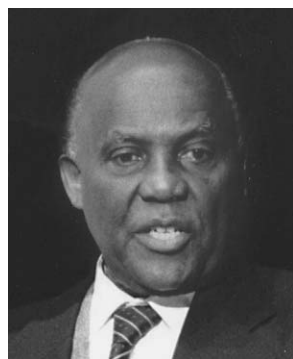


not auditors of anyone here. And secondly, we're here in the African Civil Rights Movement, to have new roots, to have new ways of thinking. These are the old, old colonial mentality.

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



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

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 Helga¹ 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.

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.

Then, after the First World War, both Rwanda and Burundi went to Belgium, which governed them as part of Congo.

I'm telling you all this, so that you know—you should know, that Germany has had relations with Africa for some time. They're still there, a bit of them: The Lutheran Church is still flourishing in Tanganyika—in Tanzania—and Namibia, which used to be known as Southwest Africa.

Now, what is happening today? You, in Germany, have become part of our problem, too! Because you are doing nothing about it. You are very highly educated, very highly civilized, you have produced some of the biggest thinkers in this world. . . . But you do nothing. You don't even send a letter, or make a telephone call to your members of parliament, to your ministers, to your state legislators, to complain, to suggest, to move them, so that they do something about the tragedies of Africa.

Recently, the *New York Times* published an article, saying that our President, Museveni, of Uganda, is the "New Bismarck" of the modern world. Fancy that: Bismarck didn't do what Museveni is doing. I mean, he united Prussia to the rest of Germany, and so on and so forth, but he did not indulge in what is happening today in Africa: Ethnic groupings killing people, basing the killing on ethnicity, where you have, in Rwanda and Burundi, people speaking the same language, having the same native customs, having the same religion, and, yet, slaughtering one another. Why? Because they are being instigated. Mainly from outside. Have no doubt, don't doubt at all: All these killings have, to a great extent, been instigated from outside.

The new colonial empires

The British Empire is still healthy and sound in Africa. The British Commonwealth is still being expanded. Mozambique, which used to be a Portuguese colony, is now a part of the British Commonwealth. They applied and were accepted. They now speak English. Rwanda, I understand, is in the process of being accepted. They will soon be speaking English. Make no mistake at all. Congo, under Kabila, I think, too, is in the process, very soon, of applying for membership.

So, what have we today in Africa? We have a new expression of empires. The British Commonwealth is a new label for the British Empire, because "empire" became a dirty word about 35 years ago. "The Commonwealth" is more elegant. But, the system behind it all, the purpose, is to *exploit*; it is to profit from the natural resources that are found in this area of Eastern and Central Africa, which is sometimes termed the region of the Great Lakes of Africa. The cobalt, the gold, the diamonds, manganese, uranium, copper—you mention it, and Africa, in that area, has it. Lumber. (Besides mentioning the crops, like coffee, cotton.) And a lot more that hasn't been discovered yet. That's what everybody is scrambling for.

I come from an area which everybody hates to develop economically, but everyone loves to loot. That's what we are faced with today. Everyone loves to loot us, before we wake up, before we know where we are. My brothers and sisters in Cameroon, before they know where they are, all the rain forest is gone. All the timber has been shipped to France, to be warehoused there: African ebony and mahogany. The same is going to happen to us all. So, by the time we wake up, by the time we obtain the skills, the engineering skills, the technology, there'll be nothing there for us. It will all be gone. That's what is happening to us. And, you do nothing. That's why I say, you are part of our problem. Please, stop being the problem! We have too many other problems, we don't need a German problem. You are too sophisticated, you are too Christian, for that. You shouldn't have anything to do with it. Examine your history, and see your contributions, and you'll be ashamed of yourselves to see that you are doing nothing at all. You are in cahoots with the exploiters.

There are some 19 corporations, big ones. About 2 of them are American corporations; 17 of them are British and Canadian. (I don't know yet about any of them being German—I would have mentioned it. Maybe some of you know. But, if you know, you'd better watch out!) And, this is what is happening: These companies want us to remain hewers of wood and drawers of water. They don't want us to develop mentally, physically, and otherwise. Missionaries, some missionaries, have written about us in Africa. They say, "The African is poor because he's backward. He's backward because he's poor." Now, if I'm backward because I'm poor, and I'm poor because I'm backward, what do I do? Do I kill myself? What do I do? Advise me.

