

Niccolo Machiavelli (above) made the observation of the exploitation and manipulation of others by those in authority in the name of self-interest.

Newscast Media HOUSTON—The beginning of May has brought with it several challenges and developments in the developing world, warranting this *Treatise On The African Reality* to be written in order to address several aspects of what is happening in Africa, and how to meet the challenges faced by the native indigenous Africans in their homeland.

When African nations gained independence, there was hope that since rulership was back in the hands of Africans, all areas of the Continent that utilized their resources and raw materials prudently would prosper, just like Europe and the rest of the developed world. When the colonialists left, they

had helped build schools, hospitals, bridges, government institutions, roads and had also preserved areas of wildlife that were converted into game parks, game reserves, bird sanctuaries and wetlands.

Little did they know was that after independence, there would emerge a crop of leaders that were poorly educated in managing Africa's resources and were more interested in enriching themselves, while allowing their nations to become heavily indebted to international institutions like the World Bank and the International Monetary Fund (IMF).

Most of the regimes in sub-Saharan Africa operate on a Machiavellian principle and use fear to rule over others, because they do not have the tact nor necessary diplomatic skills to handle interpersonal relationships. In addition, most are untrained in business and commerce, since they come from poor and obscure backgrounds, so they end up hijacking their nations' resources for their own personal gain, while the natives wallow in poverty.

Niccollo Machiavelli (1469-1527) who was a diplomat and writer, believed that a shortcoming even more serious than ignorance was a nation's ignorance of the true motivations of people's actions. In his play *The Mandrake Root*, he demonstrates the tricks used to seduce a young woman.

In the truth, however, none of the characters is fooled. All of them from the young woman being seduced, to her husband, realize what is happening but use the seduction to their own advantage. In the play Machiavelli challenges the humanistic assumption that knowledgeable individuals will naturally choose virtue over vice. Machiavelli believed that individuals are more likely to respond to fear, and that power, makes for good government.

The "rule through fear" line of thought was held during the renaissance, yet it contradicts our very own human nature, because you will always hate someone you are afraid of.

Of what good, therefore, is it to rule over people using fear, yet one always has to sleep with one eye open, knowing how much hatred the people harbor toward him?

Cicero, one of the greatest minds of classical antiquity observed:  
*"There is no man upon the whole earth who would want to live surrounded by unlimited wealth and affluence if the price he had to pay was to renounce both loving and being loved. That is how a tyrant lives--without mutual trust, without affection, without any assurance of enduring goodwill. In such a life, suspicion and anxiety reign everywhere, and friendship has no place. For no one can love the person he fears, or the person he believes himself to be feared by. (Cicero: On The Good Life, pp. 201).*

There was also a vulgar statement that was uttered during classical antiquity that: *"We ought to love as if one day we are going to hate."* This utterance was attributed to Bias, one of the seven wise men (sages). The seven wise men of Greece were: Pittacus of Mytilene, Perinander of Corinth, Cleobulus of Lindos, Chilon of Sparta, Solon of Athens, Bias of Priene and Thales of Miletus.

Yet Scipio, a contemporary of Cicero, refused to attribute the utterance to Bias, but instead attributed it to some degraded character. Scipio reasoned, *"For how can you form a friendship with a man whom you foresaw all the time as a future enemy? If that were your approach, you would inevitably find yourself hoping and praying that your friend would do wrong on every possible occasion. And, if on the contrary, he acted creditably and fared well, you would be obliged to feel pain, distress and envy."* (Laelius: *On Friendship*, pp. 207).

The African experience is made up of the few at the very top with the wealth, and the masses at the bottom that have been reduced to poverty, due

to the hunger of African leaders for power, their blatant disregard for the well-being of future generations and their outright selfishness.

When new resources are discovered in the ground, these leaders make public speeches in which they claim the profits will be used to develop their countries, when in reality, the poor person never gets to enjoy the benefits of the country in which his or her taxes puts food on these politicians' tables, and clothes on their backs.

As he spoke to a group of African leaders in 2013, Dr. Myles Munroe said, *"Africa has many politicians who are not leaders. Politicians are concerned about the next election, but true leaders are concerned about the next generation. Leaders relinquish leadership positions for others."*

In reference to Nelson Mandela Africa's greatest leader, Dr. Munroe said, *"Mandela spent in prison more than 24 years but ruled for only one term. He did not use power to protect himself from people, but used power to empower people."*

Munroe concluded that Africa is underdeveloped due to the poor quality of its leaders. *"Leadership determines everything in life. Nothing happens without leadership. Whether you are talking about an organization, church or nation, everything depends on leadership for success. Leaders determine the quality and attitude of their followers. If your country is not effective, it is the fault of its leaders not its people,"* said Munroe.

Most African nations do not have true democracies, but pseudo-democracies. To have a truly democratic government, means all people have an active stake in their nation's well-being and that power is not controlled by one individual.



The Tennis Court Oath was a declaration of the Rights of Man and the Citizen which led to the French Revolution. The citizens wished to air their grievances in their meeting hall but on the morning of June 20, they found they had been locked out, so they met at the nearby royal tennis court, as shown above.

The word Democracy comes from the Greek word *demokratia* originating in Athens. *Demokratia* literally means *kratos* (the power) *demos* (people) or power of the people. Democracy in Athens put the community first. In Most African nations, *demokratia* is a model of what democracy could be, but not of whom it could be for.

So often leaders will claim that power belongs to the people, but if that were true, the will of the majority to exercise that power would be respected as a sign of good will by the leader. The word "power" has to be properly defined as it pertains to a democracy since there are five different terms in the Greek language that mean power.

The first word for power is *sthenos*, which means force or strength. The second word for power is *dunamis*, which is power placed in a person by a more powerful entity. It is often used to describe the resurrection power or

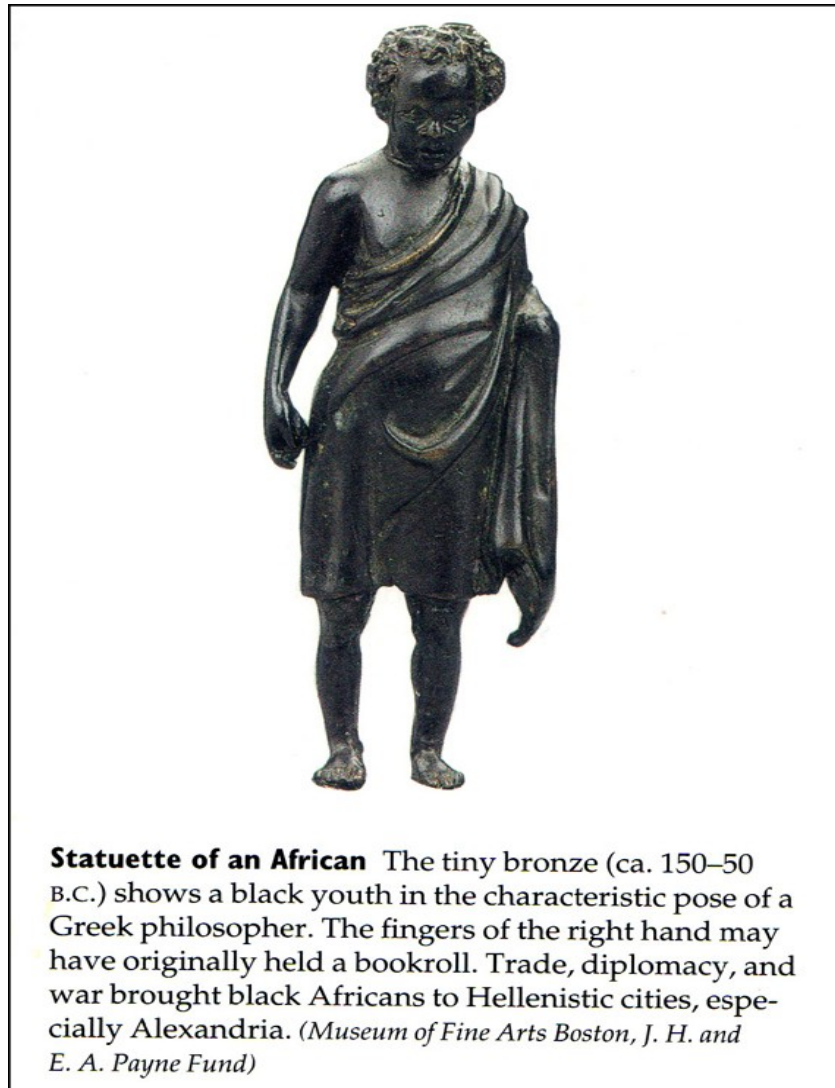
the power placed in Christians to overcome adversity. The third is *exousia*, which means to act in authority or jurisdiction. This type of power mostly occurs in the legal world and in commerce, where someone has the authority to issue a permit, or a lawmaker having jurisdiction to listen to a case. The fourth is *megaleiaths*, meaning greatness or awesome, as in the greatness of God. The fifth one is *kratos*—this is the power that is being referred to in this series.

