



# Zimbabwe News

## Official Organ of ZANU(PF)

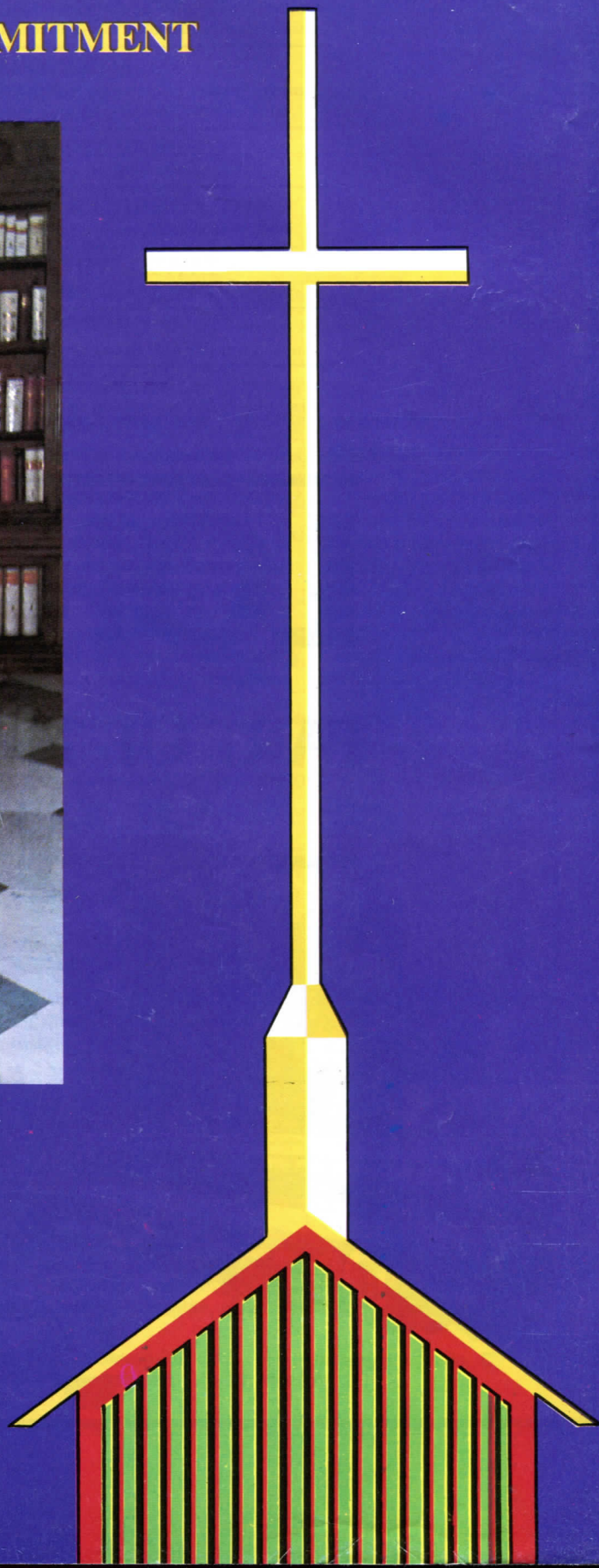
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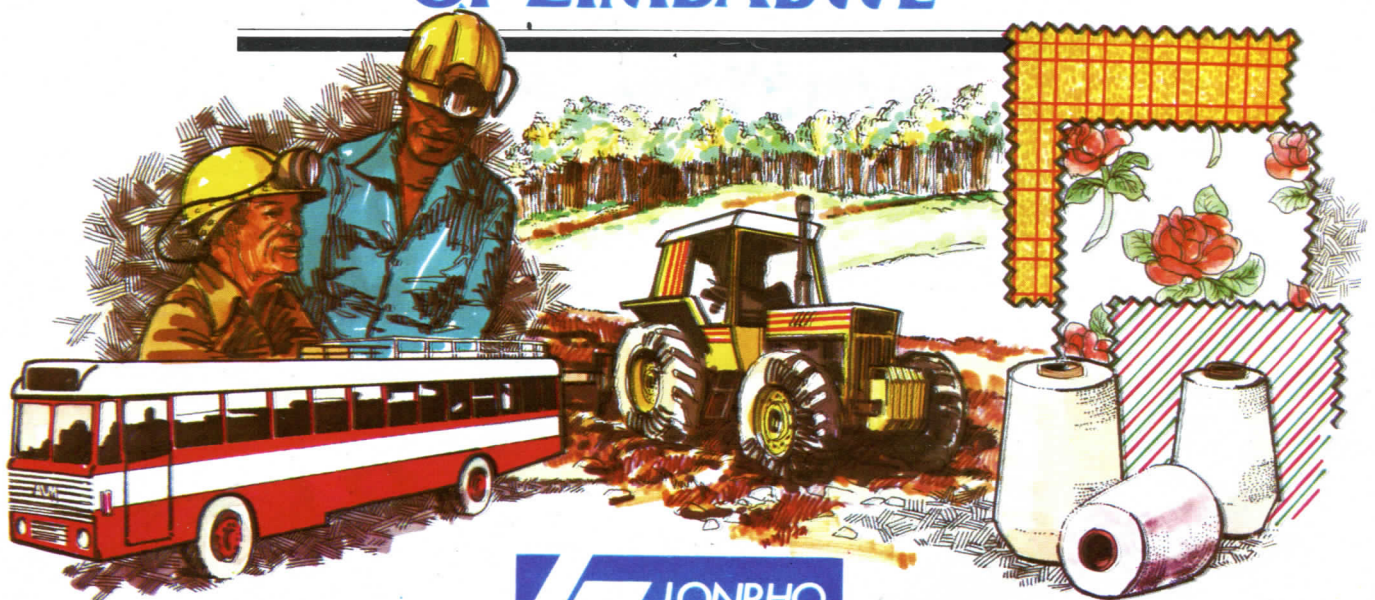
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# LONRHO

## PART OF THE STRENGTH OF ZIMBABWE

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## Pope John Paul II Speaks to Africa

Pope John Paul II was elected to the papacy on 16 October, 1978. Just two years later (May 1980) he made his first Pastoral Visit to Africa, visiting six African countries.

The following excerpts from the Pope's homilies at that time show his deep respect for the African culture and his love for the people of this continent. . . page 11



## The Role of the Church in Revolutionary Politics

Theological reflection goes beyond the rational analysis of a religious faith.

FAITH is an individual commitment. It seeks individual salvation. JUSTICE, on the other hand, goes beyond the individual, and demands of us to inquire about matters embracing a whole society, indeed the whole international community. The idea of religion in the narrow sense is based on the transformation of a person — a pilgrimage into the future, like a journey unto the unknown based on faith. . . page 18

## What Comes After Downfall of Apartheid?

Political and economic pressure by the International Community remains indispensable as long as political freedom remains the privilege of the dominating minority in South Africa. Our call for justice and our deep felt abhorrence towards the system of apartheid should not be confined to condemnation, political pressure and sanctions. . . page 34

## Horticultural Farming

A group of ten co-operators engage in horticultural farming North of Nkulumanane high density suburb in the city of Bulawayo.

To carry out horticultural activities, a fourteen member group including one adult formed a co-operative (which is still unregistered) in May 1987 after each member contributed \$50.00. . . page 30

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# EDITORIAL

Welcome to Pope John Paul II

Every Zimbabwean welcomes the current visit to our country by the Head of the Roman Catholic Church, Pope John Paul II. For the many Catholics in our country, the visit will be regarded as a watershed in the development of the Church. It should stimulate much spiritual activity, doctrinal discussion, and general development.

The other Zimbabwean believers who are not members of the Catholic Church — Protestants, Muslims, Hindus and Traditionalist — will equally welcome the Pope's visit. Given the growing strength of the ecumenical movement in the world, and in Africa, the revival of spiritual activity in one denomination is bound to have a favourable effect on the others. In Zimbabwe, the leaders of various Churches and denominations have created a good climate of community worship across denominational lines by holding inter-denominational services or joint religious ceremonies on days when there are national events. We hope this inter-denominational approach will be shown during the Pope's visit.

In Zimbabwe, the freedom of every person to worship what he/she believes in is guaranteed in the constitution. Consequently, about half the population are Christian believers (Catholics and/or Protestants), and the other half are traditionalists who worship in many different ways, as well as few Hindus and Muslims. The ruling party, ZANU (PF) has stated clearly and repeatedly its own firm commitment to the principle for freedom of worship. The policy and practice of government in the last eight years since our independence has fully demonstrated this commitment.

Leaders of the party and government are found among the worshippers every Sunday and serve in various church committees.

Contrary to the false and malicious propaganda spread during the colonial period, the ZANU (PF) has encouraged and strengthened Church work in the rural areas. In the field of health in the rural areas, the Mission hospitals and clinics still provide critical services to the people who need them most and complement the work of the Ministry of Health.

## Apartheid and the Church

The Pope is not coming to our region purely as a religious leader but also as a statesman who is in the forefront of the international peace movement. In many of the foreign visits he has undertaken, he has uttered words of wisdom that have advanced the cause of world peace and security, promoted human understanding and reduced tensions at both national and international levels. We hope that the impact of his visit to our region, and what he will say, will bring peace, comfort, and practical help to the many suffering victims of Apartheid, both inside and outside South Africa. The evil system of Apartheid in South Africa is the basic cause of the millions of

refugees, displaced persons, the maimed, the blind, the deaf, the crippled, and thousands who are dead, in this whole region. Apartheid is directly responsible for the suffering of millions of black people in Southern Africa. It has been described by the Security Council of the United Nations as "*a crime against humanity*". We think it is that and more. It is the modern version of Nazism of Adolf Hitler's Germany. The systematic hatred and brutalisation of a whole nation of people whom God created as black people has no parallel in history except pre-war Germany and to some extent Zionist Israel. Those few men in Pretoria who are perpetrating this evil system should one day be apprehended and brought before a Nuremberg-type international court of justice. In the present time, they should continue to be isolated and strongly condemned, especially by the Christian Church to which they belong. Apartheid is the root cause of all the violence that exists in this region. Any true search for a permanent peace must begin and end with an unequivocal condemnation of that evil system. Peace can never break out if wrong-doers are condoned and political criminals are not condemned. Most Church leaders in South Africa have condemned apartheid. One of them translated it to mean putting Africans *Apart* and *Hating* them. The Church leaders are also becoming victims and targets of the Apartheid system. Not surprisingly, it was the South African Bishops of the Roman Catholic Church who advised the Pope not to visit South Africa at this time, to eat and dine with the Apartheid criminals. Elsewhere in this issue, we publish a report of their deliberations with the Pope in Rome on Friday, May 27, 1988.

## Socialism and Religion

The sterile but standard argument (or rather excuse) used by the racists in this region to justify their criminal acts, is to say that they are fighting against communism. The more daring ones like Ian Smith even claimed that they were fighting for Western Christian civilisation. All these claims are baseless and without any foundation. The 25 million black people in South Africa as well as the 50 million in the region as a whole want only self-determination and freedom in the land of their birth. Those African countries that have adopted socialism as a state policy have harmonised and integrated their religious beliefs and socialist practices.

The black theology propounded by leading radical Latin American priests is compatible with socialism and politics.

Indeed in Zimbabwe, we have not found any contradiction between the work of the established Churches and the socialist philosophy of our government. At times our political leaders have quarrelled with individual Churchmen or Bishops who may still have a colonial mentality. But, there has never been any quarrel with the Church(es) as a whole nor has any Church property been confiscated. Even those Catholic Bishops who made wild, false and



malicious allegations against the government at the height of the insurgency in Matabeleland in 1981/82 have never been reprimanded or reminded of their sins of commission and/or omission.

#### **Facing Right-wing Revival Groups**

However, the Party remains totally opposed to the political activities of certain well-funded right-wing revivalist church groups originating from the USA. They come to Africa with different names, and many guises, but owing some allegiance to the work and money of the reactionary Rev. Moon. The activities of some of these revivalist groups are described in a separate article in this issue. They denigrate our leaders, attack our party, and try to subvert the population. They hold large meetings where they distribute subversive literature, clothes and food, free of charge. Some of these revivalists work mainly among the many refugees and displaced persons whom they can easily subvert. Government should now call a halt to the political activities of some of these dubious religious groups. In as much as we do not interfere in their religion, they should not interfere in our politics.

#### **Wither Independent African Churches**

We are equally disturbed by the emergency of many in-

dependent African Churches that are reported to engage in a wide range of corrupt practices. Promising poor peasants the road to Heaven, the leaders of these Churches collect large sums of money and amass large properties. Historically, all the Churches have been owners of large tracts of land throughout Zimbabwe but most of this land has been used for the benefit of the poor peasants in those religious communities. In the case of the new independent Africa churches, the property tends to be registered as the personal property of the Bishop(s). This style of running a church leads to corruption and even litigation in the law courts. In some instances rival groups of believers have actually fought in the Church buildings on Sundays.

During the colonial period, the independent African Churches played a positive role in opposing racism within the Churches, and generally supporting the nationalist struggle for independence. Those Churches appear to have been founded and led by men of integrity and high national purpose. But, the ones of today appear to have fallen into the hands of opportunists and traders for profit. The Government should investigate the authenticity of some of the new independent African Churches as well as the reported social and economic practices therein. □

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# LETTERS

The Editor,

When it comes to fundamental decision making, most of us are always caught napping and it is particularly for this reason that the Government in general, and Comrade Chikowore in particular must be commended for the bold decision to authorise the bus fare rise. At face value, one would think that Comrade Chikowore strayed from the socialist path, yet in essence, he trod right at the centre.

In a developing country like Zimbabwe, it is common knowledge that the povo rely on buses for transport to and from work, and the seizure of bus service is an anathema that must be avoided at any cost. It was with this in mind that the Government authorised the fare rise and the *ad-hoc* foreign currency; a viable urban public transport service is a prerequisite for economic development, and it goes without saying that commerce, industry and the public service would crumble should the urban bus service collapse.

However, although the commuters are now paying a few more cents, this is a better alternative than that of being faced with a paralysed bus service. The situation at the bus company had reached such a crucial stage that had the decision to increase the fares been deferred for another six months, the mounting operational costs, coupled with spare parts shortage, could have made it absolutely prohibitive to continue operating. Looked at from this point, it is apparently clear that the fare rise was inevitable, and Comrade Chikowore did not err.

Bus services in urban areas, Harare and Bulawayo in particular, had deteriorated that commuters queued for well over an hour for buses. Workers dreaded the morning and evening rush for the depleting services; with some getting to the terminus as early as six o'clock, yet they start work at eight. Break-downs were a common occurrence along the roads, causing commuters untold inconveniences including reporting late for work.

Emergency taxis could play a vital role, but given the suspect roadworthiness of the ageing vehicles, and the unregulated working conditions of the operators, one cannot but fear for the safety of the passengers, operators and other road users.

The Government has long been concerned about the substandard public transport service, and it would be a gross misconception on the part of anyone to imply that by authorising the fare rise, the Government had derelicted the plight of the povo. In fact, the Government is quiet anxious to end the transport problems; feasibility studies for the Harare-Chitungwiza railroad are underway and the technicalities of staggering working hours are being implemented. These are

laudable Government initiated programmes aimed to end the transport fiasco.

It is instinctively that people query the justification of price increases and the bus fare rise is no exception. However, the travel-weary commuters must note that while fares have been stagnant for the past two years, operational costs have been skyrocketing astronomically, and in the best interest of both the commuters and the bus company, Comrade Chikowore decisively authorised the rise.

By urging the Government to nationalise the bus company, the Zimbabwe Congress of Trade Union (ZCTU) was making all too often error of chasing the hound instead of the hare. The Government, through parastatal organisations, is currently battling to offset the heavy deficits at the National Railways and at Air Zimbabwe and it is not yet ready to venture into yet another deficit ridden network. The decision to leave the urban bus operations in the hands of those already in the business is indeed a well calculated one.

By Cyprian Muketiwa Ndawana

## Transport and Grain Bags

Dear Editor,

Now that we have had a good season, and we are reaping a good crop, can the Government help us by bringing transport quickly to our region so that we can carry our maize and our cotton before the rains come? We need a lot of lorries from the DDF to come and carry our maize and cotton at Sanyati. The cotton is getting coloured while it is in the fields: the maize will be eaten by us.

The private contractors have got cars which are very expensive to hire. We, the poor people, cannot afford to pay as much as \$5 for every bag of mealies. Our money gets finished in the transport alone.

We also need bags for putting in maize as well as cotton. Two years ago, we were given bags by the Government and we returned them full of maize. We also paid our credits with the company that had given us the bags. I am told that some people did not repay the Government. Those people should be arrested by the police. But we should not stop giving bags to those who have proved to be good and honest farmers.

Yours faithfully,

C.V. Moyo  
Sanyati District

## Kampuchea and the Khmer Rouges

Dear Editor,

I am pleased to note that the Non-Aligned Movement is taking an initiative to try and bring peace to Indo-China. This is a region that has not known any peace for the last half century. But, the whole world appears to want to exclude Khmer Rouges from a government that will take over from Mr. Heng Samrin, after the withdrawal of the Vietnamese troops. I do not think we should take that position. The Khmer Rouges do seem to have popular support within the country of Kampuchea (formerly Cambodia). I do not see how they can ever be excluded from participating in the formation of the new government in Kampuchea. I do not think it is right for outsiders to choose leaders for Kampuchea. Let Prince Sihanouk fight his own battles with the other factions in that country. The Non-Aligned Movement must, in my view, not take sides in the internal political conflicts in Kampuchea.

Yours Faithfully,

Augustine Charamba  
Gokwe

Dear Editor,

I take this opportunity to correct the information that was passed to you. This information appeared in your magazine, *The Zimbabwe News* of August, where on page 11 you have a story headed, "The Shurugwi Heroes Acre and the Reburial Exercise," under the subheading "Combatants Reburial" point "C".

I bring to your knowledge that you were ill-informed about the combatants who died in Pakame Area, Shurugwi District during the liberation war. You mentioned that Comrades Job Munyaradzi and James Bond had their remains taken from Pakame Area.

The correct information is that it was Job Munyaradzi and another Comrade whose remains were taken from Pakame and not Comrade James Bond's.

Munyaradzi and his friend were given poisoned food in an area South west of Pakame. The other combatants of their group carried them to Pakame. All efforts to save their lives were in vain.

The two combatants were buried by elders from Maturure and Gwazemba Villages. One was buried in the eastern village (Maturure) and another in the western village (Gwazemba).

It should be noted that Cde. James Bond died in a fatal battle against the colonial



forces on December 25, 1977 between two and five o'clock in the afternoon. This surprise attack by the regime's forces happened at a base near Mwezhe river in Maturure's village. All the combatants and villagers escaped except Comrade James Bond and seven villagers who died on the spot.

The body of Comrade James Bond was carried away to Donga Base by the regime's forces. I suspect that the body was burnt. Every resident of Maturure village knows that James Bond was not buried in the village.

The remains of two combatants buried in Pakame were exhumed in 1986 and were reburied at Tongogara Heroes Acre. It is unacceptable to write the wrong name and epitaph on someone's grave as what I suspect had been done at Tongogara Heroes Acre where James Bond's name appears on the grave that is not his. Bond's remains should be in the mass grave as remains at Donga were exhumed and buried in a mass grave at the acre.

For the rectification of the epitaph of one of the combatants exhumed from Pakame area whose grave bears a wrong name and for your own correct records, please contact the elders of Pakame who co-ordinated secret burial of the heroes who died in their care. One source of information about the combatant you are calling James Bond is the Methodist Church Minister, Mr. Makuzva who took part in the burial, now in charge of Highfield Methodist Circuit in Harare.

Everybody would like to see this mistake rectified as information people can be contacted. History of our area is known by us who are its residents.

