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The Arab quest for Lebensraum in Africa and the challenge to Pan Afrikanism

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Part I: The Arab Quest for Lebensraum in Africa

“The third of the Arab community living outside Africa should move in with the two-thirds on the continent and join the African Union ‘which is the only space we have’”

--Col. Mouammar Gadhafi of Libya, at the Arab League, 2001

Many Africans take great exception to the sentiments and views expressed by Col. Qadhafi at the March 2001, Amman, Jordan meeting of the Arab League.

--Prof. Kwesi Kwa Prah, 2004, in a paper to the AU

[both quotes in Bankie and Mchombu eds, 2006:217, 235]

Besides joining Prof Prah and the other Afrikans who take exception to Gadhafi’s statement, I should like to point out that Gadhafi’s invitation to his fellow Arabs is nothing but a declaration of race war on Africa. It is an invitation to more Arabs to invade and colonize Africa. Indeed, it is a call for the final phase of the 15 centuries-old Arab lebensraum war on Afrikans-- a war to Islamise and conquer all of Africa, from Cairo to the Cape and from Senegal to Somalia, and to then enslave or Arabise all the conquered Afrikans. In order to make that clear, it is necessary to first put his invitation in the context of the traditions of Arab melanophobia and Negrophobia, and of Arab expansionist ambitions and conquests that go back to the 7th century AD.

Melanophobia and Negrophobia in Arab culture

The following excerpt from **“The Crisis of Identity in Northern Sudan: A Dilemma of a Black people with a White Culture”**, by Al-Baqir al-Afif Mukhtar, gives an insight into the melanophobia and Negrophobia that Arab culture has reeked of since before the 7th century AD:

“The contempt towards . . . the dark skinned is expressed in a thousand ways in the documents, literature and art that have come down to us from the Islamic Middle Ages. . . . This literature, and especially popular literature, depicts (the black man) in the form of hostile stereotypes-- as a demon in fairy tales, as a savage in the stories of travel and adventure, or commonly as a lazy stupid, evilsmelling and lecherous slave. . . .

Ibn Khaldun sees the blacks as “characterized by levity and excitability and great emotionalism” and [says] that “they are everywhere described as stupid” . . .

al-Dimashqi had the following to say: “The Equator is inhabited by communities of blacks who may be numbered among the savage beasts. Their complexion and hair are burnt and they are physically and morally abnormal. Their brains almost boil from the sun's heat.”

Ibn al-Faqih al-Hamadhani follows the same line of reasoning. To him . . . the zanj . . . are “overdone until they are burned so that the child comes out between black, murky, malodorous, stinking, and crinkly-haired, with uneven limbs, deficient minds, and depraved passions” . . . ”

Arab-Muslim doctrines on Black enslavement

The following excerpt [from **“Blasphemy Before God: The Darkness of Racism In Muslim Culture”** by Adam Misbah al-Haqq, MuslimWakeup.Com

<http://www.muslimwakeup.com/archives/000498.php>] shows how and why Arabs incurably believe in enslaving blacks:

“Classic Muslim thought maintained that blacks became legitimate slaves by virtue of the color of their skin. The justification of the early Muslim equation of blackness with servitude was found in the Genesis story so popularly called “the curse of Ham,” in reference to one of Noah's sonsIn the Arab-Muslim version, blacks are cursed to be slaves and menials, Arabs are blessed to be prophets and nobles, while Turks and Slavs are destined to be kings and tyrants. . . .

The famous Al-Tabari, for example, cites no less than six Prophetic traditions which seek to support this story. One tradition reads:

Ham begat all those who are black and curly-haired, while Japheth begat those who are full faced with small eyes, and Shem begat everyone who is handsome of face (Arabs of course) with beautiful hair. Noah prayed that the hair of Ham's descendants would not grow past their ears, and wherever his descendants met the children of Shem, the latter would enslave them.

Ahmad Ibn Hanbal reported a saying attributed to the Prophet which in effect states that God created the white race (dhurriyyah bayd) from the right shoulder of Adam and created the black race (dhurriyyah sawd) from Adam's left shoulder. Those of Adam's right shoulder would enter Paradise and those of the left, Perdition. Other equally racist sayings have been attributed to the Prophet in the traditions. Contradicting this spirit, there are the sayings of the Prophet which equate the value of a person to his God-consciousness (taqwa), and to their piety without any regard to the tribal or ethnocentric concerns of a racist purport.