You are doing nothing, apart from saying that. But, I say that "I am entitled," like you are entitled. I'm entitled to development. I regard economic development as my birthright, as you regard it as being your birthright. Because I regard myself as having been created in the image of God, as you were. I don't regard myself as a different species, some kind of different species besides being a human being. I don't agree with Darwin, who says that I came from a monkey. I agree, a monkey existed, but so did I. If that is so, if I am entitled to development, let me get it. Let other people know they should not develop at my expense, as is happening now. The World Bank and the IMF should not prosper at my expense.

Let's look at these two bodies. They were founded in 1944 in Bretton Woods in New Hampshire, in the United States, where I happen to be living now. When they were formed, Uganda was not independent. Neither were many other African countries. It was only Ethiopia and Liberia which were independent. So, none of us were consulted. But those who formed them *knew* they were creating new pillars of power, new pillars of exploitation, to replace the so-called colonies.

And, that's what they've done. And, they were created in 1944: The World Bank — to be president of the World Bank, you must be an American citizen. That's what they said! And, that's what they do. To be president of the IMF, you must be a Frenchman. No change at all, because these were absorbed by what I call the Club of the Victors. The Club of the Victors: These are the victors in the Second World War; these are the Permanent Members of the UN Security Council; these are the people who have got a veto.

What surprises me, is that even the other members who have got a veto, like China and Britain, are not raising anything about removing some of these anomalies. Why should they allow only Americans to be president of the World Bank? Why should they allow only Frenchmen to be president of the IMF? I don't know. I don't think it's a question of color. I don't think it comes into it. Because below, below the skin, they are all Africans. I don't know why it is.

Anyway, that's what is happening. We became independent, 35 years ago. And we are at your mercy. We are at the mercy, the tender mercies of the World Bank and the IMF. They can tease us, they can do anything they like with us. They can give you conditionalities, which you've got to obey, if you want to get a penny from them. They say, "Take it or leave it!" That's the name of the game: "Take it or leave it. If you want our money, Do X, A, B, C."

What did we get? We saw, in 1941, President Roosevelt of America meeting Churchill, I think, 1941-42, to sign the Atlantic Charter, to say what they are going to do, if they win the war against Germany and Japan. Among other things, President Roosevelt told the British, "You've got to give up your colonies. Everybody should enjoy full liberty, to develop and to pursue happiness." Churchill responded, "We, the British, we *keep* what we have. No independence! Independence lies in the bosom of Her Majesty, but not in the bosom of those people in the jungles of Africa or Asia." (He didn't say actually those words; I'm making it up, to see what was going on in his mind.)

'The independence of the flags'

The independence we got was a paper independence: the independence of the flags. We were permitted to compose our national anthems; to fly our little flags; our ministers rode the German-made Mercedes Benzes, with their little flags. And their chauffeurs. We were called, "Your Excellency." The red carpets were drawn out in all the airports, international airports, where we went to visit, on business.

And, we knew that everyone was just laughing at us. Because they knew, first of all, that we had not changed the formula of being "backward because we are poor, and of being poor because we are backward." We were still the same. Except, we had changed the flags.

I attended that party in Kampala on Oct. 9, 1962. We played the British national anthem for the last time, and, you

know what happened? To my amazement, our own police bands, the police bands of Uganda, Tanzania, and Kenya, were there to entertain us, and the next thing they did to entertain us, after we had pulled down the British flag, was to play that song some of you know: "Rule, Britannia!" They played it! Because they didn't know anything. Those bandmasters of ours, they were all black bandmasters. They didn't know anything, they didn't know, I don't think they knew the words. The next song they played was "Marching through Georgia." "Marching through Georgia"! Fancy that! They didn't know the words. Next to me was sitting a very high-ranking British official, who had opted to remain in Uganda. I could see him singing with such gusto, because he was very pleased to see that we were still backward because we are poor, and we were poor because we were backward, and we didn't know anything better.

