

Can the Destruction

by Linda de Hoyos

If we do not establish an outcry against the genocide that is today taking place in Africa, we cannot move the United States into a New Bretton Woods system, because we have no standard of morality, we have no measurement of morality from which to judge anything.

What I am going to discuss today is how it is possible for American foreign policy toward Africa to be hijacked to such an extent, that any American patriot who understood what this policy was doing to Africa, would be terribly ashamed.

First, I would like to discuss President Clinton's historic trip to Africa in late February and early March of 1998, in which he called for an American Partnership with Africa. Other than Jimmy Carter, Bill Clinton is the only President who has travelled to Africa while in office. Many of President Clinton's speeches during this trip harkened back to the ideas of President John F. Kennedy: that one of the missions of the United States must be to develop Africa, and to reverse the devastation

wrought on that continent by colonialism and its legacy.

But this is not what is happening. Although the President of the United States enunciated a policy for a trade and growth partnership with Africa, and called for the fostering of democratic institutions in Africa, *this is not what the United States is doing*. The United States is doing exactly the opposite.

As we have documented in *Executive Intelligence Review*, we have caught the Assistant Secretary of State for African Affairs, Susan Rice—a 34-year-old woman whose major credentials for this post are, that she went to Oxford University, and was given awards by the Royal Institute of International Affairs—in illegal and

unconstitutional gun-running to the Sudanese Peoples Liberation Army (S.P.L.A.) of John Garang, which is fighting a *no-win* war in southern Sudan, as well as to the so-called Congolese rebels in the Democratic Republic of Congo, who are being armed through Uganda and Rwanda. The United States has put itself forward as the major ally and backer of the Ugandan dictator Yoweri Museveni, who was sponsored in the late 1980's by the British, and Baroness Lynda Chalker in particular, as a



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Above: *Refugee camp, Sudan, 1997.*
Right: *President Clinton with students, Uganda, March 1998.*

Linda de Hoyos delivered this address to a joint conference of the Schiller Institute and the African Civil Rights Movement, held in New York City on Dec. 19, 1998.

of Africa Be Stopped?

marcher-lord force against all the nation-states of Africa.

This is the policy that is in operation. It has been enunciated very clearly by Susan Rice's mentor, Roger Winter of the U.S. Committee of Refugees, who in September 1997 called for a total war against Sudan, to "bring down the Khartoum government"—even though, he said, "I know this will cause a humanitarian catastrophe." By November 1997, this became the policy that was carried out through the State Department and the National Security Council of the United States. Which is not to say that this policy originates with the United States government—Roger Winter is not an official of the administration. But it is the policy that the United States has adopted.

We can survey the result of this policy: war in Uganda, Rwanda, Burundi, Sudan; destabilization of Kenya; destabilization of Tanzania; a widening war in the Congo which involves Angola, Zimbabwe, Namibia, Congo-Brazzaville, and Chad.

We have a policy of *war* emanating from the United States for Africa, no matter what the people in the administration want to call it. The proof of that is, that within the last two weeks, I had an opportunity to speak to one of the administration officials involved in Africa, who put forward a whole plan of how the United States wants peace in the Great Lakes region. And I asked him, "You know that Uganda has just received a huge bulk shipment of military equipment, according to *The New York Times*. Do you know where this is going to be used, and what pressure are you bringing to bear on Uganda to cease its expansionist militarism against its neighbors?"

On the second question, the official answered, "We are telling Uganda they should get out of the Congo, and we are telling them *this*, and we are telling them *that*." And I said, "Could you please answer the first question—where is this military equipment destined?" And the official answered, "Why don't you ask the Ugandans?" And I answered, "Don't you think *you* should?"

That is the status of American foreign policy toward Africa today; it is a policy of war—it is an unconscionable policy of war.

