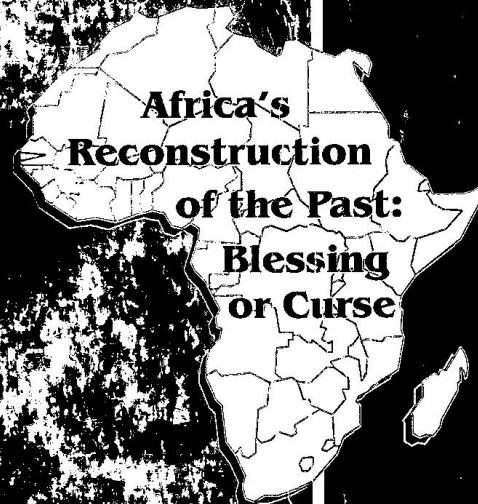




CHIEDZA

Lighting Africa



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of time history will repeat itself and we will narrate the same story using new terminology.

- Basel Davidson, *Modern Africa: A Social and Political History*, 1983, 3rd edition. (London: Longman Group UK Limited, 1994), 10-20.
- Mfegane was the great northward trek of a number of tribes from South Africa. http://en.wikipedia.org/wiki/colonisation_of_Africa
- Western Education and Rural Productivity in Tropical Africa, P.C.C. Evans, *Journal of the International African Institute*, Vol. 32, No 04 (Oct., 1962), pp 313-323, Published by: Edinburgh Publishers
- St. Matthew 6:25-34
- A settler capitalist class -- like the landed upper middle classes (gentry) in England -- emerged. Settlers were given more rights than Africans who were controlled by punitive labour laws. From 1904, native reserves were created, which divided Africans along ethnic lines and created room for the white settlers. To restrict people's movement, a "Kipande" (identity card) system was introduced.
- Mau Mau liberation war in Kenya and Chimurenga liberation war in Zimbabwe
- J.D. Fage, ed. *Africa Discovers Her Past* (London: Oxford University Press, 1970), 74
- Leopold Senghor was a poet, teacher, statesman and the first president of Senegal and the major proponent of Negritude. He published a memoir, *Ce que je crois: négritude, francité, et civilisation de l'universel* (1988; "That Which I Believe: Negritude, Frenchness, and Universal Civilization") http://www.britannica.com/EBchecked/topic/534541/Leopold_Senghor
- KANU, Kenya African National Union. The party was formed immediately after independence and ruled the country for 40 years.

Confronting Impunity: Zimbabwean Civil Society in Search for True Justice

Erasmus Mastiera •

Zimbabwe's present political arrangement is an intellectually interesting and challenging area to study. Interesting is the fact that two diametrically opposed political parties have come together; furthermore a previous presidential agreement to be used in governing Zimbabwe has been proposed by ZANU PF, agreed to by the MDC, and sanctioned by a few African heads of states. On one hand there is a deliberate attempt by a few former powerful Zimbabweans to hang on to power and on the other a group of people interested in revitalizing the country. The few unpopular individuals interested in changing to power formulated the way forward for the coalition government. Two parties are to work together in an economically bankrupt state, Zimbabweans had spoken during the 29th March election, if this had been listened to then social justice and the common good would have been respected.

With the deepening Zimbabwean political and economic crisis it remains to be seen if the landmark memorandum of understanding on 15 September 2008 will be of any help. Among other agreed upon expectations were the formulation of an inclusive government, establishment of rule of law and lifting of travel sanctions imposed on some ZANU PF officials. However what was mind-boggling was the fact that issues that deal with compensation, restitution, and accountability were overlooked. Reasons for the omission are uncertain and may never be known. For information's sake a lot of human rights abuses have occurred in Zimbabwe from as early as the 1980s up to the run-up to the July 2008 runoff presidential election. The run-up period witnessed uncontrolled violence lashed out against any supporter of the opposition party (MDC-T). The execution of violence, murder, harassment, destruction of property, and torture were meant to weaken and demoralize the opposition. With all this at hand the political figures or negotiators decided to overlook the mentioned key issues. Unceasing efforts have been made by those interested in and who defend Human Rights arguing that it is impossible to continue with an inclusive government while overlooking the abuses.

The paper acknowledges that there is need for a reconciliation process in Zimbabwe. However questions remain—how is the process to be done? And

who should lead the process? In light of the questions, the article suggests a possible alternative for dealing with the reconciliation and healing process much needed in Zimbabwe.