We have lost the sense of justice

Today, we are being made to fight one another. We are told we have produced "new leaders." "These are the great new leaders of Africa," leaders like my President, Museveni (who read Frantz Fanon's books — *The Wretched of the Earth*, that's what he read for his degree, at the University of Dar es Salaam). These are the new leaders: They believe in violence. They believe in conquest. Whoever stands in the way, has to be eliminated. That's what has been happening from East to West Africa, from North to South. *They have lost all idea of morality.*

At this meeting we are supposed to remember the leadership of Socrates, that wonderful Greek philosopher, who, when he laid dying, said, "I to die, and you to live, which is better? Only God knows." And then, suddenly, the room was full of the sobs of strong men as he lay dying. He left the men of his days, the wisest, the most just, and best.

We have lost that in Africa today. We have lost the sense of justice — and *you have lost* the sense of justice, in Europe, too. Not only us. You are quick to point out African corruption, but you are just as corrupt as we are, if not worse. Because you are the ones who started it, and then, when something happens, you say, "Oh, no, we didn't mean it. We didn't mean to go too far." "They've gone too far in Nigeria," "They are going too far in Kenya," "They are going too far in Uganda," and so on. That's what you say, that's what your papers, anyway, your media say that — not *you* here in this room. I don't know, maybe some of you in this room here say that too.

But, that's what is happening. We have lost the *high moral ground*. The high moral ground upon which people like Nelson Mandela stood, in court, in Pretoria, more than 30 years ago, when they were being sentenced to life imprisonment for fighting for freedom. He, too, has lost it. Because when he came out, do you know what happened? Do you know what has happened? They've hounded out that great African woman, whom I always respect, because she stood by princi-

ple. She's now being hounded out: that is, [Winnie] Madikizela Mandela. Mrs. Madikizela Mandela. You've read the papers? Read what the Western press has made out of her? She's now the villain! "She's a terrible, terrible woman."

But, she's *not*.

You remember, those of you who read your Bibles? You remember what happened to that woman who was taken before Jesus. And, they asked, "Jesus, Jesus, what do we do with this woman? She has been found prostituting. She is a prostitute." Jesus bent, bent his head, and told them and asked them, "He, among you, who has never sinned, let him first cast a stone on her." And, everybody disappeared, slowly. And, truly, Jesus stood up, and said to the woman, "Woman, go home. Never sin again." These people have been writing about Madikizela Mandela: Did they remember those lines of the Bible? Did they remember, that in South Africa today, Mrs. Madikizela Mandela has been more sinned against, than sinning? When she held the fort of the African National Congress for 27 years? Why didn't she behave as a prostitute, when she was much younger? When she was more attractive than she is today? She was a woman, and she is a woman of principle.

What has happened today? Botha, who was President of South Africa, has defied the Truth Commission. He has defied it! He said, "I'm not going to appear before you idiots. You can go to hell. I'm not appearing." That was His Excellency, the President. And, no, no, the press hasn't shouted, the Western media have not said a word, they just report one line: "Former President Botha has refused to appear before the Truth Commission." But, this lady has to be *roasted*, before the commission, for nearly two weeks. We shall hear more. She may even be debarred, debarred for life, to end any public life. 'Twould be a sad thing. 'Twould be a sad thing for Africa, because these are the kind of moral grounds we are losing.

This is why the world is in a bad shape today, as Helga was saying. The plays she's cited, say that. You learn the big moral issue of today: The world has lost its morals. Nobody wants to stand on high moral ground. Everybody's waiting for somebody. We are, us.

The children of Israel were waiting for a Moses, to arise amongst them. Who is the Moses? Who is going to deliver them from slavery? That's what the world today is waiting for. And, you people here, you are not doing anything. We are not doing much, in Africa. But we need *peace*. What I've got to impress upon you, is that we need peace so badly, because we can't do anything. Pope Paul VI said one day, Pope Paul VI said, "Peace means development," and vice versa. Without peace, you can't develop.

It was, I think, France's Louis XIV, who said, "Without religion you can't also get civilization." You can't be civilized without religion, but, now, the religion you have in the West today and the rest of the world is a literally different kind. It's just pornography and the rest of it. I don't have any sentiment

myself to go to some of the movies, any more. Because I have nothing to learn. For them, I am supposed to be still backward. But still, I think I am more advanced than some of these pictures.