Where does this policy come from? The answer was just given in the



White House/Bob McNealey

It is our mission to give people the opportunity that they deserve, and the rights that are inalienably theirs to develop themselves to their fullest capacity to contribute to all of humanity, based upon the sacred dignity of each human being.

clearest possible terms on December 10, when the Paris Club of “donor” governments and the International Monetary Fund all met together—this time not in Paris, but in Kampala, Uganda—and decided to give Uganda, a relatively small country of 19 million people, \$2.2 billion over the next two years. That amount of money for an African country of any size is basically unheard of. It is a huge sum of money. It effectively erases the Ugandan debt, and it permits the Ugandan government to use all its money to carry out war—which is what it is going to do.

The decision to pump this money into Uganda took place precisely at the point that the news of the huge shipments of military equipment coming into Uganda was on the front pages of the local Kampala newspapers. It also came at the point that President Yoweri Museveni’s brother, Salim Saleh, was dismissed from his post as Senior Military Adviser to the President, because it had been discovered, as many had long suspected, that Salim Saleh was the secret buyer of the Ugandan Commercial Bank, which had just been privatized for a song by the Ugandan government. The President’s brother had just bought the national bank—this is how privatization has been carried out in Uganda.

This \$2.2 billion was also awarded at the point that the World Bank itself had just issued a report saying that the Ugandan government is one of the “most corrupt governments in the world.” It cited twelve major cases of “embezzlement of public funds” that were given by the “donor community” for the “alleviation of poverty.” This money, *including enough money to build an entire dam*, had been pilfered by Museveni’s ministry officials.

I can guarantee you that if this were any other country, any country that *was not* operating as the key warlord for British financial interests in Africa, this scandalous news would have been in the *Washington Post* and *The New York Times*, with cries that this terrible and corrupt dictator Yoweri Museveni must be brought down. If this had been President Moi of Kenya, or any other African head of state, he would have been gone within a week—not awarded \$2.2 billion!

But, the Paris Club, the banks, the I.M.F., the World Bank, the British Commonwealth companies, the New York banks, are bankrolling the destruction of Africa through war. That is what is happening to Africa today.

Africa and America: A Natural Alliance

This means, of course, that *it is impossible to carry out President Clinton’s policy*. Even though the idea of an American partnership for the development of the African continent is a completely natural idea that flows from the heritage of this country.

First of all, it means that we would be exporting

capital goods to Africa, which means skilled jobs for American workers, who today, instead of working in factories producing for the world, are flipping hamburgers, working three menial jobs for a minimum wage that doesn’t pay the rent.

It also means fostering democratic institutions in Africa, which is not an insignificant mission. It is necessary to strengthen democratic institutions and the rule of law in African countries, so as to put an end to the zero-sum game of internal politics, which is born out of economic desperation, in which the winner takes all, and the loser loses everything, even up to the point of extermination. That zero-sum game cannot be ended unless support is given to those people who understand that the rule of violence in Africa must end.

There are, for instance, many people in Uganda today who understand that, who are speaking out, who are working for to bring about a peaceful and prosperous Uganda, but through political civil action, not violent insurgency. Given that their country is in effect a military dictatorship, they do this at great risk to their lives. Do you think that they have the support of the United States government? Do you think that they get one penny of the money that the Agency for International Development dishes out to organizations all over the world? I can assure you that they get absolutely nothing, under the current Rice-Winter war policy.

An American partnership with Africa is also a natural idea because there are many African-Americans who live here in the United States, whose forebears were brought here from Africa as slaves, and who would like nothing better than to be given the opportunity as Americans to contribute to the development of that continent and to bring it into the Twenty-first century as an industrialized power. Many would like nothing better than that opportunity—not an opportunity to go back to Africa, because, as Martin Luther King said, “This is our country, we built it, we are not going anywhere.” But, African-Americans are a natural bridge for the transmission of



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technology, of knowledge, of capital exports to Africa.

Lastly, there are many Africans in the United States who have come to this country to seek refuge from the destruction of their nations. These people *do* want to go home, and want to build their nations, and the United States can help them do that.

So President Clinton's policy is the most natural policy for the American republic to carry out. But that is not what is being done. Why not?

The problem is that, today, there can be no co-existence between the world of the International Monetary Fund, the World Bank, the Paris Club, and any form of development. The mountain of speculative paper has crushed the physical economy, in every country in the world today, in order to pay with blood the value of that speculative paper.

