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# GDR ready to aid Zambian churches

By Mirror  
Reporter

CHRISTIAN organisations and solidarity groups in the Germany Democratic Republic (GDR) are eager to help Zambia in rural development projects through the provision of manpower and material resources.

Christian Council of

Zambia (CCZ) development co-ordinator, Mr. Cephas Sinoya learnt this during his recent visit to the GDR where he was invited by the Gossner Mission in that country to meet Christian and other solidarity groups involved in supporting the Gossner Mission activities to the outside world.

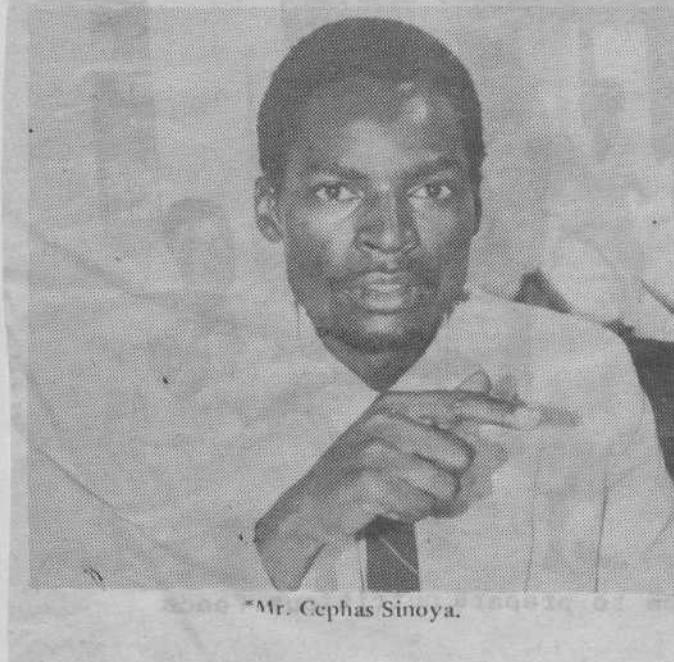
During his visit, Mr.

Sinoya had "fruitful discussions" with the various Christian groups and solidarity organisations with regard to information on the type of development projects people in Zambia were interested in.

"I discovered that these Christian and solidarity groups had very little knowledge about the grassroot development activities carried out by the various Churches and church related organisations in Zambia.

"The Christian and solidarity groups in the GDR are eager to help in rural development projects through the provision of manpower and material resources, but the problem is that they are lacking the vital information on such projects," he said.

He added that although CCZ had been closely connected with the Gossner Mission on certain projects in Zambia, it had done little in updating the church groups and solidarity organisations in the GDR on the needs of the Zambian people in rural areas.



\*Mr. Cephas Sinoya.

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FORWARD WITH THE NATION  
THURSDAY, February 9, 1989

## OPINION

MANY years ago when the village constituted the whole world to a child, his security for the future was found within the confines of a clan among grandfathers, fathers, uncles, brothers and cousins.

But these village limits have burst and the child has migrated far from the clan to where he has discovered that there is no more security in one's relations but in abundant school knowledge.

The child has realised that in this modern world only education, good education for that matter, is the hope of survival.

Our children have responded well by filling every school space available, with all the trust that those who run these institutions — the Government and the teachers — are aware of the desperate need for education.

But alas, everyday we carry reports on the ongoing stalemate bet-

INSIDE TODAY: Nigeria bread too expensive — P3; Church robber loses appeal — P5; Ndola United pla

# Lusaka's Ibex Hill cut off

## Students face uphill battle over bursaries

By Times Reporter

CONFUSION reigned at the Copperbelt University in Kitwe yesterday when 350 marketing and accountancy students failed to obtain bursaries or meal coupons because most of them are waiting for results.

The students, all from the scrapped Zambia Institute of Technology (ZIT) marched from the campus administration block in Kuomboka drive to protest.

Their representatives held talks with several officials including senior assistant registrar (admis-

avail.

"We are shocked that after these people sent letters asking us to come here they should now say they do not want us," the students' representatives said.

They complained that the administration ordered their eviction from the rooms on Tuesday to ease the accommodation crisis but they resisted.

"If we were at ZIT this should not have happened," said a senior ZIT student.

Cde Chikange blamed former ZIT administrators for the mess saying they did not give the university complete data on who was supposed to come.

"I have just learned about this problem this morning also. On our part we took everybody they gave to us and they were no details," he said.

Campus sources said both the authorities at the institution and officials from the bursaries committee were in a dilemma on whether to loan them coupons or pay money and bond the students as

By Times Reporter

THE road to Lusaka's Ibex Hill is closed, walls around some plots have collapsed and sunk after the land caved-in following two weeks of constant heavy rains.

Most houses in the capital many of which are built on limestone and dolomite are in danger of falling because necessary precautions and consultations were not taken during construction, the geological survey department warned.

Director Mr Nick Money said yesterday the heavy rains would cause the chemical composition of the rocks to transform into a solution resulting into a cave-in.

He expressed concern that most of the builders had never sought expert advice from the department before erecting the structures.

"If the houses are on limestone foundations and adequate precautions were not taken and a cavity formation occurs then buildings should be expected to collapse," Mr Money said.

run these institutions — the Government and the teachers — are aware of the desperate need for education.

But alas, everyday we carry reports on the ongoing stalemate between diploma holders secondary school teachers and the Ministry of General Education. The students too have not been idle, they have protested against the continued absence of teachers in class.

The whole saga has now assumed the dimensions of a three-headed monster. For while the protesting students are being arrested, the Ministry of Education is issuing ultimatums to teachers to return to taking senior classes or else. And the teachers have considered their stand as holy as that of the ministry, therefore a retreat would amount to desecration.

While we are not advocating strikes, boycotts, sit-ins or go-slows, we sympathise with the students because they are innocent victims in this nerve-wracking battle.

They leave homes for school every morning only to sit through the periods without learning. The clock is ticking towards final examinations and those who set questions will not consider what is going on now. They will prepare the examinations as if the students were taught all that was required.

This is what makes

Institute of Technology (ZIT) marched from the campus administration block in Kuomboka drive to protest.

Their representatives held talks with several officials including senior assistant registrar (admission) Cde Frank Chikange and bursar Cde Kennedy Mbandawire but to no

the administration ordered their eviction from the rooms on Tuesday to ease the accommodation crisis but they resisted.

"If we were at ZIT this should not have happened, we want ZIT back if this treatment is what it means to come to the university."

## EC cash abused

**LONDON, Wednesday.** BRITISH Prime Minister Margaret Thatcher has expressed deep concern at the level of fraud in the European Community and said she will raise the subject at the next EC summit.

Answering a question in parliament about reports of widespread abuses, Mrs Thatcher said: "The extent of fraud in the use of European Community funds is a matter of very great concern."

She plans to raise the matter at the next EC summit in Madrid. "The remedies are in national hands, but we believe the rules applied by the Community must be tightened up."