*Kratos* means manifest power, as in the power to vote or influence the outcome of an undertaking. It is the type of power that is direct and participatory since man by nature is a political animal. Yet in pseudo-democracies, people who become threats to those in power tend to be silenced. In sub-Saharan Africa most of the countries have silenced their domestic media, or placed burdens upon media practitioners to prevent them from exercising their *kratos*. In academia, the intellectuals are often looked at as threats and are either underpaid or not paid at all in their vocations, while those who practice privately eventually move to other parts of the Continent where their intellect is appreciated and can thrive.

The concept of democracy was first developed in ancient Egypt and was referred to as *Ma'at* (pronounced: Mah—aat). *Ma'at* means good governance or truth and justice. Because the Greeks were taught philosophy by the native Egyptians, who were actually Black, they were persecuted and even killed, since philosophy was a strange and foreign teaching in Greece.

Socrates was sentenced to death for corrupting the youth, when he started engaging in philosophy. Later on Athens admitted the death of Socrates was, and still is, one of the greatest injustices to have been committed upon mankind in the classical era.

Shown below is a statue of an African philosopher who originally held a scroll in the right hand. The hand was sawed off in order to deny giving Africans credit that they introduced philosophy into Western civilization, and were actually the ones who taught the Greeks who are falsely credited with this discipline.



The wise men in Africa were called *Sages*, while those in Persia were called *Magi*, and in India they were referred to as *Brahmin*. Greece's wise men were referred to as *Sophists*. In their day they were called *Sophoi* or "lovers of wisdom"--***philosophoi***, from which the word **philosopher** comes.

Now that the foundation has been laid showing the origin of democracy and how it is supposed to function, we will use Greece, to illustrate why pseudo-democracies always fail.

At the height of the Persian empire, Darius I led his Persian army to attack Greece. Under the general Miltiades (550-489 B.C.), 9,000 Athenians and 1,000 allies from Platea attacked the Persians and won a smashing victory, inflicting 6,400 Persian casualties and suffering only 192. A messenger was sent who ran to Athens with the message, "Rejoice, we conquer!" This is the basis of the marathon race which is 26 miles—the same distance that the Greek messenger covered.

Persia sought a rematch. After Darius's death in 486 B.C. his son Xerxes decided to attack Greece on both land and sea. Athens was led by the general Themistocles (525-460 B.C.), while a small Spartan army was led by King Leonidis with only 300 men who fought to their death.

It seemed as though Persia had won for a while. The Persian army decided to march to Athens, but the Athenians abandoned the city and used the island of Salamis as a disinformation lure. Themistocles manipulated the Persian fleet to fight in the narrow strip between Athens and Salamis. The result was a crushing defeat of Persia before Xerxes's very own eyes. What!

Under Spartan leadership, the Greeks had united and defeated the Persians on land at Platea (479 B.C.), and at sea the Persian fleet was defeated off the Anatolian coast near Mycale. Not only did Persia fail to conquer Greek mainland, but also lost its eastern Aegian empire.

Because the Spartans won the ground war, they insisted upon occupying all the important offices when Greece united after the fall of the Persian empire. Spartans were soldiers who lacked the depth of intellect and sophistication of the well-schooled Athenians, whom they excluded from almost every

important government position. The Spartan military elite were very heavy-handed in the way they ruled their fellow Greeks, a behavior that would come back to haunt them.

The Athenians, who were masters of politics, commerce, philosophy, the sciences and oratory, decided to just sit and wait the Spartans out. Athens would later dominate the Western world in Comedy, Drama, Tragedy, Poetry, Sculpture, Architecture and the entire visual arts, since they now had time to refine themselves.

In fact it was after this period that Greece produced its greatest classical writer Menander, who wrote plays like, *The Boastful Soldier*, *The Clever Slave*, *The Inept Young Man*, *The Sweet Maiden* and *the Old Miser*. His writings were so realistic and could not be distinguished from real life, a contemporary of his was prompted to write: "*O, Menander and Life, which of you imitated the other?*"

Meanwhile, Sparta engaged in fruitless wars. The Greek city-states that had allowed Sparta to rule over them, now bitterly regretted doing so. (This phenomenon is also currently evident in Africa).

United by a common enemy, Corinth, Athens, Thebes, and believe it or not, Persia, turned on Sparta in 395 B.C. Thebes emerged as Sparta's greatest threat. Thebes united more city-states of Boeotia, under the brilliant Theban leaders Epaminondas and Pelopidas. The Spartan army was eventually crushed and completely driven out of Greece and the helots (peasant workers) that had been held captive by Sparta were freed.

What caused the Greeks to turn against Sparta was that Spartan rich government officials preferred to even get richer by concentrating wealth in fewer hands, as is the case in most African nations. Nothing better demonstrates the fatal excess of individualism in the pseudo-democracy of

classical Greece, and the absence of cooperative virtues, than the period when Sparta ruled over mainland Greek city-states.

This brings us to the picture at the very top of this page called the "Tennis Court Oath." Out of it came the French Revolution, because French citizens felt their government had neglected its people, viewed them with contempt, engaged in corruption and was hindering the people from realizing their potential.

It created a paradigm shift and extinguished the old order that was extremely regimented and structured.



The words *Liberté, Égalité, Fraternité* (Freedom, Equality and Brotherhood) became the slogan of the French Revolution and are currently the national motto of France.

Tired of empty promises from the old order who were ruling France, the French exerted pressure on their government and eventually achieved the goal they had fought so hard for—reform.

The Tennis Court Oath was a declaration of the Rights of Man and the Citizen which was a symbol of the French Revolution. The citizens wished to air their grievances in their meeting hall, but on the morning of June 20, 1789, they found they had been locked out, so they met at the nearby royal tennis court, and wrote the document that came to be known as the "Tennis Court Oath." The citizens asserted their rights and achieved a victory over the old order that was hindering them from realizing their fullest potential. At the end of that month, the Assembly of citizens issued a "Declaration of the Rights of Man and the Citizen" which was a bold assertion of principles condemning the old order. **The preamble reads:**

*"The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect or contempt of the rights of man are the sole cause of public calamities and the corruption of governments, have determined to set forth a solemn declaration the natural, inalienable, and sacred rights of man..."*

*(2)The aim of all political association is the preservation of natural and imprescriptible rights of man. These are liberty, property, security and resistance to oppression...*

The full "Declaration of the Rights of Man and the Citizen" can be read below:

## Declaration of the Rights of Man and the Citizen



*Each of the articles of the Declaration was a response to some feature of Old Regime society or law that was now deemed unacceptable.*

*Preamble:* The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and the corruption of governments, have determined to set forth in a solemn declaration the natural, inalienable, and sacred rights of man. . . .

(1) Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.

(2) The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.

(3) The principle of all sovereignty resides essentially in the nation. No body or individual

may exercise any authority which does not proceed directly from the nation.

(6) Law is the expression of the general will. Every citizen has the right to participate personally, or through his representative, in its formation. It must be the same for all. . . . All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.

(11) The free communication of ideas and opinions is one of the most precious rights of man. . . .

(13) A common contribution is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.

