
The Case of Africa

A dark age or a renaissance?

by Linda de Hoyos

Today we will look at the great continent of Africa from the standpoint of the question: African renaissance or dark ages?

Figure 1 is a picture of a city to be built in the middle of the Central African Republic, where the Transaqua Canal—which would take water from the great Congo River into Lake Chad to begin the greening of the desertified Sahel—crosses a highway that is to be built stretching from Mombasa, Kenya, to Lagos, Nigeria. This was a project put forward by an Italian energy firm's think-tank, and it was approved by three African Presidents in the early 1990s. If we could actually buy a plane ticket to fly to this city, then we would know that we are in the African Renaissance.

Figure 2 shows Brueghel the Elder's painting called "Mad Meg," and we can see her, the tall woman there, striding through a scene of absolute chaotic violence. This is the type of scene that we can see in thousands of square miles of Africa. And we recognize in Mad Meg an early role model for our war-mongering Secretary of State Madeleine Albright and her underling, Susan Rice.

Really, the question we are asking today is not whether Africa is going through a dark age or a renaissance, but how do we get out of a dark age into the renaissance? So, let's first place Africa in the global strategic context.

Yesterday, Lyndon LaRouche told us¹ that when the United States under President Nixon went off the gold reserve monetary system in 1971, when that system collapsed, all hell broke loose. He is absolutely right. In Africa, a foretaste of what that was going to mean was represented by the British installation in power in Uganda of Idi Amin, who acted in a very short period of time to trample to death all the economic gains that had been made in Uganda by the previous government. And Uganda has not recovered since.

Three years later, in 1974, another very important event took place, particularly for Africa, and this was the release by Henry Kissinger of the infamous document, National Security Memorandum 200. With the bankruptcy of the world monetary system, NSM200 said basically that there are too many people in the world, especially those in the underdeveloped world, and they pose a national security threat to the United



EIR Africa Intelligence Director Linda de Hoyos: "As cataclysmic and terrible as the news is that we read every day in the press about Africa, because human beings truly are made in the image of God, we see that the oligarchy, by declaring war on humanity, has inadvertently laid the seeds of its own destruction."

States because they are sitting on vital raw materials. There are too many of them, and their number must be reduced. This was made the policy of the United States.

But I do not want you to think that this is the policy of the United States per se. It is the policy of private interests, which has been run through the United States government as an instrument of private interests, and it has nothing to do with the national security or national interests of this country. NSM200 was a declaration of war on the part of the oligarchy against humanity. It was a declaration that the compromise that had existed between the oligarchical and the republican principles, the republican principles that are required for humanity's survival, *is over*. Seeing the signs of catastrophe, the oligarchy said, we are determined that we will survive that catastrophe, with ever greater power than before; it is humanity that is going to go.

And we see in the hell that has broken loose since, why we say today that we face a systemic crisis, not simply an episodic business cycle, but a systemic crisis of civilization. The events in Africa today pose this challenge to everyone in the starkest possible terms.

