

The Altamont Beacon



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ABOUT THE BEACON	3
LETTER FROM THE EDITOR	4
COVER ART AND INTERVIEW WITH THE ARTIST	5
ART	
<hr/>	
MANISH YALAMANCHILI	
- THE MANY WOUNDS OF COVID 19	8
FINN LEONARD	
- RAISE	9
BAILEY RANDAL	
- POLAR BEARS AND POLLUTION	9
ALEX GETTINGER	
- MASKS AND RAINBOWS	10
ANDREW WATSON	
- FIGHTING FOR YOUR COUNTRY	10
WILLA CRESCENZI	
- VOICE	11
ABBY SWINEY	
- SCREAM	12
MATT KUWICA	
- THE PLIGHT OF THE POLAR BEAR	12
ESSAYS AND CREATIVE FICTION	
<hr/>	
MIMI FREI	
- EFFECTS OF COLONIALISM ON AUSTRALIAN ABORIGINES	14
NORAA MAXEY	
- THE STAGES OF MODERN DECOLONIZATION: A PATHWAY FOR BLACK LIBERATION	18
OLIVIA VANLANDINGHAM	
- ECONOMIC AND PSYCHOLOGICAL DEPENDENCY IN <i>A SMALL PLACE</i>	23
SOPHIA SULTAN	
- INTERNATIONAL LAW AND THE RESPONSIBILITY TO PROTECT	26
CAITLIN CORNELIUS	
- <i>A SMALL PLACE</i> REFLECTION	37

ABOUT THE BEACON

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**THE WAY TO RIGHT WRONGS IS
TO TURN THE LIGHT OF TRUTH
UPON THEM.**

- IDA B. WELLS-BARNETT

DEDICATION

The Altamont Beacon is an homage to Ida B. Wells-Barnett. An advocate for women's suffrage and civil rights, and an investigative reporter who made white mob violence public, Wells-Barnett was determined to tell the truth about America. For doing so, she was labeled a 'slandorous and dirty-minded mulatress' by *The New York Times*,¹ lived under constant threat, and faced continuous efforts to deny her a chance at a livelihood. But still, she told the truth. As she wrote in her pamphlet, *Southern Horrors* (1891): 'It is with no pleasure that I have dipped my hands in the corruption here exposed. Somebody must show that the Afro-American race is more sinned against than sinning, and it seems to have fallen upon me to do so'. In 2020, Wells-Barnett was awarded a posthumous Pulitzer Prize for her work.

To put all of this differently, Wells-Barnett exposed an American crisis. The word *crisis* is derived from the Greek *krinein* 'to decide'. A crisis therefore is a provocation to action. To *remain* in crisis, then, is a decision to *not* decide – to, in effect, treat crises as though they just happen to us. In provoking crisis moments through her reporting and scholarship, Wells-Barnett motivated action by making readers *decide* to take responsibility. Today, there are crises everywhere. Sharing in Wells-Barnett's refusal to stay in crisis – *and to provoke some* – we have founded, *The Altamont Beacon*, a student journal with the goal of documenting the feelings and beliefs of the time in a way that highlights the kind of independent thinking and innovative ideas nurtured at Altamont within the framework of an academic journal.

¹ 'British Anti-Lynchers'. *The New York Times*. August 2, 1894

LETTER FROM THE EDITOR

Dear Readers,

I have spent my four years of high school reading somber news reports about global emergencies varying from global warming, refugee crises, the COVID-19 pandemic, threats to Democracy, and so many more. As these crises continue to develop and worsen, they begin to intersect and evolve into larger and even more consequential issues. In my experience, being surrounded by such grim news at a relentless rate has caused me to often falter in my hope for society; however, at times like this I am rejoiced to have publications such as The Altamont Beacon that encourage dialogue and promote students' ideas. Through working with Heritage Panel, in Student Government, and engaging in classroom conversations, I have witnessed the great minds and ideas of Altamont students that will be reflected in the following pages.

When I was asked to join the editorial board of the Beacon earlier this school year, I excitedly said yes and am constantly honored to be a part of such a unique and talented group of editors and student contributors. The most appealing aspect of the Beacon is its mission to elevate students' voices and allow them to share their extensive knowledge on global issues through whichever medium they feel most comfortable working with. The following pages are filled with works of art, poetry, and prose concerning this year's topic: Intersecting Global Crises. As I finish my last few months at Altamont, I have been reflecting on the lessons that I've learned, the community that I have built, and the wonderful teachers that have encouraged me throughout the past eight years. I am grateful to be a part of a student body full of such responsive, engaged, and intellectual people and am delighted to have a publication like the Beacon that reflects this vibrant community.

Sincerely,

Meghan Goyal

COVER ART:

CLASS OF 2022 MURAL

ARTISTS: MAGGIE HUFFMAN,
ANNAGRACE PARMER, AND THE
CLASS OF 2022

LOCATION: THE ALTAMONT
SCHOOL OUTER WALL
COMPLETED: SPRING 2022



MAGGIE HUFFMAN INTERVIEWED BY [INTERVIEWER NAME]

Q: What inspired you to spearhead this project?

A: Well, Anna Grace is the real mastermind behind the project. She helped come up with the ideas and concepts, and I just interpreted them on paper. I wanted to make something that incorporated all the themes that she gave me in a way that was natural and creative, but also something that could be visually pleasing - hence the warm-toned color scheme of the woman.

When coming up with your initial idea for this mural, what did you take into consideration?

I was given a lot to work with, and I felt that each idea was worth expressing - so trying to represent each key theme was most important to me. I tried to find ways where all the themes could come together in a work of art, but in a way so they wouldn't clash with each other. I settled on incorporating each element into the flowing hair of this lady. She tells a story by simply existing - the pandemic, climate crisis, mental health, etc. are all held within the framework of this woman.

While finalizing the overall design, what do you hope your audience takes away from viewing the artwork? In other words, what message(s) are illustrated through this work?

I want viewers to see all that we have been through, not just as a class, but as a global community and understand that the hardships we have faced are real - and remain as such; but I also want viewers to see hope and determination within the work. While we have all dealt with so much in these past couple of years, there will always be light in dark places.

Is there something specific about this medium, a mural, that lets you express what you wanted to express? Why do you think it is important to have this message painted specifically on the walls of a school?

Paint is such a fun medium for me, and the big 'canvas' was especially fun to work with. There's just so much room! I think that the extra space was needed in order to express the idea of the mural fully. It's a lot of big ideas coming together in one place! And I think that the school wall was the perfect environment to express this. It gives the piece a permanent audience - from the kids on the field, to those who come outside for some fresh air.

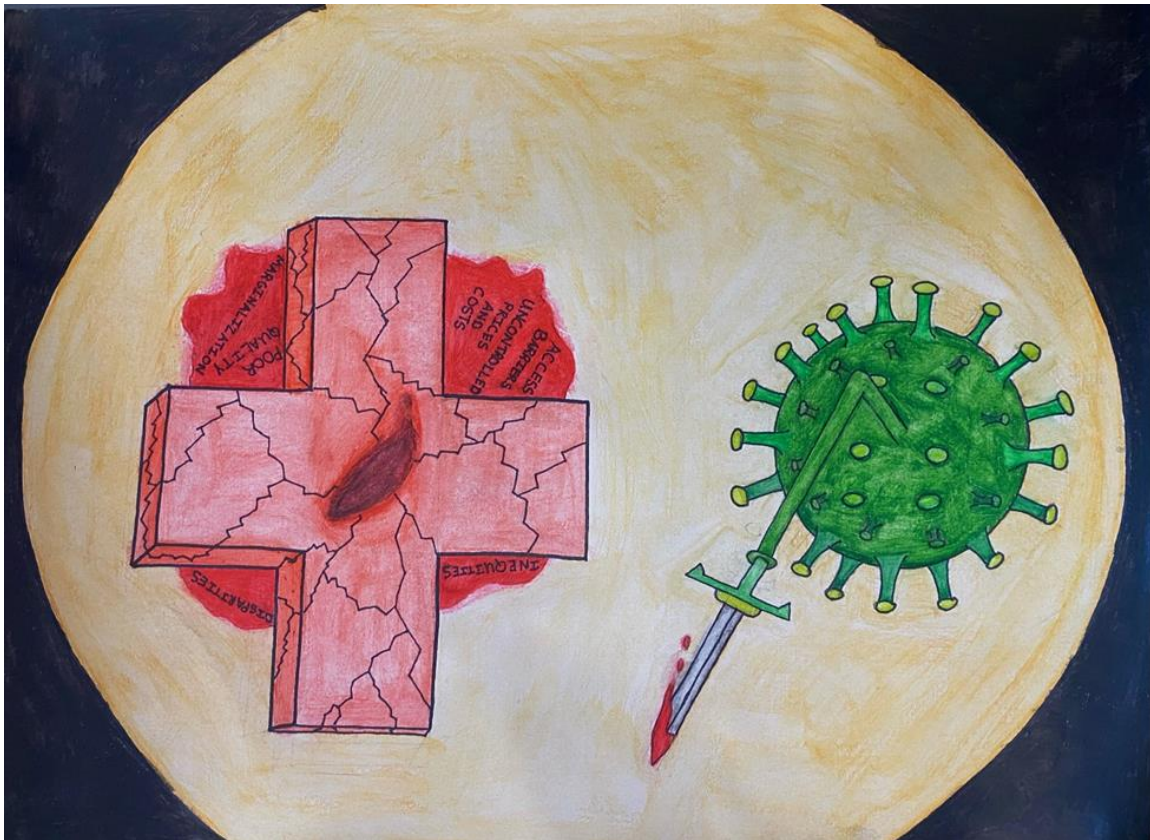
In your view, how has the mural been received by the community?