Government sources estimated EC fraud at about \$10 billion a year and said the British cabinet had discussed the issue last week.

The sources described as "substantively correct" a report in the *Times* which said Mrs Thatcher was concerned that proceeds from fraud might be going to the Mafia in Italy and the Irish Republican Army fighting British rule in Northern Ireland.

Most frauds involve export swindles and agricultural subsidy fiddles.

The sources said one area of concern was the

were no details," he said.

Campus sources said both the authorities at the institution and officials from the bursaries committee were in a dilemma on whether to loan them coupons or pay money and bond the students as it would be difficult to trace those who might fail.

would cause the chemical composition of the rocks to transform into a solution resulting into a cave-in.

He expressed concern that most of the builders had never sought expert advice from the department before erecting the structures.

"If the houses are on limestone foundations and adequate precautions were not taken and a cavity formation occurs then buildings should be expected to collapse," Mr Money said.

Although he had not examined the Ibex Hill situation, he knew that most of the city except for the Ridgeway area is based on limestone/dolomite foundation.

The abundant self-help housing schemes most of them built by unqualified builders, would pose a great danger to the owners.

Mr Money explained that to firm the limestone/dolomite foundation a process called grouting was needed. This meant pumping liquid mixed with cement and a gravel into the holes in the land.

In some instances, if the vegetation failed to absorb floods the impact of water would cause gullying quickly eroding the soil.

"Ibex is a hill. Soil erosion can grow very fast and vegetation removal causes all this," he said.

The geological survey had done the grouting for Findeco house and the new Party headquarters which are built on limestone.

"Without it the whole building (Findeco) would fall like a pack of cards."

Mr Money noted that the Ibex/Kabulonga residential areas had poor drainage system and were badly affected by the torrential rains.

Leopards hill area was on flimsy ground too. Zesco regretted the inconvenience caused to the public and that his men were working round the clock to ensure power was restored in all the affected areas.

Lack of charcoal and paraffin has seriously compounded the problem faced by the residents in the affected areas who for the last four days have had to live mostly on bread and sweetened water while others have spent nights without food.

The rains had brought what was turning out to be the biggest natural disaster in the country's history. More than 20,000 people have been rendered homeless and many more are feared to be vulnerable to the continuous downpour. So far two people have died.

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## Former bandit named Angola's Cairo envoy

**LISBON, Wednesday.** ANGOLA has named Cde Daniel Chipenda, formerly a leading anti-government bandit, as ambassador to Egypt, the Angolan news agency Angop reported yesterday.

Cde Chipenda returned to Luanda under an amnesty only two years ago after more than a decade as one of the leaders of the Angola National Liberation Front (FNL), a now moribund group that opposed the Luanda government.

He had originally belonged to the ruling Popular Movement for the Liberation of Angola (MPLA) but defected in 1975 after Cuban troops arrived to help it consolidate its hold over the former Portuguese colony.

"Cde Chipenda was reintegrated into Angolan society in 1987 as part of our policy of national clemency," Angop said in a brief report monitored in Lisbon.

Regional analysts said the announcement was aimed at convincing pro-Western bandits as a way of finding a solu-

criticising MPs who suggested that the Mozambican government should negotiate with the South African-sponsored bandits.

Insiza MP Naison Ndhlovu said Cde Nkala should not think he had the monopoly to speak for all Zimbabweans since MPs were also entitled to make their own suggestions.

Cde Ndhlovu was contributing in the house of assembly thanking President Robert Mugabe for his address to a joint sitting



• Cde Nkala

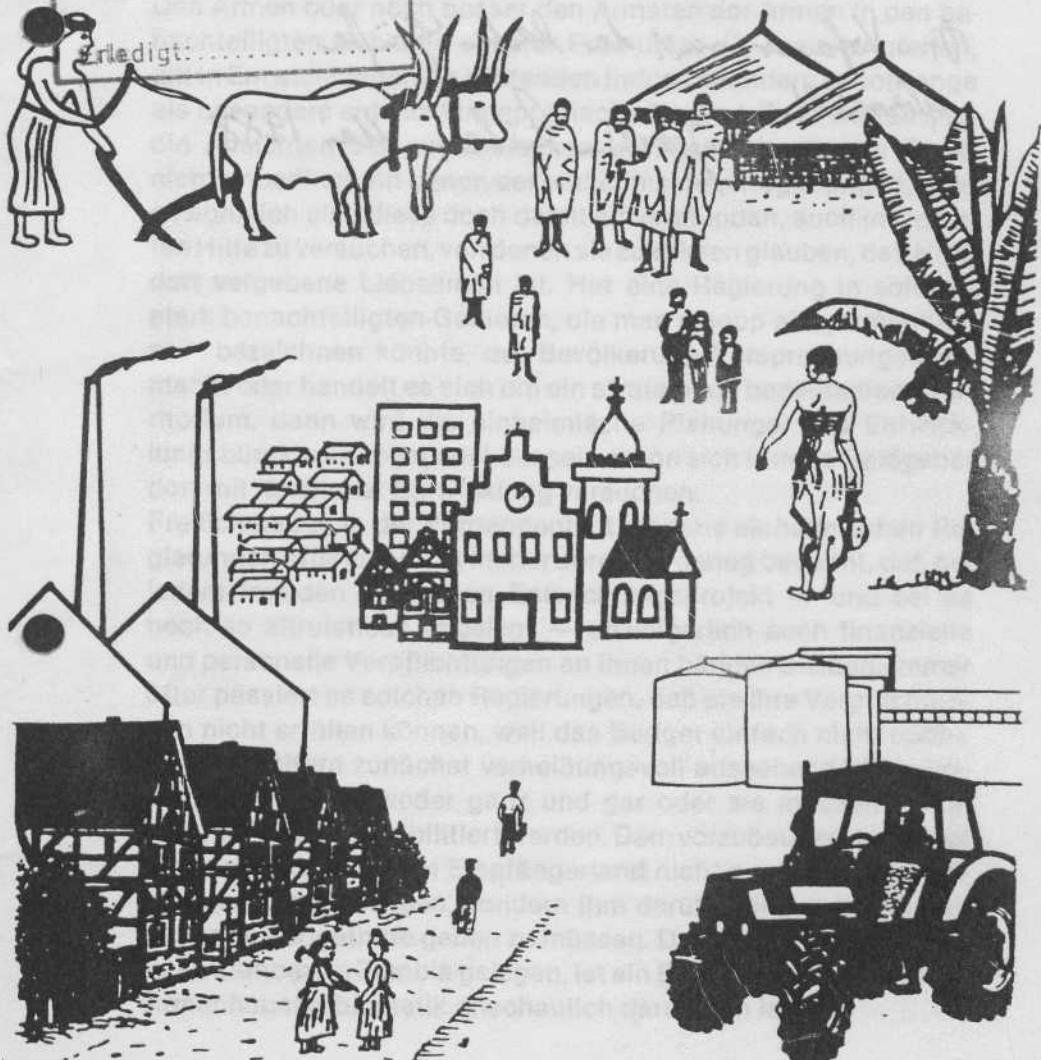
of both houses of parliament in December last year.