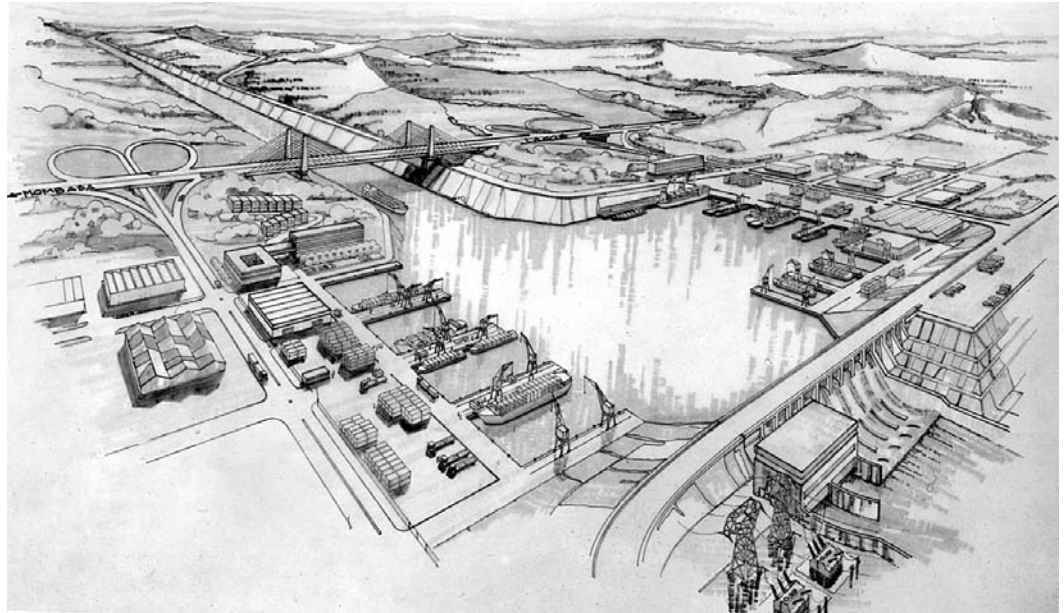
What is a dark age?

Now, what is a dark age? At its most fundamental level, a dark age is the wanton criminalization of society. Imagine an American street, Elm Street, U.S.A.—the type of street we

1. Lyndon H. LaRouche, Jr.'s keynote speech to the conference was published in *EIR*, Sept. 17, 1999.

FIGURE 1

**Artist's rendition
of integrated
river port in
Central African
Republic**



saw in the illustrations to the Dick and Jane readers of first grade. Now, just imagine that suddenly all the houses on the street have been assaulted by heavily armed gangs, who have taken everything out of the house worth owning, have kidnapped little Jane and turned her into a sex slave of some rebel group, have recruited Dick to become a drugged and armed killer of his own family and neighbors, have killed Father and raped Mother, and burned all the houses in sight. That is a dark age, and this is happening in Africa today—in Uganda, in southern Sudan, in Congo-Brazzaville, in Angola, in Congo, in Rwanda, in Burundi, in Sierra Leone, in Liberia—everywhere where there is war today in Africa.

This is what Africans face today, and as General Bedoya reported to us yesterday, it is being faced by people in South America, and elsewhere. This criminalization does not begin with the armed gangs killing people and stealing on the street. Where did such criminal gangs come from? *This criminalization begins at the top.* And to make this clear, I would like to get the meaning straight of some terms we often hear in the world today. The criminalization begins with the post-war monetary system, *insofar as*, instead of true total independence being granted to the developing countries of the former colonial world, what was granted was a nominal independence in which their sovereignty was harnessed by the International Monetary Fund and the World Bank.

Now let's see how this operates as per NSM200. Let's take the case of Zambia. In the late 1960s, Zambian President Kenneth Kaunda nationalized the country's great copper fields and told the British Commonwealth's Anglo American Corporation, which had owned the land, to get lost. Immediately, the International Monetary Fund cut off all money to Zambia and stopped all donor funds to Zambia, by not giving Zambia the IMF seal of approval. Then the donor countries

instigated the destabilization of the Kaunda government, which was thrown out in elections in 1992, in which the opposition was heavily supported from outside. Then the new President, Chiluba, was given a very harsh set of IMF demands, which he *met*, but still there was no money coming into the country, from the IMF or from donors, because Zambia had not sold its mines. Then the Zambian government tried to sell its mines to Zambians—not good enough. Finally, after the economy had been brought to its knees, with Zambians literally starving, Zambia this past year was forced to sell its mines to Anglo American at the price of \$72 million. Now, this is called "privatization." But in the non-criminal world, we don't call this privatization, we call this extortion, blackmail, taking thousands of people as hostages—for the purposes of stealing. We call this *organized crime*.