I think it's been fairly well received. The feedback that I've gotten continues to be positive.

Art

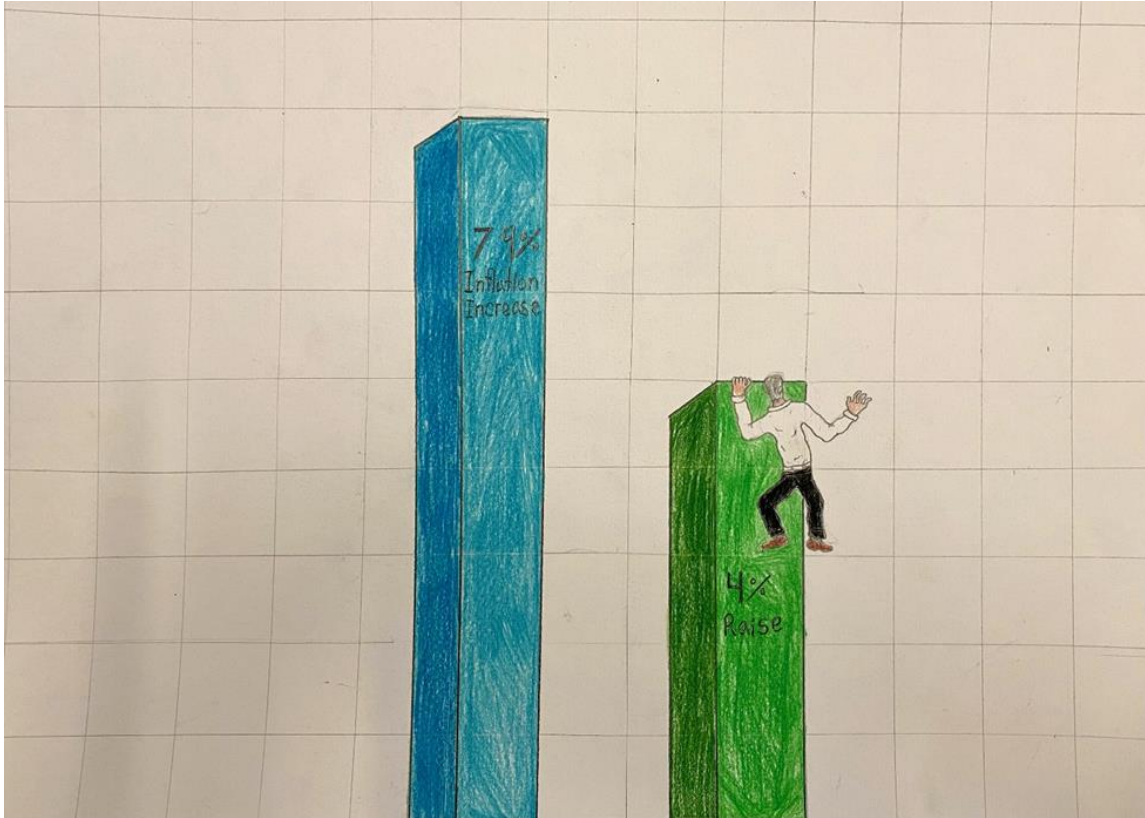
THE MANY WOUNDS OF COVID 19

BY MANISH YALAMANCHILI



RAISE

BY FINN LEONARD



POLAR BEAR AND POLLUTION

BY BAILEY RANDALL



Bailey Randall

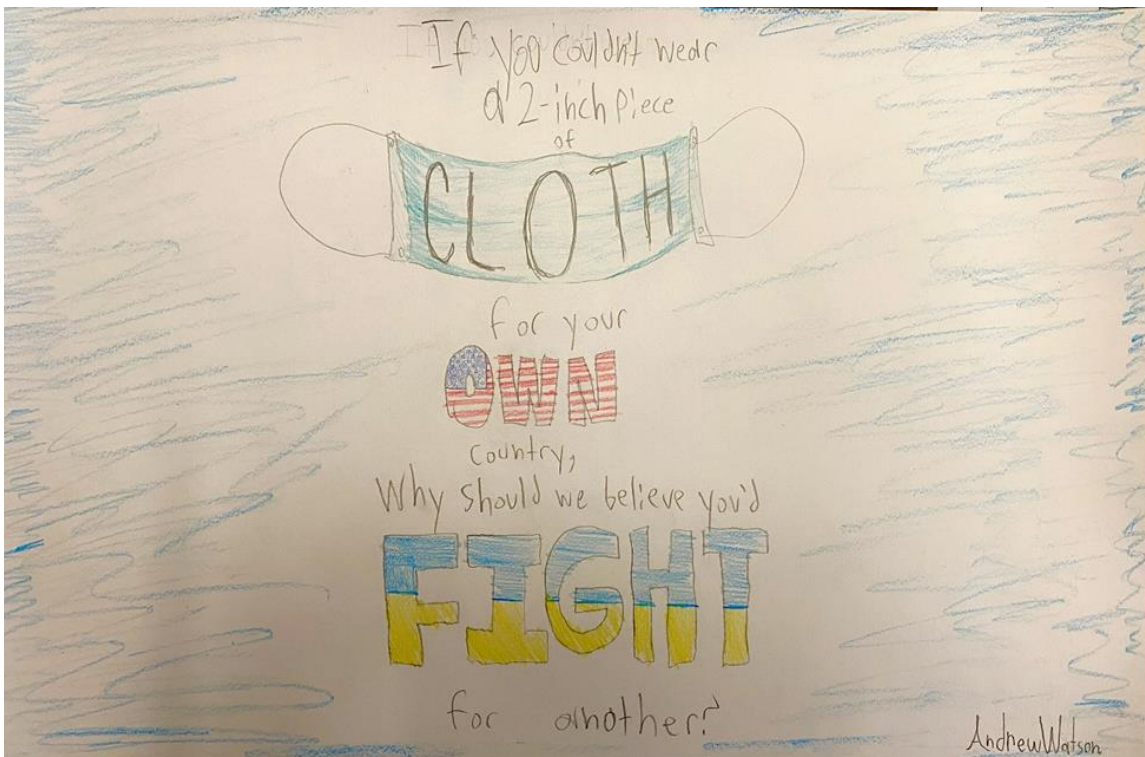
MASKS AND RAINBOWS

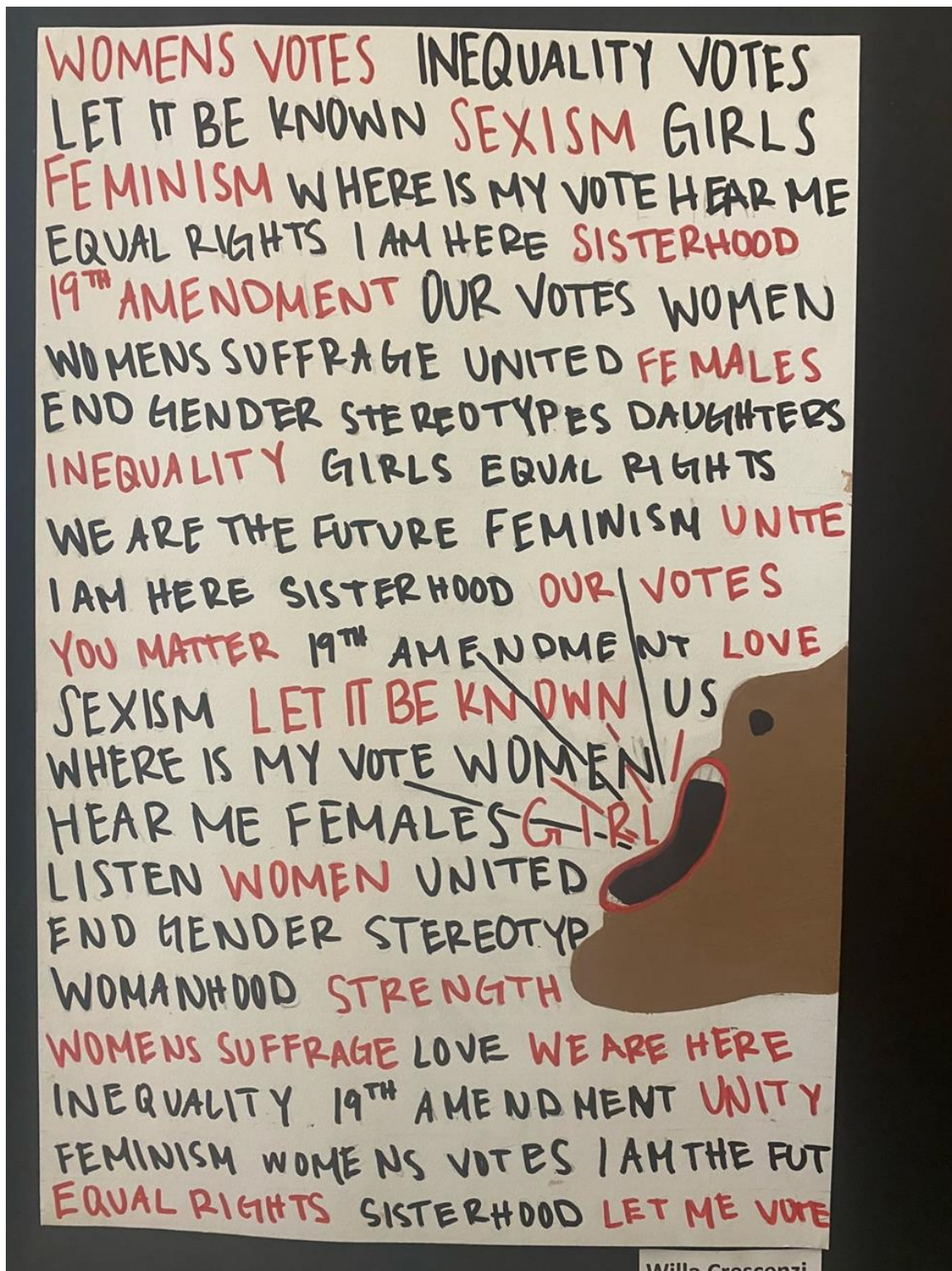
BY ALEX GETTINGER



FIGHTING FOR YOUR COUNTRY

BY ANDREW WATSON

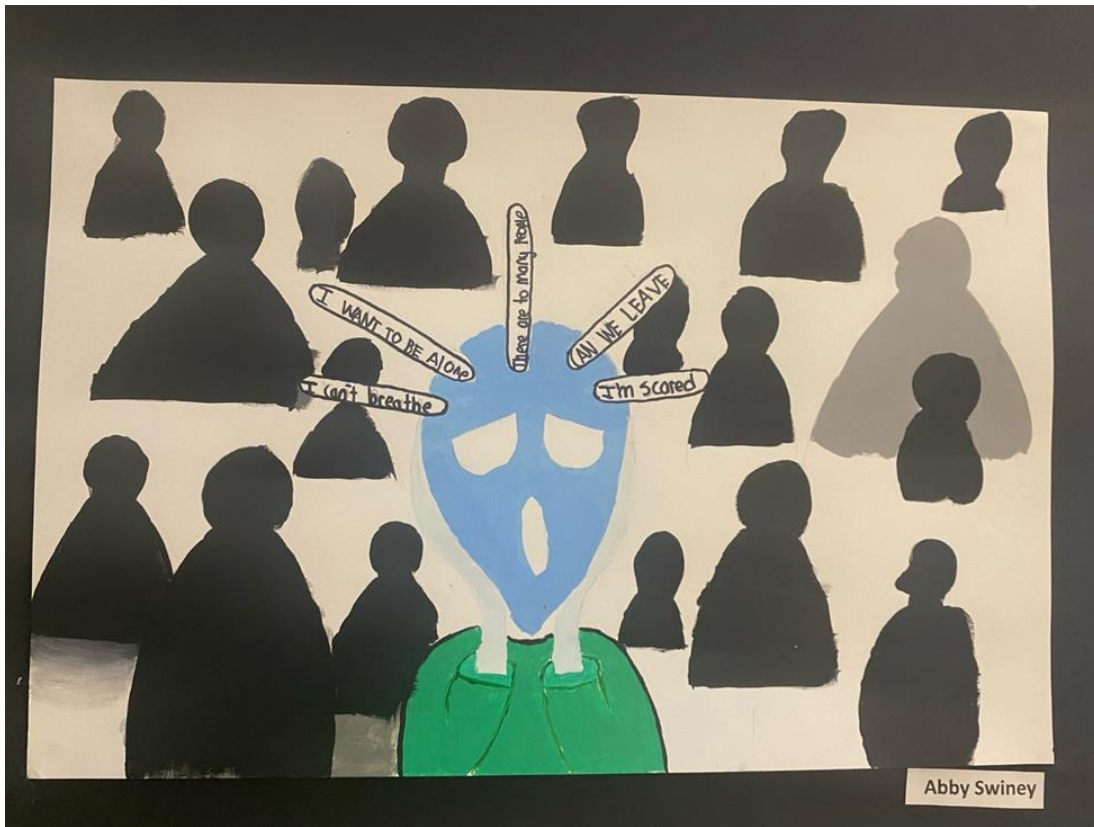




Willi Crescenzi

SCREAM

BY ABBY SWINEY



THE PLIGHT OF POLAR BEARS

BY MATT KUWICA



Essays and **Creative Fiction**

EFFECTS OF COLONIALISM ON AUSTRALIAN ABORIGINES

BY MIMI FREI

Australia, although not the smallest, least populated, or least interesting country in the world, gets less national recognition than almost any other. On the rare occasion that it is mentioned in the media, it's more often than not about a bush fire, or another rare endangered species. Within this forgotten country, there are even more forgotten people. They are the ones who have inhabited Australia since before there were people anywhere else on Earth, other than the original spawning point in Africa. For 50,000+ years these indigenous people have resided on the most forgotten place on Earth and become more and more forgotten themselves. Although there have been more recent efforts to bring their story into the public eye, Australian Aboriginals have received arguably the worst treatment out of any indigenous groups in history.

All of their persecution and mistreatment stems back to British colonization of Australia. In the year 1770, Captain Cook and his team from England landed in Australia and claimed it under the British flag. After the 'discovery' of Australia, the English began their colonization of the country by sending their convicts there. Before this time, they had been using America's 13 Colonies to contain these prisoners, but after the American Revolution this was no longer a possibility. Within 60 years following the initial 'discovery' of Australia, the British sent over 160,000 convicts to the country (National Archive). There