Two weeks ago, some MPs suggested that the Mozambican government should talk to MNR bandits as a way of finding a solu-

# LAND, AGRWIRTSCHAFT UND GESELLSCHAFT

13. November 1988

Jahrgang 4, Heft 2, November 1987  
Zeitschrift für Land- und Agrarsoziologie



Landwirtschaftsverlag Hessen GmbH, Friedrichsdorf/Taunus

Dem Kaffee mit der besten Grüße  
bereit.

Joachim Zile, Mai 1988

Joachim Ziche

**Das Gwembetal am Mittleren Zambezi  
Ländliche Entwicklung in einem „Armenhaus“**

Den Armen oder noch besser den Ärmsten der Armen in den benachteiligten Gebieten unserer Erde unter die Arme zu greifen, gilt in Entwicklungshilfe leistenden Industrieländern schon lange als besondere entwicklungspolitische Tugend. Zwar treffen sich die Ansichten der ausländischen Hilfegeber in diesem Punkt nicht unbedingt mit denen der einheimischen Regierungen, aber gewöhnlich sind diese doch damit einverstanden, auch in Gebieten Hilfe zu versuchen, von denen sie zu wissen glauben, daß Hilfe dort vergebene Liebesmüh ist. Hat eine Regierung in solchen stark benachteiligten Gebieten, die man salopp als „Armenhäuser“ bezeichnen könnte, der Bevölkerung Versprechungen gemacht oder handelt es sich um ein strategisch bedeutsames Territorium, dann wird die einheimische Planungs- und Entwicklungsbürokratie sogar dankbar sein, wenn sich fremde Geldgeber dort mit ländlicher Entwicklung versuchen.

Freilich haben in der Vergangenheit manche einheimischen Regierungen offenbar nicht immer sorgsam genug bedacht, daß bei jedem fremden ländlichen Entwicklungsprojekt — und sei es noch so altruistisch angelegt — unweigerlich auch finanzielle und personelle Verpflichtungen an ihnen hängen bleiben. Immer öfter passiert es solchen Regierungen, daß sie ihre Verpflichtungen nicht erfüllen können, weil das Budget einfach nicht reicht. Dann scheitern zunächst verheißungsvoll aussehende Entwicklungsprojekte entweder ganz und gar oder sie müssen schon nach kurzer Zeit rehabilitiert werden. Dem vorzubeugen, bedeutet für fremde Geber, dem Empfängerland nicht nur keine Eigenleistungen abzuverlangen, sondern ihm darüberhinaus auch noch laufende Budgethilfe geben zu müssen. Das Gwembetal, am Mittleren Zambezi in Zambia gelegen, ist ein Beispiel, an dem sich die Armenhausproblematik anschaulich darstellen läßt.

## Geographie

Das Gwembetal ist Teil des mittleren Zambezitales. Es liegt im Süden Zambias an der Grenze zu Zimbabwe. Der Verwaltungsdistrikt Gwembe ist ungefähr 300 km lang und 20 bis 50 km breit, bildet also einen schmalen Landstreifen, der von Südwesten nach Nordosten verläuft. Der Talboden liegt 600 m tiefer als das umgebende Plateau, in das sich der Zambezi eingeschnitten hat. Das bedeutet, im Tal ist es sehr viel wärmer (Jahresdurchschnittstemperatur 24,7 Grad Celsius) als auf dem Plateau. Das Plateau ist zwischen 1.000 und 1.400 m hoch. Der Zambezi ist seit 1958 durch einen 129 m hohen Betondamm beim Ort Kariba aufgestaut. Hinter dem Damm bildete sich der Karibasee: Länge 300 bis 320 km, mittlere Breite 20 km, mittlere Tiefe 30 m, Seespiegelhöhe 484 m NN<sup>1</sup>. Das Gwembetal besteht heute aus drei naturräumlichen Zonen: (a) aus dem Karibasee, von dem eine Hälfte zu Zambia, die andere zu Zimbabwe gehört. Der Seespiegel schwankt regelmäßig mit den Jahreszeiten, aber auch unvorhergesehen infolge langanhaltender Dürre in den Einzugsgebieten des Zambezi. So sank er während der trockenen Jahre von 1981 bis 1984 um bis zu 8 m ab, begann aber nach normalen Regenfällen ab 1985 wieder zu steigen, ohne allerdings seine übliche Höhe bis heute (1987) wiedererlangt zu haben; (b) aus dem „escarpment“, also dem stark zerrissenen Abhang zum Plateau, der zwischen 3 u. 35 km breit ist. Zahlreiche temporäre Wasserläufe zerschneiden das oft recht steile, zum größeren Teil noch bewaldete Gelände. Nur wenige Menschen leben in diesem Raum; (c) aus der Talsohle zwischen Seeufer und Abhang. Die Sohle ist ein 20 bis 32 km breiter von 600 auf 500 m abfallender Streifen, der durch viele meist parallel zum See verlaufende bis 150 m hohe Sandsteinrücken durchteilt wird. Hier liegen die meisten Siedlungen.

Das Tal wird im äußersten Nordosten von der geteerten Straße Lusaka-Harare berührt; eine geteerte Stichstraße führt im südlichen Teil des Distrikts vom Plateau bis nahe ans Seeufer, um die dort gelegene einzige Kohlenmine Zambias in Maamba zu erschließen; auf dem Plateau selbst verläuft parallel zum Tal und nur 5 bis 25 km vom Talrand entfernt die geteerte Straße von Livingstone (Victoriafälle) nach Lusaka. Dicht daneben läuft die Eisenbahnlinie, die über Zimbabwe mit den Seehäfen in Mozambi-

que und Südafrika verbunden ist. Aus dem südlichen Teil ist die Hauptstadt, vorausgesetzt man hat erst einmal die geteerte Straße erreicht, in 4—5stündiger Autofahrt zu erreichen, aus dem nördlichen Teil dauert es zwei Stunden. Die äußere Verkehrslage des Tales ist also gar nicht so schlecht. Jedoch gibt es im Inneren des Tales keine ganzjährig befahrbaren Straßen, vor allem gibt es keine intakte Straße, die das Tal der Länge nach erschließen würde. Auf dem See findet kein Schiffstransport für Personen und schwere Lasten statt, nur Einbäume und gelegentlich einzelne kleine Motorboote verkehren zwischen einigen Uferdörfern. So ist der größte Teil des Tales mit Fahrzeugen nur mühsam und auch nur bei trockenem Wetter zu erreichen. Wir haben somit im Gwembetal schon bei den geographischen Daten mehrere typische Kennzeichen ländlicher „Armenhäuser“ vor uns: sie liegen oft am Rand eines Nationalstaates, haben eine abweisende Topographie, schwierige klimatische Verhältnisse, sind schwer erreichbar.

