

The UN on the crossroads between ethnocide and genocide, and human rights

So that we will never not have known
that it is not a detail of history.

At the occasion of the 70th anniversary of the Universal Declaration of Human Rights, 10 December 2017, Human Rights Day, the Secretary General of the United Nations, Mr. António Manuel de Oliveira Guterres, invites us “to stand up for our rights and those of others whenever and wherever humanity’s values are abandoned. Because at that moment we all are at greater risk.” This invitation appeals to our responsibility as described by the UN Office on Genocide Prevention and the Responsibility to Protect, “the responsibility to hold national governments and the international community to account when they are manifestly failing to protect populations against atrocity crimes.” The Drugs Peace Institute believes that the UN drug control policy, the prohibition of mind altering substances, constitutes such a failure as it has resulted in a UN drug control system operating outside of the international Bill of human rights, commits the ongoing ethnocide of indigenous peoples and incites others, as at present the government of the Philippines, to the genocide of drugs users and drugs dealers. The United Nations have abandoned humanity’s basic values.

The immediate cause for this note are the present developments (autumn 2017) in president Duterte’s police-led extra-judicial execution campaign of drug dealers and users in the Philippines and the omission of any mention of it in Mr. Guterres 13 November address to the ninth Association of South East Asian Nations (ASEAN)-United Nations summit in Manila, the Philippines, hosted by Mr. Duterte. Apart from Canada’s Mr. Trudeau all other leaders present skipped the issue as well, as did Mr. Tusk, the European Council president, one day later at the ASEAN-EU summit. The job of the UN Secretary General however is not only to promote world development but also to speak and act for peace and security and to uphold the respect for human rights whenever these are violated. No word was wasted though on the murderous acts perpetrated in the same city by the man standing next to Mr. Guterres when he congratulated him for his hospitality and the organizing of such a superb meeting.

Many UN bodies and officers have spoken out against the atrocities committed by the Duterte regime. From the Special Advisor of the Secretary General on the Prevention of Genocide, to the Human Rights Council, to Mr. Guterres’ predecessor, Mr. Ban Ki-Moon, who warned us for Mr. Duterte before he was even in office. In December of 2016 already, Mr. Zeid Ra’ad Al Hussein, the UN High Commissioner for Human Rights, urged for an investigation into a public admission by Mr. Duterte that he had personally killed three people. “Such acts directly contravene the rights enshrined in Article III of the Philippine Constitution,” the High Commissioner said. “The killings described by President Duterte also violate international law, including the right to life, freedom from violence and force, due process and fair trial, equal protection before the law, and innocence until proven guilty. As a government official, if he encouraged others to follow his example, he may also have committed incitement to violence.”

All these UN interventions were to no avail however and almost one year after Mr. Zeid's appeal and some estimated 10.000 deaths later, Mr. Duterte is still in office, overseeing the slaughter and bragging about it. Quiet diplomacy appears not the way to handle this problem, Human Rights Watch says, and it fears that Duterte only will feel emboldened by the unwillingness of US President Donald Trump or fellow ASEAN leaders to publicly challenge the drug war slaughter during the ASEAN summit.

Drug users around the globe are horrified to watch world leaders celebrate a murderer at the very place where, during the celebration festivities, the pogrom goes on, absolved by Mr. Guterres' mere presence. Can he not try to imagine, as we try, the total despair of all those people in Mr. Duterte's power who see the United Nations turn their back on them and realize they have lost the sanctity of their last refuge? Can he not try to realize our immense fear now that we have come to understand that barely half a century after the cunning denunciation of the universal human rights order with the signing of the Single Convention on Narcotic Drugs, this denunciation has now been ratified with the de facto approval of the genocide of drug users and drug dealers in the Philippines, a UN-incited genocide? It seems the United Nations Organization has not yet come to that conclusion. That next to Mr. Duterte was not standing his judge but his accomplice, the autor intellectualis of the crime of genocide of drug users and drug dealers.

Genocide is one of the gravest crimes we know, organized on a large scale as it normally concerns large groups of people to be killed. To punish it has become the apogee of international criminal justice, to prevent it is still a mission in its infancy. It is our conviction that if ever the UN-system had a chance to prevent the continuation of a genocide it is the genocide she herself created. A genocide on the verge of spreading into other countries. It is equally our deepest conviction that if the UN is incapable of ending the uncontested Duterte slaughter in the Philippines, the UN will have lost the moral authority to intervene in all these future genocides.