is no official record of how many aborigines were living on the land at the time, but the Aboriginal Heritage Office estimates it to be around 750,000 people. This means that after British interference, Australia's population was now 21% prisoners brought in from other countries (National Archive). When a civilization is already as small and fragmented as the original Australians were, a percentage like that takes quite a toll on the behaviors of a population.

Before being colonized by the British, Australian aboriginals were separated into tribes along the coasts. The tribes who first interacted with the English were the groups throughout the Sydney Basin. These tribes did not share conflict between one another because there was plenty of habitable land and resources to share. However, once the British starting exploiting their land, food sources were depleted, land was appointed ownership, and fresh water was polluted. This led to more conflict between tribes and between the natives and British, as well as a reduction in population within the Sydney Basin tribes.

Another threat to these aboriginal groups were the diseases brought over by the colonists. Because the Australians had been so isolated for so long, their immune systems had absolutely no exposure to diseases like small pox and influenza. Like seen in so many aboriginal stories from across the globe, the British brought those illnesses to the island, which devastated native populations. Less than a year after colonization, half of the Sydney Basin tribes had died from small pox (Aboriginal

Heritage). The effects of colonialism had already taken a massive toll not even a year in and it was absolutely no coincidence.

At this time the British already had a reputation of systematically conquering and destroying land. Examples can be made from Ireland, who suffered so deeply from the Potato Famine because of British involvement, or lack thereof. The genocide seen in Australia was not a one-time occurrence, or an unlucky set of circumstances for the Aborigines. It was a form of systematic oppression by the British empire that would be repeated through history.