A. Makodza  
(Pakame)

**The Editor replies:-**

*The information we published on Shurungwi Heroes Acre was provided by the District Administrator, Shurugwi.*

Dear Editor,

I write to enquire if the Anglican Church has a spokesperson who can explain why the library at St. John the Baptist Cathedral in Bulawayo has available a recent issue of a reactionary magazine which contains a seditious, possibly even treasonable article by the Reverend A.R. Lewis.

I refer to 'Parson and Parish' (National Church News) of June 1988, published by The Parochial Clergy Association and edited by a Reverend D.L. Scott from an address in rural England.

In this issue, under the title 'Crisis in the Churches', one of several articles referring to the suicide of a prominent churchman says: 'He had seen that "liberalism" — secularism, humanism, unbelief — had hijacked the leadership of the Church he loved, replacing the historic Faith with the shifting fashions of the age. He knew no one is less willing than the "liberal" in authority to countenance serious criticism . . .'

### Rhodesia Christian Group

The article then says: 'The above is taken from a newsletter of the Rhodesia Christian Group. Father Lewis continues:— You may ask: What has all this to do with the Rhodesia Christian Group? The answer is that we are a small body of Christians in various countries who actually believe the historic Gospel and who try, however feebly, to give it a practical expression. We cannot in conscience swallow the new political "gospel", which is false in its teaching and calamitous in its consequences. We are bound to resist it. You will find our creed in the first chapter of St. Paul's letter to the Galatians. Since 1980 we have striven, and still strive, to serve dispossessed and scattered and imprisoned Rhodesians. This is the Christian work which occupies our director, every working hour apart from his full time job. He needs our prayers and deserves our total support. Correspondents and gifts for the Rhodesia Christian Group should be sent to him at . . .'

Two other quotations from the same issue further emphasise the reactionary nature of the publication and the Association that publishes it:-

'From South Africa the magazine *Acts* (Anglicans concerned for truth and spirituality) reports the following timely warning by a former Archbishop of Capetown:— 'When the Gospel is politicised the grace of God inevitably is drained from it.' *Acts* also recalls some words of William Temple:— 'The Church is concerned with principles and not policy. It must never commit itself to an ephemeral programme of detailed action.'

### Episcopal Church

And from an address by the Rev. Theron T. Hughes at St. John's Church, Quincy, USA:-

'I discovered many years ago that most so-called "liberals" are probably the most narrow, intolerant and totalitarian people the average person has to deal with on a daily basis . . . The Church in Poland today is a striking example of this capacity to endure and thrive. But while its persecutors are avowed atheistic Marxists (whose behaviour is quite predictable) it is even more disconcerting when supposedly enlightened Christians within the Episcopal Church behave similarly.'

### Church Authorities

Now, clearly, the Church authorities might claim that they do not wish to censor the volumes in the library, and that it is right that we should have the opportunity to know what such views and such people are part of the Church; and that the presence of this magazine does not imply that the Church in Bulawayo or Zimbabwe supports such notions.

However, in this same issue of 'Parson and Parish' there is another article. It is not overtly political at all, but a minor theological discussion entitled 'Prophets and Apostles in Ephesus'. Its author is the Very Reverend R.A.B. Ewbank M.A., and his position as Dean and Rector of St. John the Baptist's Cathedral, Bulawayo is given.

One wonders how a dignitary of the Anglican Church in Zimbabwe can sink to offering his writings to the editor of such a journal. It would seem that he has no qualms about associating himself with the people I have quoted. This does, at the very least, make it difficult for other Anglicans to refute the words of the President in his foreword to Comrade C.S. Banana's book — *Towards a Socialist Ethos* — which was published at the end of last year. President Mugabe wrote:-

'He urges the "fundamental radical transformation" of the Church so it can take cognisance of the social, economic and political processes in its environment. This message is not likely to arouse the conscience of the Christian Church, basically because the Church in Zimbabwe as in Zambia, Botswana, Kenya, Tanzania and many other developing countries, remains headquartered in foreign capitals where its main policy is determined. If the dogma enunciated at the religious citadel condemns communism, for example, then it follows that the Church extensions elsewhere in the world must be in line, or else they are considered to be in revolt. Liberation theology is thus suspiciously viewed as a departure from the accepted Church norms, and yet liberation theology brings the Church nearer the oppressed masses as they identify themselves with its basic humanitarian principles . . .'

### Parish Magazine

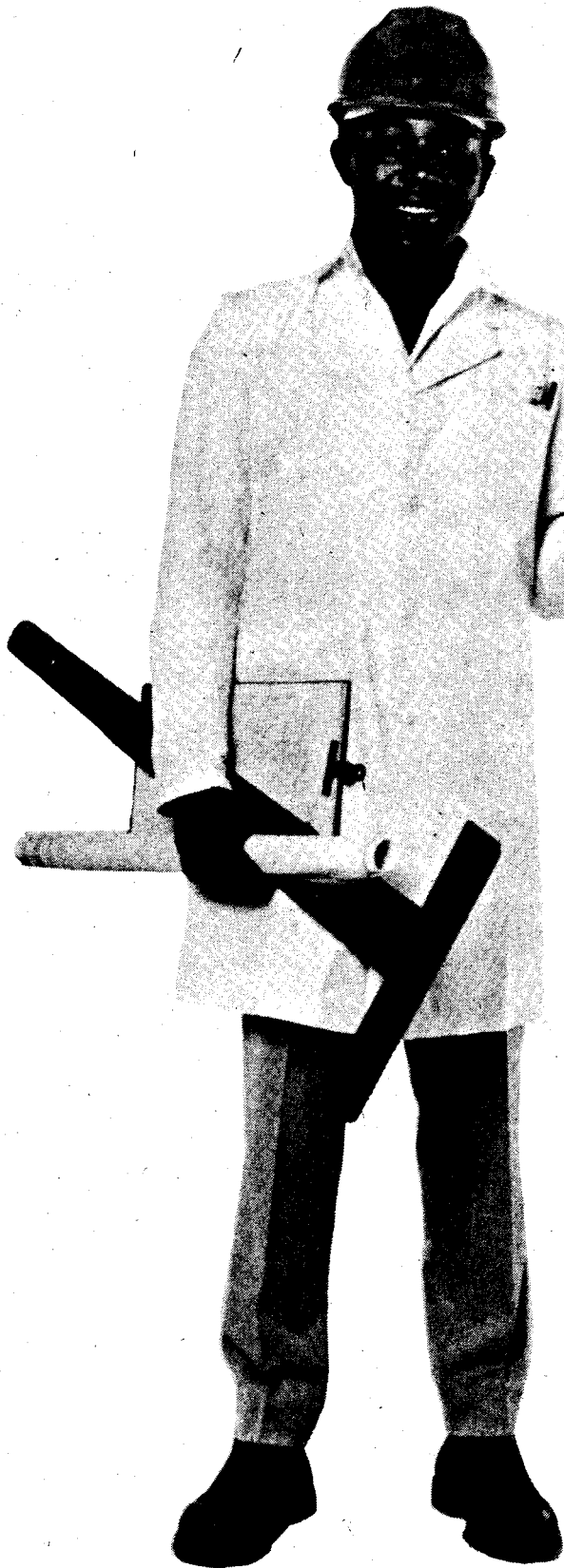
Even this association of the Dean of the Cathedral with a seditious magazine might be regarded benignly were he to be leading his people positively towards such radical transformation. However, in the February 1988 issue of his parish magazine, 'Bulawayo Bulletin', he said: 'Many of us are Anglicans because we were brought up in the church. The alternatives do not appeal to us, or perhaps we have never seriously considered them. That is not good enough. Nowadays marxism is fashionable in high places and the gospel of socialism is taught in schools. 'Besides what the grim wolf (of materialism?) daily devours space, and nothing said.' We need firm convictions and a well-thought-out position if we are to hold our own these days, . . . Does this foster reconciliation? This use of 'gospel of socialism' is surely the same as Lewis's 'new political gospel'.

He also says that there have recently been two meetings in the Chapter House justifying the Liberation Struggle in the Republic of South Africa, and then he gives 'the arguments on the other side.' In five very short and barely coherent paragraphs he expresses doubts and ends with:- 'I conclude the armed struggle in the Republic of South Africa is not justified.'

Sadly, it seems likely that no members of that Church stirred themselves to protest; certainly it is not a matter of general debate. How much more before ordinary Christians notice the stink? 'It is not what goes into a man that defiles him, but what comes out.'

Yours in anger,  
M. Cairns Maw

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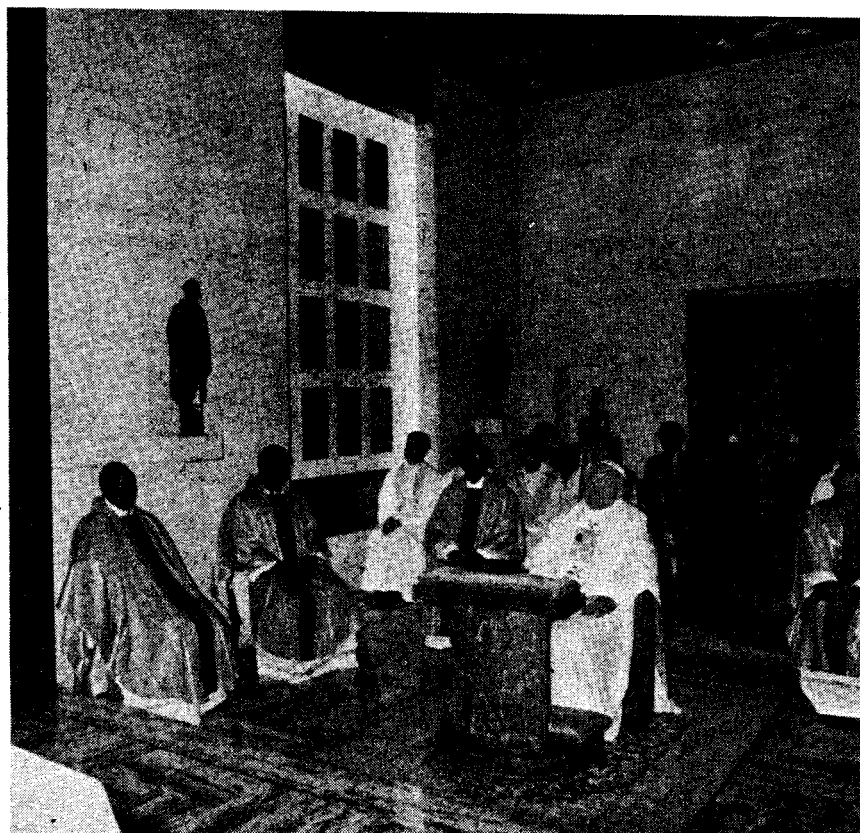




# The Pope's Visit to Zimbabwe on September 10, 1988

By Father Fidelis Mukonori

*Pope John Paul II will visit our country on the 10th of September 1988. He will be the very first Pope to visit Zimbabwe ever. But it is not his first time to the African Continent. His first visit to Africa as Pope was in 1980, two years after his consecration.*



**Pope celebrates Mass with the Zimbabwe Catholic Bishops: Rome: July 1988**

Who is he?

He is the first Pope to visit Zimbabwe.

The first Polish Pope in history.

The first non-Italian Pope for over 400 years.

The youngest man to the Papacy in this century.

## **The Purpose for his visit**

The Pope is coming into the country as the head of the Catholic Church in the whole world. We are talking about 900 million Catholics. His chief purpose therefore is that he is making a Pastoral Visit. Any other programme will be coming out of this pastoral visit programme.

In more concrete terms, this can also be as a visit to the whole of Southern Africa because he will also be going to four other countries; Botswana, Lesotho, Swaziland and Mozambique.

Today, Southern African issue is quite on

the mind of the Pope because it is such well known fact of conflict in the region itself as well as a common knowledge in the international field of armed conflict, injustice, oppression, and apartheid. No doubt the Pope will address himself to such issues because they are matters of great concern in all his life both as an ordinary bishop and ever since he has been Pope.

Within Zimbabwe itself, the Pope will no doubt also touch the same subjects of the region as well as the North-South Economic Dialogue. In any case, he knows that the President of this country, Cde. Mugabe is the current chairman of the Non-Aligned Movement.

Infact, the Pope's views on the North-South co-operation is made very clear in his official encyclicals especially where he talks about the Dignity of the human person. He believes in the development of the whole human person, both material and spiritual side

of human kind. He also believes in a better sharing of the world resources particularly between the Rich Nations and the Poor Nations in the world today. In fact, he advocates it wherever he goes.

## **Universal Family Unity**

Here in Zimbabwe, the Pope's visit is marked by the theme: **Coming together in Christ**. The emphasis will be on the natural family itself, then on the small christian communities. The family life is part of the basic christian communities. He also believes in the Universal Human Family, which reflects the oneness of humanity.

Reconciliation between peoples who live together is always essential and imperative. This has a lot of meaning in Zimbabwe since we have had two major reconciliation phases in eight years; one at Independence and one right now. The Pope will no doubt re-emphasise this exercise, and he will also point specifically that we need as well to reconcile constantly with GOD himself since He is the ultimate source of reconciliation and forgiveness between partners, peoples and nations.

The Pope is going to have a first hand experience of the opposite of this in Mozambique when he visits the areas which are devastated and destroyed by the RENAMO bandits. He will meet the very victims of such brutality in person. I think this is only right that he is going to experience both the good side and the bad side of the Region. As a man of great experience in international conflict and political disharmony, he will find this very educative personally. Facts will speak for themselves. As a moral leader, he will not just be passive about it all.

## **As the Moral Leader of the Catholic Church**

Pope John Paul II is also going to meet with the Catholic bishops from the nine different countries in Southern Africa as well as from Sao Tome and Principe. In fact this is the very first thing he is going to do when he arrives here on the 10th of September. He will close the IMBISA Conference of these bishops. He will definitely be in a good position to address the situation in this region and the Apartheid question in South Africa, which is against human dignity in the eyes of any christian principled person. The question of Justice when is the prerequisite of peace will also be addressed.

### As Christian Leader and Moral Authority

The Pope is quite a very respected person by those who know his moral stand and as leader of the Catholic Church. Other world church leaders do see him thus. In the Vatican itself, there is a department of Non-Christian Religions.

Dialogue between the Catholic Church and Other Christian Churches as well as Non-Christian Religions continue; because dialogue is the basis for better understanding between peoples and communities. So, the Pope is going to meet all the Diplomats in Zimbabwe on the 11th in the evening. He will then meet the Heads of Denominations and other churches in Bulawayo in the Anglican Cathedral, at St Johns. The Pope does this everywhere he goes. We are all children of God.

### How will the Pope's Visit Benefit Zimbabwe as a Nation?

The Pope normally receives international publicity. More so when he travels to "hot spots" like the Southern African Region. He will be accompanied by about 70 journalists. The Vatican has its own media. Then we

have those who are going to come on their own. This surely will give a wider publicity to Zimbabwe. There are many nations in the world today who still view Zimbabwe with unwarranted suspicion of us as being anti-religion/God, and Communist. This occasion may help to dispel such unfounded belief by some countries. I am sure that the Vatican media will put an honest picture about the situation in Zimbabwe. In my view, public relations with other people pay better than any amount of currency in the world today. The Pope's view of Zimbabwe, I am sure will be positive and will make us better known and have an extra ambassador for Zimbabwe overseas.

Financially, all those who will be coming to see the Pope will obviously bring in some desperately wanted foreign currency. It might not be as much as to what business people would bring into the country by way of buying and selling. But most important of all is that what the Pope is going to say and do in Zimbabwe. His meeting with the heads of denominations, other churches, meeting with the diplomats, meeting the Catholic bishops from the SADCC Countries, so to speak, and his pronouncements

on the situation in the region as a whole as well as the spiritual reconciliation which he obviously stresses will in every respect leave the whole nation in good spirits and more united.

One thing is certain, the Pope will not make any miracles. Priests and prophets may preach but the attitudes of the people towards the preacher will also carry the determinant factor, hence the results. If the nation is psychologically and spiritually ready for him, then more positive things will come out of his visit.

Pope John Paul II is a world traveller, and he has dealt with all sorts of reactions and actions, for or against him. He meets rich and poor alike; conservatives and revolutionaries, peaceful and conflicting situations. So the Southern African region will be one of those situations and Zimbabwe as such will be yet another experience, though unique but not uncommon.

Pope John Paul II is the 263rd from the day of St Peter the Apostle in succession. And he will be the first of those to set foot in Zimbabwe soil as from the 10th of September 1988. □

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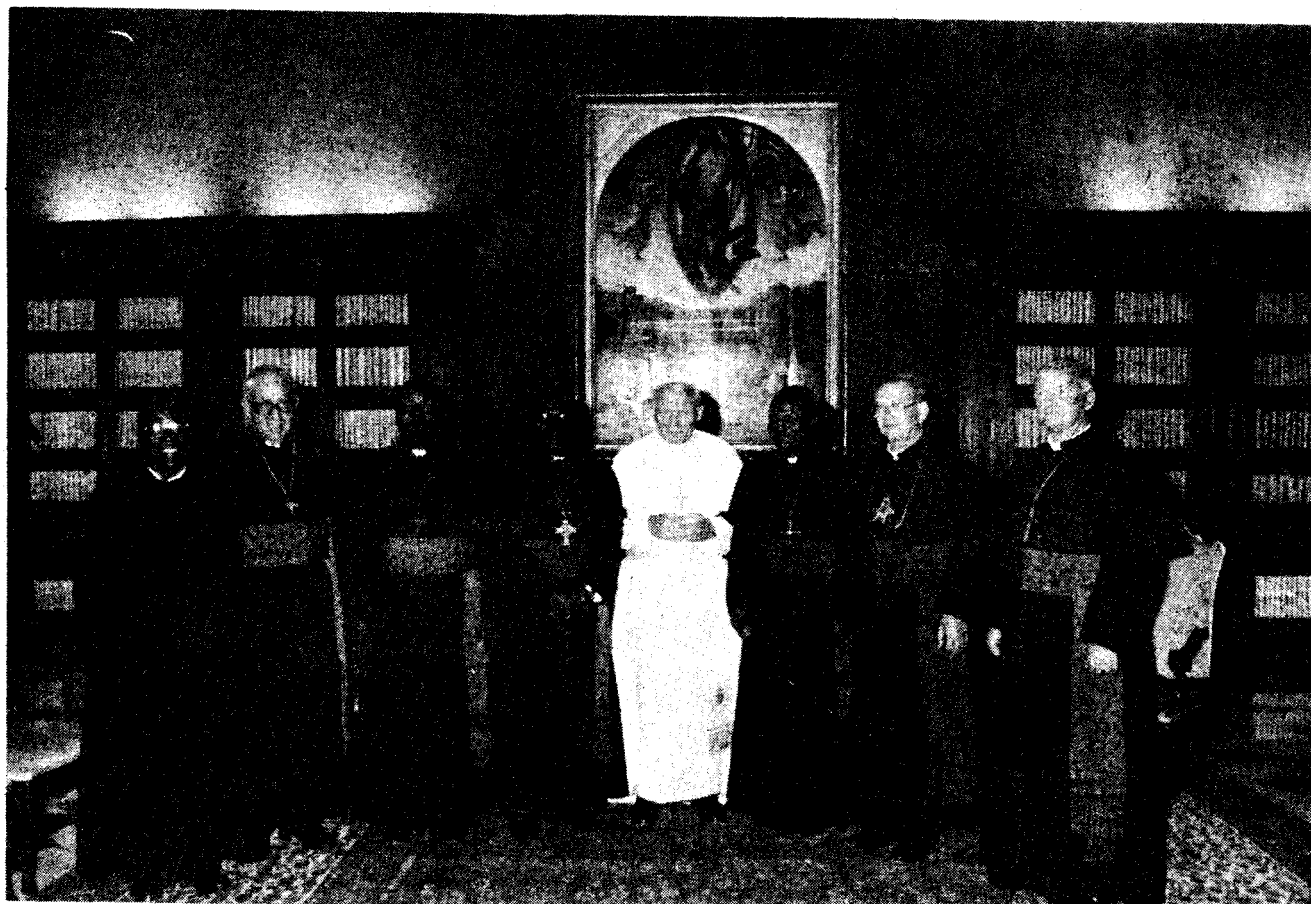
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# Who is Pope John Paul II?



