THE MESSIANIC FEEDING OF THE MASSES
An Analysis of John 6 in the Context of Messianic Leadership in Post-Colonial Zimbabwe

Francis Machingura
APPENDICES

Appendix 1

The Sunday Mail, “Chiefs to play active role in governance-President”, 18 October 2009
The Sunday Mail reporter narrated that, as President Robert Mugabe was addressing hundreds of Zvimba residents gathered to witness the installation of Mr Stanley Urayayi Mhondoro as Chief Zvimba at Murombedzi growth point in Mashonaland West yesterday, he ruled out the neutrality of chiefs in the governance of the country. Mugabe believes that, traditional leaders should be active political players in assisting Government to determine and shape appropriate policies for national development. He was quoted saying: “If we do not consult chiefs on governance, whom do we consult? As custodians of the land, natural resources and culture, chiefs had to jealously guard these. You must ensure that the land is not grabbed away from you via the backdoor through this other party.”

The Herald, “ZANU-PF, Traditional Leaders inseparable, Says Mujuru”, 04 November 2009
Addressing a conference running under the theme: “Traditional Leaders-Custodians of Our Values and Partners in Development, Land Our Heritage”; Vice President Joyce Mujuru said before she joined the liberation struggle, she consulted a chief and a spirit medium for guidance and because of that she would always respect traditional leaders as custodians of the African culture.

The African traditional society is very communal, with great importance attached to the family unit, the village, and the community. A chief tops the hierarchy of those who preside over villages, clans, and tribes. The
chiefs system remains a key feature in many African countries’ traditional way of life including Zimbabwe. The chief is the custodian of several villages, assisted by the elders, commonly referred to as the chief’s council, to maintain traditional customs and deal with disputes. He also acts for the ancestors as the custodian of the community. Rituals and a network of other mutual obligations also join families to the chief and the community in general. Thus, in both patrilineal and matrilineal societies, small village to the large community, the position of the chief is recognised.

The position of a chief is hereditary, in the majority of cases along the male line—whereby a deceased chief is succeeded by a kinsman though not necessarily his own son. This tradition still influences African societies today. In the majority of cases the chief embodies traditional authority. He is selected from the senior members of the lineage or several lineages that are considered to be among the founders of the community or ethnic group. Decisions on critical issues, such as those made in the chief’s court, are based on wide discussions and consultations with elders’ representative groups of both the accused and complainant. The legitimacy of traditional authority, therefore, has usually been based on public consensus sanctioned by custom. Although chiefs or other authority figures might come from designated families or clans, the interest of the common people is never ignored. As custodians of the political and spiritual authority of the unit, the chief and his elders ensure the security of the family. The Chief through the Zunde RaMambo functioned as a mutual aid society in which hungry members had the right to receive assistance from it in case of need.

The MDC-T spokesman Nelson Chamisa has expressed grave concern over the coercion of traditional leaders throughout the country by ZANU-PF to rally behind President Robert Mugabe. The Zimbabwe Peace Project (ZPP) reported that Chiefs Gurajena and Zimuto were respectively demanding $70 or two goats and $30 as fines for villagers who refused to buy ZANU-PF cards or attend ZANU-PF rallies. The ZPP reported that, more than 60 families under chiefs Gurajena and
Zimuto in Masvingo North constituency have been threatened with eviction.

**The Standard, “Sunday Opinion: Like Smith, Mugabe is abusing Chiefs”, 24 April 2011**

ZANU-PF’s malevolent abuse of Zimbabwean traditional chiefs will end one day, even though the regime has perfected the art of using chiefs for their own political gains as inherited from the Ian Smith’s regime. After realising how sacred traditional chiefs were regarded in their communities, Smith saw gains in illicitly using them as his political superintendents in the rural areas. These regime appointees were used not only to spy on freedom fighting activities but also to illegally kill the spirit of democracy among the blacks who were the majority. However, little did we know that the Zanu PF government would use the same dirty tactics to silence democratic voices in independent Zimbabwe.

Hefty and unexplained benefits are being dished to the chiefs in an effort to make them pliable. Last year we were informed by The Herald that the chiefs were allegedly satisfied with President Mugabe and did not want anyone except Mugabe to lead this country. The Sunday Mail of October 31-November 06 2010, just like the aforesaid Smith newspaper, carried the headline ‘Chiefs want President Mugabe for life’. The paper alleged that chiefs, led by their president Fortune Charumbira, had resolved to have Mugabe for life presidency. If chiefs can appoint someone for life presidency, so why are we wasting precious going for an election?

**Newsday, “Unite to Oust Mugabe-Tekere”, 04 October 2010**

Hospitalised veteran nationalist and Zanu PF founder Edgar Tekere, whose memoirs triggered heated public debate, has urged the two MDC formations which split in 2005 over irreconcilable differences stemming from participation in the then new Senate, to reunite and vigorously fight President Robert Mugabe. The luminary of Zimbabwe’s struggle for independence told NewsDay that the one-party state mentality was “highly addictive” and needed detoxifying.
Munda weZunde reVadzidzi unotungamirirwa nechechi yeJohane Masowe Vadzidzi VaJesu veChishanu woraramisa ruzhinji rwevanhu vanouya kuзорапwa pamasowe aMudzidzi Juwa. Mudzidzi Juwa vakati “Nzira yokuriritira varwere ndakaiwana patsika yeZunde raMambo. Ini semubereki vana ava ndinovabata sevana vangu ndichivapa kudya pamwechete .......... Sezvakaitwa najesu kupa vane Nzara chikafu, pazuva rimwechete vanhu vanobika sadza pano vanodarika 500, husavi vanotenga voga.” (The field of the Johane Masowe Vadzidzi VaJesu WeChishanu sustains patients of Mudzidzi Juwa. Disciple Juwa said “The feeding scheme was adopted from the known Zunde raMambo concept. As a parent, I treat my patients as my children, giving them food.....Just like Jesus in feeding hungry people, approximately 500 people are fed every day, though people buy their relish)

The Chronicle, “Chief Mataruse Plans Irrigation Scheme for Isiphala seNkosi/Zunde RaMambo”, 25 August 2009
Chief Mataruse of Mberengwa plans to cultivate crops under irrigation for the Isiphala seNkosi/Zunde RaMambo to avoid a situation whereby the Isiphala seNkosi/Zunde RaMambo harvest is affected by drought. When chief Mataruse was interviewed by The Chronicle, he said that, the unique and ambitious Zunde RaMambo project would help orphans and the less privileged in his area. Chief Mataruse said all the people from the 16 villages under his chieftainships would be assisted during times of drought as in ancient times.

Dailynews, Starving Villagers trade Daughters for Maize, 11 October 2010
As hunger wrecks havoc in arid Masvingo province, some desperate and starving villagers in Chikombedzi in the Low-veld district of Chiredzi are giving their daughters away in marriage. In a visit to Chikombedzi last week, the Daily News learnt with shock that some villagers claiming to have harvested very little maize last season due to poor rains and input shortages are exchanging girls as young as 14 to elderly businessmen for maize or maize meal. Hlalati Baloyi said “We have no option that is why we are trading our daughters this because we can’t let the rest of the

Kwayedza, ‘Zunde remapositori roraramisa ruzhinji’ (The Zunde of the Apostles sustains many), 04 February 2010
family starve to death”. Chief Chilonga from the same district was quick to defend the practice by his people saying “it is part of tradition called kuroodza mwana or marrying your child which is done during crisis like drought. We can’t let our families die when tradition allows us to give away our daughters in marriage”.

The Herald, Khaya Moyo calls European Union ‘criminal gang’, 06 March 2010
ZANU-PF national chairman Cde Simon Khaya Moyo has described the European Union as a “gang of criminals” that imposed sanctions on Zimbabwe as punishment for economically empowering its people by giving them land as done by President Mugabe. He said “Their sanctions are illegal. If they were legal, why didn’t they go to UN? Our sovereignty can never be compromised because of the externally imposed impediments.”

Dailynews, Hungry Mwenezi Villagers survive on baboons, 01 October 2010
The baboon population is under threat of being wiped out in Mwenezi as desperate villagers have resorted to eating the human-like wild animal to avert hunger and starvation, game ranchers in the area have revealed. Hunger and starvation continue to dog thousands of villagers in the arid district, forcing residents to survive on wild fruits, animals and roots, following poor agricultural season caused by low rainfall and a myriad of artificial problems including the shortage of inputs. National parks officials in Mwenezi expressed concern over the depreciation of the baboon population in the district conservancies as poaching has suddenly increased with villagers claiming that they have no option except to survive on baboons that roam around villages. A National Parks official in Mwenezi, Edmond Garwe said “We are experiencing a rare form of poaching here. This is our first time to realise that people eat baboons.”

