

EIRFeature

Mobilize to build an African Civil Rights Movement

by Dennis Speed

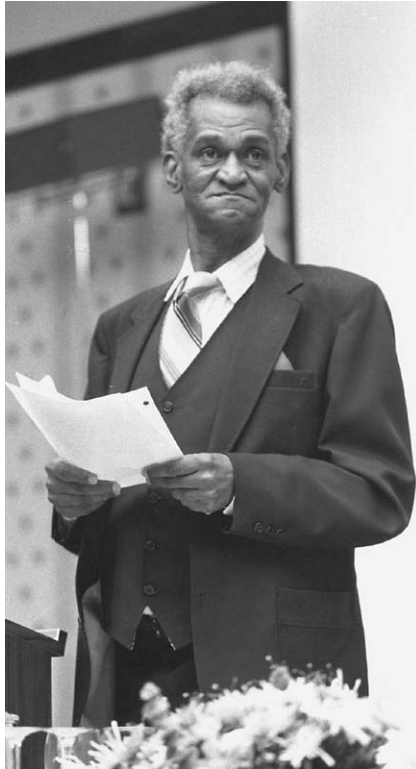
On Dec. 20, 1997, in New York City, Dr. Godfrey Lukongwa Binaisa, former President of Uganda, founded the African Civil Rights Movement (ACRM). Binaisa had issued a call for the Movement's formation in April 1995 (p. 32). The product of a three-year organizing drive, involving many international symposia, the New York meeting was attended by 75 people from Nigeria, Rwanda, Burundi, Sudan, South Africa, China, Uganda, Haiti, Spain, Lado, Congo, Tanzania, Canada, Cameroon, Botswana, the United States, and other nations.

Binaisa's initiative reminded some of the participants of the "spirit of Bandung." They were referring to the initiative, concretized in a conference hosted by Indonesia's President Sukharno, of 29 nations of Africa and Asia, that were emerging from the dark night of British, Dutch, French, and Belgian colonialism, in April 1955. It was this initiative that created what was termed the "Third World."

Binaisa, like South Africa's President Nelson Mandela, and the late Frederick Wills, former Foreign Minister of Guyana and a founding member of the Schiller Institute, were part of the "Nkrumah generation," that group of Africans who were the fathers of the independence movements of the 1950s and 1960s. Wills chaired a conference, at the request of Lyndon LaRouche, on Jan. 30-31, 1988, in Andover Massachusetts, entitled, "The New Name for Peace is Development." (See "44 Years After Bretton Woods: Building a New Monetary Order," *EIR*, Feb. 12, 1988.)

As Guyana's Foreign Minister, Wills had, in September 1976, presented LaRouche's proposal for an International Development Bank (IDB) to the United Nations General Assembly. At the time of his death in February 1992, Wills was attempting to create a second generation of African leadership that would renew its commitment to the still-unachieved objective of independence.

It was Dr. Binaisa, another "Nkrumah generation" veteran, who responded to the challenge to continue Wills's work. In 1993-94, he served, both in his capacity as a lawyer, and as the former Attorney General of Uganda, with other distinguished American and international figures, as a member of a blue-ribbon panel that re-



Leaders of the “Nkrumah generation”: the late Frederick Wills (left), former Foreign Minister of Guyana, speaks at a conference of the Schiller Institute in Andover, Massachusetts, Jan. 30, 1988; Dr. Godfrey Binisa (above) joins Lyndon H. LaRouche, Jr. at a Washington, D.C. forum on Africa policy, Jan. 11, 1996.

viewed the evidence proving the innocence of Lyndon LaRouche, who was then still in prison on trumped-up charges. Then, in April of the following year, Binisa released his call, which had been in discussion for almost a year before.

On Dec. 13-14, 1997 Binisa spoke at a conference of the Schiller Institute, in Bad Schwalbach, Germany, which was keynoted by Lyndon and Helga LaRouche. (The text of Binisa’s speech is published in this *Feature* package.)

Since his release from prison in 1994, LaRouche has collaborated with Binisa in forging an African policy-leadership group. This group begins from the premise that, first, there is no solution to the problems of African development possible, that does not abolish the International Monetary Fund and World Bank, in favor of a new monetary system, modelled on the American “Hamiltonian” system of national banks, and international development banks; second, that no African leadership can succeed that does not identify the real enemy: the British oligarchy and its intelligence agencies, such as the Queen’s Corps of Commissionaires, the Crown Agents for Overseas Governments, and Administration Limited; and Anglo-Dutch corporations such as Unilever, Royal Dutch Shell, and George Bush’s Barrick Gold Corp.

