, I think people always forget that we're the United States, there are 48 contiguous states, and we have freedom of movement.

If you ban guns in Chicago, people can still—with no problem at all—drive less than an hour north to Wisconsin, load up on whatever weapons they want with no problem, and then head back down to Chicago. And in that case—when only a single locale reasonably restricts guns—sure, only criminals will have guns in that locale.

But the whole idea of saying national gun control wouldn't help ameliorate the problem of gun deaths (to include accidental, suicide, familial, etc.) because it doesn't work in isolation with a single locale like Chicago or California is an absolutely absurd and simplistic non sequitur.

In order for any gun control to be effective, it has to be at a national level. And to cynically believe nothing will help—to believe that restricting semi-automatic handgun sales, conducting buybacks, restricting ammo sales, and reasonably restricting other weapons with no purpose but to kill is a fruitless exercise not worthy of consideration simply ignores

the laws of human nature and economics.

If you restrict supply, fewer people will have weapons. If you restrict the supply, the price of a weapon will go up. The price of illicit weapons will go up even further. At a certain point after enforcement and restrictions begin, it stands to reason that handguns and semi-automatic, high-capacity rifles and any other weapon designed for the sole purpose to take human life will become prohibitively expensive for run of the mill criminals.

If weapons are prohibitively expensive, common sense says that access decreases, which will drastically reduce gun homicide rates. Reducing weapon access will reduce suicides, as studies have shown time and again. Reducing weapon access, creating stricter registration requirements, and requiring greater safety features will naturally reduce accidental and domestic gun injuries and deaths.

So stop saying that because gun control didn't work in Chicago or because it didn't work in California, it won't work in the United States. It's cynical, it's unhelpful, and it's based on narrow views and willful ignorance. These narrow and willfully ignorant positions exemplify the anti-intellectual ideation so prevalent in the United States, a country which actually banned federal funding for the CDC to study the problem.

Because, you know, who wants to learn more? Who would want to have more information to make better decisions? Who would actually want to rely on empirical data gathered by reputable academic agencies without bias whose only concern is gathering and compiling raw data?

Unfortunately the answer is, "Not the United States." At least not writ large.

I want more information. I want thoughtful solutions. I want well-funded research to address *any* societal woe.

I don't want dialog or rights restricted. But I also believe every right comes with inherent tensions. Free speech isn't unlimited (unless you're a corporation or an individual at the top of the oligarchy). The right to be free from search and seizure isn't unlimited. The right to remain silent is not unlimited.

It is not unreasonable to carry on a dialog about how best to limit Second Amendment rights to strike the proper balance between liberty and societal interests. It *is* unreasonable to perpetuate ignorant memes that foreclose any meaningful and intelligent debate. So stop. Stop making facile arguments, and stop posting stupid memes that further divide us, the *United States*.

Matthew J. Hefti is the author of [*A Hard and Heavy Thing*](#) (Tyurus / F+W 2016). It's the perfect size for a stocking-stuffer. A thick, hard, and heavy stocking stuffer. Matthew has a BA in English, an MFA in Creative Writing, and he's working on his JD. After 12 years as an explosive ordnance disposal technician and 4 combat tours, he has thrown a lot of lead down range. He does not want to kick in your door to take your guns. He does, however, want you to stop posting stupid memes, whatever your political persuasion may be.

Republican Reactionaries and the Road to Fascism



The Utilitarian philosopher John Stuart Mill wrote the following lines in his great work *On Liberty*: "A party of order or stability, and a party of progress or reform, are

both necessary elements of a healthy state of political life.” Mill, a Member of Parliament with the Liberal Party, was a proponent of almost unlimited personal and economic freedom—a platform that is actually a traditionally conservative one, and which has some parallels with Libertarianism. The problem with the Republican Party is that has not been fulfilling its role as the party of order and stability for quite some time (let’s say the Eisenhower years, which were really just eight years of very moderate Conservatism sandwiched between four decades of Liberal dominance). It has degenerated into a radical party that wants to conserve nothing except the sundry privileges accumulated to its business allies, at the expense of a majority of its own members and the population at large. Due to the unfortunate fact that America only sustains two political parties, that one of them has become a completely disordered mess is creating huge ramifications for every aspect of public policy and the general welfare. Let us discuss in greater detail the specifics of the problem and some possible solutions.

Disclaimer: I do not consider myself conservative on any issue except regarding the environment, and I am strongly against almost every aspect of the current Republican Party platform. On the other hand, I do not by any means consider myself a supporter of the Democratic Party and I think the stink of political corruption wafts from them almost as much as Republicans. It does happen that I find much more overlap with some Democratic policy positions than their rivals, but for the most part, given the limitations of the aforementioned two-party political system, I believe it imperative that Republican power and control remain as limited as possible at least until its existential crisis abates. I will state my reasons for this below.

Though I am not myself a conservative, I actually want the Republican Party to fix itself and solve many of the problems besetting it; I am not afraid of Conservatism, but I am afraid

of even more political power falling into the hands of a deeply radical and reactionary party that is fighting hard to reject the reality of the modern world and to deny truth, even in its scientific and purely objective forms. Even though it does not hold the office of the President (though within the Executive branch it is likely that a large majority of legal and law enforcement personnel are in fact Conservative), the Republican Party controls the other two-thirds of the Federal Government (both Houses of Congress and the Supreme Court) and [roughly that proportion](#) of state and local governments. My argument is not that it is inherently bad in a democracy that one party should control a majority of political power at any given time. In a true democracy this should be a common enough event and one which can be reversed at any time if said party loses favor with enough citizens. In those cases, the voters oust that party as a referendum on its actual governance. Soon enough, the tables inevitably flip and it happens in reverse.

No, my argument, rather, is two-fold: (1) The way political power is allocated is actually deeply anti-democratic (due to the corrupt process of gerrymandering districts in Congress; the Electoral College for the Presidency; and the unelected, life-serving terms of the Supreme Court); and that (2) the Republican Party is not upholding its role as the conservative party of order and stability, à la Mill, but increasingly committed to tapping into the negative emotional space that bubbles under the surface of society from whence springs fascism and authoritarianism.

Looking again briefly at my first point, both parties are equally to blame for the undemocratic nature of American politics, as are voters themselves for not demanding change (this will be the only time I will cite the common mainstream media canard that "both parties are equal;" they are not, as we will see, except for the not altogether insignificant lengths to which they both go in corruption and cheating to win—it must be said, however, that Republicans are much more

successful in the latter). It is a result of several factors, including pure luck, that the latest beneficiary of the gerrymandering lottery was the Republican Party, which happened to have a good election result in a low-turnout midterm election of 2010, which came directly after the decennial census, and thus gave more redistricting power to that party for the next decade (until the next census, which will again benefit one or the other of the two parties).

Quick note on voter turnout: Obama was elected in 2008 with an overall voter turnout of 57% of the voting-age population, and that is the highest percentage since the 1960s! In the off-year midterm elections the percentage of voting-age population has held steady at around 37% also since the 1960s. Keep in mind that the entire House of Representatives, one third of the Senate, nearly half of state governors, and similarly high numbers of state legislatures are all elected during these midterm years, which means that barely over one third of population ever cares to have a say in creating a representative government when there is not a president on the ballot. Voter apathy and ignorance is a plague on democracy, and the fact that only just over half of citizens bother to cast a vote is beyond shameful. As for the Republicans, it is well-known and readily admitted by them that they benefit from lower voter turnout. To this end, they actively conspire to reduce voter turnout by any means necessary, especially in places with higher populations of minorities, students, and other groups that generally vote for Democrats. A few of their tools in the lowering of voter turnout toolkit include: requiring only certain types of ID for voting wherever possible, limiting the places where people can obtain these IDs, limiting the time of voting to a single Tuesday in November when people are working and which is difficult, especially for poorer people, to take time off work to vote. Election Day should be a national holiday as it is in many other democracies (here is a [petition](#), for example, calling for the President to make Election Day a national holiday),

and at a minimum expanded to an election week so everyone has a convenient opportunity to exercise their constitutional right to vote.

To further illustrate the extent of undemocratic elections and gerrymandering, consider connections between the following facts: Obama was elected twice with over 51% of the national popular vote each time, yet Republicans took control of Congress in 2010 by a huge margin, despite receiving one and a half million less votes than Democrats. Then, Republicans held control of Congress in 2012 despite receiving about half a million less votes than Democrats. That half-a-million-vote deficit somehow earned Republicans 38 more seats in the House of Representatives, and the explanation is gerrymandering. In Pennsylvania, Obama won by 5 percent, but Republicans somehow still won 13 out of 18 House seats; in Ohio, Obama won by 2 percent but Republicans somehow still won 12 out of 16 House seats; in North Carolina, Democrats won 51 percent of the total votes but only 4 out of 13 House seats. It is the same story in many other states and, with a few exceptions, has benefitted mostly Republicans.

The problem is compounded if we consider the highly undemocratic nature of the Senate, in which, for example, a senator from Wyoming represents something like 200,000 people while one from California represents something like 20,000,000 people, and where even a minority of 40 percent of these already unrepresentative senators can block legislation from proceeding. This is just a brief outline of a few of the systemic problems afflicting the increasingly sickly nature of American "democracy," and it is something that highly troubles me. You see, the best guarantee of a continuing free and open society is a well- or at least moderately - functioning democratic apparatus, but some of the trends have been moving away from this, and this is by design of political operators. When democracy breaks down, it has the potential to enter a downward spiral exploited by demagogues and to end up

somewhere no one intended originally: a dictatorship, fascist or otherwise.

For my second point, the Republican Party will receive fully 100 percent of my accusation, which is the following: The Republican Party has abdicated its role as the conservative protector of order and stability in a *de facto*, if not *de jure*, binomial political party equation. The winds of political change and fortune have always blown hither and thither in modern states, with periods of reform or even revolution followed by periods of relatively ordered, if not perfect or universally free, stability and order. I am of the belief that revolution is highly counterproductive unless it happens in a society already ruled by a heavy-handed dictator or where rights are so trampled on or non-existent as to drive the people to desperation (witness the beginnings of the Syrian Civil War, for example). This is not the case in America or in any other Western country. I also believe that, so long as things remain imperfect in our society (which will be for the foreseeable future), the best course of action is incremental but constant reform in order to improve the healthy functioning of all aspects of society for the largest number of people.

Therefore, so long as things are not perfect and there exists no immediate threat of dictatorship, I see no need to fight for the preservation of order and stability that is the *raison d'être* of traditional Conservatism. On the other hand, I very much want the opposing side of the political spectrum to be represented by pragmatic and reasonable persons who clearly embody the case for Conservatism as a bulwark against violent revolution, in the tradition of Burke or some other such theorist following in the wake of *la Terreur*. I understand that there is a certain intellectual case to be made for Conservatism, though I personally find it distasteful to follow its logical consequences, which is that the status quo will not improve and perfect our society, but rather, it will

only hinder and further corrupt it. I also think the nature of Conservatism is itself arbitrary and hypocritical, in that it makes choices about what to conserve and what to do away with; such choices often spring from personal greed and short-term gain. I respectfully decline the intellectual allure of Conservatism, with the key word being "respect". I understand and sympathize with my fellow liberal-minded and progressive reformists of the following quotations: John Stuart Mill, again (I previously wrote on Mill's Utilitarian philosophy [here](#)), who said in a debate with a Conservative MP in 1866, "I did not mean that Conservatives are generally stupid; I meant, that stupid persons are generally Conservative. I believe that to be so obvious and undeniable a fact that I hardly think any honorable gentleman will question it;" Mark Twain, who said, "Conservatism is the blind and fear-filled worship of dead radicals;" Franklin Roosevelt, who said, "A conservative is a man with two perfectly good legs who, however, has never learned to walk forward;" and John Kenneth Galbraith, who said, "The modern conservative is engaged in one of man's oldest exercises in moral philosophy; that is, the search for a superior moral justification for selfishness." (Quick aside on the last quote: it cannot be denied the influence of the charlatan philosopher of greed and selfishness Ayn Rand on Republicans; the newest Speaker of the House, Paul Ryan, has repeatedly [cited his dogmatic belief](#) in her creed, and he is one of many).

In all of these quotes there is, in my opinion, more than just a grain of truth, but it is perhaps the humorist Twain who said it best (just as the comedians of today are the ones doing the most to expose political hypocrisy and idiocy): Today's Republican Party not only worships dead radicals, the foremost being Ronald Reagan, but its members have become thoroughly radical and reactionary themselves. Radical in the sense that they want to completely upend a system which has been incrementally built up over decades, especially since the New Deal of FDR, by extreme and sweeping measures; and

reactionary in the sense that they want to radically change the system to return to the status quo ante, which basically means to go back to a time when the government was weaker and indifferent to the suffering of huge numbers of citizens, and when industrial barons had a free hand to monopolize and control most of the economy. This is to say, the state of the world directly before Europe's great failed experiment with fascism. The combination of radical reaction is the most dangerous I can think of in a political party, and one which leads to state or corporate fascism (compare these quotes by Mussolini: "Fascism is reaction" and "Fascism should more appropriately be called Corporatism because it is a merger of state and corporate power.") Here is an abbreviated list of examples of the Republican platform that reveal it as the furthest thing from a conservative party of order and stability, but rather one that has become wholly hypocritical, corrupt, logically inconsistent, radical, reactionary, xenophobic, anti-science, and anti-humanistic:

One: 97 percent of scientists agree, but the Republicans stand alone even among the Conservative parties of other developed countries in rejecting the existence of climate change or completely discounting even the possibility that it has been even partially caused by human activity. A conservative position should be to protect and *conserve* the planet and its people and resources as much as possible, no matter the cause or extent of the problem. Nowhere in the preservation of order and stability is it called for to totally deny reality. This one is easy, but of the utmost importance given the lengths to which Republicans go to protect the outdated fossil fuel economy at the cost of the future inhabitability of our planet.

Two: Through the efforts of past activists and the policies of a few prescient politicians (both Roosevelts, to name two), America built up a large, prosperous middle class that enriched the whole society and ensured relative peace and

prosperity more than had previously been seen. A conservative position would be to maintain the policies that had helped build up and protect the majority of America's workers and society. The Republicans, rather, have long since become economic radicals favoring policies that take from the middle and lower classes to benefit the rich, all under the guise of the now widely-discredited but still spouted ideology of "supply-side economics." At one time, even thoroughly "establishment" Republicans like George H.W. Bush (probably also the last non-reactionary Republican) called out this hoax of a policy as ["voodoo economics"](#), but today the belief is as much an article of faith as any that you will find in the Republican platform. Any number of changes to the tax code advocated by Republicans will all make the fabulously rich even richer at the expense of the now-shrinking middle class and the growing and perpetually undiscussed lower class (which we're told is not supposed to exist in America).

Three: A truly conservative party would seek to protect the individual freedoms that are enshrined in the U.S. Bill of Rights, but on all sides these freedoms are perverted and exploited for corrupt political gains. Freedom of Speech, the most sacred of our rights, has been, in a gross twist of logic, expanded by the Supreme Court to include money itself, in the case of political [donations](#). This, in a very real sense, makes Freedom of Speech not free at all, but very expensive and weighted towards the rich and powerful whose agenda is further enrichment and preservation of an unjust system. A true conservative would want to preserve the sanctity of "one person one vote," even when it goes against her interest, but in reality the radical anti-democratic apparatchiks have enabled money to further corrupt the already (as we have seen) undemocratic system of American politics by allowing unlimited money to flow into endless campaigns by highly vested billionaires. Just as a Wyoming and California Senator are highly unrepresentative by definition, now every politician has become exponentially more unrepresentative,

seeing as they are free to completely ignore the will of most of their natural constituency in favor of a handful of wealthy donors and corporate interests. This is in no way a conservative system. It is one that is on the road to something far worse than merely corrupt democracy: a corporate plutocracy the likes of which have been unseen in this country since before WWII (the most egregious example being the reactionary billionaire Koch brothers, the wealthiest men in America taken together, buying up elections, politicians, think tanks, universities, anything they can get their hands on, in order to achieve complete corporate control over government). Incidentally, as stated earlier, Mussolini would not recognize a meaningful distinction between “corporate plutocracy” and fascism as he understood it.

Four: a conservative party would theoretically continue its protections of individual rights in the case of personal choices that do not come under the purview of the government in any case: personal issues like couples’ reproduction rights, everything involving an individual’s sexual life, and personal drug use. Counter-intuitively for the party of supposed “liberty” is that Republicans overwhelmingly concentrate their rhetorical (if not legislative) energies on the non-issues of abortion, gay marriage, and a [disastrously counter-productive](#) “Drug War”, even while saying at the same time that they do not want the government involved in their lives. It is an improbable twist of logic to say that government should be as small and weak as possible while simultaneously calling for it to mass regulate the most personal and individual choices humans can make in life. For those so-called conservatives opposed to regulating drugs on the basis of its expanding the bureaucracy, the drug war as waged now has the secondary consequence of necessitating a massive police, intelligence, and diplomatic apparatus that rivals counter-terror efforts. This sort of circular logic (we need to fight the drug war to keep bureaucracy small and insurance costs down so we need to spend billions of dollars

on a big bureaucracy to fight the drug war) is characteristic of America's hypocritical, mendacious, small-minded and ill-conceived conservatism.

Five: Republicans never stop insisting that they want "smaller government" (there is an influential power-broker and tireless advocate for tax cuts named Grover Norquist who once [disturbingly said](#) he wanted a government so small that he could "drown it in a bathtub") while at the same time not realizing that the military is one of the biggest and most expensive components of the government. True conservatism would advocate a strict imposition of order and stability, especially regarding foreign policy and the threat of war. In reality, most Republicans are [loudly](#), [stupidly](#), and thoughtlessly in favor of war whenever and wherever possible, disregarding that war itself is the biggest and oldest creator of disorder and instability. To pile on the madness, many of these people are what are known as "[chickenhawks](#)": politicians who always want to demonstrate America's martial prowess, despite never having served in the military and not caring at all for troubled veterans or any drawbacks to endless war-making.

The issue at its heart, like most of these, is not conservatism, but of who profits and benefits. The Republican Party, as much as it talks about social non-issues as mentioned above, is, in fact, wholly owned and controlled by corporate interests, one of the most significant of which is the oft-cited but still very real "military-industrial complex." Former [President Bush](#) and [Vice President Cheney](#) (two infamous chickenhawks, by the way) may have helped their [friends, families, and allies](#) to profit greatly from an illegal war (Iraq, Afghanistan, and now Iraq again), but that does not make them conservative. It just makes them corrupt and immoral.

Six: In the same vein, even if war were necessary (as it very rarely may be), a conservative would want to at least protect

and reward its own combatants. Republicans, however, have without question or reservation paid untold and unknown amounts of taxpayer money into the hands of [private arms producers and contractors](#), but cannot seem to even take care of its own veterans, many of whom are deeply troubled and impoverished, using every opportunity to deny benefits for one reason or another—blaming servicemembers and veterans for creating their own problems is the usual conservative canard. The Department of Defense is by far the [biggest and most expensive](#) war machine in the world, and Republican claims of fiscal conservatism are washed away in a flood of rampant waste, fraud, and abuse that envelops the nearly \$1 Trillion-a-year Defense industry. The Department of Veterans Affairs on the other hand, like many government agencies, has been willfully underfunded by Republican budget scribes in order to create a problem where none existed before (the same fiscal strategy taken with the US Postal Service, as well). The result—for veterans or federal workers or any of the other tens of millions of Americans directly dependent on federal jobs, contracts, or support—is disastrous at an individual level of homeless, injured, unemployed, and suicidal veterans and their families.

Seven: America has long built up, concurrently with its middle class, an enviable education system, including world-class universities, that has benefitted society as a whole, both in America and around the world. Conservatives should ideally want to preserve this seemingly wonderful and unpolitical network of classrooms and laboratories for tomorrow's leaders in every field. Republicans, on the other hand, have fully and unabashedly inflamed and empowered the anti-intellectual potential that exists on the margins of every society from ISIS all the way up to Europe and America. In doing so, the Republicans long been at work behind closed doors, slashing funding for public schools and universities, doing their best to gut political opposition to their platform while empowering the type of lazy satisfaction with stupidity and ignorance

that one always sees in countries beset by dictators. All the while, they have looked the other way while tuitions skyrocketed due to lack of public funding and student debt skyrocketed due to increased tuition, locking whole generations of young people to lifetimes of debt servitude to private lenders. Moreover, they have made education itself into a political battlefield and actively vilified teachers who protested the short-sighted change of focus and funding for schools. This is in keeping with the modern-day know-nothingism of the Republican Party, whose politicians decry science, public education, and academic “elites” at every opportunity even while most of them have themselves attended [Harvard](#) or [Yale](#).

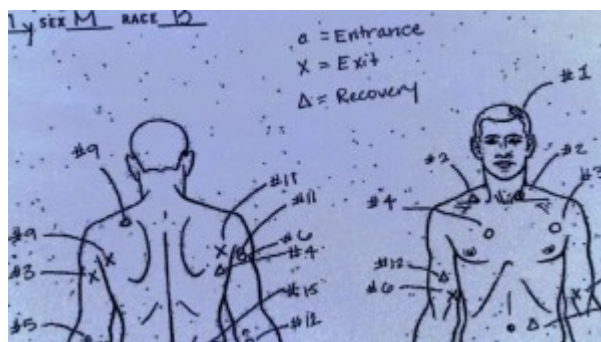
There are numerous other examples to be made (private prisons, unions, roads, trains, infrastructure, oil subsidies, renewable energy, gun violence, systemic racism, minimum wage, unequal pay between the sexes, immigration, agricultural subsidies, free trade, health care, the lobbyist/politician revolving door, post offices, national parks, capital punishment), but I think I have made my point clear for the time being. As I said, I am deeply troubled by the series of events that has led to the current iteration of the Republican Party as it is reported on a daily basis in the (corporate, for-profit) mainstream news. The level of [fear-mongering](#), especially after the Paris attacks, and open racism and calls for violence is so rampant to enable the rise of unquestionably [fascist Republican candidate Donald Trump](#). I will restate that I do not by definition support the Democratic Party for its own sake, or hold them to be innocent of all the charges leveled against the Republicans above, but their moderate level of corruption pales in comparison to the cyclopean walls of corruption and reaction built by the recent Republicans.

The Republican Party has not only shown its [inability to properly govern](#) the country during the Bush administration,

but it is currently showing its inability in the many states where it controls the levers of government to enact its deeply reactionary policies. It is only an undemocratic system which has allowed this in the first place, but it also goes against the desires and economic interests of a huge majority of citizens themselves, both conservative and otherwise. The danger is that further control by this irresponsible and radical group of power-brokers will entrench and further worsen the situation to the point that we will cease to live in even an ostensible democracy, but rather, we will wake up one day in something like a dystopian vision of a technologically, culturally, or politically fascist state. The solution, as always: more interest, engagement, and activism by citizens and voters, and not just once every four years but on a daily and local basis. We get the government we allow.

It's All So Familiar; It's All So Heartbreaking

Today, November 24th, 2015, Jason Van Dyke was charged with first-degree murder in the slaying of Laquan McDonald in Chicago, Illinois. We all should be charged for the same thing. I won't argue with anyone who wants to call Jason Van Dyke a bad apple, but the problem is larger than that.



The problem—the problem that led to the death of Laquan McDonald—extends to Jason Van Dyke's police department, whose officers allegedly went into a Burger King and erased the

surveillance video. It extends to the Mayor's office and to the State's Attorney's office, who were dilatory in bringing charges. It extends to our legislatures who have shielded our law enforcement officers with cloaks of qualified immunity, impunity, and legal invincibility. It extends to our courts, all the way up to the Supreme Court, for eviscerating the Fourth Amendment rights of the citizens.

The problem extends to each and every single one of us who wants to claim citizenship in a democratic republic.

Laquan McDonald is on all of us.

We are a society. We have a culture. We share a nation. We call ourselves the *United States* of America. We pride ourselves on our democratic ideals. We claim exceptionalism. Equal protection under the laws. A government of the people and by the people. Just as we as a nation cannot absolve ourselves for the slaughter of innocents overseas when we send our troops to war, we can't abdicate our own responsibility for the death of Laquan McDonald or any of the others unjustly harassed, abused, or murdered in our name.

All it takes to file criminal charges in this country is probable cause, a bar so low in our courts that if it were not so tragic it would be laughable. It took over a year to charge Jason Van Dyke with first-degree murder despite the fact that clear video evidence showed far more than probable cause that he committed first-degree murder when he opened fire on a juvenile, a teenager who was moving away from him, a kid who made no threatening gestures toward Jason Van Dyke. He opened fire and he kept firing. Laquan McDonald fell to the ground and Jason Van Dyke kept firing.

It was memorialized in video. Evidence exists. Probable cause exists. As a society, we should be expected to seek justice for whomever was responsible for the death of Laquan McDonald. But we didn't. We delayed, and justice delayed is justice

denied.

It took 400 days to charge Van Dyke in the shooting of Laquan McDonald.

Jason Van Dyke gunned down Laquan McDonald on October 20th, 2014. A judge, in response to a journalist's Freedom of Information Act request, ordered the video of the shooting released to the public by November 25th, 2015. 400 days.

400 days have gone by since Laquan McDonald breathed his last while he lay bleeding in the streets from sixteen bullet holes, with all the bullets being fired by one sworn to *uphold* the law and *protect* and *serve* the public.

400 days. The State's Attorney, she's an elected official. She's a politician. The video had been requested by the public for a year. When the courts finally forced the city to release the video of the slaying as unrest continued to grow, she waited until the day the video was released to press charges.

#BlackLivesMatter –Laquan McDonald's Life mattered.

If Laquan McDonald had been arrested for shooting and killing someone, if the roles were reversed, he would have been put in jail and charged as soon as the courts were open for business. He would have been denied bail. He would have been assigned to an overworked public defender who could not possibly be expected to provide effective assistance of counsel with the immorally low funding and staffing in the public defender's office. Laquan McDonald would either be coerced into pleading or he would have a mere formality of a trial before he was sent to prison or death row. No one would blink, because that is how our country operates. That is the status quo.

Instead, Jason Van Dyke is a white police officer who has a thin blue line to erase video tapes for him. He is a white police officer who has the strongest unions and political lobbies behind him. He is a white police officer who works in

the executive branch of our government, hand in hand with the attorneys responsible for charging decisions and prosecutions. He is a white police officer who has 400 days to prepare a defense, to prepare his family, to practice those magic words, "I feared for my life." He is a white police officer who may have never been charged in the first place if a journalist didn't fight for that video to be released, who may have never been charged had that video not forced the hand of the State's Attorney in her own self-interested political game.

We are all complicit; we are all responsible for change.

Plenty of people will spill words indicting Jason Van Dyke, but plenty of right-wing racists will instead blame the victim and say that if Laquan McDonald weren't a "thug," if he had just followed the directions of police, if he had just not committed any crimes in the first place, he would still be alive. Their logic will rest on the idea that anything short of unflinching obedience to the State, anything short of complete purity of spirit (and skin) deserves the sentence of death with no trial.

Plenty of people will blame a police culture that encourages officers to shoot first and ask questions later, yet plenty of others will write op-eds about a non-existent war on police.

Plenty of people will march in Laquan McDonald's memory to honor him and to protest the sad truth that our government—and thus, the majority of our citizenry—cares less for the lives of black people and other people of color than it does for the white majority, yet many will point to the red herring of black on black violence.

Plenty of people will scream out in anguish because they aren't heard when they say, "Black lives matter," but—sadly—plenty of people will scream out in anger and denial to drown them out. Plenty of people will miss the point entirely; and to protect their own fragile psyches, to

continue living in denial, or to maintain their own status quo, they will cry out, "All lives matter."

It's all so familiar, and it's all so heartbreaking. So many words will be spilled about the blood we continue to spill, and most of them will be pointing the finger at someone else. So few will hold up a mirror and say, "How am I complicit?" The truth is, we are all to blame.

We live in a culture of fear in which we demonize "the other." We live in a culture of violence in which we use guns in misguided efforts to solve or prevent our problems. We live in a culture in which we are at war with each other—black lives vs. blue lives, liberals vs. conservatives, extremist evangelicals vs. everyone, and the list goes on.

We live in a culture in which we voice outrage over the blood spilled in our streets, in our movie theaters, and in our schools; yet, we do nothing about it. We live in a culture in which we are all given one vote, we are all given voices, and we continue to either not use them or we waste them to maintain the status quo. The status quo is not acceptable.

My heart absolutely breaks for Laquan McDonald and for his family. And my heart breaks for us all.

Matthew J. Hefti is the author
of [*A Hard and Heavy Thing*](#) (Tyurus / F+W).

Are We Still Charlie Hebdo?: The Growing Dissonance between Extremism and Free Speech

I started preparing this essay a month or two ago to collect my thoughts about the after effects of the Charlie Hebdo attacks and how the limits of free speech are being tested as extremism and intolerance increase in Europe and America. Now, the latest attacks in Paris on November 13th have made me reevaluate my original thoughts and given them new urgency, but have not substantially changed my views. The key issues I will discuss are the nature of Daesh, the refugee crisis, climate change, media hypocrisy, right-wing extremism, and free speech. These are complicated issues, obviously, with many interwoven factors at play, and I will do my best to make sense of the situation as I see it.

Let's begin with a brief look at what Daesh is (one thing I have learned from philosophy is that linguistic terminology matters; I don't like the term ISIS because it was chosen by them and it disparages the ancient Egyptian goddess and Roman cult figure Isis; the term used by the French government and Secretary of State John Kerry is "Daesh", which is more useful because it delegitimizes the group and they hate it). From what I can gather, the purpose of this self-declared Islamic Caliphate is to gain and hold as much territory as possible in order to establish a haven for what they consider pure Islam, all while making incessant war against neighbors and non-Muslims until their awaited apocalypse. For brevity's sake, an apocalyptic death cult that happens to follow the words of the Koran literally. [This long article](#) in *The Atlantic* by Graeme Wood does a good job explaining the rationale behind the erstwhile Caliphate. One of the conclusions is that, despite

how it looks from Western eyes, Daesh is a very reasonable and consistent group of people; it just happens that their reasons and consistency spring from a bloody and black-and-white ideology deriving from 7th century Arabia. Up to now, Daesh has seemed content to wage war only in its own neighborhood of Syria and Iraq. Unlike al-Qaeda (which was responsible for the Charlie Hebdo attack), Daesh is not primarily a terrorist organization but an actual government, however illegitimate and doomed to failure. (It is also highly relevant that the two groups have [long been feuding](#) for the soul of Islamic jihad, and are in no way allied). The attacks in Paris could have two possible interpretations: Daesh is branching out to international terrorism for the first time, either out of desperation after recent setbacks or to further their apocalyptic aims; or, the attacks were claimed by Daesh only after the fact, and were actually carried out by desperate European-based sympathizers who were unable to reach Syria themselves. As far as its origins, it is not too hard to trace the rise of extremism wherever violence and instability holds sway. Four years of a bloody civil war in Syria, combined with over a decade of bloody war in Iraq, created the perfect conditions for an organization such as Daesh to thrive. One of the lessons of history is that, in spite of some rare exceptions, periods of violence and revolution do not suddenly end in peaceful and stable governments.

If we are to attach blame to the creation of Daesh, it must be said that the US and its allies bear no small part of it. First and foremost for the illegal and disastrously managed war in Iraq, but more indirectly from the decades of unquestioned alliance and support for Saudi Arabia, a country which has almost single-handedly allowed the extreme Wahhabi sect to spread and produce jihad across the Middle East and the World (the US has an extremely long history of supporting authoritarian regimes in the name of business; Saudi Arabia is different from many of the historical examples in that the support continues today with virtually zero public backlash).

There is enough blame to go around, however; do not think that I absolve the dictators and mullahs and imams who have themselves actually done the most killing (it is almost too obvious, but I don't want to come under the familiar charge of being anti-American just because I point out the facts). The Saudi royal family, the Iranian Ayatollah and Revolutionary Guards, Israel and its increasingly hardline and rightward skew, the Palestinians who resort to violence and terrorism, Russia, and Britain and France and the greedy and racist colony legacy they created all play a part in brewing up the toxic sludge that represents the modern Middle East.

One group that does not bear any responsibility whatsoever for the Paris attacks or the existence of Daesh are refugees. Syria had a population of around 22 million before the war, and nearly half of these have been dislocated by force or desperation. At least four million have found shelter abroad, mostly in refugee camps in the neighboring countries of Turkey, Jordan, and Lebanon. There are another three million refugees from Iraq trying to escape Daesh (figures [here](#)). The refugees seeking shelter from wanton violence and destruction of homes are not themselves terrorists trying to kill Westerners. As we will see, the big political winners from terrorism, besides the terrorists themselves, are the far-right political parties that wallow in and cater to extremism and xenophobia of any kind. This includes the French National Front, which will probably see yet another surge of support for its anti-immigration and Islamophobic platform. Every country in Europe and the Americas has a political party of this sort, which have generally grown both [more popular and mainstream](#) as the wars and subsequent refugee crisis have grown in inverse proportion to economic stability: UKIP in the UK, Lega Nord in Italy, the Republicans in the US, Dutch Freedom Party in the Netherlands, Pegida in Germany, Golden Dawn in Greece, True Finns in Finland, Jobbik in Hungary (which has been instrumental in physically stopping the largest numbers of refugees into the EU), and several others

all follow the same rancorous script. Though these parties are comparatively small in some cases, they have an outsized voice and influence on the public and political discourse, which they help to poison. They must be denounced loudly and immediately as soon as they use hatred fear, and intolerance of other races and religions to further their selfish political and economic ends. It is encouraging to see, now almost a week after the latest Paris attacks, that there has in fact been such a large pushback against extremism. It must continue unabated, however.

On a deep level, if Europe and America want to ameliorate both the immediate and long-term situation in the Middle East, one of the two best things they can do is to accept many more refugees (as in, all of them). Countries like Germany and Sweden are acting responsibly and charitably in the refugee crisis. Every other country leaves something to be desired after setting extremely low thresholds for asylum applications and doing as much as possible to discourage refugees (and immigrants in general). It is not only the only moral and humanist solution to such a tragedy, but the best way to economic and political security. After all, no country benefits by having a failed state and terrorist breeding ground on its doorstep. In addition, Europe and the US should do much more to provide assistance to internally displaced refugees in Syria and Iraq, and create safe zones. Whatever is being done is not even remotely enough. It goes without saying that if the Middle East is ever to emerge from its miasma of retributive violence into something vaguely resembling the more modern liberal democracies that most of you (readers) enjoy, it will need a strong and educated middle-class. Not only does this generally not exist now, but every month of war, destruction, and privation over a huge swathe of this territory is preventing entire future generations from the possibility of ever attaining a peaceful and prosperous life. This is very important and typically gets lost in the fog of war and apathy.

Digression on Climate Change: It is well-known that there will be a crucial international conference on climate change in Paris next month in which virtually every nation in the world will attempt to come to an agreement on how to combat the warming of the planet. The stakes were already high enough, considering the consequences of continued indifference in the face of climatic upheaval, but the terrorist attacks in Paris occurring less than a month before the conference raises the pressure even more. It has long been well-known and documented by scientists and historians that environmental issues like deforestation, drought, overpopulation, and resource scarcity heavily contribute to human conflict. Before the outbreak of a genocidal killing spree in Rwanda in 1992, for example, the population carrying capacity was at the absolute limit, meaning that way too many people were competing for not enough resources (Jared Diamond discusses this and related issues convincingly in his book *Collapse*, which I reviewed [here](#)). In Syria, it should be noted that there were four years of [extreme drought](#) which ruined farmers and forced more people into overcrowded cities, all prior to the peaceful uprising by restive Syrian citizens against a repressive and indifferent government. It was only after months of peaceful protests and brutal government suppression that the real civil war started, and we know well that peaceful moderates do not long survive in bloody civil wars. Thus, the conditions were ripe for the formation of a group like Daesh. Though climate change's very existence is denied by Republicans in America, Democratic candidate Bernie Sanders [recently spoke](#) for the growing number of people who not only accept the reality of the crisis, but see the direct link climate change has on political and military conflicts. Lest you still see this as just a liberal fantasy despite overwhelming evidence, the Pentagon and military leaders in America and NATO see [climate change as an immediate risk](#) to national security as well.

Voltaire said, or is supposed to have said, something along the lines of "Though I hate what you say, I will defend to the

death your right to say it." This can be seen as an early defense of the right of Freedom of Speech, later adopted in the new country of America as the First Amendment to the Constitution. Although it would appear to be an unlimited right, it has been challenged over the years and its limits have often been tested. Nowhere are the limits pushed and tested as much as in the face of intolerance and violence, or the mere threat of violence.

Let's now take a trip back in time and revisit the Charlie Hebdo massacre in Paris of January 2015. Besides the murders themselves, an act of outrageous maliciousness, I was troubled by the reaction to the event by the media and the world at large. It need not be said that violence and murder are inexcusable under any circumstances; I say this anyway because it has been discussed around the edges of the event that because Charlie Hebdo mocked Islam and drew pictures of Mohammed, such a tragic outcome was somehow expected or even preordained. The mindset that produces such thought is one lacking in critical thinking skills, perspective, empathy, and intelligence. I can understand the series of causes and effects that can produce mass murderers, religiously motivated or otherwise. The killers were Muslim outsiders in a secular society that limited their economic possibilities, and often expressed prejudice against them, even by the government. They were also of Algerian descent, like a majority of France's Muslims, which can only remind us of the lingering effects of the [long and brutal Algerian war](#) which ended only two generations ago. To understand broader context is not to excuse or even sympathize with violence of any kind. Most of the world's peaceful Muslims will agree. Though they are often just as disenfranchised or economically limited as the killers, yet they do not curse the world and go on murderous sprees.

Another troubling thing about the media coverage and public outcry of the Charlie Hebdo murders is the total saturation of

the news coverage itself and the unprecedented knee-jerk support for Charlie Hebdo by politicians who would condemn the magazine in their own country, and support for France by many of the same politicians who would never come close to supporting France's culture of free speech. Thinking back to the worst massacres that we have witnessed in the last few years, there are several that stand out in my mind as even more appalling than Charlie Hebdo. One is the [2011 Norway massacre](#) where a white right-wing Christian terrorist single-handedly killed 77 people and injured hundreds more in two separate attacks on the same day. Most of the victims were children and teens at a summer camp. Though this prompted an outpouring of sympathy and condemnation from around the world, there was not nearly as much as there was after the Charlie Hebdo killings, nor was there a show of solidarity in Oslo by world leaders and a viral slogan. Even more disturbing and tragic are the continued massacres and atrocities by the Nigerian jihad group Boko Haram (by far [the deadliest terrorist group](#) in the world), and specifically an attack only [four days before](#) the one on Charlie Hebdo in which thousands of people were reportedly murdered, with subsequent information saying that perhaps it was "only" a few hundred people instead (though no reporting has ever been able to confirm). This was an event mentioned in the world news, but quickly forgotten by most people even more quickly than they forget about the [weekly school shootings](#) in towns across America. A third incident which happened only three weeks before Charlie Hebdo was the [massacre at a school in Peshawar](#), Pakistan, by the Taliban which killed 145 people, 132 of which were young children. There are two possible reasons why Charlie Hebdo was a much bigger deal for people around the world, much more well-known and publicized in the media, and attracted much more sympathy than the other three massacres I mentioned which were all much more violent: Charlie Hebdo's victims were white Europeans who were killed in the name of free speech by French-Algerian Muslims, which means that white and non-white people from all across the political spectrum

had reason to be shocked and angered. In the Norway massacre the victims were also white Europeans, but the perpetrator was counter-intuitively (according to the narrative we are used to hearing from the media) a white European male as well, thus diminishing the duration and strength of the shock and public outcry, while the Boko Haram attack four days before Charlie Hebdo was already out of the news cycle by the time of the Paris attack, most obviously because even though the terrorists were also African jihadists, the victims were black Africans, thus diminishing the sympathy and interest by a large segment of the western media and population that now openly condemns racism but still engages in it; likewise with the Peshawar attack perpetrated by the infamous Taliban on schoolchildren. This troubling comparison tells me that to much of the media and large parts of western society black and brown lives matter less, and that white terrorists are written off as exceptions while Muslim terrorists are seen as a representation of the entire world population of Muslims. The way these type of events are shown in the media is both a cause and an effect of these biased opinions.

One more bit of hypocrisy is the fact that the Charlie Hebdo attack was clearly and unambiguously an act of terrorism in which 12 people were killed in Paris, but many more people are killed every week by the US government in drone strikes, which must feel like terrorism to the people who live in fear. We know that missiles are rained down on supposedly high-value targets in uninteresting and out-of-the-way places like Pakistan and Yemen without any due process or guarantee that innocent men, women, and children will not be killed (they may be a majority of the victims for all we know, though all males are officially classified as "military-aged males" and assumed to be guilty). A [detailed report](#) by The Guardian has concluded that US drone strikes in Pakistan and Yemen killed a total of 1147 people in hundreds of failed attempts to kill just 41 men. When a missile blows up houses and cars full of people and kills at least as many as the Charlie Hebdo attack, that

seems like terrorism to me. And such violence is likely to create many more terrorists than were possibly killed in the original attacks ([a fact conceded](#) by former Air Force drone operators themselves), thus increasing the probability of more strikes such as the one on Charlie Hebdo in the future (and just as such attacks are likely to make more and more westerners see all Muslims as enemies or terrorists).

The Charlie Hebdo attack prompted the trendy show of solidarity "Je suis Charlie" by millions around the world, which is not a bad thing in itself, but I am afraid that much of the solidarity was a superficial and knee-jerk response to the tragedy, not one which examined the sources and possible solutions to the set of circumstances that led to this attack and could lead to more in the future. From my personal point of view as a long-time resident in Europe, people across Europe as a whole are somewhat more thoughtful about such tragedies than the American people as a whole were after 9-11, but the fact that we have witnessed wars and terrorism in the past 14 years since then has created for many people a perspective either more empathetic or more cynical. At the same time Europe is still in the midst of economic troubles which have helped fuel the rise of a slew of right-wing xenophobic and anti-Islamic parties in every country, a large number of Europeans are also seeing that the absolute protection of free speech and tolerance is the only way to peacefully maintain an increasingly multicultural and globalized society. The question of tolerance is one that has not always been correctly understood or handled by either political leaders or citizens. There are limits to both tolerance and free speech, though it is admittedly difficult to tease out these limits, especially when faced with real-world tragedies that prompt unthinking reactions.

Just as there was a media double standard during the Charlie Hebdo massacre, likewise for the November 13th Paris attacks. The scale is much greater in the latter case, with at least

136 deaths and hundreds more injured. But the reaction was similar in that Daesh itself conducted other attacks on civilians in other countries within 24 hours of the Paris attacks, but with little reporting by the media and little interest by the public. 26 people were killed in two [suicide bombings](#) perpetrated by Daesh in Baghdad, while 43 people were killed and hundreds wounded in two [suicide bombings](#) perpetrated by Daesh in Beirut. Neither of those have the high death toll of Paris, but does it matter? After all, as I have shown, “only” eight people were killed in Charlie Hebdo attack but that was a bigger news story by ten or hundredfold than greater massacres of the same time in other countries. Some of this is cultural, and the fact that Paris is a central city in Western civilization, and one that many Western people have visited and feel a connection to. But still, does that matter? I love Paris as much as anyone, as well as free speech, and I hate terrorism and any kind of violence, but that does not make me feel more rage and frustration in either the case of Charlie Hebdo or the November 13th attacks as the ones in Beirut, Peshawar, Nigeria, Baghdad, Oslo, or the [weekly school shootings](#) in America. My rage and frustration is the same, and comes from the same source, directed at the same cause. I do not think Islam is the root of the problem, nor do I think that closing borders and blocking asylum and aid for refugees is the solution. These are just two of the ways I have complete and fundamental difference of opinion with the intolerant bigots in our own countries (such as my very own Congressional Representative in South Carolina, a Republican named Jeff Duncan, who [blamed refugees and Muslims](#) for the attacks before the blood had even congealed on the streets of Paris, or [every single Republican](#) presidential candidate and [most of the Republican state governors](#)).

Let's look at some more case studies in tolerance and intolerance. Germany's chancellor Angela Merkel [once declared](#) the idea of multiculturalism in Germany to have failed. I do not know if she was just trying to appeal to her conservative

voters, but such a statement is irresponsible and untrue. This idea that immigrants cannot be integrated into a society only feeds the xenophobic bigots who have now become quite vocal and strong in most European countries. The fact that the rise of these groups has coincided with economic recession and unemployment is in fact no coincidence. Blaming outsiders is an appealing message to certain types of people who feel economic strain and see a threat to their traditional way of life. That does not mean that it is the fault of the immigrants, who are almost always under much more economic strain than their detractors, but of the political and economic elite who create the conditions that the people will either succeed or fail in. Whatever she meant by citing the failure of multiculturalism, Merkel has at least proven to be a courageous leader in leading the way for European countries accepting refugees. It is still not enough.

On the other hand, the right-wing nationalist and xenophobic parties have been spreading hate and intolerance. They grow stronger when people become fearful of violence and terrorism. It is well-known that toxic public discourse and intolerant speech by political leaders directly leads to violence by their troubled followers. It happens [time](#) and [time again](#) that some misguided soul takes out murderous aggression on an innocent party that had been vilified by some right-wing hate-monger. This point cannot be stressed enough. One clear limit to free speech exists at the first instance of violence, the threat of violence, or even the mere hint of violence. This goes not just for physical violence but for anything that qualifies as unnecessarily extreme aggression, intimidation, emotional bullying, etc. There is a paradox of tolerance, which is that one must be intolerant of intolerance in order to maintain a civil and open society (I have previously discussed this paradox at greater length [here](#)).

Let me indulge in a thought experiment, and let us imagine a growing fringe political party that doubles as a hate group.

One of their key beliefs is that beards are evil and unwelcome in their country. While this is a ridiculous position to hold, it is merely an opinion that happens to be small-minded and wrong (my sense of morality tells me that opinions can sometimes be wrong just as facts can). An invisible line is crossed, however, when the anti-beard group's legitimately free speech turns to calls for violence, retribution, or even economic and social sanctions for people with beards. This is intolerance that cannot be tolerated in an open society, since it operates outside the bounds of civility and freedom from fear and violence that are the foundation a free society is built upon. In other words, though I hate what the anti-beard group says, I will defend their right to say, but only insofar as it is exercised as one particular opinion and way of life but not as a call for violence and intolerance against others who do not hold that opinion or other varying attribute (such as religion, sex, sexuality, skin color, or facial hirsuteness).