The situation in the Philippines

The extra-judicial execution campaign of drug dealers and users, the Philippine drug war, has led to the deaths of up to 15.000 Filipinos to date, according to human rights groups. A murderous drug war of unlimited brutality, devoid of any morality our world order could accept. Devoid as well of any support in positive law, since capital punishment has been banned in the Philippines since 2006 and the legal drive for its re-imposition has not yet been concluded. As the Duterte administration nevertheless wishes to present its extermination policy of drug users and dealers under a veil of legitimacy, it has to rely on lies and the surreptitious outsourcing of the unlawful killings to vigilante groups. Hence a continuous flow of false police claims about killings after shootouts with suspects unwilling to surrender, matched by the numerous witness testimonies about confessions obtained under threat and torture, post-execution police re-decoration of the execution sites with weapons and drugs planted near the deceased victims and unarmed victims shot when already in police custody. This latter group is the victim of a cynicism that equals holocaust practices. While the Nazis, under false pretenses, still had to call on the local Jewish organizations to persuade their people to go on transport to their extermination camps, Duterte has his terrorized victims turn themselves in. By brandishing lists of a claimed million drugs criminals, selected by him, of whom he randomly publicizes names and assures that these people can only be sure of their lives if they report to the police. Under this regime of

fear more than 100,000 Filipinos have turned themselves in. Imprisoned in miserable conditions, without any prospect of a quick trial they have, contrary to the presidential promise, only the certainty that they are now in the clutches of a serial killer, in a cell from which it may not even be worthwhile to escape. Because there is no possible escape. Flight is excluded, because the United Nations have ensured that the facts they might be accused of are labeled as crimes in practically the whole world and would require their extradition, back to Mr. Duterte.

In the Philippines no one stands above Duterte's law. Nor the young, nor the mighty. Of the many appalling features of Duterte's war on drugs, the deliberate killing of children stands out. Until recently, most child casualties concerned children that had been shot while in the company of adults who were the apparent target of the shooting. But the two cases of Kian delos Santos and Reynaldo de Guzman, boys of respectively 17 and 14 years old and executed within a two-day period in August of this year, demonstrated the willingness of Philippine police to deliberately target children for execution. Dismissed by Duterte as collateral damage, they confirm nevertheless that all Filipinos are potential drug-war victims. Irrespective of their age, as witnessed by the government's order for mandatory drug testing for all college students and applicants. The order permits local governments, the police and other law enforcement agencies to "carry out any drug-related operation within the school premises" and will effectively allow the police to extend their operations to college and university campuses. The Deputy Asia Director of Human Rights Watch is clear: "Mandatory drug testing of students puts them in the crosshairs of Duterte's abusive drug war, risking the creation of a school-to-cemetery track for students testing positive for drugs."

As to the mighty, Duterte swiftly moved to stifle opposition and critique. First, in September of 2016, he had senator and acclaimed human rights activist Ms. Leila de Lima removed as chairperson from the Senate Justice and Human Rights committee investigating extrajudicial killings. Then, in February of this year, he had her arrested on trumped-up charges of aiding the drug lords as Minister of Justice in a previous government. Although the charges concern a bailable offense, her release was blocked by the Department of Justice and since then Ms. de Lima remains in prison, as an example to all others who come to the victims' defense. A second highly publicized case was the murder of Mr. Dimaukom, the mayor of Datu-Saudi Ampatuan who was killed with 9 of his people last October in what police described as an anti-drug operation at a highway checkpoint. Afterwards it turned out that the mayor and his people were shot in an ambush according to the standard pattern. Mr. Dimaukom belonged to a number of officials Duterte had said were involved in the illegal drug trade, including judges, police officers, military officials, mayors and members of Congress, and which he had threatened to go after. The fact that most disturbs is that Mr. Duterte can use henceforth the simple words of drug dealer or user to incriminate, condemn and execute whomsoever he wishes. From abject drug mafiosi to loyal opposition. The way Duterte operates is the way of the UN prohibition: define the crime as broadly as necessary to incriminate all acts you wish to persecute, give it a common label like 'drugs criminality', and associate this label in the public perception with the meanest criminal variant you are yourself creating: the gun waving millionaire who became the Filipino's child molester.