Over time Australia became more of a resource to the British. While they were still using it primarily as a holding place for prisoners, they also saw the value of having ports in the Pacific. The geography of Australia allowed for a prosperous economy so more and more people began to immigrate there. The more inhabited Australia became, the worse treatment the aboriginals received. This type of progression has been seen many times throughout history. For example with American natives, once white settlers start moving in, indigenous people are expected to move out. Aborigines were rounded up, murdered, and tortured by the new settlers. They were shot, driven off cliffs, and even lured into comradery and then poisoned by the colonists. As has been seen in history time and time again, the settlers continued massacring people who they saw as less than themselves. It was not under any sort of special circumstances that these murders happened. It was a direct result of colonialism within the country from an empire with a history of destroying cultures across the globe. The genocide of indigenous Australian people does not get the recognition it warrants. These massacres, beginning in the 1780s, did not end until the 1920s. Some of these events even happened under governmental directions in an attempt to eradicate aboriginals from the country through to the 18th century (Australian Museum). In these cases, indigenous people were either outrightly murdered, or died in police custody over a longer period. Once a police force was established by colonists in Australia, things got worse for the already oppressed aboriginals.

The George Floyd murder from the summer of 2020 helped bring to light the police brutality that Australian aboriginals face in their lives. A particular story about an aboriginal man in 2015 who died in prison in Sydney has many parallels to Floyd's. David Dungay was pinned down by officers, shot with a sedative, and then suffocated by officers in the prison in an attempt to restrain him from eating a biscuit (BBC). In addition to the heightened brutality that aboriginals experience while in prison, they also have twelve times the chance of being incarcerated than white Australians (BBC). While in 2021 aboriginal people only make up 3% of the national population, they make up 29% of the prison population. Because of years of racism and segregation, many of these indigenous people do not have the funds to afford good representation in court, or money to post bail. Once they are inevitably convicted and put into the prison system, most aboriginals experience neglect and/or violence by the guards.

Among all of the other injustices that these indigenous people face, possibly the worst comes from the *Aborigines* Protection Act. Originally enacted to regulate the lives of aborigines, an

amendment added to the act in 1915 made it one of the most inhumane governing documents ever. The additions onto the act gave the Aborigines Protection Board the power to “remove such child to such control and care as it thinks best” (APPA). A government program had the authority to take children away from their parents just because they were aborigines. This disgusting display of power removed children from their families and put them into apprenticeships, institutions, or white households to ‘give them a better chance’. Aboriginal authorities estimate somewhere around 100,000 children were kidnapped from their homes; these children became known as the Stolen Generations. Children living in the governmental institutions often experienced mental, physical, and sexual abuse, resulting in higher rates of mental health diseases and suicide. To this day there are still members of the Stolen Generations that have not been reunited with their families (Australians Together). It wasn’t until 1969 that this act was abolished, and not until 2008 when the Australian government made any kind of apology for this crisis. This is just another example of how aborigines are being left behind by society.

The Stolen Generations crisis was a result of Australian government attempted to eliminate any aborigine culture from Australia. This exemplifies some of DuBois’ ideas on race. He said that because colonialists saw whiteness as the ideal, anything other than that was less than ideal. The aborigines were less than the ideal, and so in order to create a ‘better’ civilization, those impurities had to be weeded out. The basis behind the Stolen Generations was that removing them from their indigenous culture and forcing them to assimilate to white culture would lead to the death of aborigines as a political concept.

Australia’s aborigines have endured more abuse, discrimination, and de-humanization than almost any other indigenous group in the world. These people have literally been on planet Earth longer than anyone other than the very first humans, and yet the land they’ve had claimed since prehistoric times is taken away from them. Not only is their land taken, but their right to inhabit it. Their basic human rights are stolen in prison systems, their children ripped away, and their culture disrespected and unappreciated by the government they are forced to live under. Colonialism in Australia is what led to the death of Aborigine culture and genocide of their people. It is because of that initial conquest that indigenous Australians are to this day are having to fight to close the ever-growing gap between themselves and white Australians. Recent years have brought more of their struggles to light and therefore there is more and more action being taken to preserve aboriginal history, but nothing can take back what they were put through, simply because of their skin and culture.

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THE STAGES OF MODERN DECOLONIZATION: A PATHWAY FOR BLACK LIBERATION

BY NORAA MAXEY

Stage 1

I will refer to the divide between us as an illusion. It is only the most proper way to refer to it. In fact, the divide has been crossed more than once. I will be clear I am a dragon, a mythical creature, an animal; though I do believe at one point I was considered something more, outside my circle that I call home. One half of the us consist of people like me and the other half consist of “supernatural”, as I imagine they would like to be called, beings that recently arrived and have in record time already seems to have ruffled fur, feathers, and scales, mine included. So here is the story, the problem, and for some the immediate solution to our “supernatural” problem. I am talking in purely fantastical terms: gods, demigods, dragons, and the like do not sit around and talk in such a human way- but to speak of colonialism is to speak in a god and animal context with humans somewhere in the middle. I am a dragon, an animal if one is looking at the colonial context in the proper way- amongst other dragons I consider myself human because there is not biological separation between us, there is no animal distinction. But to make myself clear, you must think of me as a dragon who finds no difference between the pale white “gods”, me, and my classmate who tends to my flowers every other day or whenever she is in the mood. For the sake of visualization think of me as black and blue, with black and copper kinky hair, a long tail, and two sets of legs plus one pair of arms. I am a botanist. I arrange flowers, study soil, and observe the workings of nature in every context, including the colonization of it.

To begin the colonization started a couple of days after the first sighting of the colonizer, not yet known to me as the colonizer because there was just one and no violence took place. At first there was a sense of harmony in the trees and the forest, high above in the mountains, too, was peaceful. Then the other half arrived. I observed them from the carefully crafted veranda that I recently had made, for guest, plants, and the like. They were dressed in ruby red with a just as bright lip color to match, their hat shinned brightly in the evening sunlight. I thought it was a nice color, in fact I thought the clothing together looked quite fine if I was interested, I could even wear it, but my mind would later come to change once I saw the vicious package lying in the gentle folds. For perspective my veranda is on a mountain, just a little way above where the other half- later would be given the name “god”- stood. I thought of their manner as strange as the body they were living in, form where I see it body does not matter, essence was all there is. But for my equally observant acquaintance this was not the case. Her teeth bit at her bottom lip and quietly she gazed out across the rail, she was thinking, later she told me, that she knew things were going to change. *It is a feeling that doesn't seem right.*

I nodded and kept looking out at forest. Soon the demigod left for the day, and I returned to my plants.

The sighting of the strangers caused no alarm to us on the hill, naturally. They were just like us in a weird sort of way, just living. Soon more joined the red “god” and they built their own little habitat next to our own. Not to long after that first sighting of the strange visitors did all hell break loose. A respected and well-known philanthropist in my town ran south of one of them, this was the first of a continuing series of violence initiated by them, it was clear to a tribe just to west of them that violence was all they were ever going to be, and they were right. They wanted nothing to do with us besides the fact that we were free, capable of labor, and sitting on land they did not think “animals” should have, how that idea came to fruition that I am still exploring. From what I could tell they were no different than us, we thought there was no biological difference only their status as “gods” marked them as something more. I was not convinced when I observed them on the first day, the “god” in red, but they had a very convincing system for non-believers like me: violence. Thus, I had my first physical encounter with the “god” in red, standing in red, the battlefield was covered in red, blood both theirs and mine. Violence was the only relationship we had with them, it was what kept their status as “gods” and ours as “animals.” However, with violence comes more violence and the power of our violence gave us and them a new identity as humans. Once we realized that nothing biological was keeping us separated a whole new consciousness took hold. But was it enough to uproot the consciousness of our previous status? Yes, with work would be the answer to the question.

This is of course a simple reimagining of what it must have been like to live in a world where the identity of humans was intentionally altered to give the gods and animal relationship merit. This is fantastical, naturally. I was not there to see it, so I could only imagine. Sometimes when I was walking along the street I wondered if the white guy who was walking and talking to me secretly had a biological anomaly, like the ability to control lighting or something, hidden behind his sweet smile.

Stage 2

I was no longer a dragon. I was now a human, living amongst other humans.

