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(AMEMBASSY ROME: PLEASE PASS TO VATICAN)

OCA 88-0406

OCA FILE

SUBJ

REF FL102158 PORT-AU-PRINCE RAIDO METROPOLE FRENCH
091700--HAITI: OPPOSITION PARTIES REACT TO MANIGAT'S
INAUGURATION

OCA

{hl}Take 1 of 3--Haiti: Marc Bazin on Manigat
Inauguration

{sl}FL102245 Port-au-Prince Radio Metropole in Creole
1700 GMT 9 Feb 88

{txt}[Text] Marc Bazin, another leader of the CED,
Committee for Democratic Agreement, has spoken to us on
Mr Manigat's inaugural speech.

[Reporter] Mr Bazin, I have two questions for you
this morning. First, we would like to have your reaction
to Leslie Manigat's inaugural speech. How do you feel
about it? What do think it means? What, if anything,
struck you about it? What positive and what negative
aspects do you see in it?

[Bazin] OK, well, the message is full of good ideas,
good intentions. The message speaks of social justice,
national unity, human rights, social reparation, and
equality of opportunity. Thus, there are lots of good
things in the speech. Nevertheless, a speech is only a
speech. What we need now is for Mr Manigat to begin
taking action, so we can see what he is really going to
do.

So my first reaction is that the speech is very nice,
with lots of good things in it. Now we are waiting for
him to go into action, to see if he really means it, to
see what things are really going to be like.

Secondly, there are three or four things in Mr
Manigat's speech that I do not think I agree with.

The first thing is this matter of the Constitution.
I did not hear a single allusion to the Constitution in
the speech. Now, the Constitution is the nation's
pillar, its highest law. It is what some 99 percent of
the Haitian people voted for in March 1987. So if you
are going to take over the government and you say that
you are going to effect democracy and justice, I would
expect the Constitution to be your guideline.

One of the things wrong with the speech, for example,
is that Mr Manigat often referred to the government as
his. He kept saying: my government; whereas under the
Constitution, Mr Manigat is the head of state and not
the head of the government. It is the prime minister
who is the head of the government.

So if you are the head of state and you confuse your
role with that of the head of the government, who is the

prime minister, I think this constitutes a first ambiguity that needs to be clarified. I think it needs to be stated that this was just a matter of style, and does not at all constitute a true intention on Mr Manigat's part to mix the state and the government.

A second thing that I am not too sure is clear in my mind is this business of the churches. Mr Manigat insisted a lot on the fact that the church should concern itself with things of the spirit. Now, I personally feel that in Haiti, the church has a role that is of capital importance--to guide, enlighten, care for, bring together, and pray for the liberation of Haiti and the people. So if you want social justice, but you don't think the church should do anything other than pray, then there is an ambiguity in that too, which I would like to have clarified. Because I, Marc Bazin, personally think that it is not only the church's right but its duty, to work to emancipate, to liberate the Haitian people. The church is involved in action that is both pastoral and social. And the social aspect of the church's work is an aspect that I consider extremely important and something that I would on the contrary like to see expanded and strengthened instead of curtailed.

(more) 091700 mcl/lopez de pugh disk/lb 10/2325z feb
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UNCLAS 6B

(AMEMBASSY ROME: PLEASE PASS TO VATICAN)

SUBJ

REF FL102245 PORT-AU-PRINCE RADIO METROPOLE CREOLE
091700///INSTEAD OF CURTAILED.

{h1}Take 2 of 3--Haiti: Marc Bazin on Manigat
Inauguration
fl102313

{txt}[Text] The third thing that struck me in the part of the speech that deals with economics, is that Mr Manigat has come up with a notion that is new to me. It is something with which I am not at all familiar. He calls it an austerity which is progressive. I don't know what that is. He also speaks of the workers' buying power, which is going to increase but I don't see any measures either to increase wages or to lower prices. So I would like to know if Mr Manigat is going to institute price controls in order to increase buying power, or what?

These are mechanisms that they should clarify, because this is important, if they are going to control prices in the country.