The longtime failure of the Philippine criminal justice system seems to be at the root of the broad acceptance of Mr. Duterte's draconian drug war. The judiciary has a reported backlog of over 500,000 cases, courts lack judges, prosecutors are overworked, public defenders are responsible for thousands of clients each and the police is understaffed by 50,000 officers. The system of law and order is thoroughly dysfunctional, including the mechanisms to rectify the abuses. Many accused, after being pressed for bribes and languishing in jail for years, end up simply released after the police do not attend trials to testify, or the prosecution is absent, or the evidence proves flimsy. "Our criminal justice system has never been able to properly exonerate the innocent and punish the guilty." [Miguel Syjuco](#) wrote in the NYT. And although Mr. Duterte could not deliver on his promise to root out crime in his first six months as president, the government maintains public support for its controversial campaign as it is nevertheless perceived to be successful. Surveys show that 7 out of 10 Filipinos believe that there are fewer drug suspects in their neighborhoods. Yet half of the Filipinos do not believe that the suspects "nanlaban" (fought back), as the police claim and even a 60% majority believe that the drugs suspects who died had already surrendered beforehand. So, nobody is surprised that 70% of the population is afraid that they or someone they know may be the next victim of extrajudicial killings and that even 95% of the population wants drugs suspects to be captured alive.

The genocide qualification

Out of fear, a majority of Filipinos, it appears, has come to see human rights and due process as hindrances rather than as safeguards against an exploitative system. Punitive action, operating extrajudicially, is preferred. It is not reliant on the judgment of institutions with all their checks and balances, it is subjective, the prerogative of their elected president, and it is believed to work. However, every Filipino can henceforth only hope to personally escape the attention of Duterte's executioners by avoiding drugs, drug users and dealers, their families and friends, as well as their vocal defendants, politicians, lawyers and human rights activists. Drug users and dealers have been relegated to a special class of Filipinos, a class in a parallel world of extermination. This is where Duterte thinks they belong, because "drug users are not human. When you kill criminals that is not a crime against humanity. Drug users have no humanity." This is the end of human solidarity, the des-enshrinement of our great discovery that the human may believe to be free and equal among all other humans and that no man-made distinction can justify his ouster from humankind. In the Philippines, drug users and dealers have met the borders of humanity and so have we.

We cannot pretend being surprised. Duterte's 20-year reign over the city of Davao bears ample testimony of his determination to execute the policy intentions he has been screaming about loud and clear: "If a suspect draws out a gun, kill him. If he doesn't, kill him anyway." The DPI selected a few more quotes:

2016 0507, "All of you who are into drugs, you sons of bitches, I will really kill you. I have no patience, I have no middle ground,"

2016 0509, on the eve of his election victory, before a crowd of 300,000: "If I make it to the presidential palace I will do just what I did as mayor. You drug pushers, holdup men, and do-nothings, you better get out because I'll kill you."

2016 0630, during his inauguration speech: "They say that my methods are unorthodox and verge on the illegal," and "The fight will be relentless and it will be sustained."

2017 0724, in his second State of the Nation Address, he accused activists who have documented serious human rights violations linked to his drug war of “trivializing” the campaign by demanding respect for legal process.

2017 0806, "My order is shoot to kill you. I don't care about human rights, you better believe me"

2017 0816, about human rights groups: "Tell them, 'Police, shoot those who are part of it'. If they are obstructing justice, you shoot them. So they can really see the kinds of human rights" and "The human rights groups are now investigating. One of these days, you human rights groups, I will also investigate you. That's the truth. For conspiracy."

2017 0930, "Hitler massacred three million Jews. Now, there is three million drug addicts. I'd be happy to slaughter them." and "If Germany had Hitler, the Philippines would have ...," he paused and pointed to himself.

2017 1026, contending that “narcopolitics” had taken hold in the country, and that he had compiled the names of 5,000 village leaders and 6,000 police officers involved in the narcotics business, waving a thick sheaf of papers : “This list of names, this is it, this is the drug industry in the Philippines.” and “The human rights people will commit suicide, if I finish these all.”