### *Bevölkerung*

Die ca. 125.000 Personen zählende Talbevölkerung gehört nahezu ausschließlich zum Stamm der Tonga, die auch auf dem angrenzenden Plateau siedeln und zu den volkreichsten Stämmen Zambias gehören. Bis die Staumauer in Kariba gebaut wurde, lebten die Gwembe Tonga sehr isoliert, denn ihr Gebiet war nicht nur schwer zu erreichen, sondern zudem noch wirtschaftlich un interessant. Nur der Hunger trieb die Talbewohner immer wieder aufs Plateau. Das Gwembetal ist seit Menschengedenken als Hungerregion berüchtigt, was wohl das deutlichste aller Armenhausphänomene ist, das man sich denken kann. Die Bevölkerung bewahrte bis in die fünfziger Jahre ihre traditionelle Kultur. Colson und Scudder, zwei amerikanische Ethnologen, haben diese Kultur in hervorragender Weise dokumentiert und zwar vor und nach dem Bau des Staudamms.

Der sich ab 1958 aufstauende Karibasee zwang 57.000 Gwembe Tonga zur Umsiedlung, davon 34.000 auf der heute zambischen Seite. In einer lange geplanten und technisch gut vorbereiteten Aktion wurden 24.000 Bewohner in Umsiedlungsgebiete an den neuen Ufern des Sees verfrachtet, 6.000 mußten in ein bis dahin

dünn besiedeltes Talbecken unterhalb der Staumauer ziehen (Lusito), 3.000 kamen auf das Plateau. Das Plateau hätte zwar Platz für viel mehr Menschen geboten, aber die Gwembe Tonga wollten wenn irgend möglich im Tal bleiben, in dem ihre Ahnen begraben liegen, deren Kult auf dem Plateau nach ihrem Glauben unmöglich geworden wäre. Auch waren die auf dem Plateau wohnenden Leute nicht allzu begeistert, die verdrängten Gwembeleute bei sich aufzunehmen. Obwohl die Talbewohner sich nur an einer Stelle (Chipepo) so stark gegen die Umsiedlung auflehnten, daß sie mit Gewalt abtransportiert werden mußten, sitzen Ressentiments gegen alles, was von der Regierung kommt, auch heute noch tief. Dazu tragen auch die vielen nicht eingehaltenen Versprechungen bei, die den Umsiedlern zuerst von der damals noch kolonialen Regierung gemacht, dann aber auch von der im Jahr 1964 nachfolgenden unabhängigen einheimischen Regierung nicht eingelöst wurden. So betrachtet die Talbevölkerung Entwicklungsprojekte auch heute noch als Wiedergutmachungsleistung. Daß eine solche Einstellung ganz und gar nicht förderlich ist, wenn ausländische Projektträger mit dem in unserer Entwicklungspolitik gängigen Vorsatz antreten, nur Hilfe zur Selbsthilfe leisten zu wollen, liegt auf der Hand, ist aber charakteristisch für „Armenhausmentalität“. Vielleicht wäre die Wiedergutmachungsattitüde der Gwembe Tonga allmählich verschwunden, wenn nicht der Guerillakrieg, der der Unabhängigkeit Zimbabwes vorausging, ab Mitte der 70er Jahre auch auf das Gwembetal übergegriffen hätte. Die rhodesische Armee versuchte, die von zambischem Territorium aus operierende Guerilla davon abzuhalten, über den Karibasee nach Rhodesien einzusickern. Darum zerstörte sie auf der zambischen Seite bei einigen Kommandounternehmen an mehreren Stellen Boote, Brücken, Straßen und Gebäude. Landminen, die wohl beide Seiten im Kampf benutztten, sind bis heute angeblich noch nicht überall gefunden und entschärft worden. Die Guerillas sprangen mit der einheimischen Bevölkerung auch nicht gerade sanft um. Die zambische Regierung zog auf der Höhe der Krise ihre Beamten aus den unsicheren Teilen des Tales ab, so daß alle staatlichen Dienstleistungen aufhörten, u.a. auch das Gesundheitswesen. Auch die im Tal operierenden Nichtregierungsorganisationen mußten ihre Entwicklungsprojekte einfrieren, bis der Krieg 1980 vorüber war. Weder die di-

rekten noch die indirekten Kriegsfolgen sind bis heute behoben. Der Bevölkerung wurde für ihre Leiden im Interesse der afrikanischen Freiheit von der Regierung selbstverständlich Anerkennung gezollt und Wiederaufbauhilfe versprochen. Kein Wunder, daß die Leute nun mit noch mehr Recht glauben, Hilfe von allen Seiten beanspruchen zu dürfen. In den Ministerien der Hauptstadt sprechen hohe Beamte scherhaft von einer „Gwembe Mafia“. Diese Insistenz auf der „Hilf-mir-Einstellung“ ist ebenfalls ein sehr charakteristisches Kennzeichen aller „Armenhäuser“ dieser Erde.

Die Gwembe Tonga haben immer in einer unwirtlichen Umgebung ihr Leben fristen müssen. Sie erwarten daher vom Leben nichts anderes, als daß es schwierig zu fristen sei und sie immer wieder von besonders schweren Zeiten heimgesucht werden würden. Deshalb resignieren die Bewohner auch nicht, wenn wieder einmal unzuverlässige Regenfälle ihre Ernte gefährden. Mit bewundernswerter Zähigkeit bepflanzen sie oft mehrmals hintereinander ihre Felder, wenn die erste Saat in einem der berüchtigten „dry spells“ verdorrt ist. Obwohl es heißt, solche Menschen seien jeglicher Neuerung gegenüber unzugänglich, nahmen die Gwembe Tonga neue Techniken, die ihre Lage zu verbessern versprochen und wenig Einsatz von ihrer Seite erforderten, gerne an. Ihr soziales System war immer flexibel genug, neuen Überlebensmöglichkeiten Raum zu geben. Daß „Armenhäuser“ gewieft Überlebenskünstler sind, ist ebenfalls nicht nur für das Gwembe-tal nachgewiesen.

Unter den Einflüssen von Umsiedlung, Guerillakrieg und sozio-ökonomischem Wandel auf nationaler Ebene hat sich die innere Verfassung der Gwembe-Gesellschaft in den letzten 30 Jahren mit unglaublicher Geschwindigkeit verändert. Das ursprünglich das gesamte Leben beherrschende Verwandtschaftssystem verlor seine Bedeutung zwar nicht völlig, aber doch in so entscheidenden Lebensbereichen wie Religion, Bodenrecht und Regelung von Eigentumsverhältnissen. Das stärkte zwar die Unabhängigkeit der einzelnen Familie gegenüber der weiteren Verwandtschaft, beschneidet aber ganz empfindlich ihre Möglichkeiten, sich im Notfalle in den Schoß der Verwandtschaft zu flüchten. So ist die Absicherung gegen die üblichen Lebensrisiken heute viel schlechter als früher, wieder eines der typischen Armenhaus-

merkmale. Die traditionelle Familienstruktur war wie bei so vielen afrikanischen Völkern u.a. durch strikte Unterordnung der Jüngeren unter die Älteren, durch ausbalancierte Macht- und Arbeitsteilung zwischen den Geschlechtern und durch das Hineinwirken der Ahnen in das tägliche Leben gekennzeichnet. Jetzt beobachtet man Machtkämpfe zwischen Alt und Jung, Mann und Frau, jetzt schwindet die Kontrolle über die jungen Leute, es gibt mehr Ehescheidungen, die wirtschaftliche Stellung der Frauen wird schwächer, die Männer trinken sehr viel mehr Alkohol als früher, eine Erscheinung, die uns auch aus unserer eigenen Industrialisierungsgeschichte des 19. Jahrhunderts gut bekannt ist.

