

landlocked areas, we do not only mean to build railways and waterways and highways from Point A to Point B. It is supposed to be, let's say, a high-speed railway, a highway, gas pipelines, electricity grids. Then take a corridor of usually 100 kilometers wide, to have cities along it, to have the density functions of the industrial process at a maximum increase in this corridor. At that point, you can basically forget the cost of the infrastructure, because simple infrastructure would only be to bring out raw materials, or to transport raw materials. The idea is to reprocess them, so that the wealth is increased. So, you create an expanding market in this corridor, while you are building it.

With this conception, it can be demonstrated that the profit you make will always be higher than the initial investment, simply for the reason that you add something to the wealth, because it is the creativity of the individual which creates wealth, not the raw materials. This is a very important difference between the free-market proponents and the proponents of physical economy.

The development of Africa

I'm not saying that this is the only possible proposal, but there is absolutely no reason why we cannot think about Africa as being an absolute integral part of this development. I think it is extremely important that, as Mr. LaRouche was saying yesterday, when he talked about the Hannibal principle, that people start to think that this oligarchical system will come to an end very, very quickly. There will come the decisive moment, an incredible historical chance to finish off the system of oligarchism. I would encourage leaders from Africa to now engage in planning and studying physical economy to decide what priority projects you want for your region at the moment of reconstruction. Especially because peace is development.

There will be no lasting peace if there is not a development perspective which unites the people on a higher level. If there is some common purpose, some common plan to develop the African continent, it is much easier; as a matter of fact, it is the only way you can encourage people to overcome the bitterness of the past, to overcome the wounds of the fighting of the past. We published, in the mid-'70s, a plan for the development of Africa. Unfortunately, the edition has run out, and because of our permanent money shortage, we can only make photocopies, but I would really encourage you to include that in the discussion of what the reconstruction of Africa should be.

Therefore, from our standpoint, we have reached a point where this conflict between oligarchical philosophy or epistemology or ideology, and the idea of the universal dignity of Man, are coming to a point of decision. In a certain sense, I'm absolutely convinced that the idea of a global reconstruction with this Land-Bridge conception must be connected to the idea of a cultural and moral renaissance, in which we get rid of all of these rotten ideas. Nations and cultures must work

together like a family, where each one estimates the talent of the other, and the best of all cultures will become part of one universal culture. I am absolutely convinced we can do that. I'm very optimistic that despite the suffering, and despite the horrors which we are experiencing right now, if we do what we should do, we are at the beginning of an incredible new renaissance worldwide. But it obviously requires that we act; we, in this room, have a very specific responsibility. I'm not saying that the whole world will depend on what we are doing, but, as you well know, we represent right now, the warrior angels for all of Africa, because we are privileged: We know who the enemy is, we know what the problems are. I would like to end with the idea: Let's be warrior angels and save not only Africa, but the whole world.

William Munyen Babazi

Restoring democracy to Burundi

Mr. Babazi is the secretary general for Burundi's National Council for the Defense of Democracy (CNDD). He addressed the conference on April 27. His speech has been translated from the French and subheads have been added.

Thank you. My name is William Munyen Babazi and I am secretary general of the CNDD. I have no permanent address, but I can be contacted through our representations around the world. Mr. and Mrs. LaRouche, Mr. President [Binaisa] of Uganda, thank you very much for having organized this very important framework for us. This is the first time we have had such a venue in which we can express ourselves on basic issues concerning our region. Here, we know that the language we are hearing is frank, and one that can be understood by our suffering people. Thank you for organizing this seminar.

Burundi is a small country in Central Africa, with 6 million inhabitants composed of three ethnic groups, the Twas, Hutus, and Tutsis. The Hutus comprise 85% of the population, the Tutsis 14%, and the Twas 1%. These percentages have probably changed in the meantime, since so much has happened since our independence.

The big problem we have is that the party which led Burundi to independence lost its head, Prince Henri Rwagasore, and the Uprona party was taken over by what we call a military-political oligarchy. The power exercised by this oligarchy is based on "anti-values" such as discrimination, con-

tempt, segregation, in all areas of national life. We often say that Burundi's problem comes from the army, and that is true. The army, theoretically, props up all of Burundi's political and social suprastructure. In fact, the problem began with the first assassinations in 1965. The killing of Hutu Prime Minister Pierre Halagounue led to generalized massacres. I am not going to repeat what our tireless spokesman Jerome Ndiho said yesterday, because he gave a good description of what happened in Burundi. I am going to talk about our organization.