*Source: James Harvey Robinson, Readings in European History (Boston: Ginn, 1906), pp. 409–411.*

After the grievances were met, France went from having an almost empty treasury to flourishing in the industrial revolution, and became one of Europe's strongest economies. Power was not just concentrated in the hands of a few anymore, many of the citizens were now able to empower themselves without having to worry about the past oppressive regimes that had hindered their growth and arrested their development.

While Africa is rich in resources, they are concentrated in the hands of a few, who care little about alleviating poverty in the Motherland, very much like what led to the "Tennis Court Oath" in France. All the "backdoor deals" between investors and African governments that are not disclosed to the public, are a sign that the profits are not intended to help the citizenry of the mineral-rich nations, but to be retained by those abusing their power.

These same African rulers prefer to intentionally keep their citizenry in poverty because they believe it is easier to control someone who needs the government for sustenance, than a person with financial independence. It is therefore to the benefit of these rulers that Africans are kept in poverty, while they themselves enjoy their nations' loot.

Even when an African nation decides to pull itself out of poverty, you'll be surprised to learn that other African nations will attempt to sabotage its growth. While former Libyan President Muammar Gaddafi appeared to love Africa, he actually did not wish to see other nations develop because he wanted to always be the one to rescue them. This would cause them to heavily depend on him, in return, he would have control over their natural resources and continue to enrich himself.

For example, in 1971, during Idi Amin's presidency, he discovered oil in the western part of Uganda around Lake Albert. This was reported by ***The Milwaukee Journal*** in the U.S., since Amin was speaking to American and British companies about further oil exploration. On December 6, 1971, Amin signed papers giving the sole authority to develop oil deposits to Kirkwall Associates.

Accent

THE MILWAUKEE JOURNAL Monday, May 12, 1980

# Multidistrict school plan for Atlanta struck down

Washington, D.C. —AP— By a 5-3 vote, the Supreme Court Monday struck down legal efforts to consolidate Atlanta's predominantly black school district with nine suburban districts.

## Report: Uganda oil find hidden

AP and UPI

London, England — A former United Nations official said Monday that he had evidence of a major oil find in troubled Uganda and claimed that "Mideastern interests" tried to get him to suppress it.

George Ivan Smith, who was special representative in Africa of two UN secretaries general, Dag Hammarskjöld and U Thant, said in an interview that he had discovered documents showing the existence of highly promising oil deposits near Lake Albert.

Former Uganda dictator Idi Amin started talks with British and American firms to develop those resources in 1972, but Libyan strongman Moammar Khadafy intervened and blocked any prospective deals, Ivan Smith said.

Ivan Smith, an Australian who has had access to Amin's private papers in Kampala, plans to publish a book on how Khadafy persuaded Amin to abandon ties with Britain and Israel and embrace Libya as an ally.

In the book, "The Ghosts of Kampala," he describes Amin's 1971 trip to a region about 150 miles northwest of Kampala where pools of oil had surfaced.

### Poured oil on his head

"Amin found a tin, filled it with oil, then poured it over his head and uniform in excitement, believing he had found a way of extricating Uganda from its economic problems," Ivan Smith quotes an informant who said he was there.

Ivan Smith said Kirkwall Associates, a British company headed by Rear Adm. David Kirk, had told Amin earlier that year that there was evidence of oil deposits in the area.

The retired UN envoy said he had found among Amin's papers a draft agreement under Amin's name, dated Dec. 6, 1971, giving the sole concession to develop the oil deposits to Kirkwall Associates.

He said in February 1972 Amin arranged to meet with an oil drilling firm, Bown and Collins, in West Germany. Before the meeting could take place, Ivan Smith continued, Khadafy called Amin in West Germany and urged him not to conclude any deal before seeing him.

Amin stopped in Tripoli on his way home and on Feb. 13, 1972, issued a communique abandoning cooperation with the British and Israelis and agreeing to cooperate with Libya.

### \$3 billion to invest

Ivan Smith said he had been approached several times recently by persons purporting to represent "certain Mideastern interests with \$3 billion to invest" in Uganda's oil, a railroad from Zaire to

It upheld two lower court rulings that there is no basis for multidistrict desegregation in the Atlanta area.

The consolidation sought by black parents in their 1972 lawsuit would have created a "superdistrict" stretching over an area as large as Delaware.

When the desegregation suit was filed, there was some disagreement over its proper forum. As a result, two parallel and identical cases emerged — one before a single federal trial judge and one before a three-judge panel.

Both courts reached identical rulings last Sept. 24.

The three-judge ruling was appealed to the Supreme Court. At the same time, they appealed the single judge's ruling to the 5th US Circuit Court of Appeals, which has held off any action on the case.

In an unusual twist, lawyer Margie Pitts Hames urged the Supreme Court to turn down the appeal she filed, thus freeing the 5th Circuit Court to act.

Nearly 90% of Atlanta's public school students are black. The suburban school populations are predominantly white.

The Carter administration told the justices it agrees with Hames that the three-judge court lacked the jurisdiction to rule in the case, and that the controversy should next be studied by the 5th Circuit.

In something of a surprise, the court neither agreed to hear the case nor sent it back to the 5th Circuit. Instead, it upheld the lower courts without waiting to hear oral arguments.

The government had sided with the black parents as to the possible appropriateness of a multidistrict remedy.

The court's one-line order — "The judgment is affirmed" — drew dissenting votes from Justices William J. Brennan Jr., Harry A. Blackmun and John Paul Stevens.

Justice Thurgood Marshall took no part in the case.

## Rights not violated

UPI and AP

The court ruled 6-3 Monday that a criminal suspect's Miranda rights are not violated when casual remarks by police draw incriminating statements from him.

The majority opinion said the requirements of the court's 1966 Miranda decision are triggered when "a person in custody is subjected to either express questioning or its functional equivalent."

"But," it said, "since police surely cannot be held accountable for the unforeseeable results of their words or actions, the definition of interrogation can extend only to the word or actions on the part of police officers that they should have known were reasonably likely to elicit an incriminating response."

The ruling reinstated a murder conviction against Thomas Innis which Rhode Island Supreme Court overturned in the kidnaping-murder of a cab driver. The Rhode Island court had ruled Innis was subtly coerced into making incriminating statements.

The court also refused to reinstate the murder conviction of a Eugene (Ore.) man who confessed to killing a woman after a lengthy trial. The

George Ivan Smith, a special UN representative said: *"Amin found a tin of oil then poured it over his head and uniform in excitement, believing he had found a way of extricating Uganda from its economic problems."*

In February 1972, Amin went to West Germany to meet executives from oil drilling firm Bowman and Collins. When Libya's Col. Gaddafi found out, he persuaded Amin on February 13, 1972, not to proceed with the drilling and to cut ties with the West. Gaddafi himself was the largest oil producer in Africa yet he did not offer Amin the equipment and expertise to explore oil. Those oil fields remain unexplored as of this writing.

The above example demonstrates that even people who are seemingly friendly to Africa, may not necessarily want it to develop and become a global player on the international market. To add insult to injury, wanting to act like a hero to Africans, in June 2005, Australia's Hardman Resources Ltd., claimed it had discovered oil in the western part of Uganda. The Ugandan government celebrated this alleged new oil discovery with a thanksgiving ceremony.

What Hardman and the Ugandan government failed to reveal to the citizenry is that Idi Amin Dada had already discovered oil in 1971 and the announcement was printed in newspapers worldwide, as shown in the link above.

Most Africans appear to be free, yet are still in bondage because of the unwillingness of their leaders to allow them to reach their fullest potential and become beneficiaries of their own natural resources. Instead, the foreign investors have raped the continent of its resources, land, wildlife and raw materials under the watch and treachery of the old regimes, that make the colonialists look like saints.

