

# Copenhagen seminar on Africa takes up British genocide, development

by Michelle Rasmussen

Simultaneously with the September publication of the English-language *EIR Special Report*, "Peace Through Development in Africa's Great Lakes Region, Proceedings of a Seminar in Walluf, Germany, April 26-27, 1997," a follow-up seminar was held in Copenhagen, Denmark. On Sept. 20, thirty-five representatives from eight African countries, and the Schiller Institutes of Germany, Denmark, and Sweden, met to discuss how to stop the ongoing British-backed genocide in Africa, and how to organize peace through economic development.

The keynote speaker was the Schiller Institute's spokesman on African affairs, Uwe Friesecke, of Wiesbaden, Germany. He was followed by Christian Sendegeya, the vice president of the main Burundian opposition party, the National Council for the Defense of Democracy (CNDD), and an elected parliamentarian. The last speaker during the formal part of the conference, was Sally Agame, the Coordinator of State Affairs for the government-in-exile of Lado. She challenged those attending to fight to ensure that the African nations become real, sovereign nations, by throwing off the limits to their sovereignty imposed by the British Commonwealth and other former colonial powers, the International Monetary Fund, and the African people's own lack of education in science and economics. (Her speech appears below.)

Attending the seminar were government officials and other people from Burundi, Congo-Zaire, Ghana, Lado, Morocco, Nigeria, Rwanda, and Uganda. Many of the attendees are living in Denmark and Sweden as political refugees. Among the government officials and representatives of organizations in attendance were:

- Burundi: Christian Sendegeya; Ambassador Joseph Bangurambona, the former ambassador to Kenya; Ambassador Emmanuel Gahungu, MP, the former ambassador to Russia, and an elected parliamentarian; Laurent Niyongeko, the former head of Burundi's development bank; and Zacharie Bukuru, a former member of the national security council.

- Congo-Zaire: a member of a student group which had organized against both Mobutu Sese Seko and Laurent Kabila, before Kabila's takeover.

- Lado: Sally Agame, the Coordinator of State Affairs of Lado, who is also the General Secretary of the Black African Woman's Association.

- Nigeria: Chargé d'Affaires Joseph Okeke, and Mr. Alage, from the Nigerian embassy in Stockholm; and a traditional chief, former state legislator, and former political prisoner, who has recently held classes in Nigeria about Lyndon LaRouche's economic theories, "The Power of Labor."

- Rwanda: a former parliamentarian.
- Uganda: Jonny Byaruhanga, the president and founder of the Ugandan Union in Denmark.

The chairman of the Schiller Institute in Denmark, Poul Rasmussen, opened the seminar by introducing all present. He then situated the seminar in the context of the dramatically changing world, especially, the accelerating disintegration of the world financial system, and the role of Lyndon LaRouche, and the Schiller Institute, in trying to ensure that humanity is not destroyed with it.

## Launch a crusade for development of Africa

Uwe Friesecke, in the keynote presentation, spoke about the problems facing Africa, and the basis for hope for the future. The world, he said, is facing a great challenge—to change the political developments on the African continent for the better. This challenge is greater than at any time in the recent period, as evidenced by the most brutal developments in Congo-Zaire, steered and manipulated by outside British and other Western forces, and because we seem to be confronted with the consolidation of power by an alliance of dictators in the region, who seem to enjoy overwhelming support from the most respected leaders in Africa and the great powers in the West.

Friesecke pointed out that the West allowed the massacres of the recent period to happen, both because of a complicated political and strategic situation, and also because morality as a policy consideration has almost entirely disappeared amongst the great powers. Yet, to accept the cynical view that politics is always immoral, would be to deny the existence of the real freedom fighters and martyrs in African history, including the assassinated President of Burundi, Melchior Ndadaye. Friesecke said that we must use the shock of the last 12 months' carnage in Central Africa, to force institutions and the public to learn from the atrocities, and understand what the alternative is.