**Dressed in white is Pope John Paul II with Zimbabwe Catholic Bishops (from left) Mgr Mugadzli (Gweru); Bishop Prieto (Hwange); Bishop Mutume (Secretary ZCBC); Bishop Muchabaiwa (Mutare); Archbishop Chakaipa (Harare); Bishop Karlen (Bulawayo); Bishop Reckter (Chinhoyi)**

- The first Polish Pope in history . . .
- The first non-Italian Pope for over 400 years . . .
- The youngest man to assume the Papacy in this century . . .

**K**arol Wojtyla (pronounced Voytilla) was born in Wadowice, Poland on 18 May 1920. His mother died when he was only nine, and his older brother (15 years his senior) died of scarlet fever, not long after qualifying as a medical doctor, in 1931.

Karol's father was a non-commissioned army officer. He was a loving but stern father who mapped out his son's life with military precision. Each day's programme was rigorous — Mass, school, a meal, an hour's free time, then home-work.

In secondary school Karol was an excellent student, active in most sports, and showed signs of becoming a great actor.

There was no school production in which he didn't take part, usually the leading part. This love of acting carried through to university where he studied Polish language and literature and philosophy and began to seriously consider the stage as a career.

In 1939 Hitler's army attacked Poland and within a few days all the Universities were closed and all professors were eliminated or sent to concentration camps. University students were also in danger and so they moved underground, while at the same time they took up jobs as labourers, the only way to stay alive.

Karol Wojtyla worked in a stone quarry and latter in a chemical factory during these years of the Nazi occupation of Poland, but he continued to act and recite Polish poetry before secret audiences. This became a powerful force of the Polish resistance at a time when suffering, misery, hunger and brutality challenged the courage of the Poles.

## Hardships

Karol, however, had still to face a serious crisis in his own life. Two serious accidents, where his life was literally hanging by a thread, brought serious consideration of the priesthood to his mind, and the decision to follow this strong call was finally made. Since seminaries, as well as other schools had been closed down, he joined the illegal theological department of his former university in 1942 — at the risk of his life. For the next few years the small group of seminarians were kept hidden in the Archbishop's residence in Cracow, Karol Wojtyla was on the Gestapo's list of wanted men and they were actively searching for him.

In January 1945 the Germany occupation of Poland was over as the Russian 'liberators' swept through Poland, although the Poles soon learned that their country, far from free, now had a Soviet — dominated Government of National Unity.

On November 1, 1946, Karol's student

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days in Cracow drew to a close and he was ordained a priest by Archbishop Sepicha. After his ordination he went to Rome to study philosophy at the Angelicum College where he earned a doctorate in 1948.

Fr Wojtyla's parish was a little village, but he was soon sent to a parish in Cracow where his reputation for preaching spread far and wide and large 'audiences' were present whenever he spoke in public.

He gained a further doctorate in theology and taught in the 1950s in two Polish Universities.

In 1953, just as during the Nazi occupation, Fr Wojtyla went underground lecturing in secret at the banned Seminary in Cracow. At thirty-eight years of age (1958) he was made Bishop and appointed auxiliary to the Archbishop of Cracow. In this capacity he went to Rome for the Second Vatican Council in 1962.

In 1964 Archbishop Wojtyla was appointed Metropolitan Archbishop of Cracow and returned to the episcopal palace where he had been in hiding from the Gestapo during his seminary studies. Within days the palace was alive with activity and soon be-

came the focus of the new Archbishop's campaign of religious and cultural resistance to the regime.

In 1967 Archbishop Wojtyla was consecrated Cardinal. Although now a Prince of the Church, there was no outward change. He continued to wear a plain black cassock, with no scarlet trimming. His room was simple and barely furnished and his daily routine strict. His number of friends was always increasing, but he never dropped any from the past. He was truly 'a man of the people.'

He found he was increasingly at loggerheads with the Government and in 1968 he was the only senior churchman to speak out publicly in support of student protests against State censorship.

#### Pressure with the Government

Through the 1970s Government pressure against the Church increased, but anti-Government feeling was also rising. In 1976 Cardinal Wojtyla preached a memorable address in Wawel Cathedral:

"It is difficult from the point of view of human dignity, from a humanistic point of

view, to accept atheism as a political programme. For it is understandable that a man may seek but not find; it is understandable that a man may deny; but it is not understandable that a man may find himself forbidden to believe . . ."

The final ballot at the Vatican on Monday, 16 October 1978 was conclusive and Cardinal Karol Wojtyla was asked whether he would accept the Papacy. Slowly, he brought out Pope Paul VI's Constitution on the Election of a Pope and read a relevant portion. He put down the document, paused for a moment and continued:

"I come from a Church which has suffered much for the faith and I have been part of that suffering. Now you are asking me to accept even greater suffering as Supreme Pastor of that Church"

In the pause that followed the Cardinals held their breath. Even then he might refuse. Then he said, 'I ACCEPT'. With these words the 700 million Catholics in the world had a new spiritual leader. This is the man we call POPE JOHN PAUL II.

(Extracts from *Man From A Far Country* by Mary Craig) □



## Pope John Paul II Speaks to Africa

*Pope John Paul II was elected to the papacy on 16 October, 1978. Just two years later (May 1980) he made his first Pastoral Visit to Africa, visiting six African countries.*

*The following excerpts from the Pope's homilies at that time show his deep respect for the African culture and his love for the people of this continent. The Pope Spoke as Follows:*

It is my fervent hope that the free and independent nations of Africa will always assume their rightful place in the family of nations. In the quest for international peace, justice and unity, Africa has an important role to play. Africa constitutes a real treasure-house of so many authentic human values. It is called upon to share these values with people and nations, and so to enrich the whole human family and all other cultures. But in order to be able to do so, Africa must remain deeply faithful to itself; day after day it must become ever more faithful to its own heritage, not because of opposition and antagonism towards others, but because it believes in the truth about itself. This same truth about Africa must enlighten the whole international community, so that every nation and government will see more clearly the rights and the needs of this continent, and assume a more determined political will towards enabling the African nations not only to satisfy the basic needs of their people, but also to advance effectively towards their full share of human well-being, without having to accept new forms

of dependence linked to the aid they receive.

So many of the values that are embodied in the culture of the African nations not only contribute to the building of each nation, but can add to the enrichment of other nations and peoples as well. For Africa has something distinctive to offer to the world. One of the original aspects of this continent is its diversity, but a diversity that is bound together by the undeniable unity of its culture: a vision of the world where the sacred is central; a deep awareness of the link between Creator and nature; a great respect for all life; a sense of family and of community that blossoms into an open and joyful hospitality; reverence for dialogue as a means of settling differences and sharing insights; spontaneity and the joy of living expressed in poetic language, song and dance. All these aspects manifest a culture with an all encompassing spiritual dimension. This is what makes the African culture unique. This is what binds the many people of Africa together without hampering in the least that immense richness of local expressions or the heritage of single groups and regions.

#### True Culture

A Christian will gladly collaborate in the promotion of true culture, for he knows that the Good News of Christ reinforces in man the spiritual values which are at the heart of the culture of every people and every period of history. The Church, which feels at home in every culture, encourages her sons and daughters who are active in schools, universities and other institutions of learning to give their best to this activity. By harmonizing those values which are the unique heritage of each people or group with the content of the Gospel, the Christian will help his or her own people to achieve true freedom and the capacity to face the challenges of the times. Every Christian, united with Christ in the mystery of Baptism, will endeavour to confirm to the Father's plan for his Son: "to unite all things in heaven and things on earth" (Eph 1:10).

By respecting, preserving and fostering the particular values and riches of your people's cultural heritage, you will be in a position to lead them to a better understanding of the mystery of Christ, which is to be

lived in the noble, concrete and daily experiences of African life. There is no question of adulterating the word of God, or of emptying the Cross of its power (of. 1 Cor 1:17), but rather of bringing Christ into the very centre of African life and of lifting up all African life to Christ. Thus not only is Christianity relevant to Africa, but Christ, in the members of his Body, is himself African.

African traditions, judiciously utilized, may have their place in the construction of Christian homes in Africa. I am thinking in particular of all the positive values of the family feeling, so deeply rooted in the African soul and which takes on multiple aspects, which can certainly give so-called advanced civilizations food for thought: the seriousness of the matrimonial commitment at the end of a long process, priority given to the transmission of life and therefore the importance attached to the mother and children, the law of solidarity among families

related by marriage, which is exercised especially in favour of old persons, widows or orphans, a kind of co-responsibility in taking charge and bringing up the children, is capable of relieving many psychological tensions, the cult of ancestors and of the dead which promotes faithfulness to traditions.

#### Special Message

As he was leaving Africa the Pope had a special message for its people:

I would like to leave to Africans a message which has sprung from my heart, which has been meditated upon before God, and which is demanding because it comes from a friend for friends.

Do not get caught up, dear African brothers and sisters, in this disastrous mechanism, which has really nothing to do with your dignity as creatures of God, with what you are capable of. You do not have to imitate certain foreign models based on

contempt of man or on interest. You do not have to run after artificial needs which will give you an illusory freedom or which lead you to individualism, whereas the community aspiration is so strong in you. Nor have you to delude yourselves about the virtues of ideologies which hold out bright prospects of complete happiness, always postponed to tomorrow.

Be yourself I assure you: you can, you who are so proud of your possibilities give the world the proof that you are capable of solving your own problems yourselves, with the humanitarian, economic and cultural assistance which is still useful for you and which is only justice, but taking care to turn all that in the right direction.

Farewell Africa. I take with me all that you have so generously given me and all that you have revealed to me in the course of this journey. May God Bless you in each of your children and may He let you enjoy peace and prosperity. □



## Pope John Paul's Teaching on Development

By Father Oskar Wermter SJ

When Zimbabwe gained its Independence in 1980 the people and government of the new nation inherited a comparatively well developed economy in terms of productive capacity and technical skills available. But it was also an economy characterized by great inequality in the distribution of land, means of production, skills, positions of leadership, and income.

The new government, elected by the majority of the people, opted for a different socio-economic system based on socialist principles. It was not content merely to keep the existing machinery functioning, but to change its mode of working. It implicitly assumed that the economy of the country is not a machine with its own unalterable laws to which the people have to submit, but that the people, at least in principle, have the power to shape and mould the economy 'in their own image', according to their own needs.

#### Political Leaders Challenged to Accept Moral Responsibility

"Faced with a serious problem of *unequal distribution* of the means of subsistence originally meant for everybody", Pope John Paul states emphatically that this "happens not through the *fault* of the needy people, and even less through a sort of *inevitability* dependent on natural conditions or circumstances as a whole." Instead he challenges "political leaders, and citizens of rich countries considered as individuals, especially if they are Christians", to accept the "moral

responsibility" for the "interdependence which exists between their conduct, poverty and underdevelopment of so many millions of people." (Pope John Paul II, Encyclical Letter, *SOCIAL CONCERN*, 1988, n. 9, subsequently quoted "SC".)

"In order to overcome the misguided mechanisms mentioned earlier and to replace them with new ones which will be more just and in conformity with the common good of humanity, *an effective political will is needed*". In principle at least this political will exists in Zimbabwe. And we are agreed that we are not just cogs in a huge economic machine over which we have no control, but that we can and must and will shape our socio-economic system to suit our needs.

#### Every Human Being is Valuable

The social teaching of the Church does not offer any technical solutions. That is left to the experts who will decide according to the varying circumstances in which they find themselves. But the Church is inspired by its basic vision of the human person, which is very simply this: every human being is of infinite value in the eyes of God, both as an individual and as a social being. He must not be left at the mercy of mechanical processes, but must control them and accept responsibility for them. That is why Pope John Paul keeps stressing the *moral* character of the development of nations, especially in the light of their close interdependence which imposes upon all of us the "duty of solidarity", and dismisses merely technical,

mechanistic solutions as insufficient.

One such mechanism is the interaction between supply and demand. For the observer of human economic activity, this is undoubtedly one of the most basic rules determining how the economy functions. But can we blindly allow ourselves to be ruled by this mechanism?

It clearly makes no sense to supply a commodity for which there is no demand. But can we supply anything whatsoever provided there is a market for it and people demand it? We need only remember the international drugs trade and the devastating effect it has on individuals and families to see that the answer must be no.

#### Ecological Concern Praised

Uncontrolled, blind economic forces are destroying our natural habitat. The Pope praises as one of the more positive signs of our age the "ecological concern" which makes us realize "the limits of available resources" and respect "the integrity and the cycles of nature . . . when planning for development". The mechanism of supply and demand must not dominate us as if it was an absolute law. The fact that some ladies like to wear furcoats made of the skin of baby seals is no reason to kill off the whole species.

More serious still is the international arms trade gone wild: "While the economic aid and development plans meet with the obstacle of insuperable ideological barriers, and with tariff and trade barriers, *arms of*

whatever origin circulate with almost total freedom all over the world."

### Check Arms Race

Another blind mechanism which will destroy us if not checked by moral insight and moral counteraction is the mutual deterrence and the arms race between East and West. Ideological opposition led to military opposition and gave "rise to two blocs of armed forces, each suspicious and fearful of the other's domination." An enormous amount of human ingenuity has gone into building up these two military blocs according to the "logic of blocs", and yet it is totally irrational because it prevents us from tackling the real task of our age which is the development of the Third World.

A particular sinister side-effect are the "wars by proxy, through the manipulation of local conflicts" by the super-powers in their interest. The conflict between the blocs "helps to widen the gap already existing on the economic level between *North and South*" (SC, no. 20).

The countries of the South want to escape from this mad "logic of blocs". So they formed the "*International Movement of Non-aligned Nations*, which . . . would like to affirm in an effective way the right of every people to its own identity, independence and security, as well as the right to share, on a basis of equality and solidarity, in the good intended for all." (SC, no. 21).

The Pope decidedly does not believe that sheer and unmitigated self-interest, whether 'enlightened' or not, in a highly competitive society can lead to universal happiness, as some defenders of a completely open free market economy would have us believe. In fact, he sees the "all-consuming desire for profit" and the "thirst for power" as the root of all evil which lead through accumulation to "structures of sin", that is institutionalized sins or structures that perpetuate injustice (SC, no. 37).

### Transport Problem

Or, to put it plainly, there are certain ingredients needed for the building up of our society which 'money can't buy'. To take an example that concerns very much the ordinary person is the street: public transport. One of the more glaring examples of the profit motive overriding consideration for people is the way most of our rural bus operators conduct their business: drivers are overworked with no consideration for the safety of the passengers; people wanting to go only a short distance are left behind in favour of long-distance travellers; the rudeness of bus conductors is proverbial.

The free marketeer recommends competition as a remedy. If bus operators that treat people like cattle go out of business that would improve the way the survivors treat their customers. This may work, but only up to a point: sometimes competition creates additional dangers, like buses racing each other to snatch waiting passengers

away from the competitor. On less frequented routes there is no room for more than one company.

Most countries, even many with a free market economy, have opted for public ownership of the transport systems since they serve the public at large. This is of course the socialist response to the problem. But the mere change of system does not necessarily solve the problem of the ordinary person forever stranded at bus stops. In fact, state monopolies may be worse, partly for lack of competition, partly because those operating the system fail to make service to the people their overriding concern, just as do those bus operators who we said are concerned only about profit, not people.

### Common Ownership of Property and Co-operatives

It is a constantly recurring phrase in Pope John Paul's writing on social justice that "the goods of creation are *meant for all*."

"The goods of this world are *originally meant for all*. The right to private property is *valid and necessary*, but it does not nullify the value of this principle. Private property . . . has an intrinsically social function, based upon . . . the principle of the universal destination of goods."

Common ownership, for which there are Biblical precedents and present-day examples in the Church (the communal lifestyle of religious communities), is nothing new to Christians. It is of course also one of the main planks of the Socialist platform. Cooperatives based on complete or partial common ownership are very much part of the new order Zimbabwe is trying to create.

But eight years after Independence we know, too, that merely setting up new structures or systems, e.g. cooperatives, does not create the new order and fashion the new society we are hoping for. We know the importance of structures, and how unjust struc-

tures can corrupt our very humanity. We entered a new age when we finally destroyed the "structures of sin" that had bedevilled our country for so long, i.e. racial discrimination. But we also know that that is only half the victory. The new structures we are trying to set up will only make a difference if there are also new people to make use of them.

One dishonest, corrupt cooperative member who runs away with the money can destroy the work of years. Once the members can no longer trust each other, the moral base of the cooperative is destroyed and it will collapse.

### Nursing Profession

"The selflessness and nobility of the nursing profession . . . is in demise in Zimbabwe," the Minister of Political Affairs, Comrade Edson Zvobgo, told the Assembly. 'Daily experience tells us that, after the casualty officer has dealt with you, then comes a disgruntled nursing sister who whisks you into a wheelchair, leaves the cards and reports behind, says not a single word of friendliness or comfort to you and pushes you into the wrong ward,' he said. (*Herald*, 27/7/88) While we agree with the Minister who "called for improvement in the salaries and working conditions of nurses", we also know that care and concern for people cannot be bought with money.

There are many complaints about the quality of our public service. While it is true that underpaid civil servants are in greater danger to accept bribes and be corrupted, well paid ones — and Zimbabwean civil servants may consider themselves very well paid in comparison with the rest of Africa — are not immune to temptation, either. Money, that is responding to the motive of self-interest, alone will not solve the problem. What we need is an *ethos of public service*, which makes the human person the centre of our concern.



Co-operatives are very much part of the new order Zimbabwe is trying to create



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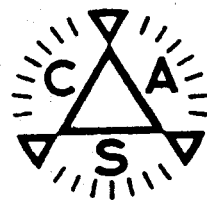
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Technical training is human concern to combat youth unemployment

### The Public Service — urged to be human-centred

This is the centre of the Pope's thinking: the human person responsible for himself and the community. Perhaps the most pressing social problem we have at this time in Zimbabwe is *youth unemployment*. In an earlier encyclical letter ("Laborem exercens"/"Work and Man", 1981) Pope John Paul had said that "capital should be at the service of labour and not labour at the service of capital". If the profitability of capital is our main concern, then new jobs are no more than a by-product of the economic process. But if the human person is to be the main concern then the creation of jobs must be in the centre of your economic endeavours.

But people, even young people, are never just the object of our concern, they are always also subjects, i.e. active agents,

responsible for themselves and, within limits obviously, masters of their own destiny. Pope John Paul's personalistic philosophy never allows him to see the person merely as a victim of circumstances; he will always insist on people's responsibility to try and overcome those adverse circumstances at least partly through their own efforts. So he insists that people "have a right of economic initiative" and demands that nothing should destroy "the creative subjectivity of the citizen". Which means in plain language that the young people must not wait for Government to solve the problem for them, but they must take the initiative wherever possible, e.g. through joint cooperative ventures, while Government must do all in its power to promote job creation in the public and private sector.

Another problem a purely profit-oriented economy cannot solve is the shortage of low-

cost housing for the low income earner, i.e. the majority of the population. At the same time the people's initiative must never be neglected. Self-help schemes seem the order of the day, e.g. providing core-houses which the people extend themselves. The Pope's "creative initiative" seems to tally with our Zimbabwean insistence on "self-reliance".

### Obstacles to Development

After discussing all these many facets of development, the Pope always comes back to the question of how and where to find the moral and spiritual power to carry out our grand schemes. "The obstacles to integral development are not only economic but rest on *more profound attitudes* . . . Thus one would hope that all those who . . . are responsible for ensuring a 'more human life' for their fellow human beings, whether or not they are inspired . . . by a religious faith, will become fully aware of the urgent need to *change the spiritual attitudes* which define each individual's relationship with self, with neighbour, with even the remotest human communities, and with nature itself."