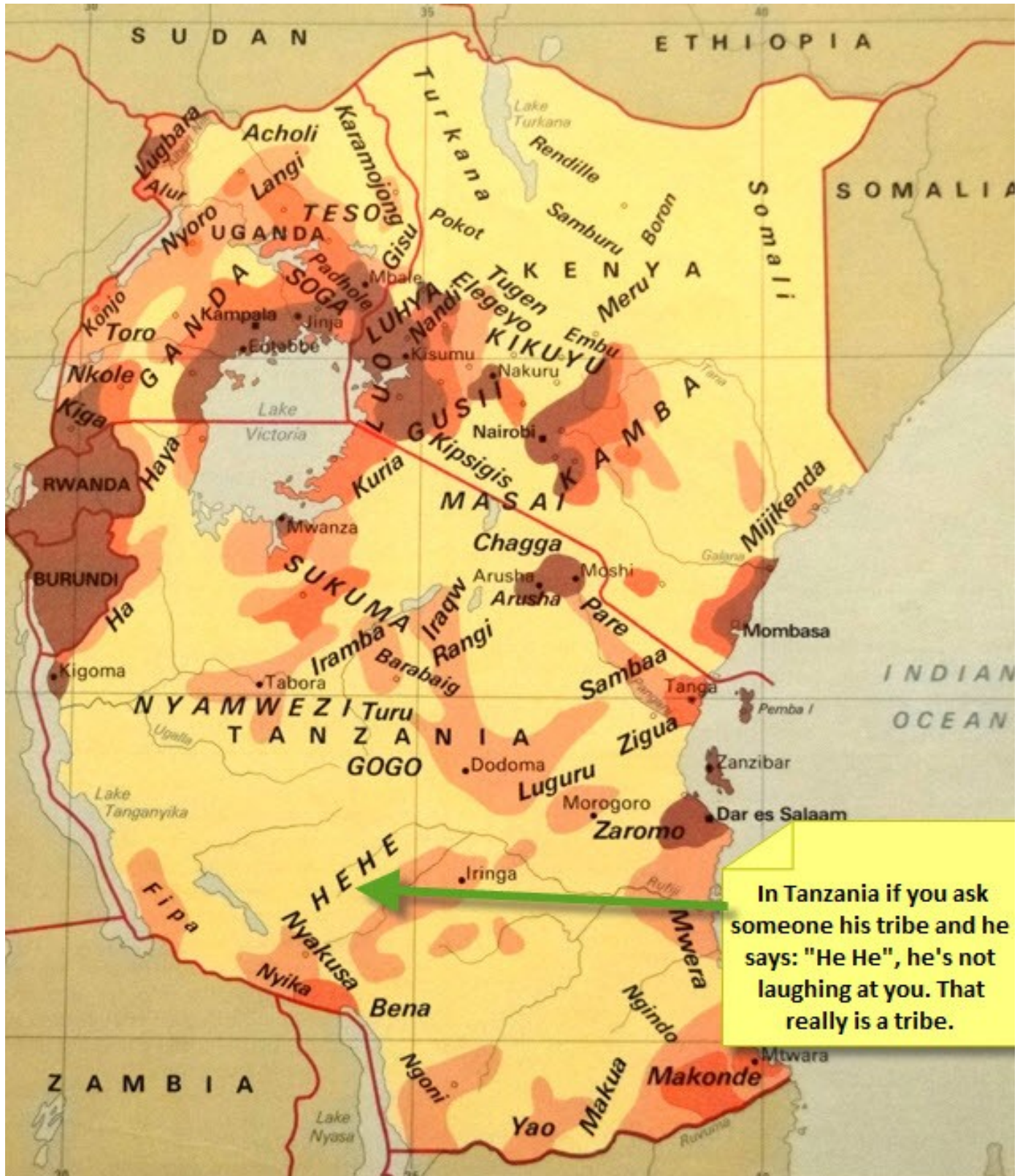


Before the emergence of police states during post-colonialism, African farmers pooled together their own resources and formed cooperatives. These helped farmers gain financial independence, and at the time, most African countries did not depend on foreign aid.

Cooperatives have since been destroyed by the ruling class that has created a poverty stricken class of peasants they can easily control. Donor money hardly goes to those it is intended for, because the fat cats keep getting fatter due to lack of checks and balances and accountability in these police states.

The argument can be raised as to whether after Africa was colonized, the colonialists left too soon without addressing or providing solutions to the problems that plagued the new nations that were formed.

Africa was mainly made up of kingdoms, princedoms, sultanates and chiefdoms before the colonialists arrived. In East Africa, for example, there were hundreds of tribes that spoke different languages and observed various customs. The following map of East Africa will acquaint the reader with the ethnicities of the Great Lakes region:



At the time, Tanzania was controlled by the Germans but had not been declared their territory. What we know as Kenya and Uganda had not been fully explored with the latter being dominated by four kingdoms while the former was made up of chiefdoms.

It was a German soldier by the name of Dr. Carl Peters who started his journey at Bagomoyo on the coast (above Dar-es Salaam) and traveled inland through the Kenyan Highlands and wilderness, conquering virtually every tribe he came across. As he conquered these tribes, he made them sign treaties pledging their allegiance to Germany, and the German Emperor Wilhelm II, King of Prussia, thereafter the German flag was raised as he continued inland toward Kisumu around Lake Victoria.

The toughest battle he faced was with the Masai warriors right before he reached Kisumu. In the end he won the battle because of the sophisticated firearms he used, compared to the spears used by the Masai. In return for signing treaties, Germany offered its protection to the chiefdoms and sultanates against their enemies.

The author has enclosed copies of some of the treaties Carl Peters signed with the natives as he traveled to the interior of East Africa.

## AN ENGLISH EXPEDITION EXPECTED.

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Emin Pasha, with a view to transfer his territory of power to these regions.

“CARL PETERS.

“Elders of the Wakuafi of Njemps and Baringo:

SIGNATORY MARK OF LAONAMA.

SIGNATORY MARK OF SOMBEJA.

SIGNATORY MARK OF BARZALAT.

SIGNATORY MARK OF LONGOLETEA.

SIGNATORY MARK OF LENDEKA.

SIGNATORY MARK OF NENDALOM.

Witnesses {	HUSSEIN FARA,	BWANA MKU,
	MUSA DAR-ES-SALAAM,	RUKUA,
	“VON TIEDEMANN.	

“This testifies that the foregoing act has been accomplished in the form of a treaty, on the present day, between Herr Dr. Peters and the Wakuafi of Njemps and the Baringo.

“NJEMPS, *January 8th*, 1890.”

On January 9th the German flag was accordingly hoisted within the enclosure of Njemps, and it was visible far over the region around.

I had really expected to find an English expedition here, inasmuch as Mr. de Winton, so early as in the winter of 1888, had dissuaded us Germans from sending me out, on the ground that I should meet an English expedition that would then be already returning from Emin Pasha.

Mr. de  
Winton's  
expedition.

"Sultan Sakwa, of Kawirondo, begs Dr. Carl Peters for his flag. He acknowledges Dr. Peters unreservedly as his lord.

"Dr. Carl Peters promises to protect Sultan Sakwa according to his power, and to help him in the conquest of the whole of Kawirondo, so far as is consonant with Dr. Peters's other plans.

"Sultan Sakwa solemnly hoists the German flag to-day in his capital. Both parties complete this treaty by the signatures of witnesses.

"DR. CARL PETERS.

"Mark of the SULTAN OF WITU.

<i>Witnesses</i>	{	<p>"Son of the Sultan LUTONIA, WASUA.</p> <p>"Brother of the Sultan, KUEJU.</p> <p>"Son of the Sultan, SANIALUTE.</p> <p>"Hussein Fara, leader of the SOMALI; and</p> <p>"MUSA, headman of the porters."</p>
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On the basis of this treaty, I left with the Sultan the following letter for the English:—

"Sultan Sakwa has asked me for my flag, and I have granted his request, that I may have a support behind me for my further advance to Emin Pasha. Sultan Sakwa has accorded to me that he will look on his place as my property, for the purposes of my expedition, and for any other plans I may have in this part of Africa. I accordingly declare the land of Kawirondo to be my possession, until I may dispose of it otherwise with the concurrence of Sultan Sakwa. Accordingly I shall deal with any infringement of the rights of Sultan Sakwa as with an infringement of my own rights.

(Signed) "DR. CARL PETERS."