Was das wirtschaftliche Leben betrifft, so haben sich die Erwartungen der Gwembe Tonga ungeheuer ausgedehnt. War es früher für jeden Talbewohner klar, daß er nie mehr haben würde, als was in normalen Jahren gerade noch zum Überleben ausreichte, so schaut er heute längst über sein Dorf hinaus. Geld, das bis zur Umsiedlung nur für lebensnotwendige Dinge ausgegeben wurde, die man nicht selber herstellen konnte, wird jetzt auch für Nahrungsmittel gebraucht. Seit der Baumwollanbau Anfang der achtziger Jahre lohnend zu werden begann, verlassen sich viele Baumwollanbauer selbst bei Grundnahrungsmitteln, die jeder Mann bisher immer für sich selber angebaut hatte, fast ganz auf den Zukauf. Die Unterschiede zwischen Besitzenden und Nichtbesitzenden vertiefen sich. Dem außenstehenden Beobachter kommen allerdings nach wie vor alle Haushalte im Tal gleichermaßen arm vor. Jede Entwicklungsmaßnahme, die die Möglichkeit, Geld zu verdienen, vergrößert, wird auch den Abstand zwischen Reicherem und Ärmern unweigerlich vertiefen.

Mit stärkerer Entwicklung — und das bedeutet ja stärkere Bindung an nichtfamiliäre Gruppen — scheint sich in den Familien eine früher nicht in diesem Maße bekannte Vormachtstellung der Männer abzuzeichnen. Männer waren auch traditionell für die Verbindung der Familie mit der Außenwelt verantwortlich, und so vertreten sie auch jetzt ihre Familien gegenüber solchen neuen Organisationen wie Baumwollkompanie, Bank, Entwicklungshilfeprojekt, Beratungsdienst. Auf den Mann als den formalen Haushaltsvorstand werden auch die Schecks der landwirtschaftlichen Vermarktungseinrichtungen ausgestellt. Nicht alle Männer im Tal haben schon gelernt, daß sie solche Schecks nicht für sich per-

söhnlich kassieren, sondern stellvertretend für alle, die an der Produktion der verkauften Erzeugnisse teilgenommen haben. Sie haben noch nicht begriffen, daß sie von dem eingenommenen Geld ihre Familien erhalten müssen, die anders als früher eben nicht mehr allein von der Eigenerzeugung leben können. Auch das ist eine aus der europäischen Industrialisierungsgeschichte wohlbekannte Erscheinung. Kein Entwicklungsprojekt hat sich bisher ernsthaft der Aufgabe gewidmet, die Gwembe Tonga darin zu unterweisen, wie man zum eigenen Wohl und dem der Familie am besten mit Geld umgeht. Das ist sicherlich ein Hindernis für die wirtschaftliche Prosperität der Bevölkerung.

Ein anderes Hindernis ist der Neid. Schon immer waren im Gwembetal — und nicht nur hier — Leute, die es sichtlich zu etwas gebracht hatten, der Gefahr ausgesetzt, von neidischen Mitmenschen verzaubert zu werden. Zauberei ist unter den Gwembe Tonga auch heute noch weit verbreitet und gefürchtet. Sie macht sich nicht nur in seelischen Qualen bemerkbar, sondern auch ganz handfest, indem Eigentum beschädigt oder ganz und gar zerstört wird, Morddrohungen gegen wohlhabendere Bewohner ausgestoßen und Todesfälle reicherer Männer direkt auf Zauberei zurückgeführt werden. Nur glaubensstarke Christen sind heute gegen Zauberei gefeit. Das spricht für die zur Zeit bei der westlichen entwicklungspolitischen Intelligenzja verpönte, aber vielfach bewährte Praxis, christliche Mission und wirtschaftliche Entwicklung in kluger Weise zu koppeln. Auch herausragende Älteste nehmen das Risiko, wegen wirtschaftlicher Prosperität verzaubert zu werden, auf sich. Gegenüber Fremden spricht man nicht darüber, aber Entwicklungsprojekte müssen die Zauberei auf jeden Fall in Rechnung setzen, auch wenn sie in keiner sozioökonomischen „base line survey“ erhoben werden kann. Ebenfalls hinderlich für die Entwicklung der Talbewohner ist, daß es den Gwembe Tonga bisher offensichtlich schwer fällt, neue soziale Institutionen zu entwickeln, die es ihnen gestatten würden, sich über ihre traditionellen Investitionsformen Rindvieh, Frauen und soziale Verbindungen hinaus wirtschaftlich zu engagieren. Sie verstanden es nicht, wirtschaftliche Vereinigungen zu bilden oder größere wirtschaftliche Privatunternehmen aufzubauen. Auch scheinen sie nicht gewillt, sich am Unternehmen eines Nachbarn zu beteiligen, es sei denn in äußerst rudimentärer

Form. Was heute an arbeitsfähigen wirtschaftlichen Vereinigungen, z.B. Spar — und Kreditgenossenschaften, Konsumgenossenschaften, Vermarktungseinrichtungen und Ähnlichem im Tal vorhanden ist, geht in aller Regel auf Initiativen und langjährige Entwicklungsarbeit von fremden Hilfsorganisationen zurück. Besonders erfolgreich war hier die Heilsarmee mit ihrem Dorfentwicklungsprojekt in Ibbwe Munyama. Wegen ihrer geringen Bebauung auf diesem Gebiet mußten die Gwembe Tonga sich die kommerzielle Fischerei auf dem Karibasee entgehen lassen, obwohl zumindest die koloniale Regierung nach der Umsiedlung die Fischerei ausdrücklich den Gwembe Tonga vorbehalten hatte, um sie für ihre Verluste in der Landwirtschaft und bei der Flußfischerei zu entschädigen. Als ehemaligen Flußfischern wäre ihnen zwar die Fischerei auf dem tiefen See zunächst fremd gewesen, sie hätten aber zumindest in Ufernähe fischen können (vgl. Scudder, 1960). Ihre traditionelle Kultur enthielt aber keine Anknüpfungspunkte für moderne wirtschaftliche Vereinigungen, so daß heute Fischer aus dem Norden Zambias und Europäer sich die guten Gewinne aus der Fischerei teilen.