The *change* needed is called in Biblical language "conversion". "These attitudes and 'structures of sin' are only conquered by a *diametrically* opposed attitude: a commitment to the good of one's neighbour with the readiness, in the Gospel sense, to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage." (SC, no. 38)

The Church and socialists agree that we are not just helpless victims of an overpowering economic system; instead we have to change it and make it suit genuine human needs. The special contribution Christians must make is to provide the moral power and spiritual energy needed for this change. □



## Ecumenical Collaboration will make the seeds of justice and peace grow

On Friday, 27 May, the Holy Father received in special audience the members of the Joint Delegation of the South African Catholic Bishops Conference and the South African Council of Churches. The Pope addressed them in English as follows:

Dear Friends,

I am happy to welcome you to the Vatican, and I greet you with the words of the Apostle Paul: "Grace and peace to you from God our Father and the Lord Jesus Christ" (1 Cor 1:3).

The ecumenical nature of your groups brings to mind the words of the Second Vati-

can Council, that "cooperation among all Christians vividly expresses that bond which already unites them, and it sets in clearer relief the features of Christ the Servant" (unitatis Redintegratio, 12). The bond which unites us is nothing less than the pouring into our hearts of the Holy Spirit (cf. Rom 5:5), through our baptismal configuration with Christ. It has to be our ardent prayer that

an increased awareness of the nature and significance of that bond will make our witness before the world more authentic and convincing. Essential to that witness is the spirit of service with which we seek to respond to the needs of our brothers and sisters.

I am fully aware of how deeply committed you are, as leaders of the Christian Churches and communities in your country, to proclaiming the Gospel message of salvation and to affirming, in the historical and social circumstances of your peoples, the values intrinsic to that message and inseparable from it, such as peace, solidarity, justice and the equal human dignity of all. In the

one "house of God" (cf. Heb 3:6) there is room for everyone, but above all for the weakest and poorest and most vulnerable of the brethren.

I know the anguish that you experience as you see, day by day, the terrible toll that the system of apartheid continues to take on the lives of individuals and families, and on society itself. You are aware of the Holy See's constantly declared defence of human dignity and human rights, and its opposition to all forms of racial discrimination. I do not hesitate to repeat once again that "every form of discrimination based on race, whether occasional or systematically practised, and whether it is aimed at individuals or whole racial groups, is absolutely unacceptable" (Address to the United Nations Committee against Apartheid, 7 July 1984). For we believe that what is taught in Scrip-

ture applies to every man and woman, that "God created man in his own image" (Gen 1:27) and that all of us "were reconciled to God by the death of his Son" (Rom 5:10).

#### The Power of Love

Since reconciliation is at the heart of the Gospel, Christians cannot accept structures of racial discrimination which violate human rights. But they must also realize that a change of structures is linked to a change of hearts. The changes they seek are rooted in the power of love, the divine love from which every Christian action and transformation springs. Christians in South Africa are called to work together to promote among all peoples in your society a sense of effective solidarity, which I have recently described, in another context, as "a firm and persevering determination to commit

oneself to the common good, that is . . . to the good of all and of each individual because we are all really responsible for all" (Sollicitudo Rei Socialis, 38).

I pray that the Christian communities in South Africa will continue to foster only peaceful means of responding to the difficulties of the present situation. The admonition contained in the Letter of Saint James is most appropriate: "the harvest of righteousness is sown in peace by those who make peace" (3:18). Let us share the hope that in the midst of so much suffering in South Africa, of which the whole world is witness, your ecumenical efforts will plant seeds of justice and peace which, by the help of God's grace, will come to fruition soon.

May God bless all his sons and daughters in South Africa. □

## A SHORT STORY



# The Priest who did not want to see the Pope

By a Correspondent

A heavy vehicle was slowly approaching the main building of the mission station. It was late in the evening. An elderly man holding a paraffin lamp appeared at the door and waved his hand towards the visitors.

"Good evening. You must be the Political Commissar of ZANU (PF), Comrade . . . I could not get the name when you phoned . . ."

"Kasula, George Kasula. How are you Father Castino?"

"Have we met?"

"Yes, we have. Nine years ago. Do you remember? Here . . ."

"Oh, my God. You are right. The ZANLA guerrillas. You gave me the fright of my life that night!"

George could remember vividly. It was in 1979 shortly before the Lancaster House Conference. The guerrillas operating in the area wanted to alert the mission personnel. Support from them was desperately needed. Wounded fighters were secretly treated at the Hospital and the so-called Security Forces were suspecting it. Now the mission had decided to re-open the primary school. This could be dangerous. Smith's soldiers would assume that there was an understanding.

It had been a memorable meeting:

"What do you want from me? Kill me if that is what you want, but . . ."

Who is going to kill you? So you have believed van der Byl's lies . . . that we are

terrorists and murderers. You do not want to believe that they are the murderers who have been butchering our people since they arrived here. You and I, we are friends . . . You are looking after us. You educate our children, but please, Father, understand. Not now. We should not open the school now . . ."

Thanks for coming. I will consider what you have said. But that machine gun, made in Russia, frightens me".

"Don't worry, Father. Next time we will bring guns we have taken from Smith's sold-

iers, made in USA. That will make you happier, maybe."

Nine years had passed. The people of the area had never had it so good. They were now collecting much more maize. Father Castino had read in the papers that the value of the 1988 crop was over \$300 million. He was happy to see the people satisfied and busy in their fields. Some were even planting tobacco. Irrigation schemes and co-operatives were flourishing everywhere. Surplus crops sold provided enough cash to pay for loans and school fees. The



Independence has led to increased agricultural production

democratisation of their social and political life was apparent in the new civil structures, VIDCOs, WADCOs and District Councils.

Father Castino had often remembered the night Kasula came. "That young man was right" he had repeated to himself. Since that night he switched on Radio Maputo till the end of the war. Soon he found himself surrounded by 15 to 20 people all with their heads close to the receiver: "Castino's Pungwe", as the villagers called it. While some listened, others watched outside. What Father Castino never noticed was that every night there were some guerrillas among the audience. The rifles had been left outside carefully guarded by the security of the "Pungwe"

#### What the church has done in Zimbabwe

Independence came and in spite of the drought, the recession and many other problems the people had consolidated their gains. What about the Church? In that respect Castino was not happy and he wanted to talk to George Kasula about it:

"What have we done to you? We have been operating in this country for many years. We have built schools, clinics, hospitals, even dams, before independence when the colonial regimes would not give a hoot to relieve the sufferings of the rural folks.

Look at it now. Half a dozen people sitting where hundreds and hundreds used to be. I don't complain about Mugabe. I agree with him in most of the things. But I am worried about the souls of my people, about their eternal salvation.

After independence we expected that the people would return to us, but most of them have adopted an incredible attitude of apathy and indifference. Are you instigating them against us in your rallies? Or was it the experience of the war, ideological indoctrination, or maybe an attractive materialistic approach to life? In a letter I have just received from a friend at home they say they have read a book published by ZANU about religion where it is stated that ZANU will soon close down all the churches in this land.

The old priest looked worried and tired. He was making a sincere effort in trying to understand. He had become a prisoner of his own beliefs and could not find a way out of his prison.

"Thank you for your sermon, Father, I thought you only preached on Sundays. I think I understand what you are saying and we are thankful for all you have done to help us. But you have not changed much in one respect. You continue listening to other people's propaganda and refuse to think by yourself. Look at this! This is the very leaflet your friend told you about, *Society and Church*. You can have it and read it by yourself. When you finish tell me where does ZANU say that it will close down the Churches. ZANU's policy about religion is quite simple: "If something is good for the people, you don't need to destroy it, you cannot destroy it; if it is bad for the people it will destroy itself".

Please, don't blame us if people don't come to Church. May be they now found that God was no longer a stranger, that He was a caring Father who looks after them through material development through all the achievement that have followed independence. Maybe the God that you present to them does not appeal to them any more.

George had been often thinking of the ideas that he was given about God when he was a child and the discoveries he had made during the war, which had been a liberation war in many respects. His main concern during those years has been about the people themselves. He was risking his life for them, and that helped him to discover a greater love. Could that be God? He continued:

"You are worried about numbers, people sitting inside your church; you are worried about the Pope, how his visit will influence the attendance to your service. You have produced a poster showing the Pope surrounded by poor people. You expect that funds will be made available to help the people and attract them. You believe with the Archbishop of Cracow that "the efforts to human promotion are the fruits of the virtue of Charity".

The difference between you and me is that I am only worried about the people themselves. You worry about things to give them. You make them depend on you. I want to make them self-sufficient, and to make them feel that they need me no longer."

One of Father Castino's assistants rose to speak:

"I am a good Catholic and I was also excited about seeing the Pope. I also believed that the main problem was to make people good in order to have a good society. Religion could make us good. The Pope could help us to be good. Good people could give us money to develop. Bad people could repent, sell their possessions and give them to the poor. But now I say: Why did we have a liberation war? No, it was not selfishness that caused the poverty of the people but the system of exploitation which made people to be selfish.

Now I can see why the Pope comes talking about peace. He wants peace in this region. He wants people to convert and repent and then there will be prosperity. No, let us tell the Pope that we are all up in arms in a relentless war against the evil system of capitalist exploitation, and against the system of racial discrimination in South Africa".

Father Castino had been listening attentively. He had made a few interesting discoveries. He could now understand why people did not want to come to the church any longer. Answers do not come from outside. They had formed co-operatives, they had built roads, bridges, dams and schools for their children. They had discovered that the answers are in their determination to succeed. Now they understood the meaning of Jesus' words: "Can you not interpret the signs of the times? (Math. 16,3)". God could only be discovered in the times, in the

earthly happenings of everyday. God would be waiting for them in a good rainy season, in a well-ploughed field, in the best seeds to plant. He was wrong when he was all the time waiting for a sign from heaven.

On the following Sunday Castino left the mission station very early. He locked the door of the Church and drove through the fields where transport problems had been causing congestion in delivering thousands of bags of maize. No rest during the whole day. He moved from one field to another and by midnight he counted nearly 200 tons of maize carried to the local depot of the Grain Marketing Board. He had never been so close to the people. Now they admired and respected him as a real friend, as one of them. He could never more be an outsider because God was not an outsider. God was involved, assisting the people in their planting, harvesting and now in the delivery of the crop.

A few days later he called at the Bishop's House:

"Your Lordship, you will think that I am mad, but I am not. Please don't tell me that God's Kingdom is not of this world. You do not know what those words meant to the Christians of the first century. I know what they mean to the Christians of my parish today. God's kingdom is not one where exploitation is rampant. God's kingdom can only come by changing the structures of oppression that enslave people, and I am with the people to change them.

The Bishop looked askant to the priest:

"You are out of your senses" he said.

"Come, let us talk".

"No, don't try to convince me. I will continue assisting the people with the mission transport till the whole crop is out of the fields. I will certainly miss the Pope's visit. You will be there. Please, deliver him this message:

1. Your Holiness: Do not worry about the faith of the people of Zimbabwe. Our faith is now stronger than it has ever been. How could it be better under the heartless God of Capitalism and colonialism? During these years of independence we have seen god accompanying us in our endeavours.
2. Do not worry about our materialist approach to life. All we know about God's Creation is that it is material, the trees, the rivers, the beasts, the forests, the land and the food are all material. Material production is our first duty to honour God's creation.
3. If they tell you that we have been ideologically perverted, please, don't listen to that. Talk to the people themselves. They will tell you about development, co-operatives, participation. There is nothing perverse in that. Their ideological outlook is more humane and sound than the ideological outlook of Western Capitalism. Why is it that you never call Western Capitalism ideologically perverse?

4. You believe that the Church is a community. In no ways can the Church become a community until her members are ready to give their lives for their brothers in the struggle for mutual liberation.

You know by experience that oppressive structures cannot be changed through ideas, admonitions, or changes of attitudes. During the years of the Nazi occupations in Poland you actively resisted the oppressor with other students.

Should you not encourage the South African Freedom fighters to continue their work, a mere continuation of the work you did in Poland? Why are you disheartening them by asking to foster "only peaceful means to respond to the difficulties of the situation"?

5. The least we expect from you is to make in Harare a call for universal solidarity, a firm and persevering determination to commit the international community and

particularly the people of the region to the struggle against apartheid, through sanctions, boycotts, strikes, guerrilla warfare and any other means designed to topple the heinous regime.

If you do this your visit to Southern Africa will be perpetually remembered by the people of the region, and you will be considered as one of our liberators. You will witness the work that God is already doing as the main instigator of the fight for freedom in Southern African. □

# The Role of the Church in Revolutionary Politics

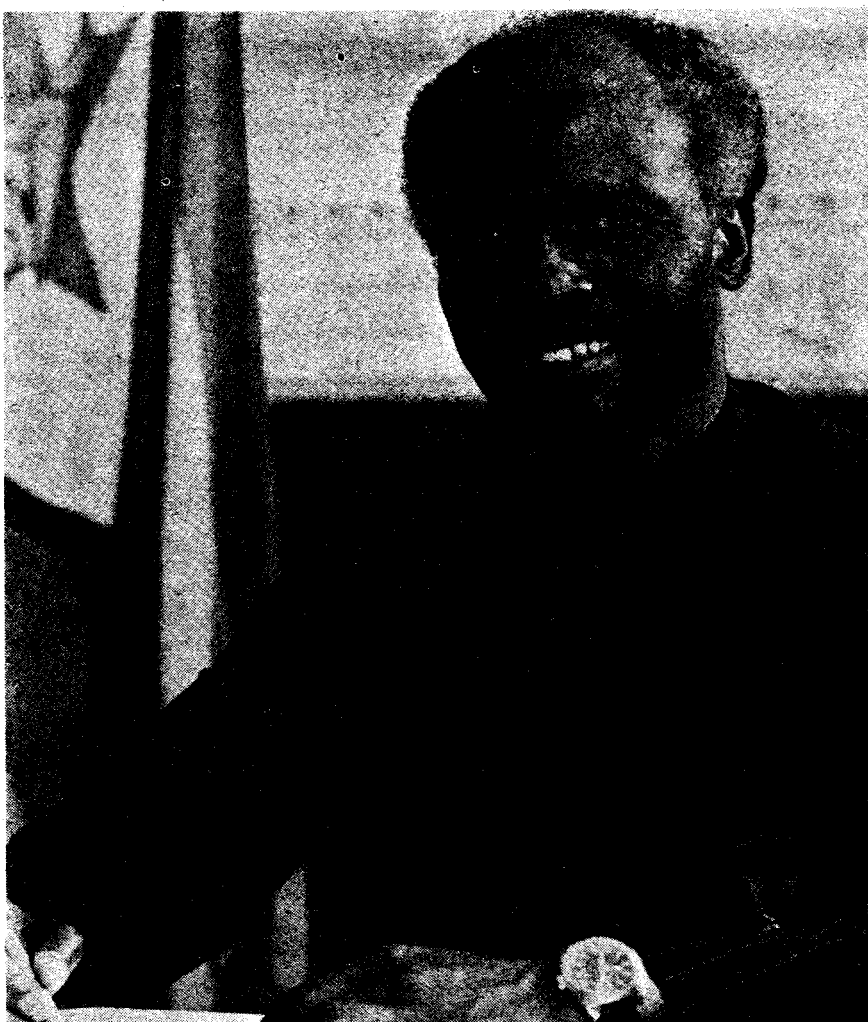
By Rev. C. Banana

**T**heological reflection goes beyond the rational analysis of a religious faith.

FAITH is an individual commitment. It seeks individual salvation. JUSTICE, on the other hand, goes beyond the individual, and demands of us to inquire about matters embracing a whole society, indeed the whole international community. The idea of religion in the narrow sense is based on the transformation of a person — a pilgrimage into the future, like a journey unto the unknown based on faith. But the transformation of a whole society demands more than faith: it requires an investigation into the ways of society, the sources of prevailing injustices, a deep analysis of their causes and a vision into the future for the whole organic society.

Many churches in the third world are beginning to define their pastoral obligation in broader terms than just the salvation of the individual. The well-known Latin American theologian, Juan Segundo, made a distinction between "liberation theology" and "liberation of theology". LIBERATION THEOLOGY refers to the idea of the Church in the service of the poor and the oppressed. But before this idea is accepted, theology itself has to be liberated from its monastic confines and contemplation based on individual faith and individual salvation. Before we come to liberation theology, the theology itself must be liberated. Hence the LIBERATION OF THEOLOGY is itself a revolutionary act in which the Church transforms itself IDEOLOGICALLY from serving the powers that be to serving the oppressed masses. This is the challenge that the Churches face in Africa today.

There is a historical background to the need to liberate theology from its narrow confines to making it service the cause of justice. Most religions were born, historically out of situations of prevailing injustices. They answered to the cries and woes of the oppressed and the down-graded masses in times of cruelty and crises of the existing oppressive orders. They ministered to the needs of the poor, the hungry, the ig-



Reverend Canaan Banana — the former President of the Republic of Zimbabwe

nored, the wasted, the oppressed and the exploited. This is true of Christianity, as it is of Islam and all the other great religions of this world.

But as soon as these religions became state religions, as in the case of Christianity during the feudal period in Europe, they ceased to listen to the voice of the oppressed, and

they became institutionalised arms of oppression in the hands of the state. Instead of looking at the broader society and the system of relations amongst people, instead of examining the roots of injustices and providing the means to remove these injustices, most world religions concentrated on the salvation of the individual while turning a blind eye to prevailing injustices.



Theology, ever since religion became an instrument in the hands of the state, has become corrupted, and alienated from the masses of the people. For centuries theology has been the **THEOLOGY OF THE OPPRESSOR**: it has provided a doctrinal basis to state oppression. This is what happened in feudal Europe where, indeed, theology still has a long way to go before it "liberates" itself. This is what happened to Africa and the rest of the third world during colonisation. The missionaries did provide some benefits of civilisation to the conquered peoples, such as education and medical knowledge, but the **THEOLOGICAL BASIS OF THIS MISSIONARY WORK WAS BOTH RACIAL AND IMPERIALIST**. It provided a theological rationalisation for what came to be known as the "white man's burden". It denigrated African cultures and African traditions, replacing these with imported values and systems, thus destroying the social fabric of African societies, rendering them pliable to imperial conquest and exploitation by imperialist capital.

This we all know, and is no longer controversial. During the colonial period, however, a split occurred within the churches in Africa. The **OFFICIAL HIERARCHY** in most cases stuck to the orthodoxy and regarded every protest against prevailing injustice as a threat to the existing order. They rallied behind the colonial order, condemning those who challenged this order. Today the Dutch Reformed Church plays an oppressive role in South Africa, but only yesterday there were many churches which were playing a similar role in what is now independent Africa.

Against this official orthodoxy arose a voice within the Churches challenging the colonial order, and demanding justice for the people. Most of those who voiced this came from among the people themselves, suffering like them the indignities of the system. They became increasingly aware of the fact that their theology was hypocritical, because while they talked about the liberation of the soul, the living spirit was daily crushed by the existing system which they defended either actively, or in a silence of conspira-

cy. Thus when a church is divided within itself, it is not necessarily a bad thing, for it is a reflection of the existing contradictions within society. The unity of the Church is meaningful only if it is united behind the poor and the oppressed.

Many churches have since independence, changed their **TUNE**, but they have not necessarily changed their **THEOLOGY**. Because the situation has changed, they have adapted to the new order, but they are still as committed to the "existing order" as before. Only now it is a new order in the bringing about of which they had little or no hand. Indeed, many of them, and in Zimbabwe we know who they are, and who were engaged in sabotaging the emergence of the new order. There were others, and we also know them, who were opposed to the old order, and played their part in the bringing about of the new order.

### The Two Wings

But the challenge that the Church faces today concerns both that wing of it which supported the colonial order and that which opposed it, for while the former has now opportunistically adapted to the new situation, the latter might think it has done its job; and may have reached the end of its line. This is a time for further reflection by the theologically concerned elements in the Churches, for the danger is that both the conservative and the reformist wings of the churches may now come together to sycophantically back the existing order while opposing further changes. Both tendencies within the Churches may have come to the end of their road.