Such [egalitarian] reports [were overshadowed by] the more deeply rooted tradition of racial bigotry . . . [emphasized by] Muslim geographers and travelers who ventured into Africa. . . . Al-Maqdisi wrote, “. . . As for the Zanzi, they are people of black color, flat noses, kinky hair, and little understanding or intelligence.” . . . Ibn Khaldun (d. 1406CE) added that blacks are “only humans who are closer to dumb animals than to rational beings.” . . . Even such luminaries as Ibn Sina considered blacks to be “people who are by their very nature slaves.” . . .

The creation or resurgence of the mythology of Ham also made dark-skinned people synonymous with servitude in light-skinned Muslim thinking. This went so far that eventually the term *abd* (slave) went through a semantic development and came to specifically refer to “black slave” while light-skinned slaves were referred to as *mamluks*. And further on in later usage, the Arabic word *abd* came to mean “black man” of whatever status. . . .”

We can now see why, when an Arab sees anyone with black skin, all he notices is a dumb animal that he is licensed and even obliged by his religion to capture and

enslave. With that background on the Arab tradition of enslaving and holding blacks in profound contempt, let us now examine

The meaning of Gadhafi's call for lebensraum

In 2001 the Libyan leader Gadhafi, under the cover of advancing the Nkrumahist Pan African project of African Unity, was concluding his sub-imperial assignment to round up the African states into his Arab-dominated AU for easier muzzling and control by global imperialism. At an Arab League meeting in Amman, Jordan, Gadhafi exposed another hidden agenda of his AU project when he observed that 2/3 of the world's [approximately 250million] Arabs now live in Africa, and he invited the rest to move into Africa and join them.

Though the Pan-African News Agency (PANA) reported it and posted it on its website, I wonder how many African leaders took note of Gadhafi's invitation and saw the danger it poses for Africa. What Afrikans (i.e. the indigenous peoples of Africa) should particularly note is his reason for the invitation, namely, that Africa is the only space Arabs have. This is so reminiscent of the Nazi project of seizing living space, lebensraum, for the Germans from their neighbors in Eastern Europe that any sensible Afrikan must understand it as a threat to all Afrikans. More importantly, it spells out, for all but the willfully and suicidally deaf to hear, the grand geopolitical purpose behind Arab policy and action in Africa in the last 50years. But first, we need to put Gadhafi's invitation in the context that allows us to appreciate the full danger to Afrikans from this enduring Arab ambition for lebensraum.

Since the 7th century AD, Arabs have been relentlessly seizing lebensraum – living space—in Africa. Since their conquest of Egypt in 642, they have taken over all of North Africa, and most of the Nile valley and some of their tribes have even infiltrated as far west from the Nile as Lake Chad. Arabs have, by now, occupied supra-Sahara Africa and the Nile Valley, i.e. more than one-third of the African landmass, and they are still grabbing more and moving tenaciously to conquer the rest.

Arab expansionism in Africa, 640-1900

I wonder how many Afrikans today wonder how it came about that Arabs, whose homeland is the Arabian Peninsula, came to occupy all of supra-Sahara Africa, from the Sinai peninsula across to Morocco's Atlantic coast. And what they did to the Black Egyptians, Black Berbers and other blacks who were the aborigines of all that expanse of land?

Similarly, Afrikans need to inquire into why and how an Arab minority has ruled Sudan since 1956? And how did it come about that we hear of Arab tribes in Darfur, Chad and even in Nigeria's Bornu state?

Until 640 AD, there were no Arab settlers of any kind in all those places. But in that year hungry Arab hordes desperate for plunder and greener pastures charged out of Arabia, flying the flag of their new religion, Islam, and conquered Egypt by 642. Egypt thereafter became their base for invading and seizing lebensraum all the way west to Morocco and Mauritania, and southward up the Nile.