Zu ihrem organisatorischen Unvermögen kommt noch die schon einmal kurz angedeutete Scheu der Gwembe Tonga, es mit solchen neuen Techniken zu versuchen, die viel zusätzliche Arbeit, stärkere Veränderungen des Routineverhaltens und eben neue Organisationsformen erfordern. Die meisten Gwembe Tonga geben sich anscheinend gerne mit kleineren Experimenten zufrieden, die schnell und vielleicht sogar nur vorübergehend ein bißchen Geld bringen. Wirkliche Neuerungen sind überhaupt nur über etablierte Führungspersönlichkeiten einzuführen, denen Kritik nicht viel anhaben kann. Solche Persönlichkeiten stecken meistens sogar hinter solchen Neuerungen, die nach außen wie gemeinschaftliche oder gar genossenschaftliche Unternehmen aussehen, z.B. Mühlengenossenschaften. Auch dieses Verhalten sehr armer Bevölkerungen ist nicht auf das Gwembetal beschränkt.

Der äußerliche Lebensstil der Gwembe Tonga wird heute von der Stadt bestimmt wie überall in Zambia und anderen afrikanischen Ländern. Die Stadt setzt die Standards für Kleidung, Prestigegüter, Unterhaltungsformen. Die alten Gwembetraditionen verschwinden unter diesem Anprall der Moderne mit unglaublicher

Geschwindigkeit. Schon sind manche handwerklichen und hauswirtschaftlichen Fertigkeiten, die noch vor fünfzehn Jahren allgemein ausgeübt wurden, wie z.B. Getreide im Mörser zu Mehl stoßen, vielen Leuten unbekannt geworden. Einige traditionelle Kult- und Gebrauchsgegenstände sind nurmehr in dem von der deutschen Gossner Mission eingerichteten Gwembe-Museum in Nkandabwe zu sehen, obwohl sie noch bis nach der Umsiedlung in Gebrauch waren. Jeder neue Entwicklungsschub wird in die gleiche Richtung wirken, ohne daß immer ein angemessener Ersatz für das verdrängte Alte gefunden würde. Das „Armenhäuser“ besonders sichere Rückzugsgebiete für Kulturformen sind, die von der industriellen Allerweltkultur bedroht sind, trifft weder im Gwembetal noch sonstwo eindeutig zu. Vielmehr scheint für sehr arme Bevölkerungen gerade kennzeichnend zu sein, daß sie ihre alte „Armenkultur“ bei nächstbester Gelegenheit gerne gegen einen mehr Wohlstand versprechende Kultur austauschen.

### *Landwirtschaft*

Bevor die Gwembe Tonga dem Kariba-Stausee weichen mußten, betrieben sie den üblichen Regenfeldbau, pflanzten aber zusätzlich noch eine Winterfrucht auf den Uferböschungen, die der Zambezi alljährlich nach seinem höchsten Wasserstand freigab. Die Ufer des Stausees sind im Prinzip für diese Art von Landwirtschaft auch geeignet, denn der Seespiegel schwankt ebenfalls. Vorschläge sind gemacht worden, hier Tiefwasserreis anzupflanzen (Banda, M., 1985). Anders als beim früheren Flußufer sind die Böden am Seeufer aber auf weite Strecken felsig oder kiesig, auch konnten die Uferbewohner sich bisher nie darauf verlassen, daß der Seespiegel in berechenbarer Weise schwanken würde, obwohl die Überlaufwehre in der Staumauer es aus technischer Sicht erlauben würden, den Wasserablauf genaustens zu steuern. Allerdings werden immer wieder Vermutungen geäußert, Seewasser versickere unkontrolliert in riesigen Klüften unter dem Seeboden. Vereinbarungen zwischen Kraftwerksgesellschaft und Landwirtschaft hat es jedenfalls nie gegeben. Darum wurden die freiwerdenden Uferstreifen bisher fast nur als Viehweide während der Trockenzeit genutzt. Erst als ab 1981 der Seespiegel drastisch fiel, kamen mancherorts so große Flächen gut ackerfähig-

gen Landes wieder an die Oberfläche, daß die Bewohner hier ihre üblichen Feldfrüchte anbauten und weiter landeinwärts gelegene Felder sogar ruhen ließen.

Der ungeheuere Wasservorrat des Sees, die schon immer unzulässigen Regenfälle im Gwembetal und die frühere Erfahrung der Bewohner wenigstens mit Anbau während der Trockenzeit, wenn schon nicht mit wirklicher Bewässerung, ließen schon bald nach der Umsiedlung die an und für sich naheliegende Idee aufkeimen, die im See versunkenen Bodenflächen durch Bewässerung jetziger Uferflächen mit Seewasser zu kompensieren. An drei Stellen wurde das auch tatsächlich in größerem Stil versucht, insgesamt auf rund 85 ha. An anderer Stelle wurde das Wasser aus dem Zambezi unterhalb der Staumauer gepumpt, an einer weiteren das Wasser genutzt, das sich in einer abgeteuften Kohlenmine gesammelt hatte. Das Gossner Service Team, von der Gossner Mission in Berlin entsandt, experimentierte eine Zeitlang auch mit Handpumpen, mit denen die Leute entweder direkt aus dem See oder aus handgegrabenen Kanälen Wasser auf kleine Gemüsegärten pumpen sollten. Die Pumpen erwiesen sich aber als unwirtschaftlich. Als der Seespiegel fiel, rückte das Wasser bei den drei am See gelegenen Bewässerungsprojekten aus der Reichweite der Dieselpumpen, die Bewässerung mußte eingestellt werden. Eines dieser Projekte konnte inzwischen teilweise rehabilitiert werden, obwohl der Seespiegel immer noch außerhalb der Pumpenanlagen liegt. In Buleya Malima zapft ein Experte aus dem Gossner Service Team statt des unerreichbaren Sees jetzt mithilfe einer sehr einfachen „filter drain technique“ das Bett eines nicht ganzjährig Wasser führenden, in den See mündenden Flusses an. Inzwischen weiß man auch <sup>2</sup>, daß genügend Grundwasser vorhanden ist, um damit mehrere hundert Hektar Land aus Rohrbrunnen bewässern zu können. Man kennt auch ungefähr die Früchte, die mit Erfolg angebaut werden könnten, vor allen Dingen sind das Bananen und Zitrusfrüchte, Gemüse, Reis, Arzneipflanzen und Sämereien wären technisch möglich. Allerdings haben alle bisherigen Erfahrungen gezeigt, daß die Bewässerungsprojekte im Gwembetal ständig mit sehr schwierigen technischen, infrastrukturellen und Managementproblemen zu kämpfen hatten. Sie brauchen Neu- und Ersatzinvestitionen, die nur mit Devisen zu bezahlen sind, über die aber weder das Tal