Encouraging Impunity

The perpetual unleashing of violence comes not as a surprise on the part of ZANU PF. Additionally, it is important to realize that the words compensation, restitution or accountability do not exist in the language of ZANU PF. History reflects this. In 1980 the new president of the new state of Zimbabwe, R. G. Mugabe, said that Zimbabweans whether black, white, or yellow should forget about the past and henceforth look at the new Zimbabwe and its forth-coming challenges. In other words his argument was that people should forget about what occurred during the bloody liberation struggle—the murders, rapes, destructions and other abuses of the masses. The abuses came from both the guerrillas (freedom fighters) and the Rhodesian army (CCTP, 1988, 23). People listened and tried to continue as if nothing has and had happened during the war!

The same kind of behaviour, of acting and thinking as if nothing has happened is what the new pact promotes as well. The aim therefore was to overlook the violations that ZANU PF orchestrated upon the poor and defenceless Zimbabweans. The language that was audible during the pact ceremonies was 'forgive and forget.' This may sound like deeply Christian language yet history will not forgive Human Rights activists for allowing this kind of carry-on to continue. Colonial abuses were swept under the carpet, the liberation war violations went unaccounted for, in the 1980s Gukurahundi¹ occurred, the government looked aside, and Goboranzviguwa² also came in 1982, nothing was done afterwards in respect to reconciliation and accountability. The chaotic land reform which began around the turn of the millennium resulted in a legal and land crisis (Daka, 2006, 222). More recently nothing has been said about the post-March 29 election violence. What of today's economic suffering that ZANU has caused, and of the future abuses? Will they all go unhealed? Besides this, what evidence is there to show that violations will not occur in the future and how will people know if perpetrators will not repeat the actions? Failing perpetrators go scot-free—surely, this is encouraging impunity, and impunity leads to anger, dejection and resentment of the citizens.

Other measures that seem to promote impunity include suppression of freedom of conscience, denial of security and protection for ordinary

and absence of protection from arbitrary arrests (cf. Articles 3, 9 and 18 of the Universal Declaration of Human Rights), (opposition leaders and supporters alike have been subjected to humiliating treatment and unlawful arrests. Furthermore, no clear explanation has been forwarded for the arrests and detention of the opposition except that they are held as suspects. Also worrying is the clandestine indoctrination emanating from the monopolized broadcasts of Zimbabwe Broadcasting Holdings which is in practice a propaganda instrument of ZANU PF.³ In addition serious restrictive media regulations have been put in place through ALPPA and POSA.⁴ People responsible for such activities are not held accountable and this reflects the unwillingness to be accountable and answerable—this is serious abuse and supporting impunity. Such acts are dehumanising and deplorable (Masitera, 2005).

Surprisingly there has been a lot of talk about the media toning down its aggressive language towards the 'opposition' in this case MDC. 'Tweaping' has also alluded to this as a way of achieving 'national reconciliation.' One wonders whether simply toning down language will bring true reconciliation. Change of media language is not enough to ensure true reconciliation, although it may be necessary in levelling the political-discussion field a mere means to an end. More needs to be done, by letting offenders go scot-free, there is no deterrent for future impunity, and as a result it will not be a surprise if such acts continue. Resting forgiveness and reconciliation upon media reports abuse watching those who committed injustice going scot-free with no word of regret or shame for their activities! How would one feel knowing very well that so and so murdered so and so or that he/she was responsible for the burning down of Mr and Mrs X's house? And that same person goes free without even acknowledging the offences committed! This only brings up feelings of revenge, resentment and anger persist and surely cannot be culturally toned down media language.

Civil Society

What does civil society say and have to do concerning the Human Rights violations? First and foremost it is important to define and understand terms in order for the discussion to make sense. There is no one definition, the definition is contested. For the paper, the term Civil Society refers to the organizations that are not part of the government, in other words these are the organizations that offer civilians a space for deliberations. When ordinary

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The same kind of behaviour, of acting and thinking as if nothing has happened is what the new pact promotes as well. The aim therefore was to overlook the violations that ZANU PF orchestrated upon the poor and defenceless Zimbabweans. The language that was audible during the pact ceremonies was 'forgive and forget.' This may sound like deeply Christian language yet history will not forgive Human Rights activists for allowing this kind of carry-on to continue. Colonial abuses were swept under the carpet, the liberation war violations went unaccounted for, in the 1980s Gukurahundi occurred, the government looked aside, and Gohoratzvigitswa² also came in 1982, nothing was done afterwards in respect to reconciliation and accountability. The chaotic land reform which began around the turn of the millennium resulted in a legal and land crisis (Daka: 2006, 222). More recently nothing has been said about the post-March 29 election violence. What of today's economic suffering that ZANU PF has caused, and of the future abuses? Will they all go unchecked? Besides this, what evidence is there to show that violations will not occur in the future and how will people know if perpetrators will not repeat the actions? Either perpetrators go scot-free—surely, this is encouraged impunity; and impunity leads to anger, dejection and resentment of the alienated masses, that seem to promote impunity include suppression of the freedom of conscience, denial of security and protection for ordinary