And living amongst humans was no easy feat. An acquaintance told me a story one time when we were sitting outside a restaurant staring at the subtle light of the stars. With the world being so amazing up there I wondered why life on earth could not be as peaceful. I said this aloud to my acquaintance. He chuckled. *Even the world up there has their own set of problems. Asteroids, supernova, black holes, it is a wonder why we would want to go join them. I mean, those challenges are constant and naturally made, down here they don't have to be constant, because they are man-made.* He looked sadly from the sky to the city that expanded before us. *How can the world be so big and yet, I feel trapped?* I didn't answer. I would be of no help. I could feel the cage shrinking and the chains getting tighter. Chains, chains, chains, for some reason my thoughts only focused on chains. The gruesome and cyclical violence of slavery was over but yet I am still in chains, talking to black intellectuals, like the person next to me, I realized that the struggle was not

yet over, in fact it maybe beginning. The effects of colonialism not yet decolonized produces challenges, challenges that for some reason the world thinks are behind them, but I know better and the lively people chattering, and laughing about the way their momma did this and that, know it too. Many would like to think we live in some sort of magical post-racial society where everyone has the same opportunity as the person sitting next to us, that would be ideal but so far it has not happened. Fanon hoped to see Algeria decolonized. He never got to see it, not even in death. A particularly fatalistic girl in the Black Intellectuals group that I started, had no hope that the holes created by colonial society could ever be filled. *The holes will only get bigger, because there will always be a supply of new ones, and the ones we thought we filled will only open again. And the world will cave in.* If the world back then could not decolonize, could decolonization happen now? And the answer brushed past me leaving the lingering thought of black liberation. Turning back to my companion, I asked him what he thought of decolonization.

There have been many attempts and no successful outcome... so many of our people have been trying to fight and enemy on land, underwater. We have been fighting under the structure and not the structure itself. He took a sip of tea. *Race is a distraction of sorts, a smoke screen, deployed by capitalism the true enemy, the problem is people have fell for this smoke screen and makes it as if it really does exist in real life. Once anything is made real it is hard to see anything past that. We are still fighting the smoke screen- and don't get me wrong that is not bad, we have to dispel it at some point to get decolonization on the roll.* I liked that outlook and told him so. We looked back at the city, together now, payed the bill and left.

Stage 3

Violence is an answer. It is what crafted the world that I live in. To full purge it of colonial remains, violence must take it out. But despite this fact violence is deeply frowned upon.

VIOLENCE is an answer.

NO violence is not an answer. It is bad and gets you in trouble. You don't want to go to prison do you?

This violence is good though, it breaks a system and frees a people. And prison is slavery by another name- but violence is a good thing, pessimism is working under the system.

...Pessimism and peacefulness worked in the past; it can work now.

The chains are still on me, I am not free. Peacefulness is blending with the people around you trying to find the right footing at the starting line, finding it, only to take off only to realize that you are tied to the ground and pounded from above. Surely that is no way to live.

...

Trust me we tried peaceful but the only thing we got was violence and more violence, on top of the fact that we still have our chains. I do not wish to be chained.

This is how I imagine a conversation with a white pessimist would go, though from my own experience I found that they were mostly confused about the necessity.

Stage 4

Conforming is what I have been doing for most of my life. I wanted to fit in so much so that I cried myself to sleep because I wanted to be something else for a change. This is dangerous. Conforming is a way for the “gods and animal” complex to continue to exist. It inhibits the consciousness into the dangerous invention of whiteness, also a product of the friendly and oh so forgiving structure of capitalism. I asked one of the members what they thought about conforming black people. All they could do was sigh. It was a sad sigh. A weight returned back to one’s shoulders. My hair sighed like that once. Somewhere a black girl’s skin sighed like that once.

However, the nonconforming, independent, anti-integration black was something different entirely, it was a definition of blackness that was not defined by whiteness. But to live in this world is hard too. Luckily, I have gotten a taste of both. There is power amongst ones’ own, but someone once told me on a very windy day in Chicago that no liberation would be achieved that way.

You see you got to get that hard-working white slave to capitalism to bury their whiteness. You gotta’ show them that their enemy is not the black female working beside him, but the system that keeps them down. The wind rustled my hoodie. I looked up at the woman standing next to me. At that moment she gave me a glimpse of clarity. I thought black people could get our liberation on our own, this was a secret hope that we did not need a white savior. That day I found out that help is just what we needed to get the liberation we wanted. Help did not seem too bad that way.

Stage 5

Black liberation is real and within reach, now so more than ever especially with the #BlackLivesMatter movement, a movement that still needs better wheels to get rolling. It is the foundation for which the black liberation movement could get a breath of fresh air and plan out its next move, but capitalism needs to be gone first before any action gets started.

And there needs to be help too from the other side of the color line. Help but cautious help. Help that is approached from a point of understanding and awakening of consciousness. The decolonization of the mind plays the part of this, decolonization of white consciousness. Any other type of help is useless, it fans the flame, makes our struggle and the struggles before us futile. Caution is a reality for help.

My companion and I went on a walk. The earth seemed to be at peace on this particular day, yet I was on edge and so was my companion. I looked out for strange cars looking for trouble and he looked out for people looking for trouble. I did not want my name on someone’s mural and neither did he. Thinking of murals made me think of the BLM movement, the fact that it was even created says something about this colorblind and post-racial world we supposedly live in. Right now, BLM is focused on police brutality against black people, but what if it could be the starting point for the whole black liberation movement? The BLM movement called for another awakening in the consciousness in the world.

The question is would the world rise to meet it?

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Presentation: What matters about this movement? About this struggle? Future predictions?

]

ECONOMIC AND PSYCHOLOGICAL DEPENDENCY IN A *SMALL PLACE*

BY OLIVIA VANLANDINGHAM

While some may believe that all effects of colonization disappear once a nation gains its “independence,” Jamaica Kincaid tells a different story in her book *A Small Place*. Kincaid studies the long-term effects of colonization on Antigua, and, through her comparisons between colonial and post-colonial times, she highlights two predominate negative results of colonization: economic and psychological dependency. By implementing these dependency structures, colonists achieve their ultimate goal of colonialism: structured dependency and complete control over the colony, even years after they depart.

Economic dependency results when the native people of a colonized territory become fully financially reliant on the colonists and the colonizing country. Upon arrival to a target colony, settler-colonialists typically confiscate all land and businesses in an attempt to “improve” them. The appropriation of all sources of wealth and life forces the native people to work for the colonists’ newly acquired land because they can no longer independently control their property, resources, and commerce. While not technically slavery, this servant-like system compels the employed natives to work tirelessly to benefit an economy that no longer belongs to them. Even after a colony gains its “independence” during the decolonization phase, the fundamental infrastructure the colonists put into place remains. In other words, the newly freed colony continues to be economically dependent on its colonizer.

In *A Small Place*, Kincaid provides ample evidence to demonstrate Antigua’s continuing economic dependency on British colonial infrastructures. In the beginning of her book, Kincaid criticizes the ways the British have firmly ingrained their economic systems into Antigua, commenting, “...you say to me, ‘Well, I wash my hands of all of you, I am leaving now,’ and you leave, and from afar you watch as we do to ourselves the very things you used to do to us” (p. 36). Antigua’s continual reliance on “doing the very things you used to do to us” demonstrates the longevity of the British colonial framework. For example, Kincaid describes The Mill Reef Club, established by colonists as a tourist haven, as “completely private, and the only Antiguans (black people) allowed to go there were servants” (p. 27). Even as an independent nation, Antigua remained reliant on tourism to sustain its economy, and its citizens were still confined by British created jobs on which they were dependent to make a living. Kincaid describes another example of Antigua’s economic dependence when she writes about Barclays Bank (p. 26). Founded by two English slave traders, Barclays acted as the primary financial institution in Antigua during colonization. However, even after Antigua achieved its independence from Britain, almost the entirety of the nation’s wealth remained in a British bank founded with the remnants of profits from the slave trade. Finally, the failed attempt of the Antigua Trades and Labor Union to provide sustained political and economic

rights to native Antiguan highlights the difficult and never-ending struggle to terminate firmly rooted economic dependency. The union, "...an organization whose purpose was to obtain better wages, better working conditions, and just a better life in general for working people in Antigua" eventually became a political party that advocated for Antigua to "not be owned by syndicates made up of English people (most of whom still lived in England and had never laid eyes on Antigua), but by Antiguan, and demanding that Antiguan rule Antigua" (p. 69). While the union achieved partial success in electing a new Prime Minister who stayed in office for five years, the previous Prime Minister quickly undermined and accused him of "using his office for personal profit" (p. 70). Kincaid reflects, "The event of the Prime Minister whose career ended in political defeat and then jail is a sad event, for people had hoped that he would replace the old, dull, corrupt event with honesty, brilliance, and prosperity; instead, the sugar industry went bankrupt, the tourists did not come, [and] his Minister of Public Works was dismissed because he was thought to have taken large amounts of public money..." (p. 70). Essentially, the Antiguan economy fell apart as soon as the colonial infrastructure was challenged.