I would further argue that a fully democratic nation whose voting citizens are composed almost wholly of illiterate idiots is always preferable to a nation ruled by the most benevolent dictator but where freedom of speech is limited. The limits of democracy are seen insofar as its *demos*, or people, take active and informed interest in the decisions of the nation. So in the former case, though the ignorance or indifference of a sufficiently high percentage of voting citizens in a democracy could easily lead down the road to fascist dictatorship, the fact that it was firstly and presently still democratic weighs conclusively in its favor. This shows the promise and the limitations of democracy: nothing is guaranteed except what the citizens enable; everything is possible; but it can still be corrupted by propaganda and the preying on of the basest human emotions of hate, greed, and intolerance.

In the years after 9-11 in America, the people made the

mistake of allowing fear and the illusion of security eclipse their freedoms. There is still much work to do to dismantle the security and surveillance state that was erected during those years of democracy in its lowest ebb. Similarly in Europe, leaders feel pressure from the right-wing parties that scream for closed borders and a stop to immigration, and for added security measures that will sacrifice hard-won freedoms for an illusion of safety. It must not be. Just as free speech must be protected at all costs, Western countries must not give in to the fear that terrorists aim to create. As Franklin Roosevelt famously said, "We have nothing to fear but fear itself." That is still true in that our society remains fundamental strong, free, and open, and there is nothing that terrorists can do to change that other than make us fear them so much that we remake our society in their image, and waging more endless wars of their choosing.

Wise men are able to say things that echo long after they are gone, and it's the same once again with Voltaire, one of my favorite Parisians, who said, "Those who can make you believe absurdities, can make you commit atrocities." It was hard to miss the fact that one of the six Paris attacks was on a theatre on Voltaire Boulevard. Though this could be coincidental, it is not hard to imagine the attack planners targeting such a symbol of everything they hate: music and drama, philosophy, satire, reason, and enlightenment. The quote applies quite easily to the insanity that is Daesh, but let's not hesitate to look at our own recent past. European civilization is easily the bloodiest in history, and that is why it is crucial for us to remember our own past in order to forge a new future.

Let me close with the words of another wise humanist and antiwar activist, Bertrand Russell, whose message to the future (which is the present for us) was the following: "The moral thing I should wish to say to them is very simple: I should say, love is wise, hatred is foolish. In this world

which is getting more and more closely interconnected, we have to learn to tolerate each other, we have to learn to put up with the fact that some people say things that we don't like. We can only live together in that way – and if we are to live together and not die together, we must learn a kind of charity and a kind of tolerance, which is absolutely vital to the continuation of human life on this planet.”

Killing is Easy



Killing is the easiest thing in the world, easier than sex. Easier than raising a family or bringing a child into the world, or building a house. Easier than painting or writing or music. Killing is easier than sleeping.

Before November 13th I couldn't have told you how 9-11-2001 felt. Watching the attacks in Paris, the killing, I remembered helplessness and a physical desire for vengeance, like fourteen years were gone. As I texted, instant-messaged, and emailed friends in the affected zone, desperate for news of their safety, I felt alternately overwhelmed by great sadness and murderous rage. It was clear then, as it is now, who was responsible for the injustice. And I wanted payback.

For those who have not felt the call to kill in the name of humanity and justice, it is a godly thing. Reading through the initial reports, I choked back tears, heading—where else?—to the gym, hoping to direct this urgent compulsion toward the noble desire for blood somewhere, *anywhere* else. On the stationary bicycle and then at the weight machines watching the President express solidarity for France, I fantasized about my phone buzzing with news from a friend in the military calling me back into service. In the interests of honesty, I must admit that this fantasy involved him telling me that the time had come to clean the Middle East once and for all. From the Indian Ocean to the Mediterranean, and then the vast Atlantic Ocean off North Africa, we would impose the final, drastic justice this situation demanded. That's what I *felt*.

That's what the ISIS terrorists in Paris must have felt reading news of defeat after emasculating defeat for their movement in Sinjar, in Syria, and in Iraq. *We have to do something, and the time has come to martyr ourselves.* They must have believed that they were correct to act, and enjoyed the doing of the deed. Killing is the easiest thing in the world.

That seems to be what Francois Hollande was feeling when he implicitly committed France to military action against ISIS, [saying, among other similar things: "It is an act of war that was committed by a terrorist army, a jihadist army, Daesh, against France,"](#) and "we will lead the fight and it will be merciless." As the attacks in Paris unfolded, I felt

the same way.

And that's the end of civilization. It's popular to joke about France and Europe being weak, now, being militarily incompetent in the aftermath of WWII, but things are stable in Europe and mostly safe as a result of progress, the horror our grandfathers felt when they saw the red gurgling aftermath of their deeds stain their hands, uniforms, and relationship with the natural world. Until 1945, Europe and Eurasia had been by orders of magnitude the most violent place in the world. Mechanisms for killing on an industrial scale never imagined anywhere else were [pioneered in the USA and perfected in Europe](#). When it comes to violence, Europeans are not just masters—historically, they transcended mastery, elevating it first to the realm of [art](#), then, later, incorporating it. It took us *seventy years* to suppress the natural European inclination toward violence on a level that would make even a hardened ISIS fighter's stomach turn and head spin—seventy years, which, in the balance, doesn't seem like enough by half.

The end of civilization is when one acts based on feeling, and especially that low, barbaric feeling to hurt or murder. I know, because I felt it last night—can still feel it in waves. In Afghanistan, over 26 months, the two infantry units I was with killed hundreds of Taliban, Haqqani and Al Qaeda operatives (over 1,000?), taking 15 deaths in return—killing is easy. But what gives me and people like me our reason for being in the liberal West—the evolution of liberal arts education, pioneering human and then civil rights, the components that make us superior to ISIS terrorists, dogs, spiders, and lizards, is that we aspire to be *reasonable*—we are capable of thinking out the logical conclusion of our actions, and acting differently given different stimuli, acting generously and altruistically although our bodies may tell us that killing or hurting would be more satisfying. This was the lesson the West drew in the aftermath of World War II,

on the bodies of so many Germans, Russians, Japanese Ukrainians, Polish, French and more—enough bodies to make Syria again three times over. This is the lesson I drew from war, as well. Killing is easy, but it only leads to more killing. And there's always more blood than you know. Blood that's sticky, and gets everywhere.

No, people who believe that France and Europe are weak because they do not act sufficiently violently for their tastes (a) don't [know the region's extraordinarily bloody history](#), and (b) don't believe in [biology](#). Civilization and modern western society—cultural constructs that encourage cooperation and altruistic behavior—are fragile things, to be nurtured and protected at all costs. They're the product of peace—in times of war, people become callous, cease caring about others, wantonly indulge in the brief satisfaction of vendetta. Small acts of humanity and grace become acts of heroism.

After finishing my time at the gym and hearing from most of my friends, I returned home, showered, and headed out to dinner with a photojournalist friend to discuss the night's events, process what I was feeling. Fielding phone calls on the drive into the city, drinking beers over Turkish kabab, then calling other friends on the way back home, I was able to stabilize the urge to hurt and hate, to ameliorate it with that greatest benefit of living in a developed, safe, modern country—generosity.

Even though it feels now like hurting the people responsible will provide satisfaction, will solve the hurt, logic as well as a brilliant, counterintuitive moral imperative unearthed by Christianity instruct us that the answer in this situation is to open our arms wider, to “turn the other cheek” to the despicable insult, rather than to deliver injustice for injustice, which other cultural traditions and tribal societies would demand. The parasites that are ISIS feed on blood and violence. Let us, by our actions, demonstrate our moral and intellectual superiority. History instructs that we

can go down a very different path—we could, if we desired, exterminate them—but then, wouldn't we just be descending to their primitive, animalistic level?

Some reactionaries in European and Western society would have us do precisely that—would turn Europe back into the brutes they were 70 years ago, or would indulge America's more recent penchant for "shock and awe." This is a popular anti-intellectual idea on the right: we should do what feels good, and to hell with civilization. To beat the thugs we must become thugs ourselves. Here's [one such confused hot-take](#). Suffice it to say, if someone is advocating for violence, that person is not civilized, nor do they support humanistic values like charity, magnanimity, and (ultimately) the precious elements that separate humans from apes or lower forms of animals. They are the enemy.

On the other side are people who over-intellectualize the problem, and would stifle any action—those of the extreme left, who have already begun stating their belief that one should experience a similar emotional reaction to the bombing of Baghdad as one does to the terrorist attack on Paris. As a humanist, I am more sympathetic to a call for widespread empathy than I am to kill (empathy is harder than killing), but it is unsympathetic at best (and inhuman at worst) to claim before the bodies are cold that one must feel for all humans or for none at all. It is a truism among this group that Westerners don't react to tragedy outside their community (this type of reaction is already common on Facebook and Twitter), as though feeling for anyone besides oneself were a bad thing if one does not immediately think to feel for everyone. Insisting that others should have to always feel empathy for everyone all the time (that they should behave like bodhisattvas or saints) or never at all (that they should behave like sociopaths) exhibits an interesting symmetry, but doesn't seem like a useful or productive philosophical or human stance, although I suppose it must make the claimer feel

satisfied on some level or they wouldn't do it.

For the 95% of Westerners affected by the tragedy who aren't on the extreme left or right, it is okay to feel something about this tragedy without needing to take on the problems of the world. If you have a personal connection to Paris, as many do, rage or grief is perfectly natural. If you don't have a personal connection to Paris but do to the event, rage or grief is perfectly natural. And in either case, regardless of how one's natural and appropriate feelings on the subject (I certainly felt like exerting violent vengeance on behalf of a city in which I have lived, visited often, and to which I have longstanding and deep cultural ties), the next step is to divorce thought from feeling, and to act in keeping with our cultural, humanist heritage: reasonably.

This means collectively and individually helping other humans (the refugees of war, the migrants, the aspirational and the cursed), because it's within our power to do so. We of the developed world are not infected with that ideological disease one finds so often among the mad, the disaffected, and those living in chronic poverty—the cultural *imperative* to kill—as are these ISIS psychopaths. No—let us this once demonstrate our laudable willpower and the unquestionable superiority of our civilization by letting the sword fall from our hand—let us show our strength by not doing what is easy, and easier for Americans and Europeans than anything else (for we are the best at that easy task of killing)—let us show the world mercy. Otherwise we risk losing what was bought with an ocean of our own blood.

The Importance of Identity

Do Nazis Dream of WWII Dystopian Future Pasts?



The tired, simplistic, bargain-basement Cold War narrative of WWII sucks and it's time we got over it. According to my eighth grade history teacher, the USA won WWII by beating the Nazis and the Japs. If we hadn't beaten them, they would've conquered the world. That's how the story goes, and many board games and video games embrace it. It's comforting, comfortable bullshit. That version of history—the \$59.99 version where you get to kill the bad Nazi colonel or fight buddies multiplayer with antique weaponry—ignores basic facts that are widely available outside academia. Chief among those facts is the near-pathetic weakness of Germany and Japan heading into WWII, as well as the wholesale aggrandizement of our intervention and participation in WWII in ways that make us feel good about ourselves but also totally distorts how war looks and how reality worked and works.

Being honest about how WWII went down and what was actually at stake is important because history is important, and shapes how we evaluate our surroundings, our present, our acts and

actions. This, as it turns out, is the thematic heart of Phillip K. Dick's science fiction dystopian novel "The Man in the High Castle." Dick, at his best when using strange and challenging scenarios to interrogate the relationship between individual and society, contrives an alternate reality where America loses WWII when the Germans develop and drop A-bombs, forcing us into negotiated surrender, occupation, and servitude. The novel—and the series—is an incredibly subversive take on how history operates, both in the logic of the story, and in the logic of our own reality.

Amazon (not one to shy away from a sexy narrative featuring Nazis) has taken what was in Dick's hands an interesting meditation on the nature of perception and put together a mostly-faithful rendition that promises to entertain and educate viewers with a cautionary tale about what it feels like to live under a totalitarian dictatorship in America. [I watched the first couple episodes using my Prime membership.](#) And I was mostly impressed.

The series is set in a counterfactual past—it seems to be the 1960s—and begins with a shot of two men in an old-timey movie theater (the younger of which is Joe Blake, who promises to be a major character in the first season) watching a lousy piece of fascist, pro-status-quo propaganda. This is a subtle nod to you, the viewer of the show. Films go on to play a big role in the series, as well as peoples' reactions to film—in fact, the single greatest threat to the "Nazi" led reality is a series of subversive films showing a reality in which the Allies win, and the Nazis and Japanese lose. Both in Dick's novel and the series, this is an honest and accurate idea of how Hitler seems to have viewed narrative—a fact echoed in "Inglorious Basterds," Tarantino's masterpiece that deals with similar themes. People watching the film of Allied victory in World War II are transported, blissfully and tearfully watching and re-watching footage, in moments that are reminiscent of our own reactions to this type of video on Memorial and Veterans

Day, on the History Channel. Where “The Man in The High Castle” takes flight, however, and removes itself from just another nostalgic retread celebrating victory of freedom over tyranny is in its secondary or tertiary level, wherein the critique ends up being not of the Nazis, but of ourselves and our consumption of narrative history.

The series is filled with these double-scenes, moments that have special resonance on multiple levels, which is true to Dick’s vision and the intention of his fictionalized world. Things in dystopian Nazi-America are a bit shoddier than they should be, given the timeframe. There’s a great deal of factory labor that’s put front and center in the series as part of the economic backdrop to the Nazi-occupied society, and much of the show feels like noir. If the Nazis had won, the show claims implicitly, things would be worse in America than they are today.

But not that much worse. Noah Berlatsky noticed this same phenomenon, watching the show earlier this year. [In a review for the Atlantic](#), he found the show to be subversive in its claim that life would have been crummier, lousier, but not *fundamentally* worse than it has been for our real actual selves. There are no lines for food, no dead people lying in the streets. Gangs of Nazis and Japanese police chase down pro-democracy “resistance” advocates, but the people who keep their heads down and work hard are rewarded. It’s not difficult, in other words, to imagine that if there were a group of pro-Nazi, pro-imperial Japanese agents running around today with films showing how in *their* reality Hitler and Hirohito won, our own government would be clamping down on their activities, and would view them as a direct threat. Would our real police be shooting them down on the streets? Well—people who are devout followers of that violent brand of Islam sweeping the Middle East aren’t exactly treated with hospitality when the US security apparatus gets their hands on them.

Suburbia in Nazi-America is inhabited by Nazi party members and functionaries, but apart from kids having to wear silly school uniforms, things are about the same. Kitschy television shows the type of which people consumed in the 1950s and 1960s are on the air, but with a Nazi twist. There seems to be a functioning interstate system (Eisenhower is, after all, said to have been inspired by Hitler's autobahn, so this is not totally surprising).

In the Midwest, the truck Joe Blake is driving blows a tire, and he gets help from a Nazi policeman who offers him help and part of a sandwich. During the exchange, Blake spots a tattoo on the policeman's arm, and the policeman self-identifies as a veteran of the war against Nazi Germany—then claims not to even remember what they'd been fighting for. White flakes are falling from the sky, and Blake asks the trooper what they are. The policeman cheerfully volunteers that "Tuesdays they burn cripples, the terminally ill... [they're a] drag on the state." In this series (and in the book), people in the south and Midwest have adapted easily and enthusiastically to Nazi rule.

The resistance, on the other hand, is made up of (frankly) irritating ideologues who rant about "freedom," which, presumably, is the kind of thing Moderate Syrians wanted in 2011, or the kind the West enjoys today—contextual freedom. "The Man in the High Castle" deserves huge credit for showing the resistance critically, and giving them real weight, real complexity, rather than simply having them be the sympathetic heroes to whom everyone is accustomed. Even though many of the resistance freedom fighters don't know what freedom actually is, it doesn't stop them from expressing willingness to die for the idea—to "do the right thing," as Joe Blake says. Thus the show subtly but undeniably reinforces the notion that perhaps the world we see today—the real world—is not as we imagine. This is not what our noble ancestors fought for.

Interesting side-note—in Europe, when you talk with people it

seems like everyone's family was in the resistance in WWII. I've always found that fascinating, like, if everyone's grandparents were all in the resistance, how did the Germans conquer so much territory? But I digress.

So far, the series has decided to portray the Nazis and Japanese as brutal if thuggish occupiers, with an incredibly sophisticated and all-encompassing intelligence-security apparatus. The Nazis are recognizably Nazis—tite uniforms, imposing architecture, annoying habits, and superior military-aviation technology. The Japanese, on the other hand, turn out to be eastern spiritualists who do martial arts on the side and are in the logic of the show (and the book) presented as morally superior to the Germans. Gone are the massacres they carried out against whites, Chinese, and “inferior” people in the Greater East Asian Co-Prosperity Sphere—in this show, they are unwilling puppets of the Germans, occupiers almost in name only.

Which is where the show's deviation from the book and challenge to History as we know it begins to get really interesting—in the logic of the show, Hitler is the one who insisted on détente with the Japanese at the end of World War II, and who insisted on peace. Hitler, in other words, is the peace-bringer. In the world of the show, Goebbles and Himmler are jockeying to replace Hitler as the Fuhrer, and that's seen as a bad thing.

Another decision that's sure to bring the show in for criticism is its handling of Jewish characters. One of the main characters in the book (and thus far in the show) is a Jewish worker with artistic aspirations named Frank Fink. To begin with, he produces “degenerate” art, which is an odd confirmation of Nazi propaganda (he appears in the logic of the show's world to be guilty of the thing that Nazis expect him to be guilty of). Then, he's captured and presented with what appears to him to be a dilemma—save his girlfriend, or save his family.

And this is where things get really strange, in the show. The audience, at a certain point, understands that it doesn't matter what Fink chooses—his girlfriend is already being tracked by the Nazis. A member of the resistance, Randall, warns Fink that if he gives her up, he'll sacrifice his soul, a point that is reinforced to the audience because viewers know that whether Fink gives her up or not is completely irrelevant to her fate. The Japanese don't know this either, though, so they threaten to kill Fink and his sister and her family, for being Jewish. The Japanese claim not to be racists like the Nazis (as already described) in the sense that presumably their racism is directed toward other Asians, and not based on religious discrimination, so it doesn't matter to them whether they kill Frank or not. But they do end up killing the family—Fink's sister, his niece, and nephew, with an improved form of Zyklon-B gas. It's an accident, bad timing. The Japanese apologize, which is a neat bit of Holocaust-logic—this is how occupied people are treated, and especially Jewish citizens, as essentially expendable.

In return, Frank's character swears vengeance in the police station. "If you need Jews, you know where to find me," he says, enraged and embittered at the Japanese decision to kill his family (as they promised to do if he did not give over the useless information, which he refuses to do). The Japanese police chief looks him in the eye and says "I know." Because it's a totalitarian society! OF COURSE they know that he's Jewish, and where to find him. The governments know almost everything about almost everyone in their societies—much like the totalitarian governments imagined in 1984. It's also worth pointing out that the entire city where this takes place is under imminent threat of being destroyed by a hydrogen bomb wielded by the Nazis.

The decision to use a Jewish character to unpack complicated philosophical questions of causality and moral agency is dangerous and potentially offensive—maybe even certainly

offensive. Because to do so puts the viewer in the role of Holocaust victim—and the dystopian future imagined by Dick (and revisited by this series) means, if there are still Jewish people alive in America or anywhere, that the Holocaust is ongoing. It also makes the subtle point that we like or should like Frank Fink, which implies that we ourselves are in a sort of cultural Holocaust, an annihilation of identity, which is an interesting thought experiment but one that doesn't seem like it's welcome yet in popular culture.

Another way in which the series may provoke controversy is that the basic premise—that America could have lost World War II under any circumstances—plays on bad history. Our narrative of the war overplays German and Japanese strengths while underplaying the Allies' economic and military might. Here's the truth: Germany and Japan were doomed to lose World War II in almost EVERY reality. Their military accomplishments despite that fundamental weakness were extraordinary, but testify more to the astonishing incompetence of American, French, British, Chinese and Russian political leadership and bad generalship early on than to any advantage enjoyed by the Nazis or Japanese. In *The Man in the High Castle*, the Germans have developed the Atomic bomb before America—we now know that, despite provocative History Channel specials to the contrary, the Germans were nowhere near the bomb, although one of their scientists (Werner Heisenberg) got about one third as far as the entire Manhattan project with a hundredth of their budget before crapping out due to bad math. On top of this, the fact that WWII happened at all is due largely to greedy and grabbing western politicians who fucked over Germany at the end of World War I, hamstrung earnest diplomatic efforts at rapprochement during the depression, and manifested an almost-willful desire to misunderstand Hitler's intentions in the mid- and late- 1930s. Knowledge of Nazi strengths versus Soviet and Allied strengths leads one inexorably to the conclusion that our dimension must be the only one in which the Nazis weren't crushed before 1943—it's a minor miracle

they lasted until 1945.

An accurate characterization of Germany and Japan in WWII is not that they almost won—it's that they almost lost, over and over again, until finally they didn't not lose. That's the true history of World War II. We fucked around and fucked things up until we decided, kind of, to sort things out, then lazily and shittly continued fucking off and underestimating the Nazis and Japanese until we eventually didn't lose, as we were always going to.

Sorry mom's dad and dad's dad. It's the truth.

The real genius of Dick's novel, and of this series, is that there was and is a fascist threat in America, and it's going on every day. Where a physical dictatorship of Hitler and Mussolini (and, later, Stalin) was defeated, the result of that defeat was not freedom, actually. What we got is the corporate dictatorship we enjoy today, the anti-intellectual monopoly that began with LBJ and Nixon and the squares of Philip K. Dick's day. These happy Eichmann-types have been replaced by well-meaning, bright-eyed Hillary Clinton supporters, Jeb Bush (wait does anyone support Bush?) workers, and the hordes shouting Donald Trump or Ben Carson's name. They're people developing apps or leveraging synergies in New York City or Palo Alto, California in order to make a couple bucks peddling the escapist farce that a human life should be so easy and predictable that one must never encounter anything unpleasant or inconvenient. They're the social, corporate, cultural and technological fascists who will doom and damn our country more certainly than David Semel will direct himself into a box of unmet expectations from which he cannot escape by the beginning of Season Three.

End the series by (no later than) Season Two, David Semel. Don't you screw us again.

After indulging in a fantasy where one gets to rebel

vicariously against Nazis in an alternate universe, viewers may consider a more modest rebellion of not supporting the shittiest cast of Democratic and Republican candidates since Rutherford B. Hayes. Otherwise, the future dystopia imagined in this series has already come to pass.

Letter to US #2: It's Up to You



Dear NRA Members, 2nd Amendment lovers, Fraternal Order of Police members, legislators, judges, voters, prosecutors, federal agents, state agents, municipal agents, county sheriffs, veterans of foreign wars, and anyone else who gives even a scintilla of a-

Pardon me. Let me start over. This needs to be bigger than that. This needs to be more inclusive than that. This needs to look at US all as a unit, the idea being that we're all in this together. To that end-

Dear US:

I have a few things to say. First things first: This piece is not reporting. It is not an academic treatise. It is not a thoughtfully-crafted essay. It is plain and simple—a rant. I intend to do the time-consuming work that needs to be done to create a well-researched and well-crafted essay, but I feel this cannot wait for all of that. I need to address it now. So

feel free to focus on inconsequential details when tearing this apart, but I'm telling you up front I don't purport this to be anything but an angry rant by a crusty vet, written in haste in the middle of the night. I guess it's also something of a proposal or a call to action, because I do not believe we are doomed.

The impetus: Two "independent experts" (I'm skeptical of both their independence and their expertise) determined that Tim Loehmann—rookie cop with the twitchy trigger finger in Cleveland—and Frank Garback—veteran cop who has seen *Ronin* one too many times—were perfectly justified in screaming to a stop mere feet from a little boy, jumping out without hesitation, and opening fire to assassinate the child before they even had time to shout out a warning.

Their excuse? They couldn't know if the gun was real. They feared for their lives.

This is not meant to pillory Tim Loehmann or Frank Garback; I'm sure there will be plenty of words thrown around the internet doing that dirty work. I would also bet that they were trained poorly and molded and raised in a toxic culture. I have no doubt they too are products of their systems, and they likely aren't "bad apples"—unless you want to label the entire department bad apples, which might actually be defensible, but it doesn't make them outliers.

I want to address the fact that this is a systemic problem, i.e., a broken system creates the problem. And I want to go larger; like, who's in charge here, anyway? Because someone made the system. The government made the system. Well, who made the government?

The death of Tamir Rice is my fault. And it's your fault. It's the fault of all of us in the US. You see, the people make the government. We allowed it to happen, and we continue to allow it to happen. We allowed the courts to eviscerate our

Constitutional rights against unreasonable searches and seizures and our due process rights protecting our lives and property. A shooting is a seizure. And a police shooting is the State taking a life without affording the victim due process of law. Then, when our courts slowly eroded any protections we had against police power, we did nothing about it. We stood by and we failed to lobby our legislators to fix what the courts continue to get wrong. We're generally apathetic. If we're not apathetic when it comes to protecting our own rights as citizens, we're certainly not effective.

With so many people acting as stakeholders in this problem—with so many of us at fault—I could write specific questions for all of US to inquire as to what this interest group or that interest group will do to change it. But we have to start big. This can't wait. Too many young black men are dying; and with every prosecutor that fails to bring an indictment, with every jury that acquits, and with every judge bound to follow bad precedent, the police have more power and more leeway to pull the trigger whenever they fancy, without fear of consequence.

(As an aside, I don't know why any legitimately responsible police officer would be afraid to do their jobs due to the YouTube effect. We can have people saying they can't breathe, dying at the hands of police on the side of the street for selling loosies; we can have young boys, not even old enough to shave, getting blasted at the playground without warning; and we can have mentally ill person after mentally ill person call the police for help only to have the police shoot and kill him when they finally arrive—we can have all that and indictments still don't come down from the people claiming to be able to indict ham sandwiches. So I really can't understand when police claim they are scared to do their jobs because of what might happen to them if they have a violent encounter. Police have the most powerful unions and lobbyists in the country, they have the prosecutors in their corner, and the

courts have given them free reign; police have nothing to fear if they are defecating on the law they're sworn to uphold, so they certainly have nothing to fear when they do their job responsibly.)

If you slept through high school civics, let me explain that no one can stop disaster on slippery slopes created by judges except legislators. Which means no one can stop disaster on slippery slopes except voters. Except we all know that's not true, because voters have about as much power to change our course as a sailboat in outer space. The only thing that talks in this country is money, especially after *Citizens United*. And the only people that legislators will even give the time of day are wealthy lobbyists. But that too can change.

As voters we can stop anything we want to stop. We can fix anything we want to fix. We can change the entire course of the country in a single election day if we'd just set aside our apathy and cynicism for a single day. But in order for that to happen, we need a little imagination. We need to recognize that things are not OK. We need to have faith that things can improve, because without that faith nothing will.

We have a problem. We get the police we deserve, and the police we have shoot people with impunity.

So let's go there. Let me ask a serious question of US—all of us; i.e., those of us with the NRA stickers on our big trucks; the quiet and responsible families who fill their freezer with their hunted game; the loudmouth, abrasive, foolish, and willfully-ignorant open-carry demonstrators; the picketers, protestors, and pot-smokers; the hobbyists and lobbyists; both the city-dwellers and participants in the great white flight; those still stuck in urban centers and impoverished minorities in in the rural south who must make herculean efforts to cast a ballot; the gun show organizers, sellers, and attendees; the veterans who like to go to the range to blow off some steam and remember the good ol' days; the veterans who never want to

touch a gun again; the hippie liberals who want to gut the right to bear arms like a cleanly shot buck; and all the people who love to defend the modern courts' interpretation of the 2nd Amendment:

What are we going to do about it?

And not just, "What are we going to do about Tamir Rice?" But what are we going to do about Jason Harrison, James Boyd, John Crawford III, Antonio Zambrano-Montes, Walter Scott, and a multitude more whose names don't make the national headlines? What are we going to do about police officers—of any race—having the power to shoot anyone they please with impunity, simply by reciting the magic words: "I feared for my life" and then hiding behind their union and their case law written by either elected or politically appointed judges?

What are we going to do about the *systemic* problem?

Does it not scare the ever-living hell out of you that a police officer can ambush you with gunfire, killing you dead, and then walk away with nary a scratch or a reprimand, simply because he saw what he believed to be a gun?

I need everyone to focus—particularly you Second Amendment people, because you can't ignore this one. This one directly implicates your beloved practices, e.g., lawful behavior, open-carry.

I need all of US to stretch our imaginations.

These are all imperatives: White people, don't get reflexively defensive because you get uncomfortable when people point out the very real and very damaging white privilege we enjoy. Those who cry "race baiting," don't get reflexively defensive because people point out our country's sordid history of racism and apartheid. Police, conservatives, and closet racists, don't get reflexively defensive when people say that black lives matter—because guess what; they do. They matter.

Instead of getting defensive and becoming willfully-ignorant to the plight of others, I truly think we can make a difference to show that black lives matter, to show that we can't tolerate this kind of policing.

White people, I want you to imagine this. (People of color don't need to imagine it; it's a real fear they live with every day.) White people, I want you to really try to bring that brain of yours to the next imaginative level. Imagine this plausible scenario of a young white child, roughly the same age as Tamir Rice when he was gunned down by agents of his government. (Well, the scenario is plausible up until the end; spoiler alert: white kids don't have to fear getting shot up by the police in the neighborhood park.)

Now Visualize.

You buy your son a pellet gun for his 12th birthday. Not even into high school yet, but he's responsible, and he needs to learn how to use his weapon wisely and safely. You take him out to the woods and you two plunk away at squirrels, and it's great bonding time. One day your son asks if he can go out himself and look for some grouse or rabbits or something. You say sure, because you trust him. He's your son, and besides being a sweet kid, he's pretty mature for his age.

So he walks into the woods from the park in your town, and he goes and legally hunts some small game, and he learns the beauty of the woods. He communes with nature, just as you taught him. After an hour or two, he emerges from the tree line. He strolls across an open field, making a beeline back to your shared home, which is not far from the park and the woods.

He is carrying his weapon, which is real, unloaded, and perfectly legal. You see, in Cleveland, where you live, it is legal to open-carry weapons, even handguns.

(As a side note, that's even more proof that you Second

Amendment people have real clout in our political machinery, clout which could be put to good use—good use like changing police use-of-force laws. Until the Second Amendment people wielded their clout, Cleveland *did* have an open-carry ban until 2010, but the Republican legislature—supported and lobbied by none other than the NRA—usurped the home rule authority of municipal governments and decreed that the open carrying of weapons in the middle of the city was a matter of statewide concern that warranted legislation to allow open carry in all cities. The state legislators effectively prohibited municipalities from drafting and enforcing their own ordinances banning the open carrying of deadly weapons. So for, like, the past five years or something, everyone in Cleveland, indeed everyone in Ohio, has been operating under some of the most liberal open-carry laws in the country. Now before conservatives get confused, liberal in this context means permissive. In Ohio, not only is it legal to open carry long guns, it is legal to open carry handguns, and it has been legal for five years—more like nine, but of course there was litigation—which means Loehmann and Garback should have known that. And if they didn't know that, they should have. The Cleveland Chief of Police put out a memo to his entire division just last year to make sure his police knew that they could not detain individuals for open carrying, ensuring that it was crystal clear to his police officers that open carrying a weapon—even if it caused alarm to others—was legal activity that could not even support a charge of disorderly conduct.)

Your son though—he's daydreaming. He's thinking of how basketball season is just around the corner. He can actually smell the leaves changing color, and he gets this crazy feeling in his stomach when he thinks of the rut, which will be here in no time at all.

Your son, the kid you take hunting and fishing, the kid whose games you go to, the one whose diapers you changed, the one you want to inherit the world from you: well, he has his head

so far in the clouds that he doesn't even see the cop car that peels around the corner at a rate of speed much higher than twenty-five miles per hour. Your boy is kicking rocks on the ground when he finally looks up. By now, the cop car is so close to him, he flinches because he doesn't know if this car will run him over or not. He sees his short life flash before his eyes.

But then he can breathe. He will live after all. He relaxes when the car stops in time. He exhales and is about to give a sheepish wave to the police officer stepping out of the car. But then his head cocks to the side just a little bit. The breeze catches his dirty blond hair, and the golden strands flutter. Your son suddenly feels as if he has been punched, but he doesn't know why. He doesn't even feel the second punch, because he is dead. He has been shot three times by police before he even knew that they were there for him.

I know it's hard to imagine. It's hard for me to imagine as well. It's hard for me to imagine not because I lack empathy and not because I can't appreciate the pain of others, but because I don't believe that the parents of little white boys and girls have to worry about anything like that in any city in America. But parents of black children do have to worry about that.

Forget your politics for, like, a solid minute. If you could please, *please* put your twelve-year-old self into a park in Cleveland, and look at the world through the eyes of Tamir Rice or someone *just like him*.

A beautiful autumn day, rosy cheeks after a trek in the woods, the excitement of a good hunt, the casual carry of a perfectly legal item, and your son lies on the pavement of the park, his blood running out of his body. The police don't help him. Though a child who has been shot three times and is on the ground dead or dying poses no threat, they render no aid.

Your daughter—your oldest—she sees from the corner where she was talking to a friend. She tries running to help your son. Her blond ponytail whips back and forth as she runs to help her brother. But the police grab her. They won't let her near your son, though his blood soaks into the ground.

So doesn't that terrify you? I mean the courts have spoken, but *you, you* are reasonable, right? Do you think it is reasonable that police can just run around shooting law-abiding citizens and then simply hide behind the claim that they saw a gun while chanting the sacred police mantra, *I feared for my life?*

If you don't think it's reasonable—and *I* most certainly do not think our current police use-of-force laws are anywhere near reasonable—then you must do something about it. No one can do it for US, we have to do it ourselves.

This isn't about Loehmann or Garmback. This is about an entire society, an entire society that places little value on life and even less value on black or brown life.

Focus one last time. Imagine the image of your son, head cocked, blond hair caught in the wind, embarrassed and sheepish look on his face. Imagine a split-second shift in his eyebrows. He now looks confused. Imagine his hair soaking up the blood that's pooling under his body.

Now imagine you are now yourself again, but with this new knowledge of the world that you hadn't imagined before. You can't forget this image—this image of your son dying, dead. Yet in your life that no one ever talks about in the news, you as a parent get to see expert after expert talk about the men who assassinated your son; you get to hear them prattle on about how justified those men were. You get to hear how absolutely reasonably those men were acting when they drove a two-thousand-pound car within feet of your young son before shooting him dead within two seconds. After all, they saw a

gun. They feared for their lives.

Isn't it just maddening?

I think it is. And we're the only ones who can do anything about it.

I'm out.

-MJH

P.S. You'll be hearing more from me on this. I guarantee it.

Why Black Literature Matters



“The Thankful Poor”, Henry Ossawa Tanner, 1894

Last month in *The Atlantic*, Egyptian writer and activist Alaa Al Aswany wrote an excellent essay on [How Literature Inspires](#)

[Empathy](#). He gives an example from a sentence in Dostoyevsky's *The House of the Dead* ("He, also, had a mother") to show how a single word makes the reader see a criminal and prisoner in a whole new light. As Al Aswany explains, "the role of literature is in this 'also'. It means we're going to understand, we're going to forgive, we're not going to judge. We should understand that people are not bad, but they can do bad things under particular circumstances." Later, after mentioning how *Anna Karenina* and *Madame Bovary* help us sympathize with and not judge those titular unfaithful wives, he writes "Literature gives us a broad spectrum of human possibilities. It teaches us how to feel other people suffering. When you read a good novel, you forget about the nationality of the character. You forget about his or her religion. You forget about his skin color or her skin color. You only understand the human. You understand that this is a human being, the same way we are. And so reading great novels absolutely can remake us as much better human beings." There is a case to be made that Dostoyevsky is not an author who always aspires much empathy in his readers (especially when compared to his counterpart Tolstoy). Likewise, it is impossible to claim that reading literature always improves the reader, which is just not the case.

My main interests of study and research have always been history, philosophy, and literature. I have two degrees in history, which helps me learn about and understand the world. Philosophy helps me think about the world, sometimes too abstractly, as it is and ought to be. But literature is a way of feeling, understanding, and connecting with humanity in all its various guises on a personal and emotional level. It is a continuation of the oldest human activity of storytelling. I would argue that not only is literature at least as important as the other arts and sciences, including history and philosophy, but, at its best, it is one of the central things that symbolizes our shared humanity and, in the process of both absorbing old and creating new literature, shapes us as

human creatures.

One reason for this is that, despite some self-appointed guardians of what constitutes high culture (or snobbish protectors of an exclusive and immutable “canon”), literature is and always has been primarily a form of popular entertainment appealing to people from all walks of life. We think of Shakespeare, rightly, as an almost godlike literary creator central to Western literature; in reality, a large part of his plays just barely survived in written form only through the foresight of two contemporaries who produced the Folios. If not for this, Shakespeare might today be known only to scholars as an Elizabethan playwright whose enormous popularity was due mostly to the lower and middle classes enjoying his over-abundance of wittily crude sexual jokes and double entendres.

According to my own rough formulation, all literature can probably be grouped into two categories based on the motives of both author and reader: escapism, and edification. Most genre literature falls under escapism—fantasy, science fiction, mystery, thriller, historical fiction, romance, western, travel, etc. The somewhat smaller range of books that intend to represent broad universal truths, dig into a particular philosophical discourse, or teach some important life lesson to the readers about the world fall under the category of edification—these are usually the “classics” that are reread by every generation of reader. It is important to note that there is overlap between the two categories; that is, every type of escapist “genre” literature has its own exemplars of great literature due to the skill and depth of the writing. Tolkien is considered the greatest of the fantasy writers, and his work transcends that genre and becomes something valuable and worthy for all readers (I don’t know if the Harry Potter series can be seen the same way since I have never read it; readers can let me know in the comments section). Similarly in science fiction, Asimov is one of the

writers who pushed the boundaries of his genre into something greater and more universal. Most of Jane Austen's novels are basically simple romance (just like all Shakespeare's comedies), but that does not mean they are not also edifying literature in some capacity. I do not intend to attempt any wider comparisons on this theme of two types of literature, but I would be interested to read about other examples that come to mind (once again, you can let me know in the comments section).

Coming broadly around from this digression to my main point, literature can do many things, and one of the most important of these, to my mind, is to inspire empathy—something which has never been overly abundant in the world but which there can never be too much of. Because of the unique merits of literature, it has a power to reach people on a raw or emotional level that is rare in other media. In the most extreme end of the spectrum, it can cause readers to be so affected as to kill themselves in droves, as with Goethe's *The Sorrows of Young Werther*. It can convey the feeling of shared humanity, such as Prince Andrei felt while mortally wounded on the field of Borodino in *War and Peace*. It can make us understand the lives of people who are totally different from us, and who we would otherwise never know anything about. This is especially true of the books by people who in the past were never represented in literature due to political and social circumstances—slavery, colonialism, poverty, and other exploitations. Chinua Achebe's *Things Fall Apart* is considered the first important modern novel by an African writer, which shows the African rather than the European perspective of a Joseph Conrad or a Graham Greene. A similar example is the Kenyan writer Ngugi wa Thiong'o's novels *Weep Not, Child*, *The River Between*, and *A Grain of Wheat*, which describe the hardships of colonial Kenyan life and the Mau Mau rebellion in a much different way than the more idealized European vision of a Karen Blixen.

A writer does not have to be one of the excluded minorities or oppressed in order to write about them. Alan Paton was a white liberal South African who worked for penal reform in his country and founded the South African Liberal Party (which was outlawed by the Apartheid regime). His book *Cry, the Beloved Country* tells the story of a poor Zulu priest who makes a Dantean journey to Johannesburg to look for his missing sister and son. It is one of the most emotionally charged books I have read, and a book that cannot fail to create a strong sense of empathy in the reader for the injustices of racism in South Africa (and, by extension, the whole world).

“Black Lives Matter” is a new civil rights movement for Black people in America after the seemingly endless cases of police murder and injustice that have recently proven the existence and depth of entrenched systemic racism in the America of the First Black President. The reactionaries and enablers of injustice that have decried this movement say that it foments violence (it does not) or disregard for White people’s lives (it does not). Despite the unique promise of its founding, America is a country whose relatively short history has had more than its share of horrific and unforgettable injustice. After decades or even centuries of hard-fought activism slowly bending the arc of history towards justice, much of the past has indeed been forgotten or misrepresented. In school textbooks, I fear that much of the true history is at least partially white-washed, if not completely elided. The two grossest examples are the 400-year genocide of the Native Americans, and the 300-year terror regime of Black slavery. Both of these things allowed the United States to grow into the wealthy and powerful country it is today, and the latter’s influence on the society and politics of 21st century America is still quite strong and cannot be forgotten, diminished, or excused. For every romantic apology for the South (such as the novel and film *Gone With the Wind*) or for every apologist who

claims that slavery was “not so bad” for the slaves, there must be someone who refutes them immediately with the truth. If someone claims that things are fine for Black people now because of the Civil Rights Act and Affirmative Action, they need to understand that such relatively feeble legislation has barely put a dent in the centuries of heart-breaking brutality and relentless economic exploitation.

Luckily, there is a strong recent tradition in America of Black literature which tells stories that could never have been told even 100 years ago. For anyone doubting that White privilege is real or that Black Lives have not mattered as much as White Lives in America, I would recommend some of these books more than any history book. Zora Neale Hurston's *Their Eyes Were Watching God*, Toni Morrison's *Song of Solomon* and *Beloved*, James Baldwin's *Go Tell It on the Mountain*, Ralph Ellison's *Invisible Man*, and Alice Walker's *The Color Purple*. I was thinking mostly of fiction—novels, specifically—as the focus of this piece, but there are numerous examples of literary non-fiction—especially autobiographies—that are worth reading and have lessons to teach: Maya Angelou's *I Know Why the Caged Bird Sings*, Richard Wright's *Black Boy*, Anne Moody's *Coming of Age in Mississippi*, Barack Obama's *Dreams from My Father*. More than the superficiality of film and the flatness of art and photography, the depth of characterization, psychology, tragedy, and emotion contained in such literature can do more to create awareness of the joy and tragedy of human lives and inspire deep and long-lasting empathy for other people.

In Al Aswany's article, he comments that “I don't think literature is the right tool to change the situation right now. If you would like to change the situation now, go out into the street. Literature, to me, is about a more important change: It changes our vision, our understanding, the way we see. And people who are changed by literature, in turn, will be more capable to change the situation.” There is often a

strong connection between writers and political activism, which has been especially clear in the case of writers coming from traditionally suppressed minority backgrounds; James Baldwin was a lifelong fighter for social and racial justice, and Alice Walker famously declared that “Activism is my rent for living on the planet.”

In a time when Liberal Arts and humanistic studies are coming under criticism for not being apparently linked to “real-world” skills, and budgets for education are being cut across the board, we need to ask ourselves if there are things important in society beyond profit-making. Is nation-building and money-making the most important thing in society, more than the lives of people it exploits? Are some people in society just a means for others and not an end in themselves? How can we enrich our culture and society to be not only good citizens but empathetic fellow humans? Reading literature is no panacea, but is certainly something that can do no harm. Only in such a world where we understand and feel compassion for people outside our own circle can a statement such as Black Lives Matter be both a true assertion and a reality. Where kids and teenagers are not murdered by the police for no reason other than that they were Black, where refugees and immigrants would be universally welcomed rather than treated like lower life forms. Only in a more empathetic world of shared humanity is this possible.

**Letters to Us: #1. May All
Those Who Labor Find Rest**

2015.09.06, Labor Day

Dear America,

You inspire me into a coma.

The Racist Arguments For, Against Gun Control

Gun violence is deeply entrenched in America. Chances are, if you've spent any time outside the Upper East Side of Manhattan in the last 30 years, you've been touched by gun violence personally—someone you've met or know personally has been hurt or killed by guns. It's a problem that affects us all.

It's also a complicated problem, in the sense that the two groups of people who are most enthusiastic about the issue are the ones making certain that nothing happens to change the status quo. On the one hand, you have on the right the numerous NRA-member, 2nd Amendment-quoting survivalists, who think that far from the US needing gun control, what the US needs is more guns, everywhere. These people are dangerous. On the other hand, you have a smaller but equally vocal group of people on the left—the precious, very-well educated shop-at-Whole-Foods-for-their-vanity-illness types—who think that the only people who should have guns are the police and the military. These people are dangerous.

And both groups may be racist.

The 2nd Amendment, which provides for a “well regulated militia” was written with several things in mind. One was an organic, community-level response to attacks by hostile states

and nations. Another was attacks on colonists at the peripheries of U.S. territories by Native Americans (then called "Indians" or "Natives") who often disputed settlements (for understandable reasons). Another was the prospect of a tyrannical government arising in America itself—a guarantee provided to each State against the possibility of a large entity destroying the small, at a time when that seemed more plausible and immediate than it does today.

One of the most important considerations at the time, well documented in other publications, was the fear that slaves would gain access to guns, enabling them to organize a rebellion. As time went on, this concern diminished in the North (where they did away with slavery and indentured servitude in favor of more benign methods of employment, such as wage slavery and the systematic exploitation of immigrants in factories). [Meanwhile, demographics made the problem \(from the politically-dominant White population's perspective\) much more immediate in the South.](#) There's a fairly convincing argument to be made that the tradition and legacy of gun ownership in the South is tied directly to fear of a massive racial uprising.

So when the NRA people say they want guns to protect themselves, they're saying they want guns so they can *feel safe*. The legacy of that feeling of safety in the South is tied directly to slavery, and the worry that a large group of angry black people—dslaves, or, in today's parlance, former slaves / criminals / thugs—would come after white people. The only way to protect oneself from that fear—the only way to be *safe*, according to this way of thinking—is to own guns.

On the extreme of the progressive position, the urban, largely northern "nobody should have guns except the military and the police" advocates of gun control, racism is more benign, but based on the realities of life-as-it-is, undeniably present. This group, typified by intellectuals like *The New Yorker's* [Adam Gopnik](#) are operating on the same basic assumptions as

their southern and Midwestern countrymen—they want to be *safe*—and the best way to be safe from gun violence, according to this small but vocal group, is to take all the guns off the street, absolutely prohibit them from personal use, and only permit them to the military and police.