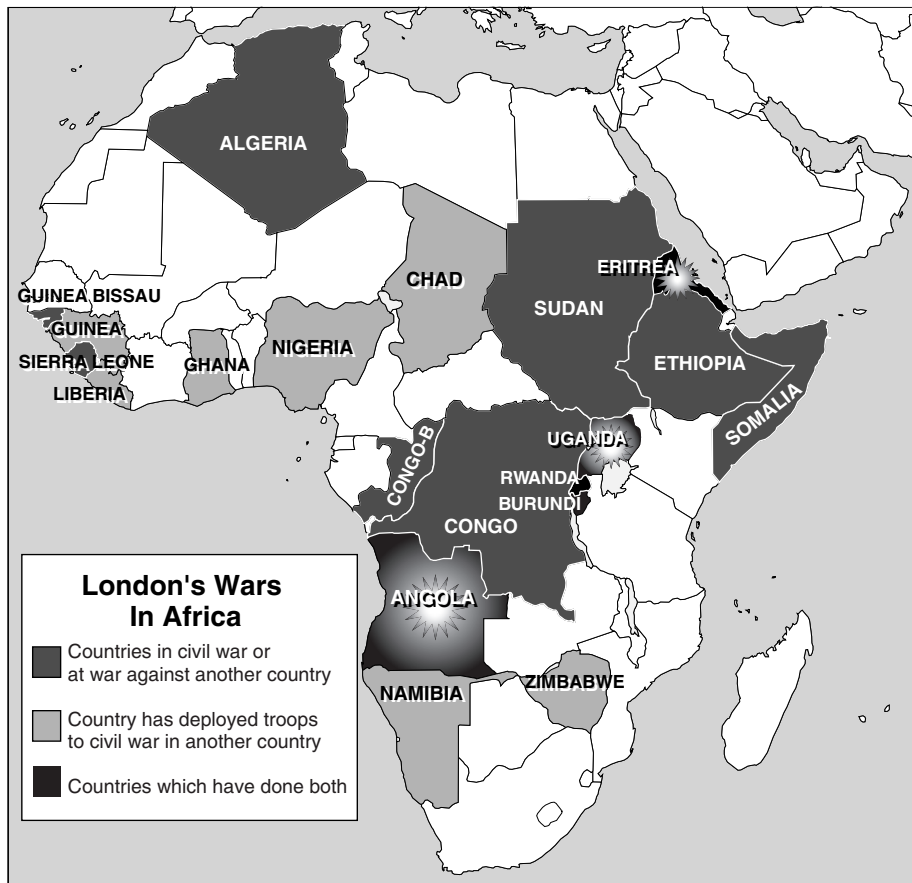
In Africa, which has gone the farthest down the road in the crushing austerity of its own productive economy and population, this has led to a condition which Zambian President Frederick Chiluba recently called "debt slavery." He has charged that the debt slavery imposed by the I.M.F. and the World Bank on Africa is nearly as bad as the slavery that Africa endured in the latter half of this millennium. I am saddened to say that the price of copper has been driven so low, that President Chiluba, who has resisted for

five years selling off the Zambian copper mines for pennies, is now in London negotiating that deal, because Zambia has been brought to its knees economically.

Thus, President Clinton's call for a trade and development partnership with Africa runs right up against the boundary conditions set by the International Monetary Fund and the bankruptcy of the world financial system. There can be no such partnership under the current world monetary system. President Clinton's failure to take up the proposal for a New Bretton Woods System, as proposed by the American statesman Lyndon LaRouche, is a result of his and America's moral paralysis. And into the vacuum of policy caused by this moral paralysis, the forces of evil have rushed in to carry out their own policy of destruction in Africa.

In the pages of the London press today, we can hear calls for a "new colonialism" for Africa. They say, "Look, these countries just can't hack it. They don't know what they are doing; there is just violence; they are incompetent. They need us. Remember the good old days of colonialism?"