According to Friesecke, Kabila, the new dictator of



*The Schiller Institute's conference in Copenhagen, on peace through economic development in Africa. Eight African countries were represented.*

Congo-Zaire, has unleashed a process that will undo the alliance that backed him. The murder of between 500,000 and 1 million people, can't be swept under the rug. The opposition in Uganda is increasing, as well as in Rwanda. The Burundian situation can't hold. President Pierre Buyoya's clique has only stayed in power by putting hundreds of thousands of people into "strategic village" concentration camps; it is far from being able to govern the country. The Schiller Institute has facilitated meetings in Washington for Ugandan opposition leader Cecilia Ogwal, where she has exposed that there is neither democracy, peace, nor an economic upswing in President Yoweri Museveni's Uganda.

**Museveni's ideology:  
Frantz Fanon's theory of violence**

Friesecke then posed one of the main questions of his presentation: What went wrong after colonial independence? Why are many countries worse off now, than at the moment of independence? We have to investigate the inner workings of Africa, including the destructive ideology expressed by Museveni. The thesis paper that Museveni wrote to receive his degree from Dar es Salaam University in Tanzania, gives a terrifying insight into Museveni's image of man. It is entitled, "[Frantz] Fanon's Theory of Violence: Its Verification in Liberated Mozambique," and it posits that purgative violence is needed to create the new African man.

Why was Museveni elevated to prominence, and praised? He was one of a group of African leaders who were helped to achieve positions of power by the former colonial powers, who had the most cynical view of their fellow man, Friesecke stated. They were in a 100% contradiction to the real ideals of freedom and justice, as represented by Martin Luther King, Kwame Nkrumah from Ghana, Amadu Bello, the Sardauna of Sokoto, Nigeria and other leaders of the Nigerian fight for independence, and Cheikh Anta Diop from Senegal. This explains a lot, which would otherwise be unexplainable, about what has gone on around the Great Lakes for the last four years, and in Uganda for the last 15-20 years.

Museveni's thesis is prefaced by the following quotes from Fanon: "At the level of individuals, violence is a cleansing force." It is followed by, "The naked truth of decolonization evokes for us the searing bullets and blood-stained knives which emanate from it. For if the last shall be first, this will only come to pass after a murderous and decisive struggle between the two protagonists." Museveni continues, "In other words, Fanon acknowledges violence as the highest form of political struggle. . . . This colonial situation is perpetuated by the use of colonial violence and to end it, you must use revolutionary violence." He calls for violence for the sake of violence.

Yes, there are justified forms of warfare, Friesecke replied, as St. Augustine defined it, but this is only to be used

as the last resort, to reach the aim of peace and justice. Violence and death are always abhorred, by a true military leader. The preparation for war, is not aimed at indulging in the act of violence, but, in the final end, is aimed at avoiding war. Not so for Museveni.

Museveni, as does Fanon, preaches violence as a means of purification. Museveni, in describing Fanon's theory, writes, "But not only is violence the only effective instrument of bringing about the real overthrow of colonial rule, it is also a laxative, a purgative, an agent for creating new men. In the course of this violent struggle, all the psychic complexes, arising out of the colonial situation, dissolve, disappear in thin air. The native kills the settler and sees that the settler has got the same skin as the native."

For Museveni, as he learned by interviewing Frelimo guerrilla commanders in Mozambique, it is the killing itself which leads to the transformation from the oppressed personality, to the freed personality. "Once the people could be got to see a dead white man, killed by Africans, then the ball would have been set rolling." This was the creed being preached by Fanon to a group of six undergraduates at Dar es Salaam University, which included Museveni and John Garang, who is still waging war in southern Sudan.

Museveni continues, "It must be seen, that the 'invincibility' of the enemy is just fraudulent; he is invincible because he has never been challenged by a revolutionary force using the correct methods of revolutionary violence. Hence in Mozambique, it has been found necessary to show peasants fragments of a Portuguese soldier blown up by a mine or, better still, his head. Once the peasant sees guerrillas holding the head of the former master, the white man's head cold in death, the white skin, flowing hair, pointed nose and blue eyes notwithstanding, he will know, or at least begin to suspect, that the picture traditionally presented to him of the white man's invincibility is nothing but a scarecrow."

