

FRANKENSTEIN JUNKPILE

A plea to end war, dethrone cruelty, and restore humanity

THE INNOCENT PAY THE PRICE

A plea to end war, dethrone cruelty, and restore humanity

This is not a call for revenge. It is a plea for the world to stop treating war as an unavoidable fact of human life.

We are told of victories, borders, flags and glory. But ask a mother who is waiting for a call that never comes. Ask a child who carries a stuffed animal out of the only home they knew. Ask a soldier who survives but cannot sleep.

A leader sees a map. A family sees an empty chair. The distance between those two views is where so much of war begins.

The kings in these pages are a symbol. A “king” may wear a crown, a uniform, a suit or no insignia at all. The word means anyone who treats human beings as pieces on a board.

Our demand is simple: No human ambition, ideology, territory or pride is worth turning ordinary lives into ruins.



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The First World War

1914: A SPARK, THEN A WORLD ON FIRE

The First World War

How it began The assassination of Archduke Franz Ferdinand in June 1914 triggered a diplomatic crisis. But the catastrophe was not caused by one bullet alone: militarism, imperial rivalry, nationalism and competing alliances had made Europe dangerously combustible.

The choice Governments issued ultimatums and declarations of war. Decisions made in ministries and palaces sent millions into trenches. A conflict that leaders imagined might be short lasted more than four years.

What history asks us Why was preserving prestige easier than stepping away? Why were the faces of the young less important than the fears and ambitions of the powerful?

Imagine a different sentence “We will not sacrifice our children to prove we were right.”

Not an easy peace Diplomacy might still have failed. But the scale of the disaster makes the duty to exhaust every peaceful path impossible to ignore.



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The Troubles, late 1960s to 1998

NORTHERN IRELAND: WHEN NEIGHBORS BECAME ENEMIES

The Troubles, late 1960s to 1998

How it began Deep historical divisions, discrimination, political grievances and fears about national identity fed protests and escalating unrest. The conflict cannot be reduced to one organization or one cause.

The 1970s and 1980s Republican groups including the Provisional IRA, loyalist paramilitaries and state security forces were involved in a conflict in which civilians endured killings, bombings, intimidation and profound loss. Violent actions by different actors were not morally or legally identical, and no community was a single unified voice.

The danger after uprising A movement can begin by demanding dignity yet still let weapons, fear or rigid leadership silence the very people it claims to defend. Resisting injustice does not grant anyone permission to harm civilians.

A different ending became possible The Belfast/Good Friday Agreement of 10 April 1998 established principles of consent, shared political institutions and respect for identities. It did not erase grief. It demonstrated that politics can replace much of the violence.

The lesson Peace was not pretending that nothing happened. It was choosing to stop adding new names to the list of the dead.



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The Iran–Iraq War

1980: AMBITION AT THE BORDER

The Iran–Iraq War

How it began In September 1980, Iraq under Saddam Hussein invaded Iran. Border disputes over the Shatt al-Arab waterway, regional ambition and fears after the Iranian revolution were among the factors behind the decision.

The human price The war continued until 1988. Trenches, attacks on cities and enormous casualties devastated families on both sides. The people who lived near the front did not choose the leaders' calculations.

The question to power Was control of a waterway worth one lost son? Ten thousand? A generation? What is the price at which ambition finally admits it was wrong?

The lesson When officials speak of strategic advantage, demand that they also speak of hospitals, parents, refugees and the future that is being erased.

No victory over grief A border may be defended or changed. A dead child does not return.



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The genocide against the Tutsi in Rwanda

1994: WHEN HATRED WAS ORGANIZED

The genocide against the Tutsi in Rwanda

How it happened Long-standing divisions, intensified by colonial policies and extremist propaganda, were exploited for political purposes. After the plane carrying Rwanda's president was shot down in April 1994, extremist leaders and armed groups carried out a planned genocide against Tutsi people; moderate Hutu opponents were also murdered.

Words prepared the ground When politicians teach people to stop seeing neighbors as human, atrocity becomes thinkable. Hate propaganda can turn ordinary streets into places of terror.

Not simply "two sides fighting" Genocide is not an unfortunate by-product of normal political competition. It is a crime that must be named, stopped and prosecuted.

What should have happened Warnings deserved action; civilians deserved protection; human dignity should have mattered more than political caution.

The lesson Never accept the language that turns human beings into an enemy category.



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Peace needs truth, protection and accountability

FORGIVENESS WITHOUT FORGETTING

Peace needs truth, protection and accountability

Stop the killing first Ceasefires, humanitarian access and negotiations save lives. They should begin as early as possible, even when a just political settlement is difficult.

Take power away from cruelty Remove abusive leaders through lawful, rights-respecting and nonviolent means wherever possible. Build institutions that cannot simply create the next cruel “king”.

Let them see Decision-makers should face truthful testimony from families, survivors and former soldiers. Let them hear what their orders meant at a kitchen table, in a classroom and at a graveside.

Forgiveness cannot be commanded Victims have the right not to forgive. Reconciliation is stronger when it includes truth, reparations, accountability and safeguards against repetition. Peace must never require silence.

The word “honor” There may be courage in protecting others. There is no honor in celebrating a war while ignoring those who suffered because of it.

A lasting end We need more than the absence of gunfire: safety, justice, food, homes, and the freedom to disagree without fear.



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Not your daughter. Not their son. Nobody.

A QUESTION FOR EVERY KING

Not your daughter. Not their son. Nobody.

You call them the enemy. But they are someone’s child. Someone’s best friend. Someone who was learning to cook, falling in love, planning to grow old.

You count territory. They count the people missing at dinner.

You speak of sacrifice. Who chose it? Who pays for it? Who will be there when the cameras leave?

So we ask you plainly: “Would you want your daughter to die in a war?”

And if your answer is no, why should another parent be asked to accept the same loss for your ambition?

Look directly at what happened. Not at the prize you hoped to win. At the streets, the faces, the ruined ordinary days. See the people you called your own, and the people you called the enemy.

Our final demand End the killing. Protect the vulnerable. Tell the truth. Hold the powerful accountable. Choose forgiveness where it is freely possible. Build a world in which nobody needs a new king.

“The kings declare the wars. The innocent pay the price.” — Frankenstein Junkpile



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History is complicated. Human suffering is not.

SOURCES & EDITORIAL NOTE

History is complicated. Human suffering is not.

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On this publication This is an independently written anti-war editorial, not a comprehensive history. Its short scenes of family grief are illustrative, not verbatim survivor testimony. Its moral judgments are presented as argument rather than historical fact.

A note on peace Ending war quickly is a moral priority. In practice, durable peace also requires protecting civilians and preventing renewed aggression; forgiveness cannot replace the rights of victims or accountability for atrocities.

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