ZANU (PF) is committed, however, to changing the existing order. The end of the colonial rule was only the first stage of ushering a revolutionary process by which a socialist order would eventually do away with the oppression and injustices of the existing capitalist order. Here is where even some of those churches which were sympathetic to the struggle for liberation from colonialism have drawn a line, and declared "thus far, and no further".

To these churches, and to those even more backward which supported the colonial order, we say in unequivocal terms that this is

not the end of the road. As long as there is a class of people which, because of their ownership of the means of production, exploit other classes — those of workers and peasants — injustices will continue to be perpetrated. This capitalist order will be challenged and changed.

The true vocation of the Church is with the people. It was so at the time of the birth of every great religion, though, as we earlier said, this vocation was compromised when these religions became state religions and lent themselves to be used to provide theological justification for upholding an existing unjust order. The churches must therefore return to their original vocation, and once again lend themselves to the service of the poor and the oppressed.

In Latin America and in South Africa, many churches (though not all) have rediscovered their historical vocation, and have come out openly to challenge the existing order. Many in Latin America have been incarcerated by the state and/or excommunicated by the official church. But they are fighting with the people and against oppression.

In these countries, when the official churches abandoned their folk to the oppression of the system, revolutionary priests turned to Marxism for a rediscovery of their true vision and their true vocation. Marxism addresses itself seriously to the question of the exploited and oppressed sections of the society; it looks deeply into the causes of this oppression; and seeks to offer a way out of their oppression. Those sections of the Church that are fearful of Marxism are fearful of the people. There is need to liberate theology from its own fears.

People are makers of their own history. **REVOLUTIONARY THEOLOGY** can only justify itself if it makes common cause with the people, and help them fight for their democratic rights and human dignity. The churches are well placed to perform this revolutionary task because they deal with the people at the grassroot levels. But for them to do this, they must not become witting or unwitting agents of perpetuating the existing order. Their vocation must be, as of all revolutionaries, to change this order. □

## Basa Revedzisvondo Mushandurazvinhu

**Z**vidzidzo zvebhaibheri zvine zvimwe zvakadzama mazviri kudarika kunamata nekutenda chete.

Kutenda kunowanisa munhu ruponiso pachezvake. Zvinorevawo kuti panyaya yechitenderi panongori negwara rimwe chete rinotevedzwa rekuti anoda ruponiso ngaatende. Asi kana tave kutarisa nyaya yekubatwa zvakaenzanirana kwevanhu pasina zvehudzvanyiriri pane zvakadzama zvinosanganisira magariro

evanhu vese zvavo kwete munhu mumwe chete semunyaya yechitenderi.

Kusandurwa kwemagariro evanhu kunoda zvimwe zvakadarika kuti vanhu vave vatendi, kunoda kuti kutange kwaongororwa magariro avakaita, zvikonzero zvehudzvanyiriri pamwe nekusabatwa zvakaenzanirana kwavo mumagariro ezuva nezuva kusanganisirawo neramangwana ravo.

Svondo zhinji dzemunyika dzichiri kubudirira dzave kutanga kuparidza

shoko rinotaura zvakanwanda kudarika nyaya yeruponiso chete. Mumwe wezvedzisvondo wemuLatin America anozivikanwa zviku **JUAN SECUNDO** akatsanangudza musiyano uri pakati pechitenderi chinoparidza nezvekuti kubatsirwe vakadzvanyirirwa nevarombo pamwe nechinokurudzira kusandurwa kwepfungwa dzevedzisvondo dzekunokudza vakuru-vakuru vachitadza kuongorora hutsinye hunoitirwa vakadzvanyirirwa nevanotambura.



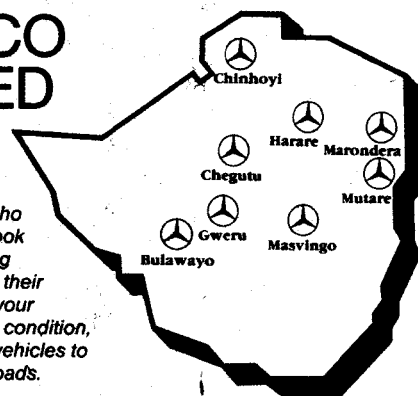
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Svondo zhinji dzakatanga munguva yehutongi hwamakare-kare hwaive nehudzvanyiriri nekusabatwa zvakaenzanirana kwevanhu. Panguva iyoyi dzaibatsira vanhu vaiyawura vakadzanyirirwa, nevakange vachifa nenzara kusanganisirawo nevakange vasina aimbovatarisa. Izvi ndizvo zvaitwa nevechitenderi chechiKRISTU, chiISLAM kana zvimwe zvitenderi zvese zvazvo zvepasi pano.

Asi pakazongotanga chete dziHurumende kupindira munyaya dzedzisvondo idzodzi nyaya yakabva yasanduka. Tikatora chitenderi chechiKristu semuenzaniso, chakatanga kushandiswa nedziHurumende dzemuEurope mukudzvanyirira veruzhinji, munyika dzemuEurope makare-kare. Pachinzvimbo chekuti vedzisvondo ava vatsvage zvikonzero zvehudzvanyiriri nekusabatwa zvakaenzanirana kweveruzhinji vakatanga kuparidza kuti vanhu kana vachida kuyamurwa ngavatendeuke. Havana, (ivo vedzisvondo), kuda kuongorora kuti vangapedze seyi matambudziko aive akatarisana nevanhu panguva iyoyo.

Kubva panguva yakangotanga vedzisvondo kushandiswa nedziHurumende mukudzvanyirira veruzhinji, vechitenderi vakabva varega zvekuyamurwa vanhu vanotambura vakabva vatanga kamuitiro kasingaenderani neshoko ramwari.

Iyi ndiyo nyaya yaiitika munguva yehutongi hwevadzvanyiriri muEurope makare-kare. Panguva iyoyi zvakare zvinoratidzawo kuti vedzisvondo vaitofanira kutanga vapazvisunungura pachezvavo vasati vaparidza shoko rekubatsira vakadzanyirirwa.

Kushandiswa kwaitwa dzisvondo mukudzvanyirira vanhu muEurope kwakazenge kwavekushandiswawo munyika dzemuAfrica padzaipambwa nevawuyi. Vafundisi vaiva kuEurope vakabatsira vanhu mune zvehutano nedzidzo asi basa ravo raine rakananga kupamba nyika dzemuAfrica uye raive nerusaruraganda. Shoko ravakauya naro rakaparadza magariro evatema aivepo kare rikabvisa tsika dzavo ndokudzitsiva nedzakange dzabva kuEurope. Zvakazopedzisira zvaita kuti zvine nyore kupamba nyika idzi.

Sekuziva kwatave kuita mazuva ano panguva yehutongi hwevapambevhu pakava nekupesana kwedzisvondo idzi. Kwakaita mativi maviri akange asingawirirani. Rekutanga raikudza hutungamiri rakange richiti wese anoshoropodza dzihurumende dzaivepo nepamusana pehutongi hwadzo hwehudzvanyiriri aitorwa semupanduki. Vatungamiri vesvondo dzakadai vaitotsigira zvakananya dzihurumende dzaivepo. Semazuva ano muSouth Africa DUCTH REFORMED CHURCH iri kubatsira muhutongi hwekudzvanyirirwa kwevatema. Mumazuva apfuura maive nedzisvondo dzakawanda dzaita zvimwechetezvo munyika zhinji dzemuAfrica dzisati dzasununguka.

Zvino rimwe divi rechipiri nderevanhu vaisagutsikana nehutongi uhu. Vanhu ava vaiti ngakusandurwe hutongi hwaivepo hwehudzvanyiriri. Vazhinji vavo vainge vazviona kuti shoko raparidzwa raingove rekufadza vanhu asi matambudziko avo asingapedzwi. Nekuti pakwaiparidzwa nyaya yekuponeswa kwemweya nekusunungurwa kwawo vanhu vaitambura pasi pehudzvanyiriri zuva nezuva. Nekudaro kana svondo ikange yave nemativi maviri asingawirirani mukufunga hazvirevi kuti chinhu chakaipa. Nyaya iripo kungoti chete zvinenge zvichiratidza musiyano wakaita magariro evanhu. Svondo inogona kubatana zvakasimba kana ichirwira kusunungurwa kwevakadzanyirirwa pamwe nekuyamurwa kwevarombo.

Kubva panguva yakawana nyika ino kuzvitonga svondo zhinji dzakasandura mharidzo yadzo asi pfungwa yadzo yakare dzichiinayo. Nepamusana pekuti hutongi hwasanduka naidzowo dzongoita gudza mudungwe. Hadzidi kusiyana nepfungwa yadzo yakare yekuti kusasandurwe magariro evanhu. Nekudaro muZimbabwe dzisvondo dzinoda kukanganisa bindura zvinhu ririkuitika tinodziziva. Neidzo dzakabatsira mukusunungurwa kwenyika ino dzaishoropodza hudzvanyiriri tinodziziva.

#### Mapazi maviri

Mazuva ano dzisvondo dzave nemapazi maviri anoti raishoropodza hudzvanyiriri neraihusigira. Bazi raihusigira mazuva ano rangosandura maitiro aro kuti afambirane nenguva sezvo dziHurumende dzakasanduka. Irowo raishoropodza hudzvanyiriri rave kuti sezvo hwakabviswa basa raro rapera. Njodzi inogona kuvapo ndeyekuti mapazi maviri aya anogona kuzobatana woti haachadi kuti kuve nerimwe bindura zvinhu. Mapazi aya anogona kubatana nyore

nekuti nyaya yaiwapesanisa yehutongi hwehudzvanyiriri haichisipo.

Bato reZANU (PF) rakazvimisira kusandura mamiriro akaita zvinhu. Kubviswa kwehutongi hwevaui idanho rekutanga rebasa iri. Hutongi hwegutsa-ruzhinji ndihwo hunozoitwa kuti kubviswe zvachose husveta simba vanhu vobatwa zvakaenzanirana.

Isu tinoti kuneveemasango edzisvondo iwaya neaya aitsigira dziHurumende dzakare hapasi ipo parikugumira basa iri. Bindura zvinhu richazoguma kana kwabviswa husveta simba hwese hurikuitwa neyaya vaneupfumi nemakambani vanoshandisa vamwe vanhu. Husveta simba hunotofanira kupera chete.

Sekutaura kwatamboita makare-kare dzisvondo dzaiyamura vanhu zvikuru vaive vakadzanyirirwa asi dzakazenge dzave kusandura maitiro adzo nekuti dziHurumende dzakange dzave kupindira munyaya dzadzo. Zvino tinoti dzisvondo ngadzidzokere mubasa radzo rekubatsira vakadzanyirirwa nevari kutambudzika.

MuLatin America nemuSouth Africa dzisvondo zhinji dzavekudzokera zvakare kubasa radzo radzaita kare rekubatsira vakadzanyirirwa pamwe nekukurudzira kuparadza hutongi hwehudzvanyiriri. Svondo zhinji dzemuLatin America hadzichaonani nedzimwe Hurumende nepamusana paizvozvi, uye vamwe vakuru-vakuru vakadzinga dzimwe nhengo dzinokurudzira kubviswa kwehutongi uhuru.

Munyika idzodzi zvakare vamwe vafundisi vaiti vakaona kuti dzisvondo hadzisikuda kubatsira mukusunungurwa kwevakadzanyirirwa vaitendeukira kugwara raMARX regutsa ruzhinji. Gwara raMARX rinotaura zvizere pamusoro penyaya yevakadzanyirirwa, pamwe nekuongorora zvakadzama zvikonzero zve magariro akadai, uye rino kurudzira kubatsirwa kwevanhu ivava mukuparadza hutongi hwehudzvanyiriri. Saka vedzisvondo vasingadi hutongi hwegutsa ruzhinji zvinoreva kuti vanotywa veruzhinji, nekudaro zvidzidzo zvebhaibheri zvinofanira kuva nesanduko zvionewo kuti hapana chakaipa panyaya iyi.

Vanhu ndivo vanozvitira nhoroondo yavo nemagariro avanoita. Zvidzidzo zvebhaibheri zvinokurudzira bindurazvinhu zvinogona chete kubudirira ndokunge zvaratidza kutsigira vari kurwira kodzero dzavo nekuti vabatwewo zvakaenzanirana nevamwe. Nyaya iyi inoratidza kuti vedzisvondo ndivo vanokwanisa kutungamira mubindurazvinhu nekuti vanoonana neveruzhinji kusanganisira vapfumi nevarombo, vakuru nevadiki.

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# Umbesenzi Wamabandla Ezokholo Ekuguquleni Impilo Yabantu

Izifundo zebhayibhili zilokunye ezikhuluma ngakho okujulileyo ukwedlula ukukholwa kuphela.

Ukukholwa kuzuzisa umuntu oyedwa usindiso. Lokhu kutsho ukuthi kudaba lonalolu kulendlela yinye elandelwayo ekhuthaza ukuthi umuntu ofuna usindiso lokukhululeka emoyeni wakhe usamele akholwe. Kodwa-ke nxa sesikhangela udaba lokuphathwa kwabantu ngendlela efanayo kungela bucindezeki sokulodaba oluhlanganisela abantu abanengi hatshi umuntu oyedwa kuphela njengasedabeni lokukholwa. Ukuguqulwa kwempilo yabantu lakho kufuna okunye okunengi ukwedlula ukuthi abantu babe ngamakholwa. Kufuna ukuthi kuqale kuhlolisise impilo yabo, imbangela umbuso wobucindezeki kanye lokungaphathwa kwabo ngokufanayo empilweni yabo yansuku zonke.

Insonto ezinengi emazweni asakhalayo seziqalisa ukutshumayela okunengi ukwedlula ukukholwa losindiso. Omunye owezokholo eLatin America owaziwayo kakhulu, uJUAN SECUNDO wachasisa ngomutshiyano okhona phakathi kwensonto etshumayela ukuphathiswa kwabacindezelweyo labangabayanga kanye lodaba lokukhuthaza ukuthi abezokholo baguqule imicabango yabo eyokuthi kudumiswe abakhokheli kodwa-ke kungahlolisiswa inhlupho zombuso wobucindezeki kanye lokuphathiswa kwabangabayanga.

Kungakemukelwa izinqumo zokuthi abamabandla ezokholo baphatheke emisebenzini yokunceda abacindezelweyo kusamele bona ngokwabo bemukele ukuthi aguqule imicabango yawo, yokutshumayela ukuthi umuntu asindiswe ngokukholwa. Udaba lolu yilo olubhekane lensonto zemazweni e-Africa.

Insonto ezinengi zabunjwa kudala-dala ngesikhathi sombuso wocindezeki. Ngaleso sikhathi insonto lezi zaziphathisa abantu ababehlupheka ngaphansi kwejoye locindezeki lababo ababesifa ngendlela kanye lababo ababengela muntu owayebananza. Lokhu kwakusenziwa ngamabandla wonke ezokholo ukuhlanganisela abesiKristu, kanye lesi-Islam.

Kodwa-ke konela ukuthi ohulumende bangele endabeni zabokholo izinto zahle zaguquka. Singathatha njengomzekeliso, insonto ze-Europe ngaleso sikhathi, zasezishenziswa ngabohulumende ekucindezekeni uzulu. Esikhundleni sokuthi abezokholo laba badinge indlela zokuphathisa abacindezelweyo kanye lembangela yobucindezeki, baqalisa intshumayelo yokuthi nxa umuntu efuna usindiso lenkululeko emoyeni wakhe usamele

akholwe njalo engahlamukeli ohulumende ababekhona. Abezokholo laba kabazange bafune ukukhuthaza ukususwa kwombuso wocindezeki. Abezokholo baqalisa ukwenza izinto ezimbi ezazingahambelani lemisebenzi ababemele bayenze.

Kutshengisa njalo ukuthi ngaleso sikhathi abezokholo babemele bazikhulule emicabangweni yabo bengakatshumayeli udaba lokuphathiswa kwabacindezelweyo. Ukusetshenziswa kwezokholo ekucindezekeni uzulu wase-Europe kwasokusetshenziswa ngabafundisi baphetsheya ngesikhathi sokuhluquluzwa kwamazwe e-Africa. Abafundisi laba, he-e, baphathisa imuli yalelizwekazi ngokwelapha kanye lemfundo kodwake intshumayelo yabo yayilobucindezeki kanye lokukhetha abantu ngemihlobo. Intshumayelo yabo yatshabalalisa indlela eyayiphila ngayo abansundu basebeqalisa ukuthatha amasiko amazwe aphetsheya.

Njengokwazi kwethu kulezinsuku ngesikhathi sombuso wabacindezeki kwaba lokuphambana kwamabandla ezokholo. Kwaba lamacele amabili. Elakuqala elalisekela umbuso owawukhona likhuthaza ukuthi ungaguqulwa. Elesibili lalichothoza kakhulu umbuso wobandlululo lifuna ukuthi utshabalaliswe. Icele esikhulume ngalo kuqala lalisithi wonke ochothoza ohulumende waye ngumhlamuki. Njengakulezi nsuku insonto yeDUTCH REFORMED CHURCH eSouth Africa isetshenziswa ekucindezekeni abansundu. Kumalanga edluleyo kwakulamabandla ezokholo amanengi ayesenza lokhu emazweni e-Africa engakakhululeki.

Sesikhangela elinye icele esikhulume ngalo eliphikisana lobandlululo, lalingasekeli ucindezeki laselikubona ukuthi intshumayelo yosindiso yayingeyokuthabisa abantu kodwake udubo lwabo lwalukhona.

Ngesikhathi kutshumayelwa ngodaba lokukhululwa kwomoya kanye lokusindiswa kwomuntu abantu babehlupheka ngaphansi kwombuso wocindezeki lobandlululo. Sokukhangela olunye udaba kakutsho ukuthi nxa insonto isilengatsha ezimbili ezingawelelaniyo isiyingozi, lokhu kutshengisane impilo yabantu. Insonto ingenelisa ukumanyana okuqinileyo nxa ilamalunga ayo acindezelweyo ibisitshengisa ukuthi izimisele ukulwela inkululeko yawo.

Kusukela ngesikhathi iZimbabwe ithola uzibuse insonto ezinengi zaguqula izenzo zazo kodwake imicabango yazo kazitshiyana layo. Kazifuni ukutshiyana lemicabango yazo eyokuthi kungaguqulwa impilo kazulu. Ngenxa

yalokhu kuleli kulamabandla ezokholo athize angafuni ukubona inguquko. Kungelani siyawazi lamabandla, lalawo aphathisa ngesikhathi sempu yenkululeko siyawazi.

## Ingatsha ezimbili

Kulezinsuku amabandla ezokholo aselengatsha ezimbili. Ngakwelinye icele kulalabo ababengafuni umbuso wocindezeki. Ngakwelinye kulalabo ababesekela abacindezeki. Labo ababesekela umbuso wocindezeki kulezinsuku bayaguqula izenzo zabo ukuthi zihambelane lesikhathi ngoba umbuso sowaguquka. Kube kantike labo ababechothoza ubandlululo khatshi sebesithi njengobana umbuso wobandlululo wakhitshwa umsebenzi wabo usuphelile. Ingozi engavela lapha ngeyokuthi amabandla womabili engamanyana athi akasafuni ukuthi kube lokuguqulwa kwempilo yabantu. Kuba lula ukuthi amanyane ngoba udaba olwaluwehlukanisa (umbuso wobandlululo) kalusekho.

Kungasenani ibandla leZANU (PF) lizimisele ukuguqula impilo yabantu kanye lomumo wezinto.

Ukutshabalaliswa kombuso wocindezeki lihlandla lakuqala lemisebenzi yokuqalisa umbuso wokusuthisa uzulu oyiwo kuphela ongaqeda ukucindekelwa kwezisebenzi. Thina sithi kubo bonke abamabandla ezokholo ayengasekeli uhulumende wabacindezeki lalawo ayemsekela umsebenzi kawucini khonapho. Ukuguqulwa kwempilo yabantu kuzacina kuphela nxa sokuqedwe ukucindekelwa kwezisebenzi ngabalemeli kanye lamankampani amakhulu. Ukucindekelwa kwezisebenzi ngalindlela kusamele kuphele kuphela.