While economic dependency involves a more forceful approach to permanently submitting the natives to the colonists, psychological dependency seeks to surreptitiously influence the natives to replace their culture with the colonizers' culture. In decolonization, the cultural and religious residue of the colonists' actions psychologically affects the natives' sense of identity. By destroying the natives' sense of self and culture, the colonists manipulate the colony into thinking that the colonizer's way of life is the only way of life. While economic dependency achieves the colonists' goal by making the natives perpetually reliant on their jobs and infrastructures, psychological dependency fully indoctrinates the natives to support the colonial mission.

Throughout the colonization effort in Antigua, Antiguan gradually began to assimilate ideas of British culture into their own, until eventually, British culture was Antiguan culture. Unlike economic dependency, psychological dependency spread over Antigua through the natives' gradual internalization of the colonial objectives. The naming of the streets and respected institutions in Antigua perfectly illustrates this concept. In *A Small Place*, Kincaid says, "We lived on a street named after an English maritime criminal, Horatio Nelson, and all the other streets around us were named after some other English maritime criminals" (p. 24). She then adds, "Government House was surrounded by a high white wall – and to show how cowed we must have been, no one ever wrote bad things on it; it remained clean and white and high" (p. 24-25). Naming objects in Antigua after British heroes internalized in Antiguan a respect for the British – so much so that respecting British names and idols eventually became a part of the Antiguan identity. Another example of Antigua's psychological dependence on British culture included deeming cricket as the national sport. Kincaid reflects, "In Antigua, cricket is sport and cricket is culture" (p.49). By celebrating Antiguan heroes that play cricket, the colonizer's sport, the country effectively celebrates the acculturation of Britain in Antigua. Furthermore, Kincaid points out the fallacy of the Ministers of Culture: "(But let me just

tell you something about Ministers of Culture: in places where there is a Minister of Culture it means there is no culture)” (p. 49). Here, Kincaid expounds upon the idea that the “Ministers of Culture” exist to psychologically force the colonizer’s culture onto the colony, as though it was a spiritual calling. Finally, in the ultimate example of the internalization of British culture, the Antiguan celebrate their independence by going to church and worshipping a British God. Kincaid states, “...and Antiguan are so proud of [their independence] that each year, to mark the day, they go to church and thank God, a British God for this” (p. 9). This ironic practice of Antiguan celebrating their detachment from other societies by worshipping something that belongs to those societies reveals their deeply ingrained psychological dependence. Ultimately, the colonizers destroyed everything that made Antiguan Antiguan, and therefore without British culture, Antiguan lost a sense of who they really were.

Kincaid’s reflections on colonization and decolonization in *A Small Place* shed light on two major ideas important to understanding history: economic and psychological dependency. Kincaid describes these two concepts simply as, “And so everywhere they went they turned it into England; and everybody they met they turned English. But no place could ever really be England, and nobody who did not look exactly like them would ever be English, so you can imagine the destruction of people and land that came from that” (p. 24). The negative cultural and economic ramifications of colonization far outlast the length of the colonial period. The colonists’ insistence on creating a mirror image of their home culture within a foreign land distorts and destroys the view that the natives have of their own culture and contributions. This sad but often untold reality repeats time and again throughout history.

INTERNATIONAL LAW AND THE RESPONSIBILITY TO PROTECT

BY SOPHIA SULTAN

Abstract

In the UN, there is a doctrine called the Responsibility to Protect that allows the blue helmets from the UN to intervene in a country if a country violates international human rights laws. This doctrine was created to aid refugees and the international community when their own countries abuse power and, as a result, them. My question was what determines when the UN decides to intervene under R2P. My hypotheses theorized that GDP, nuclear weapons, or race demographics must influence the verdict of when the UN intervenes. I thought that countries that had a higher GDP probably had a lower chance of being intervened even if they had committed humanitarian crimes. I also figured that any country with nukes would have high unlikelihood to be intervened upon, and finally, I hypothesized that countries with a white majority population were less likely to be intervened in. I found that a combination of portions from all three hypotheses was ultimately correct. Of the countries I tested most countries that had been intervened in under R2P were poorer than countries that had not been protected by the UN despite being guilty of similar injustices. My second hypothesis was arguably arbitrary since no country that owns a nuke has been intervened in by the UN. Lastly, the countries I tested for their race demographics were mainly non-white countries, and, therefore, the countries that had and had not been intervened in under R2P were isolated from the race debate.

Introduction

What determines when the United Nations intervenes under the Responsibility to Protect doctrine? The responsibility to protect, known also as R2P, is a doctrine adopted by the United Nations in a 2005 summit following the Rwandan Genocide atrocity. The doctrine is implemented when the Security Council votes that a certain sovereign state is abusing its power by means of genocide, war crimes, ethnic cleansing, or crimes against humanity^[1]. The doctrine is an exception to the idea that a global power like the United Nations should not interfere in a country's own governing tactics and that each state has its own responsibility to protect its own citizens. In every resolution that indicates R2P, the diction that is used is "recalling the responsibility of ... (a nation)... to protect its population from crimes against humanity" further emphasizing that the United Nations prioritizes the right to self-govern over matters essentially within the domestic jurisdiction of states with respect to the commitment of 'mutual respect of sovereignty.'^[2] Though, when a nation violates international law, the commitment to upholding faith in fundamental human rights in the dignity and worth to a human person also exists.^[3]

External Voices

I engaged with some of the academic literature on this subject from three different angles. Firstly, there is the problem of who specifically should be intervening. There needs to be a check in the morality of interveners so that the civilians who are trying to seek protection from foreigners are not suddenly abandoned after empty promises and false claims. James Pattison in his book on Humanitarian Intervention and the Responsibility to Protect: Who should Intervene? states that any nation or organization that wishes to intervene should meet some standard of being able to

[1] *A/RES/60/1 2005 World Summit Outcome*, 2005, **Error! Hyperlink reference not valid.**

[1] Bellamy, Alex. "Responsibility to Protect." *Google Books*, Google, 2009.

[1] Bellamy, Alex. "Responsibility to Protect." *Google Books*, Google, 2009.

commit to helping citizens of a state entirely so that there are no fears that these allies would back out of a deal that intends to save citizens from crimes against humanity. The UN has asked for help from the international community like the United States to help intervene in certain crises in order to have more troops. Pattison argues that sole UN intervention would promote legitimacy and the rule of international law, but that is advocating that the UN should not ask for help from member states.^[4] It is understood that to promote legitimacy there needs to be consistency within a governing body like the UN, but some argue that they should end seeking to call on other members of the international community for aid when it comes to intervention. The purpose of an international organization like the UN is contingent on there being unity amidst all past conflicts. The UN is not great enough to execute major intervention on their own with simply their blue helmet soldiers, so seeking assistance from other nations and their militaries is the best approach when R2P is enacted.^[5] The reason why who intervenes is important to discuss is because those in and around humanitarian crises deserve trustworthy allies that will carry out what they say they will. The UN specifically intervening matters because it creates a sense of global government that acts within its Charters.^[6]

Secondly, there are cases where non-intervention is prevalent, where some argue that the UN should have intervened or should have already intervened and chose not to. Bellamy paints this as the history of instances when the debate between sovereignty and human rights tilted towards sovereignty. Bellamy suggests that R2P once was a 'norm' when it was first invoked but now is merely an idea that most accepted to be right. The argument that a states' sovereignty should preside over international intervention stems from the basic notion that the United Nations should not violate the 'law and order' that brings "peace" to world politics. It goes to the heart of international order and without that, the order of the world naturally collapses.^[7] To this view, the use of force and intervention is seen as a last resort to implement peace. In some cases that I will provide later, there were instances where the UN decided that countries could solve their own

humanitarian crises- that it was their responsibility to protect their own citizens- and let its sovereignty preside over the R2P. This idea goes hand-in-hand with this topic since there is a plethora of surrounding uncertainty when global leaders make the decision to intervene or to not implement the doctrine.

Lastly, in the global regime of R2P, there is a division of states whose citizens have political rights and then the territories whose populations are seen as wards in need of external protection from western nations and allies like the UN. Mamdani highlights the differing motivators for when powerful, developed nations in the UN or NATO seek to help protect countries in need versus when they wish to gain a higher standing in the world's eyes and are fixed on expansionist tendencies. Mamdani claims that UN member states seek regime change in unstable countries in hopes to colonize them. The allure of a regime-change seems likely and not wholly impossible, but any expansionist views to colonize underdeveloped countries would be like taking steps back into the past where wars were fought to decolonize regions and gain independence.