A French writer, Victor Hugo, born in 1802, commented on the great changes going on in his country: "We came into the world too late and too old," he said. We might say the same thing in Burundi, or in the region. The world seems very old, but when we look at history, we realize we are not the only ones to have suffered since the creation of our planet, and so we can understand that we shall overcome, insofar as many other people show us compassion.

Burundi has had problems since its independence. As I mentioned, an oligarchy took power after the death of Prince Rwagasore, and it exerted a dictatorial power which led to divisions, massacres, and the genocide of 300,000 Hutus in 1972. The international community did not lift a finger to denounce this problem. Someone said yesterday that the Burundian delegation was young. It is true that we are young, but we bear a great weight of history. I often say we have taken on great responsibility, because we have no other choice. Our fathers are dead, our older brothers are dead, so we have the duty not to pass this misfortune onto future generations.

I once had a meeting with a minister somewhere in Africa. When he heard I was secretary general, he asked straight away: "How old are you?" I told him that that was really not the problem. If my father were still living, I would be at the beach having fun, but for the moment, I am obliged to assume this responsibility.

What happened in the elections

All through this upheaval, a democratic movement was born in Burundi, which is called the Frodebu. We are founders of the Frodebu party that won the elections. I myself am one of the 20 who founded the party in 1986, when I was studying at Burundi University. We worked to win the elections. I would like to stress one point here: Although we often hear about the failures of the electoral process in Africa, if there is one African country where elections were well prepared and well carried out, Burundi is it. First of all, because a real debate on the future of the nation took place among the population; then a Constitution was worked out; a referendum on this Constitution was held, and then came Presidential and legislative elections. So the electoral process was one of the best in this region of Africa. The international community acknowledged that. We won the elections, but only a few months later, unfortunately, our democracy was decapitated. The army, which was opposed to change, killed the President

of the Republic and his close collaborators.

Within days, we all went into hiding. There were a lot of mass killings in the country, and I think the main responsibility for that goes to those who killed our President. A little later, seeing that the international community was not going to react, these people—the military-political oligarchy—managed to complete the Ouvénéma Convention. This Convention imposed forced power-sharing, which was to give power back to those parties who had just lost it.

Against this background, the CNDD was created, to struggle against the military-political oligarchy. They had just violated the Convention. . . . The CNDD was created to demand a return to democracy such as it had existed in June 1993.

At first, we were treated like Hutu extremists. But I would like to point out that the context was extremely difficult, especially after what had just happened in Rwanda. Some claimed there was such a thing as a Hutu International, and that our return from Rwanda, Tanzania, or Zaire, was the same thing. We were maneuvering in very difficult waters. First, we developed our internal elite, establishing a military wing called the FDD. We also developed an all-round, energetic diplomacy to counteract and clear ourselves of that conspiracy trying to put us in the same bag as Rwanda. In fact, it was completely different in our country, since we had already finished the process, which was still ongoing in Rwanda.

Somebody mentioned yesterday that this was a congress of Hutus. I would like to correct that, because I don't think that is the case. I think this is a self-respecting framework for discussion and thought, which is open to other countries and all ethnic groups. Our organization, since it was created within a democracy, has both Hutus and Tutsis among its ranks. We are with the Hutus of the CNDD and the Tutsis of the CNDD. If people say this is a Hutu congress, that is wrong because we always have Tutsis supporting our same struggle.

I would like to add one thing. Don't think that all Hutus are together with Hutus or vice versa. These are stereotypes imposed by the Europeans, who want to stick on a label that we reject. We defend democracy. There are Hutus who have done evil, and we know a lot of them in our country, and there are some Tutsis who have done good, some evil.

The CNDD is a strongly established organization in Burundi and in the region. We organized our armed struggle, starting from almost zero. I remember that when we began the armed struggle, I travelled here to Europe, and some whites tried to discourage me, saying, "Look at the Rwandans who had the army and the administration, they were defeated. How do you expect to start from scratch?" And we did start with nothing, except for courage and, above all, people, and we now have a voice within the concert of nations. I do not say that we are a model, but, I do think we can exchange our experiences with other people from the region who are here. That can be very useful.