Njengokutsho kwethu ekuqaleni kudala-dala amabandla ezokholo ayephathisa abantu ababacindekelwa acina eguqula izenzo zawo ngoba ohulumende basebengenela endabeni zawo. Ngakhoke insonto kaziphindele emisebenzini yazo yakudala eyokuphathisa abantu abahluphekayo labacindekelweyo.

ELatin America laseSouth Africa insonto ezinengi seziphindela emisebenzini yazo yakudala eyokuphathisa abacindekelweyo. Ngenxa yalokhu abohulumende balamazwe kabasabonani lalezinsonto njalo abanye bazo sebaxotsha amalunga ayeekhuthaza ukuthi kukhitshwe umbuso wocindezeki.

Lanxa abanye abakhokheli bezinsonto babengazi ukuthi kudala amabandla ezokholo ayeekhuthazani, baqalisa ukulandela izinqumo zikaMARX.

Izinqumo zakhe zikhuthaza ukuthi kuhloliswe ngokugcweleyo umbuso wokuthisa uzulu kutshabalaliswe ucindezelo. Izinqumo zikaMARX zikhuthaza njalo ukuthi kuhloliswe imbanga yombuso wocindezelo. Kutsho ukuthi abezokholo abangafuni umbuso

wokusuthiswa kukazulu bayesaba abantu, ngakho ke kusamele baguqule iminakano.

Abantu yibo abazenzela imali ngempilo abayilandelayo. Izifundo zebhayibhili ezikhuthaza ukukhululwa kwabacindezileyo zingaphumelela kuphela nxa

zingatshengisa ukusekela kwazo abalwela inkululeko labahluphekayo. Udaba lolu esikhulume ngalo lutshengisa ukuthi abezokholo yibo abangaphathisa kanye lokukhokhela ekuguqulweni kwempilo yabantu ngoba babonana lozulu ngesikhathi sentshumayelo zabo. □

# The Church and Social Problems in Society

*The Rev. Ken Mew, DFC, B.Ed(Hons), Dip Ed(Lond), Dip Ad Ed OCM*

Jesus said, "Man shalt not live by bread alone", and no matter how critically the activities of our early missionaries may be viewed, the fact remains that they were loyal to their faith. The Church has one objective, unchanged in 20 centuries — to proclaim the Gospel of Christ's redeeming love. To suggest that it cannot be so proclaimed unless and until a certain level of income or social status is reached is not only absurd but insulting to the poor.

At the same time it is clear that if, as Christ commands, we love our neighbours (defined in the parable of the Good Samaritan) then our faith will manifest itself in an attitude to the needs of others, that is caring and loving.

## Past

The missionaries came with a three-pronged objective: to bring the Word of God in Christ; to bring food to the hungry; to bring

healing to the sick. The very three that Christ demonstrated and instructed. The bread for the hungry became 'bread' for the mind, through education to help children to become more self-reliant adults. Schools and hospitals and clinics were started.

So, towards the end of the last Century, the missions of the main churches, Methodist (British and American), Anglican, Roman Catholic, Dutch Reformed,



Health care continues to be a major concern for the churches

Lutheran and others brought the Gospel and in the process pioneered health and educational services. After 50 years of wonderful, self-giving effort, the mission hospitals accounted for 60 per cent of all hospital beds in rural areas, and 30 per cent of the entire hospital beds in Rhodesia, this in spite of the feeble support of the Government — a miserable nine per cent of the health budget. In education the missionaries not only laid the foundations for our massive educational structure but gave their early schooling to many of our leaders in Government, Commerce and Industry.

In addition the Churches had already pioneered 'education with production'. Over 60 years ago the curriculum at the Methodist Institution at Tegwanz for example, included carpentry, building and agriculture, which were already by then established firmly at Waddilove Institute where the programme included industrial courses as well as Teacher Training, Primary schools and agriculture. The Catholics at Chishawasha, Anglicans at St. Faiths, Dutch Reformed at Morgenster, (Where the first school for Deaf and Dumb children was started), at these and dozens of other centres the Church laid the groundwork for a society in which man did not need to live 'by bread alone'. Before leaving the mission work of the past it is appropriate to remind ourselves that 'mission' is not synonymous with 'white'. True, the first missionaries were from Europe, but they were gradually reinforced by committed men and women from their home missions and also by growing numbers of African Christians who are today remembered with thankfulness, and whose memory is perpetuated by institutions which bear their names, e.g. Matthew Rusike Childrens Home; Bernard

Mizeki College; Moleli Secondary School and others.

One of the most valuable aspects of the early churches however, is not concerned with schools or even churches, but the fact that despite the growing resentments of the past, culminating in the liberation struggle, the Church has been responsible for friendly and valuable contact between the races. Contact that was to crystallise in the words of the Prime Minister (now President) Mugabe at the time of Independence, calling for reconciliation. It would be irresponsible not to recognise that there was, and still is, resistance to change, but once again reconciliation is at the heart of the message of the Church. One of the tireless workers in the early Church spoke of an aged African woman who lived a hermit-like existence in a small hut in a forest clearing in the Gwaai. She spoke no local language and could only be approached by a preacher, Joel Mazula, who daily provided her with food and 'whose attitude was friendly and whose motives were unselfish'. What words to keep before us as we face the problems ahead. Friendly, unselfish, working together because God loves us all, and wants us to be that way.

#### Present

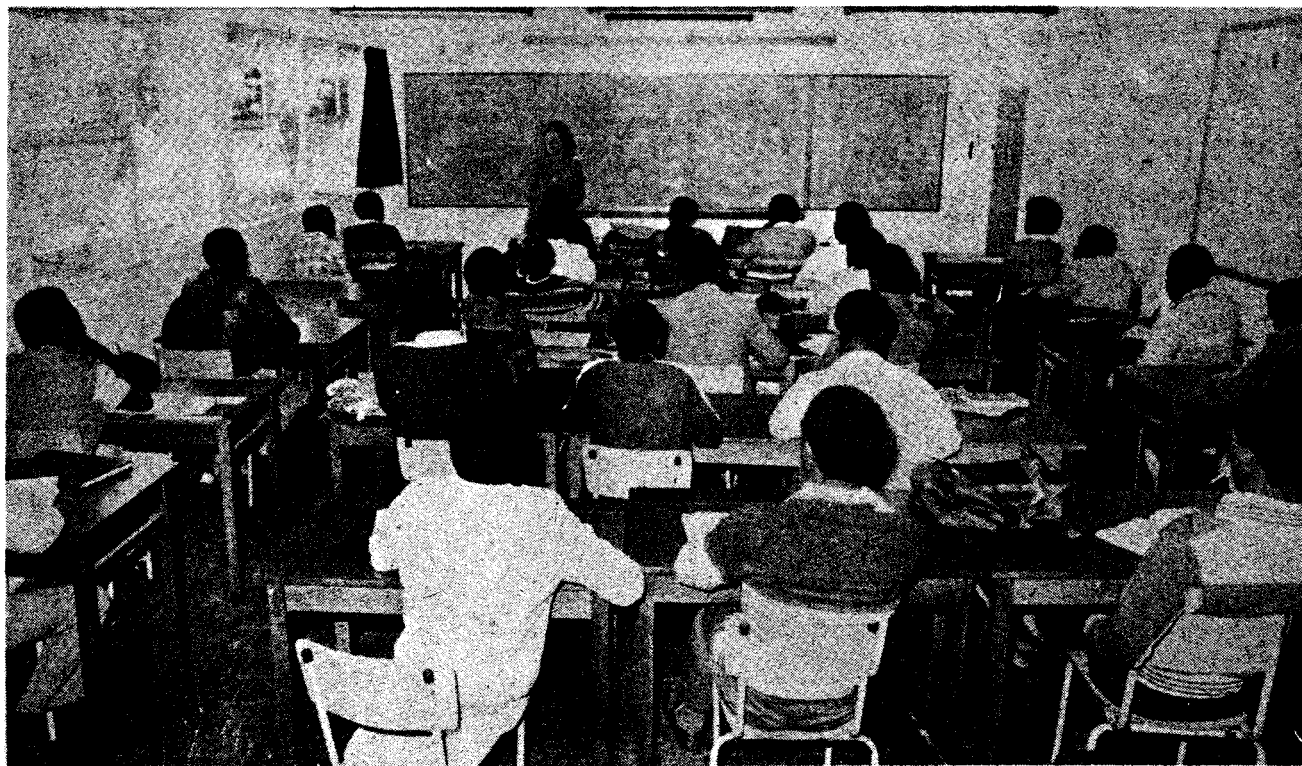
Wherever there are people there are social problems, differing only in degree, but we cannot seek consolation in international statistics. Our problems are our own to solve and although they are all inter-related a few of the main ones are:-

1. *Unemployment* which is serious not only because the numbers are high, but because of the demoralising effect on men. This in turn may lead to anti-social behaviour which also has grave consequences for the family and society as a whole.

Unemployment for the older generation is bad enough, but when it affects youth it shuts off any vision of the future. UNICEF estimated that in Africa as a whole the urban youth population will increase by 364 per cent between the years 1970 and 2000, and even allowing for the fact that there is a rather phony precision in the figure, and also the fact that in many other states the problems are more serious than ours, nevertheless, in Zimbabwe, 69 per cent of the population are youth. Brave efforts are being made through youth projects to bring dignity to young people. The District Youth Officer in Chiweshe said in an interview in 1984 that there is need for 'more generous funding'. In the District a large number of the young girls have one or two children but no husbands and are ill-equipped materially and educationally to raise the children decently. A problem, but as we shall see, we have yet to harness all our resources to tackle it.

2. *Health* is locked in with unemployment because poor income means inadequate food and hungry people are vulnerable to disease. The rapid expansion of health services and inoculation programmes since Independence has been commendable but already they are under great pressure and the question of health education must be given urgent consideration. We cannot fail to be concerned at the dreadful problem of the AIDS affliction, and indeed all sexually transmitted diseases. Once again it is another area in need of an intensified programme of education and this will be referred to later when we shall see that there is a vital role for the Church to play.

3. *Education* At the time of Independence it was already known that the education system inherited in Africa, including our own,



Missionaries play an important role in education



## Time waits for no-one

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YOUR FRIEND FOR LIFE

MICHAEL HOGG Y&R 18324



were, to quote UNESCO 'disfunctional' that is, inappropriate for the needs of our country. It is true that quantitatively the progress has been impressive. At the time of Independence there were about half a million children in schools and this figure has risen to a staggering 3.5 million in 1987. Impressive though the figures are there is no doubt that the system as it is is not suited to our needs, absorbing 25 per cent of the National Budget, and without correlating opportunities in the economic sector. The inherited system was elitist and dualist, with different Ministries of African and European education, with enormous disparity in the public expenditure per pupil. However it was unsuited in other ways to our more egalitarian society, and 'more of the same' has become a recipe for a situation where the output of the system cannot find either waiting jobs or increased opportunities.

In a World University Service Report last year it was stated that 'Unemployment and underemployment are increasing with the school enrolment'.

#### Future

Talking about the world's preoccupation with gross national product as a measure of progress, K Whitehorn, in a contribution to Agenda 2000, an international conference on world problems, said: 'We are always trying to "look for something you can measure, when most of the things that matter cannot be measured". The Church will say "Amen" to that since its main focus is on the

quality of human life. Christians are not uneasy with socialism (the first socialists in Europe were Christians) but they are uneasy with Godlessness. If man pursues bread alone — materialist philosophy — he is denied his deeper spiritual needs which alone give meaning and direction to life. It has been suggested that indicators such as infant mortality, life expectancy, literacy, nutrition and unemployment give a more accurate indication of a nation's progress. The point to make is that for there to be a change in a nation's priorities it first of all requires a change in the values held by its policy makers. To ask for greater expenditure on social problems is a decision that must be made in competition with other national demands of the burden of social problems off the Government. First by the establishment of an ecumenical organisation to act in co-operation with the Government and other non-Governmental organisations, to identify and implement development targets. To tackle our problems successfully we need educational objectives, educational projects for family spacing, youth, the unemployed, health, community care and so on; and although much is being done by excellent organisations there is no doubt at all that the efforts could be vastly improved. They must be improved if we are to stake the future with certainty. Secondly, at the individual level the Church is constantly and everywhere in action. The Church is people and when we give thought to the possibilities of the Church in Zimbabwe we must be thankful that Christian men and women are involved in every voluntary agency; in the

highest levels of Government in the civil service; commerce and industry. Indeed, in every human activity. As long as we Christians are conscious of our responsibilities we can help bring about a changed society. Christian faith is involved in change. It was Christian men and women, with no aspirations for political power, or office, who strenuously and persistently opposed the racial policies of the UDI Government. As more individuals in the Church make felt their contribution then surely our communities and nation will likewise improve.

The Church has an unrivalled network of communication, from central offices, through districts to members in every part of Zimbabwe.

In this connection is there anything to compare with the value of the women's Christian organisations such as Ruwadzano/Manyano: tens of thousands of dedicated women of which one writer said: "Of all the agencies used by God for His work in Southern Africa one of the most powerful has been the movement among African women, called the Manyano or Ruwadzano." There are numbers of Church organisations that could be immensely valuable in any co-ordinated approach to the social problems of our country. The Christian faith should show itself in care for others; it has been rightly said that 'service flows from worship'. We need the faith, and the worship, and the service . . . for all people . . . in every part of our land. A consistent witness of friendship and co-operation. □

## Southern Africa and the Religious Right

At the beginning of this year a group of Zimbabwean Evangelicals threatened to "close the door" to conservative Western missionaries who offer political propaganda in the guise of Christianity. A statement issued by the group criticised a US mission magazine for trying to provoke "conflict between church and the state" while making false charges against the government.

This incident brought into sharp focus an issue which has troubled many people in Zimbabwe and throughout Southern Africa: the politics of the religious right in this region.

Leaders of the mainline Zimbabwe Christian Council have long been critical of right-wing missionaries from the US, Western Europe and South Africa, but the statement issued in March is the first on the subject by representatives of groups such as missionaries try to relate to.

Twelve members of the clergy from Baptist, Assemblies of God, Apostolic Faith and other denominations were provoked by an article in *'World Map Digest'* portraying a crusade here in Zimbabwe last year by evangelist Reinhard Bonnke as a challenge to communist totalitarianism. The magazine also lauded South Africa as the continent's "one prosperous stable democracy".

Bonnke, a German who often works from South Africa, holds prayer meetings in a giant tent — the world's largest according to his publicists. His Zimbabwe crusade last year received wide evangelical support, but, said Rev Noah Pashapa, a Baptist minister here, many participants were shocked later to find the event used as conservative political propaganda. "We don't believe this would have appeared in a Christian magazine", he said. "We think it should have appeared in some right-wing tabloid." He emphasised the church's right to criticize

government, but said he does not want that role pre-empted by outsiders.

Witnessing all this, questions are being asked by many people: Who are the people in these organisations? What are they seeking to achieve?

#### The Groups and their Motives

Christians have never been a homogeneous group. If anything, throughout their history they have tended to represent the whole spectrum of the society from which they come.

Southern Africa, being a region that has been embattled for decades by the scourge of racism, is now facing great dangers of social divisions with the advent of sects now commonly referred to as the "religious right". Though not exclusively Protestant, they come by and large from the fundamentalist stream of the Church.

Victims of oppression and discrimination invariably understand the Christian faith quite differently from these new groups. Their hope lies in the restoration of Justice. The fundamentalists, on the other hand, whilst arguing for the inerrancy of the Bible and for the salvation of souls, "show a remarkable selectivity in the emphasis they place on certain teachings of Scripture," as The Most Reverend Khotso Makhulu put it in his foreword to Paul Gifford's book *The Religious Right in Southern Africa* (Baobab Books, 1988).

Because most of these groups are of American origin, they reflect the views espoused by the religious right in the United States of America. Although they consist of desperate elements, these groups operate under a network of carefully co-ordinated and interlocking directorships. "What has now come to be known as the New Right consists of people who mainly oppose social care services, who support free enterprise and military expenditure. Fiercely anti-communist, they endorse actions designed to enhance American influence and safeguard American interests. Within their own societies they are members of lobby groups actively engaged in promoting their causes," says Makhulu.

#### Division within the Religious Society

"Born-again Christians, evangelical alliances, preachers well known through their television work, join hands to propagate their particular brand of faith and 'social' teaching. They disapprove of Christians with strong social consciences, or those who engage in what may be interpreted as political activity. In the process, they give unqualified support to many repressive administrations in different parts of the world. Their posture seems to pay scant attention to issues of justice, and they underscore the unbridled rapacity currently in vogue. Wealth acquired for purely selfish motives seems to become a God-given blessing."

Historians trace the origins of the New Right back to the McCarthy era of cold-war anti-communism particularly the time of the Goldwater's candidacy of 1964 in the United States of America. After Goldwater's failure the New Right broke with ordinary conservatives and set out to build its own constituency. The New Rightists looked for more support from Middle Americans, and they were less concerned with respectability, prepared to incorporate fringe elements like White supremacists, rabid anti-communists and Television preachers. They also exploited the widespread dissatisfaction with big government, big labour, and what was seen as the drift away from the basic values of God, family and country. And after the trauma of Vietnam, and in the face of what they considered Carter's accommodation to the Soviets, they demanded that Uncle Sam show his power and "Make America Great Again". By the time of Reagan's candidacy in 1980, the New Right network was in existence to offer widespread

public support, a definite political agenda, an ideological framework and material assistance.

#### New Right

The New Right embraces a wide variety of groups. Its institutional base is a wide network of think-tanks, lobbying organisations and pressure groups. The think-tanks generate ideological justifications, scholarly analyses and policy alternatives. They also provide recruitment pools for the Reagan administration. Among these think-tanks are older ones like the Hoover Institute, American Enterprise Institute, the Centre for Strategic and International Studies, and newer ones such as the Heritage Foundation and the National Strategy Information Centre. Lobby groups include military ones like the American Security Council, the Coalition for Peace through Strength, and others such as the Conservative Caucus. Pressure groups such as the Liberty Foundation and the Eagle Forum perform the vital function of popularizing the New Right's ideology.

#### Common interests

To repeat, what these groups have in common is that they all oppose social services, advocate capitalism and military spending. Their ideology has been characterized as "economic libertarianism, social traditionalism, and militant anti-communism".

In Zimbabwe Western groups whose activities have been causing concern include Campus Crusade launched here in 1979 as Life Ministries, Youth With A Mission (YWAM), Full Gospel Businessmen's Fellowship International (FGBMFI), Jim Swaggart Ministries, World Vision International (WVI), Christ for All Nations (CFAN), Rhema Bible Church, and the Unification Church (Moonies). The latter of these groups — the Moonies — began in Rhodesia in 1976, holding its first meeting in Salisbury on 17 September of that year. The growth of the group was most marked between Independence and September 1985, during which time there seemed to be a steady increase in adherents.

#### Moonies in the suburb

The Moonies have formed communes in the Harare suburbs of Belgravia and Alexandra Park, and have a farm at Ruwa, near Harare. These were about 200 adherents in Zimbabwe in 1987. Their leader in Zimbabwe, a Japanese, is said to have banned members from watching television programmes supporting the government, forbidden their joining political parties, denounced the President as a communist, and forbidden any association with the national flag (because of its red star). Alarmed by reports of these things, and by reports of Moonie activities overseas, the Zimbabwe government suspended all Moonie activities in 1986, but they continued to operate secretly in Mount Pleasant, Harare. In 1986 they also attempted to open a branch church in Mutare.