The Zimbabwean, Churches ordered to display Mugabe next to Jesus, 27 May 2008
ZANU-PF militia in Mberengwa in the Midlands province are forcing Church leaders to display portraits of Robert Mugabe inside Churches.
Members of the militia, along with war veterans, visited mostly Lutheran and Roman Catholic Churches in the district and told leaders to display Mugabe portraits or posters next to pictures of Jesus. Any Church found to have refused the order would be closed, the gangs threatened.

**Newsday, ‘Don’t Politicise Food’, 14 June 2011**

Former ZIPRA cadre Agrippa Madlela has called for a ban on use of food hampers to lure voters during election campaign periods. Madlela described dangling food hampers in front of hungry voters as “psychological violence”. “Food and other material donations by political parties in the run-up and during elections must be banned,” he said. “This is psychological violence to the electorate who may feel threatened by the situation if they decide to vote against those who give them food. Parties without material donations but which have clear policies that may promote progress in the country are shunned.” Madlela said those with more access to resources always win even if they do not have sound election manifestos. ZANU-PF has been accused of doling out food hampers during elections while at the same time barring non-governmental organisations from carrying out the exercise. But Madlela said: “They are just resorting to vote-buying through food donations. If it is not vote-buying, it is violence to force people into voting for them.”

**The Zimbabwean, Food Aid: How ZANU-PF manipulates the System, 10 December 2009**

All non-governmental organisations (NGOS) intending to offer any humanitarian assistance in the rural districts of Zimbabwe must first register their work with the local government organs, most of whom are inherited colonial structures dominated by ZANU-PF functionaries who have faithfully and systematically sidelined perceived opponents of the tyrannical regime. Most of them hold the requisite qualifications but they were largely recruited by the outgoing ZANU-PF regime and have been diligent in propagating that party’s policies. Food aid distribution is done with the help of traditional leadership headed by a chief. Many Zimbabweans will remember that all chiefs received cars, generators and had their homes electrified by President Robert Mugabe’s previous government in order to bribe them into wooing the electorate to vote in 2009.
ZANU-PF in any election. The chiefs then in turn appoint various headman and village heads who are obviously loyal, answerable and take strict orders from them. In districts dominated by ZANU-PF, beneficiaries are still being ordered to bring ZANU-cards and attend ZANU-PF political gatherings. If the status quo continues to prevail, then all perceived opponents of Mugabe will starve to death.

The Zimbabwean, *ZANU-PF denies villagers Food*, 02 October 2009
Hundred of hungry Zimbabwean villagers are being denied food handouts and forced to denounce their own parties in return for assistance as marauding ZANU-PF militants continue to wage war of attrition against perceive enemies, a new report by the Zimbabwe Peace Project (ZPP) revealed last week. ZPP said of the 1335 incidents of political violations recorded during the month of July, about 493 cases or 37 percent were of people who were harassed, intimidated or physically assaulted while trying to access food assistance. Incidents of harassment, discrimination, and violence continue to haunt the distribution of humanitarian and food assistance. About 44 percent of the cases involved discriminations in areas relating to food relief, government subsidized food, tillage support, input distribution and medical treatment while 42 percent were harassments involving incidents in which people were forced to chant slogans, denials of food and humanitarian assistance sourced from non-governmental organisations, denounce their parties, attend political meetings and to produce party cards. In Midlands and Mashonaland West, humanitarian and food relief interventions were generally viewed with suspicion and closely monitored by war veterans and ZANU-PF officials.

The Herald, *Don’t Politicise Food Aid: WFP*, 19 November 2009
The World Food Programme has warned agents distributing its food in Zimbabwe to desist from interfering in the country’s politics, ordering them to carry out their operations through Government structures. This emerged on the sidelines of the Food and Agriculture Organisation’s summit which ended here yesterday: Agriculture, Mechanisation and Irrigation Development Minister, Joseph Made said President Mugabe disclosed to Ms Sheeran that he was dismayed by actions of some non-
governmental organisations in Zimbabwe that were meddling in the country’s politics. He said the Government had information showing that the NGOs in question had been campaigning for particular parties and using food as a political weapon to topple the Government. He said the WFP executive director responded by saying all their food aid should be distributed through Government structures. He said NGOs should be made aware that food aid from United Nations agencies was under Government’s custodianship.
Assaulting chiefs taboo: Charumbira

Herald Reporters

The Herald Council of Zimbabwe has condemned the attack on Chief Serima by a gang of MDC-T youths who were allegedly led by Youth, Empowerment and Employment Deputy Minister Tongai Matutu.

The Council president Chief Fortune Chirumbira described Matutu’s behaviour as a mockery to the inclusive Government.

He said it was taboo for anyone to assault a traditional leader physically or verbally. He said traditional leaders should be accorded due respect.

"Article 14 of the GPA talks about traditional leaders, and who they are in society in terms of the country’s politics. As required by the GPA, we are non-partisan and neutral but not when under siege from certain political formations," he said.

He said Matutu’s behaviour reflected the norms and values of his party — MDC-T.

Chief Chirumbira said Matutu had also belittled the work that was done by Jongwe since the formation of the inclusive Government.

"We travelled around the country with Jongwe and leaders of political parties in the inclusive Government preaching the gospel of peace, but this seems to have fallen on deaf ears," he said.

MDC-T, said Chief Chirumbira, had tried in vain to destroy the institution of traditional leadership in the ongoing constitution-making process.

He added that the Matutu case was going to test the importance the judiciary attaches to traditional leaders.

Meanwhile, Chief Serima has barred MDC-T from conducting rallies in his area of jurisdiction until the matter has been addressed at national level.

In an interview last Friday, Chief Serima said he was now living in fear because of the rowdy behaviour of Matutu and his "gangs.

"My life is at stake and I feel very threatened by Matutu because he said they discussed my name at their provincial meeting in Mavingo.

"He said I was the major stumbling block to MDC-T’s interests in Gutu West constituency," he said.
Mugabe’s pets

JUNGLE KINGS: Mugabe’s lion cubs, Hombarume and Mudyiwenyama are being kept at Harare’s Lion and Cheetah Park

Maxwell Chanda
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19 April 2011

WHEN the United States and its allies invaded Iraq in 2003, one of their bizarre discoveries was six young lions and two cheetahs languishing in a private zoo of the Sudanese president’s eldest son, Uday.

Uday, known for his love of force animals, fast cars and beautiful women, owned several lions, tigers and cheetahs, some of them gifts from friendly foreign governments.

South African conservationist Lawrence Anthony who organised the operation said of the discovery: “It’s nothing more than a macho game reserve,” he said.

In Africa and indeed in Zimbabwe, ownership of animals is synonymous with honor and power.

The traditions and beliefs have brought forth myths associated with animals.

It was interesting to learn that the love of animals extends to some Presidents. Robert Mugabe owns two lion cubs that are being kept at Harare’s Lion and Cheetah Park.

The President asked us to look after the cubs until he collected them. He actually named them Hombarume and Mudyiwenyama,” said the guide.

Each animal within African culture possesses characteristics that are comparable to that of the personalities of high ranking rulers.

This is the reason why many chiefs and kings keep at their domiciles these animals.

In other countries, the newly-chosen chief is given a full skin representing his rank and power and a leopard that represents the king’s power.

In Zaire now DRC, where the leopard is a royal symbol, only kings were allowed to sit on a throne covered with leopard skin.

Former dictator, the late Mobutu Sese Seko used to adorn a leopard skin cap much to the chagrin of international animal rights groups. While in Zimbabwe during the heady years of nationalist protests, it was even fashionable to put an animal skin hat and never to doff it in the presence of white colonials as a sign of resistance.

The white administrator banned the wearing of the hats in the 60’s.

A headress made of leopard skin was equal to a crown. A similar role has a leopard in beliefs of the Bantu tribe of Cameroon.

Animals are often shown in African tribal art not only for their beauty and ornamental quality, but also for their potent symbolism.

For example, in ancient Benin only kings could hunt a leopard because, as king of beasts, this animal was a metaphor for the very institution of kingship.

On the other hand, animal art has given character to animal spirits which are believed to often disguise themselves as animals.

Zimbabwean stone sculptor Wilfred Tembo is best known for the special stone chair he carved for the country’s Speaker of the House of Assembly.

The gigantic chair, which is now in the House of Assembly, weighs about 500 kg and its concept is unique and exclusive to Zimbabwe.

Tembo chose to use the lion symbol for the chair because that represents strength, kingship, sophistication and the spirits of Zimbabwe, which are called mhondoro (lion).

The sculptor said he made the chair was his personal initiative done out of the love of his country.

His works have attracted the attention of various galleries overseas. He has also produced a chair for the Korean ambassador to Zimbabwe.
COMMUNICATION breakdown between the National AIDS Council and chiefs threatens the Zunde raMambo/Ishipala seNkosi project with the two parties waiting for the other to initiate engagement over provision of agricultural inputs.

The concept involves communities pooling resources and labour to produce crops, which go into a communal granary whose custodian is the chief.

This feeds the vulnerable groups such as people living with HIV and Aids, orphans and the elderly.

