

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