Take it another way. You are the head of state of a country whose major export, say, is tin. You need to export tin in order to get dollars in order to bring in capital goods, to industrialize your country, and bring it into the modern world. You are told this is not possible. You must first pay your balance of payments deficit. So you try to do that, but it turns out you need to borrow money to do it—at exorbitant interest rates from the International Monetary Fund. Meanwhile, the price of your commodity, tin, has fallen on the international markets. You are forced to resort to more desperate measures. You have forgotten all about importing capital goods, that is a dream of the past. You are forced to borrow even more money at greater interest rates to pay back the interest on the principal of the loans you had previously borrowed to pay the first deficit. You're forced to borrow more and more. Meanwhile, the only thing you can afford to import is food and absolutely bare necessities. Your population is becoming increasingly destitute and desperate and unemployed, so that if



Peter Brueghel the Elder's "Mad Meg" strides through a scene of chaos and violence. "We recognize in Mad Meg," says de Hoyos, "an early role model for our war-mongering Secretary of State Madeleine Albright and her underling, Susan Rice."

you subtracted all those people standing on a street corner selling 12 bananas, you would find that unemployment is nearly 80%. Now, the sophists at the IMF or the World Bank, say that you are merely feeling the "painful but ultimately healthy brunt of globalization and the freedom of the marketplace," and that your "service industries are taking off," and you should not knock the benefits of the "informal economy." But in a world that was not ruled from hell, we would simply call this what it is—loansharking, price-fixing, unfair business practices, extortion, and enslavement. We would call it *organized crime*.

Now, if all hell broke loose in 1971, by the beginning of the 1990s and the end of the Cold War, even hell was beginning to get out of hand. Wars began to break out all over Africa. There was Somalia in 1990, the invasion of Rwanda in 1990, the invasion of Liberia from Ivory Coast by Charles Taylor in 1989—wars which have spread and continue to this day. This is the point at which total war was launched against

the African nation-state as an institution—where the oligarchy said, "No matter how weak and fragile you might appear, your existence will no longer be tolerated."

In 1996 and again in 1997, Rwanda and Uganda invaded the Congo for reasons of their own security, they said. We have such scenes as Rwandan Defense Minister Paul Kagame admitting in the front pages of the *Washington Post* that his troops had deliberately murdered hundreds of thousands of people in the eastern Congo, as a security measure. More than half of those killed were children under the age of 12. And nothing is done. Nothing is said. *Nothing is done*. We are told instead that Kagame represents a "new breed" of African leader, who is out to "reconstruct" the failed African state, although it may be a little bit authoritarian, and that these are the leaders who are taking matters into their own African hands. Now, *we don't* call them a "new breed" of leadership. We call them armed gangs. We call what they are doing armed robbery, rape, and murder.

And so today, in so many places in Africa, people who are surrounded by this, are left with the option of being either passive, hopeless victims of this criminality, or of joining the criminals in one way or another. We call this *trickle-down criminalization*.

It begins at the top, with the likes of that zealot Malthusian Prince Philip of England, and IMF Managing Director Michel Camdessus. This is what it looks like at the bottom—say in Somalia. As UN Secretary General Kofi Annan reported recently, “Somalia is being seen as a black hole where the absence of law and order is attracting criminals and subversives. Virtually all the trappings of government have been looted, from buildings and communications facilities to furniture and office equipment. All government records, libraries, and museums have been totally destroyed. There is no health care. There are no police, no civil service, no judiciary.” Needless to say, Somalia has no seat at the United Nations; it has no embassies; it has no government. And nobody knows what the Somalia desk officer at the State Department does.