The second thing in connection with economics in Mr Manigat's speech that interested me greatly, just like it interests all Haitians, is that he said that the people with money should pay. He said: Of him to whom much has been given, much will be asked. [preceding quote in French--FBIS]

I agree. I like that statement. I think it's great. Now, the question is who, exactly, are they going to ask to pay? And as of when are they going to ask him to pay?

The CNG [National Government Council], for reasons that no one has ever understood, decreed a fiscal amnesty law under which everyone with debts no longer owes money. So I am wondering if those taxes that Mr Manigat is going to make everyone pay are going to begin as of now. If the answer is yes, they are not going to bring in very much; whereas the people need... [changes thought] If you talk about social reparation, you have to make these guys pay taxes for all the years they accumulated illegal profits at the expense of the people. But if you tell me that you are starting from this day forward, the little amount of money that is going to start coming in will not be enough and you will have even lost the moral aspect of the social reparation.

Thus I would like to have this spelled out clearly, so we will know what kind of taxes there are in Haiti now, so that the rich can pay.

And there is a third thing I would like to say in connection with social reparation.

Traditionally in Haiti, when people speak of social justice and of social reparation, what they mean is allowing middle class people who can read and write to come to power so that they can make money, forming alliances with those who already have money. Instead of those who already have money becoming poorer, those who are already poor are going to contribute to enriching the newcomers.

So when anyone speaks to me of social reparation and social justice, I need to know if you are going to put in a new group of profiteers who are going to come hit the already-wealthy for bucks or form alliances with the already-wealthy so they can continue sucking out the people's lifeblood in order to make money. I want to know if you are really going to take money from those who currently have it and send it back to the Haitian people; if you are going to prevent those who are out to get the Haitian people to sell themselves. I need to know if you will prevent the same old things from starting all over again, the selling of blood, bodies, children, boat people [previous two words rendered in English--FBIS], the selling of laborers to the Dominican sugar industry, and so forth.

That is what social justice entails. It is not enough just to talk to me about social justice and social reparation. It is not a matter of putting a few more men before a plate of food. It is taking from those who eat too much in order to give to those who have no food at all. That is what social reparation is.

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UNCLAS 6B

(AMEMBASSY ROME: PLEASE PASS TO VATICAN)

SUBJ

REF FL102245 PORT-AU-PRINCE RADIO METROPOLE CREOLE
091700///SOCIAL REPARATION IS.

{hl}Take 3 of 3--Haiti: Marc Bazin on Manigat
Inauguration
fl102315

{txt}[Text] [Reporter] Mr Bazin, how do you feel about MrManigat's call to the opposition to come and participate in, to collaborate with his government? The second part of my question is: What is the opposition going to do next? What means are you going to use to continue the struggle for democracy?

[Bazin] I approve of the appeal to the opposition, and I salute it as a good initiative. To have called upon the opposition is good. Now what must be defined is: On what basis?

For example, I myself think that in order for Mr Manigat's call to be valid, he should take a certain number of measures. For example, I need to know who killed Athis, who killed Volel, who gave the order for the toxic waste ship in Gonaives to leave port, who did the killing on 29 November. I need to know if men like Sansaricq and people like that will be freed--if they will be given political amnesty. In short, this is the kind of thing I need to know to begin with.

Secondly, in the short run, I would like to know what practical measures Mr Manigat is going to take to provide us with a calendar to implement the measures stipulated in the Constitution, for example, administrative decentralization, the formation of departmental assemblies, a court of accounts. Mr Manigat has talked about transparency and integrity, but until he has created a court of accounts made up of sober, credible people who will really go in and find out who stole money and where that money is, we cannot really feel that an order to be open suffices.

Thus, since we are democrats, we have no objections, in principle. On the contrary, I myself would like to contribute to the installation of democracy in Haiti by showing the Haitian people that there is room in a country for both a government and an opposition. I agree that the opposition should be a constructive opposition; that it should be a sober, responsible, opposition. It shouldn't be a totally negative opposition, which constantly criticizes everything and never approves of anything. That is the kind of action that I myself would like to take at this point; but with the

understanding that the fundamental premise must be that everyone respects the Constitution, that everyone respects the rules of the game and that there be a condition providing for political space in which everyone can operate in the best interests of establishing a true democracy in Haiti.