noch das Land Zambia verfügt. Außerdem sind sie auf ein verlässlich funktionierendes landwirtschaftliches Ein- und Verkaufssystem angewiesen, das es im Tal so wenig gibt, wie im übrigen Land, und sie benötigen hochqualifizierte Fachleute, die bisher nur als ausländische Entwicklungshelfer zur Verfügung stehen. Darum haben alle Bewässerungsprojekte ständig subventioniert werden müssen — zumindest was die Kosten für das Management anlangt — und konnten doch nur wenigen Familien helfen. Dennoch wird weiter versucht, kleinbäuerliche Bewässerungslandwirtschaft im Gwembetal heimisch zu machen. Plausibel erscheint ein neuer Plan, Wasser nicht aus dem See zu pumpen, sondern Rohrbrunnen zu bohren und elektrische Pumpen zu installieren. Zambia hat überschüssige elektrische Energie, außerdem ist der Südteil des Gwembetals bereits mit einer Stromleitung versorgt, die zur Kohlenmine Maamba führt. Sie wäre mit hohen, aber vielleicht vertretbaren Kosten zu verlängern. Die unbestreitbaren produktionstechnischen Potentiale in der Bewässerungslandwirtschaft locken mittlerweile schon multinationale Unternehmen an, die im Gwembetal größere Flächen kommerziell nutzen wollen. Auch dies ist typisch für „Armenhäuser“, daß sie nicht in der Lage sind, ihre ohnehin mageren Ressourcen selber zu nutzen und sie ihnen deshalb von Mächtigeren und Tüchtigeren abspenstig gemacht werden.

Dennoch bleibt für den größten Teil der Bevölkerung der Regenfeldbau die einzige Lebensgrundlage. Zwar liegt über die Böden des Tales nicht genügend Information vor, aber was bekannt ist, gibt kaum Anlaß zu überschwenglichen Hoffnungen. Die meisten Böden sind aus Urgestein (karoo) oder Sandstein entstanden, haben eine grobe, also nichtwasserhaltende Textur, sind flach, steinig und ausgelaugt. Die leichter zugänglichen Flächen sind gerodet und werden in semi-permanentem und zunehmend in permanentem Anbau ohne geregelte Fruchtfolge und Düngerwirtschaft genutzt. Ihre Fruchtbarkeit geht unterschiedlich rasch zurück. Auch erosionsgefährdete, hängige Lagen werden schon herangezogen, denn die Talbevölkerung wächst mit mindestens 2,2% pro Jahr. Erosionshemmende Maßnahmen werden nicht angewendet, sind den Bauern auch nicht bekannt. Sie wären aber dringend notwendig, da während der Regenzeit immer wieder einmal Regenschauer mit bis zu hundert mm in 24 Stunden fallen.

Wichtigste Nahrungsfrüchte sind verschiedene Hirsearten, Mais, Erdnüsse, mehrere Bohnenarten, einige traditionelle Gemüse. Geldbringer ist seit Ende der siebziger Jahre die Baumwolle. Da sich um die Frucht eine gut funktionierende halbstaatliche Baumwollgesellschaft (LINTCO) kümmert, breitete sich der Anbau im Gwembetal rasch auf 8.500 ha (1985/86) aus. Nicht wenige Bauern bestellen inzwischen schon die Hälfte ihres Ackerlandes mit Baumwolle. Wegen des für diese Frucht günstigen Klimas im Tal erzielen die Bauern gute Qualitäten. Das wesentliche landwirtschaftliche Potential des Gwembetales liegt nach wie vor im Anbau der üblichen Nahrungsfrüchte. Hier gibt es Möglichkeiten der Intensivierung durch neue Sorten, bodenerhaltende Fruchtfolgen, Bodenbestellung mit tierischer Zugkraft und ähnliches.

### *Organisatorische Infrastruktur*

Viel wichtiger als produktionstechnische Verbesserungen sind aber Maßnahmen, die darauf abzielen, die der eigentlichen Erzeugung vor- und nachgelagerten Bereiche zu stärken. Neue Sorten nützen gar nichts, wenn die Bauern ihr Saatgut entweder gar nicht oder zu spät oder nicht in ausreichender Menge bekommen. Zuverlässige Beschaffungsorganisationen gibt es im Gwembetal bisher genauso wenig wie im übrigen Land. Neue Fruchtfolgen bleiben wirkungslos, wenn sie nicht aus den Versuchsstationen herauskommen, weil der landwirtschaftliche Beratungsdienst nichts von ihnen weiß oder zwar etwas weiß, aber mangels Personal oder fehlender Transportmittel die Bauern nicht erreichen kann. Größere Ernten erfreuen die Bauernfamilie erst dann richtig, wenn sie ihren eventuellen Überfluß nicht nur in erreichbarer Nähe abliefern darf, sondern ihre Ware dort auch gleich bezahlt bekommt. Die schönste Bezahlung macht keine Freude, wenn man dafür im Dorf nichts kaufen kann, weil es keinen Laden gibt, sondern dieser erst nach mühseliger und teurer Fahrt über 50, 60 ja mehr als 100 km zu erreichen ist. Geld sparen muß ein guter Vorsatz bleiben, wenn es in der Nähe keine oder keine vertrauenswürdige Sparinstitution gibt. Das alle diese und andere lebenswichtige Einrichtungen, wie z.B. das Gesundheitswesen, oft nicht einmal den wahrhaftig nicht überzogenen Ansprüchen der einfachen Leute im Gwembetal genügen, trägt hier wie anderswo mehr dazu

bei, die Bevölkerung arm zu halten als agrartechnische oder klimatische Nachteile des Standortes.

Dieser Zustand verlangt von hilfswilligen ausländischen Gebern, von denen sich bisher nur kirchlich gestützte Nichtregierungsorganisationen (z.B. die katholische Diözese Mailand/Italien, die Heilsarmee, die Gossner Mission/Berlin) in spürbarem Ausmaß im Tal engagiert haben, daß sie sich vornehmlich darum kümmern müssen, das einheimische Organisationswesen zu entwickeln. Dabei geraten sie unweigerlich auf Territorien, die streng gehütete Hoheitsrechte des Gastlandes berühren wie staatliche Finanzverwaltung, kommunale Verwaltung, staatliche Personalpolitik, nationale Wirtschaftspolitik, insbesondere Agrarpolitik, Rechtssetzung und Rechtsprechung, insbesondere Boden-, Kredit-, Genossenschafts-, Handelsrecht.