In the first phase of conquest, an Arab raiding army reached Tangier on the Atlantic in 682. Then in the 11th century, the Fatimids who were then ruling in Egypt, unleashed Bedouin Arab tribes, such as the Beni Hilal and Beni Sulaim, into the Maghreb. These Bedouin tribes overran as far west as Morocco in the 12th and 13th centuries, and brought about the Arabisation of the indigenous Berber population of

the Maghreb whom they swamped. They reached northern Mauritania by the 14th century. Also in the 14th century, Guhayna Arab tribes, edged out of Egypt, infiltrated up the Nile into Sudan. In 1820, Mohammed Ali Pasha sent an expedition from Egypt that conquered Northern Sudan by 1841. In 1869 Ismail Pasha attempted to annex the region from Juba/Gondokoro to Lake Victoria, a region that would become Uganda and Sudan's Equatoria Province. He failed, but the British who ruled from 1899 to 1956 later incorporated Equatoria into the Anglo-Egyptian Sudan. In 1874, the Jellaba-Arab slave raider Zubair Pasha conquered Dar Fur for the Egyptians.

Also in the 19th century, Awlad Sulaiman Arabs migrated, in the 1840s, from the Fezzan in Libya into the Lake Chad area, and Shuwa Arabs in search of pasturelands moved, in the 1810s, from Chad into the Bornu area of what became Nigeria.

From the late 19th century until the 1950s, Arab expansionism in Africa was stopped in its tracks by the European powers who conquered and partitioned Africa among themselves. Only with the retreat of European political rule did opportunity arise for Arab expansionism to resume its march. And it promptly did.

Arab expansionism in Africa since 1956, i.e. in the era of continentalist Pan Africanism

Continentalist Pan-Africanism was launched in 1958 at the Accra Conference of Independent African States (CIAS). It has been the dominant tendency within Pan Africanism ever since, and it has given birth to the Arab dominated OAU/AU. As some observers have pointed out, the Arab League, established in 1945, is the institutional organ for realizing the Arab aspirations for unity and imperial resurgence through "an Arab-Islamic empire across Africa into the Middle East." Under its aegis, Arab nationalism resumed its expansion in Africa when, on attaining independence in 1956, the Jellaba-Arab minority government of Sudan defined Sudan as an Arab country and set out to enforce that definition on Sudan's African majority.

Islamisation and Arabisation of Black Africa: the pilot project in Sudan

It has been noted by Opoku Agyeman that Pan-Arabism, in its so-called 'civilizing mission' perceives Africa as a 'cultural vacuum' waiting to be filled by Arab culture "by all conceivable means" [Agyeman, 1994:30] including Islamisation, and the settlement of Arab populations on lands forcibly seized from Africans. The assumptions, objectives and methods of this project may be illustrated from the statements of its principal implementers in Sudan:

"You are aware that the end of all our efforts and this expense is to procure Negroes. Please show zeal in carrying out our wishes in this capital matter."

--Muhammad Ali Pasha, Ruler of Egypt, 1825, in a letter to one of his generals in Sudan, quoted in [Nyaba, 2002:36]

In his 1955 book on the orbital scheme [the three circles at whose center he envisioned Egypt to be], President Nasser characterized Africa as

"the remotest depths of the jungle," and as merely a candidate for Egypt's "spread of enlightenment and civilization" via Islamisation-Arabisation.
 --Gamal Abdel Nasser, President of Egypt, 1955, quoted in [Agyeman, 1994:34]

“Sudan is geographically in Africa but is Arab in its aspirations and destiny. We consider ourselves the Arab spearhead in Africa, linking the Arab world to the African continent.”
 --Sudanese Prime Minister, Mahgoub, 1968, quoted in [Agyeman, 1994:38]

Sudan "is the basis of the Arab thrust into the heart of Black Africa, the Arab civilizing mission."
 -- President Nimeiry of Sudan, 1969, quoted in [Agyeman, 1994:39]

“We want to Islamise America and Arabise Africa”
 – Dr Hassan El-Turabi, chief ideologue of Jellaba-Arab minority rule in Sudan, 1999, quoted in [Nyaba, 2002:27]

“the south [Sudan] will remain an inseparable part of the land of Islam, God willing, even if the war continued for decades.”
 --Osama bin Laden, April 2006, [from an edited translation of an audiotape attributed to al-Qaeda leader Osama bin Laden, parts of which were aired by Aljazeera on April 23, 2006]