Why did we take up armed struggle? Because we were left to fend for ourselves. After Ndadaye's death, we cried out for help to the international community, but in vain. In this way, we came to understand, as Dr. Jjumba said yesterday, that the way to fight fire is with fire. The obstacle to democracy is the army, and that is what we have to attack, to obtain democracy. That is our option. In our culture in Burundi, there is a maxim advising children to behave like respectable persons, but with a certain nuance: It says if children are among respectable people, they should act like them, or be scorned; but, if you are in front of lions, you had better act like lions, or be devoured! I think we are in front of lions right now: so we have to open our eyes and show our claws.

Arms not the solution

In our military fight, we are quite advanced. We have an army inside the country, with a well-established presence over the past three years. And it is growing with each new day. . . . So we can say, that the enemy in Burundi is already weakened: For example, the Burundian army used to have 75 armored vehicles or tanks, and we have burned about 50 of them. We have shot down at least four combat helicopters. We have killed around 4,000 soldiers fighting against us inside the country. I would add that the Burundian army is bankrupt and is being deserted, because we rose up to fight. I would remind you that we are also struggling against the Rwandan and Ugandan armies, who are present in our region. Yesterday, Dr. Gafumbegete showed you a photograph of the three chiefs of staff sitting together. They are always together, they fight together. But in spite of that, the determination of the Burundian people will not let them impose their system. It is true, of course, that we have the support of the population and the peoples of the region. This fortifies us tremendously.

Before concluding, I would say that the CNDD is very well organized now, and we have representations in many places. Those who wish more information on our movement can ask our representatives in Europe or elsewhere. We are also open to people who want to free our region. The theme here of "peace through development" is very important. Peace can not take place if systems of government do not heed the will of the people. We must do the utmost to make our people heard, so they may choose their own leaders and express themselves in all areas relevant to the nation.

We are convinced that in spite of the problems we heard about yesterday, in spite of the British elite, we will, with the determination of our people, stem the tide. We appealed to the international community, and now we have understood that our own force is what counts. And force depends on unity. There is an American author who said, "We have to shake hands and work together, or we will be hanged separately" [sic]. I think the time has come to shake hands. Let me state here my thanks to the Schiller Institute and all the organizers of this conference. I think the time has come to open up a new era of cooperation in order to defeat the

oligarchies ruling our countries.

We not only have enemies, we also have friends. And we must lean on those friends. Our enemies only speak the language of violence and arms. But arms are not the solution to the problem, as is seen in the fact that they have the arms, but no solutions to our problems. We must understand this phenomenon, so that we, who have the support of the people, use this instrument for the democratic rule of our countries.

Mme. Perpetue Nshimirimana

Burundi's future depends on us

Mme. Nshimirimana is the former Burundian ambassador to the United Nations. She addressed the conference on April 27. Her speech is translated from the French.

I will begin by asking a question: "Is there an international conspiracy against the populations of the Great Lakes region?" I have often asked myself this question, and, now, considering what happened in Burundi, I think we should have asked that question a long time ago. That way, we might have been able to avoid what is happening today. I have been well situated to witness the reactions of the international community, to its hemming and hawing, instead of taking care of what is going on in our region. This community should feel at least partially responsible for our suffering.

I was ambassador to the United Nations during the crisis in Burundi. I must say that when the death of President Ndadaye was announced, there was tremendous emotion in the world, and great sadness over what our country was going through. Deep inside ourselves, we thought the world would finally take charge of us. But we were wrong. I say that, because I saw the reactions: The United Nations condemned what was going on, the United States, France, Switzerland (where I live), and Germany, Burundi's leading creditors, condemned this action. So, we thought they had a good weapon—the financial weapon—with which to force those who wanted to take over Burundi to give up. Unfortunately, they did nothing, although the alarms had been sounded early on.

When he was speaking about me yesterday, Mr. Gafumbegete said I was trying to pull together an archive on what has happened in Burundi over the past three years. Let me tell you an anecdote: My father was assassinated 32 years ago, in 1965. I was too young at the time to understand what it was