While the military is about as white as the population – the combat branches, officers (the leaders and the ones with the guns, so to speak), and senior officers are disproportionately white. Most of the police are white, also disproportionately so given the populations they patrol. So when the extreme left says “the guns should be in the hands of the police and military,” actually what they’re saying—whether they’re conscious of this or not—is that they feel *safe* with the military and police they have, and that those people should have guns. That is, they feel *safe* when the people in authority have guns, as long as the people in authority are just like them.



On the other hand, while there are black advocates of better gun control, their idea of gun control rarely includes a more perfectly-armed police force and military. Their idea is—like that of most of the left, many moderates, and centrists on the right—simply that guns should be more difficult to procure, to keep them out of the hands of mentally unstable or those with criminal tendencies. It’s difficult to imagine a less objectionable idea: guns are available and restricted like cars, with various permutations to handle different types of weapons.

In summary, citizens who believe that nobody should have guns are probably racists. Citizens who believe that everyone should have guns are probably racists. Citizens who maintain that while it should be more difficult to have guns, law-abiding, mentally sound tax-payers in the United States of America should have access to them do not exhibit any explicit

or implicit racial biases, at least when it comes to this issue.

Reinhold Messner as Nietzschean Übermensch

One month ago, on July 24, 2015, the sixth and final Messner Mountain Museum opened to the public on the top of a mountain in northern Italy, a couple hours from where I live. This newest museum is a futuristic design by an Iraqi architect, and is the brainchild and property of famed mountaineer Reinhold Messner, who comes from the Italian region of Alto-Adige. In this post I will give a brief summary of the almost unbelievably interesting life of this living legend, and give some thoughts on how he fits philosopher Friedrich Nietzsche's concept of the "Übermensch" ("Superman", or "Overman" as it is commonly referred by scholars to avoid association with the cape-wearing superhero).



Reinhold Messner in his
1980s prime

His Life and Deeds

Messner was born in 1944 in the Italian German-speaking town of Brixen surrounded by the Dolomite mountains. He was the oldest of nine brothers and one sister. From an early age, he and the second oldest brother, Günther, had a passion for climbing and would escape from church and school to climb the stone walls around the village. By their early twenties, Reinhold and Günther were among the best climbers in Europe in

the relatively new style of free climbing, and had put together an impressive resume of climbs in the Alps. In 1970, they were invited to a Himalayan expedition to climb the 8000-meter Nanga Parbat. Trying to beat the bad weather forecast, Reinhold left camp alone to make the peak's summit, followed secretly by Günther. They both reached the top, climbing the tallest continuous rock face in the world (which is still unrepeated today), but got lost in a storm on the descent and took an alternate traverse route down the other side (which is also unrepeated). After four days without food in -40C temperatures, they became separated and Günther lost to an avalanche while Reinhold crawled and limped his way to a village, where he was carried to safety. He had severe frostbite and seven toes were amputated. The psychological scars have haunted Reinhold ever since (it was only in 2005 that some of Günther's body was found and recovered), and the physical damage of frostbite forced him to change his climbing style and focus more on high mountaineering rather than free climbing. The events of this perilous expedition were told in a 2010 German movie entitled *Nanga Parbat*.

After 1970, Messner began compiling amazing feats of mountain climbing and pushing the limits of what was considered physically possible. Over the next 35 years or so he would go on annual expeditions to every corner of the planet with the highest mountains, coldest temperatures, and most extreme conditions. In 1978 he, along with his partner Peter Habeler, became the first to climb Mt. Everest without the use of supplemental oxygen, which was long thought to be impossible. Many people did not believe that they had actually achieved this feat, so two years later, in 1980, Messner climbed Everest again without oxygen by another more difficult route, and was the first person to climb the mountain alone (previously thought to be a suicidal endeavor). Already by 1975 he became the first person to have climbed three of the 8000-meter mountains. In 1986 with his ascent of Lhotse, he became the first person to climb all 14 8000-meter peaks, all

done without supplemental oxygen. Today, only 15 people have accomplished this feat. In 1979 on K2, the most fatal peak in the world, Messner led a team that featured Renato Casarotto, an Italian who hailed from my adopted home of Vicenza. In 1984, along with Hans Kammerlander, Messner climbed two 8000-meter peaks consecutively without returning to base camp—Gasherbrum I and II. Out of the dozens of ascents and attempted ascents in the Himalayas, Messner put up many new routes that had never been done before, made the first winter ascent of several peaks, and survived many huge high-mountain storms and illnesses.

The list of things done by Messner even outside of Himalayan and Karakorum alpinism is too long to tell. Here are some highlights. In 1986 he became the second person to complete the “Messner list” of the highest mountain on each continent (and first person to not use oxygen). In 1974 he set a speed record for the Eiger North Face of 10 hours, which stood for 34 years. He established new routes on Denali, Kilimanjaro, Aconcagua, and at least 100 other mountains around the world. He led rescue expeditions and mountain cleaning expeditions on multiple continents. He did a solo expedition in 1988 beginning a 12-year search for the mythical Yeti that he had seen several times (spoiler: he concluded that they are some type of nocturnal bear; his critics thought he had become a crackpot whose brain had been deprived of too much oxygen, but an independent Japanese study later confirmed the rare Himalayan bear). In 1989, he, along with Arved Fuchs, became the first person to cross Antarctica over the South Pole on foot with only human power – a 2800-kilometer journey. In 1993 he also crossed the length of Greenland on foot – a 2200-kilometer journey, and in 2004 he did a 2000-kilometer crossing of the Gobi Desert on foot. He has written or contributed to over 60 books about his various expeditions, and eventually became personally wealthy from his

sponsorships, speaking fees, and book sales. His primary summer residence since 1983 has been the 13th century Juval Castle in apple-growing Val Venosta near the borders of Austria and Switzerland, which is now one of his six museums. From 1999-2004 he was an elected Member of the European Parliament with the Green Party. Since 2004 or so, he has mostly been retired from climbing and adventure and spends his time planning and managing the Messner Mountain Museums. He speaks fluent Italian, German, and English, and is an interesting and entertaining speaker on any subject as a quick Youtube search will attest.

Messner is famous for his fierce advocacy of “Alpine-style” climbing, rather than the traditional “expedition style” which he referred to as “siege tactics”. His goal was to climb a mountain quickly with a light load using the speed and skill of individual climbers rather than teams of dozens of porters and base camps crawling up the mountains and relying on set ropes and pre-location of stores. This style has since become the only respectable method of high mountaineering. He is also deeply concerned with environmental issues and conservation, especially in the mountainous areas of the world. He is an advocate for Tibetan independence, and has great respect and concern for the cultures of traditional peoples around the world he has encountered throughout his life. One of his museums, in Bruneck Castle, is dedicated to the cultures of mountain peoples around the world.



Messner, fit and hirsute at age 72, at the opening

of his last museum.

Is Messner a Nietzschean Übermensch?

Nietzsche is one of those philosophers who are still controversial amongst other philosophers, and is only known by a couple famous phrases to most of the public. His works are aphoristic and open to a variety of interpretations. People associate him with the Nazi regime because they used his ideas for their own purposes, even though he hated Germany, nationalism, and authority. I have commented on Nietzsche at further length in a previous post ([Bertrand Russell on Nietzsche](#)), but after additional reflection and perspective my views towards Nietzsche are more open now than before. I think that like almost anyone who had many ideas, some of them are useful, some of them not; that is my feeling about Nietzsche. Regardless, I think his is a personal, not a political, philosophy, and should be used for personal development rather than for social or political change.

Messner has stated that his favorite philosopher is Milarepa, an 11th century Tibetan master who climbed mountains and eventually flew away. Messner also quotes directly or indirectly in his books and interviews from Nietzsche, whom he obviously admires. Like Nietzsche, Messner is a controversial figure, mostly due to his enormous ego and inability to take criticism. As all of Messner's peers attest, however, he has walked the walk and someone of his stature has the right to make his own rules and act his own way. Messner shares traits with people who are considered the best in their field, be it sport or the arts or business; unlike most every other field, though, extreme mountain climbing carries high risk of death on every expedition. Anyone who has spent time doing serious mountaineering, rock climbing, or any extreme cold weather activity knows that no words can describe the feeling of a timeless present pushing forward against the force of nature, brain emptied of all worries except survival. This is why

there is nothing else like it. Messner is a larger than life personality with unreal achievements, a living tour de force who redefines the limits of human potential not only in sport but in any activity.

I will end with a few select quotes by Messner and then by Nietzsche, and you can ponder and perhaps take some useful example for your own life, some boundaries to push or challenge to undertake.

Quotes by Reinhold Messner

“The truly free climber is the one who obeys no rules.”

“My Übermensch is a self-determined person who would never accept something, some rules from up high up. He would say, This is my way, and I go this way. And this would be the great enemy of the fascist.”

“I expose myself, I accept the natural powers as the rulers of my world,” Reinhold says of being on the mountains. “There’s no more human rulers if I’m out there. There’s no religion which is controlling me and telling me how I have to behave. There’s just pure nature, which I have to respect. The nature is myself, and the nature outside.”

“When I finished the 8000-meter peaks, I understood, now I could only repeat myself. What I did is boring now. But I like to go somewhere where everything is new, and to begin again an activity.”

Quotes by Friedrich Nietzsche (especially from Thus Spake Zarathustra)

“He who climbs upon the highest mountains laughs at all tragedies, real or imaginary.”

“Man is a rope stretched between the animal and the

Übermensch—a rope over an abyss. What is great in man is that he is a bridge and not an end.”

“The higher we soar the smaller we appear to those who cannot fly.”

“You say ‘I’ and you are proud of this word. But greater than this—although you will not believe in it—is your body and its great intelligence, which does not say ‘I’ but performs ‘I’.”

“There is more wisdom in your body than in your deepest philosophy.”

“On the mountains of truth, you never climb in vain: either you will reach a point higher up today, or you will be training your powers so that you will be able to climb higher tomorrow.”

“Those who can breathe the air of my writings know that it is an air of the heights, a strong air. One must be able to be made for it. Otherwise there is no small danger that one may catch cold in it. The ice is near, the solitude tremendous—but how calmly all things lie in the light! How freely one breathes! How much one feels beneath oneself! Philosophy, as I have so far understood and lived it, means living voluntarily among ice and high mountains—seeking out everything strange and questionable in existence, everything so far placed under a ban by morality.”

“A mind that aspires to great things, and that wills the means thereto, is necessarily skeptical. Freedom from any sort of conviction belongs to strength, and to an independent point of view.”

“I am impassioned for independence; I sacrifice all for it, and am tortured more by the smallest strings than others are by chains.”

“Danger alone points us with our own resources: our virtues,

our armor and weapons, our spirit, and forces us to be strong. First principle: one must need to be strong—otherwise one will never become strong.”

Thoughts on the Zombie Apocalypse

A piece about who finds zombie narratives compelling and why.

Dispatch from Greece: Myth, Tragedy, Resistance, and Hope



Herodotus begins [his great work](#) by tracing the historical

origins of the Persian War to myths involving conflict between Europe and Asia, such as the rape of Io and Europa by Zeus, the story of Jason and Medea, and the abduction of Helen by Paris (which sparked the Trojan War). Thus, the first recording of history in the Western tradition begins in myth. History has been called past politics and politics present history; from a certain perspective the origins of many modern political relations and events are rooted in myth. The myths we choose to believe or not believe have real world consequences – they are of critical importance in shaping popular opinions and current events. Nowhere is this clearer than the current situation between Greece and its European creditors.

If Herodotus were to write an account of the current Greek debt crisis, he might well begin where he left off in his *Persian Wars*, far in the antiquity of Classical Greece, that time when Athens was at the height of its powers, the time most people envision today when (if) they think about Greek culture. Invaded by the Persians and its wooden Acropolis burned down by the Great King Xerxes, Athens emerged as the victor and rebuilt the Acropolis in marble, an eternal symbol of the potential for human perfection. Athens and Greece were relegated to secondary political status after their subjection by the Macedonians and then the Romans, but any student of the Classics knows those immortal lines of Horace: *Graecia capta ferum victorem cepit et artis intulit agresti Latio* – “Greece, being captured, captured her savage conqueror, and brought the arts to rustic Latium”. For centuries after, Roman armies and laws ruled their mighty empire, alongside with Greek language (in the eastern half), culture, art, and philosophy. At Rome’s height in the second century AD, the emperors spoke better Greek than Latin; Hadrian was a famous philhellene who rebuilt Greece and Athens on an enormous scale (most of the ruins and remnants we see today date from Hadrian, not from Pericles), and Marcus Aurelius was a philosopher of the Stoic school (who take their name from the porch in the Athenian market where

they met).

That same century also witnessed an unparalleled Greek cultural renaissance called the Second Sophistic, which featured a colorful and entertaining cast of literary and rhetorical geniuses. One example was Polemo of Laodicea who was so learned and so arrogant that Philostratus describes in his *Lives of the Sophists* how “he was said to converse with cities as his inferiors, Emperors as not his superiors, and the gods as his equals”. Another relevant personality from this period is the eminent sophist Herodes Atticus—who was one of the wealthiest private citizens in the history of the Roman Empire and also one of the foremost exemplars of the old but now lost tradition of *evergetism*—roughly “doing good deeds”. This was a system by which rich patrons gave back to their communities by financing new public buildings (theaters and baths, for example; the Odeon next to the Acropolis is one of Herodes Atticus’ many legacies) and large festivals and games (bread and circuses). This philanthropic practice that placed priority on civic duty declined concurrently with that of the Roman Empire as a whole, and was never to be practiced again by the rich excepting a few rare outliers such as Andrew Carnegie.

Even after the fall of the Western Roman Empire, the Eastern Byzantine Empire continued for another full millennium as a fully Greek institution. And after the fall of that empire in 1453 to the Ottomans, Greeks fled West with their books and set off the revival of classical learning which we call the Renaissance. Those singular founders of America were so steeped in Greek history and culture as to base their new country on the best of classical models. The architecture and symbolism of this new country was classical Greek. Most of our political vocabulary is Greek—Aristotle captured the spirit of the Greek idea of politics as a citizen’s public duty with his line “Man is, by nature, a political animal”. Indeed it is the ideal of democracy for all citizens to be aware and involved

in politics.

All through the various military conquests of Athens, the Acropolis stood proud and undisturbed, even by the Ottomans who merely declared it a mosque. The extensive damage that it shows today was brought about by a great Western power, the Venetians, in 1687. The name of the Venetian admiral who ordered his cannons to fire on the Parthenon was Francesco Morosini, who was later made doge and still bears monuments to his name, including the horribly ugly central fountain in Heraklion, Crete. It should serve as a lesson in the stupidity of war that such wanton and sacrilegious destruction resulted in only a single year of control of Athens by the Venetians, whence the Ottomans regained and held it for another 150 years. After the locus of European power moved north, to France and Germany after Charlemagne and the Holy Roman Empire, even for an time to the small island of Britain, Greek and Roman models continued to be the normative political, cultural, and legal models. The somewhat arbitrary gateway to the British civil service was knowledge of classical Greek and Latin, and merely to know those languages allowed one entrance into a cultural and often political elite. Today's British leaders in the Conservative Party, David Cameron and Boris Johnson, both received private elite classical education, and Johnson in particular is a noted enthusiast of the Classics. Our very idea of education itself is Greek, from the ancient tradition of *paideia*, which was based on learning grammar, rhetoric, and philosophy, primarily following Homer (and later Plato).

Despite the theft of the surviving friezes of the Parthenon known as the Elgin marbles, which Britain stubbornly refuses to return to Athens, Greeks have generally been Anglophiles at least since the Greek War of Independence (Lord Byron is still a Romantic hero to the Greeks), continuing during the Cretan War of Independence, and especially after the Second World War. It is thus somewhat ironic that Britain is now one of the

countries that supports the failed economic policy known as austerity, to the detriment of more publicly-minded countries such as Greece. Meanwhile, those two countries both have very doubtful futures as members of the European Union—Greece because of the short-sighted preference of some of its northern counterparts, Britain because of the short-sighted preference of its Conservative politicians.

I needed no excuse to go back to Greece, because like the Emperor Hadrian (who was also the first Emperor to wear a beard), I am a philhellene. I feel vitality in Greece more deeply than anywhere I've been, a feeling I could never describe as sublimely as Henry Miller in *The Colossus of Maroussi*. The sea, the mountains, the enormously ancient and gnarled olive trees, Athena's gift to her eponymous denizens, dotting the inhospitable *macchia* landscape combine with a historical and archaeological record so profoundly ubiquitous that nearly every footstep could be footnoted. It's not for nothing that Xenophon's cry "The Sea, the Sea!" still has so much resonance for Greeks. Greece feels like a place pulled directly out of the sea by the Titans, but whose Olympian successors could not be bothered to smooth the salty jagged rocks or tame the prickly country, and so left it like that for a hardy race of men to emerge from the stones and dragon's blood. Perhaps such capriciousness of their gods in some ways led the Greeks to their search for scientific and philosophic knowledge of the world as it is, and their sense of irony and paradox.

In Greece, I have witnessed no signs of defeat about the economic situation—but when they are asked about politics their ready smiles and good-humor palpably give way to various emotions including betrayal, anger, and confusion. At any time of the day, every ATM I have seen since I have been here has unfailingly had a line of people waiting to withdraw the daily minimum allotment of 50 euro in cash. Otherwise, I see little physical difference here than from my previous visits.

Admittedly, I am intentionally avoiding a visit to Athens, where protests and rebellion may be more apparent, in favor of a more low-key and touristy part of the southern Peloponnese (incidentally, northern Europeans, mostly Germans with some British, French, and others, make up almost all of the tourists I have observed around me; it is not unusual to be surrounded by hordes of Germans everywhere else in Europe, which is one of many ways to see that Germans have benefitted more than anyone from the EU). I am exploring the Mani peninsula on this trip—the southern-most part of continental Europe which seems like a long finger extending southward down middle of the swollen hand of the Peloponnese. It was described evocatively in a book by the great travel writer Patrick Leigh Fermor called *Mani*, in which he recounts a walking tour of this land detailing its rich history and culture. He designed and built his villa overlooking the sea in the village I am staying in, Kardamyli, though it is now degraded and forgotten four years after his death. In fact, the Mani is an area of Greece that has never been conquered, which was fiercely independent and from where the Greek War of Independence began, and whose people still maintain this love of freedom. Most people told me they would rather leave Europe than become slaves to more austerity and selling off of their public land and assets.

Traveling through Greece provides evidence of a relative economic poverty compared to northern Europe and even northern Italy, where I live, but this apparent financial scarcity is augmented by a richness of life that is mostly unchanged since the Mysteries of Eleusis celebrated the sacred cycle of life and death. Compare the public spirit here (where entire villages eat and drink outside in the cool night air) with the tradition of quiet privacy of the Germans and Anglo-Saxons. The image of poverty and public debt in Greece is belied by a strong social cohesion and private wealth that still ranks it among the richer countries of the world. One of the Greek government's main problems is that private wealth is either

moved out of the country or hidden-tax evasion is almost universal here.

There is something both provincial and cosmopolitan about Greeks—a traditional and insular yet fully realized and worldly human society with a long-standing world-wide diaspora. Maybe “universal” is a better word. “Catholic” means “universal”—a Greek word for a church based in Rome that split from the Greek church over the phrase “*filioque*”—Latin for “and son”. In the middle of the day the sun burns so hot that few people venture outside of the shade, and yet I see Greek Orthodox priests walking in full-length black wool cassocks and long, flowing beards. The current government formed by the leftist Syriza party is the first one ever to refuse the blessing of the Greek Orthodox church before taking office. Despite this, the government has refused calls to open church property to taxation.

The general terms of the recent agreement between Greece and Germany (obviously, Germany is not negotiating alone but as a member of the European Union, along with the unelected and ominously named *Troika* of the European Commission, European Central Bank, and International Monetary Fund, but for narrative reasons I prefer to follow the dominant media trend and reduce the situation to two parties—Greeks and Germans. Germany is, for reasons I will explain shortly, by far the most powerful member of all the European parties), stipulate a raise in taxes, pension and public service cuts, and a massive privatization push that would make Margaret Thatcher blush.

Does Greece have fiscal problems? Yes. Are these problems which have real present effects or are they just numbers in bankers’ ledgers? That answer is not so clear. The amount of public debt in Greece is always cited as the highest in Europe, but it is very low in absolute terms. Much lower than Germany or many other countries, who have also all flouted European Union rules as they have seen fit but never been punished let alone humiliated along the lines of the Greeks.

Maybe a more appropriate question could also be “Does debt matter?” In America, there is a debt that dwarfs anything else seen in the world today, created by wars, bad tax policy, and the otherwise harmless realities of modern finance. Does it make a difference to our daily lives, or does anyone really care? No. It is used as an economic excuse for a political ideology that calls for privatizing public assets and slashing public expenditures, while simultaneously and counter-intuitively cutting taxes only on huge corporations and the rich. This is called neoliberal economics, and its extreme form is called austerity. It is all a hoax with no economic justification as has been empirically proven and as most professional economists readily admit (apart from the followers of Milton Friedman, who must be either overly stubborn in the face of reality or sponsored with corporate money). What it amounts to is greed, as another economic, John Kenneth Galbraith said, “The modern conservative is engaged in one of man’s oldest exercises in moral philosophy; that is, the search for a superior moral justification for selfishness”.

Germany has seen its hard-won and much vaunted reputation take a huge hit in the international media during the last agreement with Greece. Why is that? Germany was the loser of both world wars, the first of which led to the second due in large part to the excessive retributive debt commitments imposed by the victorious countries (insisted on mostly by France). After the second war—the worst catastrophe of Western history for which Germany was almost single-handedly responsible—a triumph of diplomacy led by the United States allowed Germany to not only not pay back war reparations but even provided massive economic stimulus to Germany to help rebuild its country and economy. The geopolitic reason for this was to protect the West against the Soviet Union, but the consequence is that the aggressor in that war, like Japan, emerged economically dominant due in larger part to outside circumstances rather than its own natural merits (as they may

like to believe). During that war, Germany took over the botched invasion of Greece from its Fascist ally, Italy, and destroyed untold lives and cultural artifacts, plundered resources and forced interest-free "loans", and caused altogether huge economic losses in Greece that only a full-scale invasion with a sustained resistance can occur. Germany made a paltry payment of \$160 million to Greece in 1960 and then closed the book on war reparations. While it is valuable to all parties to move on from the war in the name of the continuing *pax Europea*, it is disingenuous of Germany to take the harsh line it has on Greece given its own history. This blatant hypocrisy and self-righteousness is one part of the equation that goes beyond money and debt, and touches everyone in an emotional way. Is it right that Germany can squander two or three generations of generally good behavior and thoughtful reckoning with their past history in the matter of a few weeks or months of negotiations? In Europe, old wounds die hard, especially where the Germans are involved.

The debt negotiations with Greece and Germany appear complicated, but in large part it isn't the finances but rather the uncertainty of political consequences that make the situation seem so labyrinthine. Economically, the amount of money that Greece needs to continue to function properly is relatively small as far as these things go—somewhere around 50 Billion euro from what I can tell. It is a small fraction of the amount of the massive bailouts given by Europe and America to private banks who have profited handsomely with public money. Likewise it is a small fraction of the annual military budget of the NATO countries. The question is not, therefore, economic, but political. I totally agree with many opinions I have read lately, including the recently fired Greek Finance Minister [Yanis Varoufakis](#), that the goal is not merely repayment of relatively small sums of debt but the humiliation of Greece and a harsh warning to any other country that may rebel and elect a government to challenge the by now entrenched neoliberal consensus. This means especially Spain

and Portugal, and to a lesser extent Italy and even France. The European Union and Central Bank have sacrificed democracy and public welfare in the name of authoritative economic control and the guarantee of continued neoliberal policies. For this, they are ready to destroy the economy of one of their members and sell off a large part of its assets at cut-rate prices. It is cruel, and even the IMF has belatedly [admitted](#) that it is unrealistic and has no basis in economics

What has the humiliation of Greece caused? Human suffering and resistance. The human spirit cannot be broken by things such as increased taxes and lowered pensions and public services as easily as war and violence, but people's lives can be made much worse, through little fault of their own, and political apathy and extremism can set in. Meanwhile, the CEO of Goldman-Sachs is fiddling while Europe burns. You see, it was [Goldman-Sachs](#) who proposed to the government of Greece a method to hide its debt in return for investments in shady funds, which obviously blew up in the financial crisis. The real criminals are such gambling bankers who exploit and destabilize entire countries and continents while not only avoiding prosecution but actually getting further governmental support and huge bonuses for their work. The problem is not Greek debt. The problem is this system of non-regulated casino banking and the greed of corporate capitalism which puts the interests of shareholders over the interests of the people and the planet and which will most likely be their undoing.

Statistics tell us of widespread unemployment in Greece, but there is little evidence of reduced well-being where I am traveling in the relatively backwoods Peloponnese. My adopted home of Italy is also always cited for its supposed economic woes, but much of it is overblown. Things are far from perfect and serious reforms are deeply needed, but there is a general lifestyle and standard of living that is among the highest in the world. I am obviously a mere amateur observer and by no means an expert in economics and public policy. Greeks all

tell me they are proud of their country, as they should be, and for the most part they were ready to leave the European Union if that is what was necessary. This would have been very bad for Greece, but they wanted freedom most of all, especially freedom from humiliation from their ostensible allies. The government of Greece paradoxically chose to agree to the even harsher German-Troika terms immediately after a national referendum voted overwhelmingly against it. For this, Greeks feel betrayed and confused. Now, things will not be any better for them economically than if they had rejected the terms, but now there is an added indignity that they will have no control over their own land.

In Greece today, from my observations, the people are as politically active and involved in their democracy as anyone—at least as much as in Italy where I live, and most certainly more than America. One of the downsides of the debt crisis and increasingly harsh austerity measures is the disengagement from politics from some people and the radicalization of others. It was under such a debt crisis that the conditions arose that allowed the rise of the Nazis. In Greece there is a neo-Nazi party with elected members of Parliament, but which has been outlawed for the time being. With increased desperation and little reason for long-term hope, there is no telling what could happen. For a deeper, more nuanced account of the situation in Greece and the best course of action, I completely concur with Jeffrey Sachs in [this article](#).

The beauty of Greece and the spirit of its people will endure, as they always have, even if economic hard times hang over their future. The future of the European project and the peace and stability it has brought is not so sure, due completely to short-sightedness, greed, and glaring lack of leadership in European countries and its institutions. No one has come out well in this manufactured crisis, including the German coalition led by Merkel, the last four Greek governments

(which were Center-Left, Technocratic, Center-Right, and Left), and the small army of European finance ministers and unelected technocrats. The primacy of debt and profit over people (the *demos*) is today's foremost myth, and one hopes that this episode reveals this myth for what it is. Greece no longer has the power to overthrow mighty Troy, nor the money to rebuild the Acropolis. Let us hope that somehow a collective spirit emerges as a way out of this fiasco, and the rest of Europe realizes that it is they who are indebted and what it stands to lose.

Some Thoughts on the Assassination of Osama bin Laden



During my first tour in Afghanistan in 2005, I was one of those who still thought that the war was justified and worth fighting. The search for bin Laden was ongoing and America held (or was perceived to hold) the moral high ground after quickly expelling the terrible Taliban and the terrorist network they harbored. The thing about war is that things do not go as planned, and throwing money and manpower into an unconventional fight does not usually work. When I first arrived in 2005, there were no more than 18,000 American military personnel on the ground—an insufficient number for the overly ambitious and under-planned nation-building strategy. Yet things were relatively quiet and there was little “action” to speak of—firefights, IEDs, rockets. A

strange thing happened as this war continued and escalated while being grossly mismanaged at a political level—the number of troops increased greatly and so did the number of firefights, IEDs, and rockets, in correspondence with the number of casualties. By the time I finished my second tour in 2008, the situation had worsened to the point that the Taliban were stronger and more influential than any time since they were “overthrown” in 2001, despite a massive increase in American military presence.

Obviously, a huge part of this can be directly attributed the criminal negligence of the Bush administration in invading Iraq, which not only diverted resources and focus from Afghanistan, but also squandered the last bits of that perceived moral high ground and gave new purpose and life to the extremists we were fighting. So by the end of 2008, Bush left office with two messy and unresolved wars on his hands and the trail for Osama bin Laden ice-cold. The new president, Obama, won the election over Hillary Clinton and John McCain in large part because he had originally opposed the Iraq invasion and was perceived to be a president with the correct judgment to resolve those wars in one way or another. Obama, probably in spite of his own personal inclination, decided to send more troops to Afghanistan in another so-called “surge,” but only after a deliberate six-month review and decision-making process.

I was disappointed at the further escalation at that time as I had now become totally pessimistic that much good would come or that a larger fighting force would make much of a difference. In fact, 75% of American casualties in Afghanistan have occurred since 2009 when Obama tripled the number of military personnel to 100,000, with little to show for all this in actual results. As it stands today in 2015, the war in Afghanistan continues as the longest in American history by far and with no immediate end in sight, leading me to think I was unfortunately correct in my prediction. The best case

scenario for the “honorable” exit from Afghanistan involves some type of negotiation between the Taliban and the Afghan government in order to maintain some sort of peace. Let’s not speak of the failed development and rebuilding of that country, but it involves hundreds of billions of dollars vanishing into thin air.

This brings me back full-circle to the topic at hand—the assassination of Osama bin Laden. When I first saw the news in May, 2011, I was quite overcome with emotions, but not in the way you might think. Far from feeling some sense of satisfaction, closure, or redress, I reflected on the 10 years we Americans had been in Afghanistan at that point, the two years I had personally spent there, and all the violence and hatred that such meaningless bloodshed brings. I did not celebrate like many Americans must have, but felt sadness at the emptiness of all our struggles. Did bin Laden deserve to die? Many people would say ‘yes’ without a second thought, but to me that is the wrong question. I would ask if he should have been assassinated without a trial. There is a reason America has basically zero moral authority with large swathes of the globe. A part of that comes from things like invading other countries on false pretenses. And a part of that comes from using unmanned drones and special ops teams to assassinate people in other countries without so much as a trial. Whether they are innocent bystanders or international terrorists, these extrajudicial murders by the government of the United States do little more than create more future terrorists and enemies. We loathed bin Laden, and rightly so, but to hundreds of millions of people he was a hero and a freedom fighter. If America truly wanted to show strength and confidence and export freedom and democracy, it would have sent bin Laden to the International Criminal Court for a trial in front of the whole world. Let due process and the international community together decide his fate.

Obama, who gambled that a successful assassination would

instantly make him unassailable with voters in the area of foreign policy and go a long way to his reelection, chose the cynical solution to a problem left by his predecessors (the Clinton, Bush I, and Reagan administrations all have blood on their hands regarding bin Laden as well). If Obama truly wanted his "soaring rhetoric" to still resonate with people in America and around the globe, he would practice what he preached and make the really difficult decision to put bin Laden on trial.

I wanted to say something about the [recent article](#) by Seymour Hersh in the London Review of Books, but I realized that my position does not change whether the government lied about the entire bin Laden story or not. In any case, the fact that Hersh's controversial article was almost totally dismissed by both the government and the press is not enough to disprove his story. The man who exposed the My Lai massacre and Abu Ghraib has been called a conspiracy theorist and a crackpot, and then the story just faded out of everyone's memory if they ever bothered to consider it in the first place. This is probably due to the fact that most people really don't care how bin Laden was discovered and killed, and most probably just suppose that ultimately he got what was coming to him.

There is one school of thought which says that the government should have the prerogative to lie and keep secrets in the area of foreign policy in the name of national security. I do not follow that school of thought. I think that a democratic and open society relies on transparency and freedom of information. If a government cannot trust the people with the truth, then the people cannot trust the government with security, in my formulation. The official story of bin Laden's killing was always a troubling one whose details seemed not to add up, and there may very well be some truth to parts of Hersh's account—it seems that we will never really know the truth. My point is that the operation was illegal and immoral in either case. Whether the CIA had a walk-in source reveal

bin Laden's location or was given the information in cooperation with Pakistan's ISI, as Hersh alleges, makes little real difference in the end. The point of the operation was always covert assassination followed by a cover-up of the details.

We must ask ourselves what this assassination accomplished other than helping in some part to guarantee Obama's reelection. Have terrorism and extremism abated or even slowed down at all since 2011? In place of a fragmented and possibly marginal terrorist group al-Qaeda, we now have an aspiring new "caliphate" of ISIL wreaking havoc across the charred remains of large parts of war-torn Syria and Iraq. Did the killing of bin Laden convince even a single person sympathetic to extremist or jihadi ideology to change their minds, or rather did it convince people already antipathetic to the United States and "Western culture" to intensify their support for the cause of global jihad?

One thing is for sure, and that is that every killing by the "infidel" Americans only creates more animosity and more future potential terrorists than the ostensibly guilty ones who were killed. That is why this strategy has been derisively called "whack-a-mole" or "the head of the hydra;" in traditional honor cultures such as in many majority Muslim countries, kill one person and then all his family and friends are now your sworn enemies if they were not already. Such cultures predate the modern idea of judicial process and trial by jury, two things which would likely render this blood vengeance relatively superfluous. Some may say that in order to achieve justice with a group that does not share our idea of justice, we have to play by their rules—namely, the honor culture cycle of revenge and vendetta of which bin Laden was just the latest but not the last case in point. Rather than stooping to this archaic and cynical model of violence and deception, America could show its true power by helping to light the way to more modern and enlightened justice and

openness.

America cannot simultaneously be both a free and democratic society, and a country which indiscriminately assassinates people in other countries without a trial. It is time for an end to the popular apathy and political expediency which has allowed this downward spiral of unaccountable war and killing in the name of security.

The Death Penalty and State-Sanctioned Violence

A confluence of recent events has led to the practice of capital punishment in America becoming a matter of greater public interest and debate for the first time in several decades. Foremost among these events is the trial and sentencing of the younger of two brothers responsible for the Boston Marathon bombing. Another is the undiminished zeal by some state authorities to execute men whose guilt or mental competence was less than firmly established, leading to grassroots protests and calls for clemency. Yet another development is the European boycott of lethal injection drug manufacture, leading some desperate states to resort to more traditional methods of execution such as hanging and the firing squad. In this essay I will lay out some reasons why I believe it is about time America followed in the footsteps of every other developed society on Earth and had this debate as well.

Despite Mark Twain's memorable quip against the usefulness of statistics, I will open my argument with a few well-chosen figures to put things into perspective. America is the only

country in the western hemisphere to use capital punishment, and out of 34 industrialized democratic countries, America is one of three to still use the practice (along with Japan and Singapore); in fact, there are only 26 of 208 countries worldwide that actively practice capital punishment. America has executed 1408 people since 1976, when the Supreme Court's temporary moratorium was ended (The story of the first person executed after this 4-year hiatus was chronicled in Norman Mailer's *The Executioner's Song*). There are currently over 3000 people on death row; even though African-Americans make up only 12% of the total population, 41% of those on death row are African-American. To put the total prison population in perspective, America has only 4% of the world's population but has a full 25% of the world's prisoners—well over 2 million, mostly for non-violent, especially drug-related offenses. 31 states and the Federal Government currently use capital punishment, and the average time spent on death row going through the appeals process and waiting for execution is around 15 years, all of which is passed by the prisoner locked away in a small concrete cell with virtually no human contact. The Federal Government has executed 3 people since 1976; the Oklahoma City bombing terrorist was one of them, and the surviving Boston Marathon bombing terrorist would presumably be the next one. Public opinion has generally been strongly in favor of the death penalty in America, but a 2010 poll showed that when people were asked to choose between capital punishment and life imprisonment without parole, the results were 49% versus 46% respectively. As more Americans become aware of the problems with capital punishment as it becomes more of a public issue, I have no doubt that those figures will begin to reverse (case in point: last month the Nebraska State Legislature overrode the governor's veto to end the practice of capital punishment in that state).

Dzhokhar Tsarnaev was a 19-year-old college student at the time he collaborated with his older brother in carrying out the Boston Marathon bombing. There is no question of his guilt

and need to be punished harshly. The verdict of the death penalty, however, is highly questionable at best. Massachusetts is one of a minority of states which do not practice capital punishment and where the majority of citizens are opposed to it. As an act of domestic terrorism, Tsarnaev was not on trial by the state of Massachusetts; rather, he was tried by the Federal Government, which does follow the practice, even if very rarely.

Why, then, was the trial not moved outside of the jurisdiction of Massachusetts to anywhere else in the country, given the difficulty of an impartial jury in a state rocked by such a traumatic and emotional event? Supporters of the death penalty argue that it brings closure and justice to the victims, but this case is far from over and this much-sought closure, however bloodthirsty and ultimately unsatisfying to the victim's family, could be decades away. Whereas a life sentence without parole is a cut-and-dry affair with little room for doubt that justice is being served, the death penalty almost always means that the full appeals process will be used, meaning that trials and sentencing can carry on for years and years with no resolution.

This is where Tsarnaev is heading, so even if you are someone who will feel better seeing him executed, you have a long wait ahead of you, as his lawyers will fight the death penalty to the very end. Would you not rather find justice was sufficiently served by putting him away for life in a maximum security prison with little to no human contact or sunlight for the rest of his life, and never think of him again? To me, both cases are barbaric, but only the death penalty gives the power of life and death to the state. This is a power we must ask ourselves if we are ready to give up.

Tsarnaev was by all accounts an intelligent and not abnormal 19-year-old university student who was radicalized by his older brother and the family and cultural circumstances he grew up in. I cannot imagine the horror of life behind bars in

the type of maximum security prison I described above, but that is where he should go to live out whatever life he will have there. To my mind, this is the farthest step that the state can take in the pursuit of punishment and justice. The moral authority of handing out death penalties is not one that should have ever been in the hands of the state. Christians and Jews should remember that even the vengeful God of the Old Testament reserved the right to punishment: "Vengeance is mine, I will repay"—a decree repeated as the memorable epigraph to *Anna Karenina* by the notable pacifist author Tolstoy.

Tolstoy himself fought in the service of the Russian Empire against the Muslim Tatars and wrote about the violent wars between the Christians and Muslims in the Caucasus region that have continued for at least 200 years. Tsarnaev's family come from the Caucasus area of Chechnya which has been violently repressed for decades (centuries, in fact) by Russia. To understand is not to excuse, but every act of violence only perpetuates future violence. From such a background, it is not surprising that Tsarnaev could be convinced to continue the bankrupt path of jihad against real or perceived aggressors against his homeland or his religion; the tragedy is that this path was chosen over another one in which such a young man could have finished his studies and found a peaceful and prosperous way out of the maze of terror that he saw around him.

His execution by the U.S. Federal Government will do nothing to break the cycle of violence of such young men, and could in all likelihood further incite the hatred and search for vengeance for those poor, misguided young men around the world who see America and Western society as an evil target to be fought. In one sense, he would become one more martyr in an ongoing conflict in which there are already more than enough of these to fan the flames of extremism. Like I said before, the case is not closed and you will be seeing it in the news

for years to come during the lengthy and likely controversial appeals process that will ultimately decide Tsarnaev's fate. If capital punishment were not an option (as would be the case if he were tried by the state of Massachusetts, for example), the case would already be over, he would be sent to languish in prison for the rest of his days, and few who weren't directly affected by his crimes would ever think of him again.

Furthermore to my thesis, even if we grant that the state or federal government has authority over life and death and can execute people whenever they see fit, there is then the question of where to draw the line in who is eligible for execution and how it can be guaranteed that they are truly guilty. The issues this raises should give us just as much pause as whether or not capital punishment is valid at all. There could even exist a strong case for the use of capital punishment (though I disagree), but a situation in which it could not be used in practice because the legal and justice system lacks the ability to prove its worth. I doubt that anyone (with the possible exception of the former governor of Texas) will feel assured that justice is done in 100% of court cases; that is, no one contends that human error, whether by state-appointed lawyers, juries, or judges, never occurs.

We must also dismiss the possibility that racism or other forms of discrimination never take place in the trials and sentencing of millions of accused offenders per year in America. Intuitional and anecdotal evidence is more than enough to raise doubt that pure justice exists in America. If there is the chance that even a single innocent person is found guilty, surely others who share my idealistic and humanistic love of justice will feel that there is no way the death penalty can ever be a real punitive option in a just society.

The fact is that hundreds of convicts have been released after years or decades of imprisonment due to faulty charges, incompetent lawyers, or biased juries, and most likely

thousands more sit pining away in dark cells for crimes that they did not commit. Their only hope is that friends, family, and seekers of justice will one day shine the light on their case and win them the freedom they deserve, along with a hefty financial reimbursement. To those who were put to death, no such recourse or reprieve exists, and it is more than likely that no one will ever even know that they may have been innocent. They will never have the chance to clear their name, since it is not in the state's interest to conduct or even allow inquiries into a case after the execution has been carried out. There are many notable cases in recent memory of just such a thing, especially the 2004 execution of Cameron Willingham by the state of Texas and the 2011 execution of Troy Davis by the state of Georgia.

Such cases also shed light on the power wielded by states, in the form of the governor, whose word in these cases is law, and whose power to stay executions also means that they single-handedly hold the power over life and death. The callous disregard toward troubling death row cases expressed recently by the governors of Texas, Oklahoma, and Georgia, to name only three, should be more than enough to cast doubt not only on the state's moral authority to kill fellow humans, but that such authority will even be used with the highest respect, consideration, and humanity that it deserves. Instead, we witnessed then-Governor Rick Perry of Texas on the Republican Party debate stage in 2012 saying that he had zero doubt that any of the 278 executions he personally approved and oversaw while in office were less than fully just (despite the prominent case of Willingham mentioned above and the 2014 execution of severely mentally ill convict Scott Panetti). His successor as governor of that state, Greg Abbott, enthusiastically ignored the pleas of the U.S. Justice Department to grant even a temporary stay of execution to a Mexican citizen in 2014, one of over 50 cases in Texas where Mexican citizens have been punished or even executed without having been provided legal counsel by the Mexican consulate.

My final point is about the barbarity, and thus unconstitutionality, of the death penalty both in theory and practice. The Eighth Amendment to the Bill of Rights protects against cruel and unusual punishment, and I would argue that the death penalty is the ultimate cruel and unusual punishment and a violation of the enlightened idea of human rights. If we consider the specific details of how death penalties are actually carried out, there should be no remaining doubt about its illegitimacy as nothing less than state-sponsored murder.

The electric chair was—for almost a century—the dominant method of execution in America. A long series of botched executions and malfunctioning equipment gradually led to the use of lethal injection, which has been favored by all states that practice the death penalty since the 1990s. This has typically been a three-drug cocktail that has the benefit of appearing painless and medically sound. It is neither, in fact. It is a method chosen by lawyers and politicians rather than doctors, who are actually sworn under the Hippocratic oath to not harm patients. Over 7% of lethal injections since 1990 have been botched, resulting in long and painful deaths. This was most notoriously seen in the case of the 2014 execution by the state of Oklahoma of Clayton Lockett. You can read the gruesome details of that case in this [goosebump-inducing exposé](#) in *The Atlantic*.

In 2010, the only American-based company that produced the third ingredient in the cocktail, sodium thiopental, was forced by the FDA to stop production due to contamination. States began to scour the globe for other pharmaceutical companies to meet their lethal needs, but were soon foiled when the companies and governments in question discovered the desired use of these exports. A company in Denmark that produced a drug for animals was the last hope of these states; when it was discovered that the drugs were destined for capital punishment in America, this company, too, stopped its distribution. Most states now have a small stockpile of the

drugs needed to perform executions, but only enough to last a few years.

The employment of these substitute drugs has been brutal and horrific as well, as documented in the case of Clayton Lockett above. For better or for worse, states are starting to approve a "regression" (if such a term can mean going backwards from something already backwards) to earlier and more visual forms of execution such as the electric chair and the firing squad. To me, and most people who examine the evidence, there is no doubt that the death penalty is cruel and unusual punishment in practice.

Let us now consider the psychological aspect. I mentioned above that the current average waiting time for death row inmates stands at about 15 years. Even if we were to grant the validity of the death penalty for capital crimes, murder and capital punishment are by no means the same thing. I'll refer to a quote by Albert Camus for an explanation of this: "But what is capital punishment if not the most premeditated of murders, to which no criminal act, no matter how calculated, can be compared? If there were to be a real equivalence, the death penalty would have to be pronounced upon a criminal who had forewarned his victim of the very moment he would put him to a horrible death, and who, from that time on, had kept him confined at his own discretion for a period of months. It is not in private life that one meets such monsters." If we substitute "a period of months" for "a period of decades", and also imagine that confinement means a total isolation in a small blind cell, we should conclude that this is quite obviously cruel and unusual punishment and most likely much worse than the original crime. We can argue about some of the conditions of punishment and incarceration while still stopping well short of state-sanctioned murder, which is all that capital punishment really is. Max Weber defined the state as "the rule of men over men based on the means of legitimate, that is allegedly legitimate, violence." This is most readily

seen in the use of war or threat of war against other nations, and the use or threat of capital punishment in domestic cases. I would argue that the former is occasionally necessary to preserve world order, while the latter is beyond all authority of a state against its citizens.

Lex talionis has certainly been both the normative and the most intuitive system of justice in all human societies until the relatively recent development of due process based on "innocent until proven guilty" and variable incarceration. Further examination shows why retributive punishment can never really be just. Although many people would argue that a murderer should be condemned to die himself, this will do nothing to bring back the victim. According to statistics of violence and imprisonment in America, it obviously does little to dissuade future murderers from carrying out future crimes. If punishment, the death penalty in this case, does not stop criminals from breaking the law, then one of the main justifications for such punishment holds no water. There is no study which has convincingly shown that the death penalty leads to less crime, so this utilitarian argument falls flat. In crimes other than murder, how will justice be perfectly administered so as to punish for specific crimes. An eye for an eye, or a life for a life has a certain grim logic (though I don't agree with it), but how can this logic be applied to non-lethal and non-violent crimes? What if there are mitigating circumstances, such as a criminal who is homeless or in extreme poverty, or was himself a victim of gross injustice? The fact is that retributive justice is a system which will only perpetuate a vengeful and bloodthirsty society rather than stop. America needs to open its eyes and see that we are better than this.