If you go back to a 1958 speech by then-Senator John F. Kennedy, it was known at that time, that life expectancy in Africa under colonialist rule was only 29 years. Life expectancy in Africa made a gigantic leap as soon as the



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Architects of Britain's "New Colonialism": *Baroness Lynda Chalker of Britain's Ministry for International Development (top left); Roger Winter, Executive Director, U.S. Committee on Refugees (bottom left); Uganda dictator Yoweri Museveni (above).*

Map: *Britain's New Colonialism has swept the African continent into continuous, genocidal warfare.*

British and French colonial administrations left, from a level of 29 years, to a range of 50-plus and 60-plus years, within the decade of the 1960's. There should not be any nostalgia for colonialism.

There is also a new book recently published on the Belgian rule of the Congo, which documents that when the Congo was the private possession of King Leopold, ten million Congolese died as a result of this rule—one-half the population! There should not be any nostalgia for colonialism.

If you read the history of Kenya, you will discover that the British, in order to clear the most fertile land and seize it as their own, put thousands of Kenyans into concentration camps, where they were starved to death, their families destroyed. This is one of the holocausts that the British cover up, which the great Leakey family was part of, and fought to keep. There should not be any nostalgia for colonialism.

What is happening in Africa today? There are detention camps where people are starving to death in northern Uganda, where half a million people are starving in camps; in Burundi, where another half-million are dying in camps; and now in Rwanda, where 650,000 are dying of disease and hunger, in camps into which they have been herded in the last three months. There are concentration camps in the Great Lakes region; there is mass death in the Great Lakes, mass death produced by soldiers whose weapons are being paid for by the Paris Club and the International Monetary Fund.

Behind the mercenary armies, come the mining com-

panies of the British Commonwealth and their African subsidiaries—Barrick Gold, Banro Resources, Anglo-American, DeBeers, Lonrho, and so forth.

This is the new colonialism; it is a new destruction of all institutions in Africa, a levelling of Africa, a clearing of the land of Africa. This so-called new breed of leaders, led by Yoweri Museveni, is bringing back the old colonialism. But this time, the British will not pay the costs of colonial administration; they are just going to let it go. "We have mines here; we have private security guards; we get our money here; we have our shoeshine boys; we tromp around in our reserve game parks whenever we get bored, and that is that."

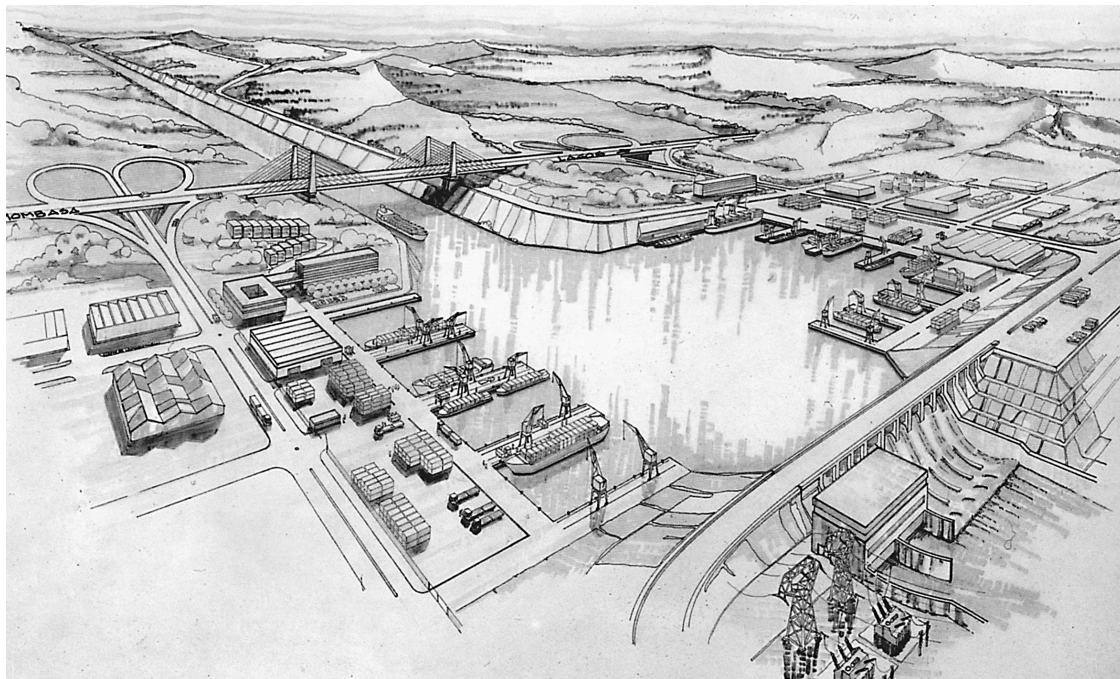
That is what they are doing; *but, that is not why they are doing it.*

