In regard to the Headline Photo ‘All Lives Don’t Matter, until Black Lives Matter’:
Here’s why All Lives Matter; and in the final analysis, it all has to do with the wilful
effect of the legal fundamentals enshrined
in the Magna Carta and it’s largely forgotten
subsection, the Charter of the Forest.
1. Any social movement requires
widespread solidarity in order to formulate
achievable goals that can be enshrined in
legal terms. Calling out victimhood maybe a
good rallying call, but it has no vision
beyond the immediate grievances, limited
solely to those addressed.
2. Black Lives Matter is not proactive. It is a
reaction to many very serious symptoms of
a cruelly invasive social structure. In this
light, it is a symptom of a symptom.
However, this is not to say that it is of no
use. In biology, a fever is a symptom of a
viral infection that has the power (at risk of the death of the host body) to kill off a viral attack by overheating it... The same way that public grievances boiled over and caused the Storming of the Bastille (and Robespierre’s Reign of Terror, that nearly killed the French Revolution).

3. When Standing Rock hit the news, there were no calls for Indigenous Lives Matter, yet it is America’s indigenous population that is currently suffering under the end stages of Settler Colonialism and Ethnic Cleansing.

4. It is an analysis of the methods and value systems of settler colonialism that gives us clear clues as to what was lost in terms of social structure and therefore what might be extrapolated as an inclusive alternative, a proven sustainable alternative that Indigenous Americans enjoyed before colonialism, as did the indigenous English before the settler colonialism of William the
Conqueror and the following reign of Norman Kings. Before William, there was such a thing as the commons and the rights of ordinary free folk to avail of those commons. However, successive kings privatised more and more land, until the king considered somewhere between a quarter and a third of all English lands as his private playground.... Leaving the commoners to perish, due to their exclusion from the bounty of those lands. The resultant unrest brought about the most important democratic document of our times, the Magna Carta, some 800 years ago. What is less known is that the Magna Carta included the Charter of the Forest, which guaranteed the rights and protections of both the commons and of the commoners. Over these 800 years, however, in the interests of Landlordism and large scale industry, this landmark legal document has been increasingly
undermined, to the extent of now being virtually non-existent, except for an old parchment on which it is written.

A few words on the failures of both Capitalism and Communism, and on the suppression of a centuries-old proven alternative to both:

THE CHARTER OF THE FOREST
A vital, but deliberately neglected part of the Magna Carta, the Charter of the Forest will celebrate its 800th anniversary this year, on 6th November, 2017. So why is the charter so important and why, over the last 800 years, have those in power increasingly denied its implementation?
Throughout the last century, talk of freedom has been derailed and been presented as a false dichotomy, as an either/or argument between capitalism and communism, whilst
ignoring where the real freedom lies: Communism is no alternative to capitalism, as both come from the same mindset: a collective policy to own and control, whereby the collective in both system variants is usually a close-knit cabal that pretends to operate in the interests of the general public. Both were -and are- imperialistic in foreign policy. And domestically, as well as in terms of colonialism, Privatisation by corporations, banks, big business, inherited wealth, or the state is no different than Collective Control by the ‘party’, the ideological elite, or the state: the commons are taken into control and access manipulated by those in power, in order to deny free access to the average citizen and thereby to have leverage over such citizens.

In legal terms, the real opposite, the real alternative, can be found within the Magna Carta as a subsection called Charter of the
The Magna Carta originally existed through four charters, two of which were ‘lost’. Parchments of the final Magna Carta and the Charter of the Forest have survived; they were used to control the King and simultaneously used to set down a legal framework for managing the lands, a huge part of which were traditionally freely available to the commoners and were to be reinstated as such. They were to remain under continued care of the commoners, ie the areas were to be of benefit to all, in a self sustaining and self replenishing form. Clearly, the Lords and the King, when negotiating, were not only looking for allies, but understood that commoning was an empowering, a productive and yet self sustaining way of doing things and that it therefore needed protection from the abuses of those in power. Considering what people once had
in the commons, all the current abuses and ravages are clearly identifiable as being caused -or set in train- by the capitalist or communist collective mindset, take your pick. Commoning (or variations thereon pre-dating the rule of Law) is something that has worked for mankind for over 200,000 years, whereas the enclosures acts (or similar controls, all equalling ‘privatisation’) and the industrial revolution, ideologically acted-out both within capitalism and communism, have largely managed to take into possession and destroy much of the global commons (our wider natural habitat) in a mere 300 years.

So now I wonder if in the public sphere there will be any attention paid to this incredibly important anniversary of the Charter of the Forest; a charter, which in the absolutist corruption of our current times would prove to be a real game
changer?
What will you be doing on November 6th?