Berlin, and the Trip East

They're rebuilding Prussian Berlin. Not exactly the way it was before World War II, but Prussia is unquestionably the inspiration. The city is unified, the country is unified, and for the first time in the 21st century, there is a desire to rediscover a German narrative beyond the horrors spawned by World War II. Construction along the city's broad boulevards, paintings of Frederick the Great mustering out boxes of jauntily-clad soldiers, emphasis on a type of architectural façade as well as a certain indescribable impression one receives in the beer halls and coffee shops – everything points in the same direction. Rebirth is in the air this Spring, the rebirth of a confident Germany, a Germany that can assert its place in the world without the ever-present burden of recent history. Further east, Russia seems to be undergoing a similar sort of national rebirth. I'm uncomfortable with both of them. To hell with rebirth, to hell with Spring, to hell with the nice weather and puffed-out chests. Let's live in the cold.

At dinner, with German officers from the Bundeswehr. We'd served together in Afghanistan, and their thoughts on history and the direction of Germany had influenced my own for some years. They'd taken part in the first offensive actions for Germany since World War II – fighting overseas and having to abandon hard lessons from the 20th century in order to support the Global War on Terror had left them adrift in their own country. Imagine: what must it be like, to discard one's grandfathers' and grandmothers' experience – to have been told and educated to hate what they had done in the 1930s and 40s – and then later be told to discard the experience of one's father and mother as well? My own experiences protesting Iraq, joining the military, and fighting in Afghanistan inspired in me a strong sense of fellowship and sympathy with my German veteran friends, bereft and necessarily abandoned by their own

countrymen. The conversation is brisk, over a traditional Bavarian meal of sausage, hamburger, potatoes and mustard with plenty of beer to wash the meal down. The officers discuss the state of the German military – funding is difficult to come by. They talk about the new mission to Mali, the challenges faced in training the local forces, which we'd seen before with the Afghans. Four battle groups of Malian forces were recently sent north to reclaim a city, and failed completely – routed by the insurgents. When I ask them about Ukraine, they seem uninterested in the subject, save to point out that there is a great deal of sympathy in Germany for the Russian perspective, and for the narrative that this conflict has been caused by America and NATO. The idea that this quarrel could spill into Poland or Germany is unthinkable. They are, as I was when I was in the military, focused entirely on solving the problems facing their units today. This is what it's like to be in the German military: no money, no support from politicians, little respect from a resentful population, and a mission to Mali.

Walking back to the hotel Adlon Kempinski from lunch with a colleague, I pass the Russian embassy. There's a small gathering in the middle of Unter Der Linden, the long tree-lined Prussian boulevard that leads to an iconic sight in Berlin: Brandenburg Tor. Two older men and four women in their mid- to late-forties have assembled a small collage of photos from the war in Ukraine. I approach the man doing the most talking. He smells unwashed, and wears a disheveled tweed jacket and slacks, as well as tinted glasses. The women mill nervously and huddle close as he begins lecturing me about the horrors of war with heavily Russian-accented English. According to him, this war is the fault of America and NATO. America wants to buy Ukraine, and the whole world. He points at a picture of dead children and body parts and repeats his indictment of America. I want to know why – why he thinks America is doing this, what its motivation could be. He cannot or will not explain his reasoning, and I leave him,

feeling that any explanation for what he described as the United States' actions, however unsatisfying, would be better than no explanation at all. He is the only man shouting in Berlin.

Earlier, talking with a German anthropologist / ethnographer. What's going on in Germany? What's happening? He tells me about the rise of right-wing extremism in a country long unused to such impulses, the people called "*Putinversteher*" or "Putin-understanders," who see American expansionism as basically responsible for Russia's recent actions in and around Ukraine. He explains that there's a growing lack of confidence in facts, or the news, analogous to radical elements in America's Tea Party, or certain groups on the fringes of the left. There's a movement – "*ludenpresse*," or "lying press," where any story reported by the media is decried as unreliable. My own voyage to Ukraine has been conceived based on a skepticism toward media reports, but this phenomenon of "lying press" is something different. I am not disputing that facts can be reported, I don't think the media lies, or intentionally misrepresents reality, merely that it is interested in selling newspapers or articles, and that tends to narrow the focus of how facts are presented. Journalism is possible, today, and as necessary as ever. The crisis of confidence in media outlets seems to be in part political – unscrupulous politicians, propaganda from Russia, a growing sense of Germany's vulnerability, its position outside history. Maybe, I add, America does have something to do with it as well – a country doesn't just decide to assign responsibility for a situation. In Russia, perhaps, the Russian people are used to the idea of America as an enemy, just like Americans are accustomed to remembering the Russians we grew up watching in James Bond films. It seems to me, I remember a time when it felt like (I could be wrong) there was an opportunity to revise that narrative – to present an alternative to the Russian-versus-American story. But back in the 1990s and early 2000s, the Russians continued to play the

role of bad guy in media, in movies, politics and television shows. Now, it may be too late to change that story.

Leaving Berlin, I remembered an accident of history: one of the reasons the South is supposed to have lost to the North in the United States' Civil War had to do with railway tracks. Among other issues, there were different standard gauges of track in different states – Virginia and North Carolina shared the same track-style, but the rest of the South did not. Towns and states did not decide of their own accord to build a rail system where the tracks ran uninterrupted. This caused numerous delays unloading and reloading trains with people and equipment at town and state borders, amounting to the loss of hours or even days during longer hauls. I don't know if this actually contributed to the defeat of the South, but it seems plausible to me that time wasted unloading and reloading trains, every day, could very easily have been multiplied over the long run. The North, on the other hand, enjoyed uniform, connected railways that linked towns and cities across the length and breadth of the Union. One of the things you learn, in Warsaw, trying to take a train to Ukraine, is that Ukraine has a different railway system, with different tracks, and that one must wait at the border for about an hour while the train is lifted from one carriage onto another set of wheels. Furthermore, one must transfer at least twice during the trip, and I found no trains that could make the journey in less than 16 hours. There's no direct way to reach Kiev, the capital of Ukraine, by rail from Warsaw, the capital of neighboring Poland. There are, on the other hand, direct trains from Russia to Kiev, that take between 10 and 12 hours.

The back-room bar is a popular form in Berlin, and is suitable to the city's recent history as a place of spying and intrigue. A roommate from college is in town, and he brings me to two of the better bars in the city. One has a long bar and rows of whiskeys and bourbons lined up. I'm surprised to find (among the rest) bottles of Pappy Van Winkle, about which I've

only read. The bartender explains that there are better bourbons that aren't as well known, and treats us to glasses of a bourbon I've never heard of. Smelling the booze sets my nose afire, and drinking it does the same to my throat. Later we talk about the Bundeswehr. Everyone left in the bar has served, and has a story about their time in the service. Somehow Ukraine doesn't come up. Instead, they want to talk about *American Sniper*. When we leave, it's light outside. The next night we head to a different bar, which has few brand alcohols displayed. This, I am told, places emphasis on the cocktail – its preparation, the presentation, and enjoyment on its own terms. Each bar is among the best in the world, and appeals to a different human sensibility – the one, a desire to drink well-known, branded alcohols. The other, a desire to feel serviced, to be part of a production. Both are absolutely excellent. When I inquire about Ukraine at the second bar I'm asked to keep my voice down.

As my departure from Berlin looms, I am seized with an unreasonable fear of the future, of the East. Relics of Germany's defeat and downfall are scattered about the cityscape. Check-Point Charlie, aging concrete residential buildings, a huge radio tower that looms over the city like a giant retro antenna. It's not hard to imagine being a young man in a different Germany, in a different era, hearing that one has been assigned to the East – the Eastern Front. What must that have felt like, in 1943 or 1944, knowing what was happening against the Soviets? Knowing that the train ride through Poland would only end in one place – bloody, broken, bleeding on the battlefield? Malaparte talks about the look of fear in German soldiers' eyes in 1942, and I can feel it, too, that fear. I worry that the lessons of World War II – the carnage of the Eastern Front, of The Holocaust, are vanishing. In the Holocaust memorial, three young girls with backpacks carry a “selfie-stick” and huddle close around the center girl as they walk deeper into the memorial.

One restaurant my college roommate and I visit lets us down – a place called *Pantry*. When we arrive, the place is noisy but not particularly busy, while the bar is completely full. We are greeted by a short balding man. I ask, in English, what sort of food they serve. He asks if we have a reservation. I tell him that we do not, and he says that it will be impossible to serve us. His eyes have narrowed, in that way the eyes do when they are seeing something they don't like. It occurs to me that somehow I've offended him – that I've made a tactical error by feeling so comfortable in his country, and with my friend, that my speaking English has for whatever reason alienated him, that he has interpreted the gesture as being indicative of a lack of respect for his culture, or a gesture of American imperialism, and that's not it at all. In fact, it's sort of the opposite – it's a moment of human vulnerability. I cannot redress the error, though I try. He has judged me.

There are no direct flights from Warsaw to Kiev. Everything requires a connection, a transfer, a wait. This is characteristic of the ways in which European countries still, in spite of the hopeful promise of the EU, view their neighbors with suspicion. Otherwise, how to explain this: I board my plane in Warsaw, then fly back to Frankfurt. At Frankfurt, and the other passengers unload from the plane onto a bus at gate B25. I ask whether I might just enter the terminal, as my gate is B33, and am told that this is impossible. The other passengers and I then take the bus back to the terminal, where the bus disembarkation is delayed just ten feet from the terminal doors – "please do not exit the bus, it has not arrived at the terminal," we are told. Five minutes later the doors open, we disembark, and I make my way through passport control. B33 is about a kilometer away. I run it, a flat-out run, and after a brief pause at gate B25 to take note of the situation and mentally shake my fist at the whole arrangement, I continue on to my gate, arriving as boarding begins. I think about how much easier such a transfer

would have been in almost any U.S. airport. The transition from State to Federal identity is still contested in the United States – it seems that in Europe, it is really just beginning. This is an important thing to note when considering our own position, when evaluating the situation in Ukraine, and – as in Iraq and Afghanistan – what we're really capable of contributing, how best to help.

Curzio Malaparte: Great & Anonymous WWII Writer

How World War II gets remembered isn't accurate, and for Curzio Malaparte, it's not even true. Not the American version, not the Russian, not anywhere, really. At best, our memory of WWII has become a lie founded on emotional connections to people barely known in life. A series of well-intentioned miscommunications and words spoken (or not) in German, Italian, Russian, Japanese or English across untranslatable generational gaps. The product of the optimistic if misplaced belief that one human could ever be said to understand another without dreaming some part of one's own self and aspirations into them. Less good, our memory of WWII is a thoughtless generalization, and ultimately, a stand-in for racism, nationalism, and all the worst stereotypes that made anyone feel good about going to the War in the first place. Worst case scenario, it's a deliberate deception – the product of malicious individuals or concerns eager to portray the narrative in ways that advantage themselves and their interests.

In the version of WWII I grew up with – the one popular here

in America – here's how it happened. This comes from my grandfathers, one of whom was an enlisted man in Europe with the U.S. Army, and the other of whom was in the U.S. Army Air Corps, an officer (Lieutenant) in a B-24 Liberator. Nazi Germany declared war on Europe and beat them, save for Italy, which was Germany's comically inept ally that was good mostly for humorous tension-relief. Then they turned on their sort-of-ally (more like Frenemy), the Soviet Union. Germany and the Soviet Union were slugging it out, and England was on the ropes, when in jumped America. D-Day, Battle of the Bulge, game over – America: 1, Nazi Germany: 0. The Soviet Union wanted Europe for themselves, but America said, "nope, not gonna happen fellas, hang on while we beat Japan with our other hand," then we got the atomic bomb. Communists and peaceniks stole our secrets and sold them to the Soviets because they hated America, and the rest is history. Bottom line: Britain? Weak. France? Super weak. Italy? Worse than France! Japan? Sneaky, mostly. Russia? Strong, but sneaky. Germany? Strong, but not as strong as America!

And America? Strongest of all. Just, and right, and boy did we take it to the Germans.

One of the other editors of this intellectual initiative, Mr. Carson, gave me a book for Christmas: *Kaputt*, by Curzio Malaparte, *nee* Kurt Erich Suckert, a northern Italian. While as a "memoir" it falls under biography / autobiography, it's the sort of memoir that can only be produced during a time of catastrophe. *Kaputt* describes Malaparte's time as an Italian Army officer / journalist on the Eastern Front – an absurd account of the violence that is so far as I can tell, both largely inaccurate and unique. Malaparte visits Romania, Ukraine, Poland and Finland and through almost-unbelievable access, bears witness to the horrors of war and governance of the Nazis. That in and of itself is remarkable, because access breeds familiarity, but in this case, it grants the author (and the reader) a perspective on the occupiers that is

simultaneously individual and universal. Witness the scene (one of many) with [Hans Frank, the Nazi Governor-General of Poland](#), when Frank attempts to convince Malaparte that the Axis mission is just by invoking his wife and her friends knitting in their parlor:

Frank's hand on my shoulder, though it was not heavy, oppressed me. Little by little, disentangling and considering each feeling that Frank aroused in me and attempting to understand and define the meaning, the pretexts and the reason for his every word and gesture, and trying to piece together a moral portrait of him out of the scraps that I had picked up about his character in the past few days, I became convinced that he was not to be judged summarily.

The uneasiness that I felt within me in his presence was born precisely because of the complexity of his character – a peculiar mixture of cruel intelligence, refinement, vulgarity, brutal cynicism and polished sensitiveness. There had to be a deep zone of darkness within him that I was still unable to explore – a dark region, an inaccessible hell from which dull, fleeting glows flashed unexpectedly, lighting his forbidding face – that disturbing and fascinating mysterious face.


The opinion I had formed of Frank long ago was, unquestionably, negative. I knew enough of him to detest him, but I felt honor-bound not to stop there. Of all the elements that I was conscious of in Frank, some a result of the experience of others and some of my own, something, I could not say what, was lacking – something the very nature of which was not known to me but which I expected would suddenly be revealed to me at any moment.

I hoped to catch a gesture, a word, an involuntary action that might reveal to me Frank's real face, his inner face, that would suddenly break away from the dark, deep region of his mind where, I instinctively felt, the roots of his cruel intelligence and musical sensitiveness were anchored in a

morbid and, in a certain sense, criminal subsoil of character.

"This is Poland – an honest German home," repeated Frank, embracing in a single glance that middle-class scene of domestic simplicity.

Readers receive the usual evaluation of a prominent Nazi leader – that of the thug, the brute – but that is only the jumping-off point for a more careful and scathing indictment, which is to say, the suggestion that the thing that makes Nazi Germany spectacular and special is its specifically middle-class sensibility. In other words – to the British, German, or American reader – the Nazis are like us.

It's an astonishing book by an extraordinary man, who has been largely ignored by American history, likely for the reason stated above. Malaparte seems to have gotten a bad reputation for his involvement in the Italian fascist party, and, as a human, seems also to have been both a fanatical social climber, as well as a flamboyant intellectual. For all his  political and moral failings, though, it's important to recognize that he spent 5 years in exile for publishing defamatory remarks public statements about Mussolini and Hitler, then was imprisoned for similar anti-fascist/Nazi activity in 1938, 39, 41, and 43. He was a valorously decorated combat veteran of World War I, which means something, especially considering his service with Italy's premiere infantry unit of the time, the Alpini.

Kaputt details the final destruction of a dying world order. We remember World War I as having swept away much of Europe's prevailing social climate, and shows like *Downton Abbey* catalogue how that played out in Great Britain. There's some truth to that recollection of history – the aftermath of WWI saw the beginning of Soviet (not Communist) Russia, and there were greater "rights" enunciated to women, as well as expanded economic opportunities for the lower and middle-class in non-communist societies (mostly through human space created by war

casualties and the Spanish Influenza rather than human altruism) – but the events that were set in motion during World War I accelerated after the fall of Tsarist Russia and the ascension of the Soviet Union. By the time the Nazis swept into power and through Poland and France, the old social order had been almost entirely eviscerated. Malaparte bears witness to this destruction on landscapes that are unfamiliar to most Western readers, and many Eastern European readers as well. *Kaputt* is full of surreal images of the horrors of war – it is a read unlike anything else one will encounter on the subject of World War II. Two quick examples:

Mad with terror, the horses of the Soviet artillery – there were almost a thousand of them – hurled themselves into the furnace and broke through the besieging flames and machine guns. Many perished within the flames, but most of them succeeded in reaching the shores of the lake and threw themselves into the water...while still madly struggling, the ice gripped them. The north wind swooped down during the night... Suddenly, with the peculiar vibrating noise of breaking glass, the water froze. The heat balance was broken, and the sea, the lakes, the rivers froze. In such instances, even sea waves are gripped in mid-air and become rounded ice waves suspended in the void. On the following day, when the first [Finnish] Ranger patrols, their hair singed, their faces blackened by smoke, cautiously stepped over the warm ashes in the charred forest and reached the lakeshore, a horrible and amazing sight met their eyes. The lake looked like a vast sheet of white marble on which rested hundreds upon hundreds of horses' heads. They appeared to have been chopped off cleanly with an ax. Only the heads stuck out of the crust of ice. And they were all facing the shore. The white flame of terror still burnt in their wide-open eyes. Close to the shore a tangle of wildly rearing horses rose from the prison of ice.

and this account of what a German Lieutenant Colonel did upon taking a Ukrainian boy-partisan prisoner, as told to a German

princess and one of her aristocratic friends:

Finally the officer stopped before the boy, stared at him for a long time in silence, then said in a slow tired voice full of boredom: "Listen, I don't want to hurt you. You are a child, and I am not waging war against children. You have fired at my men, but I am not waging war on children. Lieber Gott, I am not the one who invented war." The officer broke off, then went on in a strangely gentle voice: "Listen, I have one glass eye. It is difficult to tell which is the real one. If you can tell me at once, without thinking about it, which of the two is the glass eye, I will let you go free." "The left eye," replied the boy promptly. "How did you know?" "Because it is the one that has something human in it." ...

"I met that officer again later at Soroca on the Dniester – a very serious man, a good father, but a true Prussian, a true Piffke as the Viennese say. He talked to me about his family, about his work. He was an electrical engineer. He also spoke about his son Rudolf, a boy ten years old. It was really difficult to tell the glass eye. He told me that the best glass eyes are made in Germany." "Stop it!" said Louise. "Every German has a glass eye," I said.

and a third, as though two weren't enough – in this, a very different view of German soldiers (circa 1941) from that of the typical "they were all fanatical criminals" so popular in literature, cinema, and plays (a canard that Malaparte disputes):

The German soldiers returning from the front line, when they reached the village squares, dropped their rifles on the ground in silence. They were coated from head to foot in black mud, their beards were long, their hollow eyes looked like the eyes of the sunflowers, blank and dull. The officers gazed at the soldiers and at the rifles lying on the ground, and kept silent. By then the lightning war, the "Blitzkrieg," was over, the "Dreizigjahrigerblitzkrieg," the thirty-year lightning war,

had begun. The winning war was over, the losing war had begun. I saw the white stain of fear growing in the dull eyes of German officers and soldiers. I saw it spreading little by little, gnawing at the pupils, singeing the roots of the eyelashes and making the eyelashes drop one by one, like the long yellow eyelashes of the sunflowers. When Germans become afraid, when that mysterious German fear begins to creep into their bones, they always arouse a special horror and pity. Their appearance is miserable, their cruelty sad, their courage silent and hopeless. That is when the Germans become wicked. I repented being a Christian. I felt ashamed of being a Christian.

Malaparte had unfettered access as an Italian journalist to the Eastern Front (when he wasn't in prison for mouthing off), and describes the events from the perspective of someone who knows the war effort is doomed – far more interestingly though, are the ways in which he frames these stories, telling them, as it were, in a series of country clubs and aristocratic estates to the intellectual and social inheritors of the West's cultural legacy. Swedish, Spanish, German, Italian, and French aristocrats and diplomats. Polish princesses. The wealthy and powerful of another age, now, no longer so – some of whom, bound for the death camps. Malaparte catalogues an amazing history of loss, a way of life swept away forever. The British are largely absent, and come across when they are described as fairly pragmatic if not necessarily "good," and the Americans seem, if anything, to be parvenues – in this sense, *Kaputt* could almost be a companion piece for Henry James's earlier work – the reflection of American ambition for social weight in Europe, viewed through the prism of a massive class war.

Malaparte's writing is powerful and moving, and despite his politics, it's difficult to see how this book would not have had a stronger and more sympathetic reception in the West, save for its fundamental conceit: wealth and strength cannot

keep you safe during times of war and true social tempest. There is no shelter from that storm, nothing counts in the end save the raw instinct for survival. This sort of morality tale is unwelcome in the capitalist West – this is not the sort of book anyone with property in the Hamptons would like to read, though I would argue that it is the clearest depiction of the horror of war that I have read, cleaner even than Vonnegut's *Slaughterhouse Five*, and certainly far better than any of the "realist" portrayals of wartime (O'Brien, Marlantes, etc) who end up sentimentalizing and therefore implicitly endorsing war, which means they couldn't have thought very well about the experience even if they wrote effectively about it.

Malaparte becomes increasingly more sympathetic to the Soviets over the course of the book, an emotional and sentimental desire to see them as better or more than the Germans in part because they have beaten the Germans, and in part because of the horror the Germans have themselves inflicted, a fact that Malaparte observes firsthand on several occasions. This is interesting as well because the natural evolution of thinking for most in the West is a growing concern that the Soviets will simply replace Nazi Germany – in fact, in terms of history, the Soviets ultimately eclipsed the Nazis as a totem of fear when they acquired the atomic bomb, and became the first non-Western country with the ability to destroy the world. Despite the recent example of the war or perhaps because of it, many German and Italian intellectuals made up their minds to stick with moderates and capitalism after the collapse of Nazi Germany – more of them sided with the Totalitarian Soviets based on a sense that there was something in Communism, and to this day, European communism retains a small but important political presence, often derided in England and America. Malaparte's viewpoint is, therefore, especially interesting considering his various positions before and during World War II.

Why Don't Afghans Love Us: Elliot Ackerman's *Green on Blue*

There aren't many "literary" fiction books out about Afghanistan, and almost none authored by veterans. Brian Castner, a veteran of Iraq, [published an essay in *Los Angeles Review of Books*](#) that examines the phenomenon in more depth. Roy Scranton, another veteran of Iraq and a philosopher, [claims in a different *LARB* essay](#) that there are plenty of war stories by American veterans already available, and that Western audiences should be looking for stories by or about the host nation. This claim has been made by writers like Joydeep-Roy Battacharya and Helen Benedict, as well.

Enter *Green on Blue*, a savagely honest, realistic novel about Afghanistan by Elliot Ackerman. Imminently readable and deeply subversive, *Green on Blue* draws on its author's extensive experiences in Iraq and Afghanistan to paint a stunning and accurate description of why the West is losing and will lose in Afghanistan. The problem and solution both exist within the book's title.



“Green on Blue” is a military term that derives from the color of units on NATO battle maps – blue colored units are

friendlies (America, Great Britain, *West Germany*), green are allies (France), and red are enemy (Soviet-aligned countries). Green on blue describes what happens when allies deliberately or accidentally attack friendly soldiers / units. The incidents, therefore, are incredibly troubling – they represent the failure of alliance, the prospect of new enemies arising from botched friendships. They hint at betrayal, in the context of existential struggle.

In *Green on Blue*, Americans are “blue” and Afghans are “Green,” the allies. Crucially to the plot, there are no “red” – there are enemies, but this term, in the context of Afghanistan, is fungible. The plot revolves around an Afghan militiaman named Aziz, who navigates generations of human relationships between Afghans, while attempting not to be crushed by the war. At its heart, the war is described as a competition between groups for social standing – respect from young men, and money from the Americans.

According to the capitalist west, money is supposed to buy respect and loyalty. This forms the basis of an important miscommunication between Americans and Afghans in the novel – a strategic cultural miscalculation of extraordinary significance. Money, in the context of the story, represents a sort of catastrophic idealism, which merely compels individuals to compete in a zero-sum game for resources. Ultimately, American dependence on the coercive power of tangible resources predicts the type of incident hinted at in the book’s title.

On a local level, in Afghanistan, the most important thing is respect – the honor of a group (“*nang*”), which is under constant threat of insult. Once “*nang*” has been challenged, the group is required to respond to the insulter with revenge – “*badal*,” which consists of appropriately violent action. The protagonist learns this essential lesson as a child: “*Once, in Sperkai, an older child had split my lip in a fight. When my father saw this, he took me to the boy’s home. Standing at*

their front gate, he demanded that the father take a lash to his son. The man refused and my father didn't ask twice. He struck the man in the face, splitting his lip just as his son had split mine..." On this plane, *Green on Blue* operates as a sort of slowly-unfolding national tragedy, wherein the Afghans become their own heroes and villains, and the Americans – representative of "The West" – are simply agents of catastrophe and destruction, casually and unthinkingly paying money to keep the feuds going, hoping to find "High Value Targets" in the war on terror.

Aziz is both nuanced and archetypal – a quintessentially Afghan product of the West's involvement in Afghanistan. At the story's beginning, his father (a fighter for hire), dies at some point between the Civil War period after Soviet rule and NATO's intervention in 2001: *First there was the dust of people running. Behind the dust was a large flatbed truck and many smaller ones. They pushed the villagers as a broom cleans the streets... Amid the dust and the heat, I saw men with guns. The men looked like my father but they began to shoot the villagers who ran.* The gunmen are never identified – they destroy Aziz's village and move on, leaving Aziz and his older brother orphaned. After a difficult childhood where he and his brother struggle against the odds to improve their tenuous life at society's margins, another, similar tragedy involving a Taliban suicide bomber leads Aziz to join the "Special Lashkar," a CIA-funded militia on the border of Pakistan.

In the "Special Lashkar," Aziz learns to fight and kill. The group's leader is an Afghan named Commander Sabir, paid by the CIA to fight against the Taliban. Readers quickly learn that Sabir is enmeshed in his own struggle over "badal" and "nang" – Sabir is hunted by the brother of a Taliban fighter that Sabir killed, a Taliban named Gazan, in revenge for that now-dead brother having killed Sabir's brother, the former leader of the Special Lashkar. If that seems complicated, it should – alliances and enmities proliferate in the book, ensnaring all

and forcing everyone to take sides in the conflict. Nothing is sacred, not love, not honor, not brotherhood – nothing. And behind it all stands the enigmatic, fascinating character of “Mr. Jack,” the CIA officer who runs the Special Lashkar, and who seeks targets for America’s war on terror.

Mr. Jack is my favorite character in post-9/11 fiction. There isn’t much of him in the book, but his influence is seen everywhere – he resonates through the book’s pages, exceptionally powerful, moving in and out of autochthonic settings like he belongs, while making obscene and absurd mistakes that lead only to more preventable strife. Mr. Jack is so unaware of the consequences of his actions, that he becomes an incidental antagonist. His hunt for professional success turns Mr. Jack into a caricature of a man, a careerist who seeks professional success without any understanding of its human cost.

There are no heroes in this book, which could make it a World War II story similar to *Catch-22* or *Slaughterhouse Five* – save that there are no antiheroes, either. There are believable human characters that find themselves at war in spite of themselves, forced to fight for meanings that shift and collapse until the only thing left is friendship, then friendship collapses as well. This resembles the standard Vietnam narrative, like *Matterhorn* or *The Things They Carried*, but the characters in Ackerman’s book are not motivated by ambition or by ideology – rather they seek simply to survive, not to be killed. The characters in *Green on Blue* do not have space for the type of indulgent self-reflection imagined by the typical Vietnam-era author, such as Tim O’Brien or Tobias Wolff – this is a book where there is little room or space for interiors. Perhaps we are on the verge of a new type of fiction – a story that balances deliberately earnest *almost modernist* narrative plotlines, while acknowledging the infinitely expansive potentials of post-modern perspective and awareness of self- and other-ness, only to reject that

literary and intellectual dead-end as (paradoxically) reductive. Or, as Aziz says in the opening sentence: *“Many would call me a dishonest man, but I’ve always kept faith with myself. There’s an honesty in that, I think.”* Rather than opening a meditation on postmodernity, Aziz goes on to show us precisely, meticulously, how that opening statement could possibly be true, in the context of Afghanistan.

Green on Blue makes a series of bold philosophical, political, and literary claims, which are plausibly balanced and supported throughout. It is a powerfully realistic and exciting adventure; it is also a eulogy for the failed post-colonial ambitions of a capitalist society that believes it can demand service for money, as though the developing world is a whore or a dependent. It is among the best, most accessible and accurate descriptions of Afghanistan available – and the single greatest critique of the West’s policy yet written.

Incidentally, the most successful militia commander in Paktika Province for the last ten years – a wealthy man who has successfully played the role of insurgent, bandit, contractor, and militiaman on both sides of the fence? That would be Commander Aziz.

The Land of the Balaklava

“Theirs not to make reply, theirs not to reason why, theirs but to do and die: Into the valley of Death rode the six hundred.”

These are lines from Alfred, Lord Tennyson’s poem “The Charge of the Light Brigade” about the British cavalry charge in the

1854 Battle of Balaklava during the Crimean War. That war was fought by the Russian Empire to expand its influence into the Black Sea and the lands surrounding it. The moribund Ottoman Empire opposed Russia's expansion into its "sphere of influence", and was supported in the war by the British Empire, which wanted to stop Russian naval expansion into the Mediterranean, the French Empire, which wanted to protect Catholic influence in the Holy Land and to gain "prestige" for France and its leader Napoleon III, and the Kingdom of Piedmont, which wanted to gain influence at the bargaining table with France for the establishment of a future unified Italy (which happened four years after this war). For the sake of these many empires, over half a million lives were lost in battle and many more civilian lives were destroyed. The Crimean War, often forgotten, was in fact a hugely important conflict that still has very real consequences today. In many ways it was also the first modern war: the telegraph, railway, and explosive naval shells were first used in war; the field of professional nursing developed on the battlefields from the work of Florence Nightingale and Mary Seacole; arguably the first war correspondence was written by Leo Tolstoy in his *Sevastapol Sketches*, which informed his later masterpiece *War and Peace* as well as his pacifism. The shuffling of borders and alliances during this war ended the post-Waterloo "concert of Europe" and stirred up romantic sentiments of nationalism, both of which helped lead directly to the First World War.



Armed servicemen stand near Russian army vehicles outside a Ukrainian border guard post in the Crimean town of Balaclava March 1, 2014. Russian President Vladimir Putin secured his parliament's authority on Saturday to invade Ukraine after troops seized control of the Crimea peninsula and pro-Moscow

demonstrators hoisted flags above government buildings in two eastern cities. REUTERS/Baz Ratner (UKRAINE – Tags: MILITARY POLITICS CIVIL UNREST)

The immediate result of the Crimean War was that Russian imperialism was temporarily checked, but by no means stopped permanently. Russia today is the largest country in the world by far, which is the result of a long and aggressive history of expansion and imperialism that began with Peter the Great and seems to continue today albeit on a smaller scale under Vladimir Putin. The large Crimean peninsula was home to Greek settlers thousands of years ago, and was later settled by Turkic tribes moving west towards Europe. The Tatars, one of these tribes, fought against Russia for centuries and were the majority population of the Crimea until they were forcibly relocated to Uzbekistan by Josef Stalin and replaced by Russian speakers. The possession of Crimea within the Soviet Union was shifted from Russia to Ukraine during the Khrushchev regime in 1954, and this possession was secured by permanent treaty between Russia and Ukraine after the breakup of the Soviet Union. Unreconstructed Russian imperialists and nationalists never forgot that this land seized by force 100 years earlier should somehow be theirs by rights, and the rise of Putin has signaled the return to a revanchist Russian foreign policy. Putin has gradually worked towards his long-term aim over the past 15 years: secure strategic areas bordering Russia that have friendly Russian-speaking populations, thus maintaining buffer states around Russia that are friendly or at worst neutral. Putin built his reputation around brutally subduing Chechnya and generally never backing down from tough rhetoric backed up by armed force when necessary. When Georgia looked west and considered joining NATO it was promptly invaded and squelched, and had two independent regions wrested from its authority that are currently unrecognized by any nation other than Russia. It is

worth mentioning that the last time Russian tanks rolled into Georgia was 2007 at the tail end of the Bush administration, which even as the lamest of ducks did not see fit to intervene in this unwarranted use of force for fear of provoking Russia. Another place where Russia used its strong arm and maintains military presence is the sliver of Moldova east of the Dniester River called Transnistria; sandwiched between Moldova and Ukraine it does not even border Russia proper, but its citizens speak mostly Russian instead of Romanian.

The Ukraine, on the other hand, is a large and important state dominated by Russia since the Napoleonic wars which closely shares a culture, history, and language with Russia. Indeed, the first Russians actually came to power in 13th century Kiev before moving east to Vladimir and later Moscow. When Ukraine became independent in 1991 for the first time in centuries, the country was divided into two main camps: those who wanted to stay closely aligned with Russia, mostly in the eastern provinces, and those who wanted a more western and liberal government, in Kiev and the western provinces. From 2004 to the present, the two groups traded power mostly between the presidencies of Victor Yanukovich (the Russian-friendly party) and Yulia Tymoshenko (the west-leaning party). Eventually Yanukovich fled the country and abandoned his post of president in 2014 during a protest movement against his corrupt regime and his move away from the European Union in favor of Russia. Putin, left without his political ally in charge of Ukraine, set in motion a plan to take Crimea by force and gradually send enough men and arms to the eastern provinces to effectively establish an "independent," Russian-friendly state there as well. Everything went according to plan when Russian soldiers suddenly took control of bases and infrastructure across Crimea, followed by a dubious referendum that showed Crimean residents voted in favor of Russian annexation. Things are not going as smoothly in the eastern regions of Ukraine where fighting between separatist rebels and the federal government has continued unabated for over a

year. Putin continues to maintain the most transparent denial ever in saying that Russia is not supporting the rebels.

Like the cardigan, named after the British general who led the Charge of the Light Brigade, another garment derived its name from the Crimean War—the balaclava. This black cloth cap which covers the entire head except for the eyes and mouth has been a staple of cold weather troops and bank robbers ever since its namesake 1854 battle. Most recently, it has been seen on the “unmarked” soldiers who appeared suddenly in great numbers to secure Crimea’s government buildings and Russian military bases. Likewise for the groups of organized rebels using advanced weaponry against the Ukrainian government in the east of the country, where there have been daily reports of military equipment and personnel convoying in from Russia. Even after a civilian airplane was shot out of the sky causing European countries to begin sanctions against Russia, Putin’s resolve to arm and support the rebels has been unwavering. Western countries easily condemn the conflict and Russia’s part in it, but Putin knows they are not willing to go further than a few economic sanctions—a mere slap on the wrist compared to the prestige in his homeland of bringing historic Russian lands back into the fold. What Putin could not expect is the drastic drop in oil prices, which has depleted Russia’s substantial monetary reserves and will eventually cause a full-scale crisis in Russia when the government funding for bread and circuses dry up (bread, in this case, representing subsidized food, and circuses representing either the Sochi Olympics, the image of their president as the most macho man in the world, or the sad tradition of cheap vodka and alcoholism). Putin’s power and popularity are due to fully exploiting Russia’s vast natural reserves, including oil and gas, at the expense of any other development of his country. This is a much bigger threat to Putin’s one-dimensional authoritarian regime, and Russia’s economy, than the ongoing conflict in Ukraine, especially considering that the ongoing conflict is draining Russia’s coffers at the same time as its

main source of income is drying up and its currency is collapsing.

There has recently been a temporary ceasefire agreed to by Ukraine and Russia, mediated admirably by France and Germany. This does not mean that hostilities will not continue by the “independent” rebels anyway, or that Putin will not use this to his advantage to further cement his gains in eastern Ukraine. In fact, only days after the “ceasefire” there were reports of more arms and equipment moving across the border, more shelling in disputed towns, and even possibly some artillery fired from inside Russia. This means either that Putin has no control or influence over the rebels, or, more likely, that he is just playing for time and hoping that a formal truce will earn him support within a divided European Union. There are calls by America and some European countries to arm Ukraine and give more substantial military support. This is a bad idea and will only escalate a conflict which has already been long and violent and destructive enough. Ukraine could never compete with Russia militarily even with some extra help from America, and will further only give more excuse for Putin to drop his shabby alibi and move Russian units and arms into Ukraine more openly. It would also feed into his rhetoric about the West meddling in “Russia’s sphere of influence”. Stephen Walt has written a convinced article along these lines [here](#). Let’s not forget that wherever America sends weapons to influence its favored outcome, trouble surely follows and the problem inevitably becomes much larger than it was at the start (Afghanistan of the 1980s is only one of many such examples). Instead, America and Europe should continue the economic and diplomatic pressure on Russia in lieu of reaching a more permanent pragmatic agreement that can end the bloodshed. Russia, despite the carefully crafted image and blunder of Putin, is a weak and declining country—the kind that often has the least to lose during the heated days before a local conflict becomes a greater regional or world war.

America and Europe should also give further economic aid to Ukraine and help build up their institutions as far as possible, not necessarily to be a future NATO member (the thing that most infuriated Putin in the first place, and rightfully so), but to avoid being a large failed state at their doorstep. It obviously does not set a good precedent to let countries invade others, even when done with "unconventional forces", and to change borders at will, but in some cases it can be the best outcome from a bad situation. Frankly, it is not worth the escalation of a bigger European war against a paranoid, desperate, and declining country which also happens to have the most nuclear weapons in the world just to support a losing cause against some impoverished eastern regions of Ukraine that have always been happier being considered Russian than Ukrainian. For those that think that anything less than full armed intervention equates with appeasement, a la Germany in the Sudetenland, I would tell you that not everything is comparable with the Third Reich, and more weapons and tension do not automatically improve violent situations where power and prestige are at stake—history bears this out whether it be imperialists and war-mongers from the past or opportunistic autocrats of the present like Putin. In this case, as usual, the best hope for a peaceful resolution is continued dialogue and increased economic aid for Ukraine and Russia's other neighbors, and the best prospect for stopping Russian imperialism is not on the battlefield but with a patient economic and diplomatic approach. Since the first Crimean War, many things have changed, but many other things have stayed the same. Another line from Tennyson's poem reads "someone had blundered", which is something that can be said about every war in history (including several of America's own recent adventures). Sending more soldiers and arms to die in this valley of death in the name of prestige, power, and spheres of influence is bound to fail—let's at least try to avoid a blunder this time.

On Gun Violence and the Second Amendment

America has a problem with violence, and specifically gun violence. This is a fact, not an opinion, and is confirmed with a glance at the statistics, backed up as well by abundant anecdotal evidence. On any given day or week I can cite the latest example of the most publicized gun shooting or campus massacre. This week, for example, three Muslim students studying dentistry at the University of North Carolina were shot in the head execution-style by a gun-loving lunatic and “second amendment rights advocate” apparently because of an argument about a parking space. It’s hard to see how the presence of guns in situations like these do not escalate arguments into tragedies. For every absurdly awful example we hear about like this, there are dozens more happening the same week that do not even appear on the news. Gun deaths, for the first time ever, have just passed car accidents as the single most common cause of death in America. There have been at least 107 school shootings since the 2012 massacre at a Newtown, Connecticut elementary school (source [here](#)). There is, on average, one mass shooting incident a week in America, and this type of killing is only represents a small percentage of the overall number of gun killings. America is by far the most violent of the developed and rich countries, and is one of the most violent even among all countries. There are so many gun deaths that they are literally impossible to keep track of. After the Newtown massacre, the online magazine *Slate* attempted a thorough [crowd-sourced project](#) to keep track of every single gun death in America in real-time. Not only did it prove overwhelming, but they quit after tracking over 11,000 gun deaths in a year, which are only about one third of

the estimated number. Including not only murders but also suicides and accidental shootings, there are 30,000 gun-related deaths in America per year, an astronomical number which is highest in the world by a long distance. Are we supposed to assume that it is a completely unrelated fact that America also has the highest number of guns, and guns per capita, in the world—somewhere around 300 million guns in a population of 310 million—almost one gun per every man, woman, and child in the third most populated country in the world. We have often heard the dismissal of such figures by gun activists and lobbyists with quaint slogans like “guns don’t kill people; people kill people.” That such a facile line could gain traction and still carry weight with many people shows the depth of the gun problem in America. To those who love guns and defend the right to bear arms, I would encourage you to hear me out. After all, the violence that plagues America is most likely to happen to those who have guns (as this [other article](#) in Slate also shows).

The Second Amendment to the U.S. Constitution is commonly believed to mean that every individual has the right to own any and all type of firearm he so desires. As we know, this law was written in the late 1700s in a new country with a dangerous frontier and a weak central government, and where the latest firearm technology was the long rifle. It is not difficult to understand that the maintenance of personal firearms was allowed for defense against Indians and also to ease the financial strain on the small federal government which did not even have a standing army yet and would hope that state and local militias could procure their own equipment at their own expense. Anyone who thinks that the right to bear arms can somehow protect individuals against government tyranny, one of the main interpretations of the 2nd amendment, is living in the past. The differences between 1790s America and 2015 America are many, but they include the the presence of well-armed local and state police, National Guards, the most well-equipped military in the world, and a

countless variety of federal intelligence, spy, and investigative agencies. No citizen can hope to have a fighting chance against such an array of centralized force of arms, and I think we have to assume that America is fairly secure in its borders and its democratic system of government; it is this that has to be appealed to for grievances and rights, not the fact that you carry a rifle or handgun. Anyone who thinks that the short line of text which calls for a "well-regulated militia" to mean, in the 21st century, the limitless right to stockpile highly lethal rapid-fire rifles with armor-piercing bullets and concealed handguns with enormous magazines probably missed the point. Even if I agreed that an endless supply of guns and bullets were necessary for self-defense against criminals or a potentially tyrannical government (which I don't), I would still at least hope for some serious limits and controls on who can buy guns and where. No such controls exist on the federal level, and each state has different laws and regulations, few of which are very strict (and if one's state has stricter regulations, by chance, there is no obstacle whatever to going across the state lines or using the internet to get any weapons you want and need).

It is much easier to get a gun than a driving license, for example. One may argue that cars kill people too, and even in greater numbers (well, until last year when guns overtook them), so they should be regulated more. I am not arguing against regulations for cars and driving licenses – I'm perfectly happy with how things currently stand in that area; I am, however, arguing for more regulations and checks for guns. While the sole purpose of cars is a means of transport (which just happen to kill many people in accidents during normal use), the sole purpose of guns is to fire high velocity bits of metal into other things, living and non-living, to kill and destroy them. That is quite a significant difference of purpose, and negates the argument about how "people kill people" or how a variety of other things are also used to kill people, intentional or not (such as knives, cars, baseball

bats, almost anything you can imagine); the difference, of course, is that only guns exist solely to kill people and animals, while all of the other things have other primary purposes as functional tools of some sort. I may be able to kill a person with a knife if I happen to be a murderously-inclined person, but it would be much harder to kill many people with that knife before I was stopped, unlike with high-powered guns with endless ammunition. And by the way, I happen to have many knives for cutting vegetables, opening boxes, and other dangerous daily tasks, but somehow do not feel any danger in owning these tools. Let me relate an anecdote: exactly the same day as a maniacal young boy shot and killed 26 people in an elementary school in Newtown, Connecticut, a maniac with a knife attacked and injured 22 people in an elementary school in China. The attack in Newtown killed almost everyone who was shot, including mostly children, while in the attack in China, also involving all children, every single victim survived. This goes to show that while there will always be a certain number of crazed and murderous people around in any society, their murderous actions can be either very deadly or merely very disturbing but ultimately unsuccessful depending on the lethality of the weapons at their disposal. I think you can see that guns do, in fact, kill people. Lots of them. Nowhere as much as in America.

There are obviously good and bad aspects about any particular country, and America is no different. There are many great things about my country that I appreciate, but many things that I am uncomfortable with and ready to openly criticize, as is my right to free speech and free expression. I currently live in Italy, where my two young daughters were born. I imagine a return to living in America sometime in the future, but one thing that truly stops me in my tracks is the incredible and horrifying number of school shootings, and the apparent ubiquity of violence in general. This is not normal in a supposedly advanced, rich, and "free" society, and it does not occur anywhere in Europe or any other developed

country for that matter. At this point, I can still say that it is almost impossible for me to imagine going back to an America where my children would be enrolling in schools that could be attacked by a demented lunatic at any time. It is not normal and not satisfactory. It is unconscionable that there has been no new legislation from the U.S. Congress at any time since the 2012 Newtown shooting, not to mention 13 years earlier at Columbine High School, the first school shooting that showed up on people's radar. At least after Newtown there was a huge public outcry and some initial movement on the issue, including the president saying that things must change immediately and there can be no more Newtowns. Well, nothing has changed, and there have been over 100 more Newtowns.

Here is another point of comparison: in Australia, in 1996, there was a mass shooting spree similar to the ones that happen in America every week, and 35 people were killed. The Australian government, with pressure and support from the citizens, passed a strict gun control law immediately after that incident and there have literally been no more mass shootings since then, gun homicides have dropped 60 percent, and gun suicides have dropped 75 percent. I doubt that the Australian people feel any less free for being thus safer than their American counterparts—in fact, the new laws, regulations, and a gun buyback scheme had the support of 85 percent of Australians.

That brings me to the point of freedom. America talks a big game about freedom, but actually there is so much talk about it that the word has basically become meaningless in most cases. We hear about people who actually want freedom to limit other people's freedom, for example. When someone talks about freedom to have guns, I think about my preferred freedom from being around people with guns. Does someone's right to have a deadly weapon outweigh my right to not be threatened or killed by these weapons just by living nearby? That is what we are facing in America. The number of guns is so high, they are so

widespread and easily obtainable by anybody, and the limits and even consequences for using them are so non-existent, that I would not feel safe returning to America. You may say, "Fine, stay in Europe, we don't need you here." For the moment, that is exactly what I will do. I feel no danger whatsoever of people with guns, or the possibility of school shootings, in Italy (I also have free national healthcare, but that's another story). Anyone who wants a gun can go through the proper procedures and get one legally, usually for hunting, but the numbers are minuscule compared to America. The gun-related deaths are, unsurprisingly, also miniscule. Sometimes there are other rich countries with a high number of guns that are compared to America—Switzerland, for example, or Israel. These countries still have less than half the number of guns per 100 people than America, and they are much more regulated, or, in the unique case of Israel, used for a de facto military-police state where large numbers of conscripted soldiers walk the streets with their rifles. Even with a large number of guns per capita, these countries have a much lower incidence of gun deaths than America. So is America, in addition to being absurdly awash in guns (remember, almost one for every man, woman, and child in a country of over 300 million), also more violent and willing to use these guns than other societies? There must be a cause and effect relationship, though it is hard to tease out exactly the effects from the causes, which probably both influence each other.