Malthusian Genocide

At the root of this policy is a Malthusian concept that says there are too many people in the world, particularly in the developing countries. This is the content of the famous National Security Study Memorandum (NSSM) 200 of Sir Henry Kissinger, which said that the biggest strategic threat to the NATO countries, was the fact that in the developing countries, there were too many people. These people live in nation-states that have governments, that have sovereignty, and these people are sitting on our strategic resources, asserts NSSM 200. Therefore, these people have to go; there are too many of them. What this becomes translated into, is: "The white man's burden is *you*, the

FIGURE 1. *The Transaqua project is a blueprint for greening the Sahel, by diverting the catchment waters of the Congo River north of Lake Chad.*

Shown is an artist's rendition of a transport link, to be constructed in a new city in the Central African Republic, between a canal from the Congo River, and a highway to run from the port of Mombasa, Kenya, to the port of Lagos, Nigeria.



African, and *your* burden is yourself. We want to help you eliminate that burden, by eliminating you.” These people will actually tell themselves that they are doing Africa a favor, by killing as many people as possible.

Take, for example, Roger Winter, who for the last decade has been demanding a total war against Sudan. It is U.S. policy to an extent, *but* the United States never gives the people who are running the war in southern Sudan the proper military equipment to *win the war*. So, for the last fifteen years, John Garang and the S.P.L.A. have not made one iota of military progress in southern Sudan.

The U.S. Committee for Refugees, which Roger Winter has been running for this last decade, has recently released a new report that revises its death count for southern Sudan, from 1.3 to 1.9 million people killed in the war, or through disease and starvation caused by the war. Why do they come out with such a report? Any normal person would read such a report and say, “There must be peace; we must end the war.” But that is not what they say. They say, “That is why the Khartoum government must be brought down, and we must continue this war.” The report is almost as if they were hanging scalps or trophies on the wall; *the body count is the end in itself*.

It is no exaggeration to say that, soon, the southern Sudanese people are not going to exist. This is what the relief agencies who are on the ground, who up to this point have supported this war, are now saying.

There are other examples. In 1994-97, there were proposals coming from the British Ministry of International Development under Baroness Lynda Chalker, that all the Hutu Rwandan women in the refugee camps in eastern Zaire should be sterilized.

Roger Winter heads up the Interaction Council, the coordinating body for all the relief agencies and non-governmental organizations (N.G.O.'s). It is through him that these N.G.O.'s are funded by the Agency for International Development or the State Department, working through the State Department Bureau for Population, Migration, and Refugees. What is their mentality? At these camps, relief agency people will go around and count the dead bodies. Someone once said to them, “Why are you counting all the dead people; why don't you count the living people, so you know what you have to do to keep them alive?”

Why are they counting the dead people? Because this is a war of land-clearing and depopulation in Africa, and it is born from a Malthusian concept which says that humanity is the enemy of itself. This is the ideology that has infiltrated the U.S. State Department, the evil policy that comes from the likes of Britain's Prince Philip, who wishes that after his death, he could be reincarnated as a deadly virus, in order to kill as

many people as possible. My question to these people is always, “If you think there are too many people, why don't you start with yourself?” But this never enters their mind.

This whole relief effort is a hoax. Their Malthusianism is a rationale for carrying out a policy that is deliberately murderous to human beings.

Suppose that this mentality and view of humanity were all that existed in the West. Suppose that this form of colonialism and what it has come out of were the only thing that existed. Suppose President Clinton's policy of an American partnership with Africa, had never been put forward. Suppose the United States did not exist. Then we would have nothing except a blueprint for genocide for Africa and for the rest of the developing world.