2017 1110, at the Asia-Pacific Economic Cooperation (APEC) forum in Danang, Vietnam, “When I was a teenager, I had been in and out of jail, rumble here and there. At the age of 16, I already killed someone.”

The DPI views the Duterte drug war as a genocide: an act or acts intended to destroy a group, in whole or in part, by killing members of the group, by causing serious bodily or mental harm to members of the group and/or by deliberately inflicting on the group conditions of life calculated to bring about its physical destruction. These three acts, out of the five that have been defined as constituting elements of the crime of genocide by the UN Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), provide each in itself a criminal offense which signatory nations “undertake to prevent and punish.”

As the CPPCG definition of genocide is not universally recognized we wish to clarify two aspects that might otherwise give an excuse to exclude the Duterte drug war from genocide. First, there is the required notion of ‘group’ vs. a simple collection of individuals. Drug users and dealers as such do indeed not feel of themselves as a group defined by a common feature which sets them apart from the rest of society. They do have a certain consumption preference not shared by all other members of their society, but so do all these other members of society. A specific consumption preference consequently does not invite, let alone force, people to unite as a group in order to defend a common interest other than their consumption of preference. When however, society discriminates the consumption of particular products, the consumers concerned may be obliged to collectively react in order to defend their common interest not only as consumers but equally as citizens and humans, depending on the sanctions reserved for them by society. In other words, if the group of drug users and dealers exists it is not by natural selection and not by the conscious and free choice made by its members but only in reaction to the discriminating decisions made by the perpetrator. As the UN prohibition machinery has set the collection of individual drug users and drug dealers as ‘group’ apart of the rest of society - and as members of this group we can assure that the UN have done a terrific job - we trust that the UN too will stand by this qualification whenever others, including the perpetrator, might wish to dispute it.

Secondly, there is the required 'type' of group. Experts have come to view the CPPCG definition of genocide as too restricted as it includes national, ethnical, racial or religious groups only and unjustly excludes other social and political groups as targets of genocide. Unjustly, because according to the UN Security Council the convention was adopted for humanitarian and civilizing purposes, to provide governments and civil society with a tool to hold the world to account when groups need to be protected. We therefore infer that it cannot be the intention of the Council to exclude groups that do not belong to the original 4 CPPCG-types of group from the application of the convention and that the notion of group should include 'any group so defined by the perpetrator'. We accept the definition of Chalk and Jonassohn of genocide as a form of one-sided mass killing in which a state or other authority intends to destroy a group, as that group and membership in it are defined by the perpetrator. As president Duterte has decided on the extermination of the group of drug users and drug dealers in his country, he accepts a UN-conceived concept of drug users and dealers as a 'group', which group, in our view, is included in the extended definition of 'groups' protected against genocide by international law.

It is moreover our opinion that the UN as an interested party is not qualified to judge the appropriateness of the inclusion of drug users and drug dealers in the revised concept of group as referred to in the CPPCG definition of genocide. For the interests promoted by the UN Drugs conventions are inimical to the principles and values defended in the UN Charter, the Bill of Human Rights and the CPPCG, do compromise these values and are illegitimate.

Given the foregoing we ask the UN Secretary General to consider all possible options within his mandate to prevent at once the continuation of the genocide perpetrated by president Duterte against drug users and dealers in the Philippines and to have him brought to trial before the International Court of Justice for punishment.

The United Nations complicity

While we condemn Mr. Duterte for the way in which he tackles the drug problem in the Philippines, we are also well aware that the problem itself and the terrible consequences it generates have been created by the UN drug control system and that the problem solving also is largely determined by this system and the control community it attracts. The shared responsibility of this system and of this community by which it is run has therefore equally to be established if we wish to assume our responsibility to protect and prevent repetitions of this UN incited genocide to happen in other places.