Theory

One of the hypotheses that I generated to my question was that if certain states have high GDPs, then intervention under R2P is less likely to occur because they have a stronger hold on the global economy. Wealthy countries empirically have been the most powerful nations in the world. If, in my data, I saw that most of the cases that the UN had intervened in under R2P were poor in comparison, then the assumption that the UN turns a blind eye to rich countries with human rights violations might be correct. If the data tested for countries guilty of human rights violations that the UN has not intervened in under R2P shows that those countries are also poor in comparison, then the assumption that GDP determines UN intervention would be implausible. If data shows that the selected countries that the UN did intervene in under R2P had high GDPs, then that would mean that GDP does not have any correlation to UN intervention. If the analysis shows that neither countries intervened in by the UN under R2P nor

[1] Pattison, James. "Humanitarian Intervention and the Responsibility To Protect: Who Should Intervene?" *Google Books*, Google, 2010, books.google.com/books?hl=en.

[1] Pattison, James. "Humanitarian Intervention and the Responsibility To Protect: Who Should Intervene?" *Google Books*, Google, 2010, books.google.com/books?hl=en.

[1] Nations, United. "Universal Declaration of Human Rights." *United Nations*, United Nations, 1948, **Error!**

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[1] Bellamy, Alex. "Responsibility to Protect." *Google Books*, Google, 2009.

countries guilty of crimes against humanity and non-intervention having any distinct difference in GDP, then this theory would be incorrect.

The second was if countries have dangerous weaponry, like nuclear weapons, then intervention is less likely because of mutually assured destruction (MAD). Intervening in countries that own nuclear warheads could be devastating as tensions escalate, pushing them to potentially retaliate. Member states in the UN have access to nukes, but a conflict deploying them would end catastrophically. If the data gathered shows that no country owning nukes has had UN intervention, then the hypothesis may be true. The assumption about the UN determining to not intervene because of MAD would be false, though, if any country has proliferated nuclear weapons and has also had UN intervention under R2P.

Lastly, if predominantly white states are involved in humanitarian crises, then the United Nations is less prone to intervene because of possible racial biases. Historically, many acts of violence have been permitted at the hands of white supremacists, so the UN turning its head away from white countries that commit human rights abuses is plausible. When looking at the data, if the countries that have had UN intervention show that their race demographics are majority non-white, then this hypothesis could be true. If there are countries that are also guilty of human rights abuses without UN intervention that seem to be majority white, then the hypothesis is strengthened. If the case studies that had non-intervention and crimes against humanity were found to be majorly non-white, then this claim would be incorrect. If the data of countries that have been intervened by the UN are largely white, then this claim would not be correct in answering the research question. If there are no countries that are mostly white, then there cannot be a conclusion considered under the lens of this hypothesis.

Methods

For my first hypothesis, I measured the GDP in countries that have been intervened in versus some countries that also have experienced a violation of human rights yet have not been intervened in. I looked at trade numbers through the World Bank as well. Secondly, to look at a nation's nuclear arsenal, I looked at which countries have nuclear weapons and whether they have been intervened in before to measure their ability to strike back with the threat of nuclear weapons. Though no country that possesses nuclear weapons has had the United Nations send in blue helmets to protect citizens, there is speculation that the UN is likely scared of starting a conflict with a powerful country like the ones that have access to that type of technology, and that they do not want to provoke the understanding of mutually assured destruction in which both organizations result in death. Thirdly, I looked at race demographics in countries that R2P has been invoked in and juxtaposed other countries' racial demographics that have committed crimes against humanity but not been intervened in to see if there were any trends of avoidance if a nation was predominantly white. The variable that I chose to hold constant was just the instance when and if the United Nations intervened under the R2P doctrine or if they did not and did nothing. To gather my

conclusion, I will do a comparative case study across all of the hypotheses as well as my literature reviews.

Data Analysis & Findings

To test my first hypothesis to see if countries with high GDP were less prone to having UN intervention, I picked several countries that the UN had peace operations in after the 2005 World Summit that cited R2P in their respective resolutions as well as multiple countries that were guilty of humanitarian violations but had not been intervened in. After randomly choosing which nations to test from both categories, I researched the current GDP in USD for all countries to use as a comparative analysis. The countries I chose that have been intervened in under the doctrine were South Sudan, Central African Republic, Syria, Mali, Côte D'Ivoire, the Democratic Republic of the Congo, Kenya, Liberia, and Kosovo. The countries that I chose to test that have been in violation of human rights but not intervened in with R2P were Ethiopia, Israel, Guinea, Haiti, Iran, and Iraq.

Table 1. Countries that have been intervened in and their GDPs

Intervention	SS	CAR	SY	MALI	CDI	DRC	KE	LIBR	XK
GDP (USD)	11.9B	2.3B	40.4B	17.4B	61.3B	49.9B	98.8B	2.9B	7.6B

Table 2. Countries that have not been intervened in and their GDPs

Non-Intervention	ETH	IL	GN	HAT	IR	IRAQ
GDP (USD)	107.65B	401.9B	15.7B	13.4B	191.7B	167.2B

From this data, I observed that there was a consistent trend of wealthier countries with humanitarian crises that the UN had not conducted peace operations in, whereas the countries that the UN had conducted peace operations in were poorer across the board. I found that I was generally right but there were counterexamples to the hypothesis as well. There were some cases where a country that was intervened in that had a higher GDP than some countries that were not intervened in. There were also some cases where a country the UN had not intervened in had a lower GDP than some countries that had been intervened in. Despite there being some irregularities, the majority of the two variables fall in some correspondence with my first hypothesis of where the UN is less likely to intervene when countries have a high GDP. High GDP in these cases would most closely mean nearing above or around 50 billion USD.

For my second hypothesis, to test whether countries with nuclear weapons were likely to have UN intervention, I researched all countries that owned nuclear weapons and if they had experienced UN intervention. The nations that own nuclear weapons are Russia, the United States, the United Kingdom, China, France, India, Pakistan, and Israel.^[8] None of the former have had the UN intervene in order to protect their own citizens- not to say that there have not been atrocities that have occurred in each region. Just because these eight countries have access to an arsenal as deadly as nuclear weapons does not inherently mean that they are the sole reason why the UN would not intervene. It still could be one of the reasons and is one that should still be considered when talking about this topic. There is also the idea that the UN would not respond with a military force to one of these countries' crimes against humanity because of certain allies and treaties that require allied states to aid countries if they are being attacked, like Article 5 in the North Atlantic Treaty Organization (NATO), for example, which could end up resulting in an escalation from conventional war to nuclear war. The UN is also aware of the fact that rivaling nations that both possess nuclear weapons have an understanding that the outcome of a nuclear war would end in mutually assured destruction (MAD) which is why they would seek to avoid any conflict even if there are crimes against humanity in those countries. The United States, the United Kingdom, China, France, and Russia are all also the five permanent members on the Security Council for the UN which may influence whether or not the United Nations would intervene in the case of a violation of human rights in one of those five nations. The five permanent members have the power to veto any resolution as opposed to the other ten non-permanent members who do not have that privilege and assuming if one of the permanent members had an ongoing humanitarian crisis it is fair to think that they would advocate against any resolution that threatened their own sovereignty and self-governing agendas.

Israel is a prime example of a state that the UN has not intervened in under R2P but is guilty of ethnic cleansing of Palestinians, nonetheless. Right now, the Israeli-Palestinian conflict is still ongoing. The crimes committed by Israel that go beyond not recognizing Palestine as a state might not be getting precedence at Security Council meetings because Israel has a very large GDP of 401 billion (USD) and its trade numbers are increasing as well.^[9] Israel has not admitted that it possesses nuclear weapons, yet still, neither confirms nor denies the fact that

[1] Davenport, Kelsey. "Fact Sheets & Briefs." *Nuclear Weapons: Who Has What at a Glance | Arms Control Association*, 2021, **Error! Hyperlink reference not valid.**

[1] "GDP (Current US\$)." *Data*, 2021,

data.worldbank.org/indicator/NY.GDP.MKTP.CD?end=2020&name_desc=false&start=2000&view=chart.

they are proliferating.^[10] This is where one can question the legitimacy of the third pillar of the resolution that reaffirms the Responsibility to Protect. The third pillar states that "the responsibility

of Member States [is] to respond collectively in a timely and decisive manner when a State is manifestly failing to provide such protection. The reality is that Israel is not responsible for Palestinians because they are not citizens of Israel, but since there has been no call for a cease-fire or meaningful reform, not much has been done yet to proactively protect the innocent civilians that are casualties of this conflict. But the international humanitarian order, in contrast, does not recognize citizenship.¹¹¹

For my last hypothesis, to test whether predominantly white nations are less likely to be intervened in than majority non-white nations, I researched the major race and ethnicity demographics of the same countries in my first hypothesis that have been intervened in as well as the same countries that violated international law but was not intervened in. The countries I chose that have been intervened in under the doctrine were South Sudan, the Central African Republic, Syria, Mali, Côte D'Ivoire, the Democratic Republic of the Congo, Kenya, Liberia, and Kosovo. The countries that I chose to test that have been in violation of human rights but not intervened in with R2P were Ethiopia, Israel, Guinea, Haiti, Iran, and Iraq.