#### Swaggart's Doctrine

One of the other groups, Jimmy Swaggart Missionaries, has been operating in Zimbabwe since January 1985. In Zimbabwe there is no strictly evangelistic missions, merely an office for Jimmy Swaggart's Relief Ministries and Jimmy Swaggart Child Care International, which are for aid rather than for proselytizing. However, suspicion surrounds Jimmy Swaggart Missionaries that they are supporting the RENAMO bandits. This suspicion has arisen, not simply because of Swaggart's strident anti-communism and the religious right's humanitarian aid to the CONTRAS in Nicaragua. Nor does it arise merely because Swaggart literature was discovered in 1985 at a captured RENAMO base. It has arisen because in 1986 in Washington a spokesman for the pro-RENAMO "Mozambique Information Office" stated that Jimmy Swaggart was providing aid through Assembly of God Churches in RENAMO-held territory. When asked, Swaggart's aides would not comment on this claim.

Swaggart himself has definite ideas about modern Africa. He maintains that what happened during the colonial period is far better than what is taking place now: "If most Africans had their way and if they knew a little bit about colonialism, and they could vote without fear of reprisal . . . they would vote 90 per cent to go back under what they were under" — that is, under colonialism with White rulers. He has "been all over Africa and South Africa."

Swaggart has called South Africa a "godly" country, and has hosted representatives of the racially segregated "coloured" parliament on Television. He has told viewers that the struggle in South Africa has nothing to do with race, but is instead a battle between Christ and Antichrist — the White regime representing Christ and "Christian civilization."

In the United State of America Pat Robertson's Christian Broadcasting Network (CBN) has led the way in favourable coverage on South Africa. Robertson has likened America's alleged "softness" towards the ANC to previous "betrayals" of Nicaragua's Anastasio Somoza and the Shah of Iran.

These are only a few examples of some of the positions which has been taken by these New Right groups. Many more could be given.

The ultimate goal which these groups are aiming to achieve in Zimbabwe and Southern Africa as a whole has never been clearly stated. But what the general secretary of the Zimbabwe Christian Council said recently in this connection cannot be dismissed lightly; "In their fantasies they are working towards a day when this government will collapse and South Africa can establish a puppet regime." □

# Lutumba Youth Project Needs Immediate Assistance

*Comrade S. Mangena, seen in the picture is a Senior Youth Officer for Matabeleland South. He works for the Ministry of Youth, Sport and Culture while based in the District of Gwanda. Before taking up his appointment in Gwanda, he was working in Beit Bridge area under the same Ministry.*



**I**t is because of his previous experience in Beit Bridge that one may consider him qualified to talk about Lutumba Youth Project which is found about 20 km from Beit Bridge along the road to Harare.

It is there that in November, 1986, six boys and four girls, mostly grade 7 youths decided to start a project with the objective of creating employment for themselves. The project which is intended to be transformed into a co-operative in future would also create a base for engaging these youths in productive work as per government policy to combat poverty and malnutrition in the District of Beit Bridge in the sense that pork is good meat for the local community.

## Money for the project

When the ten Youths decided to engage in pig-rearing, Cde. S. Mangena, at that time as District Officer for Beit Bridge, offered to help. He approached a number of donor agencies such as the New Zealand High Commission, Afrique, Zimbabwe Youth Council etc.

New Zealand High Commission is still funding the project. Through its aid, pig pens were constructed. In the completed pens are one boar and four sows which are mating at this time of the year. Afrique assisted by way of sinking a well for the pigs and for small scale gardening. The Zimbabwe Youth Council donated more than

\$5 000 worth of fencing material for the project site which is about ten acres. The

area has been cleared and ploughed by the DDF.

Foreseeing the potentiality of the project, the local District Administrator, Cde. Makwati, provided a borehole which is not yet fully utilized.

The project is well-funded because a year from now, the donors will continue to supply food for the pigs. Local support is assured. The local authority and the DA are

behind the project. The surrounding community too!

## Plight

Pigs are there. The project seems viable. The problem at the moment is of feeding the participants. What is needed is food for the co-operators. The plight of the participants is due to the fact that Beit Bridge area is drought-stricken. There is no adequate food. Food for work has been stopped. One would welcome government assistance. Food donation from any organization willing to assist is also accepted.

The number of co-operators has dwindled from ten to one girl who is there and is working alone. Immediate assistance will help to boost the membership of the project. The lone worker might be joined by the other three or more.

Though the Youth in Beit Bridge are not trained in skills, they count on guidance from the resident AGRITEX Extension Worker, Cde. Dhliso who is supervised by Cde. Dube.

At present, the project, which is not yet registered, needs an engine to draw water from the well. The water is for the pigs.

Before the abandonment by some Youths co-operators, there was an intention for the project to join the Pig Producers' Association of Zimbabwe so that they would be able to sell their pigs to COLCOM. The members have already filled the application forms but the Association has not yet replied. The local market will also get its share of pork and vegetables if things go well i.e. if more youths come and join the project and food assistance forthcoming. □



Seen here are some of the pigs at Lutumba Youth Project

# Horticultural Farming



Members of the Bekithemba Co-operative — proud of their vegetable crop

A group of ten co-operators engage in horticultural farming North of Nkulumane high density suburb in the city of Bulawayo.

To carry out horticultural activities, a fourteen member group including one adult formed a co-operative (which is still un-registered) in May 1987 after each member contributed \$50.00.

Having collected sufficient funds, the co-operators registered their project with the Bulawayo City Council. Once that was done, the group went to the Ministry of Youth, Sport and Culture for assistance. Comrade Ezra Mhlanga a District Officer for Youth in Bulawayo said "The Ministry of Youth, Sport and Culture will assist the members of Bekithemba co-operative to get their co-operative registered". Bekithemba co-operative has a membership of ten after two have abandoned. The co-operators say that they had decided to form a co-operative to solve the problem of unemployment, to be self-sufficient, to engage in collective work, to help develop the country and supply vegetables to the local people.

"This is quite a significant contribution in economic development," said the chairperson of the co-operative, Comrade Daniel Ncube. He explained further that they were able to occupy themselves in productive processes. Thanks to co-operation of the

members of the co-operative! Two members of the co-operative have been trained in agriculture at Montgomery Adventist Church. They financed themselves for the agricultural courses. They were taught vegetable growing, market-gardening, poultry and livestock-keeping.

Comrade Thabani Magutshwa, who is also the vice-chairperson of Bekithemba co-operative explained the scientific process leading to the full vegetable crop. "We grow leaf vegetables, cabbages, onion, lettuce, tomatoes, legumes, of the vegetable crop like the golden ark most", added comrade Thabani.

## Market

The co-operators sell all their horticultural produce to the Nkulumane local community. Some are delivered to the town of Bulawayo where their best customers namely Gives Stores and Haddemslly Supermarket buy for \$3 to \$4 per kilo.

Thus it is through these sales that the young co-operators, most of them school-leavers, get some money and manage to make a living.

In the month of June, the group raised \$450 from vegetable sales. This amount was collectively banked. The co-operators have agreed to equally share the proceeds of the horticultural farming at the end of the finan-

cial year on 30th November. 20% will be channelled for re-investment.

## Funding

The secretary of the co-operative, Comrade Donald Mpofu told *Zimbabwe News* that the Bulawayo City Council had provided land, two picks and four trucks of manure for use in the garden which is fenced. A donation from Christian Care was used to buy fencing materials and a pumping machine for irrigation. Besides monetary gifts to the co-operative, the Christian Care also provided two picks, three watering-canes and two wheelbarrows.

## Problems

The co-operators are in need of an engine to pump water from the dam and from the two boreholes. Effort is being made to operate the other two boreholes which lie idle at the moment. Extra fence for the extended gardening is required. This will partially help to prevent thieves from the neighbouring farms. In addition to these problems, funds to buy fertilizers are lacking. There is no electricity for use by the members. So they need fire-wood. However, the most crucial problem is the illegal status of the entity. So "We urge the Ministry of Youth, Sport and Culture to help us pressurize for the registration of our co-operative", said Comrade Bekezela Maholi who is the treasurer of Bekithemba Horticultural Co-operative □

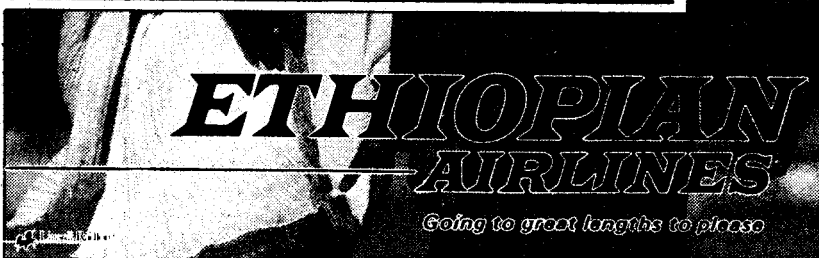




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# Bulawayo Steel Products

## — Good Reputation and Durability

**P**ost-independent Zimbabwe has witnessed major steps taken by Government to encourage communal farmers in the vital role they play in the country's most essential industry: agriculture. It has been widely acknowledged that without wise conservation, long-term productive farming will never succeed.

The makers of the "Master Farmer" range of agricultural implements strongly support Government in its efforts to improve farming and conservation practices in Zimbabwe. This year, Master Farmer are sponsoring the Natural Resources Board Conservation Competition.

Mr. Dumezweni D.D. Dube, Sales Manager for Master Farmer Products, is attending each of the provincial prize-giving days to present on behalf of Bulawayo Steel Products, a substantial cash prize in addition to one of the Master Farmer range of implements.

The Master Farmer range (formerly known as "Inkunzi") is produced by one of the largest manufacturers of farm implements in Africa: Bulawayo Steel Products. Their high quality products are known and used all over Central Africa and have a repu-

tation of strength and durability.

The extensive Master Farmer range of animal-drawn implements covers the full requirements of a farming season, starting with ploughs, harrows and ridgers, and include the Universal Planter (for every kind of seed) and a choice of cultivators for different types of crop. Since the products are all 100 per cent locally manufactured, a full range of spares for every machine is also produced, and all are easily available from stores around Zimbabwe. In addition to the range of farm implements, Bulawayo Steel Products also manufactures heavy-duty forged steel tools such as picks, axes and mattocks.

### Tested by Agritex and National Farmers' Association

Until such time as there is a fuel depot and a mechanical workshop within easy reach of every communal farmer, the ox-drawn farm implement, as opposed to the tractor, remains an important tool in the productivity of the nation and other developing countries.

The Master Farmer range has been tested and approved by both AGRITEX and the National Farmers' Association. The company is at the present time, working with

AGRITEX on the development of an improved Ridger. Ridging is beginning to replace simple ploughing in the practice of good land use and conservation of the soil. Bulawayo Steel Products have recognised this and are putting every effort into providing the Zimbabwean farmer with the best tool for the job.

The participation of private enterprise in such educational schemes is a constructive method of reinforcing the Government's policy of promoting the growth of the nation's self-sufficiency in food and raw materials. A strong, reliable food-producing nation at the heart of the PTA is a vital factor in regional food security: surpluses earn useful foreign currency and reduce reliance on off-continent sources.

"Agricultural development, especially in the communal areas of Zimbabwe both promotes additional employment on the land and is playing a very important part in the performance of our economy", said Mr. Dube, "and Master Farmer implements will be right there to help in every way we can. Good farming and good conservation go hand in hand, and this is why we are sponsoring the NRB competitions". □

## Development in Nyami-Nyami District

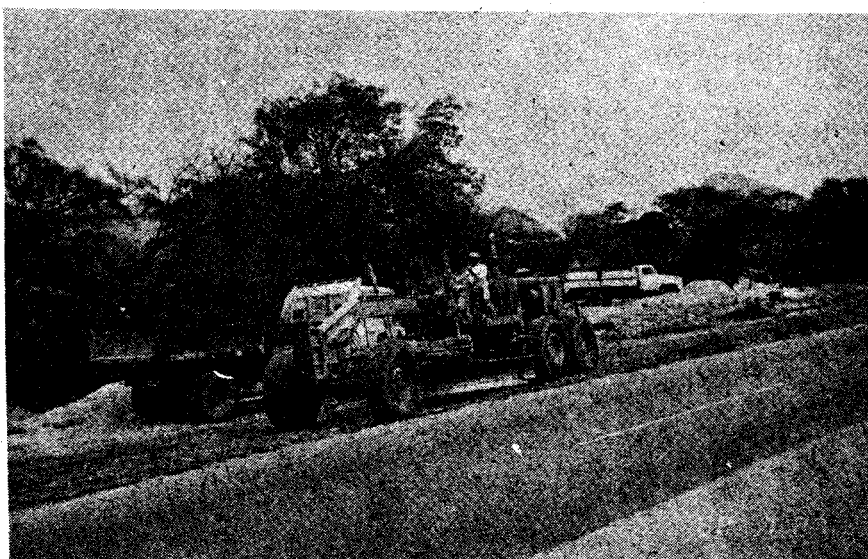
**R**ecently the District Administrator of Kariba, Comrade Marius Dzinoreva told the *Zimbabwe News* about the development in Nyami-Nyami District.

He said Nyami-Nyami District Council administers three communal areas namely Kanyati, Gache Gache and Omay which were neglected by colonial governments. The post-independence government has provided the necessary infrastructure for the administration of the area.

### Education

There is a need for more schools in the Nyami-Nyami District. On the list of two primary schools (Negande and Maremba), five schools recently built were added. The district now has three secondary schools. The council is looking for funds to construct more classrooms.

Said the Administrator: "Enrolment is high. Parents are now sending their children



Road construction — part of development in Nyami-Nyami

to school. It shows that they now understand the value of education."

To attract qualified teachers, modern houses are being built and water facilities are improved.

#### Social/Economic

Through the District Development Fund (DDF) Programme, the Government has since independence constructed roads totalling 166 kilometres. This has considerably improved communal transport network. However, more developmental work is still expected in the near future. Two large dams (Mola and Negande) are under construction. More boreholes are needed.

Work is underway to establish an irrigation scheme at Netande. Selected members from the local community are holders of plots in the scheme. The main objective of this irrigation project is to increase crop output.

More clinics have been built to improve health services in the area. Malaria, a common disease in the Nyami Nyami District is now under control since a team from the Ministry of Health was sent to spray mosquito insecticides.

Kanyati and Gache Gache Resource Management project will be implemented within a period of four years. The project entails (a) sub-division of the area into residential, agricultural and grazing areas.

Already 806 people have been allocated land falling under the above categories. (b) Provision of the infrastructure for personnel who will implement or carry out work at grassroot levels.

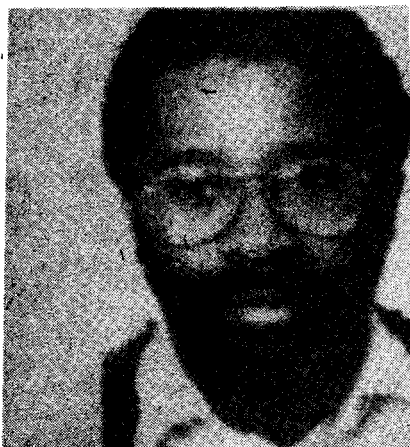
The rural housing programme has enabled allocation of residential stands to the Kanyati communal people and somehow pave the way for the villagization programmes. To date, the Ministry of Public Construction has already provided building materials to villagers in Makande.

The Omay land use study is an on-going major programme. It is undertaken in a way similar to that of the Kanyati-Gache Gache resource management project. □

## Avoid Permanent Dependence on South Africa

By Moeletsi Mbeki

*Southern African countries should use more of their own resources to develop SADCC projects and rely less on the West if they are to avoid being trapped in a state of permanent dependence, a black American expert on Southern African affairs, Dr. Margaret Lee, has said,*



Comrade Moeletsi Mbeki

In eight years of SADCC's existence, the West has increased its control over the economies of Southern African states through the use of donor assistance to SADCC projects, Dr. Lee said, in an interview on her way home from Mozambique where she had attended the recent SADCC summit and visited the port of Beira. She said at Beira 64 houses are under construction to house 200 Western expatriates who will be running the port.

#### Purpose of Western Aid

The purpose of Western aid to SADCC is not so much to help the region reduce its dependence on South Africa. Rather it is to increase the West's stranglehold over this region's resources and at the same time "cover up" for the West's continued support for the Pretoria regime, Dr. Lee said. She accused the United States of being party to the destabilisation of Southern Africa in order to ensure that the countries of the region do not become a strong, independent

force. She said a recently published book has revealed that the Reagan Administration has not only been supporting UNITA in Angola but through the CIA has also been channelling funds to RENAMO bandits via Israel.

"Southern Africa is one of the wealthiest regions in the world and the West knows the region has a potential, if unified, to defeat imperialism. The objective of destabilisation is to ensure imperialist interests are safeguarded even after South Africa becomes free. Thus independent nations in Southern Africa must be made incapable of uniting politically and economically to become a strong regional force," Dr. Lee said.

#### Reagan Doctrine

Dr. Margaret Lee is assistant professor of

political science at Tennessee Technological University. She wrote her doctorate at the University of Pittsburg on SADCC and her book on the region entitled, *Political Economy of Development in Southern Africa: Case of SADCC*, will be published in the US later this year.

Asked what she thought of the US State Department's report on Mozambican refugees produced by Mr. Robert Gersony, Dr. Lee said it was a joke for the US to pretend that it did not know what was happening in Mozambique during the past eight years. She said there is a Reagan doctrine according to which when Mr. Reagan became president in 1981, 13 countries had been "lost" to the West. These countries included Angola and Mozambique — also Ethiopia, Nicaragua and Afghanistan.

The Reagan doctrine stipulated that these 13 countries had to be "recaptured". The strategy for recapturing them was that the indigenous populations of those countries were to be "persuaded" that various pro-West insurgency groups such as UNITA in Angola, RENAMO in Mozambique, the Contras in Nicaragua, etc., were legitimate political entities that should be seen as alternatives to the revolutionary governments.

In Mozambique RENAMO has become a terrorist organisation and the US administration therefore wants to distance itself from it despite having supported RENAMO through Israel in the past. Dr. Lee also said as a result of RENAMO's terrorism, the West had achieved its objectives in bringing Mozambique under its wing in that Mozambique's economy had become so disrupted that the FRELIMO government was forced to join the International Monetary Fund. "RENAMO was never seen as a replacement for FRELIMO. It was seen as a conduit for destroying socialism in



Dr. Margaret Lee

Mozambique," Dr. Lee said. She added that the only reason the Reagan administration is now opposing Angola's application to join the IMF was because the US first wanted Savimbi to be part of the Angolan government.

Dr. Lee said an historic step was taken at the recent SADCC summit in Maputo in that Botswana announced it would be making a large investment in the Limpopo line connecting Zimbabwe with Maputo. Although SADCC states cannot sever their

links with the west outright she saw this decision by Botswana as an important development because she said it contributed to decreasing the region's vulnerability to Western penetration. □

## What Comes After Down-fall of Apartheid?

**P**olitical and economic pressure by the International Community remains indispensable as long as political freedom remains the privilege of the dominating minority in South Africa. Our call for justice and our deep felt abhorrence towards the system of apartheid should not be confined to condemnation, political pressure and sanctions alone.

Should we not equally try to reflect on what comes after apartheid? How can a society in which all South Africans, irrespective of their race, can live in peace and harmony and enjoy equal rights, be brought about? Obviously, it is up to the South Africans themselves to determine the exact shape of the new constitutional order: it is not for the outside world to present a blueprint but

it is possible to try to encourage and facilitate national dialogue between South Africans. The formulation of generally accepted principles may prove helpful in bringing this about.

What is at stake in these negotiations is not only the removal of apartheid but also its replacement by a constitutional order which embodies the basic principles of freedom and pluralistic democracy and which takes into account the diversity of the South African people. Clearly, the legitimate political aspirations of the majority should be met. But it is not also right to ask what steps should be taken to ensure that every South African can look to the future with confidence and a feeling that he will have a say in decisions which affect him? It seems

worthwhile to recall here that the commonwealth Group of Eminent persons spoke — in paragraph 56 of its report — about the need for "adequate and appropriate safeguards and guarantees for minorities" and for a "genuine approach to power sharing".