Let me pose a second question. If this evil were all that existed coming from the United States, from Britain, from the Paris Club, from the West, then how is it possible that an Italian research and development firm, which was associated with the state energy firm ENI, could draw up a blueprint for the greening of the Sahel, through a project to divert only five percent of the catchment waters of the Congo River north into Lake Chad, permitting the irrigation of large tracts of land which are today just dust? How is it possible for *that* idea to exist? How could such an idea come from any Western capital, if Western culture is solely represented by Prince Philip, Roger Winter, and Susan Rice?

The problem that we have in fighting this evil, is the perception among most people in the developing countries, that Western culture is a single culture. It's not. Just as it is wrong to say that there is such a thing as an “African culture”—because there are many cultures in Africa, and some of them are completely different one to the other.

The Root of Culture Is Philosophy

In Western culture, what the British and the social anthropologists teach, is that there is only *one* Western culture, and they teach that this culture is based on British empiricism, British philosophy, British oligarchism—the theory that man is nothing but a composite of pain and pleasure, no better than a rat in a maze.

Whereas, the reality is that the evil philosophy that directs the policy of war and death toward Africa today is *inherently incapable* of producing an idea like the Transaqua Project; it is incapable of building the United States. It is incapable of the scientific inventions and technological development that enable man to travel to the

moon. That is what Africa needs, but that comes from someplace else. That comes from a different philosophy than what is taught today in any of the universities that one could attend either in the United States or Britain today. That comes, instead, from the philosophy that created and built the United States.

This paradox in Western culture, points to the basic unresolved dualism in Western civilization, which goes back to the philosophical confrontation between Aristotle and Plato. On the one hand you have Aristotle, who sought to destroy any concept of a true universal, and thus denied man's own capacity to think and to create. From this, it was a quick step to his apologies for slavery, based on the notion that one large section of humanity is really not good for anything but serving a minority class which considers itself a superior species. This is at the root of what we see in the policy of war toward Africa today. *That conception of a human being is incapable of producing human progress.*

Human progress comes from a different idea, the Platonic or Christian one; it comes from the idea that man is made in the living image of God. Through that consubstantiality with God we have a responsibility, and the opportunity, to create, to participate in God's creation, to contribute to the ever-greater perfection of the universe. That is our right, our opportunity, our responsibility, and that is what being a human being is all about. Every human life is thus sacred. From that standpoint, the more human beings, potentially the more perfect the universe.

What we see running amok in Africa today, is a group—such as the Tutsis—who have been inculcated through colonialism in part, in the idea that they are superior and others are beneath them. We see that it is this grouping that the British oligarchy has naturally picked up and is using as the marcher-lord force in East Africa. It's an Aristotelean ideology.

If you look at a picture of the Transaqua Project [SEE Figure 1], on the other hand, you will see a canal from the Congo River intersecting a highway, that is to be constructed from the port of Mombasa, Kenya, to the port of Lagos, Nigeria. This picture shows a new city in the middle of the Central African Republic. Today, the Central African Republic is a poor place; only sixteen percent of the population has clean drinking water.

There is no reason not to carry out this project. The money spent to carry out this project will be far less than the money that has already been spent carrying out bandaied projects, or continuing to hand out food to people starving in the Sahel today.

The Transaqua Project completely opens up Central Africa to the rest of the world. It means that the region has been urbanized, its labor force has been freed from

subsistence farming through mechanization and new technologies and can now farm for the market. It means that we have electricity in Central Africa—not only for factories, but for people's homes, which enables them to read at night. Behind this picture is a philosophy which says that it is our mission to give people the opportunity that they deserve, and the rights that are inalienably theirs to develop themselves to their fullest capacity to contribute to all of humanity—a philosophy of the sacred dignity of each human being.