and absence of protection from arbitrary arrests (CJ Articles 3, 9 and 18 of The Universal Declaration of Human Rights). Opposition leaders and supporters alike have been subjected to humiliating treatment and unlawful arrests. Furthermore, no clear explanation has been forwarded for the arrests and detention of the opposition except that they are held as suspects. Also worrying is the clandestine indoctrination emanating from the monopolized broadcasts of Zimbabwe Broadcasting Holdings which in its practice a propaganda instrument of ZANU PF.³ In addition serious restrictive media regulations have been put in place through AIPPA and POSA.⁴ People responsible for such activities are not held accountable and this reflects the unwillingness to be accountable and answerable—this is serious abuse and supporting impunity. Such acts are dehumanising and deplorable (Masitera: 2005).

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abilitation.” The difficulty is that only those societies that seem to support the existing system get recognition. A major reason for all this is the fact that the government of Zimbabwe is highly unjust and despises any dissenting voices even those which may be of help to it. Now the task of civil society becomes almost insurmountable though they continue to pursue their agendas.

Solution From the Civil Society

Civil society “acts as an intermediary between state and society” (Zawi: 2005: 36), in light of this the civil society organisations are clamouring for a government that respects Human Rights. The aim being to encourage the establishment of the rule of the people by the people since it is the people who make the constitution and who choose leaders who will be answerable to them. In the long run true checks and balances will be established in the government and ensure accountability of the responsible authorities. Through rule of law and responsibilities for activities will also be realised thus accountability and possibly prosecution for the abusers.

Civil societies are also clamouring for truth telling and honest apologising as a way of achieving true justice. It is necessary that people openly reveal the misdeeds that they committed and be seriously sorry about them through asking for forgiveness. It is easy to forgive a person who is repentant than an adamant one. Civil society provides the much needed stage for truth and reconciliation without intimidation.

L. Longford says that “forgiveness can perhaps best be seen as a way of dealing with wrong so that the past does not prevent a different future from being created” (Longford: 1989, 53). The past in most cases is the projection of the future, in this sense whenever there is a kind of injustice that has occurred, that misconduct is reflected in the future cases of resentment, non-cooperativeness and hatred are apparent. It will therefore be necessary to use ways of dealing with the causes of resentment, non-cooperativeness and hatred. As such it will be necessary for the wrong-doer to come in the open if necessary relate all the evil he has done (apologise or ask for forgiveness). By doing so, he or she solicits pardon from those injured.

Through begging for pardon, the perpetrator of violence implores the offender to forgive, and in a way tries to forge a better way for the future. Honest confession invites true forgiveness and drives away feelings of resentment that the injured person may have. Inversely confession

of forgiveness. Murphy *et al* nicely says that through forgiveness one “overcome[s] ... anger and hatred that are naturally directed towards a person who has done one an unjustified and non-excused mental injury” (Murphy: 1990, 15). In Zimbabwe there is serious need for both such apology and forgiveness. We do not need a public media that chooses to ignore the abuses of the past. This seems a cosmetic approach to a pertinent issue that is necessary for state rehabilitation.

Why is it important to ask for forgiveness and to forgive? Basically the most important reason is that through forgiveness both perpetrator of violence and the injured obtain relief of conscience. There is a sense in which enquiring, in forgiveness free both consciences (Smedes: 1984, 126-127). Whatever may have weighed on a person's conscience be it that he or she has done something evil or he or she was on the receiving end all feel relieved after talking and over the injustice. Understanding of the reasons as to why people acted as they did before may be cultivated through such encounters. Furthermore there might even be the promotion of fairness and restoration of humanity (Ibid, 138). The two, fairness and humility are realised because the perpetrator avails him or herself and becomes truly sorry for her or his activities and the injured realize the sincerity of the violator. Only then can true forgiveness be achieved and granted. This therefore cannot be achieved through mass forgiveness that does not involve individuals admitting to being abusers only honest openness and repentance by an individual agent and victim provides for this.