This thrusting of Arab spears into the body and soul of Black Africa through deAfrikanisation campaigns of Islamisation-Arabisation was, of course, not confined to Sudan, but has been done wherever Arabs spotted an opportunity to exploit Afrikan weakness, such as Mauritania, Chad, Somalia, Eritrea, Uganda. In the past 40 years, Libya’s Gadhafi has been particularly active in sponsoring chaos, anarchy and civil wars in Chad, Liberia, Cote d’Ivoire etc., and in trying to Islamise Uganda, Rwanda, the CAR etc. For example, in a live broadcast on Rwanda Radio on 17 May 1985, Gadhafi said:

First you must stick to your Islamic religion and insist that your children are taught the Islamic religion and you teach the Arabic language because without the Arabic language we could not understand Islam. . . You must teach that Islam is the religion of Africa. . . You must raise your voice high and declare that Allah is great because Africa must be Muslim. . . We must wage a holy war so that Islam may spread in Africa.
 --quoted in [Bankie and Mchombu, 2006:239-240]

Why do Gadhafi and other Arabisers sponsor Islamisation? Steve Biko pointed out the fundamental reason why imperialists make a point of converting their victims to their Christian religion when he said:

It has always been the pattern throughout history that whosoever brings the new order knows it best and is therefore the perpetual teacher of those to whom the new order is being brought. If the white missionaries were “right” about their God in the eyes of the people, then the African people could only accept whatever these new know-all tutors had to say about life. The

acceptance of the colonialist-tainted version of Christianity marked the turning point in the resistance of African people. [Biko, 1987:56]

Steve Biko's observation helps explain why Arab hegemonists like Gadhafi insist on Islamising their intended victims. Since the 7th century AD, Islam has been the religious cloak and entry-dagger of Arab imperialism. Islamisation is used as a prelude to the project of Arabisation. Among the targeted victims, Islam privileges the Arabic language and culture. Arab names and customs are made obligatory, and the anathema on Jahiliya discourages remembrance of the pre-Islamic, non-Arab culture of an Islamised people. It should be noted that the core Islamic countries that stretch contiguously from the Maghreb to Pakistan are fragments of the empire that Arabs conquered and ruled from 632-1517 when the Turks, under Selim the Grim, conquered Egypt and Syria and extinguished the Arab Abbasid Caliphate. Thus, the core lands of Dar-al-Islam today are a continuation of the Arab Empire. Just as the Commonwealth is the euphemistic PR name for the enduring British Empire, so too Dar-al-Islam is the euphemistic PR name for the enduring Arab Empire. In fact Dar-al-Islam is simply the Arab empire in religious camouflage, and the Umma are the Arab citizens/masters and the non-Arab subjects of the enduring Arab Empire.

Gadhafi and the Arab lebensraum project in the 21st century

In furtherance of his lebensraum project, in May 2003 Gadhafi proposed a tripartite union of Libya, Sudan and Egypt, a move reminiscent of Hitler's Anschluss project that annexed, in 1938, Austria as well as Czechoslovakia's Sudetenland.

To appreciate the menace in Gadhafi's invitation, Afrikans would do well to consider

Hitler's drive for lebensraum and how it was stopped

Just as Gadhafi wants to enlarge Arabia inside Africa, Hitler wanted to enlarge Germany within Europe by

the acquisition of a territory for settlement, which will enhance the area of the mother country, and hence not only keep the new settlers in the most intimate community with the land of their origin, but secure for the total area those advantages which lie in its unified magnitude. [Hitler, 1971: 653]

Hitler looked east for Germany's expansion in Europe. In Nazi ideology, Lebensraum meant the expansion of Germany eastward to conquer lands for Germans to settle and peoples for Germans to enslave. According to Hitler, the ideal war was one of conquest, extermination, and subjugation; the ideal area in which to conduct such a war was in the east, where the German people would win for itself the Lebensraum. The Nazi theory of Lebensraum became Germany's foreign policy during the Third Reich.

A key element in Hitler's plan for lebensraum was the idea of military expansion and the forced expulsion of the nations of Poland, Ukraine, Russia etc. and their replacement with German settlers. The Lebensraum ideology was a major factor in Hitler's launching of Operation Barbarossa in June 1941. As the German armies moved eastward, the Nazis began to turn large areas of Soviet territory into German settlement areas. The biggest obstacle to implementing the Lebensraum further was the fact that by the end of 1942 the Sixth Army was defeated in Stalingrad. After the

second big defeat in the tank battle at Kursk during July 1943 and the Allied landings in Sicily, all further Lebensraum plans came to a halt.