Even where there is not war, where there is just the organized criminality that has killed so many by poverty, there is such desperation and rage that it is easy to recruit to organized criminal operations or to organize mob violence against a neighbor, as in drought-stricken Mali, where people killed each other for sticks of firewood. Rampant criminality is also created by the millions of displaced in Africa, who simply have no home and are wandering from place to place to find food, and often have to resort to criminal robbery against the people of the host country. Now what does this organized criminality do to those most vulnerable members of society—to children? We see the phenomenon of thousands and thousands of street children throughout Africa. Earlier this year, the Zambian government announced that there were 200,000 street children in the country, in a country of 9 million people, and that the government was going to initiate a program to return these children to their homes. But it was pointed out that this was ludicrous, since most of these children do not have homes to return to. If they are out in the street, it means that their family cannot take care of them. It means that there is no food in the family. And I have been told, that under conditions in which people are starving to death, the younger children simply cry all day, and the older children leave the home in order to find food. In short, children are being left to fend for themselves on the streets—how do they do that? They have to beg or steal—and come under the protection of the Fagins who will teach them how. Or, they can be recruited into the armies—as Kabila is doing with street children in Congo, or as was done with the Revolutionary United Front in Sierra Leone. Twelve-year-old children with AK47s man checkpoints, so you can imagine what it is like to go through them.

According to the 1999 report of United Nations Human Rights Rapporteur Roberto Garreton, Kagame had rounded up 3,000 children in eastern Congo earlier this year, and ac-

ording to Garreton, “900 of these children were disappeared” in the space of one month. Now, if we are destroying our children, we are destroying our future, we are destroying our society, we are destroying ourselves. Such is the hell on Earth that has been produced by the declaration of war against humanity signified by NSM200.

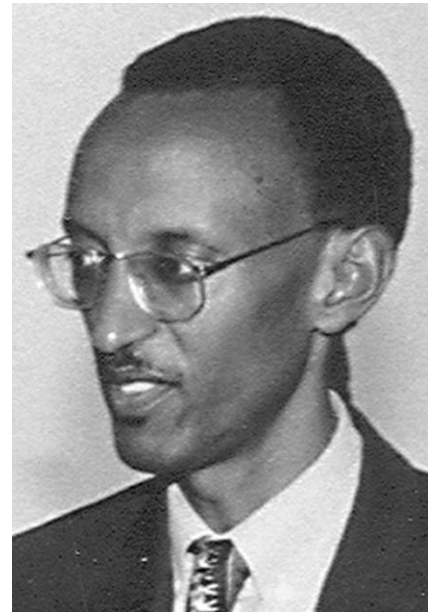
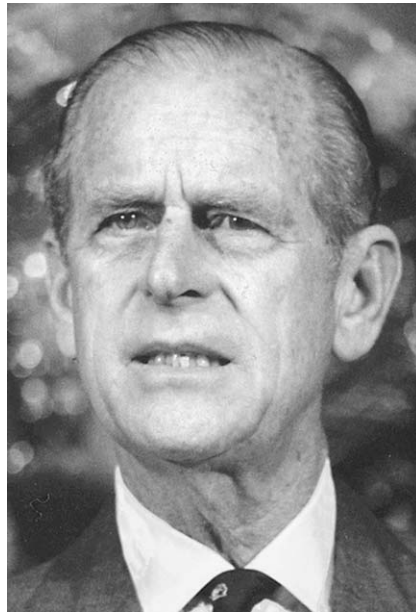
Requirements of leadership

Is there a way out of this hell? In answering this question, I want to draw your attention to a scene in the movie *Gandhi*, in which Gandhi is in the midst of the riots of Calcutta, I believe. Gandhi is fasting, in order to try to stop the riots, and a Hindu man comes to him completely horrified, and says, “Mahatma, I have killed a child, I have killed a child simply because he was a Muslim. I have killed a child. I will go to hell, what can I do?” And Gandhi says, “I know a way out of hell. Take a Muslim child who is an orphan, and take that child as your own, and raise him as a Muslim.”

I tell this story for two reasons. First, this is an indication that in order to get out of hell, we must sacrifice something in ourselves that makes us vulnerable to the criminal manipulations going on around us. This seems obvious, but it *isn't easy*. I have talked to many people who have lived in countries that were under British colonial rule. And they will tell you that it is standard operating procedure for the British to rule by turning one group against another—by divide and rule. Everyone knows this. Yet, in the next breath, they will turn around and attack the group against which they have been targeted. This tells you that there is something inside us that wants to feel better about ourselves at the expense of someone else—where greed lies, where the devil lives in our soul—that under conditions of desperation, drives us in blind rage to latch on to the easy solution and lash out at our neighbor as the guy responsible for our problem, when in fact he is facing the same problems we are. What Gandhi is saying is, *You must give this up*. You must give up your prejudices, your hates, your greed. You must reach out—to help others.