Humans are imperfect and sometimes violent, but when someone becomes enraged for some reason, it is going to become much worse and have the possibility to escalate quickly into a deadly situation when there are guns readily available. Many gun owners think they will be safer, but I would argue that actually the opposite is true. A significant portion of gun-related deaths in America are due to accidental firings, even involving young children playing and killing a parent or sibling in a tragically high number of cases. There is a

thought experiment in game theory called the Prisoner's dilemma, in which two prisoners receive different sentences based on if they betray each other or remain silent. If A and B betray each other they will each serve 2 years; if A betrays B but B remains silent, A will go free and B will serve 3 years (and vice versa); if A and B both remain silent they both serve 1 year. By choosing logically in one's self-interest the prisoner would appear to have the best chance of going free, but if both choose based only on self-interest it would actually be a worse outcome for both. The point is that cooperation and some sense of shared fortune or fate is often a better choice than pure self-interest. This relates to guns in the following way: it is commonly believed that having a gun makes one safer from harm, but if everyone believed this then the community actually becomes less safe. The more guns there are, the more chance for gun violence, as we have seen with the statistics I gave earlier. If some people make a choice to not own guns, and be apparently less safe, it will actually make the community as a whole safer. I choose to not own guns, and I think my stance does in fact support the overall safety of a community, though an individual with a gun may possibly be safer on his own.

Despite so much killing, and mass killing, why are there not new laws and restrictions on guns in America? One of the most shocking factors may be that the daily and weekly occurrence of gun crime, week after week, year after year, is often unreported, and when it is reported it has actually stopped being shocking to people. After all, humans can only take so much bad news before they inevitably start to tune it out and seek other distractions. There was a brief point of time after Newtown in 2012 when many people were again awoken from their unconcerned slumber and the forces were aligned to actually discuss gun control in a real way and maybe even do something about it, but soon most people lost interest and the moment passed. This brings me to the firearm manufacturing industry and its powerful lobby, represented by none other

than the National Rifle Association. This lobby is highly skilled at the art of forceful persuasion of politicians to not attempt any gun control law, nor even discuss it. The NRA is possibly the most powerful lobby in the country and has been relentless in stopping all attempts at making the country safer, despite increasingly crazed and heartless rhetoric from its leader Wayne LaPierre about personal freedom that would make Jefferson and Madison blush. The fact is, it's not about freedom—when 30,000 people a year get killed by something we cannot say it protects freedom—but money. The arms industry is extremely profitable, to say the least, and it is obviously in their interest to insure that new customers continue to purchase new guns with no obstacles standing in the way of their profit. We see a similar thing on an even larger scale with the entire military-industrial complex, in which huge arms producers are always looking for the next war and the next huge government contract. With guns, the industry appeals to private individuals as well as state and federal agencies, police forces, and the military, which all need to constantly stay highly armed with the newest models and accessories. Local police across the country are more highly militarized than some of the army units I saw during two years in an actual combat zone in Afghanistan. When all you have is a hammer, everything looks like a nail. Violence leads to more violence, and the guns flow only slightly more freely than blood. In this environment, paranoia reigns and people who already have guns or consider having them will be convinced that they need to get even more before the big bad government comes to take them away and limit their freedom.

America, get yourself straightened out. This violence is not acceptable, and the people should not accept it any longer. People need to wake up and get involved. The cycle will continue until it is stopped. In the words of Johnny Cash, don't take your guns to town, son; leave your guns at home, Bill; don't take your guns to town.

Preparation For The Next Life – What We Want Is Not What We Will Get

✘ After war, most societies look for love. Instead of dealing with the various manifest issues that remain after years of chaos and wanton murder, they seek the understanding and hope that can only be provided by stories based on faith, something greater than the brutal logic of expedience. A certain type of story presents love as a gift to the audience, a sanctuary from the tension brought about by strife, a coherent conclusion. A happy ending. It seems, from reviews of *Preparation for the Next Life*, as well as the recent reception of *American Sniper* and the relationship between Chris Kyle and his wife that forms its logical heart, that many Americans feel that they deserve such a story as well.

Preparation for the Next Life is not about love – it's a terrifically clever and realistic accounting of the ways in which people seek escape from life at the bottom of a capitalist society. The plot's logic depends in part on offering readers the catharsis of a conventional love story, then switching the terms of the bargain without losing any momentum. By the time readers realize that *Preparation for the Next Life* uses love like toreadors use their capes, it's too late. And instead of salvation, readers encounter a tragic tale of poverty and paucity that leads into a scathing indictment of the choices Western culture has made over at least the last fourteen years. More, if one counts Chinese communism, itself a product of Western culture.

There are two main characters in *Preparation for the Next*

Life. The first to whom readers are introduced is Zhou Lei, an ethnic Uighur from the northwest of China. The Uighurs are Muslims, and the ethnic (Han) Chinese tend to dislike or hate them, which leads to her being alienated in her own country. Zhou travels from the type of crippling poverty one encounters in the third world to America (land of opportunity), where she is still viewed as an outsider by the predominantly Han Chinese immigrants. Despite the many hardships in her background, Zhou is defined by an inexhaustibly optimistic nature. This optimism draws its power from the myths her mother tells her when she's a child, and is framed logically by her father, who believes in 60's-style nationalistic, pro-Chinese propaganda. It's interesting to see how easily this propaganda fits into Zhou's idea of herself succeeding in the context of Western capitalism, as well.

The book abounds with stories and myths that the characters hear, and which they tell each other – they form the novel's life-blood, and are simultaneously vital to the plot and empty of all meaning. The myths that Zhou Lei's mother tells her, for example, serve as touchstones that readers can follow like signposts throughout the narrative. In one, offered in the beginning of the book, Zhou's mother explains that distant mountains conceal a land of plenty. Much later in the book, a tired, hungry, and distressed Zhou finds herself talking with an Uzbek Afghan grocer, who has seen the same mountains from his native country of Afghanistan. The Uzbek offers her food and water, and Zhou experiences momentary relief, which leads nowhere. In another of Zhou's mother's myths, a girl travels to the faraway land of plenty with nothing but seven seeds to sustain her. The girl burns her feet while traveling over an iron desert, but makes it through to a blue river, where she's healed. The occurrence of blue and injured feet later on in the book at various points offer useful guideposts on Zhou's actual journey – or, at least, gives readers a sense of how she views a given situation; in keeping with the book's relentless realism, these signifiers

are logical to the narrative and unto themselves, but don't actually deliver any more profound truth.

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The next character readers meet is Brad Skinner, a former bodybuilder who joined the military after 9/11, and served three tours of duty in Iraq with the U.S. Army Infantry, including during the invasion. His background, delivered in the third person, states that the impulse behind joining was the terrorist attack on the twin towers – but it's more complex than that: *"9/11 was the big reason, but he would have gone anyway, just to do something."*

Skinner is surely one of the more complex veteran characters to emerge in contemporary literature. It would be a mistake to say simply that he is a broken veteran of the Iraq War, or suffers from PTSD – while both are undeniably true in the context of the text, they simplify and reduce his essential characteristics in a way that diminishes his experiences. The character readers encounter isn't a fundamentally decent man, twisted and misshapen by war – he's a savvy, emotionally manipulative adolescent who has been allowed to hide his defects behind his service, and attempts to do so immediately, as well as throughout the text. Skinner understands the archetype he's playing – the "war hero" – and he cynically exploits expected civilian reactions to this type, again and again, describing himself as a veteran whenever he senses that the listener could be sympathetic to such an introduction. We meet him on the road into New York City, having hitched a ride from a very tolerant trucker after leaving the military – after acting like an entitled jerk and getting kicked out at the first gas station possible, Skinner walks into the city and attempts to pick up one of the first women he meets:

"I just got here, literally like an hour ago. Two hours ago. We could have a drink or something and you could tell me about yourself."

"Thank you, no."

"You sure? I just got out of the army yesterday. I literally just got here. All I want to do is buy you a drink to say thank you. Howbout it? I mean, you're not talkin' to a bad person."

"I realize that."

He moves on from this rejection, which he handles with characteristic irritation, Skinner heads to a patriotic bar. There, patrons buy him drinks for his service. Despite a desire on the part of readers to, maybe, see Skinner as a good person exposed to the horrors of war (and he was exposed to the horrors of war), few soldiers or veterans act, consistently, the way Skinner does – he's been written this way to a purpose, and that purpose, when one reads the entire novel, is a subtle repudiation of the debatable notion that moral injuries sustained in combat lead inexorably to bad ends. Sometimes injury and moral injury does lead to tragic decisions, but more often, as pointed out by thinkers like Nietzsche and Jung, moral injury from war leads to good and decent men growing and expanding – undertaking political service, as in the Greatest Generation, or literary works, as in *Slaughterhouse Five* and *Catch-22*. Skinner is a different breed.

The physical descriptions of war arrive through Skinner's dreams, or shaded recollections, and tend toward the surreal. They feel authentic – the way one sees vivid experiences from the past, unmediated by the conscious mind – especially in the beginning of the deployment: *"They crossed paths with other units, soldiers who had been in heavy house-to-house fighting and there was a bad feeling, like they wanted to hurt somebody and you were it."* As time goes on in the war, readers experience combat like an especially urgent impressionistic painting in which Skinner has become trapped: *"In the arc-weld light, solid forms appeared to shift – the hanging dust.*

Shadows were running. The drilling deafening thundering never stopped. The razor lights leapt straight across the black, flashed past – he whipped his head around – and they went away and went arcing slowly down like baseballs. The ground and the air were being shocked.” He loses friends, and (at least at first) dreads his memories of those experiences – until later in the book, when, thoroughly in the grip of the delusion that war can provide some sort of balm for his aching soul, he dreams of the war as a happier place, a time of fellowship and shared purpose.

There’s no question that Skinner has encountered severe moral injury based on what he sees and does in combat. He murders civilians, for one thing, and photographs them in awful positions for another – he is a war criminal, in other words, the lowest, most thuggish level of war criminal, but a criminal nevertheless, and carries PTSD. But the ravages of that awful psychological disorder – from which so many veterans of Iraq and Afghanistan suffer – do not explain or excuse his actions in the middle and end of the book. No – in *Preparation for the Next life*, Skinner’s choices, in and out of war, belong to him.

The relationship between Zhou Lei and Skinner is complicated, and depends in equal parts what each character represents to the other, which comes down to “escape.” Zhou seeks in Skinner a replacement for her father, a sergeant in the Chinese Army who died during one of the collectivization phases of Chinese development in the 70s. To support this dependence on the pro-military narrative in Zhou's life, references to her belief in and admiration for soldiers and the military abound. She claims to have “military training” and admires the trappings of Skinner’s service – his military gear, his camouflage, his boots. She does not, however, understand Skinner, and by the time his PTSD manifests and he begins acting as selfishly as he feels, she’s trapped with an emotionally abusive, self-destructive adolescent. To Skinner’s

credit, he often describes precisely what is important to him – his war, his pistol, his dream of one day returning to Iraq – rather than concealing his ambitions. Although he usually talks about the return to combat as a way to make money, it is quite clearly a dream to destroy himself, for a variety of reasons. Whether Zhou Lei willfully misunderstands Skinner, or it is simply a misunderstanding based on her desire for what he represents is left to the reader. For Skinner's part, he sees Zhou Lei as a sexual object most of the time, and, as time goes on and his condition worsens, alternately as a source of stability and a burden of which to be rid at any cost, until the book's unforgettable and dramatic conclusion.

This fixation on superficial aspects of love helps explain an otherwise curious phenomenon wherein physical fitness correlates with moral health. This, alongside Zhou Lei's idea of soldiers as a sort of ideal, is the most prevalent strand running through the book: immoral or insane characters project internal dissatisfaction through broken bodies, while moral or decent characters do the same through near-religious attendance to working out. Here's one of the primary characters exercising at a public park, in a scene of retreat that evokes Faulkner, Hemingway, and Hawthorne: *"Skinner was doing pushups with his boots up on a ledge. When he was done, he had trouble standing up. He sat down and did nothing for quite a while, just sat at the bottom of a slide, his chin dripping, looking down at the sweat drips falling between his fingers. When he looked up, he saw a pit bull, a beautiful powerful animal with tight glossy skin over striated muscles..."* The primary antagonist, on the other hand, *"looked like a white meaty insect whose exoskeleton has been peeled away exposing the mechanical workings of muscles and white sacks of flesh, which had never been in the open air before."* The antagonist's family members, too, suffer from physical ailments or deformities that feel linked to the choices they've made in life – the landlady is fat, so much so that she ends up suffering a heart attack. Her daughter, Erin, is

described as “giant” when introduced to readers, then again on several occasions. While few would object to the medical assertion that a correlation exists between good health and good spirits (Mr. Carson of this blog argued the contrary [here](#)), *Preparation* actually bases part of its moral hierarchy on disciplined workout regimens, or “military training,” as Zhou Lei puts it, so much so that the final image in the book is that of a good character preparing to squat more weight than they have ever before attempted. A character’s fitness or health does not mean, necessarily, that they are good, or healthy, but the absence of fitness is a sure sign of spiritual poverty. In the context of the book’s ostensible theme, then, characters use working out as a replacement for the affection they don’t derive from external sources, or as a means of escape from a world over which they otherwise have no control. Working out, according to the logic of the text, is an activity that leads nowhere, and gives its participants nothing beyond temporary respite from a sense of existential terror that runs like rapids throughout the text.

Many people believe that love offers some sort of redemption – a way to balance out the sins of violence, the choices its nation made in war. When Skinner disagrees with Zhou’s proposition that love makes the world go round, she challenges him. “*What makes the world go round,*” she says, and Skinner answers: “*War... Actually, I’d say money first. Money and then war.*” America, a capitalist society that seems addicted to both money and war, has made serious mistakes in its pursuit of both – like torture, like bullying, like unnecessary violence, like sexual assault, like disastrously unregulated financial markets, all to no apparent end. And as much as readers would like a classic love story to make it all seem okay, that redemptive narrative isn’t here for American society in the way that it seemed accessible or deserved after World War II. In the end, after all the struggles, perhaps the best analogy for this book in the western canon would be one a disillusioned Hemingway wrote after The Great War – *A Farewell*

to Arms. The sad truth is, there is no transcendent understanding bought when one covets trauma and violence – only more trauma and more violence – a pessimistic, never ending cycle. *Preparation for the Next Life* delivers both, and in such a way that one cannot help but grow from reading it.

Preparation From the Next Life is by Atticus Lish, published by and available through Tyrant Books.

Top 4 Contributors on Wrath Bearing Tree, 2014

With so much incredible, breakthrough writing happening at The Wrath Bearing Tree this year, the editors wanted to set a moment aside from their around-the-clock analysis of emergent (and urgent) intellectual issues to publish a curated list of the site's best contributors this year.

The editors used number rankings that took a great number of objective variables into account, you may take their word for it. And while the prize was not the gold medals Putin designed and personally crafted for the Sochi Olympics—in fact, it was only the satisfaction of being a part of such a noble and august group—Putin's gold accurately characterizes how, collectively, the editors feel about journalism, truth, Russia, and excellence.

The best medals one could



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Russia's "Sochi Gold," a classy picture of victory and excellence

1) Mr. James – a dependable source of philosophically grounded, inspired literary and social analysis, James proved himself as one of the site's very best contributors.

1) Mr. Carson – indisputably tied for best contributor to the Wrath Bearing Tree, Carson's regular and well-thought-out essays (often too "edgy" for mainstream media outlets, but occasionally not) engaged his readers, and brought crucial attention to serious issues that others lacked the fortitude – or curiosity – to tackle.

1) Mr. Webster – contributed a thoughtful essay about his time in Iraq as an embed with the 82nd – a Wrath Bearing Tree first. This pushed him over the top and into the highest echelon of elite contributors.

1) Mr. Bonenberger – if one were to look for glowing adjectives to describe Bonenberger's work, one could not do better than to begin with the entire group of superlatives. Contributors like him come around once in an age—a golden age.

And there you have it – the top 4 contributors to The Wrath Bearing Tree, 2014. Congratulations to all on an excellent year, and may 2015 be twice as prolific and useful.

Brad Pitt and the Myth of the Wehrmacht

Brad Pitt loves playing in WWII movies. He loves fighting Nazis, who, incredibly, really existed, and were (if anything) even more evil than comes across on a movie screen. For 12 years, one of the most civilized, technologically and institutionally advanced countries on earth was ruled by a brutal, vicious band of thugs who employed racial mythology, sentimentalism, romanticism, emotion, intimidation, and murder in their attempt to extort as much wealth as possible from the populations they ruled. While not the worst catastrophe the world has ever witnessed, to put the Nazis in list terms (the only terms most people understand these days), we're probably talking one of the three all-time worst. Almost certainly bottom five, and indisputably bottom ten.

It's important to frame the list in terms of utility, or effectiveness, so as not to unintentionally make the case that this type of behavior is worthy of praise, or anything other than the most resounding condemnation and rejection. Oftentimes people confuse the intensity or degree of an action with its having some sort of value as an accomplishment, which is completely false. An evil accomplishment is not an accomplishment at all – only a fiend would claim different. Therefore, the Nazis and other misfortunes that humanity have inflicted upon itself such as other brands of totalitarianism or authoritarianism should never occupy the "top" of any list – only the bottom, where they belong.

Having established the terms of what we're talking about – which are critical to the debate – I wanted to weigh in on the topic of *Fury* again, in part because some people read my

review and did not understand that I did watch the movie after writing the review based on previews. I watched it for two reasons: first, because when a woman says she wants to watch a war movie for a date, only a churl says: "no." Second, because I'd made the emotional if somewhat foolhardy claim that if *Fury* revealed anything new or fundamentally true about life or war by using different weapons than *Saving Private Ryan*, I'd boil and eat my leather shoe. I stood by that claim, but not without some trepidation as curtain time approached.

I should have trusted my gut. As composed, *Fury* was a confused series of cliches (many of which have been described elsewhere at great length) cobbled together around three competing assertions (contained within the protagonist): **one**, that the Nazis and specifically the SS were an antagonist of such manifest evil that to battle and kill them when and wherever possible was the highest possible good, **two**, that America and Americans were essentially different from the Nazis as expressed by the SS, a fact that explained or excused the actions of American soldiers within that context, and **three** that in war, people tend to develop tribes based on their unit – and in a tank, especially a Sherman tank, the weapon itself, the tank, becomes a part of the tribe – a living part of the unit.

Fury billed itself as a "realistic" movie, and a lot of the marketing surrounding the film concerned its attention to detail as well as the importance to the actors and studio that they "get it right," so it's worth discussing how the movie measured up based on those standards. Based on every reliable review I've seen from subject matter experts, the Germans and Americans were outfitted with equipment and weapons appropriate for the time, and those weapons functioned more or less as one would expect. The Americans aren't facing the Wehrmacht of 1941, they're facing militia reserves composed of children and old men, and the ineffectiveness of many German units in the face of American combat power (the missed shots,

the shoddy equipment, etc.) can be explained as bad craftsmen misusing their tools. The deaths were realistic – people died characteristically realistically considering the medium, rather than unrealistically.

SPOILER



There is a scene with a Tiger tank that arrives with about 30 minutes left to go in the movie. One understands immediately that in a movie named for a tank, the Tiger will likely not destroy Fury and then rumble away as the protagonist (played by Brad Pitt), a troubled staff sergeant named Wardaddy, leads his crew to safety. The question becomes whether the American close air support (featured shortly before the tanks roll out) will show up and knock out the Tiger, or whether somehow Fury and the other tanks will outmaneuver the Tiger and knock it out, or some other plausible scenario, for example maybe Brad Pitt knows how to make sticky bombs [like Tom Hanks](#). In a brilliant reference to the old GI Joe cartoons, where Cobras would unload battalions worth of firepower on the outgunned and outnumbered Joes, missing every time, the Tiger manages to destroy the other non-Fury tanks, then miss or score glancing hits (from point blank range with AP ammo) on Fury, until Wardaddy has maneuvered the tank behind the Tiger, and scores a direct hit seconds before the Tiger manages to miss again, or score another dramatic near-miss.

BACK TO NON-SPOILER

The presentation of time-appropriate weapons and equipment, and the opening combat sequences, are all very well done, if on the melodramatic side. As time went on, though, the tactics, the strategy, how collections of people tended to move and work on an aggregate and specific level became less and less "realistic," while still purporting to strive for that standard. And this is a shame – if the movie had

embraced the surreal, if it had let the "realism" go in favor of something more impressionistic, it could have avoided the absurd, cliched pitfall into which it ended up falling. Instead, it doubled down on its commitment to the narrative, the plot, and those three aforementioned competing assertions, which brings the Sherman tank, Fury, led by Wardaddy, to a crossroads that must be defended at all costs.

META SPOILER

Lest I be seen as a hater (someone who just criticizes success to make myself sound clever or fill some internal insecurity or bitterness), allow me to propose an alternative movie, which I found to be much closer to the truth about the horrors of war, (if less "realistic") – and which I proposed in my preview review of *Fury – Cross of Iron*. In [the end of Cross of Iron, a corrupt and ambitious Prussian Captain wants a Cross of Iron, and follows a heroic enlisted German soldier into a suicidal counterattack](#). This action occurs during a Russian assault in which the German unit is being overrun, and the action is remarkably even-handed – Russians and Germans are slaughtered indiscriminately, and heroic actions are presented as tiny tragedies. The protagonist and the Captain are fired upon – by a child – and the Captain can't figure out how to reload his submachine gun. The enlisted German soldier – Steiner, played brilliantly by James Coburn – sees this happen and begins laughing hysterically. The Russian child soldier is so disgusted by the Prussian's incompetence and desperation that he rolls his eyes rather than shooting again. The Prussian officer pathetically puts his helmet on backwards, still without having reloaded his submachine gun while Steiner laughs at the tragic absurdity of it all. From there, the movie cuts to the ending credits a series of stills of an execution carried out by Nazis, Steiner's laughter ringing in our ears. The credits are, collectively, one of the most powerfully damning pieces of evidence against the Nazis I've seen in any movie, ever.

I cannot stress enough how untrue and devastatingly inaccurate – unrealistic – any statement other than the one attempted by Peckinpah is. In order to make something real, there has to be something at stake. *Fury* wagers nothing, and presents the audience with a conclusion that's about as far from *Cross of Iron* as one could get.

META SPOILER COMPLETE – INITIATE SPOILER

At the end of *Fury*, the tank is disabled by a German anti-tank mine, cleverly placed in a piece of key strategic terrain. As it happens, Wardaddy's crew has been tasked with defending this terrain against a possible German counterattack – they are the only protection remaining between the Germans and an American resupply column. It is an afternoon in April, 1945. One of the tank's crew mans an OP, and discovers, with horror, that a full Battalion of adult male (i.e. veteran) SS panzer grenadier infantry is approaching down the road, singing, marching, panzerfausts at the ready – full of esprit de corps and savage intention, the kind we know is bad because they're SS.

Let's suspend disbelief – I'm sure it's possible such an event like this happened, even near the end of the war. I read a memoir by an [SS infantry officer called *Black Edelweiss*](#) which should be required reading for every young American male, as a cautionary tale of how propaganda and blind nationalism can lead even the best-intentioned young men astray. The author (writing for understandable reasons under the guise of a pseudonym) describes how his unit was shifted from the far north of Finland to Germany in January-February of 1945. Moving at night via ship, train, and foot to avoid being strafed or bombed, the unit was detected during an attack and strafed, bombed, and shelled nearly out of existence before seeing any enemy (American or British) soldiers. The survivors were then sent on a series of increasingly absurd missions, culminating, for the author, in a pointless and near-suicidal defense of a position with a single machine-gun

against two Sherman tanks, which coincided with his injury and incarceration.

So this unit of SS infantrymen is moving in formation, singing, near the frontline, down a road, in a place where the Americans have aerial domination (uncontested access to the skies). It seems incredible – but maybe this is just a testament to confidence in their fighting prowess. The soldier at the OP runs back to tell Wardaddy about the situation – 300 enemy veteran soldiers, trucks, vehicles, kitted out to fight. Wardaddy's reaction is to announce that the others should return to the unit, but that he's carrying out the mission – he's manning Fury, staying with the tank, to repulse the Germans. The other American soldiers in the tank concur that this is a sound and reasonable plan, and they set about prepping for an ambush, in a scene that echoes the ending of Saving Private Ryan.

Now – the ambush and ensuing battle are relatively unimportant, and filled with the type of improbable and ludicrous cinematic excesses one would rightly expect it to contain. The crew guns down Germans as though they were pigeons; for their part, the Germans have inexplicably packed away the Panzerfausts they were carrying in cumbersome boxes. The SS has forgotten to fight, or perhaps never learned – something that would be slightly more believable if the unit were not filled with veteran adults, rather than cannon-fodder children. It's important, vital, even, to note here that every serious military analyst has credited Germany's early battlefield successes and long survival against impossible odds to a marked tactical superiority over their Russian, British, and American foes – the myth that German military success derived from technological superiority is a convenient invention of video game producers, Hollywood, and daytime television hucksters. The truth of the matter is that, outgunned, outproduced, and outmatched in almost every important category, the Germans held on because they outfought

their enemies tactically almost everywhere, finding themselves bested occasionally by elite American units in areas like Bastogne, or by Russians at Kursk. Much of WWII was, for the Allies, a function of merely holding on, shelling the Germans with artillery and bombing them while our inferior soldiers made incremental gains against exhausted and increasingly ill-trained conscripts. This is not embarrassing or shameful – we won a modern war against a country attempting to fight along pre-modern lines (using human ingenuity against weapons). On top of which, the Nazis were, as described before, a pack of evil and unscrupulous bullies who needed to be stopped. So – to come back to the original point – *Fury* inflicts massive losses on the Germans, who continue to rush the tank rather than flanking it, or doing anything even the most basic military unit knows to do. As a combat-proven, valorously decorated former airborne infantry officer who has seen combat firsthand, I can say this without a shadow of doubt: in reality, the ambush and combat go down very differently from how they are portrayed in the movie.

When Brad Pitt's Wardaddy dies – shot twice, heroically, by a German sniper, then finished off by two grenades dropped into the tank by a final rush by the Germans (their fourth or fifth?) – he is presented like a figure in a [painting by Titian](#) or one of the old masters.

I've thought about why this must've been for some time, why none of it hung together. I mean, sure, anyone who has been to combat and knows how the thing works must find a movie like *Fury* condescending and trite. But why did the director and actors decide to play the movie this way? Why undercut the basic premise that the Germans were a serious, formidable foe? My hypothesis is that Hollywood has been producing these movies for so long that it has actually lost it's understanding of why or how the Nazis and SS were evil. Hollywood and popular culture – which have always placed more value on aesthetics and beauty than ideas, have become

fascinated with the SS and Nazis as symbols of evil, but not as actually evil. So they pay lip service to the idea that the Nazis are horrible, and the SS are just the worst, and fail utterly to understand that the worst thing of all is human fanaticism, is bullying – the urge to destroy, divested of humanity, and invested with a purpose that confuses ends with means. The ends, for every combat veteran who's spent more than a few weeks in *real* combat, is (1) staying alive, and (2) helping keep one's buddies stay alive. The moment at which Wardaddy decides to stay with his tank, and is then absolutely fine with having his crew with him is the moment, for me, that the movie became both unrealistic and inaccurate, as well as untrue – in part due to Wardaddy's decision to damn his crew, and in part due to the way in which their efforts to stop the Germans were portrayed in valedictory terms, rather than under a mound of opprobrium.

Fury works when it's a movie about a German tank, filled with SS soldiers who are even at the end of the war and if somewhat skeptically in all practical terms, still committed to fighting and dying for their Fuhrer. Defending a crossroads against impossible odds? Check – the SS was famous for doing precisely that, even though it was stupid and pointless. Ambushing an American military unit many times its size, with the full weight of the U.S. military behind it, and the inevitability of artillery and air power once identified? Check – happened on more occasions than are worth recounting here. *Fury* is a movie about an SS tank, led by the German-speaking Brad Pitt, which is fanatically devoted to the proposition that the enemies of Germany must be stopped at all costs.

Otherwise it doesn't make any sense at all. Worse, by allowing one of the Americans (the "good" one) to live, and by killing the others off heroically against impossible odds, *Fury* sends an awful and inherently misguided message about war, which contributes to the same tired old myth that helps lead America

into foolish conflicts today. Good people understand when it is appropriate to head off to war, and do not need convincing – this myth of the necessity to throw one's life away for nothing is far beyond absurd – it is, in fact, obscene. I hope not to see more movies about World War II like *Fury* – perhaps it will be the last. It would be unrealistic of me to actually expect that, though.

Goodbye to Christmas Truces

We have recently passed the centenary of the outbreak of the First World War, which has occasioned a fair amount of press coverage looking back at the so-called (and ill-named) “Great War” or “War to End all Wars”. I intend to join this chorus with some of my own thoughts. For many people interested in history, the Second World War is the more interesting one due to its grander scale and its relatively clearly-defined moral force. For me, the First World War holds more interest since it was what I consider a “highly preventable” war that preceded and directly led to the next “necessary” or “just” war (if such a thing does exist, per Saint Augustine, then World War II is surely its closest reification in modern history). To be honest, I would rather consider both wars merely two parts of the same dance of death, punctuated by a short interval of instability (not unlike a modern and truly global version of that first “world war” reported by Thucydides – the Peloponnesian War). In any case, the causes and aftermath of the First World War would be laughingly stupid and unbelievable if they were not already tragically stupid and unbelievable. I am reminded of a quote by Jorge Luis Borges about the 1982 Falklands War, “It is a fight between two bald men over a comb.” In a similar way, we could say that the First World War was a fight between a bunch of

spoiled children over who got to use the playroom. Though they all had their own toys, sharing and cooperation were unlearned traits. There is something profoundly important to remember about this tragedy, though sometimes the easiest way to deal with tragedy, if not outrage, stoicism, or escapism, involves a disarming sense of humor and irreverence. All four issues will be dealt with in this essay, in which I will focus on Robert Graves' *Goodbye to All That*, his memoirs of early life in England up to and after his participation in the trenches of WWI. Graves was a highly prolific poet and author most famous for his fictional rendering of the Julio-Claudian dynasty in *I, Claudius* and *Claudius the God*. He was born in 1895, making him 19 years old when the war began—a typical age for new officer and soldier recruits. His mother was German and his middle name was von Ranke, which was no small problem considering the bullying nationalistic anti-German hysteria before, during, and after the war, and was one that caused suspicion from bullying schoolmates and later even from fellow soldiers despite his proven competence in battle. This was a smaller version of the same problem faced by fellow writer D.H. Lawrence, a pacifist married to a German who was under de facto house arrest for the entire war.

Goodbye to All That, published 11 years after the Armistice in 1929, was Graves' second work of non-fiction after a biography of his friend T.E. Lawrence called *Lawrence and the Arabs*. By this time, Graves had already published many poetry collections, including poems written before and during the war. The publication of his memoirs came at a time in which the young author had apparently only recently recovered from years of emotional trauma that today we would call PTSD (often called "shell shock"), and the title references what he calls his "bitter leave-taking of England", including its war, its politics, its society and education, and even many of his own family and friends. Here is a representative quote about his post-war experience: "Very thin, very nervous, and with about four years' loss of sleep to make up, I was waiting until I

got well enough to go to Oxford on the Government educational grant. I knew that it would be years before I could face anything but a quiet country life. My disabilities were many: I could not use a telephone, I felt sick every time I travelled by train, and to see more than two new people in a single day prevented me from sleeping. I felt ashamed of myself as a drag on Nancy, but had sworn on the very day of my demobilization never to be under anyone's orders for the rest of my life. Somehow I must live by writing." After publication of *Goodbye to All That*, Graves moved to the Spanish island of Majorca where he remained for the rest of his life, except for a long stay in America to escape the Spanish civil war.

The book is important for its ability to capture, from the point of view of a single individual rather than a comprehensive historian, the passing of one epoch to another that occurred with the First World War—from what has been called the “long 19th century” (or the “belle époque” if you like) to the “modern age” of which we are still living (or transitioning out of to a still-undefined age). These are mere historical categories, but they tend to capture the turbulence that saw many of the changes to an old world system dating from the French Revolution, or the Middle Ages in some cases, to a new world where possibilities for progress and destruction both expanded exponentially. Graves serves as a paradigm of a certain type of young person (by definition well-educated and middle-class), especially in England but also throughout the West, after the First World War who saw personal shifts in thinking towards more radical ideas like socialism, atheism, feminism, and pacifism based on their first-hand experiences in the trenches, as well as in their jaded view of a society which they discovered to be neither as civilized nor as progressive as they had thought (I think Thomas Mann’s *The Magic Mountain*, for example, captures this sense from the German perspective).

Graves opens with an account of his family history and early

years, with the first line stating his acceptance of the autobiographical convention of starting with earliest memories: witnessing Queen Victoria's 1897 Jubilee, in his case. He spends some time in these chapters detailing his visits to his aristocratic German relatives in their Bavarian castles and against whom he would later take arms.

He attended many public schools (what Americans would call private or prep schools), with the longest tenure at one called Charterhouse. Several anecdotes are given regarding the severity and hypocrisy of the education system he went through. Outdated but still powerful Victorian standards of morality accomplished little more than to stifle emotional development and foster "immorality". One such case is his description of the rampant homosexuality in these types of all-boys boarding schools, going so far as to detail his own platonic infatuation with a younger schoolmate. He dwells on his friendship with George Mallory, the famous alpinist who was an older mentor at Charterhouse and later best man at Graves' wedding. Mallory, who died on Mount Everest in 1924 after possibly being the first person to reach the summit, was mentioned as one of the only people who treated students like humans, which puzzled everyone according to Graves. Also at this time Graves took up boxing as much to defend against bullies as to keep fit, and would later prove useful in proving his manliness (and, thus, his worth) in front of soldiers and superiors alike.

The heart of the book comes in the middle chapters detailing Graves' time spent on the Western Front. At the outbreak of war, he deferred his matriculation to Oxford University in order to join the army. He was commissioned as a lieutenant in the Welsh Regiment since his family home was in Harlech in northwest Wales. Like so many other young men, he was eager to join in the fighting before the war ended (how many times it is said at the beginning of every war that it will be over "by Christmas"). While the war obviously did not end by December

25, 1914, Graves witnessed the famous Christmas Day truce soon after joining his regiment on the Western Front (he refers to it as the Christmas 1914 fraternization, of which his regiment was among the first to participate). This event, the likes of which are rare in the annals of war, saw the belligerents, German, French, and British, come out of their trenches and join in an unarmed singing of carols and exchange of greetings and gifts. More than anything else, this short-lived sense of shared humanity and brotherhood can be interpreted as soldiers losing the martial spirit and wanting to take back control of some part of their lives, however small or temporary. I spent two Christmases in Afghanistan and well understand the sentiment of soldiers that comes at times like Christmas in which all that is desired is a temporary break from the stress and trauma of war. Even in 1914, the truce was obviously resented by the generals and politicians, who ensured there would not be a repeat of such non-warlike sentiment the next Easter or following Christmases, as well as by the Press in the involved countries, where no mention was made for at least a week after the event that hundreds of thousands laid down their arms to hobnob with the enemy. The press coverage also distorted and minimized the truce in order to make it seem more freakish and less peaceful than it actually was. The Christmas Day truce lives on in popular memory and culture, however, and this year the British supermarket Sainsbury's went so far as to make a television commercial reenactment of it in which a German and British soldier swap chocolate and biscuits.

One of the central events in the book is the Battle of Loos, a British and French attack on German lines in September 1915 in which a few kilometers of ground changed hands and almost 100,000 men died. It was the first use of poison gas by the British, and also the battle in which Kipling's son went permanently missing in action, prompting that writer of *The Jungle Book* to write the sad poem "My Boy Jack." Graves describes how the gas was euphemistically referred to "the

accessory", and how everyone was highly skeptical of its efficacy because its supervisors were university chemistry professors brought in to administer it. Sure enough, "the accessory" was deployed with a headwind coming into the Allied lines, causing the gas to harm the British more than the Germans it was intended for. The battle itself was also an all-around disaster. Graves mentions how, much later in the war when he had been sent home to recover from his wounds, he was asked to give a speech to 3000 incoming Canadian soldiers. "They were Canadians, so instead of giving my usual semi-facetious lecture on 'How to be Happy, Though in the Trenches', I paid them the compliment of telling the real story of Loos, and what a balls-up it had been, and why – more or less as it has been given here. This was the only audience I have ever held for an hour with real attention. I expected Major Currie to be furious, because the principal object of the Bull Ring was to inculcate the offensive spirit; but he took it well and put several other concert-hall lectures on me after this."

A key feature of *Goodbye to All That* is the farcical and probably invented dialogue, which reads like short theatrical set-pieces. It seems like almost every occasion of reported speech involves a back-and-forth rhythmic dialogue that ends in someone laying a punch-line. Along with the stock characters, this shows the fictionalized nature of Graves' memoirs (a feature which recalls Hemingway's memoir *A Moveable Feast*, or Robert Byron's travel writing masterpiece *The Road to Oxiana*).

One of the most important characters in Graves' book is Siegfried Sassoon, a fellow "war poet" who joined Graves' Royal Welch Fusiliers regiment in 1916 and struck up an immediate friendship. Sassoon published his own three-part fictionalized autobiography in the 1930's with the middle book, *Memoirs of an Infantry Officer*, covering the war. Like Graves, Sassoon had not published any poetry when they met,

and Graves' realistic (as opposed to romantic) style influenced his friend. They both published collections before the end of the war. Sassoon was described by Graves as being one of the most courageous men he had ever seen or heard about in his time in the trenches. He tells one story in particular about how Sassoon single-handedly attacked and took control of a German observation trench, then enraged his superiors by not telling anyone about it. He was found two hours later sitting in the German trench reading a book of poetry. Sassoon, like Graves, later suffered a type of nervous breakdown and wrote his famous 1917 "Soldier's Declaration" denouncing the war and the government's incompetent prosecution of it. In this, he was encouraged by anti-war activists like Bertrand Russell and Ottoline Morrell. Sassoon threw his Military Cross for bravery into a river, though he escaped a court-martial, with Graves' help, and was sent to a hospital to recover from "shell shock". There he met Wilfred Owen, another war poet hugely influenced and encouraged by Sassoon, and who was himself killed on the Western Front one week before the Armistice. I find it worth mentioning that Sassoon and Owen were both gay. Another gay soldier was the Austrian philosopher Wittgenstein who, like Sassoon, volunteered for service at the outbreak of war and demonstrated repeated bravery in battle on the Russian Front to the point of being thought suicidal (which he also was). Such examples make one wonder why gay soldiers in the American military have until recently been considered unfit for service.

One of the most tragic, and understated, events of the book is when three officers of Graves' battalion, and three of his closest friends, were all killed in the same day by shelling and sniper fire. David Thomas, the third member of the trio of poet friends in the battalion, was among the dead. Graves states: "I felt David's death worse than any other since I had been in France, but it did not anger me as it did Siegfried. He was acting transport-officer and every evening now, when he came up with the rations, went out on patrol looking for

Germans to kill. I just felt empty and lost." Soon thereafter, he writes: "My breaking-point was near now, unless something happened to stave it off. Not that I felt frightened. I had never yet lost my head and turned tail through fright, and knew that I never would. Nor would the breakdown come as insanity; I did not have it in me. It would be a general nervous collapse, with tears and twitchings and dirtied trousers; I had seen cases like that."

Graves finished his time in the trenches during the 1916 Battle of the Somme, being injured so gravely as to be reported dead. He spent the rest of the war convalescing in hospitals, helping train new volunteers to his unit, and even being posted to Ireland where the English garrison was trying to stop (unsuccessfully, it turned out) the burgeoning Irish uprising. The rest of the book talks about his marriage to a feminist activist, their move to the country near Oxford, setting up house, opening a general store ("The moral problems of trade interested me. Nancy and I both found it very difficult at this time of fluctuating prices to be really honest; we could not resist the temptation of under-charging the poor villagers of Wootton, who were frequent customers, and recovering our money from the richer residents. Playing at Robin Hood came easily to me. Nobody ever detected the fraud"), and having four children in eight years (possibly the most amazing fact of the autobiography; he mentions at this point how sometimes he would only scrape out half an hour or so of writing a day in between his fatherly and household care taking duties—we can well imagine).

In this later part he also deals at length with his friendship with T.E. Lawrence, whose biography he wrote just before *Goodbye to All That*. Here are, in my opinion, two of the most important quotes from that chapter: "I knew nothing definite of Lawrence's wartime activities, though my brother Philip had been with him in the Intelligence Department at Cairo in 1915, making out the Turkish Order of Battle. I did not question him

about the Revolt, partly because he seemed to dislike the subject – Lowell Thomas was now lecturing in the United States on ‘Lawrence of Arabia’ – and partly because of a convention between him and me that the war should not be mentioned: we were both suffering from its effects and enjoying Oxford as a too-good-to-be-true relaxation. Thus, though the long, closely-written foolscap sheets of *The Seven Pillars* were always stacked in a neat pile on his living-room table, I restrained my curiosity. He occasionally spoke of his archaeological work in Mesopotamia before the war; but poetry, especially modern poetry, was what we discussed most.” And the other: “Lawrence’s rooms were dark and oak-panelled, with a large table and a desk as the principal furniture. There were also two heavy leather chairs, simply acquired. An American oil-financier had come in suddenly one day when I was there and said: ‘I am here from the States, Colonel Lawrence, to ask a single question. You are the only man who will answer it honestly. Do Middle-Eastern conditions justify my putting any money in South Arabian oil?’ Lawrence, without rising, quietly answered: ‘No.’ ‘That’s all I wanted to know; it was worth coming for. Thank you, and good day!’ In his brief glance about the room he missed something and, on his way home through London, chose the chairs and had them sent to Lawrence with his card.” I find these scenes moving and relevant.

The book ends in 1929, though shortly after he divorced his first wife, and got married and had four more children with his poetic muse, Laura Riding, with whom he established a publishing company at their base on Majorca. He was runner-up to the Nobel Prize in Literature won by Steinbeck, and he died at the age of 90 with 140 published works.

The whole of Graves’ memoirs is filled with stories of understated and cynical humor, and pathos. In one case, he describes the last time he attended church which was during his Easter 1916 visit home. He tells a story of having to push his mother uphill in an heavy bath chair, since the only

available wheelchair in town was taken by "Countess of-I-forget-what", and then sit through a three-hour service despite being ill himself. About the ordeal he writes: "I forgot my father's gout, and also forgot that passage in Herodotus about the two dutiful sons who yoked themselves to an ox-cart to pull their mother, the priestess, to the Temple and were oddly used by Solon, in a conversation with King Croesus, as a symbol of ultimate happiness." During the sermon the "strapping" young curate, one of four men present—compared with 75 women—was "bellowing about the Glorious Performances of our Sums and Brethren in Frurnce today. I decided to ask him afterwards why, if he felt like that, he wasn't himself either in Frurnce or in khurki." His father then took him to meet War Secretary (and future Prime Minister) David Lloyd-George, who Graves says "was up in the air on one of his 'glory of the Welsh hills' speeches. The power of his rhetoric amazed me. The substance of the speech might be commonplace, idle, and false, but I had to fight hard against abandoning myself with the rest of his authence. He sucked power from his listeners and spurted it back at them. Afterwards, my father introduced me to Lloyd George, and when I looked closely at his eyes they seemed like those of a sleep-walker." It is worth mentioning that Graves' book angered so many people that even his father, one of the offended, felt it necessary to write his own memoirs as a rebuttal to his son's entitled *To Return to All That*.

While I have enjoyed and profited from reading "big" history, *Goodbye to All That* is a great example of the importance and edification of reading individual accounts of history. I always find autobiographies of great and famous people illuminating for the perspective it helps give to their time period. Though I have studied history and literature, I am no scholar and seek mostly entertainment and self-improvement in my reading. I will leave it to others to argue more convincingly the faults or short-comings of books like Graves' or Sassoon's memoirs (Paul Fussell's *The Great War and Modern*

Memory comes to mind, which Mike Carson has already discussed at length on this website ([here](#)), but I personally find such personal accounts interesting and instructive.

Regarding a sense of humor towards destructive war declared by elites and suffered by the common man, I think it is not only in bad taste but can do more harm than good by normalizing the illegality and immorality of the war. Thus, I agree with this quote by Bertrand Russell, a pacifist who spent the last year of World War One in prison for speaking against involuntary military service for conscientious objectors: "Alas, I am that extremely rare being, a man without a sense of humour. I had not suspected this painful fact until the middle of the Great War, when the British War Office sent for me and officially informed me of it. I gathered that if I had had my proper share of a sense of the ludicrous, I should have been highly diverted at the thought of several thousand young men a day being blown into tiny little bits, which, I confess to my shame, never once caused me to smile. I am reminded of a Chinese emperor, who long ago constructed a lake made entirely of wine, and then drove his peasants into it only to amuse his wife with the struggles of their drunken drownings. Now he had a sense of humor."

Regarding a sense of humor, which can only be "dark" or cynical, by veterans against their war which may be a way to ease the personal trauma and represent, even fictionalized, the collective tragedy in which they played a part, I look up to Graves and his successors such as Joseph Heller and Kurt Vonnegut, who have highly influenced the field of war literature.

Regarding the causes of destructive (and self-destructive) wars like WWI, I will leave it once more with the wise and quotable Bertrand Russell, writing here in his book *Education and the Social Order* about the innate violent sense of retributive justice that is easily awakened in humans: "I found one day in school a boy of medium size ill-treating a

smaller boy. I expostulated, but he replied: 'The bigs hit me, so I hit the babies; that's fair.' In these words he epitomised the history of the human race." One of the things that makes us human is the ability to laugh in the face of the tragically absurd, and continue living in spite of it. Graves in this book has done just that, making his book a classic not only in the genre of war literature but in modern literature as a whole.