Museveni insists that, while the objective conditions for revolution were present, the subjective conditions were not. The subjective conditions could only be created through violent change. He ends by quoting Fanon again: "Violence alone, violence committed by the people, violence organized and educated by its leaders, makes it possible for the masses to understand social truths and gives the key to them." Museveni continues, "The people in the liberated areas of Mozambique have gone a long way in committing people's organized and educated violence. The results are so far satisfactory. . . . Whether the Mozambican Revolution is carried through to a non-compromising, victorious end, or is hijacked *en route*, one thing is currently beyond dispute. The Mozambican has made a more serious attempt to recover his manhood, to commit suicide as a 'native,' than the African of, for instance, Uganda."

Friesecke stated that if you want to understand how 1.5 to 2 million, maybe 3 million people, lost their lives in Central Africa, here is the key — the thesis that the new man is created out of violence. This is like Cambodia's Pol Pot, or Peru's

Shining Path. Entire nations are being threatened by this ideology. Why does South Africa support this?

### **Cheikh Anta Diop's theory: man as creator**

Friesecke contrasted the bestial image of man held by Museveni, with another son of Africa, who holds a diametrically opposed image of man: the African intellectual Cheikh Anta Diop. Diop's strategy was to unleash the African people's scientific and technological creativity. The group of leaders espousing this strategy, were not supported by the West, were not helped to power. They had a completely different view of the future of Africa. Friesecke quoted from Diop's book, *Black Africa*,<sup>1</sup> whose first edition was written in 1960: "Without a systematic reference to Egypt, there can be no true cultural renaissance in Africa. After all, what is our objective if it is not that of recovering and promoting the *creativity* of our peoples? Man's mission is *creation*. African renaissance, black renaissance, is inseparable from the restoration of the black world's creativity. To assume his destiny, man must be a creator irrespective of his race." Why were those with this vision of the future not supported? Friesecke asked.

In this work, Diop called for the industrialization of Africa. "If we wish to see the African Nation everyone is talking about these days adapt itself to the needs of the modern technical world, we must from its very beginnings provide those technical institutions that guarantee the life of a modern nation. We should forthwith create the following institutes:" nuclear chemistry and physics; electronics; aeronautics and astronautics; applied chemistry, for industry and agriculture; tropical agronomy and biochemistry; and health.

Friesecke emphasized that in Diop's image of man, creativity is man's fundamental characteristic. It was through science and technology that modern nations could develop, and through which the true man could express himself, and not through the violence of Museveni. Diop describes a comprehensive energy doctrine for Africa, using Africa's vast energy resources, including nuclear and thermonuclear fusion power. Diop describes seven regions to be developed industrially and agriculturally. The first region is the vast industrial potential of Congo-Zaire, where every leading industrial sector could be built up, including an aeronautics industry. In a short time, this region could become on a par with other leading industrial countries.

This was our vision for Africa, too, stated Friesecke. But this vision has now been lost, because Africa has been taken over by the Musevenis, the Kagames, the Kabilas, and all efforts to better Africa, frustrated. This is where we have to pick up the fight again. Friesecke's point was that if we are to get out of the cycle of violence engulfing Africa, we have to present a development plan, according to those principles for which Cheikh Anta Diop and others stood, which will bring forth the image of man as creator, not destructor.

---

1. Cheikh Anta Diop, *Black Africa: The Economic and Cultural Basis for a Federated State* (Trenton: Africa World Press, revised edition, 1987).

## The Transaqua Project

Friesecke concluded by presenting the outlines of the great infrastructure project known as Transaqua, and how a campaign for this project could transform the entire political climate, and bring hope to Africa. The Transaqua project for central Africa would provide water for transportation, irrigation, energy, and water to halt desertification (see *EIR*, Aug. 29, 1997; and, *EIR Special Report*, "Peace through Development in Africa's Great Lakes Region"). Whole new development regions and areas of newly habitable land would be created. Current political enemies could find common ground through a strategy of peace through development. Pennsylvania State Rep. Harold James, who heads the state's Legislative Black Caucus, recently met in Italy with the engineers who developed Transaqua, and is helping to get the United States to support it.