The lofty aim of concern for the health and welfare of mankind was from the very 1961 start, knowingly and intentionally, corrupted by the fathers of the single convention: the limitation of use to medical and scientific purposes exclusively appeared to be the limitation to the medical world of the dominant superpowers of the moment and to the science that would uphold their medical dominance. Equally, although the medical use of two of the plants under regulation, coca and opium poppy, was considered to be indispensable for the relief of pain and suffering, the age-long, proven medical properties of cannabis were rejected out of hand as was the traditional use of these tree plants for spiritual and traditional medicinal purposes. More tellingly even, the single convention immediately set out to confound the existing terminology in order to replace it with a language vehicle more suitable to

prohibition's ideology. Thus, cannabis and coca leaf were classified with opium as 'narcotic' although they do not possess the sleep-inducing properties required to fall under that definition. Similarly, the hitherto unknown addictive effects of these two plants had been discovered through personal illumination of Mr. Anslinger, the US-delegation leader, but were nevertheless, without any scientific foundation, presented as argument for their demonization, together with opium, a source of 'evil for the individual and social and economic danger to mankind'.

a. the UN-committed Ethnocide

Without any respect for the first peoples of this world and their cultures with the longest histories, the last great nation to appear on the world scene, with the shortest history of them all, imposed on the mere basis of ideological preferences the prohibition of the plants of their gods that are intricately interwoven with their culture and physical and spiritual well-being. Their future use of these plants was forbidden, a pure act of ethnocide. The historical testimony of the nature peoples about the properties of these forbidden plants was henceforth refused to mankind, relegated to the historical taboo, an act of planned falsification of history. The UN, charged by its Charter with the promotion of peace and security, quieted the people that may teach us about their millennial experience of living in peace with the earth.

The arrogance as embodied in the Single Convention was addressed by Mr. Ossio Sanjinés, interim president of Bolivia, in his letter of recommendation for Mauricio Mamani Pocoaca, the first drugs pacifist nominated for the Nobel Peace Prize. (Copy of the letter "1993 0724 Mamani por Ossio Sanjinés" attached below). Mr. Sanjinés wrote: "The struggle to claim the benefits of the coca leaf, as well as all those crops that traditionally represented the culture of the Andean peoples, is and has been long and difficult, often due to the lack of knowledge of the public and others due to the misrepresentation of their applications. The truth is that the coca leaf should be the object of a great reflection on its intrinsic merits in the service of the Andean peoples and of humanity in general." Ossio Sanjinés expressed the feelings of disbelief and anger of a nation that after centuries of Inquisition observed how the new United Nations had obliged to the white Anglo-Saxon protestants and their allies to destroy the spiritual life of the Andean peoples by outlawing coca, while simultaneously claiming to guarantee freedom of religion with the adoption of the International Bill of Human Rights.

The international awareness of the great value of psychoactive plants for the survival of traditional cultures was demonstrated a decade later with the 1971 UN Vienna Convention on Psychotropic Substances which addresses, amongst others, psychedelic compounds like psilocybin and mescaline, naturally occurring in psilocybin mushrooms and the san pedro and peyote cacti. The new convention dropped the requirement of the 1961 UN Single Convention for the termination of the traditional 'quasi-medical' use of the plants under consideration. This time around the United States agreed to 'a consensus that it was not worth attempting to impose controls on biological substances from which psychotropic substances could be obtained.": "The American Indians in the United States and Mexico used peyote in religious rites, and the abuse of the substance was regarded as a sacrilege.' The Mexican delegate added that such a prohibition would be in conflict with certain articles of the Mexican Constitution, which stipulated that all men were free to hold the religious

beliefs of their choice and to practice the appropriate ceremonies or acts of devotion in places of worship or at home. Here it was officially admitted that the beneficial use of a substance is possible as the outcome of a social process of accompaniment and guidance.

Contrary to the coca leaf, chewed by Aymara and Quechua peoples in the Andes for whom abuse is as great a sacrilege, the Vienna Convention addressed substances of which the religious use, in this case peyote, is practiced by indigenous peoples in the US. The deciding argument for the turn-around, nowhere mentioned, seems to be the fact that the US constitution too protects the traditional use of psychedelic substances under the right to freedom of religion so that, unlike plants as cannabis and coca that had no traditional use in that country, the traditional peyote use had to be accepted. For tactical reasons this argument, in plain contradiction with the drug control regime, was not advanced by the US who, instead, presented its agreement with this traditional use in the 1971 Convention as a concession to the international community. This approach allowed it to repeat the turn-around in the opposite direction when, in 2009, Bolivia sought to remove the provision that “coca leaf chewing must be abolished” from the Single convention in order to reconcile its international treaty obligations with its 2009 Constitution, which obliges upholding the coca leaf as part of Bolivia’s cultural patrimony. The US convened a group of “friends of the convention” to rally against what they perceived to be an undermining of the integrity of the treaty, and succeeded in thwarting Bolivia’s attempt to amend the Single convention. A second attempt of Bolivia, leaving the Convention and re-entering with a reservation about traditional coca-chewing, was successful in 2013. Although the US had recruited the whole G8 to object, the final number of objections fell far short of the 62 (one-third of the 184 convention members) required to invalidate the reservation. The friends of ethnocide were defeated by Bolivian president Evo Morales Ayma in his quest for redress for their 500-year long crushing of the Andean people’s cultures.