Over the years, NAC has been working with 269 chiefs who provided maize seed, fertilisers and beans under the Zunde raMambo project.

At the height of economic hardships which Zimbabwe experienced over the past decade, NAC had reduced the size of the assistance package as its partners such as Seed Co and Pannar Seed were failing to cope with national demand.

It is not clear when the communication breakdown between the chiefs and NAC started since the two had been working well together and producing satisfactory results over the years.

In an interview on preparations for the 2010/11 summer cropping season, Chiefs' Council president Fortune Charumbira said NAC had not yet confirmed support for the programme.

"We are yet to get communication," he said.

However, communications director Ms Madeleine Dube said the chiefs were yet to submit their requirements.

Although she refused to disclose the size of the budget that NAC had set aside for the programme, she said ways would be found to extend support.

"If they approach us we will see what we can do," she said.

Chief Charumbira said the programme had been successful last season and had guaranteed food security in a significant number of communities.

"The northern parts of the country that received good rains last season had good yields," he said. He said the programme continued to receive tremendous support with individuals donating crops to augment the communal granary. — New Ziana.
Appendix 5, Newsday, 21 March 2011

Community relations on the mend

Heal Zimbabwe in collaboration with traditional leaders in Zaka carried out traditional weeding ceremonies (nhimbe) in the month of March and April 2011 with an aim to revisit and restrengthen community relations and cultures which had been eroded by years of political strife.

Hundreds of people of various political persuasions participated in the rituals which were held in batches of ten per week. The activities were spearheaded by traditional chiefs, sub chiefs and village heads. The basis for the activities is to redefine traditional leaders, roles and responsibilities as a source of unifying the community divided by political violence.

Villagers, as part of coming up with continuous peace initiatives and strategies, formed peace clubs per each Village Development Committee or Ward Development Committee – which comprise of 50 members consisting of two village heads, four church leaders, one sub chief, one police man, one traditional healer, ten women, ten youths, five elderly and eleven men from the entire
Appendix 6, The Herald, 18 October 1982

THE Prime Minister, Cde Mugabe looks on as his sister, Cde Sebiton Mugabe, hands over a clay pot from Chief Zimba to Cde Sally Mugabe. Second from right is the Minister of Local Government and Town Planning, Cde Enos Chiwawo.
DIVISION WILL DESTROY US, SAYS MUGABE

ALL Zimbabweans should work together as one and avoid individualism, nepotism and tribalism, said in Harare yesterday.

Addressing about 400 people from Zvimba, led by Chief Zvimba, at Zimbabwe House, Cde Mugabe said divisionist attitudes were anathema to the development of the country.

"If you show divisionist attitudes, the enemy will come among us and will destroy us. Our forefathers fought together during the first Chimurenga war, and it's our duty to be united as well. "

"President still have shallow mentality because they are encouraging tribalism in the country. Zimbabwe was not liberated for any one tribe but for all and it is pertinent that she remains united," said the Prime Minister.

South Africa was involved in destabilization activities against Zimbabwe because she feared that if a black majority government succeeded, it would undermine her apartheid policies and give encouragement to the liberation movements operating against her. She has placed her spies among the people and Zimbabweans should ensure that the enemies do not succeed in their activities.

The Prime Minister said the government had money for resettlement projects and the people in Zvimba should help the Government by being involved in the programme.

"There is no need for you to be squeezed in one area if there is land available for resettlement."

"The Government has about $6 billion to spend on the building of schools, roads, clinics, boreholes and other development projects," said Cde Mugabe.

He urged people to be involved in self-help projects, especially in building schools and clinics. The Government wanted every child, no matter his background, to be educated.

"The money we have is not enough for us to build schools in every area and it is your duty to help build these schools. Every area with development problems would be helped by the Government and no area would be left behind. People from Zvimba should be patient with the Government and should not expect much development in the expense of other areas of the country."
Messianic complex

Response to Nathaniel Manheru’s ‘B

By Tendai Bhi

I was always going to be a risk, the quest to engage in an honest and in-
drect debate with Nathaniel Manheru.

My article published in The Herald of September 18 headed “It’s all about
Zanu PF DNA” was an attempt to refute the vocal contentions and una-
sentic positions advanced by Nathaniel Manheru in his article published in
The Herald of Saturday September 4 headed “Privileged pretensions: when
beautifal ones are not yet enough”.

In my article under discussion, I advanced the fundamental points that:
1st, nationalism had failed post-independent Africa and that as a matter of
principle nationalism was never going to be a suitable instrument for the
bailiwick of post-independent nation building.

Second, power and the power retention agenda had cost post-independent
Africa.

Thirdly, that the post-independent African state was primarily anti-capital
and more importantly was viciously and brutally against the emergence of a
new black bourgeoisie.

I further advanced the argument that it was important for Africa to con-
tract a National Democratic State in the Leninist sense as a way of unloa-
ding the true potential of the African State.

In simple terms, Africa needed a National Democratic Revolution. One in
which democratic space was created, capital was allowed to grow to facilitate
growth of a powerful independent working class that not only would con-
trast the process and the product of its labour but so too the process of the evo-
nution of the State.

A decent response to the above contentions would therefore have called
for an analysis of the commissions and omissions of the post-independent
Africa State.

Any defence would have made the strong point that the institutional struc-
ture of the post-independent state would not have produced any outcome
tier that that presented in the present balance sheet. Any defence would in
fact have pointed out that despite the gloom, certain achievements were
made.

In the case of Zimbabwe, the massive expansion in health and education
made in the 1980s would have been a strong mitigating factor. Indeed the an-
swer I expected would also have pointed out to the execution of the land re-
form programme as genuine attempt to altering the post colonial state.

Instead, what I got was a gigantic spew of vitriol of self-serving sophism
arnated in shameless personal attack. Put in simple terms, where I ex-
pected mature and balanced intellectual debate, I was met with verbiety and
an overdose of insipid diarrhoea. Where I expected an abstemious and se-
late response I got missiles thrown at me, pure unhindered violence.

In my book, violence is used by those that cannot meet the force of ar-
timent put against them and those that have no moral, spiritual or intel-
lectual persuasion.

In short, violence is an admission of failure and an acknowledgement of
ack of alternatives. Perhaps what is most unacceptable is that someone hid-
ing under the protection of a pseudo-name then descends into personal at-
acks which he himself is shielded from by virtue of the nom de plume.

One cannot have his cake and eat it. An unscrolled political commissar
must masquerade as a political analyst, let alone a civil servant.

It is one’s constitutive right to be a Vuurma and apostle of one’s politi-
cal master but it is a fundamental breach of other people’s rights the aca-
demic crimes of Absolutarianism, amnesia and arrogance. Indeed it is being
selective, one’s failure to appreciate the inadequacies of the post-independent
state for whatever reason.

Recently, I was part of an audience who listened to the former president of
Zimbabwe’s Right Honourable John Aguyokum Kufour speaking at an African
Capacity Building Foundation conference. He narrated how at post-inde-
pendence the Ghana government, in which at the age of 30 he served as the
deputy minister of Foreign Affairs, had reserves of 400 million pounds (the
equivalence of two billion United States dollars) yet five years later had no re-
serves at all.

The economy had become a basket case and citizens of Accra erupted into
jubilation as a coup was executed against the great Kwame Nkrumah. He
made the point that “the transition to post-colonial rule from the 1960s was
largely a freedom fighting leadership which whatever achievements were
made did not completely translate into the anticipated socio-economic devel-
ancement that swept on the continent.

This is an incontestable fact which has been a boom industry among
African scholars. The post-African State has been dissected by so many lu-
pected between public and private realms of governance were dispersed
with.

Hence many African heads of state either declared themselves
“Presidents for life”, legislated other political parties out of existence and
proscribed or circumscribed other institutions of dissent of social criticism
such as the media, legislatures or even interested groups. Whether they came
to power through the ballot or the bullet made little difference. They re-
garded their interest and their fortunes as synonymous with state interest”.

The case of Zimbabwe is clear as a pike staff. By 2008, a complete mel-
down of the country had been achieved, and all kinds of unsavoury records
had been broken. Unemployment, inflation, growth rates, saving stock and
poverty levels were not quantifiable.

This is as at the end of 2008 but long before this and long before the land re-
form programme, the wheels had already started coming off. By 1998, Zim-
abwe had less than three months import cover, unemployment was over
20 percent and industrial capacity was not more than 50 percent hence the in-
vitable and unwise Economic Structural Adjustment Programme.

At this stage the concentration was on one thing and one thing alone, the
construction of a one-party state and nothing else. Even as way back then,
scholars such as Ibo Manda, Geoffrey Herbst, Patrick Bond, Brian Raftery
and Gary Goldsmith knew that “the revolution had lost its way”.

Patrimonialism, clientelism, cronyism and rent-seeking behavour had be-
come the basic architecture of this totally privatised and totally militarised
altered state.

Under this circumstance of gross failure, the reorganisation of the people
of Zimbabwe through a vehicle created to stop the collapse and the abuse was
inexcusable.

