

La Chartre De L Imprialisme

Eustace Clare Grenville Murray (diplomate, journaliste et publiciste)

Le roi de Lumumba (Tome 2a): UNE IMPOSTURE Marcel Yabili, L'échange des regards complices de Leopold II et de Lumumba choquerait si l'un n'avait pas créé le territoire que l'autre voulut sauvegarder. Ils incarnent la vérité historique du même Congo. Mais on doit juger Léopold II... C'est facile! Il est « présumé coupable » ! Voici son dossier, mais déminé. Voici des faits détaillés pas à pas et des questionnements sans tabou. Et chacun pourrait rendre un verdict, avant même l'ouverture du « procès du siècle » ! Dans cette affaire retentissante, le Congo n'a jamais rien demandé. Tout y est connu et on y a déjà tout jugé. S'approprier des nausées passées est abusif. Il est temps de protéger les « données » des communautés d'Afrique, leurs images et leurs dignités. Sous peine d'imposture! Marcel Yabili est un juriste qui vit de manière permanente en RD Congo, où il est en activités depuis 53 ans. Il partage ses témoignages et observations dans des ouvrages scientifiques, littéraires et artistiques, des articles et des blogs, ainsi qu'à son musée familial de la mémoire collective.

Sustained Terrorism on Africa Tatah Mentan, 2022-09-09 Human beings indeed need not justify terrorism of any kind, regardless of whether one is Muslim, Christian or Jew, because it is the axis of evil and devastation of mankind. Terrorism on Africa has been a ubiquitous presence against which the democratic values of African civilization are ranged-a demon to be exorcised at all costs, even at the cost of civil liberties. However, the deliberate use of the term terrorism in recent decades was carefully selected, mainly, against a certain religion (Islam). The idea was then globally politicized by the Western world. Leaving that scholarly view in its own right, this study disagrees with the opinion raising terrorism as the devil's just-born child of evil, when in reality Africans had been terrorized for centuries as slaves and human chattel, colonies, neo-colonies and captives of globalism. Terrorism on Africa has been the global threat against which global war must now be fought. It should have never taken place anyway! Whether the terrorizing country was peaceful or violent, no country should be granted the right to seize and restrict the development of a region. Europeans have crippled the rich native African civilizations for their own political and economic gain for centuries. No matter the reason, no intelligence, knowledge, or technology permits one country or countries to terrorize another or other countries like the terrorized and victimized in Africa. Africans must disable and counter propaganda and information operations. We must address known causal factors by strengthening vulnerable populations and improving their ability to identify, characterize, attribute, and defend against terror networks and threats. Our counter-terrorism architectures and capabilities will need to be more agile and more

integrated. Mankind needs a common strategy. Understanding this complex terrorist environment will require mature global networks and effective links with interagency teammates and partner nations-allowing rapid synchronization of information across agency, regional, national, and international boundaries in order to dismantle the sustained multi-faceted terrorism on Africa.

Science, Religion et Culte des ancêtres Franck Ismael Djédjé,2017-12-15T00:00:00Z Ce livre est écrit pour attirer votre attention, pour vous amener à faire des recherches et pour constater de vous-même. Raison pour laquelle les explications ont été très simplifiées avec une lecture facile. Les Africains ont cessés d'être eux-mêmes sans savoir exactement ce qu'ils sont devenus. La seule chose certaine est qu'ils sont devenus dès lors très vulnérables parce qu'ils doivent attendre que le nouveau maître leur explique ce qu'ils sont, ce qu'ils seront. Les Africains sont entre l'Afrique qu'ils ne connaissent pas et l'Occident qu'ils ne connaîtront jamais. Il est important que la science s'allie à la spiritualité si l'on veut vraiment devenir une civilisation évoluée dans tous les sens du terme. Dieu n'a pas créé le monde. Dieu a fait le monde en utilisant un code, le code cosmique et le code cosmique (le grand ordre des choses) a créé le monde. C'est le code cosmique qui gère la matière physique. Le monde est fait d'information énergétique organisée, le monde est saturé de forces informationnelles non visibles et pourtant agissantes. Je l'ai déjà dit, Dieu est le garant de l'ordre établi des choses. Dieu n'a pas d'émotion. On ne demande rien à Dieu et Dieu ne gère pas les affaires de la famille. Dieu est au-dessus de tous et ne se mêle de rien. Dieu se soucie de l'être que seulement quand l'Homme a rejoint son monde invisible. L'univers est mathématique à l'image du monde virtuel des jeux comme DRIV3R sur PlayStation 2 que l'on code en utilisant des langages de programmation tels C, Java, JavaScript,... et quand nous explorons ce royaume mathématique, nous avons en quelque sorte un aperçu de l'esprit de Dieu, un aperçu du « visage » de la conscience divine. Science + Spiritualité = Physique quantique