Without forgetting the issue at stake, it will be necessary to have accountability of all abusers. There might be need for compensation for those who lost some of their valuables. It is clear that some people need to be compensated for some of the things they lost. The person responsible for the abuses may feel obliged to offer restoration as a way of lessening weight on their conscience. Again civil societies can become handy in providing for this compensation. Remember the organizations are neutral and interested in promoting fairness. It is only fair to give back to people what was stolen from them and to restore their dignity through restitution and apology. At least this can be done through a commission of enquiry whose responsibility would be to facilitate and oversee the whole activity of reconciliation.

The commission should by and large be neutral as is the case with the civil society. As it is, it is not proper for the political leaders to take a leading role in the process since they were either the perpetrators or those on whom violence was inflicted. In such a case how can they become neutral? Obviously they

would want to be favoured in the judgement. Moreover, if the political leaders like the lead feelings of mistrust are bound to be raised (Hlatiywayo: 2009, 6).

In conclusion it is important to mention that failure to achieve true reconciliation is tantamount to condoning violence. The abused might take it upon themselves to seek justice, to seek for their lost dignity and property. In a way there might be a perpetuation of war of all against all. In the sense that those who have committed crimes remain quiet about their activities and the exploited will go on a rampage disregarding the role a person played earlier on (perhaps on other weak people as well). Then a vicious cycle of violence will be initiated. It is therefore prudent to have different groups working on issues of reconciliation as soon as possible to avoid feelings that are a hindrance to progress—hatred, uncooperativeness and anger.

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¹Thon word for blow away chaff. This was a move done by Mugabe with the aim of wiping out the Ndebele population. About 20 000 people are suspected to have died during this period (CCJP report page 20).

²Thon word for remove unwanted stamp. The activity followed the speech that Mugabe made asking his followers to remove all unwanted weeds, and clear their fields (people opposed to him). After the speech violence was unleashed—rampage, looting, and burning of property ensued—on people who did not support him. (Todd, 2007, 94). There is very little literature on the subject that happened mostly in the high density areas and for a short period. It is and large they were and are instruments of ZANU indoctrination. A humiliating incident of Zimbabweans, not being given a chance to air own views.

³Access to Information and Protection of Private Act, Public Order and Security Act. The Act is among other things call for end to opposing voicing to the rule of Robert Mugabe and a number of local and foreign journalists have fallen victims to these Acts.

Perpetrators of violence are known and the very people who stay within neighborhoods, in most cases, might even have been a person next-door or a relative. Krawl alludes to this through his talks of the same issue as fairness. In fact what is being sought is fairness underlined by equality to social laws and social resources (c.f. Krawls; 1971, pg 12-13)

Though not outright overlooking the minority group, Women of Zimbabwe Arise, men of Zimbabwe Arise, Catholic Commission for Justice and Peace, Combined Harare Resident Association, Chitungwiza Residents and Rate Payers Association, Zimbabwe Congress of Trade Union, Zimbabwe National Association of Students Union, National Constitutional Assembly.

If it were not for the CCJP probably the Gukurahundi atrocities would have not been known and perhaps persisted until the Ndebele population was wiped out by Magabe.

Demythologizing the Originality of Greek Achievements

(Julius Maitiro S.T. •

Introduction

The Greek civilization is often considered to be one of the greatest civilizations that have ever existed. Some scholars even say that perhaps without this civilization the world would have taken a different direction. After more than two millennia of history, the influence of this magna civilization is still undeniable in the modern world. The history of the Greek civilization has put a stamp on the life of human beings; it has had a great impact on many aspects of human accomplishment, from language, literature, art to science and sports. In fact, there are many things that one cannot talk about without referring to the Greek civilization; for example politics, philosophy and the Olympic Games. It would require a long paper for one to enumerate the successes and the achievements of Greek Civilization. However, that is not the aim of this paper.

Most books of the ancient and classical world portray the Greek civilization as a history of bright people, and people without shortcomings. Often times Greeks are represented as heroes and the true founders of the new era of humankind. Some scholars also portray their development as independent of the influence of other civilizations. This article seeks to give a comprehensible differentiation between the achievements that are original to Greece and those that could be considered as borrowed from other people and previous civilizations.

Before going further, it is necessary to define and clarify what one means by the word original. In this paper, the word original means something which is completely new or anything that anyone has never thought of or written about before. Anything that does not fulfil this parameter will not be considered original. This explanation implies that everything that was borrowed from other civilizations will not be considered original.

¹ Author is a second year student at Arupe College from Mozambique.