At this point, Carl Peters was at the doorstep of what is currently referred to as the Buganda kingdom within Uganda. At the time, Buganda ruled Africa, and virtually all the great kings from Rumanika of Karagwe, to Sultan Sayyid Barghash of Zanzibar and even Khedieve Ismail of Egypt, paid tribute to Baganda kings and the kingdom. The region Carl Peters was about to enter is called Usoga (Busoga), which was a domain of the Buganda kingdom. Buganda produced the mightiest warriors on the Continent that even the legendary Masai, did not dare attack the Basoga knowing full well that the Baganda would punish them for invading their cousins, the Basoga.

It was for this reason that Carl Peters had to pause and inquire about the Basoga (*Wasoga*) and the Baganda (*Waganda*). Peters was advised to seek permission from the then King Mwanga of Buganda to enter Busoga, because intelligence had already reached him that the *Badutchi* (Germans) were approaching.

The story of Mwanga is one of redemption. It is a story of King who had persecuted Christians for abandoning the religion of their fathers, then a few years later, he himself became a born again Christian and was protecting Christians from persecution by the Arab faction in the region.

Carl Peters records in his diary an interview he conducted with the natives who advised him to contact Mwanga before setting foot in Busoga, since he was told that the Baganda were bad news and would defeat any invading army entering from the East.

As fortune would have it, Carl Peters was given permission to enter the Kingdom of Buganda. At the time, the Arabs had armed the Muslim faction of the kingdom and forced the Christians out. Mwanga retreated on the island of Bulingugwe, on Lake Victoria, then relaunched his military campaign, and stomped out the rebellion, obliterating the Arabs who fled to Ujiji on Lake Tanganyika, then later to Tabora and finally back to Zanzibar.

## PARTICULARS CONCERNING MUANGA.

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“In what country are we here?”

“We are here in the territory of Muanga, the Mfalme of Uganda, in Usoga. He yonder” (pointing to my friend of the morning) “is Mlamba, son of the Sultan Wachore, whose country, Akola, lies to the north of us, and can be reached in one day.”

“What are you doing here in Usoga?”

“Muanga, King of Uganda, has sent us to the English in Kwa Sundu, in Kawirondo, to entreat them to give help to the Christians; but the English are afraid, they have not come. Now we have received intelligence that The envoys' account of themselves. Badutchi are approaching who have beaten the Massais, and that is why we have waited for you here. The letters which you sent yesterday from Kwa Telessa arrived here in the night. I have sent them on to Muanga.”

“Where is Muanga now?”

“Muanga is on Balingogwe, an island on the Lake Victoria Nyanza. With him there are five white men. Write to him that you have arrived in Usoga, his country, as is the custom with the Waganda. Muanga will be glad if you will come to him.”

“I shall be glad to visit Muanga, and glad to help my Christian brethren in Uganda. But to be able to do this, I must first of all bring up more assistance, and that is Dr. Peters's proposal to visit Unjoro. why I am now marching direct to Unjoro to the chief of the Turki, who is a German, and a brother of mine.

“But are the Wasoga as bad, too? If I march on this side of the Nile, through Usoga, and afterwards on this side of the river past Unjoro, I have no occasion to fear the Waganda.”

“The Wasoga and the Waganda are just the same,” said he.

“In Usoga there are many Waganda, and they have there very many guns. All the tribes behind you you could beat,

but if you attempt to make war on the Waganda and the Wasoga, you will perish. Beat the Mangati for us, and accept our hospitality. Meanwhile, we will send tidings to the white man. If he is as great as you say, he will send you soldiers, so that you may come safely to him. We know very well that yonder, towards the sinking sun, the Turki dwell, and that they have many guns. If their sultan is a white man, wait here for news from him, and then you will get to him safely.”

“I have now understood all your words. Go now, and leave me alone, that I may refer it to my God. This afternoon I will give you my answer.”

The alluring part of Sakwa's offer was that by accepting it I should be sure of being strongly backed from Kawirondo. If we beat the Mangati, our credit towards the west would also be considerably increased; and this, again, might possibly be decisive in the matter of our march to Usoga.

**\*Note:** Balingogwe is actually Bulingugwe.

Usoga is Swahili for Busoga.

Unjoro is Swahili for Bunyoro.

Uganda is Swahili for Buganda Kingdom.

Kawirondo is Kavirondo.

As Carl Peters was making his way through Busoga, King Mwanga was back on the throne awaiting him at Mengo. After several days, Carl Peters arrived and met the king. Both discussed the safety of the Catholic missionaries in the kingdom, and Carl Peters told the king that because his father King Mutesa I had invited missionaries, and since Mwanga himself had been baptized and was now a Christian king, for the sake of protecting the foreign missionaries together with new converts, it would be best for Mwanga to make a pact with Germany, on a voluntary basis, that way once Buganda was a protectorate of Germany, the Catholic missionaries would feel safe and secure, and also be able to acquire weapons from the Germans stationed in Tanganyika, if they needed protection from invading enemies.

It was this very discussion that Carl Peters had with Mwanga, in the presence of Father Lourdel, a French missionary, that Buganda voluntarily agreed to become a German protectorate. This happened long before the British tricked a young infant king to sign the infamous 1900 Buganda agreement a decade later.

Many don't realize that Germany had all of East Africa under its protection by 1890, before the British started making trouble by encouraging raids on neighboring chiefdoms.

The Buganda-German Agreement of February 27, 1890, executed in Luganda, French, Swahili and translated in English, made the Buganda Kingdom a German Protectorate.

The British essentially were Johnny-come-latelies as is evident in the next three pages.

*THE UGANDA TREATY.*

**E**NTRE le roi Mwanga Kabaka du Bouganda, et le Dr. Carl Peters est agréé le suivant traité préliminaire.

Le roi Mwanga accepte les stipulations du traité de Berlin (acte de Congo), février 1885, pour ce qui a rapport au Bouganda et à ses pays tributaires. Il ouvre ces pays à tous les sujets de Sa Majesté l'Empereur d'Allemagne, comme à tous les autres Européens. Il garantit aux sujets de Sa Majesté l'Empereur d'Allemagne, comme aux autres Européens qui voudront en profiter, entière liberté de commerce, liberté de passage, liberté de résidence dans le Bouganda et tous les pays tributaires.

Le roi Mwanga entre en amitié avec Sa Majesté l'Empereur d'Allemagne, et reçoit la liberté de commerce, liberté de passage, et liberté de résidence pour ses sujets, dans tous les territoires de Sa Majesté l'Empereur d'Allemagne.

Dr. Carl Peters se charge de proposer la ratification de ce traité préliminaire au gouvernement allemand.

Ce traité est fait en langue kiganda, kiswahili et français. En cas de différente interprétation le texte français seul fera foi.

27 février, 1890.

*Signed*

MWANGA, Kabaka wa Buganda ; and all  
the great men of the land.

DR. CARL PETERS.

TÉMOIN.

SIMÉON LOURDEL, Supérieur de la Mis-  
sion Catholique de Bouganda.

LUGANDA.

Kilagano ekyo ekisose, Mwanga kabaka wa Buganda kye alayana na Dr. Carl Peters.

Kabaka Mwanga, ebigambo eby o Buganda ne bye nsi eziingila mu Buganpa ebyatabibwa mu Kilagano kya Berlin (acte du Congo, février 1885) abikkiriza. Ate abantu bonna aba kabaka wa Budatshi, abawa nga bwe yawa abazongu bonna obwinza bwo kuja mu nsi ye. Ate abantu bonna aba kabaka wa Budatshi abalaganya nga bwe abaganya abazongu bonna abalyagala, obwinza bwonna o bwo buguzi, o bwo kutambula, ne bwo kuzimba mu nsi ya Buganda ne nsi zonna eziingila mu.

Ate kabaka Mwanga aingidde mu ayagalo mkwano gwa kabaka o Mukuru wa budatshi, ate abantu be bonna ne bawebwa o bwinza o bwo buguzi, ne bwinza bwo kutambula no bwinza bwo kuzimba mu nsi zomu za kabaka o Mukuru wa budatshi.

Dr. Carl Peters alitwala ekilayano ekyo ekisose, eri Gouverne-ment datshi, kitukkirizibwe.

Kilagano-ekyo ba kiwandise mu luswaili ne luganda ne lufransa naye oba walio empaka mu bigambo olufransa lme lulisara o msango.