Rien que la vérité Victor Kpalem,2015-07-09 A ce carrefour de l'histoire, nous devons avouer nos limites pour juger juste. En vérité, nous ferons mieux d'adopter l'opinion publique qui reconnaît en filigrane que ces deux dernières décennies ont été uniques en rebondissements sécuritaires. Filles et fils de Centrafrique, faisons un effort et laissons bien loin de nous ces mauvais souvenirs pour que la nation centrafricaine revive sous de meilleurs auspices, qu'elle redévienne le havre de paix qu'on lui a reconnu jadis. Pour cela, il y a lieu de nourrir l'espoir que la Centrafrique survivra, que les femmes et les hommes conscients, les idées justes, les décisions réfléchies, intelligentes et courageuses prévaudront afin que tous les fils et toutes les filles de Centrafrique puissent se pardonner et s'unir. Il faut se ressembler pour se comprendre, mais il faut être différents pour s'aimer. Le mot d'ordre: paix, sécurité, amour, unité et fraternité. La réalité sociale est toujours changeante. L'histoire ne s'arrête jamais. Son irréversibilité ne s'applique qu'au passé. Retour sur l'histoire de la Centrafrique et les hommes qui l'ont dirigée, ses progrès et reculs, espoirs et désillusions, ses relations dans la région et à l'international, par un politologue qui dit les obstacles et pièges tendus à l'essor du pays. Concis et fort, engagé et intraitable, cet ouvrage étudie

ainsi les régimes du passé pour mieux esquisser les défis sociétaux, politiques, diplomatiques, économiques d'une Centrafrique qui veut en finir avec l'instabilité, l'ingérence, les crises, le néocolonialisme...

Revue politique et littéraire, 1925

COMUNIDAD INTERNACIONAL- LA GRAN MENTIRA (Caso Guinea Ecuatorial) Agustin Nze Nfumu, 2016-09-23 En este libro se describe y se analiza la falsedad y falta de escrúpulos que caracterizan las relaciones internacionales, sobre todo, entre el Occidente y los países llamados del Tercer Mundo. bajo el manto de la preocupación por los derechos humanos, la gobernanza y la democracia, los gobiernos occidentales no dudan en recurrir a los actos más reprobables para seguir teniendo a los países africanos y del tercer Mundo en general bajo el más vergonzoso sistema de explotación. Sin escrúpulos ni remordimiento de ninguna clase, Gobiernos, instituciones, medios de comunicación occidentales recurren a todas las artimañas para desestabilizar y perpetuar la despiadada explotación del hombre por el hombre. Sigue el racismo imperando en las relaciones entre los países del norte y los del sur.

Climategate Pius Moulolo, 2016-09-29T00:00:00Z La lutte contre le réchauffement climatique ne doit pas justifier le pillage à grande échelle des ressources de la planète, tel est le thème central abordé par l'auteur. Ce modeste ouvrage se donne en effet pour ambition de dénoncer le capitalisme dominant, celui qui opprime les faibles et exploite les pauvres. Celui qui dénonçait en son temps Lénine, parlant de l'impérialisme comme stade suprême du capitalisme. Ce capitalisme a transcendé les époques et les frontières et se sert aujourd'hui du prétexte du réchauffement climatique pour continuer à spolier les ressources de la planète. Accaparement des terres, biocarburants, destruction des forêts tropicales et de la biodiversité deviennent pour ainsi dire un business très lucratif entretenu par les paradis fiscaux, firmes multinationales, grandes banques, fonds spéculatifs, capital-risque et capital-investissement. Les adeptes de ce nouveau système de prédatation se retrouvent dans les grands centres capitalistes de Paris, Genève, Londres et Washington.