I think we have got a lot to learn from the Chinese. And, now I am addressing my fellow Africans and some of you who still have some sympathy with us, as the Schiller Institute has, and has always had. For African progress. We've got to go back, like the Chinese have done. They've gone back to the morals established by Confucius. That's what I charge them to do. We don't have Confucius, but we have a lot to learn from the Chinese model. We have a lot to learn. Because, before the British came, we were still a very highly moral people. Very highly moral.

In fact, our King, in Uganda, I remember in 1879, he received a delegation including the head of the Roman Catholic Church in Kampala, Father Lourdel, a Frenchman from Algiers; and Alexander MacKay, he was British, born in Scotland, and was representing the Anglican Church, the Episcopal Church of England; and, an Arab sheikh who was representing the Muslims. The three of them went to the King, to try to convince the King to be converted to one of their religions. The King listened to them for a big part of the day, and at the end of it all, asked them: "If your religions are as nice as you paint them to be, why don't you agree with one another? Why are you so different? Now, I would like you, first of all, to go back home and get together and agree; and, then, come back to me and then I'll be prepared to join your religion."

He died before ever being converted. He never accepted any of them.

Keeping the moral high ground

So, what can China do? I've been following the progress in China, particularly with the Land-Bridge, which Helga mentioned. I think the Land-Bridge, the Eurasian Land-Bridge, is very important to *us*. Although it will come through Asia, going into Asia Minor, going into Egypt, coming down to East Africa, and then South Africa, and so on, West Africa. But, it will come. It is only by development that we can *ever* expect to get on in life. And, then, in addition to that, the Chinese are the ones who are the latest to emerge from a kind of state of dormancy, if you may put it that way. They've been dormant for some time since the Cultural Revolution; now, they're up and up and up every day. They've got a lot to teach us, if they can come with us, or, if we can go with them. I will be working on this for some time, together with the Schiller Institute. I think we've got a lot to learn there.

And, also, they've not lost, and I hope they will *not* lose, their moral high ground. Because I think that most of the progress will be done through maintaining, maintaining at all costs, the moral high ground—which we are losing, in southern Africa, in eastern Africa, in central Africa.

You've heard of the terrible killings of the Hutu refugees? This is something *unheard of* in the history of mankind. Because, if you remember, in the days of the Bible, in the old days, I think it was in the City of Ephesus, in Asia Minor, where, if anyone managed to reach Ephesus—somebody's chasing you for a debt, or something—and you managed to reach the gates of that city, you would be safe. There used to be that kind of freedom. People used to hurry for that city. It has been one of the tenets of public international law that, if a person manages to *flee* his own country, where he is being persecuted, where his life is in danger, and he manages to reach the borders of another country, or to enter through into another country, his life is *safe*. This has been, now, disproved in the so-called Democratic Republic of the Congo, under Kabila. Nobody is safe any more in that area of Africa. You are not safe anywhere. Unless you have managed to enter the bedroom of the President, Kabila. Maybe. He may put you up, underneath his bed, or something. Otherwise, they will get you, anywhere. As he got quite a number: thousands upon thousand of refugees. Some of them have perished in the dense forest, where, even when you are there during the day, you do not even realize that it's daytime, because it's dark. Some of them have perished in that. And, yet, the world has just been watching, because these are "just the savage Afri-

cans at one another's throats again." That's the attitude in the Western media.

And, they forget the terrible times they themselves passed through in Europe. They forget the Hundred Years' War. They forget the Thirty Years' War; the Seven Years' War; the War of Austrian Succession; the War of Spanish Succession; the Great War, First Great War; Second Great War; the Franco-Prussian War. *There are so many wars!* Those of us who've had some little interest in your history, will remember those wars, you see? Don't think we have forgotten; we remember those wars.

So, it's no use going back into the past. It's better that we go forward. And, to go forward, together, will mean that we get on together in all respects. And, this is why I come to conclude, by suggesting to you, to join us in the Civil Rights Movement for Africa, of which I'm the provisional president. We're holding an inauguration on Dec. 20, in New York City, and we invite you to join. Because we are non-racial. The matter of race has been used so much against us, as black people, that we don't like to repeat it against others. We have decided to *never repeat* it again. And, in fact, that's one of our biggest contributions: If we make any contribution at all, we want all races of mankind to start living together. We have enough room in Africa, for everyone. Thank you.

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