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The so long awaited truth will not come from Arusha

1. In 2000, Burundians pretending to be skilled have come together , being mandated by nobody, and have met in Arusha Tanzanian Republic where power sharing in the transition government has been decided under the blessing of the international community, spearheaded by Belgium ;
2. The participants to Arusha 2000 want to bring back their misdeeds and crimes in 2016 , crying for those who may back them that the Arusha re- negotiation is necessary : their daily needs have largely increased while the then reached results no longer meet their egocentric interests. After having attempted the putsch against the democratically elected institutions in vain in May 2015, they are busy working hard , embarking on the step which creates the same Arusha in a bid to plan the power sharing , a deal corresponding to the power usurpation from the people;
3. The 2000 Arusha Accord has been engaged and concluded between the intellectuals on the basis of ethnics, although the Batwa have been ignored. Nowadays, Burundians have found out that they need an accord built by the grass- root s citizens who have not gone to Arusha in 2000 and around persons who can lead Burundians to the truth unveiling : it means old ladies and men in up country . The raised categories do not fight for power sharing in ministries and are only characterized by the will to seek for the truth , so that the accords to conclude be sustainable and effective ;
4. Burundian People have been disappointed by the contribution of the clergy representatives of the country. They have pretended to be politicians of the Arusha 2000, instead of being shepherds of God's children. The situation is here worsened by the fact that the clergy was represented in Arusha 2000 in the ethnical debates that have led to the power sharing between ethnics, whereas they knew very well that the ethnics were nothing but the products of the colonization. This is to say that the conference of Roman Catholic bishops in Burundi gives its position on behalf of some clergy members and was represented in Arusha 2000 ethnical debates. Todate , the officials of the clergy have not changed their position and stick to bringing back Arusha 2000, tantamount to taking again into consideration the lie referred to as the inter- Burundian accord ;
5. The representatives of the clergy in collaboration with some politicians' representatives of the civil society organizations, declaring to be part of the radical opposition, have no truth to communicate or disseminate among Burundian People either, since they have come out with loopholes. They have failed to tell the truth which would have helped Burundians to know each other, and hence pave accords based upon the truth, instead of cheating the population and lead it to the wrong pathway towards an accord full of fabrics. The 2000 Arusha Accord is a vivid example of the egocentric debates based on the ethnics. However many a Burundian knew that during the monarchy in ancient times, the power was shared between clans and between ethnics that did not exist. Why about joining that National Inter Burundian commission for Dialogue, and provide the commission with the truth on what happened in the past, to show that the ethnics are neither an origin of the tradition nor of the Burundian culture ? This is because the ethnical divides that have torn Burundi are nothing but the colonial product;
6. Burundian people need elders across the territory so that the truth be revealed. The so called scholars and representatives of the clergy having failed their mission to make the truth known. It seems indispensable to resort to the grass root citizens to tell the truth , hence help the National Commission for Inter- Burundian Dialogue in its noble mission .That population cannot go to Arusha since it is a seat for self interests and political speculations ,without the people's interest for which the accord would be reached. The truth in Arusha is not possible, yet it is what Burundians need so much to build a true and sustainable future;
7. When persons know each other, they pave good ties including the accords they can create themselves. However, as long as the individuals declare themselves to have set up accords that are not based on the

truth, it is a proof that the partners of the accords do not know each other. What the heaven do persons stick to alliances or accords based on lies? Why concluding alliance between two partners who do not know each other, and especially where both of them are decided to cheat on one another? Why the retrieval accords likened to the 2000 Arusha Accords?

Burundian people have been cheated and disoriented, lingering in the vision of power sharing, on the basis of the ethnics by those who were supposed to keep Burundians on good track. As they have failed and been disappointed, they have to stop standing in front of Burundians to lie them once again, presenting the exterior as the source of the truth to the Burundian question. The elders based country side have to take the lead through the National Commission for the Inter- Burundian Dialogue for the truth to come out, a way that will definitely save the country. Lies have to cease forever and ever;

8. What truth should people expect from those hiding their ethnical identity? They do not even worry about ascribing themselves a rather different identity, being aware that is not the case till they reach an alliance or accord on the basis of lies. Why such a philosophy? Some cry that some Burundians are specialists of double trick, what does this mean? This assertion has to be seriously taken into account in that the post accord period has always been characterized by the lack of truth and lies. It appears that such statements hide veiled interests, be they reached or not, where unsatisfied persons put at risk the implementation of the reached accord. Arusha 2000 has not escaped that way of thinking since the G7 and G10 led by Pierre Buyoya have made an alliance to overthrow the democratically elected institutions, endorsed by Belgium for having accepted the ethnical divides in the negotiations.

It is annoying that there still exists some politicians of the radical opposition who share the same points of view with representatives of the clergy, and some organizations of the civil society as well which have nothing else to offer to the population but ethnical divides, hiding themselves behind the term. Such fabrics will end up coming to an end, since time will come for them to reveal the truth on the place in which father Michel kayoya has been buried and his colleagues in 1972, the spouse of Prince Louis Rwagasore, the hero of the independence of Burundi, Ntare V named Charles Ndizeye,.. etc. Those who hide the truth keep on making up fabrics under the form of the so called advisors of good will, while they aim at the opposite of what they say;

9. It is embarrassing to get that the participants to the 2000 Arusha negotiations have accepted that the period the Truth and Reconciliation Commission has to cover starts from July 1st 1962 as if Burundi did not exist before that date. That step turns Burundians out into little children, forgetting that the lies pierce eyes. It is clear that the Arusha Accord has been the object of bargaining between the G7 and the G10 and Belgium, whereby the latter has gained the silence and the crimes reported over the period prior to the independence. The G7 and the G10 have benefitted from the support of the ancient colonizer to help them cling to the power by hook by crook. This is the sense of the support to the insurgency and the putsch by Belgium against the democratically elected institutions. It is where derives the hatred of some Belgian authorities among others Louis Michel and his son Charles Michel and also Didier Reynders against the power from the People's will through the polls, since they want to forcibly put to the power their collaborators;

10. Taking into consideration the above stated facts so that the truth comes out to really help Burundians, the so called intellectuals have to halt their philosophy to think and act in place of the grass-roots citizens. Such practice cannot lead to the truth as long as they stick to their egocentric concerns. That vision cannot overshadow the co facilitator Benjamin William Mkapa, who would need to work in line with that revelation, after what he will account for the contributions of elders from country side to know the truth which sustainably heals.

Done in Bujumbura, on June 30th, 2016

Honorable Pascal NYABENDA

Chairman of the CNDD-FDD Party