Une nouvelle psychologie de l'impérialisme Louis Estève, 1913

La société de Londres comte Paul Vasili, Juliette Adam, 1885

La Nouvelle revue Juliette Lamber La Messine Adam ("Mme. Edmond Adam, "), Pierre B. Gheusi, Henri Gautier, 1885

Les russes chez les russes Eustace Clare Grenville Murray (diplomate, journaliste et publiciste), 1878

Revue bleue politique et littéraire, 1920 La Revue politique et littéraire, revue bleue

L'imperialisme français et les chemins de fer transafricains Étienne Clément Victor Roumens, 1914

L'Islam & l'Asie devant l'imperialisme Eugène Jung, 1927

L'impérialisme macédonien et l'hellénisation de l'Orient Pierre Jouguet, 1926

Travelling Concepts Christian Lammert, Katja Sarkowsky, 2009-12-03 Bhikhu Parekh As creative and reflective agents, human beings seek meaning in their lives, and develop more or less coherent views of the world or cultures in terms of which

to organize their personal and collective lives. When different groups of individuals within the same society subscribe to different ways of thought, they face the crucial question of how to deal with their cultural diversity and sustain a shared common life. Premodern societies took a relatively relaxed view of diversity and generally opted for a looser union. Modernity brought with it a very different approach to the subject. This is reflected in, among other things, the institution of the modern state, especially the liberal democracy which represents one way of constituting it. Liberal democracy has exercised a decisive influence on our political and moral imagination for the past three centuries. Unlike premodern societies which took the community as their starting point and defined the individual in terms of it, it takes the individual as the ultimate and irreducible unit of, and thus conceptually and ontologically prior to society. The latter is taken to consist of individuals, and refers to the totality of its members and their formal and informal relationships. Individuals are the sole and equal sources of moral claims, and social and political institutions are judged in terms of their ability to safeguard and promote individual interests.

Recueil Des Cours, Collected Courses 1953 Academie De Droit International De La Ha,1968-12-01

Select Proceedings of the European Society of International Law, Volume 1 2006 Hélène Ruiz Fabri,Emmanuelle Jouannet,Vincent Tomkiewicz,2008-05-29 This is the first volume of proceedings arising from the biennial conference of the European Society of International Law/Societe europeene de droit international, edited by Emmanuelle Jouannet, Hélène Ruiz Fabri and Vincent Tomkiewicz. The volume presents the highlights of the Paris Conference 2006, and the papers are evenly divided between English and French language contributions. It is envisaged that this will be the first volume of a series, with future volumes following on from each major ESIL/SEDI event.

L'Écriture génocidaire Michaël Prazan,2005-03-30 Existe-t-il un style antisémite, qui, au-delà des thèmes traditionnels de la judéophobie, caractériserait l'écriture et le discours ? En décortiquant les textes, que depuis la Belle Époque et l'affaire Dreyfus jusqu'aux attentats du 11 septembre 2001 en passant par l'avant-guerre et la collaboration, on découvre un fil conducteur, une « doxa » diffusée et popularisée par la littérature, la caricature, les discours idéologiques, et qui est caractérisée par des constantes stylistiques. À la charnière des XIXe et XXe siècles, Charles Maurras, Léon Daudet, mais aussi Emile Zola et Octave Mirbeau ont, volontairement ou non, doté l'antisémitisme de marqueurs et de dénoteurs stylistiques. Mais c'est bien sûr Céline qui, dans ses romans comme dans ses pamphlets, a réalisé la synthèse des antisémitismes de droite et de gauche en popularisant un style particulier, exclamatif, populiste, argotique qui se voulait aux antipodes du style proustien, « fleuri, alambiqué, oriental » : en un mot, juif. Les ravages du style célinien, qui passait le message génocidaire comme en contrebande, se sont fait sentir jusque bien après la guerre, bien que bridés par la loi et l'absence de talent, sous la plume de négationnistes comme Paul Rassinier et Roger Garaudy ou de « rouges-bruns » tels que Jean Edern-Hallier et Marc-Édouard Nabe. Et de constater qu'aujourd'hui encore, le discours antisioniste, qui a achevé la

mondialisation, fait des Juifs, comme soixante ans auparavant et pour de tout autres raisons, dans un tout autre contexte, des cibles potentielles, où qu'ils se trouvent dans le monde.

Recueil Des Cours ,1980-04 The Academy is a prestigious international institution for the study and teaching of Public and Private International Law and related subjects. The work of the Hague Academy receives the support and recognition of the UN. Its purpose is to encourage a thorough and impartial examination of the problems arising from international relations in the field of law. The courses deal with the theoretical and practical aspects of the subject, including legislation and case law. All courses at the Academy are, in principle, published in the language in which they were delivered in the Collected Courses of the Hague Academy of International Law .

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