British vs. Americans

At the Bandung Conference in 1955, President Sukharno made clear the anti-British colonial orientation of that movement: “The battle against colonialism has been a long one. And, do you know that today is a famous anniversary in that

battle? On the 18th day of April, 1775, just 180 years ago, Paul Revere rode at midnight through the New England countryside, warning of the approach of the British troops and of the opening of the American War of Independence, the *first, successful anti-colonial war in history.*”

Addressing the New York conference, Dennis Speed contended that the United States, under the Kennedy administration, had supported the Bandung anti-colonial outlook, but, like the Clinton administration today, there was an internal “war and a half” between treasonous, pro-British interests, and the interests of America. That war eventually took President Kennedy’s life. As an example of this, Speed quoted from *Battling Wall Street*, by Donald Gibson: “The Joint Chiefs of Staff, and elements of the CIA and State Department, supported military intervention in Laos, with the Joint Chiefs taking the position, during much of the time, that the United States had to be willing to use nuclear weapons, if necessary. . . . Secretary of Defense Robert McNamara, and Walt Rostow, favored a more aggressive military policy. Kennedy rejected the recommendations to commit forces to Laos to preserve the existing right-wing government, and instead opted to support the formation of a neutral coalition government.”

When in 1959, Kennedy, a senator, was queried as to whether he was opposed to the idea of “Third World neutrality,” in the age of the Cold War, he responded: “I think that the neutrality of these nations is inevitable. That’s the great trend. During the immediate years ahead, this is likely to be an interesting trend in Africa, and probably also in Latin

America. The desire to be independent and free, carries with it the desire not to become engaged as a satellite of the Soviet Union, or too closely allied with the United States. We have to live with that. And, if neutrality is the result of a concentration on internal problems, raising of the standard of living of the people and so on, particularly in the underdeveloped countries, I would accept that. It's part of our own history for over a hundred years.

"I should look with friendship upon those people who want to beat the problems that almost overwhelm them, and wish to concentrate their energies on doing that, and do not want to become associated as the tail of our kite."

The antidote to colonialism

At the New York conference, the global dimensions of the international monetary and financial "meltdown" were

delineated by *EIR's* African intelligence director, Linda de Hoyos. She also sought to go to the central question underlying the nightmare of colonial policy, and its antidote. She asked, "What gift has God given to man that enables man to survive?" To answer that question, she used a series of portraits, including Rembrandt's "Portrait of St. Paul," Vermeer's "The Geographer" and "The Astronomer," and the photographic portrait of the great Frederick Douglass, saying of the latter, "If you ever need proof that a man needs nothing but his mind, you should read the autobiography of Frederick Douglass."

Of the set of pictures as a whole, De Hoyos said, "Each of these people is involved, if you look into their eyes, . . . and you try to think of what it is that they are seeing, which is clearly not what is in front of them. That is to say, they are not empiricists, they are not radical British empiricists, who

An appeal to all Africans of good will

The following are excerpts from a statement issued by Godfrey Binaisa, the former President of Uganda, in April 1995:

Thirty years after most of the former colonies in Africa gained their formal independence, the visions and dreams of those days for a better future for Africa's people are still far from being realized. Especially during the last 15 years of the International Monetary Fund's Structural Adjustment Programs (SAPs), many of the countries in Africa have experienced intolerable economic hardship and social dislocation. Such economic breakdown laid the basis for numerous military conflicts, which by now have destroyed Somalia, Liberia, Angola, Rwanda, and Sierra Leone, and threaten to destroy Burundi next. Other countries like Mozambique or Ethiopia have barely survived military fighting.

We, as leaders of the African fight for independence, must realize that, when the flags of our former colonial masters were taken down, the policy of colonial exploitation did not end, but continued unabated under the injustices of the international monetary and economic arrangements made at Bretton Woods in 1944, which never left us in Africa the chance for real development and peace. . . .

Starting with events in today's Zaire and the first military coup in Nigeria in 1966, we became victims of flagrant interventions of the colonial powers into our sovereignty.

They killed or otherwise removed from power those leaders who dared to challenge the new colonial arrangements, just as they killed John F. Kennedy and Dr. Martin Luther King in America.

Now, this attack on Africa has reached a new dimension. After the public in Western Europe and North America has been inundated with the racist propaganda of the putative need for population control, the colonial powers have moved to actively promote inner-African wars, that will kill millions of our people. First, IMF policies destroy the social fabric of a country, and second, so-called rebel groups are encouraged and supplied with weapons to ignite ethnic or clan warfare. Meanwhile, to cover up for the real culprits, the public in the West is induced to cynically believe that it is the backward Africans again who never will be able to manage their own affairs, and of whom there are too many anyway. The two most gruesome examples of this are Somalia and Rwanda, with Angola not far behind. . . .