Friesecke stated, "I think, if we can engage in launching a crusade for development, using such a project, and linking other projects from other parts of the continent to it, then we will be able to overturn today's accepted axioms, of the so-called impossibility of real development. . . . Now we change course dramatically. We give Africa the same rights as Europe took for itself, as America took for itself, to use the most advanced technology, to build the railways we think we should have, to use the most modern methods in agriculture, in combatting diseases, and in educating our children. Unless we campaign for such a dramatic change, against the common idea that this is no longer possible, because, supposedly, great projects are destroying the environment in Africa, unless we campaign very radically for such a fundamental change, I think we will not create the framework under which regional and local solutions to problems will become successful."

## Christian Sendegeya

The next speaker, Christian Sendegeya, is of Tutsi background, but is totally opposed to the current Tutsi-chauvinist government of Burundi, which came to power in the military coup of 1993, after the first democratically elected President, Melchior Ndadaye, was assassinated. He is working for a negotiated peace, based on returning the elected government to power and reforming Burundi's institutions.

Sendegeya presented a detailed history of the violence that has plagued Burundi since 1965. He denounced the decision of the secretary general of the UN, to refuse to publish the results of the inquiry into who was responsible for the assassination of Burundi's President Ndadaye during the 1993 military coup. Sendegeya estimated that 650,000 Burundians of Hutu background, and 20,000 of Tutsi background, have been killed since 1965, while the international community remained silent. Yet, during the 1994 events in Rwanda, the international community was mobilized, because it was backed by Great Britain and its allies. The Burundian people were obliged to take their destiny into their own hands, and are currently fighting a war against the military regime which was imposed on them, and which has to be

removed by the Burundian people themselves, he stated. There had been a peaceful democratic process in 1993, up until the military coup took place.

"For those who don't know me, I'm not a Hutu. I'm a Tutsi. I feel responsible and obliged to struggle with the people of my country. If we build a country where human rights are respected, we can't accept that criminals and bandits have power. War is not the solution. That is why we have said, that there should be negotiations between all the protagonists, in order to find a solution to the problems of my country," Sendegeya stated.

Since 1994, the CNDD had been asking the UN, the European Union, and the Organization for African Unity to apply pressure, in order to get negotiations started. Finally, he explained, in March, in Rome, accords were signed between the CNDD and the current Bujumbura government, but those negotiations have now been blocked, because the regime will not accept the accords.

Sendegeya stated that the accords entail three main points, designed to restore the nation-state. First, to restore the constitutional state, and end the state coup which took place in 1993, by giving political power to those who were legally elected before the coup. Second, to reform the Army and all security forces, which is difficult, because those currently in power want to maintain their forces. And third, to reform the judiciary, and to create an international inquiry into the crimes committed since independence. He said that the problem, however, is that all of the top officials in the Army and the administration have been involved in crimes of genocide since 1965, and that the judicial system was created as an instrument of repression. These are the three points that the current government does not want to be implemented.

The other problem in reaching a peace agreement, is the international and regional environment, Sendegeya stated. He accused those Ugandan forces which are destroying Uganda, Rwanda, and Zaire, of wanting to accelerate the destruction of Burundi. The assassination of President Ndadaye, he said, was organized not only from Burundi, but there was certainly outside involvement. The election victory of the Frodebu party in 1993, was seen as a problem for the pre-established plan for the region.

The current situation is that the war is continuing, and the negotiations have stopped. The international community is not doing anything. However, the countries of the region are pressuring the regime in Bujumbura to accept the negotiations. Yet, the CNDD has no illusions, Sendegeya stated, because it does not know in whose interests the countries pressuring the regime are working. Sendegeya concluded by stating that while the CNDD is seen as a problem for the pre-established plan for the region, and is lacking support from some of the African heads of state, they have the support of the majority of the Burundian population. The CNDD's goal of creating a democratic Burundi, is not appreciated by Burundi's non-democratic neighbors. For the CNDD, there is no African model of democracy, but only universal democracy.