

And, what was interesting is, they didn't have anybody from the Sudanese government to—and I always thought CNN was real fair, that if you were going to talk about a country, that you would have somebody from the current leadership, whether they agree or don't agree with you. But they didn't. They had somebody who was expelled from Sudan, and they had the Baroness Cox.

We met with the [Sudanese] Supreme Court. We met with five leaders from the south who had been fighting the government, who had now come together. They made a peace treaty this year, which I thought was excellent, where they got everybody except John Garang to sign. . . .

When Baroness Cox took two people from the *Baltimore Sun* over there, to try to prove that there was slavery, the guy who got them to buy a slave said, "Look, there's the slave's father right there. We've got to give him back." That was right after they had paid the money. And then, they tried to get him to give his name, and he said he wouldn't, because he said that if he would give his name, the government would lock him up.

So, that showed that the government was against it.

## Only noble minds can transform the world

*One of the highlights of the discussion at the conference, was the presentation given by Leni Rubinstein on the Eurasian Land-Bridge, and the ensuing discussion. Mr. Fang Neng Da, a poet, intellectual, and activist, spoke in response to a proposal from several Africans that, perhaps, the Eurasian Land-Bridge would offer a solution for Africa.*

I have sat here very patiently from the beginning of this meeting, and listened very carefully. My name is Fang Neng Da—Fang is my family name—and I come from mainland China, and I have visited Hong Kong, Singapore, and Taiwan. I find that there is one common reason for us Chinese to stand together: that is, that we never disdain or discriminate against ourselves. We always respect ourselves. Even after the Opium War—at that time China was very weak, very poor, but we never thought, "We are of no value." Even very poor Chinese people still think they are valuable—not inferior to the rich white man, or to the colonialist.

Certainly, we differentiated those friendly Europeans, and Americans, from those not friendly. As for the British people, Sun Yat-sen had many British friends, even his teacher, who saved his life. *This* Britisher is not a bad one. But, those who launched the Opium War, it is obvious that they are bad people: no matter if they look like gentlemen, or how they dress or behave. So that, we recognize that we should unite with

the true friend, and keep a distance, and a vigilance, towards the enemy.

But also, we have an educational tradition, towards those enemies. We do not isolate ourselves. We make friends with them, but keep our principles to educate them, to turn them to become good men, to *transform* them. Even now, you see the Chinese government saying in the newspapers that "we should transform our ideology". . . . So, we should believe our *own* force, our *own* capability of using the mind to transform the world. First, we need to transform ourselves.

So, in Africa: Chinese have been in contact with Africa for a long time—since the Ming Dynasty. China sent big ships to Africa, much earlier than the European went to Africa. But China did not have the slightest intention to occupy and make aggression. . . . So, there must be a big difference.

You know why Sun Yat-sen is successful? He has a very noble mind. He never thought anything selfish. He donated all his energy, his life, he ventured all his assets to save China. That set a very good model. When the revolution breaks out, Sun Yat-sen is not in the country, he is abroad. But why did the people choose him to be President? Because, people knew, "He has a *noble mind*." Then, he *will* choose the best solution. If he does not have the best mind, even if he is very able, he may choose the wrong solution, and distort the original goal.

So, every one of us here should have a self-education, to devote ourselves unselfishly to mankind, including African people.

## Binaisa: Africa is still enslaved by debt

*One questioner from Nigeria asserted that the African Civil Rights Movement should prepare a "balance sheet" on the African debt, to which Dr. Godfrey Binaisa responded.*

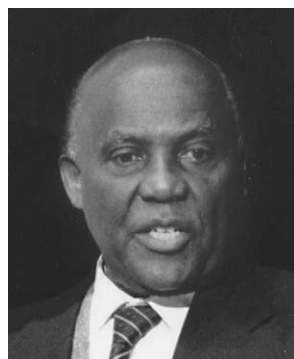
**Q:** A debtor does not look a creditor in the face, and say, "Hey, I can do what I want to do." Because right now, it is the creditor that has the upper hand, and the debtor has the lower hand. . . . I want the Schiller Institute to come up with a balance sheet for Africa, and actually itemize the debts of Africa to the IMF, to the World Bank, to the Group of Seven . . . and so on. Come up with a balance sheet, as to what, really, is the debt of Africa, and what are the assets of Africa. . . . I'm privy to the fact, that some Nigerians, coming together, can pay off a reasonable section of the African debts. . . .