27 februari, 1890.

MWANGA, Kabaka wa Buganda.

DR. CARL PETERS.

SIMÉON LOURDEL.

here a verbatim translation :—

“MENGO, Feb. 28th, 1890.

“Between King Muanga, Kabaka of Buganda, and Dr. Carl Peters, the following preliminary treaty has been agreed upon :—

“The King Muanga accepts the decrees of the Berlin Treaty (Congo Act) of February 1885, so far as they have reference to Buganda and its tributary countries. He throws open these countries to the subjects of His Majesty the German Emperor as to all other Europeans. He guarantees to the subjects of His Majesty the German Emperor, as to all other Europeans who may wish to avail themselves of it, entire freedom of trade, and the right of travel and settlement in Buganda and all tributary states.

“King Muanga enters into friendship with His Majesty the German Emperor, and receives for his subjects per- mission to trade, with the right of free passage and of settlement in all the territories of His Majesty the German Emperor. Articles of the Uganda treaty.

“Dr. Carl Peters undertakes to propose the ratification of this preliminary treaty to the German government.

“This treaty is drawn up in Kiganda, Kiswahili, and French. In case of any disputed interpretation, the French text alone shall be considered as binding.”

With this treaty, Carl Peters had accomplished what Bismarck had done in Europe in creating a German empire (Prussia). This empire now encompassed almost the entire East African region--that's until the British heard about this new development. The early British explorers Speke, Henry Morton Stanley (who was actually Welsh) and Mr. Jackson, had left too soon without getting anything on paper.

The British envied the relationship the Germans had forged with the coveted Buganda Kingdom, so they decided to send their big guns to ruin the party a few years later. Most of the problems being faced in this region can be traced back to the British interference into the internal affairs of the local tribes, in an effort to grab land from the natives and award it to themselves, including the Anglo-German Heligoland Treaty that is causing tensions between Malawi and Tanzania over colonial boundaries.

The British successfully grabbed land in South Africa, Rhodesia (current Zimbabwe) and would flood Kenya with settlers on the best pieces of real estate. Lastly, they would attempt to unite several chiefdoms, kingdoms and princedoms in the Central region and sandwich them together into the country currently referred to as Uganda.

The history of the ancient Kingdom of Buganda is perhaps the most romantic story between the Western world and an African kingdom that was so well-organized, dating thousands of years back, the British weren't about to let it slip from their grip. Captain Frederick Lugard was the man chosen to head the British East African Company that used trickery, deception and manipulation to compromise the heritage of perhaps the most envied kingdom in Africa.



Winston Churchill was one of the prominent British officials who traveled to East Africa to solidify Britain's grip on the region. Many attribute the term "Pearl of Africa" to Churchill, yet it was actually Henry Morton Stanley who used the phrase to describe the Kingdom of Buganda which in Swahili is *Uganda*. Busoga is *Usoga*, Bunyoro is *Unyoro*, Bukedi is *Ukedi*, Ankole is *Usagara*, Buvuma is *Uvuma* and so forth. After the colonialists left the region, subsequent rulers went through great lengths to destroy what once was referred to as the Pearl, out of malice for its beauty and rich, sacred heritage.

Before the scramble for Africa took place, Britain struck a deal with Germany in the Anglo-German Heligoland Treaty of 1890, in which the British agreed to allow Germany to claim Tanganyika, and Britain would also give up Heligoland Island in the North Sea to the Germans. In return, Britain would claim the rest of East Africa as its own.

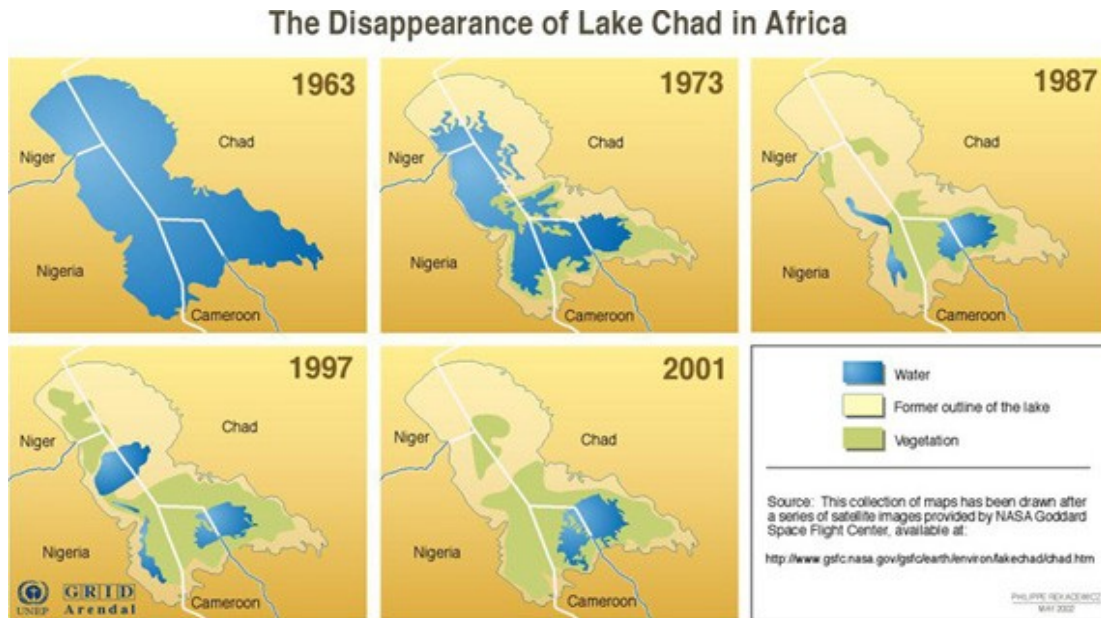
In West Africa, Nigeria too was declared a British protectorate that consisted of the Northern Nigerian Protectorate and Southern Nigerian protectorate. Both were combined into one and named the Colony and Protectorate of Nigeria. Once again, we see how British interference is the current cause of problems in Nigeria to this very day, since the north is

predominantly Muslim, while the south Christian. The Boko Haram Islamist group that recently abducted 300 schoolgirls hails from the north and seeks an Islamic state. Had the British left the north and south separate, we wouldn't see the current tensions between the two Nigerias.

In essence, what the British accomplished was the creation of militant police states in many countries that achieved independence 50 years ago. African leaders have not yet mentally evolved with the rest of the world whereby they are willing to relinquish power to the next generation. In other words, most operate on a low vibrational frequency and are unwilling to usher in the new generation of leaders.

While the colonialists created forest reserves, national parks, game reserves and conserved nature, if one looks at the way the current crop of leaders is mismanaging Africa, it reinforces the notion that Africa's greatest curse is its leaders.

Consider Lake Chad that is shared by Nigeria, Niger, Chad and Cameroon, in less than 20 years, a lake that had existed for over 6,000 years is now empty and is like a giant football field. Look at the satellite image by NASA below:



Before the countries surrounding Lake Chad received independence, the lake that dates back to 4,000 B.C. was full. Less than 20 years after the colonialists left, the overgrazing and deforestation has removed the moisture cover making the lake vulnerable to evaporation from the sun rays. This is a case of mismanagement of the natural resources by police states.

Another example is the Congo forest that has been encroached upon in the last 20 years by rebels in eastern Congo. As the encroachment continues, so will the desertification of the surrounding regions. Trees, animals, birds and reptiles will be the victims in the next two decades, as we see happening in Kenya where two thirds of the wildlife has vanished.

In a Yale University study that was published by *Yale Environment 360*, it was revealed that there is a growing specter of an Africa without wildlife within the next few decades. The magazine recommends that African leaders take a radical view on conserving and protecting their environment.