USA, Australia, Russia—case studies of lebensraum

Faced, from the 16th century, with European invaders seeking lebensraum, the Native Americans in what became the USA failed to muster the necessary will and forces to defeat and drive the invaders away; as a result, these indigenous peoples were exterminated and lost their continent by the late 19th century. Bands of their remnants were herded into reservations and left to slowly die out. Similarly in the 19th century, the Australian aborigines failed to muster the necessary will and forces to defeat and drive away the invaders from Europe. They too were exterminated. In contrast, the Russians in the 20th century, under Stalin, mustered the necessary will and forces, defeated Hitler's armies and chased them back all the way to Berlin and obliged Hitler to commit suicide.

As these contrasting examples make clear, seekers of lebensraum can only be stopped by decisively defeating and driving them away.

How did the Russians manage to do that? First of all, their leaders took quite seriously the Nazi talk of seeking lebensraum in Eastern Europe, and prepared for war. In Feb. 1931, Stalin predicted and warned his people: **'We are 50 or 100 years behind the advanced countries. We must make good this lag in 10 years. Either we do it or they crush us.'** And he drove his people with the proverbial whip and scorpion, and forced them to industrialize at a desperate pace. And Russia industrialized in 10 years flat! Which was just in time to be ready when Hitler unleashed his armies on Russia in June 1941. And by 1943, Hitler's lebensraum project lay in ruins as his mighty armies had been defeated by Stalin's armies. It took another two years of hard fighting for the Russians to drive Hitler's armies all the way back to Berlin. Had they not done so, there would be no Russia or Poland or Ukraine etc today. All the land from Berlin to the Urals would have been taken over and settled by Germans. And any Russians not exterminated would have been enslaved as Hitler intended.

If Afrikans want to escape at Arab hands the type of fate that Hitler planned for the Russians, we need to learn from Stalin's example. We need to build a megastate and industrialize it at breakneck speed into a modern power. And we need to defeat the Arabs and drive them back across the Sahara. The first step is to expel all Arab League countries from the AU, or better yet, to destroy this enemy-controlled AU and organize a **Black World League of States** to serve as the collective security outfit exclusively for the Blacks of the World. The second step is to militarily discourage any further Arab expansion into sub-Saharan Africa. We must firmly bear in mind that lebensraum ambitions are effected by military action, as in Sudan's war on the SPLM, and its use of Janjawid militias in Darfur and Chad. And we must also firmly bear in mind that such ambitions are destroyed only by military action. To think of any other way is suicidal foolishness. So Gadhafi's ambition must be finally defeated militarily by Afrikan power, and the sooner the better for Afrikans.

Part II: The Challenge to Pan-Afrikanism

First they came for the Communists,
and I didn't speak up because I wasn't a Communist.
Then they came for the Jews,

and I didn't speak up because I wasn't a Jew.
 Then they came for the trade unionists,
 and I didn't speak up because I wasn't a trade unionist.
 Then they came for the Catholics,
 and I didn't speak up because I was a Protestant.
 Then they came for me,
 and by that time no one was left to speak up for me.
 --Pastor Martin Niemöller (1892-1954)

In the last 15 centuries, Arab invaders have grabbed 1/3 of the African continent, and systematically enslaved, exterminated or arabised the blacks they met there. How?

I have already quoted examples from the mission statements of the anti-Afrikan leaders of the Arab expansionists since 1820 in Sudan. Let us now see examples of how they've gone about implementing their policy on the ground since 1956 while the OAU/AU Pan-Africanists determinedly looked the other way or buried their ostrich heads in the sand. The following are instructive excerpts, about the events in al-Di'ein and Dar Fur, from "Islamisation and Arabisation of Africans as a means to Political Power in the Sudan" by Sudanese scholar M. Jalaal Haashim:

al-Di'ein 1987

As its civil war with the SPLM/SPLA intensified, the Jellaba-Arabist Sudan government of al-Sadiq al-Mahdi (1986-1989) used the Baggara Arabs to punish those Dinka who lived on the border of Kordufan and Dar Fur, such as the Ngog, on the assumption that all the Dinka were SPLM/SPLA.