Second, the only power that we possess in hell is the power to do good. There is no other power. People running around like Museveni or Kagame appear to be absolute tyrants, to have the power of life and death over millions of people, but they are mere slaves, mere second-rate imitators of the people at the top who deploy them. We don't see Prince Philip down in Africa with a machete killing a child. He has these slaves to do it for him. The only power we possess is the power to do good. And this takes true leadership, that is no longer operating on the basis of a compromise with the oligarchy.

A friend of mine from northern Uganda who had come to visit here, was describing the horrific situation in this war-afflicted area, where everyone is in camps for the internally displaced, where the children are starving and dying, where the entire fabric of the society is falling to pieces. And he said to me, “You see, Linda, we have a problem of leadership in



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Acholi-land.” And I told him, “Believe me, not just in Acholi-land. It is everywhere, in every corner of the globe.”

That is because the criterion for leadership is far greater than it has ever been before. First of all, leadership today must have a vision; we have to know where we are going, what the future can be, a future that we can give our children. If we don’t have that, if we don’t convey that, we cannot inspire in *ourselves* and others, the courage and hope required to fight. Second, we need leaders who are willing to painstakingly work through problems for the purpose of bringing peace—peace against the rule of divide and conquer. We need leadership that is selfless, because that is the only way to inspire trust.

A year ago, I reported at this conference that the good news was that Zimbabwe and Namibia had joined the war in the Congo against the British marcher-lord states of Uganda and Rwanda, on the basis of a defense of sovereignty. Despite terrible pressures on them, the line is being held there. That is good news. Lyndon LaRouche has said that the three key countries of Africa are Sudan, South Africa, and Nigeria.

Today Sudan is food self-sufficient, its government which is based on a sophisticated and well-educated elite continues to function, and last Monday [Aug. 31], it began its first exports of oil, which earned it that day \$2.2 million which pays for two days of the war. Despite the fact that the oligarchy is determined to destroy Sudan through war, today Sudan is stronger than it was one year ago. It is winning the fight for independence and self-sufficiency, at great cost, but it is winning it. And it is showing all Africa what can be done.

Nigeria is under a new leader, Olesegun Obasanjo, who

is making clear that, despite the hopes of the oligarchy for him, he is not playing to the tune of the International Monetary Fund. He has restored agricultural subsidies; he has made increasing agricultural productivity the number-one priority of his government. That is good news.

In South Africa, we have a new President, Thabo Mbeki, who was trained under Kenneth Kaunda in Zambia. Mbeki has to reside in the heart of the beast, in a country where Anglo American owns most of the economy, but there are indications that Mbeki understands the crisis, knows the score. And we hope that he will be able to act in such a way as to empower his country to truly contribute to Africa.

In the past year, there has been an outcry against the International Monetary Fund and against debt slavery throughout Africa—from the President of Zimbabwe, the President of Zambia, the President of Ethiopia, the President of Namibia, from the President of Nigeria, and from archbishops and bishops, from local non-governmental organizations. There is mass petitioning against the IMF and the debt slavery in numbers of countries. Reality is beginning to sink in. Hence, as cataclysmic and terrible as the news is that we read every day in the press about Africa, because human beings truly *are* made in the image of God, we see that the oligarchy, by declaring war on humanity, has inadvertently laid the seeds of its own destruction. The hell it has unleashed is also a crucible out of which a new leadership is beginning to emerge—that is ready to take responsibility to relieve the terrible suffering of its people and lead them to safety and to the future. And there is nothing those leaders need more than a United States that is listening to Lyndon LaRouche.