John Kufour
bene of Zanu-PF

Abdoulaye Wade

The colonial derived white capitalism. MDC was and remains a project in founding a neo-colony, not a post-colony, as MDC pretends. And the affinity of the black managerial class to those managing the political expression of that attempt, is both natural and inevitable.

The above statement is patronising and deprecating. It is reminiscent of all the white colonial attitudes against the black nationalists, black people and black Zimbabweans cannot think of themselves, the British have to do it for them.

The black people are happy with the status quo save from the influence of the Chinese and Russian communists, argued Ian Smith. Thus the millions of workers that formed, voted, have died and are still dying for the MDC are irrational attitudes of the British regime change and agenda.

This is downright egotistical; self-serving patronage ironically being authored by a self-proclaimed high priest of nationalism. What Nathaniel Tshumbe dismay fails to comprehend is that the post-colonial state of Zimbabwe has morphed into the attributes of a colonial state rather than a pre-colonial state.

The inevitable leap from nationalist to post-nationalist parties on the African continent is one whose foundation is not clearly understood. Former President Mugabe in the address I mentioned above spoke of the emergence of transformational leaders to take over from the herd boys (head boys) of exhausted nationalism.

Transformational leadership is not defined in terms of age or other spaces. It is simply a product of values and peoples trainings. Transformational leader is the question defined by George Ayittey. A generation of leaders that have gone through management leadership, transparency among other things. A generation defined by the superior ground

Rupiah Banda

The suggestion that the call for generational transition in Zimbabwe is in fact an MDC succession issue is both banal and comical madness. Morgan Tsvangirai is the undisputed and unquestionable leader of the MDC and the face of the democratic struggle in Zimbabwe.

However, if indeed there is anyone that needs open dialogue and discourse on succession, it is our friends in Zanu-PF. The succession issue in Zanu-PF is a ticking time bomb that has undermined the potential of growth and regeneration in the same.

More than 12 people are all vying for the throne; a direct product of entrenched mediocrity. When standards have been lowered and mediocrity has become a religion, there is no room for self-introspection; everyone feels he can own the crown.

What is even more deplorable is that we indeed have a succession battle when one would have thought that the same was resolved in the 2004 congress that elected Madam Joyce Mujuru as Vice-President. Even those whose mental faculties believe that diesel can come out from a mere rock in Chishozi are also vying for the throne. Please! The fact that this corrosive battle is raging is not only a reflection of a culture of mediocrity but also the absence of a mindset bound by rules and traditions.

In the same unfortunate breath, I am accused of having a "messianic complex". Understand this to mean that I am obsessed with a self-serving and self-righteous complex of liberation. No Comrade Nathaniel no. Look ye the splinter in your master's eyes.

It is they who have felt and behaved like messiahs as a result of leading and executing the liberation struggle. It is they who write in the vast oceans of the doctrine of entitlement and impunity.
Obert Mpofu outshines Mugabe praise-singers

BY NOABA MATSHAZI

MINES minister Obert Mpofu provided a fitting climax to the raging diamond saga, with revelations that he described himself as President Robert Mugabe’s “ever obedient son.”

While this could have provided comic relief to the intriguing story punctuated by the arrest of Zimbabwe Minerals Development Cooperation executives, it also revealed the level of sycophancy and bootlicking in Mugabe’s Zanu PF party.

Mpofu has always had an aura of power about him and is regularly described as one of the party “heavyweights” in Matsabeland North, where he comes from.

As if to cement his stature, he had the audacity to contest the vice-presidential seat following the death of the incumbent, Joseph Msika last year.

Now the cat is out of the bag and like others before him, Mpofu (69) has been revealed to be riding on the coattails of the octogenarian leader to the extent of describing himself as his “obedient son” in a shameless show of subservience.

It has been argued that Mugabe has created a personality cult around his leadership and calls for him to be made life president cemented this argument.

But this is not without precedence, with a number of Zanu PF members reportedly having knelt at Mugabe’s feet, either to seek favours or to have their transgressions pardoned.

The late William Nhara, one of Mugabe’s numerous praise-singers, once described himself in almost similar fashion, calling himself the president’s “loyal son.”

He had been arrested on allegations of illegally dealing in diamonds and in a desperate plea to prove his innocence, Nhara wrote to Mugabe hoping to win clemency.

At the formation of the unity government last year, an MDC minister described how he had been awestruck seeing senior ministers literally kneeling before Mugabe.

Vice-President John Nkomo and Justice minister Patrick Chinamasa were named as some of the prominent people who knelt before the president.

“They all kneel! You have to wonder if their wives know they kneel before another man.

“Mugabe has total power over them,” the unnamed MDC minister is reported to have said then.

But the one that takes the cup should be the late Zanu PF legislator Tony Gara’s statement that Mugabe was the only other son of God.

“(Zimbabwe) and its people should thank the Almighty for giving us his only other son — by the name of Robert Gabriel Mugabe,” the late Deputy Minister of Local government and Housing said.

At the time of Gara’s statement, Jonathan Moyo, then a fierce critic of Mugabe remarked that comparisons with God were prevalent because God, probably Mugabe demanded absolute respect and loyalty from his supporters.

A number of ministers and party members also joined in praising with others describing the president as another Moses, who was to lead the country to a Promised Land.

Zanu PF has also taken the art of exalting Mugabe to new heights and wanted only place the president’s name in the place of Jesus or God’s name while singing at rallies and meetings.

In a 2002 African Sociological Review article, Ezra Chitando also described how the words of Christian songs were changed for political ends.
Zanu PF officials’ rags-to-riches story

PHILIP Chimyangwa

The Centre for Community Development in Zimbabwe is a non-partisan non-profit making organisation that seeks to enhance community participation and strengthen community voices in governance, including participation. Contact us: The Secretariat, 220 Samurai Rice Avenue, Eastlea, Harare. Tel: 0477 60389, or 0092962381. E-mail: centrefordc@gmail.com

Zanu PF officials are said to have amassed wealth while in government.

We are utterly disturbed by the comments made by Co-Minister of National Health and Integration, Seka Holland, suggesting that there is no violence taking place in the countryside and that ZANU PF has not set up or run-activated ‘barracks’, to beat up and intimidate civil society and political activists. These remarks are unfortunate and demonstrate the manner in which the Government is treating inhumanely the civil society and political activists.

It is disturbing to learn that the Reserve Bank of Zimbabwe has come under attack from some ZANU PF officials.

Zanu PF authorities are said to have introduced an informal insurance scheme for members of the ruling party. The scheme is said to be aimed at ensuring that members of ZANU PF are insured against any injuries sustained while in political activities.

Two women were beaten up by ZANU PF members at a rally in Harare. The women were reportedly beaten up by ZANU PF members at a rally in Harare.

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Zanu PF officials are said to have amassed wealth while in government.
Chombo, wife fight over assets

By Peter Machingona

LOCAL Government, Rural and Urban Development Minister Ignatius Chombo is embroiled in an acrimonious property-sharing wrangle with his wife, Marian, from whom he has been separated for the past three years.

The protracted divorce and property sharing dispute is now before the High Court.

The estranged couple agreed to divorce, but failed to reach an agreement on the sharing of vast properties spread worldwide despite several pre-trial conferences held to try to resolve the matter without going to trial.

On Wednesday, Judge President Justice George Chiedze referred the contentious issues to trial after another attempt to resolve the matter hit a brick wall.

During the civil trial, the court will seek to come up with a formula on how to share the matrimonial property.

The court will hear evidence regarding contributions made by each of the parties in acquiring the properties.

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Appendix 11, ZANU-PF Manifesto 1980 Elections (from D Lan, Guns and Rain)

Plate 15  The medium of Nehanda, hanged in 1895 (see Plate 1), bequeaths the authority of the ancestors to the first prime minister of Zimbabwe, Robert Mugabe. Many similar designs appeared on cloths printed to celebrate Independence in 1980
ZANU-PF Manifesto 2008 Elections

100% EMPOWERMENT TOTAL INDEPENDENCE

Mhura Nehanda and Sakurni Vagumwi together with some of our early Heroes in the fight against the colonial settlers.

KING LOBENGULA

ZIMBABWE

WILL NEVER BE A COLONY AGAIN!

If you believe and I believe, then ALL GOOD THINGS ARE POSSIBLE

27 JUNE 2008 - VOTE TO PROTECT OUR SOVEREIGNTY

VOTE ZANU PF
Hunger stalks Matabeleland

Oscar Nkala
In Bulawayo

GRAHAM MTSHENGU wears a very stern look as he braves the scorching midday sun to survey what remains of his maize crop.

Across the field, crops, most of which were at tasseling stage, lie withering at unnatural angles, signalling the ravages of the dry spell suffered by subsistence crop farmers in the southern parts of Zimbabwe.

“This is a total loss. As you can see, I will not be reaping a single cob. This is cattle fodder. It means my family will have to continue to buy maize meal in the markets and I do not have the money,” Mtshengu says while he bemoans his misfortune.