One can think of a number of principles which seem fundamental for a just and lasting solution such as suffrage for all, geographically united South Africa, a democratic and pluralistic political system with adequate minority participation, respect for human rights, protection of minorities and the rule of law, guaranteed by an independent judiciary. Such principles are closely interrelated and therefore mutually reinforcing.

## Yugoslav Communists Conference Decisions

**A** reform of the country's economic system is a precondition for its surmounting current crisis. The reform must be completed by the end of the year. This is the unanimous conclusion of participants in the first post-war conference of the Yugoslav communists.

Some 400 participants in a three-day debate (out of 800 delegates who attended the Conference) assessed that substantial changes in the economic and political systems of the country and democratic transformation of the League of Communists are the only ways out of the crisis. They expressed the firm conviction that the party membership is ready and capable of implementing the necessary reform.

In decisions adopted at the end of the Conference, the participants urge the full affirmation of the market and economic laws, greater independence and responsibility of enterprises and higher effectiveness of socialist self management. Delegates demand a single Yugoslav market and its greater openness to competitiveness from abroad.

### High Level Responsibility

Delegates also urge higher level of respon-

sibility in managing social property, the dominant form of ownership in the Yugoslav economy. They propose severe sanctions for negligence and misuse, stressing at the same time the necessity of developing other forms of ownership — cooperative, private and personal.

In the decisions the delegates demand the surmounting of all dogmatic and bureaucratic barriers hindering greater engagement of citizen's funds and foreign capital in the Yugoslav economy.

The delegates consider that the inflation is the gravest economic, social and political problem of the country. Curbing and lowering the inflation is the most important economic and socio-political task which the Yugoslav communists must perform, the Conference decisions set out, by intensifying the production, improving its quality and increasing exports.

In keeping with the adopted decisions, ways to increase the effectiveness of the economy and make it more profitable are to intensify motivation, both of workers and enterprises, more productive work, creativity, inventiveness and sound business decisions.

The decisions also instruct the communists to abandon the practice of pursuing the influence of the personnel policy in enterprises. The Conference demands that enterprises be made fully independent in the selection of their managing personnel, urging enterprises to give a chance to those experts with the courage to take bold moves.

### Reform of Political System

The participants in the Conference also call for a reform of the political system and "the state of the party's weakness" in resolving the country's key problems.

The delegates also sharply opposed demands for the establishment of a multi-party state monolithism, assessing them both as a step backwards in relation to socialist selfmanagement.

Citing the position of the League of Communists of Yugoslavia that every man has a right to express his thoughts and convictions, including political convictions, the delegates called on the party leaderships to initiate a more profound democratization of Yugoslav society. Democratization of society would ensure a greater measure of expression of all those non-party forces who

accept the socialist and selfmanagement character of the Yugoslav community.

The decisions also stress the demand that the LCY abandon the position of a party in power and undergo debureaucratization and democratization. Democratization of the LCY would be reflected in the elimination of the "personal union" between the leaderships of the party and the state.

Urging a general democratization of society, the participants in the Conference also demanded that multi-candidate election lists

be drawn up for all leading posts in the party and the state and that voting be secret.

The delegates said that the performance of all institutions of the party and society be subject to public judgement, stressing that there must be absolutely no tolerance for any violations of the Constitutions and laws.

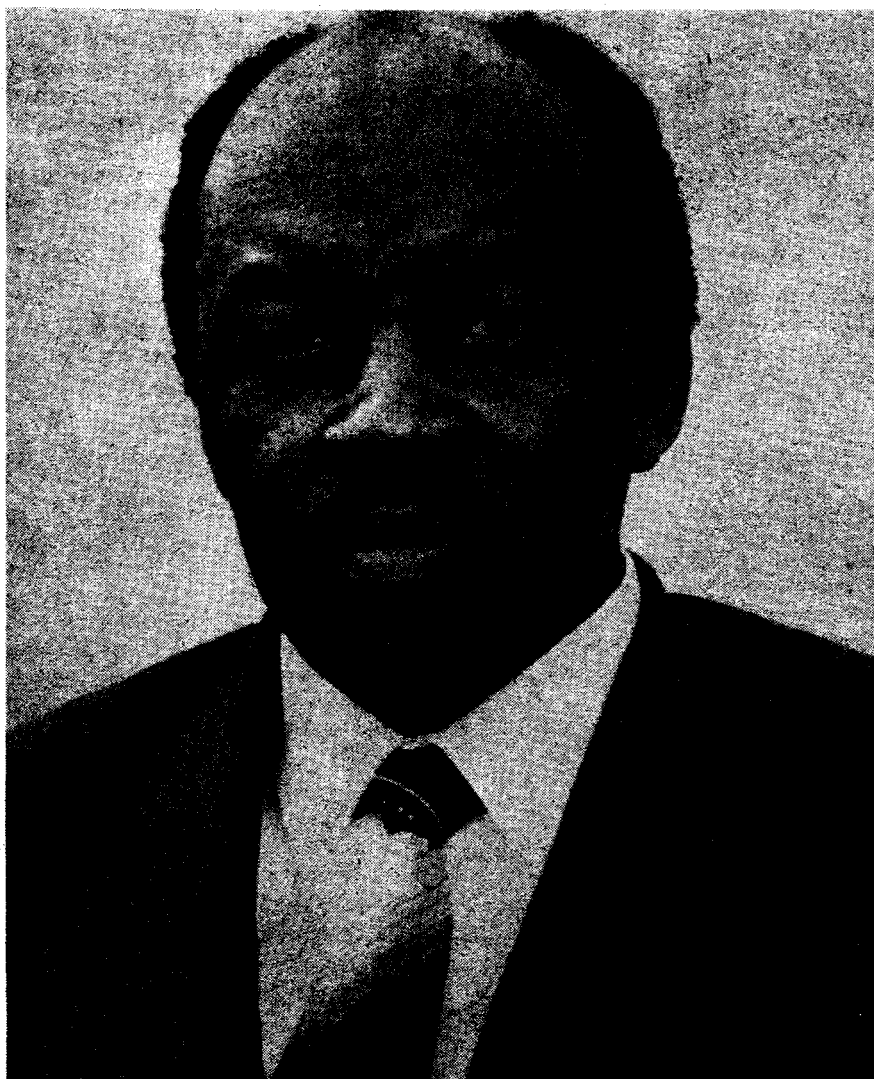
The Conference concluded that the reaffirmation of democratic centralism is of decisive importance to the renewal of the LCY's strength.

The Conference made it a task of the Central Committee to closely follow how the reforms of the economy and the political system are being implemented by the end of the year.

The Central Committee is obliged to inform the party membership and the entire Yugoslav public about its assessments.

Should the Central Committee find the results unsatisfactory, it would be its duty to determine its own responsibility. □

## India-Zimbabwe has one History



**Comrade Nathan Shamuyarira, Minister of Foreign Affairs**

India has made a number of noteworthy contributions to the developmental efforts of Zimbabwe, the Minister of Foreign Affairs, Comrade Nathan Shamuyarira said when he gave a speech at an occasion to mark India's national day, held in Harare last month.

Speaking at the celebration occasion of the 41st independence anniversary, the Minister spoke on behalf of the government and peo-

ple of Zimbabwe, as he extended his sincere congratulations to the Government and people of the Republic of India on that occasion.

"As you celebrate and commemorate this day, the people of Zimbabwe share with you joys and challenges of your historic national day" Comrade Shamuyarira said.

The Minister said under the leadership of

the Mahatma Gandhi, the pioneer of the passive resistance method of struggle, India demonstrated a practical method of how an oppressed, colonised people could free themselves from colonial bondage.

India's example inspired the colonised people of the African continent and other dominated people in the world, including the black Americans, to rise and fight for freedom and for political and economic independence, the minister said.

"Zimbabwe is thankful to you for your shining example of self denial, and a willingness to share as demonstrated by Mahatma Gandhi and carried on by your successive leaders, Nehru, Indira and now by Rajiv Gandhi", Comrade Shamuyarira said.

The Minister noted that since the attainment of India's independence, she has made a number of noteworthy contributions to air developmental efforts both directly and through the Africa Fund.

He said since 1982, Zimbabwe has had 125 power technicians at Hwange Power Station, 25 technicians and engineers attached to our Posts and Telecommunications Corporation and 500 Indian railway technicians working for our National Railways. Zimbabwe has also acquired the services of Mr. Singh who has been appointed the general manager of the National Railways of Zimbabwe.

"This is the kind of co-operation we need and seek because it helps in the transfer of expertise and promotes South-South co-operation" the minister said.

The minister said this country welcomes the recent agreement between Angolans, Cubans, South Africans and Americans. The agreed withdrawal of South African troops from Angola and the implementation of the UN Resolution 435, as from November 1, 1988 leading to an election in June 1989, hopefully resulting in Namibia's independence.

Comrade Shamuyarira urged South Africa to respect the accord and to implement it accordingly, not to treat it as the Nkomati Accord, as this would not be in the interest of peace in this region. □

# Agreement On Co-operation between the Zimbabwe African National Union (Patriotic Front) (ZANU PF) and the Bulgarian Communist Party (BCP).

The Central Committee of the Bulgarian Communist Party (BCP) and the Central Committee of the Zimbabwe African National Union (Patriotic Front) ZANU (PF); having registered with satisfaction the results achieved in the development and strengthening of the relations of friendship and co-operation between the two parties, which are rooted in the years of the heroic struggle of the Zimbabwean people for freedom and national independence; appreciating their major importance for extending and deepening the friendly relations between the People's Republic of Bulgaria and the Republic of Zimbabwe in the interest of both nations, of international solidarity and the unity and cohesion of the world revolutionary movement in the struggle against imperialism, colonialism, neocolonialism, racism, reactionary tendencies and apartheid, for peace, disarmament, national liberation and social progress and justice in the world, reached this Agreement:

## Article 1

The Central Committee of the Bulgarian Communist Party and the Central Committee of the Zimbabwe African National Union (Patriotic Front) shall work for the further development and enrichment of political co-operation between them, and to this end shall exchange official delegations for participation in congresses, theoretical conferences, symposia and other fora organized by them and dedicated to memorable dates and events; shall organize meetings at various levels to discuss important problems related to development of the world revolutionary process, the internal situation and other matters of mutual interest.

## Article 2

On the basis of the positive results which would be achieved, the Central Committee

of the Bulgarian Communist Party and the Central Committee of the Zimbabwe African National Union (Patriotic Front) shall share their views, experiences in all fields of party work which are of mutual interest; to this end they shall exchange delegations, working groups, lectures and activities and shall use other opportunities for contacts between responsible representatives of both parties.

## Article 3

The Central Committee of the Bulgarian Communist Party and the Central Committee of the Zimbabwe African National Union (Patriotic Front) shall regularly exchange information, documents, publications and other materials related to the history, the policies and the activities of both parties.

## Article 4

Both parties shall endeavour within the means at their disposal to provide scholarships on a mutual basis to each other's party and other cadres in their respective countries.

## Article 5

The Central Committee of the Bulgarian Communist Party and the Central Committee of the Zimbabwe African National Union (Patriotic Front) shall organize through central press organs and other mass media, the commemoration of anniversaries and other major events related to the history and the work of the respective party as well as to the struggles of both nations.

## Article 6

Both parties shall promote direct contacts and co-operation in the area of printing and publishing with particular emphasis on the development of ties with ZANU (PF) Jongwe Printing and Publishing Company (Pvt) Ltd.

## Article 7

The Central Committee of the Bulgarian Communist Party and the Central Committee of the Zimbabwe African National Union (Patriotic Front) shall encourage and help to further extend, enrich and enhance the co-operation between the Parliaments and other state bodies of both countries in the political, economic, scientific, technological and cultural fields.

## Article 8

The Central Committee of the Bulgarian Communist Party and the Central Committee of the Zimbabwe African National Union (Patriotic Front) shall assist to extend and enhance the existing relations of friendship and co-operation between the trade-union, youth, women's and other public political organisations and movements in both countries.

## Article 9

Both parties shall encourage mutual exchange of visits by their leading members to each other's country on holidays.

## Article 10

This Agreement may be expanded by additions of other provisions mutually agreed between the parties.

The Foreign Policy and International Relations Department of the Central Committee of the Bulgarian Communist Party and the External Affairs Department, of Zimbabwe African National Union (Patriotic Front) shall take all necessary steps to ensure full implementation of the provisions of the agreement.

## Article 11

This Agreement made in two identical copies in English and Bulgarian shall take effect from the date of signing and will be in force as long as the parties agree.



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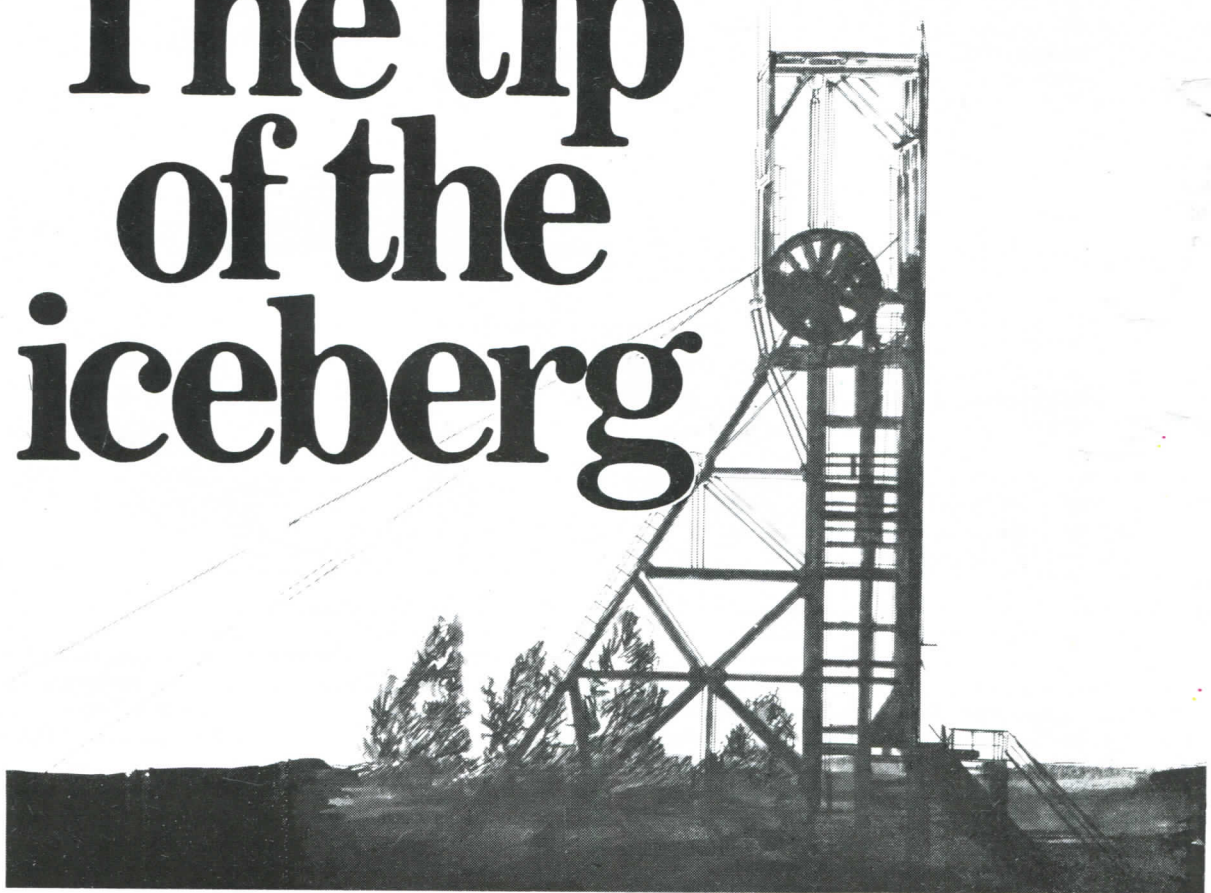
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# The tip of the iceberg



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crushers, screens, feeders, mills, flotation cells, thickeners, filters, roasters and C.I.P. plants.

**O**ur agencies include some of the most respected names in mining equipment: Allis Chalmers, Dorr Oliver, Outokumpu and Toro.

**A**ll plant and equipment supplied comes with the back-up of Edward L. Bateman's many years of experience in this country; plus our uncompromising tradition of better service.

**Our success formula  
is on the house.**

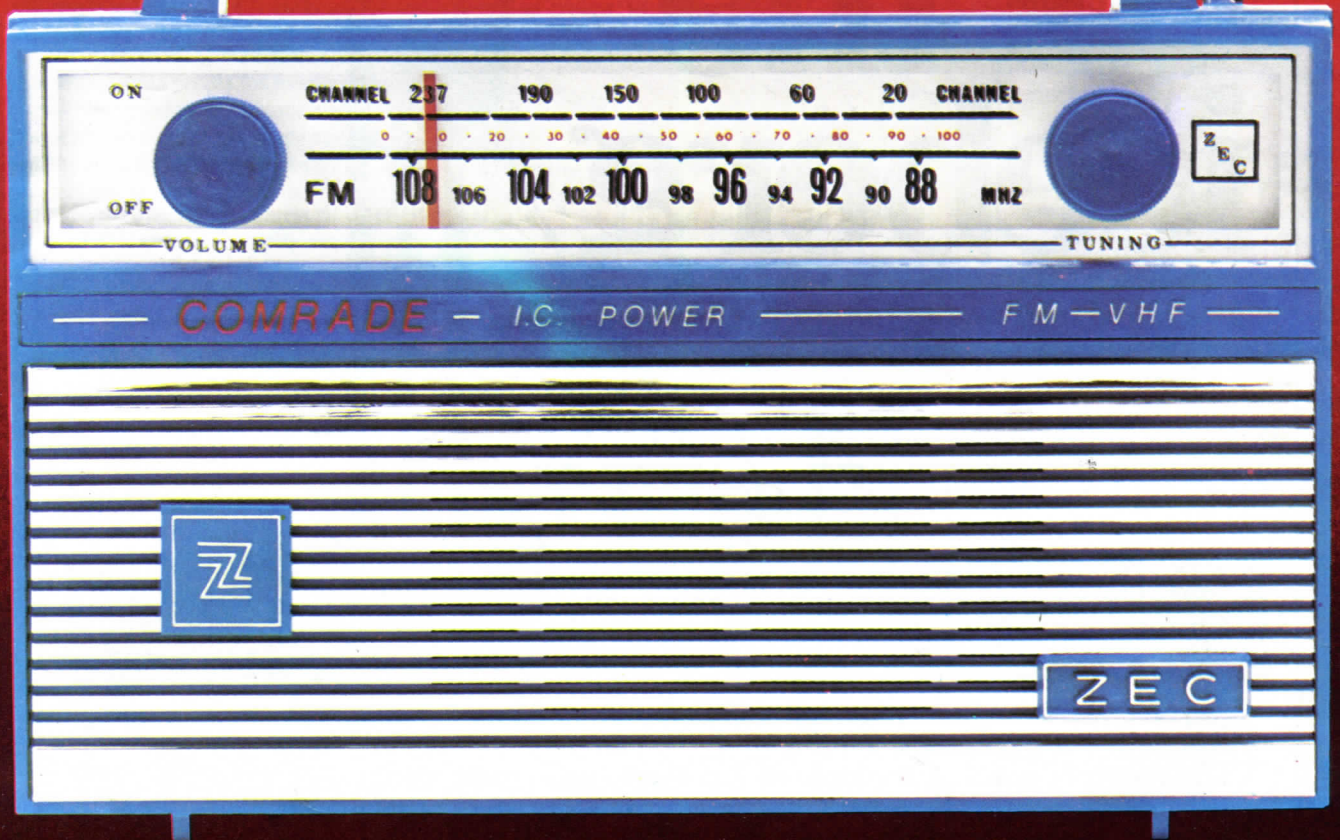


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