American Sniper and the Hero Myth

American Sniper, a new film based on the book of the same name, is being released on Christmas Day. Directed by Clint Eastwood and starring and produced by Bradley Cooper, it tells the story of Navy SEAL super-sniper Chris Kyle, widely-praised as the most lethal sniper in American history with at least 160 "official" kills, and apparently many more "unofficial" ones. The film's catch phrase is "the most lethal sniper in history", and the trailer shows Bradley Cooper undergoing a moment of moral doubt before (presumably) shooting a child carrying a bomb. The Hollywood studio is banking not only on the film's popularity, but that Americans will want to spend their Christmas Day watching such morally questionable lethality. The trailer immediately reminds me of another Bradley Cooper role in *The Place Beyond the Pines* (a much better movie than *American Sniper*, by the way), where Cooper's entire character is built around the fact that he killed a man with a young son the same age as his own and felt guilt and regret for the rest of his life.

Digression about the title *American Sniper*: why are there so many films beginning with "American" something or other?

Cooper has already starred in one such movie only a year earlier than this one (*American Hustle*), and then we have *American Psycho*, *American Beauty*, *American Pie*, *American Gangster*, *American History X*, *American Outlaws*, and many, many more. I understand that the double iambic rhythm of America's adjectival form lends an especially strong sound that leads to strong titles, and it is hard to find any other nationality adjectives which convey such emphasis (the few scattered examples are exotic rather than emphatic: *The French Connection*, *The Italian Job*, *The English Patient*, *The African Queen*, *The Manchurian Candidate*, *The Good German*). Even here we see the definite article almost without exception, which is never necessary with "American"). Rather than exotic, titles beginning with "American" are meant to be paradigmatic of something true and universal and worthy of such a phonologically forceful appellation. We can speculate that Kyle, in choosing the title for his war memoirs, intended to tap into this paradigm with himself representing the ideal Platonic form of "sniper" or "killer" by means of his qualitative Americanness. It is beyond doubt that director Clint Eastwood and the Hollywood producers agreed.

Moving back to the original story, after 10 years in the military and four tours in Iraq, the real-life Chris Kyle left the Navy in 2009 and started a private security consulting firm in his home state of Texas. One of his priorities was supporting wounded and troubled veterans. When his book was published, he donated the entire \$1.5 million check to charities supporting such veterans. He was a devoted family man as well as a noted gun-lover and hunter (it remains unclear whether he killed more human or non-human animals).

Kyle, along with a friend, was killed in 2013 by a troubled ex-Marine who shot him in the back when Kyle took him for his own brand of "therapy" at a shooting range. The funeral was held at the Cowboys Stadium in Dallas to accommodate the huge number of mourners. This man was a hero to millions of people

in America. My purpose is not to disrespect Kyle in any way, but to point out some of my thoughts and observations about the circumstances which lead him to become such a hero to so many.

It is obvious that Kyle was a conflicted individual, which is perfectly understandable if we consider the inhuman amount of death and bloodshed he was involved in. Many veterans return from war with PTSD, often despite never even firing a shot or being shot at. War is traumatic, and the training and mindset that prepares an individual for war can sometimes be even more dehumanizing. I recognize the goodwill Kyle felt towards other veterans, but should it be considered the wisest decision to bring a suicidal, mentally-unstable veteran whom you had never met to a shooting range? Kyle's death, while tragic, is not surprising. Jesus Christ reportedly said "live by the sword, die by the sword". Kyle, a lover of guns, personally killed hundreds of humans with guns. Is it shocking that such a story should end in his own death by gun? Kyle was also a proud Christian man who must have fallen into confusion about the meaning of his Lord's words extolling pacifism. He had more of a mentally of Crusader-against-the-infidel Christian than a turn-the-other-cheek one. Yet this is beside the point as he was not the first man to justify his violence through his religious beliefs, and he won't be the last.

Another relevant thing I found out is that Kyle never expressed any regret or doubt over killing people on such a Herculean scale (here is a quote from his book: "It was my duty to shoot, and I don't regret it. The woman was already dead. I was just making sure she didn't take any Marines with her."). One must imagine that it would become quite routine after a while to aim, shoot, and repeat. This is no video game, however, nor is it aerial bombing, artillery, or even run-of-the-mill machine-gun fire. Every one of those kills Kyle would have previously and skillfully planned, calculated, and then witnessed in gory detail by means of a powerful

telescope sight. That such a thing would be desensitizing is understandable. I would not take such a job, but if it were me I would also by necessity strengthen my personal convictions about my own righteousness if only as a way to avoid insanity (another quote from the book: "My shots saved several Americans, whose lives were clearly worth more than that woman's twisted soul. I can stand before God with a clear conscience about doing my job.").

There appear to be some unsavory parts of Kyle's story. First of all, I must ask myself why Navy SEALs and other special operations guys call themselves "silent professionals" when there is nothing silent about the stream of lucrative book deals and Hollywood productions involving former Navy SEALs and their ilk telling all the dirty secrets about their work (which is to say, how efficient they are at killing other humans). Kyle's book and movie are just one of an entire sub-genre which the French philosopher Jean Baudrillard would label "war porn", and its popularity in the military and American society as a whole is revealing. Just as in similarly violent video games, the wide-eyed reader/viewer can excitedly imagine himself killing everybody in sight and single-handedly saving the day/winning the war. Such a mindset, while quite common, is psychologically unhealthy for individuals, and politically unhealthy for a democracy.

Kyle also had problems telling the truth. Though apparently no stranger to garden-variety barroom brawls, he invented a story about a bar fight in which he punched out former wrestler, actor, and Minnesota governor (and fellow Navy commando) Jesse Ventura. Ventura sued and was eventually awarded over a million dollars in damages. Kyle also apparently made up a story about killing two guys who tried to rob him somewhere in Texas, which never happened in real life. I wonder why he would feel the need to make up superfluous falsehoods when he was already well-supplied with enough martial anecdotes to win admiration from his armed acolytes. It reeks of the

braggadocio and machismo that is all-too-common in the special operations communities. He was also a heavy drinker, like many fellow veterans. Alcohol is one of the most common and most readily available means for veterans to cope with the trauma of war and homecoming. Sadly, we should not be surprised by such a man leading a violent life, even if he is by no means alone.

The idea of the Hero is one that is as old as humanity, and well-documented in the ancient stories of Heracles and Achilles on down the line. Thomas Carlyle famously popularized a theory of hero worship whose exemplars were nevertheless praised as much for their cultural and literary feats as for their martial and political prowess. Likewise, we will not find today's ersatz heroes in the pages of Nietzsche, whose morally-transcendent, classically-trained heroes would come to rule over the common rabble. The current American myth of the hero is not so sophisticated as its predecessors, whatever their flaws. If we think about Joseph Campbell's famous theory of the monomyth, Chris Kyle could, through the narrative of his book and the film, be seen to follow the universal mythical paradigm of departure, initiation, and return. The thing about Campbell's theory, though, is that it applies to the myths that human societies create, but not to human societies and individuals themselves. In other words, we create the myths that we want to believe. The myth of Chris Kyle and the hero protecting their freedom from evil-doers is one which many Americans would like to believe.

Like I said, Kyle, for all his personal problems, is not himself the problem, but a symptom of a larger problem. He was just doing his job, as horrible as that job was. The real problem is with the segment of society that glorifies this behavior as heroic, holding up Kyle in particular as a super-hero. I think it is twisted logic that holds up people like Kyle, and soldiers in general, as heroes while failing to question the cause or need for war and violence in the first

place. In fact, if it has not been clearly enunciated up to this point, I do not care much at all for the term "hero". Heroes are for people who see the world as black and white, good guys and bad guys, us versus them, without much thought for nuance or second-order effects (another telling quote from the book: "Savage, despicable evil. That's what we were fighting in Iraq. That's why a lot of people, myself included, called the enemy "savages." There really was no other way to describe what we encountered there."). I think it is no coincidence that super-hero movies are especially popular at the moment—the desire for super-heroes in adults comes from the same line of thinking, and the same weakness of critical thinking, that produces hero worship. This same line of thinking also enables the propaganda and social and political environment which facilitates war and stifles dissent against it.

Chris Kyle was no super-hero, let alone hero, though many people (and maybe he himself) saw him as one. The world needs neither fake heroes nor mythical super-heroes with super-human powers or super-human killing ability to be able to solve the world's problems or kill all of the bad guys. The society that produced Chris Kyle and his unquestioning world view will sustain itself with tales of heroes like Chris Kyle who defend our "freedom" from the bad guys. The thing about bad guys is that, to them, the other guys are bad guys, and they are fighting for their own version of "freedom". Killing over 200 "bad guys" is just as ineffective a way to peace or freedom as killing two million "bad guys" if there is no reason why and no plan to stop killing them. This false heroism creates more problems than it solves and multiplies the violence in the world. Chris Kyle did not protect or make anyone safer; his story is one small part of immoral (and probably illegal) war that has only increased the vicious cycle of violent retribution that exists in the world. Such a cycle will continue until someone, dare I say one akin to a real "hero", tries to stop the cycle with understanding, dialogue, and

diplomacy. The world does not need heroes; it needs human solidarity.

Yes, We Tortured Some Folks

By now everyone in the world has heard about the recently released U.S. Senate Torture Report, which details the shocking and mind-numbing inhumanity of the torture program sanctioned by the Bush administration and operated by the C.I.A. after 9/11. With the appearance of this new report, there has been an enormous amount of press coverage and commentary in America and around the world, which must be considered a victory for freedom of speech, press, and information. One representative example of good reporting on this case is this recent [New York Times article](#). The more we understand and discuss this issue, the better we can avoid ever repeating the same crimes* (I use this word rather than the more euphemistic “mistakes”, as in the common *newspeak* example “mistakes were made”, as can be seen in the C.I.A. director’s unrepentent rebuttal to the report).

The issue of torture is one that has troubled me for some time. At a press conference last year, American President Barack Obama uttered the phrase “We tortured some folks.” While this acknowledgement was a small step in the right direction in admitting the possible existence of responsibility and guilt in the highest levels of government, it is troubling in its own ways. First of all, the phrasing itself is incongruous, with the transitive verb “torture” being followed by the unlikely direct object phrase “some folks”. Obama has most likely been advised by his speaking coaches to use more down-to-earth vocabulary like “some folks” in order to seem less “professorial” and more simple “middle

American" (in America, there is a prevalent view that the best way to win votes is to appear as normal and mediocre as possible). Anyway, "some folks" is not a phrase that should follow "tortured". I have enough trouble imagining people being tortured who may be actual terrorists without also having to imagine the torture of average innocent "folks".

The second problem with Obama is that he apparently tried to stop, delay, or water-down the Senate Torture Report for reasons slightly mystifying. Obama famously cancelled his predecessor's torture program in his first week in office and has often said how he disagrees with what was done (notice the use of the passive voice). The only reason he would stand in the way of this report is respectful fear of the intelligence community, namely the C.I.A. And I don't blame him—the C.I.A. scares me a lot more than any actual terrorist organization. Even as an American citizen who is ostensibly "protected" by the C.I.A. because of my natural born citizenship, I am still somewhat fearful of attempting to openly criticize this organization by describing in greater detail its long criminal history. Its crimes are so widespread over the course of its entire seven-decade history that the only shocking thing is that more people in America do not know or care anything about what is done by such powerful and unaccountable organizations in the name of their security. In fact, in many countries in the world, where the C.I.A. has supported assassinations, regime change, torture, and state-sponsored violence, it is quite strongly believed to be an evil terrorist organization in itself, but in America people still believe the old lie that it protects Americans' safety and interests. A revealing fact is that for the first time ever the director of the C.I.A., currently John Brennan, has testified in front of a Senate hearing. In a long and sordid history, the governing body overseeing this organization has never resorted to a public investigative hearing until now. What we do know is that not only is this one of the most unsupervised and counter-productive of publicly-funded American agencies, but

also one of the most flagrantly dishonest, with lies covering up deceptions covering up misinformation. No matter if it is spinning counter-intelligence abroad or testifying in front of elected lawmakers, we can be sure that the lies run deep. The proper thing to do would be to disband the C.I.A. and start over with a smaller and less problematic intelligence agency.

The details of the torture report, which is 6000 pages in length, of which 500 are declassified, are so harrowing and brutal that I do not want to mention them here. They have been widely reported and the readers are encouraged to look into it further if you have not already. Or just take my word for it that it is worse than you can imagine. There is something about torture that is more emotional and horrifying than anything else we can imagine. Thinking about humans, even ones possibly guilty of some crime or another, being tortured by other humans makes my stomach turn and makes me want to break down and cry. Thinking that it was done repeatedly to humans who sometimes committed no crime at all is too much to bear. Accordingly, this article is being written in a haphazard way, guided by my emotions and my wandering train of thought rather than in well-ordered paragraphs. In his book *Contingency, Irony, Solidarity*, Richard Rorty often repeats the claim of Judith Shklar that "liberals are the people who think that cruelty is the worst thing we do...the willful inflicting of physical pain on a weaker being in order to cause anguish and fear...or the willful infliction of a certain kind of nonphysical pain called humiliation." That quote has stuck with me, not because of its political context, but because of its ethical ramifications.

For years after 9/11, we heard about how torture was necessary if it allowed us to stop "the next attack". The word torture was never used—it was defined as "enhanced interrogation techniques" for obvious euphemistic reasons—and the media never challenged the new fear narrative that gripped the country. The use of language can be a powerful tool in the

hands of media and politicians, and they knew that there would be less concern about something labelled "enhanced interrogation techniques" than there would be for the much more visual and visceral "torture". We could similarly rebrand the death penalty as "enhanced state-run life-taking procedure", or war as "enhanced state-sanctioned attack and defense system". In this kind of Orwellian *newspeak*, meaning is both hidden and meaningless at the same time. It is no coincidence that TV programs like "24" were popular in these years. I never watched it, but I am aware of its false glorification and justification of the use of torture because the soldiers around me during my deployments were often prone to become obsessed with certain TV shows and binge watch an entire series in a week. The truth, which we can see clearly now that the fear has passed and some of our rationality has slowly come creeping back, is that torture never stopped the next attack, and that there never was and never will be any legal justification for torture.

Even now, after the release of this report, the torture apologists have crawled out of their caves insisting on the same lies, as though even had all of this torture stopped a single attack, it would have been worth it. It is telling that cowardly men like former Vice President Dick Cheney (who avoided military service at all costs) refuse to acknowledge regret for the black tide of illegal war and immoral acts they duped the country into, yet men like John McCain, who was tortured as a prisoner of war in Vietnam, remain firmly against it due to hard-lived experience and certainty of its inefficacy and immorality. It is also troubling that no less than a Supreme Court justice has justified the case for torture using the ticking time bomb situation ([Antonin Scalia's Case for Torture](#)) and saying things like "I think it's facile for people to say, 'Oh, torture is terrible.'" Yes, it's facile because it is terrible, and illegal, and immoral.

The philosophy of utilitarianism derived from Jeremy Bentham and John Stuart Mill is a useful and interesting moral calculus for certain types of situations. In certain cases, the best thing to do is the one in which the most number of people will benefit or be happy. We can stretch this even into financial considerations of how to best spend money in a way which will benefit the most number of people. This should be considered one tool among many to weigh the merits and demerits of a particular decision, but not a hard and fast ethical rule. Doing so leads us into any number of thought experiments where we are playing with human lives and trying to decide the most moral thing to do. Utilitarianism is one form of consequentialism, which basically says that the benefit of an action is decided by its consequences, and not in the action itself. Thus, with the famous trolley car thought experiment, we are asked whether we will shift a runaway train onto a track where it will kill only one man instead of five. Though some will disagree, these types of problems are a proverbial "bridge too far" in the field of ethics. Once human life is involved, rather than mere lifestyle or economic questions, the equation changes. It becomes more emotional, more blurry, less calculable. If I was asked to kill one man to save five, or even to save 100, I am not sure that I could do it. That is exactly the situation presented in John Fowles' book, *The Magus*. The Nazis on a Greek island (it is also no coincidence that Nazis and torture are our two ubiquitous subjects for testing the extreme limits of various ethical positions) gave the character a choice of shooting three men in order to save the village, but he could not pull the trigger. When we are asked to do the dirty deed, or to unjustly take human life, something changes in the consequentialist calculus and the ends no longer justify the means.

In the system of ethics devised by Immanuel Kant, "duty" ethics, a man is called to do his duty by acting so that his action will make a universal law. This so-called categorical

imperative calls for us to never treat someone as a means to an end, but rather an end in himself. There are holes in this line of thinking, especially that it is too categorical (for example, Kant would have us tell the truth even if a lie protected a loved one from harm), and that what a man wills can differ from person to person (for example, what was willed by the Nazis into being universal law is not what we want to represent our infallible sense of morality). What I take from Kant's system is his dignity for humanity and for each person existing as an end rather than a means. This is important. Paradoxically, torture cannot be justified in a Kantian system of ethics since it violates personal sovereignty and dignity, yet National Socialism could be justified if it was willed into being as the representation of universal law by a society.

Back to modern times, this brief synopsis was intended to give some philosophical perspective, but I must insist, against certain consequentialist philosophers, some film and TV producers, and some politicians that there is no situation in which torture can be justified. Ever. A situation will not arise in which torture is necessary for any reason. There is no ticking time bomb. There are no lives to save. It is all dissimulation in order to maintain some sense of power and control by the torturer. "The torturer", in this case, must be understood to represent not America as a whole, but a certain specific regime that controlled America for some years before losing democratic election. Since torture is not only immoral in all circumstances, but also illegal according to the United Nations Declaration of Human Rights and many other national and international laws, someone should rightfully be held accountable for such crimes. In comparable historical contexts, I would not hold the modern countries of Chile and Argentina accountable for the crimes and torture inflicted by the authoritarian regimes of Pinochet and Videla, to name just two examples; the responsibility is of those who held power and made decisions first and foremost. On the other hand,

these countries renounced the crimes of their dictator regimes and prosecuted anyone who was involved whenever possible. This raises the question of prosecuting members of the Bush administration and the C.I.A. leadership for crimes against humanity. It is an open question in which I will leave to the legal authorities and scholars whether it is legally possible or politically wise, but I think it is safe to say that the torture report is a step in the right direction, but seeing high-ranking abusers of power on trial would be an even more powerful statement than a partially declassified report.

It is also troubling that while Obama has refused to prosecute anyone for admitted crimes, saying things like "it's important to look forward and not backwards" (do they ever say that about any other situation where someone committed a crime?), the only person who has been prosecuted in the C.I.A. torture case is the person who leaked information about it to the press. His name is John Kiriakou, and he is currently serving a 30-month prison sentence for leaking information about illegal activity, while the illegal activity itself goes unpunished.

Lastly, I would like to briefly speculate on the principles behind the practice of torture which, in my opinion, comes from the corrupt desire to exert complete power and control over another living being. One of the best books I've read that deals with torture is the novel *Waiting for the Barbarians* by Nobel laureate J.M. Coetzee. Bertrand Russell, in his 1938 book *Power: A New Social Analysis*, attempted to define a new sociology based on power being the supreme guiding principle of social science. He says, "The ultimate power of the Law is the coercive power of the State. It is the characteristic of civilised communities that direct physical coercion is (with some limitations) the prerogative of the State, and the Law is a set of rules according to which the State exercises this prerogative in dealing with its own citizens". Here, we can understand his "direct physical

coercion" to include not only torture but police brutality, war (including the violence it brings to combatants and non-combatants alike), and the death penalty. Most of these things are done legally because it is the prerogative of the state which makes its own laws. Torture, though illegal according to the U.N. Charter of Human Rights and many international treaties, is the only form of violence which is exercised merely as a form of total control over an individual. This key characteristic of totalitarianism comes from the corrupting influence of unchecked power. As Dostoyesky (a former prisoner) once said, "The degree of civilization in a society can be judged by entering its prisons." While this quote could easily apply to modern-day America, we could paraphrase it by saying "The degree of civilization in a society can be judged by how those in power treat those without power." If the answer is to torture with impunity, then we are no longer living in civilization but in hell.

Against Obvious Racism

Let's be honest about racism. It's here. And it's not going anywhere. But its prevalence is surprising, again, if we're being honest: we've been under the mistaken impression, for some time, now, outside the ghetto, outside poverty-stricken areas and urban centers (I'm using white code for places that black people live) that America is a fundamentally just society. We thought that we had judicial mechanisms sufficient to satisfy all segments of the population – if not *equally*, at least on some kind of sliding scale. We thought racism was on the downswing. Black comedians, rappers, and religious authorities seemed to be ministering to the disproportionate attention young black men attracted from police. Culturally, we'd accepted, on a broad level, that being black meant that

you were more likely to go to prison or have trouble with law enforcement. We accepted similar things about the Hispanic population, and rarely thought anything about the Native American communities – they were wisely placed on reservations many years ago, and given responsibility over themselves, which meant that what happened to them was their fault, and not ours. Recently, the proverbial chickens have come home to roost. We've seen behind the curtain. And the truth is this: while the punishment and social opprobrium have discouraged certain obvious forms of racism, racism itself is as thick on American life as pond scum on a still pond.

When I was in Afghanistan, one of the most remarkable lessons was that justice, and governance, were largely arbitrary – matters of aesthetics. One village would be ruled by a pro-government militia (Afghan Police and Army rarely patrolled, much of what we called “government controlled” land in Afghanistan was, in fact, militia controlled). The militia would collect taxes of 10% or 15% from the population, and would take responsibility for adjudicating tribal disputes. In other words, they acted like the Police, and tribal mechanisms (elders, etc.) acted like our judiciary. Another village, across a road, or some other terrain feature, would be ruled by the Taliban. The Taliban would collect taxes of 10% or 15% from the population, and would take responsibility for adjudicating tribal disputes using Sharia law – a Mullah would interpret crimes and, having established guilt or innocence, would impose punishment based on the Koran.

Whether a village accepted militia or Taliban rule was a combination of self-interest, security, group preference, and other variables that I do not claim to have understood, as an outsider. The important takeaway, for the purposes of this article, and understanding the role justice plays in our own society, is that *literally any* mechanism was preferable to none, and that the role of “justice” was to keep the peace, was to ensure social stability, and an absence of strife or

struggle within a given community. Otherwise, war resulted. Without justice, tribes would go to war against one another over disputed resources, in a heartbeat. This was the situation on the border of Pakistan, territory the government didn't even have the strength to dispute in 2007, let alone manage.

Our American justice system has been failing for a while, now, and the only reason it hasn't been more obvious is that it's only been failing certain portions of the population. For those individuals who are angry about this fact – that it took the well-publicized deaths of three consecutive black men under suspicious circumstances, and the refusal of a Grand Jury to acknowledge what our eyes and ears have shown reasonable people to be true – all I can say is that one knows what one knows. I can't take responsibility for the past, but I can acknowledge the present, and agree with the obvious, logical assessment that things are not correct, things are not just. The system is creating unrest where it should be resolving unrest. The American justice system – and American society in general – is, in as fundamental a way as one can imagine, broken.

The problem is not the police. I take great exception to the wealth of anger and opprobrium heaped upon our policemen and policewomen. The police are here to enforce our social standards, and they do so, quite effectively. Instead, we should be observing our own actions, and looking in the mirror to assess whether or not the problem lies within ourselves, the people of America. When you see a group of young black men, does part of you worry, does it provoke some nameless anxiety that is not felt when you're around a group of young white men? When you're sitting at a bar and a black man walks in, do you react differently from when a white man enters? Do you see a group of Hispanic people at a bus stop or in a parking lot and immediately draw conclusions about them, their motivations, their histories?

Of course you do. And when a young black man who stole a \$5 pack of swisher sweets cigarillos from a convenience store is shot by the police, when you breathe a silent sigh of relief: "one less scumbag who might get rape my wife and blast rap music loudly," that's not an indictment of the police, that's the police doing what you hoped they'd do. Ditto the hell-kid with the pistol replica, and the criminal giant who was blackly and horribly selling loose cigarettes for profit, illegally, on a street corner. *Not in my town, you think. Motherfucking property value killing monkeys.*

You can lie to me all you want, and you can also lie to yourself, if that's important to maintaining whatever fiction you're perpetuating. But a lie is a lie, and the truth is this: you're fine with the police hassling black people, because you think black people are criminals, and you want the police to hassle criminals. I feel the same way. We're in a safe place here, we can be honest with each other. I'm scared on the train when black and Hispanic people get on board on Bridgeport or Stamford – they rarely have tickets, and always have some cock-and-bull story about misplacing it, or moving seats, or who knows what. My hypothesis? They're on the train to rob employed (this is white code for "white") people of their money and tickets.

So – but it's too obvious, now, that's the real problem with Ferguson and Eric Garner and "I can't breathe." The jig's up – people know who we are (white people, and specifically white men), and they know what we want, because they see our desires accomplished through our police. We need to make a change, so people stop rioting and burning the franchises that white people own, like CVS and Rite Aid and Family Dollar. We need to give the blacks justice – even if that means occasionally sacrificing a police officer to a kangaroo court. After all, this is really about *our* safety, and our ability to hold onto the grudges and stereotypes we cherish. If we don't feed the occasional officer to the wolves, it'll all be too obvious,

and we'll actually have to change how we think about black people, and women, and Mexicans, and Chinese, and homosexuals. Police officers understand why they get paid overtime and hazardous duty – it's not so they should be safe – they're keeping *us* safe. And sometimes that means we have to hang a police officer up high, by the neck, to prevent the rabble from rioting, from getting on the train and stealing and looting and burning.

Peace in the Middle East (by Xmas 2014): Nukes

I have the solution to the full-blown crisis in the Middle East, and as usual, America is the only country that can do it right. Russia has the resources, but let's face it – they're too fundamentally disorganized and sentimentalist to make it happen the way it needs to. No, only America can solve this human catastrophe. Sweet, rational, reasonable, capitalist America can do it tomorrow, and for good.

Here's the problem: there are two more or less evenly-matched factions, with a host of smaller groups that are forced to affiliate with one faction or the other, or risk destruction. They have the full array of modern means by which to kill each other – arsenals that would put Hitler's Wehrmacht to flight several times over. They are, the two interests opposed in the Middle East and on into Afghanistan, a perfectly-honed killing machine, and they will slaughter until some third party intervenes to arrest the slaughter, only to resume again after the third party leaves. As soon as one side gains an advantage sufficient for victory, someone steps in with just enough authority to prevent a necessarily bloody, one-sided religious

and cultural annihilation. The problem has plagued the area since at least recorded history, and probably longer, and all attempts at a peaceful solution have met with failure.

Until now.

The only reason the United States and Soviet Russia didn't end up going back to war almost immediately after WWII – five to ten years, tops – was fear of the nuclear bomb. We almost went to war several times afterwards *anyway*, pulled back from the edge by the certainty that destroying each other would be foolish and useless if the only thing that we accomplished in so doing was our own destruction. So here's the deal – we give every group of at least 10,000 members within every faction five hydrogen bombs. For you laymen out there, a hydrogen or thermonuclear bomb clocks in around 500 kilotons (“Little Boy,” the truth-nugget America dropped on Hiroshima for the unthinkable crime of obstinacy, clocked in at 16 kilotons), enough to level a medium-sized city. That includes Nusra, ISIS, Iraq, the Iraqi Kurds, the Syrian Kurds, Assad's regime, Iran, Saudi Arabia, Qatar, Kuwait, the Taliban – everyone. Everyone gets enough nuclear ass to wipe the other portion off the face of the earth, plus a little bit left over to use as they please.



Now I know what you're thinking. “We've worked so hard to prevent these groups from getting nukes – what's to stop them from using them irresponsibly, against each other, or against us? They want to destroy our freedom, and freedom is notoriously vulnerable to atomic weaponry.” That's a valid concern. But while it's *possible* that our gift to the Middle East of enough fire and anger to destroy itself several times over, with the push of a button, another possibility exists: peace.

I said it. It's possible – even *likely*, I would argue, that,

faced with the very real possibility of nuclear annihilation – total destruction, the kind where nobody gets anything, and in such a way that your soul gets trapped here on earth by the blast, do not pass go, do not ascend to heaven – each faction would look to make peace with each other, and with us. Nuclear weapons have a strange way of inspiring even the biggest zealots among us to exercise restraint. Zealotry is usually tied to egotism and a fear of being destroyed – a desire for sex and procreation and the assurance that one will be free to make children who can in turn make children. Arm everyone with nukes, and we'll all be safe.

What's the downside? Well, it'll be a tough sell for some countries. Israel has been justifiably concerned that if Arab countries and Iran get their hands on nukes, that they will use the nukes against them, and wipe them off the map. Surely, however, this is rhetoric – the Arab countries and Iran really just want Israel for themselves. And, once again, 2500 kilotons would destroy Israel utterly – nobody could have it. No, I think Israel would be safer, if anything, were it to be surrounded with suddenly-responsible people. Nukes are like the philosopher's stone of radicalism, causing the most hardline beheaders to morph into paragons of conservatism and restraint. It should be at the point where there's at least one nuke in every city in the Middle East, pointing at some other city. Sure, it'd be terrifying – but nothing would happen. Guarantee it.

And just to make sure, we could enable a trigger mechanism with a GPS function that would detonate if anyone screwed with it, and detonate if it was moved out of the Middle East. We can build cars that drive themselves. We can make a GPS nuke that won't travel. It's not rocket science.

We'd do it all at once. Make an announcement: "Check it out. Syria, Iraq, Qatar, Yazidi, Kurds, Turkey, Hezbollah, Armenia, Hamas, Kuwait, Taliban, Afghanistan, on December 1st, at 1200,

we're going to be flying planes full of nuclear anger into your countries. Resistance is futile. If you shoot at the planes they'll just drop the bombs instead and see how you like that. Take possession of the nukes – they will be attached to simple trigger mechanisms that require only the push of a conveniently big red button – and let our planes fly away, in peace. Good luck and godspeed.”

This is a fine and workable idea. I will get some good sleep at night – mighty good sleep – as the fire burning the Middle East is put out for once and for all. Faced with the abyss, rather than platitudes – there's no honor in getting destroyed for nothing, without the chance to even think of Allah or God or whomever – people would settle into the same boring, quotidian routines that we've come to resent.

America and Iran: The Great Post-Persia Hangover

We never meant things to get out of hand the way they did in Iran. Let's agree about that to begin with, let's agree that the CIA's role in [replacing a democratically elected but left-leaning leader](#) in the 1950s with a dictator, Shah Mohammad Reza Pahlavi, was understandable in the context of Persia's vast oil fields, and the widespread belief at the time that we were on the strategic defensive against an ascendent and nuclear Soviet Union. Let's agree that yes, there were excesses, as there often are, even in our society today. There was CIA-condoned torture – a lot of it – so much so that if you were to ask an Iranian immigrant from that time about the Shah, he or she would likely tell you that life under the Shah was about as bad as it later became under the Clerics – but

Persia was right next to the Soviet Union, and this was an existential fight. Sometimes you have to break a few eggs to make an omelet, especially when the free world is on the line.

Iran was supposed to be a lock, for us, like it had been for the British. And the thing about America is that it's better than Britain – in many ways, it's just Britain 2.0. More freedom. Better PR. Hotter chicks, with better teeth. That's the promise of America – bigger, beefier, less nonsense, and we can tell the difference between a bad guy and a good guy. Above all, the implicit bargain between America and its overseas pals is simple: you love us, we've got your back.

The type of revolution that occurred in Persia, coming when it did, after Vietnam, was unthinkable. A safely pro-US country turned its back on us, and started calling us "The Great Satan." Worse than couching its rhetoric in a language we shared, the language of religion, they didn't even ally with the Soviet Union. A defection along rational lines from our system to that of the Soviet Union would have stung, but was also easy to rationalize – we'd just allowed ourselves to get beat by the Vietnamese, because of weak and liberal politicians. In other words, had Persia gone Red like everyone else, well, that's because we were beating ourselves. We were too weak. That was the national narrative at the time. And when you're losing due to some decision you made, when you're losing due to omission, it's almost like you didn't lose at all, right? It's not like fighting fair, mano e mano, and getting slapped down by someone stronger.



But Persia went for something new, and pre-enlightenment. They went in the opposite direction of the Soviet Union. They rejected Western systems entirely, and embraced a pre-colonial, theology-based organization instead. It's pointless to debate the merits of their system – anyone who'd claim Iran ended up better off as a theocratic despotism is either an

extremist, an ideologue, or a buffoon. They slapped our hand away, *and* that of the Soviet Union. They said, essentially, that they hated us so much, they were willing to invent their own model, to hell with our science, to hell with a better life, to hell with all of it. If they were going to torture their own citizens, they were going to do it their own way, by god, and they did. The smack from that hand-slap has resonated, awfully, throughout our foreign policy ever since.

The greatest sin you can make against the United States of America is to hate us. Is to reject our love. Iran compounded that sin doubly – by threatening Israel, which is still a part of their official rhetoric, and by the aforementioned bad timing of their revolution occurring on the heels of our defeat in Vietnam.

It doesn't take a genius to draw parallels with the current situation in Iraq and Syria. In ISIS (or ISIL, or IS, or Daesh) we see a similar impulse: a group of people who have discounted and rejected American assistance, save in a way that is supremely irritating (taking the plundered ammunition, vehicles, and weapons of our fallen proxies). To a certain constituent group with which we've become acquainted these last two decades, that we never suspected existed before, ISIS and Iran represent a clean break with the West, a positivist assertion of a moment in history when ethnic and religious social groups could exist outside a post-enlightenment, post-rational framework, and the colonialism and exploitation that went along with it. To ISIS and Iran, there's no fundamental difference between America and the Soviet Union.

I'm against intervening militarily in Iraq and Syria, and have written why at length elsewhere. Regardless of whether you think I'm full of s*** or not – many feel that way – one has to acknowledge that America's behavior in the Middle East has been desultory, reactionary, and short-sighted, which is why, in part, we keep encountering groups that profess to hate us. Once we begin to acknowledge that we were partly (although

again, understandably) responsible for creating the conditions where a thing like Iran or ISIS could exist in the first place, we will have taken the first necessary step toward avoiding the mistakes that we will, left to our own devices and current foreign policy, create again in ten or twenty years, and then again after that. The lesson of Iran shouldn't be that we must be at loggerheads with an entire people – but that time heals all wounds, and it's okay for a group to not love us without America going ballistic in response.

These Colors Don't Run: Afghanistan Edition

It's sad when you already know what people are going to say when you tell them that [staying in Afghanistan today](#) is as stupid and pointless now as it was in 2003, or 2009, or 2011. They're going to say "but look what happened in Iraq," relying on their audience's lack of understanding of or interest in the two countries to allow that logic to stand as a reason why we should continue keeping boots on the ground. They're going to say "but what about the Taliban," as though a grassroots organization based in Pakistani territory – never reachable, wholly beyond our ability to control or solve – has anything to do with "Afghanistan's" problems. They're going to say "we can't let Afghanistan fall apart like Iraq," although our first move in Afghanistan was to install a truculent, overtly partisan Pashtun who did everything in his power to prevent regional Tajik and Uzbek warlords from getting wrapped into the official security apparatus.

When a region has a problem, and that problem is a longstanding crisis of confidence in a population's political leadership, owing to that leadership being perceived as a

bunch of crooks who've sold out to various Western powers over the last century (Britain, America, France, Russia), the symptom is an outraged local movement focused inwardly, and interested primarily in isolating itself from foreign-minded politicians, as well as foreign countries' influence. In Afghanistan that was the Taliban. In Iraq and Syria, obviously, the "people" have flocked to extremist organizations like al Nusra, ISIS, the Mahdi militias, and similar outfits. In America, it's the libertarian party and the Tea Party – tired of America's continued hyper-involvement in other countries' domestic squabbles (the Western power to which we've sold out, according to party members, is ourselves – American politicians and big business, as represented by Mitt Romney and Hillary Clinton).

Advocates of ongoing military intervention in Afghanistan, and expanded intervention in Iraq, and propping up regimes like Yemen's, and the type of meaningless, low-level provocation in Ukraine that will only encourage Putin to take more in the months and years to come, and selling out protests like the student demonstrations in Hong Kong – advocates of violence as a means of solving external local problems would have you believe that their method will resolve movements like the Taliban, and ISIS. That by killing over years and decades, we can kill enough of the people that oppose us that the opposition will simply vanish, and in its place will be compliant and responsible citizens who are friendly (or at least neutral) to our political system, to the West.

This way of thinking is naïve in the extreme. In no culture ever have people have been whipped or bullied into submission. It's never happened. There have been events where this type of behavior between cultures escalated to the point where one side essentially annihilated the other, or demonstrated its willingness to do so – but I don't think anyone's advocating that America or the West exterminate the populations of nations where significant portions of the population hate us,

replacing those populations with American or European settlers. Even if this were practical or possible, the act itself would damn us more completely than our lazy and casual large-scale murder campaigns have over the last decade.

So why are we staying in Afghanistan? Only the most tortured, rhetorically disingenuous flip-flopper could contort our accomplishments in that war-torn land to the point where our continued presence makes any kind of sense for our strategic interests, or those of our European allies. Saying that “The Afghans” want us there is similarly misguided – the product of deeply blinkered reports from Kabul and Mazir-e-Sharif, or the product of those think-tank and consulting groups whose diseased minds were responsible for getting us into that mess in the first place.

And if it feels like what we’re doing in staying is “stabilizing” Afghanistan, take a look at SIGAR’s website. If stability is demonstrating to the Afghan people and the rest of the world that we can’t manage tens of billions of dollars on boondoggles and graft, then, yes, we’ve achieved a ton of stability in Afghanistan recently.

But if not – if we haven’t actually stabilized the country – if what we’ve done instead is committed ourselves to a longer, more explosive slide into violence than anything we’ve seen in the Middle East so far – if staying in Afghanistan is just deferring the inevitable, as well as adding to an expense bill we can scarce afford at home – well, then why are we doing it? Is this actually the best idea we have, the status quo? Are we so bankrupt of creativity and intellectual power that we’re just kind of riding it out, seeing what happens? This is the worst type of intellectual dishonesty, and Potemkin governance. But it’s what we expect from ourselves –no surprise it’s what we expect from others. If only the populations of these other countries would cooperate with us, instead of hating us.

The Wrath of Islam

I read [a piece on Vox](#) recently (compliments of former roommate and exceptional human being Damien Spleeters) the point of which was to disabuse readers of “myths” surrounding the Islamic State. The piece had a useful goal: to educate readers about the Islamic State, presumably so the reader could make more reasonable decisions about whether or not to support military engagement, or how to help resolve the problem of the Islamic State. I read the piece, twice, and while I found it better than much of the analysis elsewhere in mainstream media, it failed to disrupt the broader myth of the Islamic State. I want to continue the dialogue here, by examining what we hope to accomplish, and why.

Fact number one: Americans love violence. We love it in our movies and literature. We buy it en masse. The best television dramas aren't just *full* of violence – they depend on it, without violence (and especially that most acceptable acts of violence – revenge, or retributive, or just violence) much of our entertainment would cease to make any kind of sense. This is true for American-made, American-written stories in a way that it is not for almost every other culture in the world, with the current exceptions of Chinese and Japanese cinema and literature, which are similarly saturated with violence, rape, and murder. Unsurprisingly, Japanese art has a large and enthusiastic following in America – unsurprisingly given our politics, Chinese art does not.

Fact number two: American love for violence extends into the political sphere. This is accomplished by adventurers who are wearied by peace, and bored by long-term projects to increase sustainability in communities, foreign and domestic. It is accomplished by cynical career politicians like Hillary

Clinton and Karl Rove, both of whom understand that being seen as a powerful leader is part of what makes a good political candidate. And whereas there used to be a dominant isolationist, business-oriented, violence-sublimated strain to American politics – the old Republican Party, the boring, sober, clear-eyed realists of American politics that largely went extinct in the 70s and 80s, replaced by the current group of wild-eyed missionaries and Kulture-zealots. The Democratic Party still benefits from the perception that its constituency helped end the Vietnam War – they did not, it was the old, extinct Republican Party, Democrats began and expanded our involvement in Vietnam – but utopians on the left have always been the biggest proponents of foreign intervention on a small and large scale. Only recently, again, have utopians on the right begun to appropriate that narrative for themselves. For personal and professional reasons, as well as owing to the fact that journalism is a profession like any other, and there is no licensing process for thinking or talking or writing, most of the media coverage of every international event will be slanted toward creating the perception that American intervention is absolutely necessary.

Fact Three: American military intervention in other countries' affairs usually makes things worse – occasionally much worse. Sometimes it doesn't make things awful. That's what we're playing for, in the real world. It's like that time on *The Simpsons* when Homer is asked to relate the particulars of some event – in his mind, he's a tall, buff man, talking with the President of the United States, while (for no good reason) he is surrounded by aliens. Marge is exasperated by this obviously impossible account of events, and shuts him down. Advocates for military intervention are *always* prone to being Homer. Marge doesn't exist. Let's glance over big-ticket American military interventions over the last century:

Spanish American War – we freed Cuba and Puerto Rico and the Philippines from Spanish hegemony. That was such a staggering

success for us and for our foreign policy that each of those three countries are... *oh, right*. Currently in shambles.

WWI – we beat the Germans, so the English and French could win WWI, because we liked their uniforms better (or something – there is actually no good reason we became involved in WWI and anyone who wants to dispute that is welcome to do so in the comment section), and then Europe was peaceful forever after that. WWI kicker – intervention in Soviet Revolution, against Lenin. Huge win for U.S., made everything better.

China in the 30s and 40s – we helped the Chinese resist the Japanese, which was cool, by supporting a monomaniacal tyrant who was happy to exterminate large swaths of the Chinese population, which was confusing because Chiang Kai-shek could've looked like Tojo with glasses. What, they all look the same! Anyway, our support for the Chinese made everything better in China forever.

In **World War II**, we armed and equipped the Soviets and British to fight against Germany, then fought on the Allied side when Japan declared war on us. Defeating the Japanese actually did make things better over there – the Japanese may be the one place and time where our intervention actually helped. Our interest in doing so was tied to fear of the Soviets, who, despite our help during WWII, didn't like us very much, as anyone with half a brain could've predicted going in. Germany's life did not get better as a result of our intervention in WWII, they lost more of their territory, which made France and England happier, were split into two, and occupied. Sadly, everyone with some exposure to Soviet documents now understands that the Soviet Union was expecting us to attack them, and were never in any position to take over Europe, making the Cold War at least 50% our fault. Crazy when you think about it that way, but there you go.

Korea was a push – we made South Korea, run by a brutal dictator into the mid-eighties, look a lot like Japan. Life in

North Korea after our military intervention did not improve – it actually got worse, to the point where it is actually a cliché that describes how awful life could be.

Iran – If you want a really sad, depressing accounting of how overseas, please read [the official account](#) of the Iran coup of 1953. Makes you feel bad for Iran, and bad about us. Eisenhower's weak link as a president was British, and despite history assigning the responsibility for this one to us, it really was a British screw-up.

Vietnam – the less said, the better. We intervened militarily and things got so much better, it hurts even to think about it. Excruciating irony kicker – after arming or allying with South Vietnamese to fight their North Vietnamese cousins in order to protect them against Chinese and Soviet communism, the newly-reunified Vietnam fought a bitter, vicious war with China just a year after we closed our embassy. How's that for gratitude – they could've at least pretended to be friends so as not to hurt our feelings. I mean, that's one insanely useless war!

Cambodia & Laos – I don't know much about these places, but am told that what happened after we intervened militarily helped their tourist industry. You're welcome, Cambodia and Laos. Can't wait to visit.

Africa – strongest continent on earth!

Iraq I – made things better for Kuwait, by keeping that territory out of Saddam Hussein's hands. Were it not for our actions, the one quarter to one half of Kuwait's population that's actually Kuwaiti, and not some kind of slave, would have had to call themselves Iraqi instead. And as everyone knows, being an Iraqi sucks.

Somalia – We did not improve Somalia.

Afghanistan – Has life gotten better since the Taliban left?

Well – it hasn't gotten much worse. That's gotta be worth something.

Iraq II – Saddam Hussein was a brutal dictator who terrorized the Middle East until we deposed him. He massacred 30,000 Kurds, which is awful. Unfortunately, things didn't get better in Iraq while we were there, until we hired 20% of their population as security guards. Sort of disingenuously, Republicans and neo-conservatives have made it sound like it was having U.S. soldiers on the ground that was keeping Iraq safe. All I'm saying is, we had a lot of soldiers on the ground there while not paying off 20% of the population and we got attacked all the time. Had a lot of soldiers there while paying off 20% of the population and things got real quiet. In any case, shit's out of control there right now.

Libya – Don't bring up Libya. It's fucking horrible there right now. A nightmare in every sense of the word.

Iraq III and Syria – shipping arms to militant groups we like at the moment has a way of burning us. It's always the same story, too – they're heroes when they need weapons, and then they're awful, raping, human-rights-violating criminals afterward. Putting boots on the ground will not lead to a long-term deterioration in security, it will do so at the expense of American lives. Airstrikes are worse than useless, although they seem to make us feel better about ourselves. The Islamic State is a group that is using Western-style propaganda videos, and speaking to us, and encouraging us to become involved in Iraq and the Middle East right when it looks like we've extricated ourselves. Why? Because they know that our involvement in the Middle East will make things better for their cause! *Why can't we see this? Why do so many believe, against all visible proof to the contrary, that involvement in Iraq or Syria will improve anything in those countries?* The counterargument – well, we can't leave them to the Islamic State, that'd be horrible, distorts reality. However horrible it will be for Iraqis, Kurds, and Syrians to

face the Islamic State alone, it will *only be worse* if we intervene by arming proxies, or by deploying soldiers and carrying out air strikes. I know this, and can say so definitively, because I have two eyes, and a brain, and am literate, and was paying attention to what happened over the last fifteen years.

Meanwhile – just so we know how the Middle East perceives us – the place we want to stabilize through the creation of a client-state in Kurdistan, or through Iraq, or – I’m not sure what our plan is because all the options are so bad – in any case, our reputation is so shitty in the region that as *The Huffington Post* reported recently, Middle Easterners believe that the [CIA is funding the Islamic State](#). We are a myth to the very people we insist on helping – a nightmare – why are we so insistent on participating in yet another bloodletting? When they’re both expensive, and do no long-term good?

Fury: A Realistic but Stupid, Useless Film

Hollywood does not know how to make a film about war. This has been proven on so many different occasions, often averred on this blog, across the spectrum of time and experience, that I almost wonder why I’m bothering to write another essay on the subject. There are other projects I could be working on – short fiction, advocacy for responsible foreign policy, poetry, running. Developing personal relationships. Finding a useful pursuit beyond criticizing gross failures of imagination, when – to be perfectly frank – nobody’s

listening, anyway.