“The Baggara tribes in Kordufan and Dar Fur are nomadic Arabs who have been greatly influenced by the Nilotic tribes, especially the Dinka, from whom they have taken the cows for livestock and the color of blackness Until then the hostility between the two sides was relatively kept at bay due to their historical inter-relationship. Thousands of Dinka who fled the war zone came and lived with the Baggara. This is how in a certain village called al-Di'ein in Southern Dar Fur more than 6,000 Dinka people peacefully took refuge and lived with the Baggara.

In 1987 the government of Sadiq al-Mahdi established the infamous Popular Defence Forces (PDF) as a pretext for officially arming the Baggara Arabs to fight the Southerners. Armed in this way, the marauding Baggara squads of PDF began making incursions into the South, raiding the Dinka villages. [These] naturally sought help from the SPLM/SPLA [who] came to the rescue In all aspects the Baggara Arabs were unequal to the SPLA. Suffering defeat after defeat, . . . the Baggara began nursing deep hatred towards the Dinka in general, [and finally directed their revenge on] the peaceful Dinka who were living with them at al-Di'ein . . .

In one day in mid 1987 at least 1000 Dinka were massacred, 4000 were burned alive, and the survivors - around 1000 - were enslaved. The massacre began early in the day. At first the bewildered Dinka did not believe what was going on. When reality dawned on them, they fled into the houses of their hosts who were also their attackers. They were dragged by their feet like

animals to be butchered outside the houses of their hosts. The Dinka took refuge in the Church; there they were killed along with the priest. Then they ran and took refuge inside the Police station, which was part of the railway station, but, alas, the Police turned out to be accomplices. They were killed there also. Whether in good or bad faith . . . they were ill advised to take refuge in the empty carriages of a standing freight train so they could be taken away from al-Di'ein. With the trustfulness usually shown by totally vulnerable and helpless people in their eagerness to cling to a straw, they hurriedly obeyed. Once crammed inside, they were locked in from outside. Caged in like animals they saw with their own eyes barrels full of diesel being rolled toward them. They were burnt alive, all of them. Only then, with the barbecue smell of that holocaust, did the Baggara come to their senses. The survivors were fortunate that they were *only* enslaved. Slavery was the common sense of that doomed day In the period 1989-1999 only God knows how many massacres like that of al-Di'ein took place.”

The Janjawid campaign of genocide

“A decade after the Dinka massacre in al-Di'ein, the scenario of ethnic manipulation by the state expanded to cover the whole of Dar Fur and most of Kordufan, . . . [and] the era of terror of the infamous *Janjawid* had been launched. . . .

Dar Fur has been the victim of the involvement of the neighbouring Arab states in the civil war in Chad that flared up in the 1970s. Libya, an extreme advocate of Pan-Arabism with highly volatile policies, intervened in Chad with the sole aim of helping the Arab nomad tribes with money, logistics and arms. . . .

The government of Khartoum has not only backed the nomadic Arab tribes, but has also armed them and fought by land and air along with them. All through the decade of 1982-1992 skirmishes and limited killings were commonplace in Dar Fur. The Khartoum government dubbed them 'armed robbery'. In 1995 the massacres were launched first against the Masalit tribe of the state of West Dar Fur. The governor himself was a Masalit Muslim Brother who was given orders from Khartoum to let his sedentary people host a heavily armed clan of pastoralist Baggara who were driven out of Chad to be welcomed by the Khartoum government simply out of bias for the Arabs. . . . The Masalit welcomed the Baggara. Under the official eyes of the State government which was headed by their own son thousands of the Masalit were butchered in mid 1995. . . .”

Through these “gruesome atrocities . . . , which are being overtly committed by State-backed Arab tribes”, the nomadic Arab tribes of Dar Fur have been committing genocide and ethnic cleansing against the African sedentary tribes. As both the culprit and the victim are Muslims, the Afro-Arab race war nature of the genocide becomes very clear. As Jalaal Haashim points out, the conflicts in Sudan are “a racist war camouflaged with religion.”