As his hopes of a better harvest fade under the grim heat, he starts contemplating how he is going to keep his family alive up to the next harvest.

A father of five children who are between the ages of three and 24, Mtshengu struggles to meet the basic needs of his family and two of his children did not go beyond Grade Seven as they could not pay school fees.

Like many other children of their age in the Ntalele part of rural Gwanda South, Mtshengu’s children spend days roaming the growth point to sell baobab fruit and “mnyi” — an edible wild fig — to passers-by, sometimes hitching bus rides to take their wares as far as Gwanda to the north-east and Zvorwanda to the south.

Under-aged school drop-outs are a common sight in Ntalele, Kafuli, Mahongolga and many other drought ravaged parts of Gwanda South where parents say they cannot send children to school because of hunger and poverty.

With most of the crops written off in Matabeleland North and South, aid agencies fear the number of school-drop-outs and children in especially difficult circumstances will rise as a ripple effect of the hunger.

As Mtshengu admits, the children immediately assume breadwinner roles for the family after dropping out of school in order to complement their parents’ efforts towards eking out the next meal together.

The real reason why children cannot go to school is hunger.

Can parents get money to pay school fees if they can’t get money to buy mealie-meal? Very few families can afford to eat a decent meal a day.

“My family sometimes goes for days eating nothing, but these wild figs.

It may look like child labour, but the children understand that their toils are part of collective family struggle for the next meal and they are always glad to be part of it,” Mtshengu said.

Although the government is yet to release the results of the final national crop assessment survey, agriculture specialists and aid agencies have already warned of a continuing disaster in Matabeleland South and Matabeleland North.

The crop outlook has turned nightmarish for most of the country despite rains in early January. Estimates say only Harare, Mashonaland Central, East and parts of Mashonaland West will harvest enough for consumption in the 2011/2012 farming season.

The effects of the continuing hunger is also evident in Cross Dete, Binga, Hwange and many parts of Matabeleland North province where community leaders have already appealed for help to avoid mass starvation.

The situation is very grim across Binga, Hwange, Cross Dete areas.

There is no hope of any harvest in those areas and people are actually staring starvation in the face right now.

We need urgent humanitarian aid by way of food and school fees assistance because the children’s education is always the first victim when hunger strikes,” said Jealous Sansole, a businessman and former Member of Parliament for Hwange West.

“We see a lot of children selling goats, cattle and chickens on the roadside every day and that means they do not go to school,” Sansole said.

Aid agencies say the country still has a cereal deficit of 133,000 metric tonnes and the situation is unlikely to change since the 2010/2011 season promises to be poorer in harvests than the last.

But Agriculture and Mechanisation Minister Joseph Made refutes the Fewsnet figures saying food security is guaranteed for many Zimbabweans this year.

“Crops have failed in some parts but it is not that bad.

“The country is not in danger of starvation and these aid agencies know they are peddling these alarmist figures to keep themselves in business. Government has more than the capacity to import more grain if the need arises,” said Made.
worse off now than ten years ago as inflation bites

Cross domestic product growth targets of 5 percent and inflation targets of single digits have been missed, parastatals have continued to be a drain on the fiscal due to the slow pace of the privatisation programme and budget deficits have exceeded targets.

The Government has laid the blame on the market reforms, saying they have failed in more, but analysts say the measures had not worked because of the State’s “half-hearted” approach to the reforms.

“The whole question of synchronisation of the reforms and putting in place an appropriate institutional and regulatory framework was completely ignored during Espaf,” he said.

Mr Makanure said reform programmes were integrated packages and slippages in one area could have a profound impact on the success of others.

Kingdom Securities Holdings economist Mr Howard Sibhole blamed the unstable foreign exchange rate for the high rate of inflation, saying its stabilisation would bring down inflation to meet targets set under the Zimbabwe Programme for Economic and Social Transformation, a successor programme to Espaf.

The foreign exchange rate has depreciated by more than 50 percent since last year and the country is pinning its hopes on the release of promised balances of payments support by the International Monetary Fund.

“Strategies to control inflation should focus on stabilisation of the exchange rate. This is the key if we are to bring down inflation,” said Mr Sibhole.

But according to Mr Makanure, efforts to curb inflation would not work unless fiscal and monetary policy were synchronised.

Makanure said while the central bank was trying to maintain money supply growth, it could not stop Government borrowing from the market.

“The Reserve Bank should have autonomy and be allowed to control the money supply,” he said.

“Progress made and one problem after the other is arising, that is why the economy is not performing,” he said.

Ordinary worker worse off now than ten years ago

By Innocent Gerv

DESPITE the upmarket glitter, a construction boom, sleek new cars and trendy dressing by most city dwellers, the ordinary worker is today worse off than he was 10 years ago.

Zimbabwe’s annual rate of inflation, which has averaged 25 percent since 1980, has eroded real wages with the average worker now 10 times poorer than he was in 1990.

The country’s rate of inflation, which soared to 147 percent in May, has played havoc with macro-economic fundamentals, resulting in interest rates of above 50 percent, an unstable foreign exchange rate and rising unemployment.

The Reserve Bank of Zimbabwe, battling to curb the spiralling inflation, has intervened four times this year by raising its bank rate in an effort to discourage borrowings but the measures have so far failed to yield the desired results.

Analysts say the central bank’s measures will only work if there is fiscal stability.

Since the introduction of the economic structural adjustment programme in 1991, Zimbabwe’s economy has performed poorly.

Gross domestic product growth targets of 5 percent and inflation targets of single digits have been missed, parastatals have continued to be a drain on the fiscal due to the slow pace of the privatisation programme and budget deficits have exceeded targets.

The Government has laid the blame on the market reforms, saying they have failed to work, but analysts say the measures had not worked because of the State’s “half-hearted” approach to the reforms.

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“Progress made and one problem after the other is arising, that is why the economy is not performing,” he said.
Apostolic sect supports President

THE Apostolic Church has declared its total support for President Mugabe and the land reform programme.

Speaking at the burial of the Zanu-PF minister for Youth Development, Creedor Gezi, one of the church’s leaders, said the sect was fully behind President Mugabe.

Support

"We have no reason to be fighting the Government. We are 100 percent behind you and we are going to support you endously," Prophet Katsiru told the thousands of mourners at the National Heroes Acre.

The church commands multitudes of members throughout the country, Prophet Katsiru said although there were some members of the church who did not support the Government, most do not.
Fresh fears over Mugabe’s health

LUSAKA—Zambia President Robert Mugabe—spokesman George Chibanda— moved around in a golf cart during the Southern Africa Community Development Conference on peace and security in Lusaka last week.

Mugabe, 82, who is recovering from heart surgery in Singapore, was also cast doubts about his health during the conference.

Mugabe’s health has been a major concern in recent months, with speculation about his ability to continue as president.

The conference, which brings together leaders from across southern Africa, was marred by Mugabe’s absence.

Organizers said Mugabe had been advised not to attend the event due to his health.

Mugabe, who has been in power for 33 years, has been the subject of growing speculation about his health in recent months.

He was last seen in public in May, when he attended the opening of a new hospital in Harare.

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Appendix 17, Newsday, 25 April, 2011

Is the President’s health taboo topic?

The intense struggles of the day afford little opportunity for compromise or complexity. People are either friends or foes; thoughts are either correct or incorrect. So colour coding is a key component of the Manichean imagery. As in the Chinese Cultural Revolution, red, the symbol for revolutionary valour, was contrasted to black, the colour of counter-revolutionary evil.

The supreme good, Chairman Mao, was none other than the “red sun”. Therefore, the strategy of wrapping oneself in revolutionary garb in the same style of debate widely imitated by the young Red Guards: “The method was, first, to declare yourself a defender of Marxism-Leninism and Mao Zedong Thought; second, to pose a series of accusatory questions about your target; and third, to expose it as yet another example of counter-revolutionary infiltration of the Party.”

The high-handed manner of dispensing with one’s foes was matched by a servile, obsequious demeanour towards the ultimate authority of Chairman Mao. A notable feature of the language of the period was its adulation of Mao Zedong, exemplified in the widespread emulation of Mao’s writings. In addition to the ubiquitous practice of liberally citing from the Chairman’s quotations and poems, rebel writers strove to structure their own essays according to Mao’s stylistic exemplar.

Does this sound familiar? Journalists become hesitant when they are working on certain issues in the political sector and one of those issues is the health of the President or members of his inner circle. Elsewhere, many of the taboos on news reports were abolished under the rule of Kim Young-sam and Kim Dae-jung, after the ending of the age of authoritarian governments there.

In Zimbabwe, as is the case elsewhere, journalists become cautious when they deal with the President’s health because solid information is so hard to come by. In addition, the destructive power of a report on such an issue is so strong.

Agreed, such reporting could dampen the activities of businesses and stock markets and stir unrest in the country. Still, it would be irresponsible for the media and government to duck the growing number of questions about the President’s health.