[W]e are not so naive as to overlook the fact that those who are aiding and abetting these crimes in Africa are to be found outside the continent. We have no illusions, that family traditions which are firmly rooted in the early days of European colonialism and the slave trade are very much alive among the oligarchical elites of the West today. "Eighteenth-century methods" have guided, in particular, London's strategic approach toward Africa throughout the last 35 years. . . .

Those aims have not changed much since the times of Cecil Rhodes, Lord Kitchener, or Gordon Pasha. They are to relegate Africa to forever be a source of raw materials, and keep only a few Africans alive to shine the shoes of western tourists and drive their jeeps through game parks, which are under the control of Her Majesty's World Wild-

believe that the only truth is what you gain by the intake of your senses. . . . It becomes clear when we look closely, that they are engaged in a process of thought, that these are portraits of people engaged in thinking about ideas of profound importance to the nature of man. They are attempting to pierce the veil of man's relationship to God, of man's relationship to the universe, and of man's relationship to man. . . . They all represent portraits of the act of creative thought. . . . And in that, they are an *image of the image* of man, made in the image of God. And that is God's gift to us. And that is how we survive.

"What does this really mean? It means *scientific discovery*, which is the intellectual process of thought of a single individual, but a single individual that represents a certain capability, and input and education, of generations of a culture. Of a culture that produces such a scientist, such a geogra-

life Fund (WWF). Africa should not be allowed development for her own people, and any political constellation that would strive for that, must be destroyed. . . .

Recognizing the right for development as the inalienable right of man, we call for a policy of rapid development of the physical economy of our continent. This means the large-scale development of continent-wide infrastructure (railways, roads, waterways, energy, education, and health), it means a perspective of rapid buildup of modern agriculture and industry, so that we will feed ourselves and manufacture from our raw materials. We demand that the existing foreign debt structure be frozen and any payments postponed until such a time as we have economically recovered and have separated out the legitimate from the illegitimate debt. We reject any of the IMF's SAPs and privatization policies, and instead join forces with those in Ibero-America, in Russia and Ukraine, who demand a general bankruptcy reorganization of the collapsing world economy, and a "New, Just World Economic Order."

We, the people of Africa, must finally throw off the yoke of the new colonialism and exercise our sovereignty by choosing "twentieth-century methods" for the most rapid economic development, which will enable "all the men in all the lands of Africa to live out their lives in freedom from fear and want." Thus, we lay the basis for lasting peace on our continent. Because, as Pope Paul VI said, "Development is the new name for peace." . . .

The African Civil Rights Movement calls on all Africans of good will, regardless of color or creed, to join hands in building those political alliances across the continent which can forestall the further destruction of our nations and people. In what we do for Africa, we must regain the moral high ground of the Pan-African ideal, and give back to the people and nations of Africa self-respect and dignity.

pher, such an astronomer, such a physicist, artist, or writer. That the principles of scientific discovery, in the creation of new scientific revolutions, which overturn old ideas of how the universe works, are translated into machine tools, which create brand new arrays of technology, which we have never heard of, or thought of, before. And, that through this technology, the productivity of labor is raised, is increased. By raising the productivity of labor, we are able to sustain far more people with the same amount of work, or even less. And that we are able to sustain far more people, at even greater and higher levels of material well-being and cultural life."

Africa in the world strategic context

Binaisa's movement is far from being an "Africa only" initiative. The evening session of the conference was devoted to an extensive report on the "Eurasian Land-Bridge," under construction by China and other nations, as the basis for a "continental land-bridge" that would connect the entire world, including Africa, into a single network of "development corridors" that would span the globe, and end the era of "technological apartheid." In her speech, and the discussion period that followed it, Leni Rubinstein of the Schiller Institute described to the excited audience how China, where tens of millions are so impoverished that they live in caves, is building the world's largest dam (Three Gorges Dam), has built the world's highest railroad bridge (between Nanning and Kunming), and the world's longest tunnel, built through solid rock (between Xi'an and Ankang). This proves that there is no reason for Africa, any more than China, to be impoverished, and that its IMF-enforced penury is *induced*, not "natural."

Rubinstein reported, "A wise man at a recent conference in Germany, Lyndon LaRouche, said that the United States cannot handle the economic and financial crisis on its own. He thought that probably some African nations would probably help, together with China and India. And he said the key thing is, if the so-called Third World, the developing nations, if they at this point get the right political and economic grip on what needs to be done, then new rules will be created. And as LaRouche says, "I like those new rules."

An imposed "technological apartheid," exemplified by the unjust sanctions imposed on the Democratic Republic of Sudan, was another focus of discussion at the conference. Shahir Wahtabi of the Permanent Mission of Sudan to the United Nations challenged the audience to confront the true reason why her country, previously widely praised by the UN for its humane treatment of refugees, was, by the mid-1990s, placed on the "most unwanted list" by the United Nations. This was done largely through the efforts of Baroness Caroline Cox of Christian Solidarity International, and her American followers, Reps. Frank Wolf (R-Va.) and Chris Smith (R-N.J.).