For demographics concerning countries that have been intervened in: In South Sudan, 36% of the population is Dinka African. In the Central African Republic, the population is 28.8% Baya African. In Syria, 90% of the population is Arab. In Mali, 33.3% of the population is Bambara African. In Côte D'Ivoire, the population is 28.9% Akan African. In the Democratic Republic of the Congo, 45% of the population is Bantu African. In Kenya, the population is 17.2% Kikuyu African. 20.3% of the population in Liberia is Kpelle African. In Kosovo, the population is 95% Albanian. For demographics concerning countries that the UN has not invoked a peacekeeping operation in: Ethiopia, 34.4.% of the population is Oromo African. 75% of Israelis are Jews. 33.4% of the population in Guinea is Fula African. In Haiti, 95% of the citizens are Black Creole. In Iran, the population is 61% Persian. In Iraq, 75% of the nation is Arab.

The countries I chose to compare in this case study were all majority African, Black, or Middle Eastern. This hypothesis has one outlier, and it is Israel because its dominant population consists of Jews who originally descended from Europe, but that case is the only instance in this study that follows the hypothesis, so it is merely a goldilocks example. The UN does not seem to make their claims or decisions regarding the R2P with any racial or ethnic biases, but what I found interesting to note was that most of the countries that have violated human rights are mainly in Northern and Central Africa as well as the Middle East.

Discussion

To summarize my preceding findings, in short, my first hypothesis concerning the GDP and economic influence of a country can seem to be true, just not in its entirety, because there are instances where poorer countries were not intervened upon compared to some nations that were intervened upon and richer. There was also the result of when richer countries were intervened in

compared to some poorer countries that had not been intervened in. During the testing of my second hypothesis, I found that I was broadly right. No country that has nuclear weapons has also been intervened in. I did dive deeper into some reasons why I think that might be the case. Firstly, five of eight of the countries that own nuclear weapons all belong to the permanent members of the Security Council. This means that any possibility of the Security Council trying to come to a resolution to restore stability to one of these five nations has an inherently large likelihood of happening especially with the power to veto any resolution. My third hypothesis asked whether predominantly white nations were less likely to be intervened in, and the results were almost inconclusive. Many of the countries that have committed atrocities like ethnic cleansing, genocide, crimes against humanity, or war crimes were not necessarily majority-white which means that there is uncertainty surrounding whether the Security Council would or would not implement R2P if a primarily white nation violated one of the four crimes against humanity. In my comparative case study, I could not choose countries that were only predominantly white and not guilty of crimes against humanity because that was what my controlled independent

[1] Davenport, Kelsey. "Fact Sheets & Briefs." *Nuclear Weapons: Who Has What at a Glance | Arms Control Association*, 2021, **Error! Hyperlink reference not valid.**

[1] Mahmood Mamdani (2010) Responsibility to Protect or Right to Punish?, JOURNAL OF INTERVENTION AND STATEBUILDING, 4:1, 53-67, DOI: 10.1080/17502970903541721

variable happened to be. The hypothesis is valid but would be better used to examine countries that are predominantly white after there is evidence of them being guilty of neglecting human rights. It is hard to distinguish what omitted variables might have chosen the countries that were in violation of international law but were not intervened in since there are a multitude of other factors that could feed into the decision-making in the Security Council.

Conclusion

Some limitations that I came across were that I could not test every country that violated international law to check their GDPs, so my data sets might have been skewed because they did not include every possible data point. There were probably more countries that fit the description of having a lower GDP than 50B USD and also had UN intervention, but also GDP could still be relative to the countries that are being compared in any case study; it fluctuates and is dependent on however many variables are chosen. I also was not able to do the same for race and ethnic demographics. I could not measure the percentages of each race and every nation that committed atrocities. Another limitation is that some atrocities are never reported to the international community, for obvious reasons such as a skewed image on a global stage and reprimands administered by international organizations like the UN. Human rights violations become covered with that discrepancy.

Since there are a multitude of facets of when the United Nations chooses to intervene under R2P, I think that it is a combination of the first two hypotheses. I think that a country's economic standpoint and their strong military capabilities both go into some, if any, consideration for Council members. It may be unspoken but more likely is a subconscious thought process that the fifteen council members experience when met with an act of atrocity like genocide- especially if that country is more powerful in terms of GDP and military strength.

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^[10] Davenport, Kelsey. “Fact Sheets & Briefs.” *Nuclear Weapons: Who Has What at a Glance / Arms Control Association*, 2021, **Error! Hyperlink reference not valid..**

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A SMALL PLACE REFLECTION

BY CAITLIN CORNELIUS

When one thinks of dependency, they may think of a child needing a parent to provide for them and care for them. The child cannot pay for their own belongings or have the tools to create a life for themselves. This is the same legacy and relationship that lingers after colonialism has sunk its roots deep into a country's history. Economic dependency is when a country is dependent on its past colonial captor for economic wellbeing. This may present itself as foreign investors buying farmland and controlling it. Dependency can also come in psychological form. This might mean a loss of identity even when the colonizers are gone. In *A Small Place* by Jamaica Kincaid shows excellent examples of economic and psychological dependency on small and large scales.

Colonialism consistently leaves behind deep scars within the culture and economic wellbeing of a country. Economic dependency relates to the ways that colonialism holds a firm hand over the markets in a country where a colonial country was present. It produces and promotes the underdevelopment of the economy which produces colonial zones. Even after independence is gained the colonial infrastructure remains presenting itself as geographical apartheid. In South Africa for example Nelson Mandela did not want to redistribute the land to the less fortunate because of the fear of the foreign banks pulling out their money and refraining from contributing to the new South African government. This power dynamic of who controls wealth does not go away over time but rather increases in importance and influence.

The psychological effects of this are not any less severe. When colonial countries attempt to colonize countries, they use a great deal of violence and integrate their society into the others doing whatever they needed to do so that they could take over and colonize what they saw as simply new territory. After independence has been gained there continues to be a loss of sense of identity. In Algeria, this psychological dependency was there when the French were still very present in Algeria as the Algerian people had a strong urge to be authentically French and part of the French culture. The people of Algeria did not feel whole without the French presence as they had taken over their way of life and enforced cultural and religious practices that were not genuine for the Algerian people. They lose a sense of who they were and what they wanted in life, colonialism lingers and haunts the people that have endured it today. Whether that be street names or languages the culture that colonizers brought with them created a lifelong psychological dependence on the colonial counties and what they brought.

A Small Place by Jamaica Kincaid is an extraordinary and powerful piece of literature that does not hold back on laying the truth out for the reader to read and comprehend whether they want to or not. Kincaid is Antigua born and raised and throughout the book explores the different ways that Antigua is evidently economically and psychologically dependent on the British who had formally colonized them. A prime example from *A Small Place* of economic dependency is the

Barclays Bank in Antigua (26). This institute was created because the Barclay brothers were slave traders and they then used this bank after the slave trade was outlawed in England. This made the brothers even richer. This bank was founded on the remains of the slave trade and the wealth that it brought white people at the expense of black lives. Barclays Bank is still the largest bank in Antigua and continues to hold a strong hand on economic control as any outside banks or investors must go through Barclays or any Antiguan wants to get a mortgage for a house.

Kincaid also dives deep into the psychological dependence that lingers within Antigua and its lasting effects. These elements of dependency are not insignificant as they tackle ideas of belonging and self-worth as they related to their previous colonial captors. Kincaid discusses why “people like her” are wary of capitalists as they used to be the capital (37). They were the ones that were heavily exploited without a hint of remorse. This type of trauma does not go away once a law is passed. The power dynamics built within the colonial time period were incorporated into so much of the Antiguan society and education that things like language requirements are still used in Antigua today. So much of black Antiguan culture has been overridden by the impact of the colonizers and everything they brought with them.

A Small Place by Jamaica Kincaid discusses the major economic and psychological dependencies that still haunt Antigua today. Economic dependency refers to the lingering ways that the power structure from colonialism remains within the economy and who controls the wealth in a country. The psychological side of this is the feeling of not knowing who or what your culture is. Many examples of this appear in *A Small Place* such as the Barclays Bank and the feeling of “being the capital”. These dependencies control many aspects of society and life in formally colonized countries.