So you see, the Aristotelean ideology that has been presented in most Western universities as expressing Western culture, has to be junked. This is an urgent requirement. But this isn't all, because the British didn't stop at presenting their own oligarchical way of thinking as the sole content of Western culture. They went a step further, and through their creation of such institutions as Dar es Salaam University in Tanzania in the 1960's, they actually created a controlled rebellion against their own phony "Western culture." This rebellion is centered around the "theories of violence" of such nihilists as Frantz Fanon, whose *Wretched of the Earth* instructed an entire strata of African youth in the use of violence to "change the shape of the world." A lot of the training was military, not academic—which explains why the new breed of leaders loosed against the nation-states of Africa today are nearly all graduates of this "theory of violence" at Dar es Salaam, beginning with Museveni himself.

That British-controlled rebellion of violence represents nothing positive. It lacks the idea of each individual created equally in the image of God on which the American Republic was based; it is a rebellion which is limited to destruction only, a rebellion based on and fueled by hatred. This is what Yoweri Museveni and the whole gang that were trained at Dar es Salaam University represent today.

The philosophy and history of the United States must be studied, in order to find the conceptual weaponry and ideas that have proven themselves capable of defeating such enemies of humanity as Prince Philip, himself merely a more virulent and lethal form of the disease that confronted the American colonists in their 1776-83 War of Independence against King George III's British Empire.

Whereas Fanon demanded that the rebel find his "new" and "powerful" identity in his capacity to kill, the American System calls for an identity of true independence based upon construction, upon the development of one's nation and people.

This further requires an understanding that a New Bretton Woods system, as proposed by Lyndon LaRouche, which overturns the power of the financial



Schiller Institute demonstration at the White House, Washington, D.C., November 1996.

oligarchy, is an absolute prerequisite to defeat the evil in Africa today. The I.M.F. and the development of Africa are mutually exclusive. They cannot co-exist.

There must also be a recognition that within the context of Africa itself, there is no pure victory for any one group which has been hurled against another. The conditions must be achieved whereby groups begin to apprehend the way in which they have been manipulated for the purposes of violence and death by British methodology, and that the result has been only destruction. There must be compromise that seeks to create conditions for reconstruction.

'A Knock at Midnight'

How will any of this be possible, when it seems impossible? I want to point you in the direction of an answer, by drawing your attention to one of Martin Luther King's sermons, called "A Knock at Midnight." King cites the passage in the Gospel of Luke, Chapter 11, right after the Lord's Prayer, in which Jesus tells the parable of a man who came and knocked at his neighbor's door at midnight, to say that he needed bread from the neighbor for a friend who had stopped at his house after a long journey, and he had no food for him.

The neighbor says, "Trouble me not. The door is now shut, and my children are now with me in bed. I cannot rise and give thee." The man keeps knocking, and finally,

the neighbor rises and gives him the bread, "not because he was a friend," but because of the neighbor's *importunity*, his persistence in knocking. This, says Martin Luther King, is a parable about the power of persistent prayer.

Being the great teacher that he was, Martin Luther King then places this story in our own time. He says, that the first thing we notice about the story is that it is *midnight*. Midnight means the loss of distinction, the loss of color, the loss of light. He then describes how today it is midnight in the social order; it is midnight in the moral order; it is midnight in the psychological order. This was in 1965. Now, more than thirty years later, for many people, midnight has come and

gone, and they have gone with it.

King further points out that the neighbor would not have been knocking, if he had not known that the bread was inside. King says that today, what is being asked for, is the bread of faith, hope, and charity.

It is also the case that the neighbor is not knocking for himself, but for another, for his friend, who has come from a long journey; and because of his importunity, his persistence, the door is opened.

What we, in the African Civil Rights Movement must be, is as troublesome and as irksome and as importune as that neighbor. We have to say to others, you must come out; you must give of yourself. You must find the goodness in yourself to fight this evil.

I believe that if we do not establish in the United States an outcry against the genocide that is today taking place in Africa, we cannot move the United States into a New Bretton Woods system, because we have no standard of morality, we have no measurement of morality from which to judge anything.

We must say to our neighbors: My friend here is on the side of the road; he needs your help. If we want to save humanity, it will only be done through the good that we bring out in ourselves and in our neighbors. You will have to rise and take responsibility for your fellow man, as the only way to save yourself. The evil is there; Africa is the case study of what it can do, and what the future will bring if we ignore that responsibility.