In President Robert Mugabe’s case, his health has been an issue since 2002 when he was running for the presidency. After the pace of electioneering, which saw him holding about 50 “star” rallies across the country, journalists began to notice some signs of fatigue or problems in his health.

In the last four months alone, President Mugabe (87) has had six trips to Asia for medical review. Last Friday he reportedly left again for a private trip to Singapore. His wife Grace, who reportedly dislocated her hip in a fall at their Borrowdale home sometime in March, is said to be receiving treatment in Singapore. Hardly, two weeks ago, Commander of the Defence Forces Constantine Chiwenga was reportedly in China, for a review, as confirmed by Defence minister Emmerson Mnangagwa.

Mao Zedong no longer spends time in his residence than in his office or that he has been undergoing medical attention. Some rumours coming from his close associates are even more troubling. Complications could occur, politicians whisper.

“He may have to recuperate for a long time in a foreign country,” others worry.

Even in the United States, health problems of the president are often not reported to the public immediately. Dwight D Eisenhower, a former US president, had several heart attacks during his term in office. But the president’s doctor used to say, “He is good for another 10 years,” or “He only has indigestion.”

When George W Bush fell to the floor as he choked on a pretzel, the White House hid the fact until the media pressed hard, for fear of the effect on the country and the administration.

Health problems will always dog an aged leader. It is, therefore, the responsibility of government to rebut such rumours convincingly. The public has a right to know the condition of the health of the President. In addition, the Constitution has no obvious guidance on the procedures and order in succession to power if the President is incapacitated.

Zimbabweans should demand full information on President Mugabe’s health and open examinations of the health of presidential candidates.

Feedback: mdzungairi@newsday.co.zw
Propaganda jingles alienate Zanu PF — Study

BY MQABO MATSHAZI

THE Zanu PF jingles on television and radio are not helping the party but rather are alienating it from the public, a recent study into television claims.

Zimbabwe Broadcasting Corporation (ZBC) radio and television have been airing pro-Zanu PF jingles for almost a decade now, much to the annoyance of other political players who always cry foul, claiming this made the electoral field uneven.

But a study by University of Zimbabwe lecturer Nyasha Mboti claims that this strategy has not only failed to work but has hardened attitudes against the party.

In his thesis titled “Visual Forensics — an investigation of the function of the gaze in Hollywood films about Africa and selected television texts”, he argues that the idea was to inculcate the consciousness of audience with liberation themes but this had so far failed.

Mboti, who graduated with a doctorate from the UZ last week, claims that ZBC’s strategy is based on repetition in the hope that this would get the audience to support the constant themes on TV, but this had failed spectacularly.

Mboti further states that this over-sensitivity heightened the sense of national division and hardened attitudes, when the aim may have been to soften them.

Zanu PF has over the last decade produced a number of jingles that have drawn the ire of the MDC. The most recent set produced was by Modele Chimurenga Choir with the main song being ‘Nyatsiremba’, literally meaning people should listen and hear who is in power.

A number of jingles have been produced especially during June than Moyo’s tenure as Information minister. The most popular was arguably ‘Rumbi Makanamwa’ which advised the people to be strong in the face of adversity.

Despite MDC’s protestations, Zanu PF and ZBC have stubbornly refused to stop playing these jingles, which observers describe as part and against the spirit of unity born out of the Global Political Agreement.

Mboti goes on to describe the jingles and their constant repetition as poorly developed and resulting in a badly systematised propaganda campaign.

“TVC appears to have one persuasive device for use throughout the years from 2000 to 2003: repetition,” he says. “While repetition may work in certain contexts, in others it fails.”

Mboti partly blames the failure of the so-called Third Chimurenga on the ZBC and Zanu PF’s heightened propaganda drive.

“One reason for the failure of the Third Chimurenga would be the nature of ZTV’s techniques for persuasion,” he said adding that they were poor and thus alienating the audience.

He observed that the jingles have usually coincided with periods when there was political flux and heightened violence, with their function being to manufacture consent.

“The emphasis is on consent,” he said, noting that oppressive regimes maintain power through a combination of consent and coercion.

“Because systems of power cannot be maintained by force alone, people have to be persuaded and be made to do certain things willingly and happily.”

The university lecturer further described as ideological myopia ZBC’s idea that since Zanu PF has the dominant voice, its ideology is seen to be the only correct position, with other ideologies viewed as counterfeit.

In his thesis, Mboti also studies programmes like Talking Farming and National Ethos and concludes that these are also harmful rather than beneficial to Zanu PF.
Appendix 19, The Standard, 17 to 23 April 2011

ZBC abuses children

ZBC’s propaganda campaign to whip up emotions ahead of the country’s independence celebrations went a step too far during the week when they enthusiastically interviewed children to illustrate their patriotic awareness of the meaning of Independence Day. ZTV (94, 8pm) interviewed several children in Harare on this issue in a way that promoted ZANU PF’s political agenda. In one of these, a boy of about eight years old, recited a poem rebuking Zimbabweans for forgetting the sacrifices made by liberation fighters to free the country. In apparent reference to Prime Minister Morgan Tsvangirai, the boy chastised Zimbabweans for “wasting” a former “yes boy” to replace President Mugabe, who had liberation war credentials. MMPZ views this conduct by the broadcaster as promoting intolerance and disdain for legitimate national leaders and amounts to a gross abuse of children in its propaganda offensive to promote ZANU PF.

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Chiefs to get top-of-the-range cars, salary hike

GOVERNMENT is set to dole out new top-of-the-range vehicles and increase allowances for chiefs, in a move that critics claim is in preparation for elections slated for next year.

Chiefs have been clamouring for an increase in their allowances from January and the timing of the award has been described as curious.

Sources revealed that the allowances have been increased from US$200 to US$300 on top of other perks. The added perks are the fines that the chiefs levy on their subjects.

The new figures will make civil servants, who have been told that their salaries will not be increased any time soon because government is broke, green with envy.

The sources added that the traditional leaders, currently driving the Mazda single cabs, are set to get twin cabs, most likely the Mazda BT50.

Chiefs say the new perks are necessary and befitting of their status.

The government has allayed the demands of the chiefs, an official at the Local Government ministry said.

“Chiefs made the demands for twin cabs, saying it is the only way of restoring their status and that they cannot be seen driving single cabs when legislators are driving twin cabs.”

A chief from Umgugu, Matabeleland North last week confirmed the developments long overdue.

“It was long overdue, we are more important than legislators and we cannot be seen to be lesser to them,” said the chief who requested anonymity.

Local Government Minister Ignatius Chombo said chiefs were supposed to be treated as legislators and could buy any car of their choice.

“If he wants a Range Rover then be it, the government sets the limits of the amount to be spent on cars, but they have the right like other MPs (Members of Parliament),” he said.

Chombo said most chiefs had since received their cars and there were between 25 and 30 traditional leaders, who were yet to benefit from the scheme.

On the allowances, the minister said the government had approved the new rates, but at the time treasury was broke.

“There is nothing new here, the government approved these rates and now they are being implemented,” he said.

Chombo would not be drawn to comment on criticism that this was a ploy to buy chiefs, loyalty ahead of elections, which President Robert Mugabe and Prime Minister Morgan Tsvangirai want held next year.

Zanu PF has long been accused of using chiefs as a conduit for building up their support base in rural areas.

Towards past elections, Zanu PF has been known to regularly fete chiefs and dole out incentives, which critics claim is blatant vote buying.

Civil servants representative organisations immediately condemned the new incentives, describing the move as insensitive to their plight.

Ironically, this comes a few days after Tsvangirai told the public servants that Treasury was broke.

Tsvangirai told civil servants at a meeting early last week that government was sensitive to their plight but Treasury was broke to afford pay increases.

Sifiso Ndlou, the Zimbabwe Teachers Association CEO said the new allowances and vehicles for chiefs were a clear build up to next year’s polls.

“This is a clear build up to the elections so that the chiefs’ canvass for Zanu PF, it’s a clear sign of politics taking precedence over the plight of civil servants,” Ndlou said.

“When it comes to civil servants, politicians are long on speeches but short on action and this only creates a dysfunctional bureaucracy where civil servants will be physically at work but absent minded from duty in protest over low salaries.”

Rodrick Fayayo, the spokesperson for the Bulawayo Progressive Residents Association (BPRA) added: “It’s a clear indication that the government is insincere about the plight of civil servants.

“We are living in a country where the abnormal has been normalised, where a chief gets more pay than a civil servant who sweats day in day out but does not get rewarded.”
Musindo campaigns for Zanu PF

By Richard Musazulwa

MIDLANDS — CONTROVERSIAL pastor and president of Destiny of Africa Network Church, Reverend Obadiah Musindo, last week likened President Robert Mugabe to the “Biblical Moses” and openly campaigned for Zanu PF ahead of the March general elections, The Standard can reveal.

Musindo said people should rally behind Zanu PF because the party could lead them out of the current problems bedevilling the country.