When I watched the preview of *Fury* I immediately tweeted about it – words to the effect of “Saving Private Ryan with Tanks.” I have not watched the movie, as Michael Cieply did before reviewing it for *The New York Times*, but I’ve read his review, and combined with the two-plus minutes of preview I endured (several times), I feel confident delivering my reaction to the movie in full. Here’s me lifting my glass to the previewers, and Cieply, who seemed to feel pleased that the film was made, because I will not waste my money on it, it’s certain to be trash. Worse than that, the type of trash that deceives its watchers into thinking they’ve done something useful, or honored their grandparents, or I don’t know what.



Here are some excerpts from the beginning of his review: “Raw.” “The Good War this is not.” “Hero.” “Relentlessly authentic.” “Poised to deliver what popular culture has rarely seen.” “Executed prisoners and killed children.” Later on in the review, after exposition on the significance of a movie dedicated to the tankers, and the crews of Sherman tanks, “Much of what [Pitt’s] *Wardaddy* does may shocked viewers who have watched American soldiers behave brutally in Vietnam War films at least since ‘*Apocalypse Now*,’ but have rarely seen ugliness in the heroes of World War II.” “In his harsh initiation of a new gunner, Mr. Pitt’s Character crosses lines, both legal and moral. Not even Lee Marvin’s Sergeant Possum in Samuel Fuller’s ‘*The Big Red One*,’ another knife killer, went quite so far.”

“This time around, the subject will be those damaged tanker-heroes.”

Give me a break.



Without watching the movie, based on the preview, and *The New York Times* review, I'm going to head out on a limb and claim that if specific catalogue of carnage using *different weapons than we're used to* reveals some epiphany about the horror of war, I'll eat a leather shoe.

I'll do it. So help me god, I'll boil one of my leather shoes, and eat it.

According to the review, there's a scene in the movie where someone from Wardaddy's crew has to kill a "buddy." A tank gunner vet quoted in the review claims that he didn't see that type of behavior himself while serving 28 months overseas during WWII – one imagines that such events happened, even if they were exceptional. So what? There's a great deal about how this movie isn't *Inglorious Basterds*, although there's another knife scene in it – presumably realistic, to show the grit of war, because according to the review (and the movie's actors and makers), war is a series of physical actions more or less without negative consequence, unless you're the person getting killed or stabbed.

A great deal of time is spent in the review on the writer/director, David Ayer, and his bona fides, as though that has anything to do with whether the movie is good, or accurate, or useful. Apparently Ayer has a man-cave in Los Angeles packed with war memorabilia. Apparently he himself served in the Navy during the 1980s, on a submarine crew. Apparently he reads lots of historical fiction and non-fiction accounts of World War II. Apparently any of that, combined with Brad Pitt, means he knows how to write and direct a "good" war movie worth watching.

It sounds like his movie sucks balls.

Here's how *Fury* could maybe not be a movie that totally blows, and should never have been made (I'd be happy to eat that shoe

if I'm proven wrong, because it will have been worth it to be wrong):

- The violence does not lead anywhere, and is seen visibly eroding good people and changing them in ways they do not like, and does them no good
- Combat is seen as a sequence of misfortunes, ideally misfortunes that befall the actor rather than the subject. Guns jam in comical ways. Soldiers shit themselves. People shake and weep. I'm guessing that Brad Pitt isn't the sort of character (at least not if he's being described as a hero) that he played in *12 Monkeys* – batshit crazy, crying in the mayhem, barely able to function. No – I'm guessing he's the guy who sticks knives into Nazi skulls, which everyone knows is cool.
- At least one of the soldiers should do something despicable – not like killing their buddy because they have to, to save him/her (unless it's a major plot point), but because they enjoy it. I'd recommend the rape of someone vulnerable, say, a French or Jewish refugee. This should point to that character's basic cowardice as a human being, a point underlined by their altruistic (not necessarily poor) performance in combat. It should go without saying that this soldier would be American.

At some point – maybe *Saving Private Ryan* – people decided that realistic portrayals of combat were socially useful because they were honest and brutal, and I assume that was supposed to dissuade people from wanting to experience war. If this is an idea that's floating around in Hollywood, please allow me to argue vigorously against it. Many people I knew in the military (the two other primary contributors to this blog, Mr. Carson and Mr. James being definite exceptions) loved those movies, called them “badass,” and watched them over and over again. The weak secondary characters were disliked, and

the enemies were hated. No deeper meaning was extracted from the films. Again – if Hollywood feels that making a realistic movie about tanks, or submarines, or bombers, or fighter planes, or black units, or white units, or Navajo units, or *anything* fighting Nazis and the SS and the commies is going to make young people feel revulsion toward war, or horror at its deprivations – they're delusional. *Fury* will merely be added to a long list of factually probable representations of violence that help beat the drums for another generation of people to glamorize the worst parts of state-sanctioned murder, and prepare them to serve in misbegotten causes.



Which brings me to my final thought, and I've had this thought for a while: if the big Hollywood producers were interested in making a good war film about World War II, they could do a lot worse than reading 2666, meditating for a while, and then creating a film that takes Peckinpah's superlative *Cross of Iron* and elevates it to the next level. Yes: I'm proposing that the best way to create a useful and accurate anti-war film would be to make the protagonists Germans – preferably German light infantry, the type that got chewed up on the Eastern Front with casualty rates somewhere above 1,000%, then was redeployed to the Western Front to fight the Americans and promptly bombed out of existence, for no good reason at all. The greatest mine for really good, true war stories, in my opinion, is the *Wehrmacht* – my guess is that nobody in Hollywood has the guts to put that movie together. After all, America's about winning, and the Nazis were evil, and every German was a Nazi. And so we'll continue singing ourselves to sleep at night with patriotic tunes on our lips, secure in our confidence that Brad Pitt and his buddies did what they had to because in the end, it was just a bad dream.

Suicide and the Military

There are two substantial issues facing the American military and veteran community today. The first, a logical and narratively unified reaction to years of hero-worship, is a backlash against the impulse to thank soldiers for their service – a tendency, made explicit in recent media pieces, to vilify veterans and stigmatize them as prone to violence, hatred, racism, bigotry, and murder. The second issue is less dangerous than the first in absolute terms, but based on real statistics and empirical evidence: a growing problem with suicide.

This topic has been examined under a microscope. 22 soldiers and veterans die per day in America by their own hand, victims of some unknowable, tragically preventable plague. Especially tragic given the notion that a person who has cheated death should have some sort of inherent attachment to life. We believe that a man, having avoided bombs, bullets, and grenades from determined foes as variable as the enemies we've faced over the last seventy years, should have a higher reason to live. We believe that a soldier-veteran, ennobled by the experience of having come close to an end to their existence, should far more than others be eager to embrace the world, to love life. We imagine that we, in our dull day to day lives, which include regret, and trifle, and petty annoyances, have got it bad, and that veterans have seen clear through to some transcendent truth. Like a sunset over the water after a thunderstorm, with rays of light reaching up into the heaven, and beyond ourselves. Like encountering a known limitation, and moving beyond it.



Of course veterans are people like everyone else. Different in the sense that they've made a choice many non-veterans think – wrongly – that they're incapable of making, fed on a steady diet of propaganda from movies, books, comics, video games, and history. Think, then, how disappointing it must be for a servicemember – a soldier, marine, airman, sailor, or coastguardsman (what do they call themselves?) – to discover that they won't see war? Or, having seen it, that there's no transcendent truth behind a dead face – friend or foe? Imagine that every meaningful assumption you'd made about the order of things was up-ended – good, generous, industrious and clever people died or were thwarted, while bad people, lazy and unscrupulous people profited and prospered? How would you feel, to know that life and death meant nothing?

I'm laying aside the question of faith in a higher power, and refraining from offering my own thoughts on the subject because a great many different ideas have occurred simultaneously in war on the topic of who believed what about which God, and praying to each of them seems to have had about the same effect (which is to say, nothing). Also, men of faith have taken their own lives, and agnostics and atheists have done the same, and out of respect for their service to God and Country, I should like to imagine that their lives are better or easier now.

During my time in the military, I came to believe that one reason there were so many suicides – apart from the proportional wealth of toxic leaders I encountered who likely did much to encourage their soldiers to take their own lives – was that it's the single area over which the military has absolutely no jurisdiction. Each individual is instructed from the earliest moments in training that authority is violence, and violence is authority, and who can do the greatest harm to whom determines rank. A salute isn't just a gesture of respect, it's an acknowledgement of hierarchy. One person must awake at four in the morning to clean an area so that another

person can walk over it with dirty boots. Infractions are punished. Individuality is punished. Thoughts are punished. Feelings are punished.

But suicide can't be punished. Threats of suicide and suicide attempts are taken seriously by military units – very seriously – with the offending soldier often being carted out to behavior health and instantly transformed into a walking pariah, at least to the extent to which that soldier is still allowed to be a part of their unit. The impulse or desire to commit suicide, vocalized, is the worst type of offense possible – likely because it undermines the possibility of corrective violence, which is the military's only organizational / institutional ability to correct misbehavior. For a toxic leader, who relies only on the threat of violence, suicide must be an evil. For a good or scrupulous leader, suicide is an unparalleled catastrophe.

Some people are afflicted with medical conditions that prevent them from taking any joy in life, or the world. Depression – suicidal depression – is a real condition. For these people, sights and smells and sentiments from which reasonable people would take pleasure offer nothing instead. These people require help – medical assistance, psychiatric guidance – and should be in places, surrounded by professionals who are capable of giving them said help. I've had brushes with depression in my own life, had my share of beautiful summer evenings that unaccountably tasted like ash – enough to know that people who must live with depression, with existential crisis, on a daily, hourly basis are truly cursed.

But this is different. These active duty military service members are killing themselves not because of a biochemical predisposition toward self-murder, but as an alternative to a torture that must feel infinitely worse than the idea of painlessness.

Veteran suicide, meanwhile, points at a similar but more

diffuse problem – the problem of finding suitable engagement for veterans habituated to being employed, accustomed to using themselves in a way that creates meaning and value for their societies (but unable to do that in the context of the military any more, for a variety of reasons). Society itself becomes the problem for which the only solution is painless release – a society where service members are allowed to transition out without having jobs ready for them, or livelihoods assured.

So long as the military has toxic leadership, and a promotion system that encourages toxicity, many service members will take their own lives. So long as society does not have adequate room for veterans who wish nothing more than a steady pay check and some sort of useful employment, veterans will take their own lives. Perhaps the answer to the scourge is not to vilify the preventable suicides – but vilify the systems that make them possible in the first place. Otherwise, the prudent solution could be to stop vilifying suicide in the first place – make it an acceptable option in the event that a person’s life is truly unbearable. Of course, the system of financial servitude we live in could not bear such a situation – it would quickly collapse.

Reaction to Helen Benedict’s “The Moral Confusion of Post- War America”

Thought experiment. Someone you know, and who knows you, but not very well, says in public that you have no integrity. Like this: “You have no integrity. Zero. None. That’s what I think.

This is my serious face.” How would you respond? Take a second with that thought.

According to a piece in *Guernica*, during a talk between Hassan Blasim, author of *The Corpse Exhibition* (an exceptional piece of writing, according to many whose opinions I trust) and a veteran moderator, one such moment occurred recently. Blasim asked the veteran: “All the time, I hear American soldiers say they are proud. But how can you carry a weapon and invade another country and call yourself proud?”

Helen Benedict, [the piece's](#) author, and the one who relays that quote, is an author herself, and a professor of writing at Columbia's Graduate School of Journalism. She makes many statements in her essay, titled *The Moral Confusion of Post-War America* that develop from Blasim's question. She seems to feel that the choice to serve in war is an inherently bad one, and doesn't understand how one could see or do or choose to see and do those things and still feel good about the experience, to honestly claim that one is proud. Of country, of self.

Helen is a friend. I don't know Blasim, or his work, but I've read enough about it to have a healthy respect for his imagination and his talent. I'm going to attempt to answer the question, now, of why I believe what I did was – not just necessary, but *good* – despite the horrors – perhaps because of them. I should preface it by saying I have the utmost respect for Helen and her point of view, which is a view shared by my father and most of his friends, so far as I can tell – this is not surprising, given that they grew up during the Vietnam era, when the moral choices available to citizens and draftees were very different from the choices available to us today.

Assuming that Blasim really wanted an answer to his question, and wasn't merely trolling the vet with a paradox designed to introduce intellectual discomfort, which is also fine. Blasim's native Iraq (he lives in Finland) was invaded and

plundered and destroyed by war. He's entitled to his ideas about things – I'm not challenging his logic, or his position. He is correct.

I am an American soldier, and I carried and shot a rifle, and fired artillery and dropped bombs, and ordered people forward again and again, mostly to attack, and people died by my hand and by the hands of others who obeyed my orders. And I am proud of my service.

I didn't get to go to Iraq. The first time, my unit was supposed to go and then, a month before the departure date the surge pushed us off the chart to Iraq and we were rerouted to Afghanistan. Everyone had been learning Arabic. The second time, my unit was supposed to go and then, three months before the departure date, the surge pulled us onto the chart to Afghanistan, so I didn't see Iraq. But I joined to lead soldiers in Iraq, so that should count for something.

I also protested Iraq. I was on 1st Avenue with Aidan McGlaze, blocks from the UN, near 50th street. We watched Desmond Tutu. There were over 100,000 of us. I vocally and actively participated in this demonstration, and other smaller events, and felt fully committed to the notion that we should not invade. When we did, anyway, it was a bitter blow, and disillusioning in the way one probably imagines such things are for young men.



Blasim might ask why I didn't do more, or less, and the answer is that it wouldn't have mattered. America invaded Iraq despite my wishes, against my better judgement. This is the point at which he and I, and Helen and I part paths. Because once it became clear that the war was not going anywhere, that it was happening, an indisputable fact of our lives – that it

would not end any time soon – I went to the Army recruiting station. Late November of 2004. Bush had four more years. Abu Ghraib was blowing up (though the original incident had occurred in May). We were still in Afghanistan.

In a country with a professional Army, the choice is not whether or not to avoid service. Everyone avoids service, by not being presented with a choice to avoid it or not. You get to not serve unless you really want to or need to. That's fine, and acceptable, and in many ways all to the good. Save that in a country of rampant economic inequality, many more people need to than want to, and, ultimately, service becomes an economic obligation for some, while others can do as they like.

I felt that under such circumstances, I needed to serve, and this idea caught ahold of me like a conviction. I knew that war was wrong. I knew that killing and carrying a rifle would produce moral injury. I also understood that the people in my society, like me save for a trick of biographical history, who'd been compelled to serve for a variety of reasons, would return with moral injury, and I'd never be compelled to endure any privation.

My friends will tell you that I talk a lot about loving America, mostly in ironic terms. In truth, I feel a great affection to the country that my ancestors helped found, for which generations of ancestors have fought and toiled and bled, the country that allowed me to have a peaceful, moral upbringing, and the best education in the world, at a fantastic prep school (Hopkins) and a fantastic college (Yale). I feel, strongly, that the red, white and blue – the best of it – flows in my veins. I don't begrudge that feeling to anyone – it's an inclusive feeling. The best part about America, my favorite part, is that the *promise* is that anyone can share in that dream. My ancestors were peasants and nobility and drifters and criminals and schemers and farmers and lawyers. Like everyone. Come to America, take part in the

dream, you're welcome to be my brother and my sister.

I like that idea, although I know that in practice it rarely works out that way, and less and less as time goes on. So – why am I proud of my service? Because in every era, there is a war. Each generation faces its struggle – to participate or not. I chose to participate in the proper way this generation, which is correct for this generation in a way that it wasn't for the Vietnam era, or for WWII, or for the Civil War.

I sympathize with Blasim, whose country has been ravaged by war and dictatorship and injustice, systematically – whose native country has been exploited by successive empires for centuries – whose birthplace, Iraq, was doomed by the British and French decades before he or I first drew breath. He talks about war, I'm told, as a series of ghosts that haunt the living, and each other. Well – I don't feel particularly haunted by my ghosts – they are my guardians, the certainty that I will attempt to act a little bit better than they did, that I will avoid making the same mistakes they did.

And in Afghanistan, we did avoid those mistakes. We did make progress. We did good. I did that, carrying a rifle, because I represented the strong, and I was willing to stand up to the bullies in the areas where bullies called themselves Taliban, and they were defeated. They would not have been defeated without weapons. I suppose someone could talk about how the Taliban was given weapons by the CIA in the 80s, or through funding to Pakistan's government, but that's a ghost speaking. In the 1980s I was watching schools of minnows in a tidepool, or reading, or riding my bicycle. I don't know what the 1980s are.

I'm sorry things have worked out the way they did in Afghanistan, and Iraq, and many places in the world. I understand now that the role of the writer is to help present people with truth, and I think Blasim has probably done that. Helen certainly has. In my opinion, the world is complicated,

and one must sometimes hold opposing ideas in one's head simultaneously. Like carrying a gun, and murder, and pride, and kindness. That's not jingoism – that's life, and participating in life.

Helen is correct in her view that war is awful, and should be avoided at all costs. I believe that and agree with her. I can't disagree with any of her points, and I will stand side-by-side with her shouting against war until the day it breaks out. Once it has broken out – once Wotan's spear has been shattered, and all the old alliances and civil obligations we owe each other as humans are gone, and the great calamity has returned for any reason, I believe that one must choose to participate if one can – if one is physically or emotionally able, if one is free from familial responsibilities (as I was) – to help bear some of that moral injury, to bring it home, and to digest it and move on with one's life.

Blasim and Helen disagree with me on this point. I hope that Blasim wouldn't hold it against me, and that Helen doesn't, because I have great respect for them both as thinkers and writers – Helen through experience and Blasim by reputation. I've made choices in life, and am proud of them.

Yes.

Wil S. Hylton's "Vanished": a Review

Vanished, Wil S. Hylton's book about the search to identify and return servicemembers' remains to their families – no matter the obstacle – is a compelling read. It's a non-fiction account, something between a mystery and a history, and is

very well written. It took me three days to finish, and I was going hard, as hard as one can given a Masters Thesis and several other writing obligations. Hylton gives readers a rare view into the obsessive world of the Joint POW/MIA Accountability Command, or JPAC, the military department responsible for tracking down all U.S. service members lost to the tides of war. Not surprisingly given the personalities and circumstances involved, the process costs everyone – the taxpayers (the search costs over a million dollars), the people involved (broken marriages and friendships), and the local communities that are forced to endure years (in some cases, decades) of disruption by Americans bent on finding the answer to ancient questions. Nevertheless, Hylton makes a compelling case for the project by introducing a critical character early in the story, B24 tail gunner Jimmie Doyle's son, Tommy. Tommy's life was disrupted and irrevocably changed by the disappearance of his father, a tail gunner in a bomber who is either shot down over a small island in the Pacific in 1944, or who may have managed to parachute out to safety. The fate of Tommy's father is unclear in part due to the unexplained rumor-mongering of his uncles.

This is a minor flaw in *Vanished*, and it is forgivable – the scope of the book is so great, so broad, that it's impossible for Hylton to avoid raising questions that he cannot answer. The search to find a body that's been lost for seventy years inevitably raises many mysteries and attractive sidebars, and 239 pages isn't enough room or time to adequately address them all. The main storyline is sufficiently interesting to justify the proliferation of idiosyncratic subplots, and Hylton writes skillfully, incorporating them into the overarching theme – a single catastrophe, a human tragedy, echoes through history. The death of a young man does not occur in a vacuum.

One thematic difficulty that from *my* perspective *Vanished* doesn't do quite as well with is the overall issue of World War II nostalgia, which runs through the book like a virus.

It's not Hylton's fault – or, if it is, it's as much Hylton's fault as it is Steven Spielberg's, or Tom Hanks', or everyone who's ever participated in the creation of a certain type of vision we hold of the Greatest Generation and what happened in World War II. Maybe it was inevitable, given the father-son storyline Hylton sets up in the beginning – a story that is better in the book than out of it. This isn't to say Hylton sugarcoats war – he doesn't. On the contrary he seems to go to great pains to humanize war, to explain how a thing like war can cost, what dread feels like. At the same time, World War II seems to occupy a special place in peoples' memory. MacArthur, Nimitz, Roosevelt – the Japanese – so much of the backdrop to the actual story is done with the broad brushstrokes of someone whose grandfather fought in World War II. I'm not saying I would've (or could've) written it differently – on the contrary, I'd probably end up falling afoul of similar transgressions – an understandable impulse to romanticize, to sentimentalize. After all, my mother's father was the Bombardier in a B-24 Liberator, over Europe. Regardless of the likely motivations and biases leading to Hylton's characterization of World War II as exceptional and lovely, it's impossible to *condemn* a person for something that affects so many – nevertheless, I didn't want to pass the topic by, without remark.



Jonathan Swift said that “Satire is a mirror in which a man sees everyone reflected but himself.” If that's the case, then *Vanished* operates on two levels. The first, obvious level is as a mystery, a catalogue of challenges overcome by technology, doggedness, skill, and luck. The second, deeper level is as a satire – a mirror of ourselves, and how we choose to remember events. How we tell stories to make the past neat, and how some people cannot bear uncleanness or untidiness. How America must see World War II – perhaps any

war – and, therefore, itself, as beautiful, and comprehensible. Ultimately, this is the epilogue we all decide, collectively, to embrace: *Dolce et Decorum est* – the memory of an event, told in such a way that in its recounting one can hear the tinkling of its future echo.

When all's said and done, the U.S. government finally delivers an answer to the question of “what happened to Tommy,” and the answer seems to have had a human impact that was worth the effort. Hylton's investment – of time, of emotional energy, of his considerable talent – is well worth honoring by reading *Vanished*. It's a complicated book, but very well written, and anyone should find it to be well worth their money. I'd lend you mine, but have already passed it along to my roommate, who's reading it now.

Passive Aggressive: Understanding the Tenor of New War Literature

The suicide bomber came from the wrong direction. He drove a maroon Toyota Corolla into the middle of a group of Afghan police and militia – just an hour into a massive operation to help defeat the Taliban – and brought everything to a screaming stop. His car was packed with screws, nuts, nails, pots, ball bearings, and explosives, and when the shrapnel and overpressure shot into the crowd, it wounded five of my soldiers. It also killed fifteen Afghans (seven civilians, six police, two militia), and seriously damaged two vehicles.

My boss called me. I was told that if the police pulled out from our location, the mission was a scratch: we couldn't go

forward alone. The policemen wailed, wept, and collected the pieces of their dead countrymen. I watched as they loaded the dead into pickup trucks and left, all but four of them – leaving us with a token force for our mission. I thought, *If we stop now, their lives, this all will have been for nothing – worse than nothing. We need more than ever to impose our will on these bastards.* I told my boss that the Afghans were still with us, totally committed to the operation. I lied, bald-faced – without Afghan support, we should've stopped, called it all off. I insisted that we continue forward. I made that choice. More people got hurt, later. I made that choice, too.

If my experience were rendered in the style of most existing war literature, this engagement should've felt completely useless, a total waste. Writers with combat experience from World War II or Vietnam would likely characterize such an event as fruitless, hollow, or even criminal. Instead, when I was there on the ground, it felt like the most important thing in the world – and neither time nor perspective have changed my mind.

How do civilians take in the stories of war? War itself has evolved: information-sharing technology has helped turn Napoleonic squares of uniformed citizens into essentially fluid conflicts between professional soldiers and hidden insurgents. Civilians get glimpses of it through isolated YouTube videos of drone strikes or firefights, or Hollywood films of SEAL teams and Rangers riding helicopters into raid compounds. But the actual, real-time war experienced by soldiers on the ground doesn't have such a neat beginning and end: war is the omnipresent threat of chaos from any direction. Contemporary war – at least the one I saw – is a place in which nobody is safe, anywhere, ever.

But contemporary war literature has not kept up with contemporary war. We need to develop a literature, one that escapes the limits of both glorified war narratives and

cynical condemnations for how war crushes the individual soldier. Neither extreme on this good vs. bad trajectory is true to war today. We must create something new.

To be fair, things used to be different. They really did. Before the industrial revolution, war was smaller, more personal, and comprehensible. Even while nations were fielding armies of greater sizes – tens to hundreds of thousands of people – the means of procurement were villages, hamlets, and towns. During the American Revolution, for example, towns sent small groups of men armed with rifles to ambush British formations, and later to fight in European-style units. Even given the large numbers, however, most soldiers were fighting alongside people they'd grown up with. Communities grieved their losses together, and war was a social as well as personal calamity – the consequences of war were inescapable.

The industrial revolution made every aspect of human society narrower, more specialized, and distant. The Civil War was a transition point, and it catalyzed the growth of increasingly realistic literature, a marked departure from ideal, Romantic representations of war. Ambrose Bierce's story "[An Occurrence at Owl Creek Bridge](#)" is an example of this progression. In the spotlight is Peyton Farquhar, who is about to be hung from the Owl Creek Bridge because of his Confederate sympathies; his treasonous support of the Southern army is real, but the act he is being executed for was a set-up by a Union scout. Bierce's characters feel like real people, equally trapped by their institutional or cultural prejudices and the choices they've made.

World War I prompted the dawn of the modern literary modernist movement, which obliterated traditional forms of tradition and narrative. Nearly every memoir or fictional account from the modernists emphasized horror, disassociation, and individual impotence in the face of war on an industrial scale. As poet and soldier Wilfred Owen wrote about a collection of his poems: "This book is not about heroes. English poetry is not

yet fit to speak of them. Nor is it about deeds, or lands, nor anything about glory, honour, might, majesty, dominion, or power, except War." Owen was later killed in battle, a week before World War I ended. Ernest Hemingway, meanwhile, drew from his experience as a wartime ambulance driver when writing *A Farewell to Arms*, a novel emphasizes the ambivalence of soldiers and the depersonalized destruction of war through his short staccato sentences and bleakly simple story. There is no room for flourish here.

Not long later, World War II veterans like Kurt Vonnegut and Joseph Heller wrote literature that confirmed and elaborated on those negative themes, describing mechanized warfare as fundamentally dehumanizing, while emphasizing the absurdity of heroism. In [Catch-22](#), rational choice is circular, leading directly to combat, and death. Orr and Yossarian, two of the main characters in *Catch-22*, are Army officers who attempt everything they can to get out of flying additional bombing missions in WWII. The war is almost over, and the missions seem guaranteed only lead to more chances to be shot down by the Germans or Italians. Awards and positive recognition mean nothing to either of them. From the novel:

There was only one catch and that was Catch-22, which specified that a concern for one's safety in the face of dangers that were real and immediate was the process of a rational mind. Orr was crazy and could be grounded. All he had to do was ask; and as soon as he did, he would no longer be crazy and would have to fly more missions. Orr would be crazy to fly more missions and sane if he didn't, but if he was sane he had to fly them. If he flew them he was crazy and didn't have to; but if he didn't want to he was sane and had to. Yossarian was moved very deeply by the absolute simplicity of this clause of Catch-22 and let out a respectful whistle.

Revelations about passivity and absurdity in modern war literature paralleled a recognition that similar situations exist in corporate structures; it has been fashionable to

describe life within an institution using the language of sarcasm and irony ever since, from Ken Kesey's [*One Flew Over the Cuckoo's Nest*](#) to David Foster Wallace's [*Infinite Jest*](#).

But for all that, I didn't see much passivity in Afghanistan.

Very quietly, technological advances (internet connectivity and smart phone technology) in and outside battle have returned soldiering and warfare to their personal, pre-industrial state. Each decision of every soldier can have strategic consequences for good or for ill. Instead of individuals overwhelmed by their inability to make meaningful choices, I saw an incredible, almost debilitating amount of agency and responsibility on an hourly basis, always. We risked getting torn apart by dull or sharp metal every time we left our bases, chucked high by overpressure. We risked the same when we were on our bases – as revealed by the Air Force officer killed by a rocket while jogging inside the perimeter of our base (known as FOB Kunduz).

After a suicide bomber destroyed so much in the middle of our mission, I'd decided to go forward, and we did. The bombing emboldened the Taliban, so as we walked forward under the blistering summer heat, we were moving toward a savage battle across a half-mile front. Armored vehicles, led by engineers, rumbled forward single file down the broad dirt road. The lead vehicle struck an IED, totaling it. The Taliban mortared one of my platoons and attempted to flank our position from the east, then west, blanketing us with bullets. Brass casings from my machine gunner rained down onto my helmet, a soft, hollow rain of clinking as I fed reports higher, and coordinated the defense. Two "Apache" helicopters arrived. The Taliban shot another two U.S. soldiers, and more Afghan police and militia. We pried two compounds away from the Taliban, but it was night-time before, finally, they stopped fighting.

My boss wanted to know if it was worth staying there, after all. What did we hope to accomplish when most of our Afghan

allies were mourning?

We needed to stay, I told him. We'd held our own, and could move over to the attack in the morning. I requested more assets, and more time. I doubled down, hoping, but not knowing, that if we could trade punches long enough with the Taliban, we'd kill or exhaust enough of them to make them quit.

But we could fail. This notion terrified and appalled me. It also reveals that my choice was a real one: it had consequences. Acting – taking ownership for a decision, not backing away from the moment – risks humiliation and high-stakes defeat. Pointing our guns and firing, running forward into the woodline, fighting our way into buildings: we could just as easily have accomplished nothing, or worse.

My experiences and those of, say, Tim O'Brien – who wrote [*The Things They Carried*](#), one of the most important accounts of the Vietnam War – were different. For a long time after returning home, I did not know exactly what those differences were. I couldn't enumerate them. But when I sat down to try my own hand at contemporary literature – [*Afghan Post*](#), a memoir – they began to crystallize before me.

By writing and reflecting on my experiences I discovered that the challenge in processing my experiences in Afghanistan was not due to a feeling of vulnerability or impotence, but to a stifling sense of horror that a thing I said or did might have terrible consequences. Rather than confirming the lessons I'd gleaned from Vonnegut or Heller or O'Brien – that I'd been trapped in a situation completely beyond my control, the proverbial "Catch-22" – my time in Afghanistan convinced me of the opposite. I was never forced or compelled to move forward into battle, and I never demanded that my soldiers move forward, either. The words "I order you" or "I command you" never crossed my lips, literally or implicitly. There were choices to act, every step of the way.

This is not to suggest that Heller and O'Brien and Vonnegut are now irrelevant. Not as humanists, or satirists, or historians. But they are cataloguing a thing, a state of affairs that has no meaning for soldiers or officers like me, veterans who saw what I did. We are soldiers who chose to take a picture of dead Taliban, or not. Soldiers who chose to give their food or water out to impoverished villagers—in violation of orders, but gaining unexpected goodwill. Other soldiers may have made different choices. Still others may have been posted in cities or forts away from the borders or restive Pashtun areas – places that saw little fighting, where all they could do was observe action on a television screen.

For everyone back home, to whom this war must have been a received event on YouTube or at the movies, passivity really is the way to describe their experience of the war. Michael Lokesson, another veteran of current wars, described the prevailing argument best in an [article](#) he wrote recently in the *Los Angeles Review of Books*:

As war became more mechanized and regimented, and fought on a far larger scale, incorporating new technological implements of death – rifles and cannons, planes and armor, drones and improvised explosive devices – the agency of the individual soldier, however lofty in rank, has diminished.

I wasn't with Lokesson in Iraq, and cannot claim to know his experience or that of his comrades. But while his logic may hold true up to Vietnam and in Iraq, it didn't hold true for Afghanistan, at the very least. Quite the opposite – the agency of the individual soldier has increased.

If there was a bottom to the "agency" parabola, it was likely during WWII, where entire armies and fleets were destroyed without any effect on the outcome of the war. The Japanese sank most of our fleet in the Pacific, and destroyed some hundreds of thousands of British, Americans, and Chinese. They endured the first and last atomic bombings. The German

Wehrmacht gobbled up five Russian armies groups whole – some four million soldiers killed or captured over five months of significant fighting – the consequence of which was that four years later, Hitler committed suicide in his bunker. It is utterly plausible, among the firebombing of cities, dawn of the atomic age, and mechanized warfare, to imagine, as a soldier, that staying awake on guard wasn't going to make much of a difference on any collective individual or level.

Meanwhile, two military police soldiers in Abu Ghraib took pictures of themselves psychologically and physically torturing prisoners, and the world paid attention. Edward Snowden absconded with 250,000 sensitive documents from the NSA, and it had severe repercussions for international relations, repercussions that echo into the present, as former allies and democratic sympathizers such as India and Brazil side with a notorious tyrant (Putin) rather than America. And I and those like me fought through the dust and wet, humid heat, through thin air in the unforgiving mountains, under our own power, by our own choosing.

After that mission in Kunduz Province in early August, I wrote a letter to one of my best friends. Describing the circumstances surrounding the battle, I wrote that:

We really could've turned the mission into a success if we'd been postured to follow it up, but the way the assets were being committed was too piecemeal, there wasn't any organization or long-term plan. This was my fault. We'd planned to be on the offense for three days, and I made no contingency plans for follow-on operations; we should've planned for more.

The letter is a simple accounting of action, taken by individuals; it is not a nihilistic account wherein the characters are all helpless, subjective or mere tools of an uncaring fate. As it turned out, we were rewarded for the choices we made. Although we had to turn back without

accomplishing our objective within the Taliban-held areas, the Afghan police and army came back with a renewed fervor after their mourning was complete, and the story of our desire to fight on their behalf and fight along with them struck a chord with the population. When we returned to our fort after the last day of fighting, the roads of Imam Sahib city were lined with Afghans waving at us – families, children, little girls. Our efforts produced measurable, real effects, and laid a solid foundation that we drew on to go back, and back again, and again, until the Taliban were driven out.

Paul Fussell, an infantryman from WWII and a fine author, wrote a superlative essay for *Harper's Magazine* in 1982 titled "[My War: How I got irony in the infantry.](#)" In it, among a great many other example of the roots of his irony (and that of an entire generation), he describes how the worst battle of his life went forgotten because of its relative unimportance in the overall scheme of WWII:

That day in mid-March that ended me was the worst of all for F Company. We knew it was going to be bad when it began at dawn, just like an episode from the First World War, with an hour-long artillery preparation and a smokescreen for us to attack through. What got us going and carried us through was the conviction that, sufferers as we might, we were at least "making history." But we didn't even do that. Liddell-Hart's 766-page History of the Second World War never heard of us. It mentions neither March 15 nor the 103rd Infantry Division. The only satisfaction history has offered is the evidence that we caused Josef Goebbels some extra anxiety.

In Khanabad, in Imam Sahib, every time we drove down the new, black paved roads, or along the dusty, cratered dirt trails, or walked into the marketplace, we had an immediate and noticeable effect – we were the war. And yet, current war literature like [The Yellow Birds](#) by Kevin Powers, asserts the opposite: "The war tried to kill us in the spring." This is a stance that lags behind the truth: The war was us, we chose

and made it. And so far as I remember, we weren't trying to kill ourselves.

If one's primary interaction with Iraq or Afghanistan has been watching a [ninety-second clip](#) on the nightly news of a tiny fort being overrun in some nameless valley, or a firefight, or one of the ubiquitous recordings of sleek, black-metal American air power sniffing out and destroying nighttime Taliban infiltrators in [black-and-white](#), I understand how one might conclude that war is sporadic or even forgettable. Maybe for people who were driving up and down the same road in Bradley light tanks, or Abrams, some of them getting blown up, some surviving arbitrarily – maybe for them the war was as absurd and unknowable as it was for Yossarian in a B-24 bomber flying over the skies of Bologna in WWII.

But I did not see absurdity where I was in Afghanistan – at least, not WWII-Albert-Camus-grade absurdity. I saw people making choices, for good and for ill. In the mountains and valleys, the places where the 173rd, 101st, 82nd, 3rd, 4th, and 10th patrolled, we didn't wage war with a nuanced appreciation for the infinite variables that affected every bullet fired on both sides. When we patrolled – scrambling over sun-baked walls, our poorly-designed, sweat-soaked uniforms ripping under the stress, down rocky, uncertain draws, clambering and dragging ourselves and each other up hills, behind the next piece of cover – it was conscious, earnest. The bullets zipping and *ker-twanging* around us were the least ironic of all. They had one purpose: to instruct each of us how fragile and sporadic a thing we were.

No. What I saw while firing my rifle from the trenches that the mujahedeen or Soviets dug to fight one another years ago was a series of intensely personal battles on a tribal level, for local security. The soldiers, sergeants, and officers I worked with helped stitch together the battles we fought in rural thirty-compound villages (with a solitary stream running through the middle for irrigation) into something bigger:

security at a sub-regional level. When you're walking forward, putting one sore, boot-clad foot in front of the next, and you know that the boom of a Taliban rocket-propelled grenade and chatter of Taliban machine-guns is minutes or seconds away, you don't feel (*I didn't feel*) passive. I felt that a thing was about to happen, a thing for which I was partly or wholly responsible.

More often than not, at the end of the day I felt content with what happened. After all, I couldn't account for Kabul, or Washington D.C., or Islamabad – those places with people I'd never see. All I saw was my own little slice of the broader struggle to give Afghans a chance at less corruption, a freer society, and a better justice system. By the time I left Afghanistan for good, the Taliban were gone, and I'd seen two women – *two* – wearing blue jeans in the cities under my unit's jurisdiction, Imam Sahib and Khanabad. That seemed like progress.

War literature as it stands today describes a kind of war that is foreign to me. According to Tim O'Brien, Tobias Wolff, and their contemporaries, war (*life*) is unknowable, mediated, somehow beyond comprehension (Wolff said that war made him stupider). Would that this were the case today! The fact that Iraq and Afghanistan have been more observed than lived by many citizens helps give the notion of passivity traction. I understand its logical roots, but its day as an organizing principle for war has passed. In fact, it's even worth considering whether the idea of soldier passivity during warfare always existed for its audience at home as a way to defend humans from facing their awful, bestial capability during legal, community-sanctioned violence; a way of denying the things that one permits one's sons and fathers (and now daughters and mothers) to experience. After all, even the legendary warriors of Homer were media constructs – the battle between Hector and Achilles is moderated entirely by the goddess Athena, who selects Achilles as victor.

In the end, I can only write the war I know: to try to characterize human behavior in our own time. I'm indebted to those thinkers who came before, but am free from the constraints of their experiences and successes. The great writers of the past have done their part, but the war literature that will speak truly to this age will be as different from *The Things They Carried* as that great Vietnam story was from [Slaughterhouse-Five](#). There are writers out there right now working on taking contemporary war narratives to the next level – among them are Brian Castner, Phil Klay, Brian Van Reet, Matt Gallagher, Kristen Rouse, and Mike Carson. This emerging generation of writers and war veterans (male and female) act, speak, and write – just as they patrolled, built, and suffered – in full possession of their faculties. Not victims of government or circumstance or passion, but, rather, agents who are ultimately responsible to themselves, and for their actions.

This is the legacy of the first all-volunteer American army to head overseas: whatever one's feelings on the invasions, the war didn't happen to us. We owned it, start to finish. It was ours – it *is* ours.



The Espionage Act and the Cult of Secrecy

The most important compromise that allowed for the passage of the U.S. Constitution was that there be included a series of amendments called the Bill of Rights, which guaranteed certain freedoms to the individual, a counterpoint to the Articles of

the Constitution itself which merely delineated the powers of the branches of government. The most important and revolutionary of the amendments was the first, which simultaneously protected from government censure the individual free exercise of religion, freedom of speech and of the press, and freedom to peaceably assemble and petition. These freedoms are the bedrock of civil liberties and have become universally accepted as the preeminent hallmarks of a free society. In practice, however, there have always been difficulties interpreting the limits of these so-called individual freedoms in relation to the authority of the State. This is especially true in times of war, in which it has often been supposed that nothing, not even freedom of speech or of the press, can stand in the way of State security, secrecy, and success in the war effort. Though these individual freedoms have been enshrined into the U.S. Constitution as the foremost rights of the citizenry, there have been many setbacks and the long battle to protect these very freedoms continues even into the present day.

For example, only seven years after the ratification of the First Amendment, John Adams signed into law the Sedition Act of 1798 in which it was made illegal to write or say anything "false, scandalous, or malicious" against the government. The legal basis for this was that, while freedom of speech was allowed, it did not mean freedom from prosecution for seditious or "dangerous" speech after the fact. This would seem to seriously undermine the notion of free speech itself. Moving forward in history we come to another similar piece of legislation that is still enforced and impacts us directly today, and which will be the focus of the rest of this essay: the Espionage Act of 1917.

Woodrow Wilson, after campaigning in 1916 on the fact that he had "kept us out of war", was elected to a second term as president and immediately brought America into World War One in 1917. Three months later, Wilson signed into law the

Espionage Act, in which it was punishable by death or 30 years in prison to convey information that would interfere with the success of the military or promote the success of its enemies. This included the intent to cause insubordination, disloyalty, mutiny, refusal of duty, or even to obstruct the recruitment of conscripts into the military. It was also intended to silence all dissent against the war, to monitor and punish any pro-German or anti-British sympathies, and to block the distribution of printed materials through the Post Office (this was a time in which the Post Offices were one of the most extensive arms of the federal government throughout the states and the Postmaster General was actually an influential and powerful position—made more powerful by being able to block or intercept anything sent through the mail). The Espionage Act has been amended many times since 1917, and is arguably stronger than ever in our own time. In 1933 a provision was added to prohibit the disclosure of anything sent in code; in 1961 a provision was removed that had restricted the law's jurisdiction to U.S. territory or to American citizens; at least two times it was amended to increase the penalties it imposed; in 1950, during the McCarthy era and the growing militarization of the Cold War, the McCarran Internal Security Act changed the scope of possible crimes from the "intent" to harm or aid to "mere retention" of information. Not only open and free speech, but even secret information are now under the control of the Espionage Act.

Government authorities wasted no time after the law's passage to begin enforcement. A disproportionate number of its victims were Socialists and members of unions such as the Industrial Workers of the World, which were strongly against American intervention in the war. Eugene V. Debs, the four-time Socialist candidate for President, was convicted and sentenced to 10 years in prison for making a speech that "obstructed recruiting". Even a film called *The Spirit of '76* was seized and its producer imprisoned and fined; apparently the film

portrayed too much British cruelty during the American Revolution which could undermine support for the current close American ally in the war effort. After the war, the law was invoked in order to arrest and deport several hundred foreign socialists and anarchists, allegedly due the bombing of Attorney General's house by an anarchist agent. If you are wondering how this broad limitation of free speech held up at the Supreme Court, I will direct you to the 1919 case of *Schenck v. United States* in which the Court decided that the law was justified if such speech constituted a "clear and present danger" to the government, the same as if a man shouted "Fire" in a crowded theatre according to the famous Justice Oliver Holmes. Schenck had denounced the war conscription law as "involuntary servitude" and his arrest as an abridgment of freedom of speech and of the press. Rather than Justice Holmes' "fire", could we consider Schenck's act more like warning people of a fire in the theatre before entering? Is not war itself a "clear and present danger", much more dangerous than a mere argument against it? What is the fine line in which citizens are allowed to object to war without creating a danger to the government?

During the Cold War, the McCarren Act and the red-baiting of Senator McCarthy breathed new life into the Espionage Act. While the Act was originally intended to apply only during wartime, it has been continuously in force since 1950 – the long years of the Cold War, the permanent militarization of American policy and economy, and even the recent "War on Terror" show how far such justifications can be stretched to protect the government from its own citizens (not vice versa, which is the ideal). Public speech and print have been superseded by the possession of secret information as the main focus of the law. In 1971, Daniel Ellsberg and Anthony Russo were charged under the Espionage Act of publishing classified documents that came to be known as the Pentagon Papers. They consisted 7000 pages of top secret records of the Department of Defense's involvement in the Vietnam from the 1940s-70s,

leaked by Ellsberg and Russo to the New York Times because of their indignation about the crimes of the United States against the people of Vietnam. The Nixon administration attempted to block the publication but it was ruled freedom of speech by the Supreme Court; the administration then indicted the leakers under the Espionage Act. They would have almost certainly been convicted and served long sentences but were instead released because of a legal technicality – the Watergate scandal that caused Nixon's downfall came about when Nixon's henchmen tried to steal compromising information about Ellsberg from his psychiatrist's office. The Pentagon Papers case obviously had major historical ramifications, but also made it clear that the government considered the distribution of secret information to the press for the purpose of exposing secrets of the same government to be espionage. We must ask ourselves which is the worse crime: sanctioning injustice, oppression, and murder around the world, or the disclosure of these secret indiscretions to the public?

The final section of this essay concerns the recent cases of Chelsea Manning and Edward Snowden, both of which are related to the Pentagon Papers case. Manning has been sentenced to 35 years in prison for violating the Espionage Act by stealing government intelligence and diplomatic cables that revealed governmental corruption and giving them to WikiLeaks to be published. Edward Snowden has been charged with violating the Espionage Act for stealing and publishing secret government information that revealed the extent of the widespread secret surveillance powers of the National Security Agency. Just as the Pentagon Papers, the crimes of Manning and Snowden only involved the transmission of information to the public that had been classified by the government as secret.

There are a few issues at play that we can discuss after this brief historical synopsis of the Espionage Act. You will have noticed the prevalence of the word "secret" in the examples I mentioned. It seems that the pervasive cloud of government

secrecy is an excuse for any number of illegal or immoral acts to be committed. The reason the Pentagon Papers, the Manning leaks, and the Snowden leaks are such captivating events is not only that they reveal secrets protected by the state, but that the revealed contents of these state secrets are so shocking to the public. The government naturally wants the focus to be on the importance of maintaining secrecy and the punishment for violation of the Espionage Act, but polls show that the public is much more concerned with the harmful content of the secrets than the comparatively harmless crime of revealing them (harmless except to the reputation of the government). This is because the government is intended to be "of the people, by the people, and for the people", and many people still hold this democratic ideal close to heart. When it is revealed how much the government hides from its citizens, we have the right to be shocked, outraged, and demand accountability; the people to be held accountable are not the ones whose conscience and sense of moral outrage drove them to provide us with the secrets, however, and they should probably be rewarded rather than punished.