But how exactly do these Arab marauders carry out ethnic cleansing? The next excerpt, from “Singing while their men rape”, THE GUARDIAN, NAIROBI Wednesday, Jul 21, 2004, Page 6, tells of an ongoing example of organized raping and killing and enslavement carried out by the Janjawid in Dar Fur:

According to an Amnesty International report published in 2004,

“While African women in Darfur were being raped by the Janjaweed militiamen, Arab women stood nearby and sang for joy . . . The songs of the Hakama, or the “Janjaweed women” as the refugees call them, encouraged the atrocities which the militiamen committed. . . . During an attack on the village of Disa in June last year, Arab women accompanied the attackers and sang in praise of the government and scolding black villagers. According to an African chief quoted in the report, the singers said: “The blood of the blacks runs like water, we take their goods and we chase them from our area and our cattle will be in their land.” “The power of (Sudanese president Omer Hassan) al-Bashir belongs to the Arabs and we will kill you until the end, you blacks, we have killed your God.” The chief said that the Arab women also racially insulted women from the village, saying: “You are gorillas, you are black and you are badly dressed.”

The Janjaweed have abducted women for use as sex slaves, in some cases breaking their limbs to prevent them escaping, as well as carrying out rapes in their home villages, the report said. The militiamen “are happy when they rape. They sing when they rape and they tell that we are just slaves and that they can do with us how they wish,” a 37-year-old victim, identified as A, is quoted as saying in the report, which was based on over 100 statements from women in the refugee camps in neighboring Chad. . . . The UN estimates that up to 30,000 people have been killed in Darfur, and over a million have been forced to flee their homes.

Another human rights organization, Human Rights Watch . . . said it had obtained from the civilian administration in Darfur government documents dated February and March this year [2004, which] call for “provisions and ammunition” to be delivered to known Janjaweed militia leaders, camps and “loyalist tribes.” One document orders all security units in the area to tolerate the activities of Musa Hilal, the alleged Janjaweed leader in north Darfur. . . . Peter Takirambudde, executive director of Human Rights Watch’s Africa division, said: “These documents show that militia activity has not just been condoned, it’s been specifically supported by Sudan government officials.”

-- “Singing while their men rape”, THE GUARDIAN, NAIROBI
Wednesday, Jul 21, 2004, Page 6

This story has been viewed 2308 times.

<http://www.taipetimes.com/News/world/archives/2004/07/21/2003179810> ”

The following excerpt from “Pan-Africa or African Union?” by Bankie Forster Bankie, shows how the ethnic cleansing of Africans in Mauritania was being done in 1989-1990, without opposition from the OAU or its African member governments:

“In Mauritania on 24-25 April 1989, according to the report issued by *Africa Confidential*, elements of the government-supported Structures de L’Education des Masses (SEM) massacred more than 1000 Senegalese, black Mauritanian, Guineans, Ghanaians and Ivorians, **without reaction from the OAU**. [my emphasis] The United States Congressional Record, Extension of Remarks of 9 July 1991 (E2465) condemned,

- 1) “the forcible expulsion in 1989 and 1990 of up to 80,000 black Mauritians into Senegal and 10,000 into Mali, where most continue to reside in refugee camps;

- 2) the burning and destruction of entire villages and the confiscation of livestock, land and belongings of black Mauritians by the security forces in 1989 and 1990 in an effort to encourage their flight out of the country;
 ...
 5) an aggressive policy of 'Arabisation' designed to eradicate the history and culture of black ethnic groups; and
 6) the use of state authority to expropriate land from black communities along the Senegal River Valley through violent tactics." ”
 --[Bankie and Mchombu, 2006:215-216]

These excerpts show how, during the watch of continentalist Pan-Africanism, with its Arab-dominated OAU/AU, Arabs have resumed their territorial expansion into Black Africa. We have the example of how the Janjawid Arab tribes are presently ethnic cleansing their Afrikan neighbors without resistance from so-called Black African governments. We have the horrific example of the massacre of 6000 Dinka refugees by Baggara Arabs in al-Di'ein village in 1987. We have the example of the Mauritanian Arab government's dispossession and expulsion of black Mauritians, in 1989-90, with the complicity, by silence and inaction, of Black African governments.

These are the types of things we Afrikans have allowed Arabs to do to us for the last 15 centuries, from the Sinai Peninsula to the Senegal River, and from Cairo to Juba. And that's what they will gladly do to us from Dakar to Asmara and down to Cape Town, if we do not stop them NOW!