“The there are many similarities between the ruling Zanu PF party and the Bible. President Mugabe is like the Biblical Moses who was sent by God to free thousands of Israelites who were suffering at the hands of Pharaoh. Mugabe did that when he led us through the struggle to become what we are today,” Musindo told hundreds of people at the city’s EduCare hall recently.

The Destiny for Africa Network president made the remarks after donating equipment for making freezit and peanut butter to G6 co-operative, comprising largely of Zanu PF women.

Musindo promised to create about 200 jobs in the Midlands town.

A few days after his eulogy, Musindo on Monday openly denounced the opposition Movement for Democratic Change (MDC), at the launch of a housing project being spearheaded by his church.

At the launch some church members, pastors and Zanu PF supporters carried banners and placards, supporting Zanu PF while denouncing the opposition MDC.

Some of the banners read: “Destiny of Africa Network, A Vote for Zanu PF is a Vote for Your Land” and “MDC. Anti Land Movement”.

The government has given a huge swath of land in Ascot suburb to Destiny for Africa Network in Gweru for construction of 669 600 houses.

After handing over the stands, Midlands Governor, Cephas Msipa, promised that the government would give Musindo additional land in the city’s suburbs of Senga and Herefordshire. The stands in Ascot are reserved for houses, three churches, a creche and a primary school.

Gweru executive mayor, Sesel Zvidzai, said the land given to Destiny for Africa Church belonged to the State. “Council is not part of this programme since it is not our land. The land being given to Musindo belongs to the State. There are some portions of State land in the city,” Zvidzai said.

In Harare, Musindo has also been given land by the government, a move seen by many as rewarding him for supporting the ruling party.

MDC chairperson for Midlands South province, Lyson Mlambo, condemned the partisan stance of Musindo’s church.

He said Destiny for Africa Church should concentrate on spreading the word of God rather than propping up Zanu PF.
HUNGER-stricken villagers in Matobo South say they are failing to benefit from the few available food-aid schemes run by government, because the vetting structures have been manipulated to shut out opposition supporters while favouring the Zanu PF faithfuls.

In interviews held in Maphisa, villagers said because of poor rains and a late start to farming due to inputs and draught power shortages last year, the majority will not be reaping anything from their fields as the harvest season draws to a close.

They said hunger was already at its worst in the villages as everyone has to buy maize meal from the shops but cannot do so because they do not have the money.

“Hunger has been bad since last year, but it is worse now. People did not get anything from the fields this year for many reasons which include the late arrival of seeds and a late beginning to the short-lived rainy season.

“Many farmers were unprepared and only discovered late that they could not replant because it was too late. So no one has anything to harvest this year,” said Sivarga-ni Thusi, a war veteran and villager from Tshewendo to the west of Maphisa growth point.

Despite the government announcement that the GMB had already started moving grain to stricken areas last month, Thusi said his area has not received grain in aid from government-run programmes.

He said even those limited programmes that come along end up benefiting the undeserving as Zanu PF supporters are given top priority.

“The aid promised by the government has not arrived. But even when it does, we still have the problem of beneficiary vetting systems that benefit only Zanu PF supporters. They use headman, kraalheads and war veterans who end up registering Zanu PF supporters to replace deserving beneficiaries. They use anything they can find to block people from benefiting.

“Sometimes they are dismissed simply because they have a son or daughter in Botswana or South Africa, regardless of whether they are employed or not,” he said.

Another villager from Sur Yeta Sen told the Daily News that the people are facing a serious hunger but cannot get into the government food-aid schemes.

He said the local Zanu PF structures were running the programme to ensure the exclusion of opposition supporters.

“In areas with Zanu PF councillors, the entire selection committee is made up of Zanu PF and the beneficiaries have to show appreciation and public support for the party. One cannot just claim to be a member of the party, they have to be seen to be active in its programmes,” she said.

In Gobole, locals told the Daily News that Zanu PF is still abusing its ongoing anti-sanctions campaign by threatening all those who fail to sign the petition with exclusion from food aid registers.

“People are being told the same list will be used to create the food beneficiaries list. Because of the extent of the hunger in the communities, the majority have signed up just to keep their names on the food aid list,” said MDC activist Clarity Moyo.

MDC provincialis, chairman for Matabeleland South, Petros Mokoena said people in the province are tired of politicians playing politics about the dire hunger situation.

“The reason why this crisis is continuing is that government finds it cheaper to make political mileage out of the crisis than contemplate the cost of addressing it. We are worried because hunger is such a reality that we believe it is only by the grace of God that people are not dying,” Mokoena said.

Zanu PF Matabeleland South provincial chairman Andrew Langa declined to comment on the allegations against his party.

Matabeleland South provincial governor and resident minister Angelia Masuku was not available for comment. Ad agencies estimate that the country, which already has more than 1.7 million needy citizens, needs immediate emergency food aid to prevent the food-insecure population from rising to nearly 2 million by year-end.
Be persuasive to win support: Shamu

ZANU-PF national political commissar Cde Webster Shamu has urged party supporters to employ persuasive ways in drumming up support for future elections.

Addressing the party's provincial leadership in Mashonaland Central yesterday, Cde Shamu said leaders should lead by example to garner more support through peace and harmony.

"As a commissariat, we have resolved to carry Bibles in our meetings because we draw many lessons from the Holy Book," Cde Shamu said.

He discouraged internal fighting within Zanu-PF saying the party is made up of victors who do not need to fight each other.

"You should not fight for positions, let us learn to give each other a chance as Zanu-PF cadres," he said.

Cde Shamu said no one was qualified to criticise the song "Kill the Boe" being popularised by Cde Malema saying he has managed to tell the world the true Zimbabwean story.
MEN AT WORK: Members of the uniformed forces prepare to march on the pitch while holding President Mugabe’s portrait.
Food-for-work alleviates hunger in Manicaland

Chegutu Marimba

MAXVEX - Drought has hit the Manzivive area of Chipinge South district in Manicaland where some women have embarked on a food-for-work project that has been initiated by Christian Care, a non-governmental organization.

Villagers in this remote area were anticipating a bumper harvest but the dry spell that has hit some parts of the country has resulted in their crop wilting.

Chipinge folk normally plant small grain crops that are drought resistant such as rapoko and sorghum but this time around these crops could not survive the dry spell. Cotton is the only crop that seems to be doing well but villagers interviewed said the harvest would yield around 50%

It’s easy for one to start fires and went whole fields as the crops have completely wilted from moisture stress.

Newsday is cross a group of ten women who were slashing tall grass along the Tanganda-Chirinda highway.

Grass slashing along major highways is a function normally performed by the Ministry of Roads but these women get food handouts at the end of the month from Christian Care.

Each person receives a bag of maize-meal at the month-end but the distribution varies depending on how large one’s family is.

Phillipa Mwira who leads the group said they had been slashing along the highway and doing other road maintenance work for the past three months.

Mwira said each person receives a 10kg bag of maize-meal at the month-end but the distribution varies depending on how large one’s family is.

“Each person receives a 10kg bag of maize-meal at the month-end but the distribution varies depending on how large one’s family is.

The amount of food one gets depends on how big one’s family is. If one has registered that they are five in their family, they get a 5kg bag of maize-meal and five bottles of cooking oil,” said Mwira.

She said they were getting basic foodstuff such as kapenta, cooking oil, soya chunks, beans, bulgar wheat and maize-meal and this had been going a long way in sustaining their families.

“If we had not been engaging in food-for-work, we would be starving by now,” said Mwira.

Another elderly woman who is part of the grass slashing project, Lucia Mhlanga, said some children had stopped going to school because of lack of food but the situation had improved since the food handouts from Christian Care were introduced.

“Children were abscending from school because of hunger and some young school girls were now engaging in prostitution so as to get food on the table,” said Mhlanga.

Mhlanga said before Christian Care employed at a farm owned by Sabot, a company in Chisumbanje area which is approximately 40 kilometres from Manzivive. Sabot is building a multi-million dollar ethanol plant in Chisumbanje which when finished is expected to create jobs for thousands of people in Chipinge area.

Mwira said their dilemma now was that the Christian Care food-for-work project was being suspended at the end of March.

“Christian Care has indicated that they are going to suspend the project at the end of this month and we don’t know how we are going to survive after they have left,” said Mwira.

Secretary of the group Joyce Mwariantembi said their wish is to venture into income generating projects such as sewing clothes and brick moulding.

“If we could get a donor who would give us sewing machines we could start income generating projects that can help us look after our families,” said Mwariantembi.

Christian Care regional area manager for Manicaland Mark Kaitindu refused to shed more light on the projects they were carrying saying only national director Reverend Matonga was authorized to comment on the humanitarian work they were doing. “We are assisting the government in food distribution through empowering the community by doing projects that can help them,” Kaitindu said.