Another aspect is the fine line between Freedom of Speech and state security. The Espionage Act and the cases above show exactly where the line stands between what is considered the right to free speech and what is considered the government's prerogative to limit any expression that supposedly endangers state security. In my opinion, there is a clear solution to this problem, which is the absolute protection of Freedom of Speech and the other freedoms of the First Amendment. Whenever state security is invoked in order to limit fundamental rights, it is a slippery slope that takes us further away from the idea of the open democratic society towards something on the opposite end of the spectrum that could be called either tyranny, fascism, or totalitarianism. If we imagine George Orwell's *1984* today, there would surely be a Ministry of Freedom which would limit Freedom of Speech to active daily repetition of the mantra: "War is Peace. Freedom is Slavery.

Ignorance is Strength.”

Additionally, we should remember that a feature of the Espionage Act, however we feel about it, was that it was only meant to be enforceable and enforced during “wartime”. This is a crucial point if we consider that the traditional idea of wartime changed after World War II to be replaced with the idea of the continuous “Cold War”, or the state of being permanently on war footing against global enemies. The militarization of the American economy was central to its growth and success in the post-World War II years, and was important for protecting American corporate profits around the world. This did not change after the end of the Cold War; the Clinton Administration determined that the U.S. military must be able to fight two regional conflicts simultaneously, the Bush and Obama years have seen the invention and proliferation of the ill-conceived concept of the War on Terror. There are also at least 800 American bases and military installations in at least 156 countries around the world ([link](#)). If this still does not qualify as a permanent state of war, it is surely a state of hyper-militarization against enemies more imagined than real. It must be mentioned that the type of state and military secrets revealed by the aforementioned cases are not tactical, operational, or strategic in nature – I am not advocating something akin to reporting on troop movements to the Germans during World War II; rather, these are systemic and institutional secrets that hide crimes and corruption of government agencies and their corporate partners. In comparison, Julius and Ethel Rosenberg were convicted and executed under the Espionage Act for purportedly providing the Soviet Union with plans for nuclear weapons. However dubious the evidence against them, the nature of the crime is different from the argument I am attempting to make; giving detailed military information or weapons to hostile nations or groups is something else entirely from revealing moral injustices and atrocities of a government to its own people in the name of transparency and justice.

Let us now consider the Patriot Act and the system of state surveillance. In the weeks after 9/11, the Bush Administration and Congress created and easily passed a new law with the Orwellian name of the Patriot Act, which allows for a very broad interpretation of government access to any information that it claims could be used to maintain security (The Obama administration and a new Congress easily renewed the law in 2011). The last decade and a half has seen a huge expansion of the state security apparatus in general, headlined by agencies such as the new Department of Homeland Security, the infamous CIA, and the venerable National Security Agency (there are at least 16 separate government intelligence agencies and an untold number of private intelligence contractors, such as Stratfor, whose ignoble mission of trading secret information to governments and corporations was revealed in another recent leak by the hacker Jeremy Hammond). It was Ben Franklin who said that "they who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety." Never has this aphorism been so apt. The most recent revelations of the Snowden case show us just how pervasive and perverse the NSA has become (or maybe it was always this way, but with less amenable technology and/or publicity). What we are dealing with is the interception, collection, and monitoring of personal email, internet searches, phone conversations, and more, all over the world and on American citizens in their own houses. The NSA, we have learned, has virtually unchecked power and resources with no limitations or oversight. It is unclear who is being made more secure from whom.

In conclusion, we must remember that the things in this article are just the tip of the proverbial iceberg in the larger issue of Free Speech versus state secrecy and security. Indeed, the First Amendment has needed protection from government infringement since before the ink was even dry on the Bill of Rights. It will continue to be so in the future. A democracy (or what passes for one) will always depend on the

active involvement of citizens to defend their own rights against the class of the Power Elite who would happily curtail those rights for their personal and financial gain. A government “of the people, by the people, and for the people” will be so in fact, as well as in name, only as long as its citizens force their elected leaders to work for them. A corollary to this is that citizens can only be involved in decision-making and accountability if they are in possession of relevant information on what exactly their government has been doing in their name (and with their tax money). This is why we should honor transparency rather than secrecy, and give courageous whistleblowers medals rather than prison sentences. We should not acquiesce in the expansion of the surveillance state and the cult of secrecy, giving up freedoms in the name of security. Such a systemic evil can lead only to an Orwellian future which must be avoided at any cost.

Dr. King’s Final Dream

We recently witnessed the 50th anniversary celebration of the famous 1963 “March on Washington”, which was a peaceful gathering in the nation’s capital to advocate for Civil Rights for African-Americans. The original event climaxed with the magnificent speech of Dr. Martin Luther King, Jr., called the “I Have a Dream” speech, and rightly considered the most important piece of modern American oratory. What went unmentioned at this recent celebration was the same thing that has generally been lost to history: the fact that Dr. King’s vision went beyond just civil rights. The official name of the event was “The March on Washington for Jobs and Freedom.” Dr. King knew that civil rights and voting protections were essentially hollow achievements if they were not accompanied

by the arguably more important economic rights that would provide more jobs and opportunity for poor Americans (no matter Black or White). The March is generally considered to be one of the important catalysts that led to the passage of the 1964 Civil Rights Act and the 1965 Voting Rights Act – two highly important and symbolic new laws that were nonetheless mildly enforced. On the occasion of this semi-centennial anniversary, let's take the time to assess the legacy of the March as well as Dr. King's more profound and controversial vision for America.

The March on Washington and the subsequent passage of the two above-mentioned laws were the impetus for a massive change in the American political landscape that still has very real ramifications. When the former slave states of the South saw that the Federal government was no longer going to implicitly support their violent segregation and terrorism of their large Black population, the White leaders of the South led an exodus away from the Democratic party (which had passed the civil rights laws) to the Republican party (which had been the party of Lincoln and Emancipation 100 years earlier). The rampant white supremacism that united the "Solid South" thus led to cynical politicians like Richard Nixon and Ronald Reagan exploiting the new "Southern Strategy", a gambit designed to actively alienate Blacks and minorities in order to gain full access to the electoral block of the southern states. It was a hugely successful strategy that allowed the Republicans to win all but three presidential elections from 1968-2008. The election and re-election of Barack Obama, as well as demographic change, seems to have finally rendered ineffectual the 40-year dominance of the cynical Southern Strategy.

On another front, the Supreme Court decided in June of this year to effectively erase one of the most important provisions of the 1965 Voting Rights Act: a clause which provided Federal oversight and protection of voting rights in nine mostly Southern states with the most egregious history of racial

discrimination and disenfranchisement. The Supreme Court voted 5-4 in favor of dismantling part of the law, with the five conservative judges who were appointed by Republican presidents united on the matter. Their rationale was that the Voting Rights Act had worked so well to protect voting rights from discrimination and to allow minorities to vote that it was actually not needed any longer. That is like saying that because the Fourteenth Amendment has worked so well to stop slavery it is no longer needed on account of there being no slaves at the moment. This foolish decision obviously does not take into account the fact that many states have moved from the "first generation" techniques of disenfranchisement, such as literacy tests and outright intimidation (or even physical violence in the worst cases) to stop Blacks from going to the ballot box, to more modern and subtle techniques of racial gerrymandering, voter ID laws, and restricting voting times and access. An example of the extreme gerrymandering that has made of mockery of the democratic process are the states of Pennsylvania and Ohio: both states voted for Obama by solid percentages of 5% and 3%, respectively, yet in Pennsylvania Republicans won 13 of 18 seats in the House of Representatives, and in Ohio it was 12 of 15 for Republicans. Similarly, when the Supreme Court made its recent decision to re-allow discrimination, Republican-led states such as Texas and North Carolina literally could not wait a single day to reinstate the types of voting restrictions that we wished had already vanished from public acceptability. Finally, on the anniversary of the March there was not a single Republican who attended the event, neither to give a speech nor to even support the idea that equality is something to be supported by that party. This is despite the fact that event organizers and the King family had strongly wanted and tried to get leaders from both parties to make it a non-partisan affair, and despite the fact that all elected Congressmen were invited to attend. This reflects extremely poorly on the Republican party, which has yet to abandon the success of its 40-year Southern strategy and cannot accept that its time has come and

gone. It also reveals that in the 50 years since the March on Washington we still have much work to do to protect freedom against intolerance, and that for every step forward that we make we also have to guard against those who want to take us a step (or more) backwards.

Dr. King himself continued the fight for five years after the March until he was assassinated in April 1968 at the age of 39. A poor white man with an old rifle was convicted for the murder and spent his life in prison, but the findings have always been highly suspect and it is certain that much more powerful forces were at work to silence Dr. King. The reason is that Dr. King was a controversial figure who, despite the peaceful and positive March on Washington, was actually increasingly active against the general economic and political status quo. In the five years between the March and his assassination, the focus of his work and his rhetoric evolved from fighting for civil rights to fighting against the entire system that produced war and poverty at home and abroad. Specifically, he began to express doubt about the efficacy of the Vietnam War. Some of the first opposition to the Vietnam War came out of the civil rights movement, maybe because it was easier for Blacks to distrust the government claims that it was fighting for freedom. A gathering in 1964 in Mississippi held at the same time of the Gulf of Tonkin Resolution compared the use of force against Vietnam to the violence Blacks faced everyday at home in Mississippi. In 1967 (a year before he was killed) Dr. King gave a speech in New York called "Beyond Vietnam: A Time to Break Silence." In this speech, he spoke forcefully against the American war in Indochina, saying that the goal of the US was "to occupy it as an American colony." He also said that the US government was "the greatest purveyor of violence in the world today." This vocal stance put him in opposition to President Johnson, who had earlier signed both of the new laws protecting civil and voting rights. He continued to speak out against the unlawful military action in Vietnam, and in January 1968 he called for

another march on Washington against "one of history's most cruel and senseless wars."

Directly connected with his anti-war and anti-Vietnam views, Dr. King began to advocate for anti-poverty programs and social welfare at home. "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death." For decades after World War Two, the US was by far the wealthiest and strongest country in the world, and spent a large majority of its budget on military spending and only a fraction on social welfare. Today the US is still easily the wealthiest and strongest country in the world and spends more on military than the next 10 countries combined, and yet poverty and income inequality have both increased, rather than decreased, over time. Dr. King's vision reached to the heart of the matter and saw that the American government spends vast amounts of money to establish and maintain a global empire and a military state, but basically disregards the huge numbers of its own citizens who were poor and without hope.

In 1968, Dr. King started the Poor People's Campaign to fight for economic justice in general, aimed at helping not only Blacks but all disadvantaged people. He saw that poor white people were in the same boat as poor black people, but that both were wedged apart from fighting together for their economic rights because of the man-made issue of racism. He condemned a system that spent lavishly on making war against poor countries across the globe while ignoring its poor people at home and refusing to guarantee them a living wage. His new message was intentionally more revolutionary than his earlier calls for equal rights. He lost support from many politicians, unions, white allies, the press, and even some of his fellow civil rights leaders. This did not stop him from continuing his new mission to fight against the ingrained injustice of a system that rewards greed but ignores the helpless. The FBI under J. Edgar Hoover had long monitored Dr. King for

subversive activity, and from 1963 until his death he was the target of an intensive campaign of investigation and intimidation intended to discredit him. Wire-tapping was authorized by Attorney General Robert Kennedy in 1963, and the FBI harassed him constantly, culminating in a letter threatening to reveal allegations of extramarital affairs unless he committed suicide. Dr. King dismissed the forces stacked against him and continued to fight for justice until he became too dangerous to the powers that be, and he was silenced.

The tragedy of all wars is not only the horror and death that is brought mostly upon weak and innocent civilians, but the fact that the soldiers fighting the wars often come from the same disadvantaged backgrounds and have no mutual enmity with each other but are manipulated all the same by the class of war profiteers, crony capitalists, and power-mongers. This is the case with the Vietnam war, protested by Dr. King and by millions of other Americans; in that war the world's most advanced military spread destruction, murder, and mayhem against a poor peasant population on the other side of the world that wanted the freedom to live their own lives in peace. Dr. King fought against the injustice of a government that could profess to defend freedom overseas while supporting oppression at home. Today, I think we know what he would be fighting for if he saw that we were still preaching the same freedom while hypocritically attacking and bombing other countries, supporting coups d'états and violent dictators, creating a massive intelligence infrastructure that indiscriminately spies on citizens at home and abroad, sending unmanned "drones" to fire missiles at military-age males in other countries without due process or legal justification, and building a vast network of private prisons across the country to make incarceration a profit-making business that preys on the poor and minorities, all while saying that there is not enough money to support education, health care, social programs, homeless people (who are often veterans), to raise

the minimum wage, or to enact Dr. King's solution of instituting a living wage. The truth that Dr. King knew was that there is a deep connection between the evils of racism, poverty, materialism, and militarism; for him, the only solution was "a radical restructuring of society" that would go beyond giving lip service to high ideals in order to actually defend justice and fairness and human dignity.

The achievements that came from the Civil Rights movement were due not only to strong leadership, but to the idea of sustained solidarity. This is to be the only solution if we are to continue to fight for progress and a more just society. The March on Washington came about by the unified efforts of six independent civil rights organizations, as well as a wide coalition of students, unions, churches, and white Americans that sympathized with the cause. Differences were put aside so that real progress could be made. Only strength in numbers is able to create the pressure needed to force change from unwilling politicians, who otherwise benefit from stasis. More importantly, we must see each other as one human family rather than a group of various classifications, and to ignore those who profit from the division of the weak and the strong. Only by standing together in great numbers with common cause against the power elite can we change an unfair system and try to bend the arc of history towards justice. As Dr. King showed, this means going beyond mere words or beliefs and becoming socially and politically active, not standing by when we see injustice in our communities or our country at large, and joining groups of like-minded activists who are also willing to make a difference. Dr. King made a real difference in fighting for justice and paid the ultimate price for his principles; the way to honor his legacy and his dream is to get involved and not stand on the sidelines. The only way to guarantee freedom and justice is to ensure that they are extended to everyone, rich and poor, home and abroad.

On Racism and Other Bigotries

Racism, anti-Semitism, sexism, homophobia, tribalism, nationalism, parochialism, xenophobia, jingoism, bigotry, intolerance, hatred. These are the topics to be discussed presently. I was inspired to write this after reading a short essay by Sartre called "Portrait of an Antisemite," and realizing that all forms of bigotry are connected and share the same pathologies and deficiencies. Firstly, the bigot appeals to emotional and passionate arguments rather than reason. The bigot is happy to confound rational interlocutors by means of either worn-out cliché, invented evidence in his favor, or, in the last case, hysterics. The bigot prefers intimidation and bullying, and uses these tools to bring his opponent down to his level. He does not accept the authority of logical consistency, and if he uses any form of logical argument at all, it is an obviously flawed one that he hopes will go unchallenged. Therefore, the bigot is typically (but not always) anti-intellectual. He reacts to challenges by resorting to hysterical or violent rhetoric, or, in the best case, merely dismissing the challenger as "one of them".

Secondly, the bigot lives in a world that is constantly defined by "us versus them" and other types of Manichean struggle. His world must be a simple one in which he is on the side of "Good," and there is always something else which threatens his own well-being, which is "Evil" or "the Other." His world is defined negatively, by what he is not or what he is against, rather than positively, what he is for. Therefore, the bigot is often (but not always) politically conservative, and when changes happen in the world he tends to become a reactionary.

Thirdly, the bigot only exists in a specific social context.

He is never alone in his beliefs. His attitude itself is always the product of social indoctrination, and often validates the bigot's special sense of belonging in his community. Sartre writes: "Antisemitism is distinguished, like all the manifestations of an irrational collective soul tending to create a conservative and esoteric France. It seems to all these feather-brains that by repeating at will that the Jew injures the country, they are performing one of those initiation rites which allows them to feel themselves a part of the centers of warmth and social energy; in this sense anti-Semitism has retained something of the human sacrifice."

The impulse to bigotry almost certainly stems from a vestige of the human tribal instinct which has survived in the development of our species. Everyone who was not a member of our immediate family or tribe was potentially, and most likely, an enemy to be avoided or killed. We are no longer in need of this ancient urge, however, and its survival attests to the strength of the instinct. The more prominent place in our modern lives of reason, science, and historical knowledge also dictates that there is no excuse for those intolerant masses of people who cling to beliefs that have long outlived any usefulness they might have once had in pre-history.

Of all the types of bigotry, anti-Semitism is one of the oldest in existence and most infamous. Its history can be dated specifically to the first two centuries of Christianity, and its roots derive completely from religious intolerance, though it has acquired over the centuries a racial aspect due to the fact that Jews did not often mingle with Gentiles and thus kept their Semitic physical features. [Note on the word "Semitic": it derives from a root word that originally only described a broad group of languages that were based around Mesopotamia and the Arabia peninsula. Though "Semitic" is commonly used to refer only to Jews, or speakers of Hebrew, it could properly be used for anyone who speaks Arabic, Aramaic, Maltese, or diverse ancient languages such as Phoenician and

Akkadian.]

The Gospels of the New Testament became gradually more anti-Jewish as they were written. Mark, the first to be written around roughly 65 CE (over 30 years after the crucifixion), took no especial notice of the role of the High Priests of the Temple, the Pharisees, the Sadducees, or any other Jewish agents as complicit in the death of Jesus (except Judas, of course); it was a Roman-led affair. By the time we get to John, written around 100 CE, the local bands of new Christians had begun to spread, and to win ever more converts among the Gentiles as well. The new religion needed to separate itself as a faith from its monotheistic progenitor, and placing blame on the Jews for the death of Jesus was an easy solution. After John, we see the earliest of the Apostolic Fathers, Justin Martyr and Tertullian, place emphasis on the guilt of the Jewish people as a whole for their crime of deicide. Ironically, Tertullian, who was an anti-Semite and celebrated the eternal hellfire awaiting all non-Christians, also wrote tracts arguing for religious freedom for Christians, who were being persecuted sporadically around the empire. From there, it is a long 2000-year history of intolerance towards Jews in European societies leading ultimately to the Holocaust.

Racism is the belief that a difference in the amount of the pigment melanin in his skin makes a person of particular hue incomparably superior to those with a slightly higher or lower amount of the pigment. Europeans and their descendants, having first achieved dominance over the rest of the world due (mostly) to fortunate geography that led to the strategic and ruthless deployment of guns, germs, and steel (Jared Diamond has written a book by this title that explains convincingly the long series of causes and effects that led to Europeans dominating the world through colonial expansion and empire—I previously reviewed the book [here](#)), are the biggest abusers of the bogus “racial superiority theory” which roughly states that some “races” (namely, Europeans) are superior to others

(the rest of the world, and especially other humans with darker skin) because they (Europeans) have stronger militaries. Never mind the fact that these militaries were developed over the centuries through a vicious cycle of escalating warfare amongst themselves, to which all other indigenous peoples would have rightly been unprepared and shocked upon finding themselves on the receiving end of European barbarity during the Age of Discovery. Because of this rather arbitrary course of history, we most often witness humans with white-ish skin tone being racist against other humans with darker skin tones. I must emphasize that the mental disease of racism can be found in all societies, but that it is especially common and despicable when used by those wielding power (Europeans and their descendants for the last 500 years) against those who are relatively powerless (Third World countries, and the poor and minorities in all countries).

Italy, the country in which I live, recently elected a new government; one of the appointed ministers of the majority Democratic party is Cecile Kyenga, a woman of African origins, having immigrated to Italy at a young age from Congo. She received an education in Italy, lived her life in Italy, and is obviously Italian for all practical purposes; she now serves as the Minister of Immigration, a post which would seem to fit her skills quite well. If you ask a racist, however, the only pertinent issue is her inferiority and otherness due to the higher level of melanin in her skin. Members of the Italian Parliament from the far-right Northern League party felt that it was appropriate, during a recent speech of the Immigration Minister, to throw bananas at her and yell "Go back to Africa!". Another senior member of Parliament from the Northern League party publicly and shamelessly called Kyenga an orangutan. These were elected members of Parliament, and racists, who were elected by other racists to support their bigoted beliefs and to try to stop the immigration of people with more pigmented skin.

Closer to home for me is the case of Barack Obama. The election and re-election of America's first black president (half-black, but no one seems to care about that distinction) would have naturally made us assume that racism was waning. In some ways it was true (we elected a "black" president!) but in other ways it revealed exactly to what extent racism is alive and well. The election of Obama seems to have deeply offended racist bigots around America (I cannot imagine why). For years they had quietly been forced underground and could not openly express their racist beliefs in mixed company, but they always knew they were right since people like them – people with white-ish colored skin – were in charge of things. They muttered about the injustice of affirmative action, and howled whenever a darker skinned person was accepted for a job or in a university when there was at least one person with lighter skin who was rejected. They knew that there was something inherently superior about their relative lack of melanin. So you can imagine the shock when Obama was elected.

Obama represents, for the racist, the Great Other—a person who is so far removed from the familiar and correct world that the racist inhabits that he might as well be an alien. Never mind that he is just a moderate, centrist Democrat with a great family and biography who is almost totally inoffensive as a person. Never mind the fact that the people who oppose him as if he were the second coming of Vladimir Lenin in America are basically opposing a guy who would have been a moderate Republican a couple decades ago. I have visited America three times since Obama was elected, and one of those times I visited the dentist. This dentist was previously unknown to me, and I went to him on the recommendation of my family due to his low prices. He and his two assistants were very friendly and loquacious elderly people with deep Southern drawls (one might even say Southern charm). When it came time for the final inspection of my teeth, the dentist, while I was unable to talk or reply due to the metal tool jammed in my mouth, proceeded to tell me in confidence that Obama was

secretly a Muslim, and that of this fact he (the dentist) had never been so sure of anything in all his life. Charming.

Though they are rarely empowered to openly state their racism (progress!), the bigot can easily transfer the reasons for his distrust of Obama from one thing to another. He will not say, in company, that the amount of pigment in the president's skin makes him evil, but that is what they mean when they accuse him of being un-American, socialist, fascist, Marxist, Kenyan, and talk about "taking their country back". Back from whom? Since white people exploited black people for slave labor in the building of America, after completing the genocide of the original darker skinned native people, to the racist this is the proper relationship for all time. In America, the strongest form of racism appears as white supremacy, which was used to control the huge African slave population of the South for centuries, as well as to ensure that the lower classes of poor and disenfranchised whites never sided with the slaves against the rich upper classes.

One final note about racism and politics in America: the Southern strategy. This was a cynical strategy formulated by Republican party operatives in the time of Richard Nixon to exploit and wield the racism of the South to create a wedge between white voters and black voters, and to ultimately win elections. The strategy was used quite effectively by Ronald Reagan, who mocked black recipients of welfare aid and casually let the white racist voter know that he will not allow black people to take advantage of the system to get ahead any longer. The Republican party continues to use the strategy today, kicking and screaming and becoming less and less coherent in their indiscriminate use of intolerance for political gain. The two elections of Obama, and the changing demographics of America, has basically doomed to failure the Southern strategy (though not racism itself). Another strategy will doubtless be formulated to pit people of different skin tones against each other, and distract them from those who

truly exploit them.

Sexism, on the other hand, is the belief that a human animal of one sex is inherently, or innately, superior to one of the other sex. While there are surely some scattered examples of women who hate or look down on men as inferior, it is obvious to all that the real issue is male chauvinism, or misogyny (from the Greek "hater of women"). This is the belief that humans of the male persuasion, who are genetically predisposed to produce more of the hormone testosterone and so become physical larger and stronger, are therefore superior, more intelligent, and more fit for power than women. You see, to the sexist bigot, bigger size means both bigger intelligence and bigger right to rule the human world. It is hard to say which is more prevalent between racism and sexism, but sexism is probably more tolerated and more bound up in the structure of all except the most progressive societies. This has been the story ever since the rise of modern human civilizations around 10,000 years ago, when agriculture led to new cities, new kings, and new war gods (who overthrew the old mother goddesses). Is there any reason a woman should not get paid the same amount of money as a man for doing the exact same job for the exact same amount of time? Rationally speaking, no. But to the chauvinist a woman can never be as good as a man in anything (except raising children, of course), and so she should not deserve equal pay or equal rights.

Back to Italy, my country of residence, we can see some of the worst examples of structural misogyny in the developed world, as well as some reasons to have hope for improvement. The man who has led Italy for the largest part of the last two decades, Silvio Berlusconi, is both the richest man in Italy and the owner of a media empire. He surely has one of the most openly disrespectful attitudes towards women of any "leader" in the developed nations. He appointed female porn stars to cabinet positions, and has very effectively employed Italy's long-standing culture of chauvinism and machismo for his own

purposes. Though he still controls the country's right-wing party, he was finally convicted in one of the dozen lawsuits against him (this one not for underage prostitution but for tax fraud) and will not serve again as prime minister. On the flip side, a recent election has just made the new Italian parliament the youngest ever (average age 47) and the highest female representation ever (31% – for comparison, after the recent US elections Congress now has its own highest female representation ever at "only" 18%). This part is too easy: elect more women, and things will improve!

It is no secret that religions have played a huge part in maintaining and justifying institutional sexism. We shudder to imagine the sad lot of most women born into most majority-Muslim countries. Not being able to drive, not being able to leave the house without a male relative, and husbands being legally protected against beating and raping their wives are three common features. It is difficult to even imagine a road towards political empowerment at this point, but we can hope for an quick improvement in basic education and human rights at the very least. Christianity has also celebrated the submission of wives to their husbands, and the second-class status of women in general. Thus, many Christian women have accepted their lot with resignation for millenia because it was written in the Good Book. Fortunately, the Enlightenment and the advent of secular politics in the Christian countries has led to the gradual enfranchisement and empowerment of women. We can already imagine the potential sexist resurgence that will accompany the first female American president (much like the resurgent racism after Obama), but let us hope in any case for more women in positions of power.

Changing to another form of bigotry, homophobia is when a person hates human beings who love other human beings who happen to share the same genitalia. The homophobe is filled with fear, hate, and typically suppressed homosexuality. Religions, once again, have told people that homosexuality

demands a death sentence, and there are probably not a small number of homophobes who would like to enforce such a legal code (and still do today in certain Third World countries such as Uganda and Russia). In Leviticus, there is a long list of verses specifically outlawing sex with mothers, fathers, brothers, sisters, aunts, uncles, sisters and brothers in law, mothers and fathers in law, sons and daughters in law, mothers and daughters or granddaughters at the same time, women having their period, and animals, in addition to those proscribing men lying with other men (the preceding verse also warns against child sacrifice); those other things tend to get ignored and forgotten. That would require too much logical consistency for the bigot. Even so, I do not recall any of the words of Jesus condemning homosexuals – he hung out with 12 unmarried dudes! –, or for that matter women (he hung out with prostitutes!), dark-skinned people (he was a dark-skinned person!), or Jews (he was a Jew!). He did say, however, that all of the laws of the Old Testament were valid, so we should assume that he was anti-incest, anti-child sacrifice, and anti-gay. Homosexuality is a trait that can be found in at least 1000 other animal species, including all the primates (such as chimpanzees, monkeys, and humans), many other mammals, birds, and even fish. It is a product of evolution, just like higher or lower amounts of melanin or testosterone. And despite the bigoted homophobe, love always trumps hate.

Finally, let's talk about nationalism. This is the peculiar belief that the particular section of the earth's crust on which you are born is superior to every other piece of earth, and thus it demands your lifelong loyalty. This idea is appealing to large numbers of ignorant and easily manipulated humans who, as we have seen, often need little excuse for emotional prejudice against anyone other than those who look like them or were born in close proximity to their section of earth. This idea has had great utility for governments since the advent of the modern nation states in state-sanctioned homicide and theft against people born on more distant pieces

of earth. Never mind the fact that national borders are highly artificial and arbitrary, and are often the result of accidents of history if not intentional theft. Also never mind the fact that the place where you are born is completely random and outside of your control, and that the only thing we can ever control is our own actions. Those would be facts based on reason and reflection, which are things not to be found in the bigot's arsenal.

It is no wonder that nationalism has been expertly and cynically whipped up by political leaders since the beginning of civilization, but especially since the rise of the modern industrial nation states in the last few centuries. At the outbreak of World War One, Germany and England enthusiastically asserted their mutual superiority and hatred towards each other, despite each being the biggest trading partner with the other prior to the war, and despite being the most developed scientific nations in the world. Dr. Samuel Johnson famously said: "Patriotism is the last refuge of a scoundrel." While we cannot be sure exactly what he meant, we can guess that it has something to do with the ease with which a malicious intent can be excused by an appeal to Patriotism. Presumably, love of one's country, but not love of anyone else. It is not common in which we find even the most ardent patriot who evinces love even towards all the people of his country.

So now, what do we do about racism and other forms of bigotry? First, we always keep in mind that there are no different races, but only one human race. Race is a social, rather than a biological construct. Biologically, the genetic diversity between the human species is a tiny fraction of a percent of our genetic code, and the genes that determine pigmentation are even still a smaller fraction of that fraction. According to the United Nations, there is no distinction between the terms *racial discrimination* and *ethnic discrimination*, and superiority based on racial differentiation is scientifically

false, morally condemnable, socially unjust and dangerous, and that there is no justification for racial discrimination, in theory or in practice, anywhere. Similarly, there is no human nature, but only human behavior. We are all free to make our own choices in how to act, but there is no excuse for acting badly towards others.

Next, we need to keep in mind that there is no paradox of tolerance, and tolerance of intolerance is, in fact, intolerance. If we create a system based on rules and reasons, and someone acts outside of those rules and reasons, then that person is outside the system. Our society is what we make it, and to protect tolerance we must not support intolerance. Every act of intolerance or bigotry is, however minor it may seem, ultimately an emotional injunction to hatred and violence. As Sartre writes: "Antisemitism is not in the category of thoughts protected by the right to freedom of opinion." This could be applied to the other forms of bigotry as well. He writes later: "The Jew is only a pretext: elsewhere it will be the Negro, the yellow race; the Jew's existence simply allows the antisemite to nip his anxieties in the bud by persuading himself that his place has always been cut out in the world, that it was waiting for him and that by virtue of tradition he has the right to occupy it. Antisemitism, in a word, is fear of man's fate. The antisemite is the man who wants to be pitiless stone, furious torrent, devastating lightning: in short, everything but a man."

Equally, the bigot is someone who falls short of reaching full humanity by excluding other humans. What is needed is a sense of solidarity, for our shared planet, our shared lives, and our shared fate. What we need is a love of humanity as a whole. That is the only way to live, and the only way to live together.

Acronyms and 21st Century Conflict

Some useful acronyms by which to understand 21st century conflict:

COIN: Counter Insurgency. Employed by ISAF in Afghanistan from 2003-2010. Broadly speaking, the strategy wherein a friendly force competes with an enemy force for the allegiance and support of a largely-neutral population. Unattractive to militaries because of the numerous paradoxes involved in successfully pursuing the strategy. Very attractive to democracies and advocates of human rights as, ideally, COIN involves pitting humanism and liberal, western ideas against some competing philosophy, and we'd rather believe that, properly marketed, our system will defeat any competing system.

CT: Counter Terror. Employed by ISAF in Afghanistan from 2010-present. Employed around the world by America. Championed most vocally by Vice President Joe Biden. The strategy wherein intelligence (gathered directly by humans or by technological means) identifies actual or potential terrorist threats to the U.S.A. or any of its allies (or strategic interests, including Russia and China), and that terrorist threat is neutralized. With a bomb or a gun. "Taken off the board." AKA "whack-a-mole" for its apparent ineffectiveness.

DEVGRU: Seal Team Six.

GWOT: Global War on Terror. The Bush Administration's term for the overarching foreign policy strategy that included OEF (the war in Afghanistan) and OIF (the war in Iraq). Intentionally imprecise.

GCO: Global Contingency Operations. The Obama Administration's term for the overarching foreign policy strategy that includes OEF (the war in Afghanistan), and the unnamed operations in Africa, Pakistan, throughout South America and Europe and Southeast Asia. Terrifyingly, even broader and somehow more vague than GWOT.

ISAF: International Security Assistance Force. The group of mostly-NATO countries helping Afghanistan transition from tribal society into modern democracy. Also jokingly known as "I Saw Americans Fighting" among Scandinavian ISAF members.

OEF: Operation Enduring Freedom. The war in Afghanistan.

OIF: Operation Iraqi Freedom. The war in Iraq.

SOCOM: Special Operations Command (the command, now basically obsolete, responsible for organizing Delta, Rangers, Seals, and Special Forces).

TF -: Task Force [blank] – depending on the context, either a Battalion or Brigade-size effort, or a much smaller higher-echelon group of former SOCOM-affiliate soldiers performing deniable missions for which there are no names.

In 1946, George Orwell wrote [an essay](#) about the way politics was impacting the ways in which people used language. The basic idea was that unscrupulous people who had things to hide were manipulating how we communicated in order to deceive us into supporting people or policies that we would not otherwise want to support. That politicians lie was not a new idea in 1946, and is not surprising today. In a world with enough thermonuclear energy to destroy most life above cockroaches, though, the stakes are a great deal higher.

Orwell refined the ideas he expressed in 1946, and published them in a more broad fashion in 1984, when he described the language of "Newspeak." The language (a revision of English undertaken by a totalitarian state apparatus) would shift the

way people thought by channeling their ability to express certain thoughts in public, the way they exchanged information. Reading "Politics and the English Language" and 1984, it's not difficult to see how Orwell's ideas about thinking and language had evolved. Orwell believed strongly in the potential of democracy and humanism to create morally responsible, ethical, civic-minded individuals, and put his life on the line to that end in the Spanish Civil War, receiving a throat wound that kept him off the front lines of the Second World War.

One of the most important and relevant intellectual legacies that George Orwell bequeathed us was this idea that, either with or without malice, institutions routinely and *deliberately* attempt to shape public thought through language. Nowhere is that more apparent today than in the successive American Presidential Administrations responsible for beginning what we call the "Global War on Terror" (the Bush Administration) and expanding the definition and bureaucratic entrenchment of that war (the Obama Administration). Both Administrations make heavy, almost exclusive use of acronyms to describe every aspect of the conflict, from the weapons used, to the agencies involved, to the nature and scope of the military actions. Orwell would recognize the current "Global Contingency Operations" (GCO) as the apogee of post-modern "Newspeak" in action – a war that is made up of "contingency operations," less police action than police-intention, less of an effort and more of an idea. Something slippery, hopelessly slick, around which no counter-argument can be mustered.

The acronyms are constantly changing. When I got to Afghanistan, the Taliban were called "ACM," or "Anti-Coalition Militia." Eight months later, they became "AAF," or "Anti-Afghan Forces." A single fighter was a "MAM" or "Military-Aged Male," though many of the soldiers called them "FAGs," or "Fighting Aged Guys." As earlier pointed out, GWOT morphed into GCO sometime mid-2010. The CIA, with too much baggage,

has lost much of its actual importance to various TFs, the NSA, DEA, DIA, and DHS, which in their turn will likely change acronyms over the coming years.

The enemy carried AKs and PKMs and RPGs, while we carried M4s, AT4s, M240Bs, SAWs and M4-mounted 203s, which were later swapped out for 320s. HIMARS is good, but getting a GOMAR is bad, although one of the finest, most scrupulous officers I ever served with went on record saying that if you got out of combat without a CIB and a GOMAR, you hadn't done your job properly, a commentary on the higher-level leadership in the Army's unreliability and essential disconnect from events on the ground. One cannot understand the military without speaking its acronyms fluently—and each military branch has a separate set of acronyms, some so different as to be mutually unintelligible.

In short – to wage war on the side of justice and good (America, the west, humanism), one must first master a shifting language of words and acronyms which themselves change every few years or so. I can testify from personal experience that the effort involved in mastering that language is great, especially when one is actually in combat (and therefore not incentivized to do anything with one's energy save decipher the enemy's intentions). Mastering military-speak is the first step in confronting the realities of the war – one cannot effectively protest or criticize without understanding what it is one is protesting or criticizing. If one lacks the proper words by which to challenge a given political institution – especially when it is in the institution's interests to keep the nature of its goals and efforts obscure – one will simply rail away in a vacuum, doomed to appear to be protesting the last war, or some archaic problem that is irrelevant.

This is why the long-haired Vietnam-era protester seems so sad, so overmatched – he's saying “no war,” to which statement the Obama Administration can correctly say “we never declared

war, but Iraq, which was begun on false premises by the Bush Administration, has been closed down,” and ignore the ongoing engagement in Afghanistan, and the ubiquitous worldwide “Counter-Terror” operations targeting, among others, American citizens. College students and idealists who feel – correctly! – that we should be more careful about how much information we allow our government to collect have to sift through layers of obfuscation before they uncover an acronym – NSA? Not CIA, or DHS? – that gives them an entity, literally an *agency* against which to argue, with which to dispute.

And why, why does any of this matter? Because every political administration understands that if they were to place a new agency inside the Pentagon and advertise it by its true name – in the case of the NSA, for example, the “Office of Monitoring Everything Anyone Does Online to Profile and Preempt Terrorist Attacks,” there would presumably be a great deal of blowback. While some polls seem to indicate that a majority of Americans support sacrificing a certain amount of privacy to security, it’s not clear to me whether Americans would support such a program or agency – supposing that the majority of the population agrees that one should trump the other, we could have (given knowledge of the NSA’s programs) collectively agreed to discuss our way ahead as a nation. Even the CIA – the “Central Intelligence Agency,” which I will use as an umbrella acronym for those acronyms I should not divulge to the public in the interests of national security, could at this point more accurately be called the “CIA / DDSAT,” or Central Intelligence Agency / Department of Drone Strikes Against Terrorists.” Again, if the public had understood – understood, that we had kill teams in many third world countries, and were targeting individual human beings for assassination, oftentimes based on patterns of behavior, there probably would have been a spirited debate on the subject. These actions were *not kept secret*, but were buried beneath an avalanche of acronyms and double-speak. Newspeak, in fact.

One should not have to offer one's credentials or explain one's love of country when making such a statement, but it still feels obligatory. In an intellectual atmosphere where substance is more important than words, I have to point out that I believe, like Orwell, so strongly in the potential for good in the west and our cultural tradition that I went to war, twice, for it – OEF VIII and OEF X (it may have been XI, I never got a clear answer on that). I believe that my country, a part of the cultural legacy of Kant and Plato, is an especially permissive and forgiving country in which to be a journalist and thinker, and despite the vitriol with which intellectuals are attacked from both the left and the right (the Williamsburg Hipsters on the one hand who see no wrong in President Obama, and the Fox News / Rush Limbaugh apologists on the right who see no wrong with anything the Neocons say or do), you can still live freer here than in any other large country of which I'm aware in the world. We can do better, though, as citizens – we should expect better from our government. Obfuscation and deceit are rife within our political community, and should be done away with. We must begin calling things by their true names again, and if we don't like how they look on paper – we need to be more responsible about how we exercise our global citizenship. On this, Orwell would agree.

Adrian B

A Veteran ReLooks at War

We have collectively learned much in the last couple years about a secret and frightful new war machine – Unmanned Aerial Vehicles, aka drones. That is a topic for another day, however. The new awareness has generally increased since 2011,

a year which witnessed the unexpected assassination of America's greatest terrorist nemesis, as well as the official conclusion of the American military presence in Iraq. Afghanistan has long been regarded by public opinion as the 'good' or 'necessary' war, while Iraq is mostly called (quite rightly) a war of 'choice' or even 'American adventurism', etc. Osama bin Laden and his rogue al-Qaeda network were based out of Afghanistan (after relocating from other less-than-desirable places such as Somalia and Sudan), which provided the rationale for a bombing campaign (what is there to bomb there, anyway?) followed by a seemingly interminable occupation of that unfortunate country. Here are the agreeable official euphemisms for these actions (which are without a doubt not "wars", since war has not been declared by Congress per the Constitution; in fact, the last "War" that America officially declared was World War II): "Operation Iraqi Freedom", which lasted from 2003-2011 (a mere 9 years), and "Operation Enduring Freedom", which began in late 2001 and will apparently continue until *at least* 2014. This last one, 'OEF', is already America's longest war at 12 years and counting. Any sense of "progress" cannot be measured except by often-misleading statistics, and, as usual, civilians have suffered the most (while, as usual, arms producers have benefitted the most). It did not have to be like this.

During my career as a US Army Officer, I spent two years in Afghanistan (between 2005-2008) as a part of 'OEF VI' and 'OEF VIII' (the Roman numerals signifying the change of command from one Army unit to another). On my second tour, I discovered and read a book by Italian journalist Tiziano Terzani called *Letters Against the War*. It is no understatement to say that it began to open my eyes to the nature of the conflict I was personally (and quite voluntarily) involved in, since it had, at that time, long been a taboo subject to criticize the war in Afghanistan (once again, the 'good' war). In fact, it was not until roughly 2008, after years of political mismanagement (by the Bush

administration as well as Congress) and neglect (by the media and populace at large), that public attention began to change and people began to question why we are still sending money and soldiers to kill and be killed in Afghanistan. Terzani wrote his letters in the months immediately after September 11, 2001, and he died less than 3 years later in 2004 at the age of 65. I find that even now, 12 years after their first publication during those heated months which followed 9/11, they still remain relevant and are well worth reading by anyone with even a passing interest in world affairs. They are short, and here you can read a [free English online edition](#).

Terzani was never well-known in Italy until his last years. He left Italy to study Chinese in America, and for the rest of his career worked as a journalist for the German magazine *Der Spiegel* and traveled around every part of Asia. He was often a war correspondent and reported on virtually every conflict in Asia from the 1970's until post- 9/11. He witnessed both the fall of Saigon to the Vietcong, and the fall of Phnom Pehn to the Khmer Rouge. Obviously, he was no stranger to bloodshed. That is exactly why he was a pacifist who spoke strongly against war.

This is the context that underlies his *Letters Against the War*. Rather than being swept up by the raw emotion (and a generous amount of bloodlust) of 9/11 like most of the West (including and especially the media), and passively accepting blanket Manichean dichotomies such as "with us or against us", he appealed to reason and understanding. He argued that the solution to violence is not to create more violence. Especially when much of that violence comes in the form of bombs dropped from nearly invisible airplanes onto largely civilian populations who have no idea what the Twin Towers were or what happened there. The letters were originally published in the newspaper *Corriere della Sera* as Terzani's rebuttal of a violent anti-Muslim invective by fellow journalist and Florentine Oriana Fallaci. Terzani traveled

through Pakistan and into Afghanistan in the weeks after 9/11, and reports firsthand the mood of the people there and the situation on the ground. He demonstrates his encyclopedic knowledge of Asian history and politics to explain how things work in a society that is so different from our own, and how we can trace the historical evolution behind radical Islam. While I may not agree with every opinion in the book, it is written with wisdom and circumspection, and I would recommend everyone read it.

At the very least, the point of reading and pondering such opinions is an important step for every citizen in a free society for any political action, but especially in the case of imminent war. We vote only for politicians, but cannot vote for each policy they enact after elected, and certainly not for wars or bombings or secret defense expenditures. Politicians will use every tool at their disposal to start a war if that is in their interest, regardless of the cost to the country, and the world, as a whole, not to mention human life. Methods to manipulate the public discourse are used as much as possible, with propaganda and misinformation the sharpest tools, in order to justify decisions that the electorate might not otherwise support (and cannot directly vote on). Would people still unquestioningly advocate the path towards war in the days after 9/11 if they knew the full costs that would be borne many years later? How many lives of Afghans and Iraqis and Americans (and other global citizens) is it worth to "avenge" the nearly 3000 mostly American lives lost on 9/11 (the true number will never be known, but must surely be at least two orders of magnitude higher)? How much money are we willing to spend on over a decade of war-making (an unthinkable percentage of which is for defense contractors, corrupt officials, or is still "unaccounted for"), when there are plenty of people in our own country and around the world who need food, medical care, and a fair chance to get an education? I think there are occasions in which war is either necessary or inevitable, but this is not

very often, and should always be debated beforehand and entered into with caution and great reluctance (and not with emotion or bloodlust – the cheers following the death of Osama bin Laden attest to the latter). According to Steven Pinker's recent book *The Better Angels of Our Nature*, conflict and violence are gradually decreasing in the human species. I think and hope that this is generally correct, and gives us extra reason to question the need and circumstances of any new potential war. Iran and Syria are the latest examples. We should always be, by default, in the opposition to any political scheme that attempts to entangle us in wars, which are by nature destructive and unpredictable. Terzani made the case for peace (and still does so through his writings), and I think with the benefit of hindsight, we can see that he was one of the few voices of reason.

[TED talk of Alberto Cairo, an Italian doctor who has helped war wounded in Afghanistan since 1990 and who Terzani met and wrote about in Letters Against the War](#)

On a lighter related note, my favorite book by Terzani is probably his most popular, *A Fortune-Teller Told Me* (*Un indovino mi disse*). This 1995 book tells about how in 1976 in Hong Kong, a Chinese fortune-teller told Terzani that he would face mortal danger in 1993 and should not use airplanes in that year. Terzani didn't pay much attention (as none of us would for a prediction 17 years in the future), but at the end of 1992 he remembered it once again and, either out of fear or as a game, he decided to travel around Asia that year only by ground (or sea) transportation. Over the course of trains, boats, donkeys, and other means, he makes his way around Laos, Thailand, Burma, China, Singapore, Malaysia, Vietnam, Cambodia, Mongolia, Russia, and India recounting local history and legends, and testing each type of fortune-teller everywhere he goes. He is not a believer in superstition, and discusses in detail the many types of tricks of the trade of various astrologers, palm readers, etc, all of which are

apparently quite popular in Asia. Most of all, he writes convincingly of the benefits of slow travel by ground, and how much deeper one feels a place with this method as opposed to hurried hops from one sterile airport to another. I have not succeeded in totally making all of my travels so ideally slow and plane-free, but I have tried it on occasion when I can (such as a bus trip from Wales to Italy in one case), and it is a richer experience (not to mention avoiding the annoyances of the post-9/11 airport security). Terzani is an expert in all matters of Asia, and this book is worth reading for his anecdotes and unique perspective alone.

I recently had occasion to visit a place called Orsigna in the beautiful hills of northern Tuscany which was the setting for a film. The film was a German production based on the memoirs and final book of Terzani, *La fine è il mio inizio* (*The End is My Beginning*) (co-written and published posthumously by his son, Folco, in 2006). Terzani was born in Orsigna, and returned there from meditation in his Himalayan mountain hut shortly before his death (his stomach cancer caused his health to deteriorate rapidly). It is a very nice book, and the setting of the film itself is inspiring.

Thanks for reading, welcome to the new website, and please leave comments at your pleasure.

To put a hopeful paraphrase on a quotation of George Santayana: "Only the *future* has seen the end of war."

(please watch John Lennon's video below for a look at the true face of war)