This remarkable victory of the Bolivian president confirmed however the disturbing fact that all the superpowers still stood by the ethnocidal drug control policy of 1961, apparently unhindered by their obligations under the Universal Declaration of Human Rights and the 2007 United Nations Declaration on the Rights of Indigenous Peoples. The Transnational Institute’s Martin Jelsma speaks of “[the inquisitorial nature](#)” of the UN-attitude, reminding us of the colonial history Ossio Sanjinés, Evo Morales and all his South-American colleagues see perpetuated by the drugs prohibition. It shows that despite half a century of awareness building by the indigenous peoples, the UN Charter and Treaties on individual and collective rights have to give way once the world’s drugs regime comes into play. This ethnocide of traditional cultures by the contracting parties to the drug control conventions, equally called cultural genocide, is a first step on the way to physical genocide. It expresses the dominance of prohibition’s liberated markets where no societal rules govern and the right of the strongest applies over perfectly functioning societies where substance taking is embedded in meaningful rituals that bring social cohesion and spiritual fulfillment. It is the process of a gradual shift from the killing of the souls to the killing of lives. It is this process that forms the heart of prohibition and has genocide as its’ logical end.

b. the UN-incited Genocide

Genocide as an act of human intervention in the life of other humans is predicated on the refusal to recognize the humanness of these others. There are characteristics that make

Armenian people, black people, indigenous people, Romany people, Tutsi people, indeed all people, unacceptable as people to other people. We are able to perceive of characteristic traits in others, often close neighbors, as threats to our own existence and to imagine that the annihilation of the other will save us. We develop stereotypes, stigmatize and finally demonize the other so that the annihilation of the evil will justify our murder. In this process we turn ourselves into the devil. The 1961 UN Single convention created the evil of drug use, to be met with zero tolerance, to be rooted out. The devil was created and reigned. Everywhere, in the Secretary General's Portugal also, as Satan, as Susana Ferreira reports in [The Guardian](#). Mr. Guterres had the right insight and the means to attack that Satan, with knowledge and compassion. To defeat it and to save Portugal.

Mr. Duterte didn't have the chance to get this insight, nor the means. He belongs to a culture that was colonized, by both the Inquisition and Prohibition. He was educated with Satan always in the back seat, telling him where not to go and where not to look. The UN drug control community has seen to it that till this day drug control looks away from the Bill of Human Rights, although one of the three pillars of our World order. As a consequence, the history of human rights in the era of the UN drugs prohibition shows an infinite list of violations, because there was no human right not to be violated in a climate of de-humanization of the other. But to be correct towards history we must dare to think the equation through until the end: it's not that the rights of drug users and dealers were permanently violated, it's rather that there were no human rights to be violated in drug control's universe. The UN Special Rapporteur on the right to health, Paul Hunt, described the international drug control and human rights systems as 'parallel universes'. The first one reserved for drug users and dealers, Satan's children, the latter one of course for all 'clean' people. As Duterte said, 'Drug users have no humanity', evil may not invoke the right to live, it has to be killed.

The UN prohibition handed the Philippines a problem that it cannot solve with the regular means at its disposal as prohibition has fed a criminal industry that holds society in its grips. In the Philippines the belief is that only a genocide may produce an outcome. A UN justified genocide as there are no rights left to be respected when it comes to drug users and dealers. In the same way as prohibition abandons the human being who wants to relate with life via the biodiversity offered by consciousness-altering substances, it abandons the society that must carry out the imposed policy and sees no other option than genocide. Must we all become Dutertes?