Manzivive and areas such as Checheche, Chibwe, Tanganda as well as other areas in Matabeleland and parts of Manicaland that have been hard hit by drought and they badly need food assistance.
Chiefs want President Mugabe for life

By Kuda Bwittiti

TRADITIONAL leaders have resolved to continue supporting President Mugabe in elections, saying they want him to be the country’s life president.

The resolution was passed at the end of the three-day chiefs’ annual conference in Kariba last Friday.

Local “Government,” Urban and Rural Development Minister Dr Ignatius Chombo said the chiefs took the decision in recognition of Cde Mugabe’s outstanding leadership.

Dr Chombo, who attended the congress, said the chiefs also cited the President’s immense contribution to the preservation and development of traditional leadership.

“The chiefs have passed a resolution that they want President Mugabe to continue leading the country because they appreciate his leadership qualities and achievements,” he said.

“The President has continued to support the role of chiefs when other African countries have done away with chiefs.

“They were also satisfied that the President recognises that chiefs are crucial to national development.”

The minister said the decision to back President Mugabe as the country’s supreme leader was unanimous.

He said this was ample evidence that the traditional leaders regarded the Head of State and Government and Commander-in-Chief of the Zimbabwe Defence Forces as a special leader.

All chiefs from the eight rural provinces endorsed their unequivocal support for the President, he said.

Dr Chombo said delegates also acknowledged that Cde Mugabe continued to ably lead the country despite the imposition of illegal economic sanctions by the West.

“The chiefs appreciate the fact that despite 10 years of sanctions and hostility from the West, President Mugabe has remained defiant in propagating policies that are beneficial to indigenous Zimbabweans,” he said.

The traditional leaders also made it clear that they were ready for elections, saying the inclusive Government creates conflicting sources of power.

“The chiefs said they do not want the GPA (Global Political Agreement) to exceed its tenure,” said Dr Chombo.

“They said the unity Government has created conflicting sources of power and this creates disharmony in the running of the State.

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Chiefs back President

From Page 1

"They want one source of power, which is led by President Mugabe." The chiefs also expressed their support for the constitution-making process.

They said, according to the minister, they were satisfied with the task so far.

"Chiefs participated fully in outreach meetings and they were very enthusiastic about the constitution-making process," he said.

They said they were happy with information that most participants wanted incorporated in the document; especially calls for traditional values to be enshrined in the Constitution.

Speaking before the traditional leaders on Thursday, President Mugabe said chiefs should be the vanguard in freeing the country from mental colonisation and deflating the belief that only whites are capable of owning the means of production.

He said chiefs should contribute to economic, social and political development as well as be advisors to Government.

President of the Chiefs' Council of Zimbabwe Chief Fortune Charumbira said the President should remain in power to ensure Zimbabwe became prosperous again.

The chiefs also moved a motion to set up a team that would lobby the West to remove the illegal economic sanctions on the country.

They said their constituents were affected by the embargo, which continues to inhibit development.

The conference drew traditional leaders from the country's eight rural provinces and international guests.
Zanu-PF Women’s League for President Mugabe

By Tafadzwa Chiremba

THE Zanu-PF Women’s League has unanimously endorsed President Mugabe’s candidature in the next presidential election.

Speaking at the organ’s National Assembly briefing at party headquarters yesterday, Zanu-PF Secretary for Women’s Affairs Cde Oppah Muchinguri said the league reached the decision after considering Cde Mugabe’s leadership prowess.

She said the Women’s League remains committed to his leadership.

“As the Women’s League, we endorse your candidature. We are saying stand in the next election and rule forever!” she said, drawing wild jubilations from the scores of delegates in attendance.

“Your work cannot be compared to that of anyone else. Do not leave us.”

Cde Muchinguri said the Women’s League has since started mobilising support for the President and the party ahead of the imminent plebiscite.

The organ launched the “Green Card Campaign” which seeks to boost its membership by more than one million supporters.

“We want to mobilise women to register on the voters’ roll as well as provide political education to empower them,” she said.

Speaking afterwards, President Mugabe said fresh elections should be held before June next year.

“We are in a transitional period of the Global Political Agreement (GPA),” he said.

“We want to get to elections and get into a situation where Zanu-PF can rule the country.

“The GPA has been in force since 2008. Now 2011 has drawn nearer and the women should assist in mobilising support for the party ahead of the elections.”

The President said the constitution-making process should be expedited to pave way for the polls.

“We should quickly do that draft (constitution). Next year the Global Political Agreement is ceasing. It is only for two years,” he said.

“We do not want to pass June (next year) without the elections. We want acceleration of pace.”

He hailed the Women’s League for sustaining Zanu-PF and called for the party to unite.

“Without women in the party, that party would collapse.

“More so without your wombs, no one would exist. Without you, the very life that we enjoy would be nothing,” he said.

“I know that you are united. Please remain like that. Whatever problems you have, discuss them. Refuse to be divided.”

President Mugabe called for the women to...
Only Mugabe can rule Zimbabwe — Shamu

Moses Matenga

Media, Information and Publicity minister Webster Shamu says no one other than President Robert Mugabe should be allowed to rule Zimbabwe.

“This country cannot be run by foreigners. In our midst we have people who think it is easy to run this country,” Shamu said yesterday at the National Sports Stadium during Independence Day celebrations.

“This country can only be run by Gushungo and only Gushungo.”

Admirers refer to President Mugabe as Gushungo, his totem. Shamu, an open hero worshipper of the President, recently referred to their party regalia to the national event. They also sang Zanu PF party songs while the party jingles were featured in coffee creamer.

Shamu likened the former guerilla leader to Prime Minister Morgan Tsvangirai who sat among dignitaries with Mugabe. Shamu said some individuals wanted to reap where they did not sow. Shamu said: “We have some people who say if (President) Mugabe brags that he liberated this country, he should go and give it back to the colonial masters and see if we cannot take it back. Be careful of what you say.

“If we go and tie the country on Gushungo’s leg, will you be able to untie it? Be careful.”

Even as Shamu launched his apparent attack on Tsvangirai, Zanu PF youths, war veterans and members of the women’s league openly defied a government directive and brought in a shipment of the President’s party regalia.

Tsvangirai, who sat next to Vice-President Joice Mujuru and Local Government minister Ignatius Chombo, appeared ruffled.

Most Cabinet ministers from his MDC-T party did not attend the celebrations except a few, notably Heneri Dzinotyiweyi, Gabuza Joel and Sekai Holland.

‘This country can only be run by Gushungo and only Gushungo.’
Call by Women’s League sets agenda for December conference

Zanu PF endorses Mugabe
Every grain counts: Martin Mboreka (62) of Masvingo picks maize grain from the shoulder of Masvingo Road after a truck spilled some of its contents. (Picture: Aaron Ufumeli)
This volume was passed as doctoral thesis by the University of Bayreuth (Germany) in February 2012. Its topic springs from the reality of poverty, suffering and the rest of the calamities that continue to ravage most third world countries particularly Zimbabwe. The author presents a unique way of looking at leadership, history, culture and the reading of scripture in light of theme of The Messianic Feeding of the Masses. The author examines how the Zimbabwean president, Robert Gabriel Mugabe, has embraced some messianic titles and statements ascribed to him for liberating Zimbabwe from her colonial masters and the feeding of the people. The book makes a comparative and sociological analysis of kingship in ancient traditions so as to demonstrate how the ‘sacredness’ associated and ascribed to the reign of Mugabe was not uncommon. As the bearer of the charisma, Mugabe takes some radical measures to assume the task of a saviour. He embraces the praises accorded to him by his admirers and commands obedience and a following in virtue of his mission. Some aspects examined in this study may be highly controversial but eye-opening. Thumps high to the author for daring to explore issues related to Mugabe who is a sensitive subject especially to most Zimbabweans. Those who hero-worship his philosophy and ideology are generally protective towards everything regarding him, yet most critiques of Mugabe’s ways and leadership style also try to undermine everything regarding him. The author does not attempt to convert anyone to a particular side but through the way he articulates issues and supports arguments with Historical, Biblical and current material, he invites people to debate even in a larger arena. Without any doubt this study successfully offers the readers some new insight into the society they are constructing.

-Rev. Dr. Muchumayeli Ishmael Bhebhe

The Author
Francis Machingura was born in Chivi District, Masvingo. He is married to Jesca Mushoperi and has two daughters, Tinotenda and Makanaka. Machingura holds a M.A, B.A (hons) in Religious Studies and Post-Graduate Diploma in Education awarded by the University of Zimbabwe. He also holds a Diploma in Project Planning and Management, awarded by the Christian College of Southern Africa (CCOSA) and a Diploma in Pastoral Studies, awarded by Domboshawa Theological College (DTC). Machingura did his doctoral studies as a scholar of German Academic Exchange Service (DAAD) and received his PhD in Intercultural Biblical Studies from Universität Bayreuth, Germany (2012). His research interests are on the Bible and its relevance in the contemporary society.

ISBN: 978-3-86309-064-7
ISSN: 2190-4944
Preis: 21,00€