In Tanzania the logging industry has led to unusually high temperature and less rainfall each year due to deforestation. Other parts of

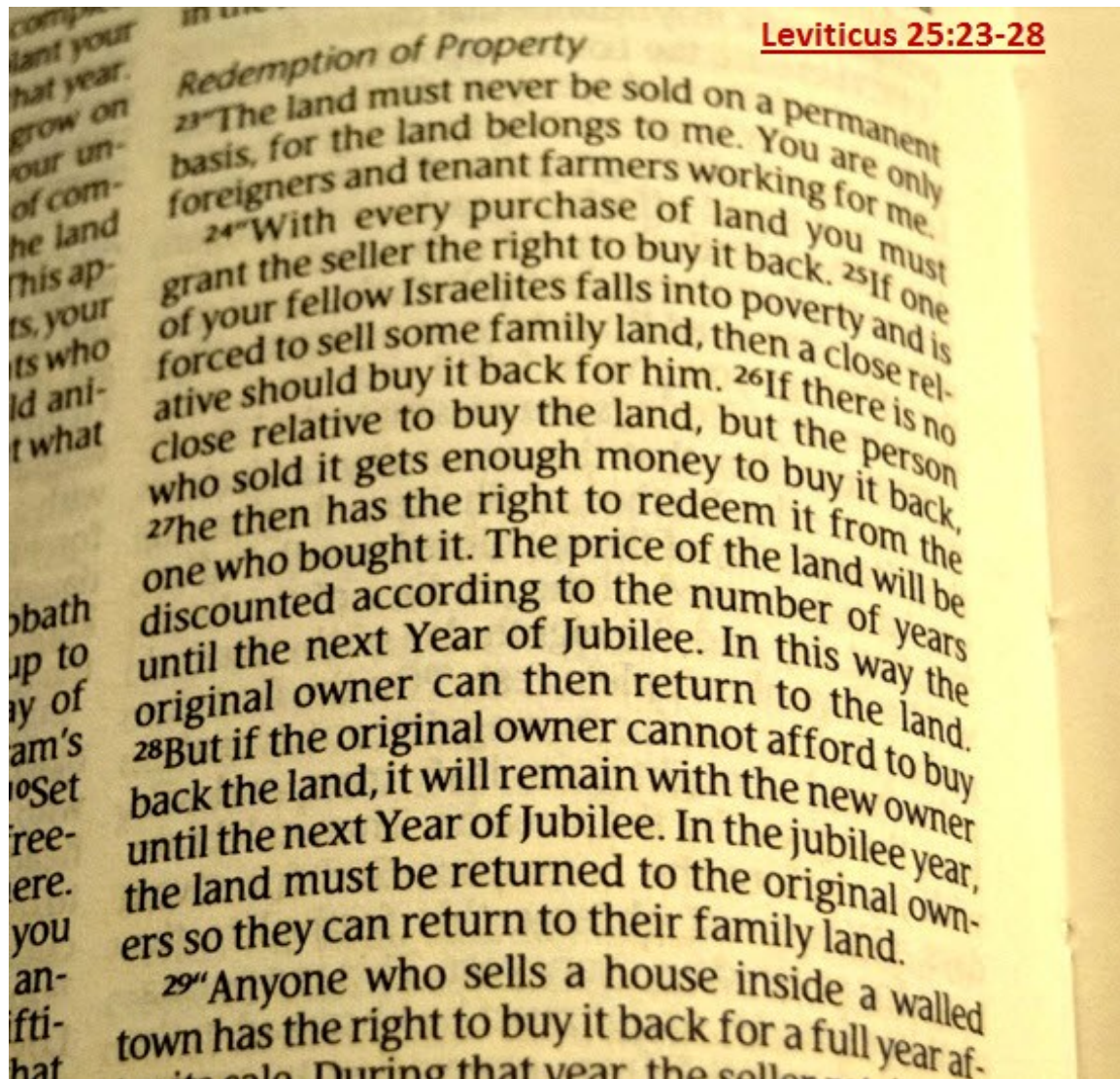
Africa may not have a reduction in rainfall, but it comes in a sudden pour, creating soil erosion, triggering mudslides and on many occasions flooding occurs.

As for what was referred to as the Pearl of Africa, [\*\*Friends of Earth, a UK based organization that brings together environmentalists,\*\*](#) accused the World Bank and the Ugandan government, in a report, of assisting big investors to grab land for commercial farming, causing poverty, environmental degradation and human rights violations. The report titled: [\*\*Land, life and justice: How land grabbing in Uganda is affecting the environment, livelihoods and food sovereignty of communities,\*\*](#) claimed the World Bank and the International Fund for Agricultural Development injected a combined \$29.9 million in the palm oil growing and processing project, which has threatened the livelihoods of over 20,000 people of Bugala Island on Lake Victoria. Several foreign banks [\*\*are also accused of fueling land grabs.\*\*](#)

The *New York Times* reported that [\*\*HSBC and Hong Kong's Shanghai Banking Corporation\*\*](#) were among the investors that led to loss of land.

According to the **1995 Constitution**, land cannot be forcibly acquired except for reasons of security or public health. Affected people have reportedly not been compensated, as required by the **Land Acquisition Act of 1965**. In addition, the **Constitution**, the **Land Acquisition Act**, and the **Draft National Land Policy (March 2011)** prohibit compulsory acquisition for private investment (MLHUD 2011), and the **National Environmental Act of 1988** mandates that there be a 200 meter buffer zone between the project and Lake Victoria, but no such buffer zone has been established, according to the research study by Friends of Earth International (FOEI).

The people who are engaged in depriving the natives of their ancestral land through illegal sales are in direct violation of God's command regarding land. God explicitly forbids the sale of ancestral (family) land, and commands that it should stay within families.



The above passage in **Leviticus 25:23-28** shows that God does not play games when it comes to family or ancestral land. The British, French, Germans, Portuguese and so forth went into Africa, and gave themselves the choicest pieces of land while the natives who had held the land for hundreds of years were robbed and deprived.

Therefore, people from different tribes and foreigners who bought land from different regions other than their ancestral birth places, through

depriving natives of their ancestral land, did so in violation of God's word, and will be judged severely by God Himself—it is just a matter of time.

Most African countries are now celebrating their year of jubilee (**50 years of independence**), but with this also comes the great responsibility of returning the land and property that was stolen from families by the governments at the time. In other words, God is saying, now is the time to restore property back to its original owners, so that families can return and utilize it for whatever they wish. Also, if we examine the above passage, no lease can exceed 50 years (jubilee), and after those 50 years elapse, the property or land has to be returned to the original owners with no question asked. This is not a request—it is according to God's very words.

It also applies to other parts of the world including America. If a family has property in its possession, the federal government, state or city cannot forcefully remove that family from the land without being in violation of God's word and bringing a curse upon itself or agents. Even if the owner consents to the sale with just compensation, God says the land must revert back to the original owner and his family after 50 years, because the sale of family or ancestral land can never be permanent.

There are many people, including public officials, who have already paved their way to eternal damnation for the injustices they have committed against landowners.

In regard to the current mismanagement of Africa's environment, the Universe will never allow an injustice upon nature to go unpunished. Sadly, the reckless deforestation and pollution of nature in one region of the country, has triggered the wrath of mother nature to exact her vengeance on another part of the country. The cherished snow-capped Mount Rwenzori in the jealously-protected western region of Uganda, is now feeling the anger of mother nature.

While deforestation and overgrazing has been permitted in the central region, this has resulted in the creation of warm air in the atmosphere. This air travels in currents throughout the region and now the heat is melting the ice on the Rwenzori mountain at disturbing rates. Within two decades, Africa's equatorial peaks will be bare rock.

John Medenge a tour guide who helps climbers on the Rwenzori said, "We are the last few who will climb on the ice, it is going so fast," according to NDTV.

"The melting of this unique African glacier is a major threat to local communities, with the obvious loss of sustainable water supplies," said Luc Hardy of Pax Arctica, a French-American explorer and a vice-president of the environmental Green Cross group.

According to Climate Change Unit, the Rwenzori that once had 217 hectares (536 acres) of ice coverage on Mount Speke, the highest peak of the range, now has less than 18 hectares (44 acres) left .

Africans need to think collectively and cease sabotaging each other based on tribal and political differences, because in the end, it affects the entire community negatively. Once all the snow is gone, within the next decade or two, it will never be replaceable, and the famous "Mountain of the Moon" will have turned from a beautiful snow-capped mountain, to an ugly grey rock that would cause one to want to cover his or her eyes upon seeing it.