Defeating Hitler's armies cost Russia untold hardship, and 1 in 22 Russians (approximately 5% of the entire Russian population) died in battle. But had they not paid that heavy price, Russia would have lost all its territory and population like the Native Americans did in the USA. **Are Afrikans ready to drive Gadhafi's Arab hordes away at any price?** That is the challenge thrown by Arab expansionism at Pan Afrikanism in the 21st century. And each and every Afrikan needs to answer that question.

If you think that because you live in Accra or Lagos or Kinshasa or Cape Town, far from the borderlands of today, or that because you are a Muslim, or are married by an Arab, the menace should not concern you, then you are living in a fool's paradise. The Janjawid massacre of the black-skinned Muslims of Darfur, under the directions of the Arabist-colorarchist system of Jellaba-Arab minority rule in Sudan should cure you of your delusions. These Arabisers are melanophobic and Afrophobic white supremacists! Your playing ostrich and burying your head in the sand won't cause the marauding Arab hordes to vanish. If you dismiss Dar Fur and al-Di'ein as none of your business, just think: If by chance you had been passing through al-Di'ein village that morning in 1987, your black face and Afrikan culture would have ensured that you were either butchered, barbecued alive or enslaved along with the 6,000 Dinka refugees in the village. Or if you happen to be in a Dar Fur village any day today when the Janjawid strike, you'll be raped, butchered, burnt alive or enslaved along with the other blacks. So don't foolishly think you are not a target for the Arabisers. Your black skin and Afrikan culture put you at risk. So, this is the moment of truth for every Afrikan, and especially for every Pan Afrikanist anywhere on earth. ***In particular, if you are a diaspora Afrikan wanting to repatriate to Africa, shouldn't you see to it that Africa is safe from Arab hegemony and its murderous marauders?*** Or do you want yourself or your descendants to be massacred like the

Afrikans in Darfur by some Arab Janjawid? If you do nothing to stop the Janjawid today, it will some day be your turn and you might find yourself lamenting and saying:

The Arabs came for the South Sudanese, and I did nothing to stop them because I wasn't a South Sudanese;
 And then the Arabs came for the black Mauritians, and I did nothing to stop them because I wasn't a black Mauritanian;
 Then the Arabs came for the blacks in Darfur, and I did nothing to stop them because I wasn't a black in Darfur;
 And then the Arabs came for my black ass in Cape Town, and by that time there were no blacks left to stop them killing or enslaving me.

For 50 years continentalist Pan-Africanism has refused to acknowledge the threat to Afrikans from Arabs. Continentalist Pan-Africanism has been in denial of the race war character of the Afro-Arab wars in Sudan (Anyanya 1955-1972; SPLM 1983-2005). It has been in denial of the race war character of the ethnic cleansings in Mauritania, and of Libya's destabilizations in Chad, Sudan, Uganda, CAR, Liberia etc. Continentalist Pan Africanism resolutely played the ostrich as Afrikans were attacked, massacred, driven off their lands and enslaved by Arabs. Our OAU/AU puppet presidents, prime ministers, generals, bureaucrats and intellectuals could not have done worse for Afrikans in the Borderlands matter if they were a conscious, card-carrying fifth column in the pay of Arabs. Though they certainly have acted like one, I don't think they are a fifth column; they have been something worse. ***For the past 50 years they have actually been acting just like the dumb animals that Ibn Khaldun etc claimed that blacks are!***

Now is the time for all that to change, for all that dumb Afrocidal nonsense to stop! It is time for Pan Africanism to escape from Arab hegemonist mental slavery and be reborn as Pan Afrikanism. It is time to wake up and accept as fact the Arab invaders' long-prosecuted project to Islamise, conquer and Arabise all Afrikans. For all those Pan Africanists who have for the last 50 years talked about some vague and purposeless African unity, here at last is a clear and present danger, a mortal menace, to unite against. Pan Afrikanism must act on the overwhelming evidence that the Arabs are determined to complete their long term project of conquering all of Africa and enslaving or Arabising all Afrikans.

Pan Afrikanists must unite against the Arab enemy.
Pan Afrika must defeat our Arab enemy, and by any means necessary.
It is time for each and every Afrikan to join together and organize to defeat the Arabist threat.
We must do that or we perish!

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