[Announcer] That was the position of MIDH [Movement for the Implementation of Democracy in Haiti] leader Marc Bazin.

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{h1}Theologian Wary of New Government

{s1}FL110211 Port-au-Prince Radio Soleil Network <1>in
Creole 1200 GMT 10 Feb 88

{txt}[Text] Father (Massac), a teacher of moral theology who has on several occasions protested the immoral nature of the 17 January elections, is once again going to tell us how he sees things, since a new president came to power on 7 February.

[Reporter] Father (Massac), a new government was installed in Haiti on Sunday, 7 February 1988. We suppose you saw the inauguration. What are your thoughts on the 7 February 1988 event?

[(Massac)] (Eddy) my friend, you know that our Jesus Christ is a God of truth and justice. He must be very sad about this event and must greatly disapprove of what happened in Haiti on 7 February 1988. What happened on that date has thrown the Haitian people into deep sorrow. It constitutes a great disappointment. It's as if the weak are fated to always be on the bottom.

You saw, (Eddy), that the people expressed its sorrow and disappointment by exhibiting total indifference to an event over which it should have been extremely enthusiastic, as it was over 7 February 1986. But then, how could the people be happy, after seeing the democracy that they have been demanding for 2 years receive a stab in the back, after having their desire to participate massively in electing leaders of their own choice drowned in blood?

They gave the people a guided election that goes against the country's Constitution and against all honesty. They forced them to accept a leader the people themselves did not choose.

[(Eddy)] The people will get to know that leader-- whom they did not choose--better after they hear him or rather, as they continue to hear him, because this is not the first time the people have listened to him. He made a big speech upon taking office. Have you yourself analyzed that speech? Can you give us your opinion of the speech?

[(Massac)] (Eddy) my friend, I do not want to talk too long. I can say the people heard a series of pretty words; but those words contradict the way that government came to power, with the way it sees the tragic events that the people have been living since 7 February 1986 and especially since 29 November 1987.

Everyone who does not voluntarily wear blinkers over his eyes--because he is expecting to obtain some kind of advantage from the government that has just come to power--is asking himself the following question: Can a government that comes to power by scorning all the people's aspirations give us the democracy it has promised?

Can a president who can compliment a group of military who put him into power through the force of

weapons, with nary a thought for the many dead bodies buttressing his presidential chair, be counted on to seek the happiness of the Haitians who are left, of those who escaped the bullets?

Can a president who appears to be thanking those military for placing his presidential chair in the midst of toxic waste that is threatening the lives of the population be counted on to respect the dignity of the Haitian people and lead the battle against drugs as he promised he would do?

Can a government that is going to be working with a parliament and an administration more than 60 percent of which is made up of people implicated in the dictatorship that the Haitian people overthrew because of corruption--and which has not promised any cleanup, despite Article 291 of the Constitution--eliminate corruption in Haiti? Humph!

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REF FL110211 PORT-AU-PRINCE RADIO SOLEIL NETWORK CREOLE
101200///IN HAITI? HUMPH!
{h1}Take 2 of 2--Haitian Theologian Wary of New
Government
fl110214

[(Eddy)] Well, Father (Massac), under these circumstances, do you think there can be any collaboration with the new government? I mean, won't people have trouble cooperating with the new government?

[(Massac)] (Eddy) my friend, as a teacher of morality, I can tell you there is too much immorality in the foundations of this government for an honest citizen to rush to associate himself with a regime that does not offer any guarantees for its good will and honesty other than pretty words from a man with a silver tongue, words which contradict what he did to come to power.

The big problem is how is the new president going to go about obtaining the well-being of all of Haiti's citizens as he has promised? How will he re-establish respect for human rights? How will he safeguard and show respect for democracy, eliminate corruption in the public administration, and respect the oath he took to apply the Constitution?

More than ever, (Eddy), I think that Christians and true patriots should keep their distance from that illegitimate government, to see how he is going to make all those pretty words a reality, to continue combatting abuses and violations of human rights, and to unite all patriots. A formula for a democratic government for Haiti will sooner or later have to be installed in compliance with the will of God and of a majority of the citizens.

[(Eddy)] Thank you very much, Father (Massac).
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