After centuries of wonder at the spectacle of snow on the equator, the vanishing ice is bringing with it multiple challenges. Mountain guides say the local king sends elders to sacrifice chickens and goats at the foot of the mountains to appease the gods that live in the peaks, to stem the vanishing ice.

This has all happened in the last 50 years under the watch of today's leaders. The people who are most suitable to run Africa are scientists, or those who have a scientific background, since they tend to take an approach that employs critical thinking on environmental issues. Unlike the West that is viewed as one gigantic village of concrete surrounded by glass boxes (skyscrapers) and traffic, Africa should be viewed as one gigantic botanical garden, surrounded by different ecosystems.

### **Solution:**

- With the failure of the old order of leaders to manage Africa responsibly and their reluctance to invest in native Africans, and grow their own leaders, a system that distributes powers to the local level would suffice to curb the excesses that are destroying the African experience.
- The unitary system left in place by the colonialists where one individual has all the power, has proven to be a bad experiment for the past 50 years. Greater autonomy to different regions will empower them to manage and develop themselves more effectively and efficiently than the central governments that are drowning in debt and tainted with corruption.
- Kenya is solving this problem by moving toward federalization since there is no other way to sustainable development other than through federalization. In smaller regions within the same country that are not prepared for federalism, non-corporate federalism would allow minorities for example, to establish their own institutions and practices, under the umbrella of the central government.
- The fear that federalism would disintegrate a nation is fallacious and founded on the politicians' corruption of the term, and the fear of the ruling class to empower the people at the bottom. They are afraid that

if people at the bottom are empowered, it will be hard to control them, which in turn will make the people in power more and more irrelevant to the common man.

- Regional tiers and decentralization are not the same as federalism. There is the appearance of power-sharing in regional tiers but at closer observation, representatives of these regions are representatives or agents of the government rather than the people. In true federal systems the state or region would hold the federal government accountable since all the representatives would be working for the state and not the federal government. This would prevent the federal government from interfering with local matters that can be handled on the state level and would keep the government in check, preventing it from succumbing to the temptation of corruption and abuse of power.
- Also, in a true federal government as opposed to a regional tier, the state collects taxes. For example, the State of Texas charges an 8.25% sales tax. It also generates revenue from permits, state licenses, fees, penalties and fines. These monies are used to keep various organs of the state running, without having to depend on the federal government for sustenance.
- Every region's natural resources can be shared with the government on a 40-40-20 basis, meaning 40 percent of the revenue goes to the particular region, 40 percent goes to the central government, and the 20 percent is kept in a "rainy day fund" to meet future emergencies like natural disasters. A treasurer would be appointed to oversee and disburse the rainy day funds to the appropriate regions that contributed them.
- Tribes that have abandoned their hometowns and congregated in one particular region of the country will see federalization as an incentive

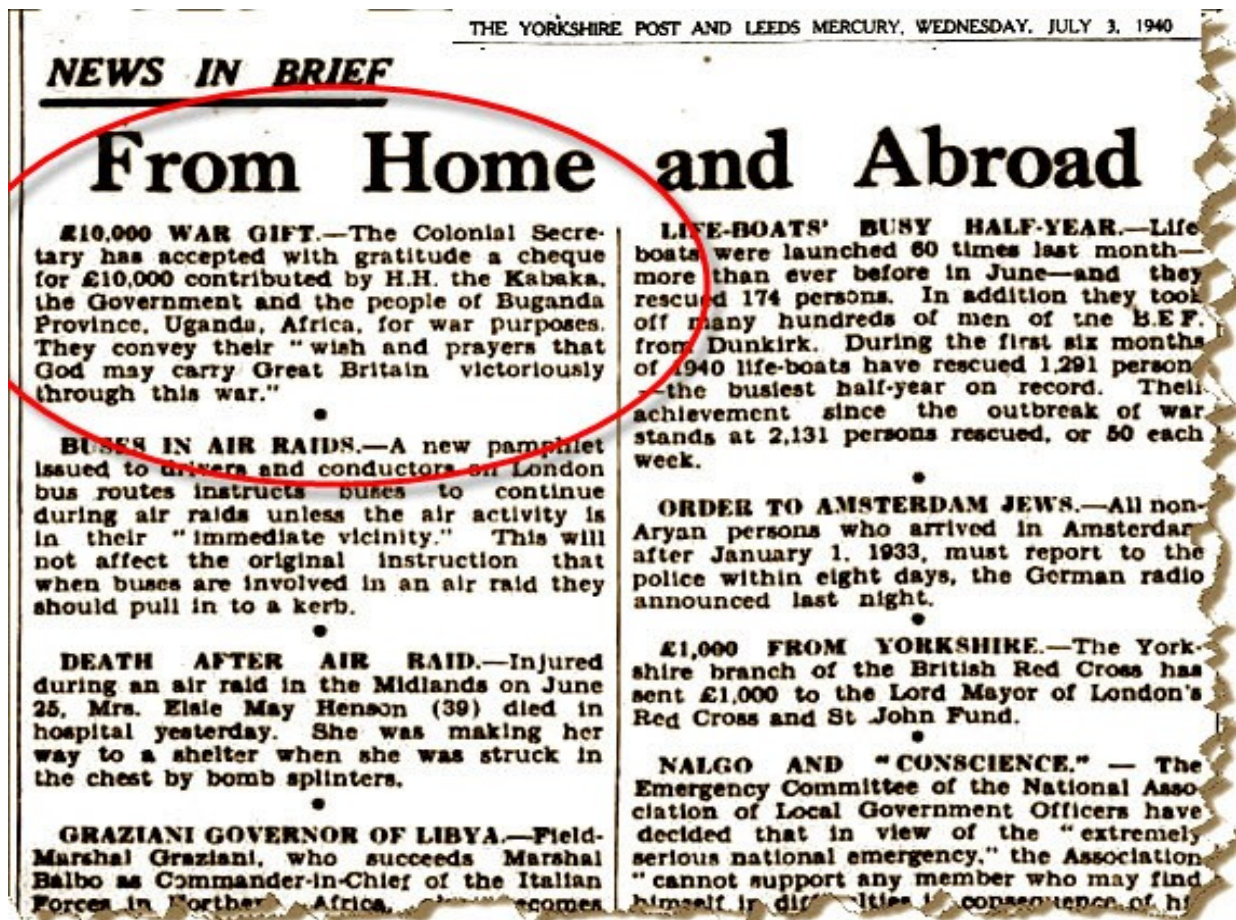
to return and develop their regions of origin, because the responsibility will be upon them to handle their own regional affairs, rather than live as settlers elsewhere while their townships remain undeveloped. The migration back to their regions of origin will also play an active role in decongesting cities in regions where most tribes choose to congregate away from their ancestral villages.

- Regions or states would also have their state constitutions that provide citizens of those states certain protections and privileges. These would also be reflected in a provision within the federal constitution.

In smaller nations like Uganda, the regions that already have local governments in place could be granted autonomy through federalization, and the rest of the regions, if able to form organized local governments, would follow later on.

The model was a previous success in the well-managed Province of Buganda, which even had a surplus in its local budget that helped the British fund World War II. The article below that was printed in the *Yorkshire Post* and *Leeds Mercury* on July 3, 1940, shows a contribution of 10,000 British Pounds to the war effort. It reads:

*"The Colonial Secretary has accepted with gratitude a cheque for £ 10,000 contributed by H.H. the Kabaka, the Government and the people of Buganda, Buganda Province, Uganda, Africa, for war purposes. They convey their "wish and prayers that God may carry Great Britain victoriously through this war.""*



As one can see in the above clipping from the 1940s, Buganda Province in its autonomous form, was prosperous enough to fund a World War, and the idea of it being dependent on foreign donations for sustenance did not exist. Today, the old order has put the entire nation in immense debt, not even the great grandchildren could pay off the debts with the interest rates imposed by the World Bank and IMF.

If pride and egos can be put aside, this ship can be turned around by applying the simple principles stated above on a region-by-region basis.

One way or the other, someone incorruptible is going to be raised up who will restore Africa back to her original glory, and that person will be known and exalted throughout posterity, as the one who gave Africa back to her people.