**Dr. Binaisa:** I want to reply to my brother here, who asks about the debt. He wants the Schiller Institute to produce a balance sheet. I mean, that's all uncalled for, because we are

not auditors of anyone here. And secondly, we're here in the African Civil Rights Movement, to have new roots, to have new ways of thinking. These are the old, old colonial mentality.

When you ask me about the debt, how much is it, I answer you: First of all, tell me, what is the *legitimate* debt, and what is the *illegitimate* debt? And so, we shall go on, and on, and on, throughout the night, without having any kind of answer. You see the colonial mentality, which I think those of you, who read my invitation—I say that I think that these are like medieval ghosts of the past, dangling their chains. Because, when they talk about global privatization, they only mean global *serfdom*. They want to keep you permanently as serfs.

But now, when you don't have any new ideas, you start



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*Since they gave us independence on paper only, we have now to go back and rethink about new tactics, about*

*obtaining, or achieving, economic independence. That's what the whole civil rights movement is all about.—Dr. Godfrey Binaisa*

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asking questions, which the imperialists *want* you to ask. Because, this is the way you have been brought up; these are the books you have been reading.

Very few of you have ever read of the Chinese Opium Wars, because these were not in your curriculum. Nobody wanted us in Uganda to know about the Chinese Opium Wars, because we were only taught British Empire history. You see, we've got to get away from all of that rubbish.

We've got to think about new ways of facing our problems. This is why I keep coming back to my earlier question: Why did we ask for independence? Why did we agitate? Did the Americans advise us to do that? Did the Europeans advise us to do that?

Now the second challenge is this: Since they gave us independence on paper only, we have now to go back and rethink about new tactics about obtaining, or achieving, *economic* independence.

That's what the whole civil rights movement is all about.

## Time for Africa to take the moral high ground

by Dr. Godfrey Binaisa

*Dr. Binaisa is the former President of Uganda (1980-81) and the provisional chairman of the African Civil Rights Movement. He gave this speech on Dec. 13, 1997 to a conference of the Schiller Institute in Bad Schwalbach, Germany. Subheads have been added.*

Let me begin by greeting you, first: "Good afternoon, Africans." Because you are all Africans! It has been proved that you emigrated from us in Africa and inhabited the rest of the world. It is a great pleasure indeed to be invited to address you briefly, not only on Africa, but on what I think about the present crisis. As Helga<sup>1</sup> has said (I fully agree with her), unless something is done pretty soon, the world is going to disintegrate. Your Western civilization, a little bit of which you have bestowed on us in Africa, although not the whole of it, will also disappear; and, we shall all enter a new Dark Ages.

Remember, at the Berlin Conference in 1884, when Africa was divided amongst you European countries, it was only the United States—which attended with a delegation to watch that the Europeans didn't end up scrambling for Liberia, which the Americans had played a role in founding in 1847—they didn't claim any African territory. But Kaiser Wilhelm, who was a grandson of Queen Victoria, said, rather cynically, that he, too, wanted a place in the sun, and was given Tanganyika, Togo, Cameroon, Southwest Africa. He added that he was not quite satisfied: He wanted also snow at the equator. So, Grandmother Victoria obliged, because she had Mount Kenya, which is snow-capped around the year, and she had Mount Kilimanjaro, which was also snow-capped around the year, and she gave the Kaiser, Kilimanjaro, so that the Kaiser could have snow at the equator.

Today, Kilimanjaro is part of Tanzania, which was formerly German Tanganyika. Then—we move quickly—Germany occupied, besides Tanganyika, they occupied Rwanda and Burundi, as part of their East African empire. The story is, they used to scan both countries for these very tall Tutsi people, who are seven-foot tall, to come and be trained in Berlin, to be the drum majors in the Kaiser's military bands. And, that's what they did.

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1. See Helga Zepp LaRouche's keynote address to the conference, "The Lessons of Classical Tragedy for Today's Crisis," *EIR*, Jan. 9, 1998, p. 42.