The consequences

By chasing the group of drug users and drug dealers out of the human rights universe, the UN prohibition at the same time destroys its universality. Ms. Roosevelt lost, Mr. Anslinger won, there are people that are not any longer equal to other people. A UN-produced criterium sets worldwide people apart in a UN-produced false universe of equality. As prohibition has shown, the executioners of drug control policy will profit from the situation and also exclude other minority groups which are not of their liking from the protection of human rights, by linking them through negative discrimination with the drug users and drug dealers group: black people in the USA, indigenous people in occupied countries, immigrants and poor everywhere. We are all Filipino drug users and drug dealers.

Prohibition is a breeding ground for discrimination and is thus not of this era. It is incompatible with the world order of respect for everybody's individual human rights and of the collective rights of the groups of belonging.

The genocide of drug users and dealers in the Philippines took example of a similar drug war in Thailand in 2003. It may itself serve as an example for others, as it attracts interest and applause from abroad, where presidents from Indonesia to the US are waiting to receive the details of the Filipino drug war, operation Tokhang, first hand from their friend Mr. Duterte.

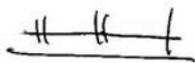
The UN prohibition has become a breeding ground for genocide as well.

Given the foregoing we very much want and must impress on Mr. Guterres to please consider all possible options to end prohibition in the shortest possible time.

I want to be a Filipino drug user and dealer, born free and equal in dignity and rights.

The Drugs Peace Institute has tried from its inception in 1993 to present the human face of drugs users and dealers. The face we have in common with all our fellow humans. The face every sensible person can recognize and love. The face for example of cannabis users organized in modern cannabis social clubs and the face of the indigenous peyote consumers of the Mexican first nation of the Huichols, Wixaritari in their own language. Both excel in the peaceful integration of their substance use in daily life. It brings them comfort, it gives them meaning and it provides them ultimate happiness. They offer society at large an example of their experience, it is their contribution towards understanding the phenomenon of ecstasy. It is an undertaking that comes with the high price of rejection, incarceration and exclusion. It is the best they can offer. They are the ambassadors of the vast array of people that use different substances, different "drugs", with different successes and failures. They all have in common, with you, reader, that they are humans, entitled to live. Entitled to solidarity when in need of help. We used to say, 'Ich bin ein Berliner'. We used to say, 'Je suis Charlie Hebdo'. This time around we're invited to say, 'I am a Filipino drug user and drug dealer'. To promote that invitation, we have the honor at the occasion of the start of the year-long commemoration of Eleanor Roosevelt's historical contribution to mankind, to invite the UN Secretary General, Mr. Antonio Manuel de Oliveira Guterres, as honorary member of the Leila de Lima Cannabis Social Club in exile. So truly helps him his conscience.

For the Drugs Peace Institute
Adriaan Bronkhorst



For the CSC Leila de Lima
Filipino Cannabis Social Club in exile





Presidencia de la República

La Paz, Bolivia 14 de Julio de 1993.

Señor
Adrian Bronkhorst
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Holanda

Estimado señor Brokhorst:

La lucha por reivindicar los beneficios de la hoja de coca, así como de todos aquellos cultivos que tradicionalmente representaron la cultura de los pueblos andinos, es y ha sido larga y difícil; muchas veces por desconocimiento del público y otras por la tergiversación de sus aplicaciones. Lo cierto es que la hoja de coca debería ser objeto de una reflexión mayor sobre sus méritos intrínsecos al servicio de los pueblos andinos y de la humanidad en general.

En esta lucha por restablecer, en su justa proporción, el cultivo de la hoja de coca como patrimonio de las culturas andinas, nadie ha realizado mayores investigaciones científicas que el antropólogo Mauricio Mamani Pocoaca, actual Diputado Nacional, en auténtica representación de la nación aymara a la que pertenece y defiende denodadamente.

Es en atención a estos antecedentes que apoyo la nominación del Sr. Mauricio Mamani Pocoaca al Premio Nobel de La Paz 1994.

Con este grato motivo, reitero a Ud., las expresiones de mi consideración más distinguida.

Dr. Luis Ossio Sanjinés
PRESIDENTE CONSTITUCIONAL INTERINO DE BOLIVIA
PRESIDENTE DEL CONSEJO NACIONAL DE
CIENCIA Y TECNOLOGIA