Jaques Bacamurwanko, former ambassador of Burundi to the United States, an associate of the assassinated Burundian President Melchior Ndadaye (1993), and the spokesman for

the National Council for the Defense of Democracy (CNDD), admonished the audience; “We should not really think that the issue is to cut off the head of an oppressor, whom you have not even identified, whom some call President Clinton, for his not deciding what to do in Rwanda or Burundi. . . . But maybe the problem is reversed. Maybe the problem is that some of us still do not understand what is at stake—Africa’s resources. We do not know the key people, in the history of the U.S., who were keen on organizing the citizenry, and the world, to benefit from what God has put before mankind, and who were instead assassinated, removed from the scene of history. . . . The forces that committed these crimes, *these* are the forces that we have to go after. These constitute the very enemy, as we have identified them, out of this conference here, as the British oligarchy, and British intelligence.”

This identification of the British Foreign Office, as the center of Africa’s problem, was the most controversial assertion of the conference, and led to a lively debate in the evening.

Representatives from Rwanda challenged the assertion that the British, not the Clinton administration, were primarily responsible for the ongoing destruction in Africa. Dr. Binisa made it clear, that the only way that Africa would move beyond its “paper independence,” was to seek economic independence, never granted to it because of the continuous, and now increasing, domination of Africa, by the British-based raw materials cartel coordinated in large part out of what has come to be known as the Club of the Isles, and other British assets, thoroughly exposed in the EIR September 1997 Special Report, *The True Story Behind the Fall of the House of Windsor*.

Organizing initiatives

The African Civil Rights Movement has been active among state legislators in the United States. State Rep. Harold James (D), head of the Pennsylvania Legislative Black Caucus, attended the conference and reported, during the discussion period, on his fact-finding trip to Sudan. James had also co-sponsored a Community Forum on U.S. Policy toward Africa, on Aug. 9, 1997 in Philadelphia, with the National Caucus of Black State Legislators. This allowed these lawmakers, as well as interested citizens, to question Dr. Binisa, as well as Ambassador Mahdi Ibrahim Mohammed, Sudanese ambassador to the United States, and Adogah Onah, the spokesman for the Nigerian ambassador to the United States, on everything from alleged human rights violations, to proposals for economic development.

As a result of James’s revelations concerning the British-orchestrated slander campaign against Sudan, and other discussions, participants at the founding conference agreed to launch a campaign in January which would attempt to lift the immoral sanctions against Sudan, as well as other countries, in part by supporting and disseminating the news of Egyptian President Hosni Mubarak’s indictment of Great Britain for harboring terrorists known to be a threat to Egypt.

Stop peddling Harvard racism

At the founding conference of the African Civil Rights Movement in New York City on Dec. 20, several questions and statements took the form of proposals for everything from reparations to African-Americans for slavery, to denunciations of the Clinton administration. Dennis Speed, Northeast co-ordinator of the Schiller Institute, replied to one question, as a means of replying summarily to all these ideas’ proponents.

Q: In addition to all of these things, we must be willing to lay our lives on the line, and to face the fact that if we have to deal with Executive Outcomes [a British private “security” consortium], perhaps we need a group of mercenaries. . . . We need to put a stop to the atrocities that are perpetrated against us by the Ku Klux Klan, and the like. And, until we are willing to do this, no one is going to respect us, and we may have to die. . . .

Dennis Speed: I think I’ll have to get into this, and do some oral surgery. Let’s first of all “speak German,” as they say: You’re not going to organize any mercenary army, because you didn’t do it, when, in the 1960s, you had the Black Panther Party, or the Republic of New Africa; because those organizations—or units of them—were, either in whole or in part, police agents. Nobody wants to face the fact that the problem is, that many, many, many black people in America live in a fantasy state. . . .

Harvard designs these kinds of ideas. This is where racism comes from. It’s the Harvard racist that I’m hearing. “Cognitive” versus “affective” intelligence—that’s what they call it. Black people *feel*, and white people *think*. That’s what they write about at Harvard. It’s what they call eugenics. That’s what *The Bell Curve* is all about. And, if you buy into that, you *are* your oppressor. You are worse than the British, because you are their agents of influence, without even knowing that you work for them. You are so bad, that you don’t even know how to collect a paycheck from them.

We just sat up here, and tried to tell you all about the Eurasian Land-Bridge. . . . You want to know the solution? We *gave* you the solution. We put it in front of you. And, you didn’t have the guts to look at it.

“What are you gonna do for me?” you ask. I’ve got news for you. We’re not going to do *anything* for you, because nothing *should* be done for you. Because if you don’t understand that you are in the same boat with everybody else in this world, and that the only thing that matters in the situation