Wer in einem „Armenhaus“ wie dem Gwembetal vor Ort das Los der Insassen nachhaltig erleichtern möchte, wird sich alsbald Hindernissen gegenüber sehen, die nur staatliche Hoheitsakte aus dem Weg räumen können. Zähen und geschickten Entwicklungshelfern, seien sie Einheimische oder Ausländer, gelingt trotzdem oft Erstaunliches. Sie erreichen, daß unfähige Beamte versetzt werden, daß eine Brücke planmäßig repariert wird, daß die Finanzverwaltung des Projektes vereinfacht wird, daß brachliegende staatliche Gebäude für Projektzwecke genutzt werden dürfen, daß zugesagte Etatmittel auch im Etatjahr ausbezahlt werden und vieles andere mehr. An jene Wurzeln der Übel, die wenigstens im Entwicklungsland selber liegen und nicht sowieso unerreichbar irgendwo in der Weltpolitik, kommen sie jedoch nicht heran, nicht einmal dann, wenn sie etwa als Regierungsberater oder Entwicklungskoordinatoren staatliche Entwicklungspläne und Haushaltsentwürfe mehr oder weniger im Alleingang aufstellen und sogar die Beamtenschaft ihrer Region hinter sich haben. Nationale Prioritäten werden in der Hauptstadt gesetzt und dort durchaus nicht immer so, daß „Armenhäusern“ wie dem Gwembetal damit geholfen wäre. Im Gegenteil, solche „Armenhäuser“ gelten als lästige Zuschußbetriebe und politisch unerwünschte Schlagzeilenmacher, wenn dort wieder einmal eine Hungerkatastrophe ausbricht.

Man könnte allerdings daran denken, den Politikdialog, der von einigen hilfegebenden Ländern seit kurzem offener als bisher mit

den hilfnehmenden Ländern geführt wird, zum Vorteil der Armenhausbewohner einzusetzen. Im Prinzip wird das auch von manchen Ländern, so von der Bundesrepublik Deutschland, getan. Nur gerät auch dieser Dialog rasch auf die genannten empfindlichen Gebiete. Die meisten ausländischen Geber scheuen sich, hier zu konkret zu werden, weil sie sich nicht nachsagen lassen wollen, besonders nicht von der parlamentarischen Opposition daheim, sie praktizierten Neokolonialismus oder Paternalismus oder wie das gerade gängige politische Schimpfwort heißen mag. Und so bleiben „Armenhäuser“ selbst dann „Armenhäuser“, wenn es das erklärte Ziel der Geber ist, vor allen anderen den Armen oder noch besser den Ärmsten der Armen zu helfen. Was einzig zu tun übrig bleibt, wenn man das Armenhausproblem realistisch bedenkt, ist wohl, in normalen Zeiten zäh, bescheiden und fleißig seine Entwicklungsprojekte zu betreuen, in Katastrophenzeiten Not ohne Ansehen der Person und Politik zu lindern versuchen und nie die Hoffnung aufzugeben. Schließlich gibt es genug Beispiele in der Geschichte, daß aus „Armenhäusern“ eines Tages doch noch Gebiete wurden, in denen es sich angenehm leben ließ.

#### **Anmerkungen:**

- 1 Schultz, J., 1983, S. 292;
- 2 vgl. AHT/AI, 1984, 1985, 1986;

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# Farmers praise Lintco

**FARMERS** and villagers in Sinazéze, Gwembe, have praised Lint Company of Zambia (Lintco) for prompt payment, quick delivery of seeds, efficient services and asked it to extend its scope of services.

## Mission helps Gwembe

A WEST Berlin based organisation has come to the aid of hunger stricken Gwembe valley and hopes to alleviate the problem with cooperation from the villagers.

The organisation, Gossner Mission, has undertaken an irrigation scheme at Siatwinda where villagers from different villages were grouped together to start communal farming.

The scheme covers 32 hectares of arable land although only 12 hectares were under cultivation because water in Lake Kariba has receded because of drought that hit the area in the past four years.

Scheme technical adviser Mr Ingo Writtern said as soon as the rains increased and water in Lake Kariba rose, the irrigation area would be enlarged.

Southern Province Member of the Central Committee Cde Felix Luputa was very pleased with the project and urged Mr Writtern to work tirelessly as the scheme would go a long way in alleviating hunger which was rife in the area.

"If properly utilised, this project will enable Gwembe residents to be self sufficient in food production," Cde Luputa said.

There are 72 villagers at the scheme and the German embassy provided a grant of K12,000 from which two diesel water pumps were bought and were being used by the settlers to get their water.

Gwembe, which is the largest producer of cotton, last season produced more than 3.6 million kilos and all was bought by Lintco and payment made.

They said the company, unlike Southern Province Cooperative Marketing Union (SPCMU) which delayed delivering maize seed and agriculture inputs but demanded repayment of loans even before harvests were made, was very efficient.

Farmers said SPCMU delivers maize seeds and other agriculture inputs late, delaying planting which led to poor yields. Yet SPCMU was not ready to shoulder the blame.

## Services

Farmers demanded that since Lintco provided efficient services it should also give loans to farmers and provide agriculture implements to enable the farmers and villagers to boost cotton production even further.

Southern Province Member of the Central Committee Cde Felix Luputa urged the farmers to grow more cotton since Lintco had proved to be worthwhile and the weather in the area was favourable to cotton farming.

He said he would urge Lintco to come to terms with the farmers and villagers to provide more services than it did at the moment because it had won the confidence of the people.

Mr Luputa was told that villagers were usually robbing

ed when they went to Choma to withdraw money and they requested the Party and its Government to take a mobile bank to them.

They also complained that loans were only given to people who were already rich, making them even more rich.

Cde Luputa has commended Gwembe farmers and villagers for embarking on self help projects when aid from the Government was short.

Cde Luputa said after he visited Kagwimina diptank, that once a project was started on self-help basis it was apparently easy for the Party and its Government to assist in other areas where there was need.

He donated a K20 as an encouragement and appreciation for the efforts the area was making in agriculture to end the food problem and boost the country's economy.

Cde Luputa told the villagers that the only solution to cattle diseases lay in dipping the animals and making use of other modern cattle rearing methods.

## 6 kicked out of hostels

Six girl students have been removed from hostels as punishment for sleeping out and absconding from classes at the Livingstone Trades Training Institute.

The students would now become day scholars until they complete their courses next month, acting principal Comrade B. Simooya said. The girls had been excluded from staying at hostels "so that they can enjoy themselves."

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Martin Sampa aus Sambia als Praktikant auf dem Bio-Hof Beckhoff

# Gemeinsamkeiten des Landbaus in Kalulushi und Hücker-Aschen?

Spenze/Hücker-Aschen (maw). Vor gut einer Woche wußte Hermann-Heinrich Beckhoff noch nicht, aus welchem Land der Gast kommt, der in den nächsten zwei Monaten bei ihm wohnen und arbeiten wird. Inzwischen weiß der Biolandwirt aus Hücker-Aschen nicht nur, daß Martin Sampa aus Kalulushi in Sambia kommt, sondern er weiß noch sehr viel mehr über den jungen Afrikaner: daß er beispielsweise seit fünf Semestern an der Universität in Berlin Landwirtschaft studiert, daß er dort in knapp einem Jahr sein Diplom machen wird, er weiß etwas über das Leben des jungen Mannes in dem Staat im südlichen Afrika und er weiß, was den dann diplomierten Landwirt beruflich erwartet, wenn er in seine Heimat zurückkehren wird.

Erst seit drei Tagen kennen sich die beiden Männer, der Gesprächsstoff wird ihnen wohl auch künftig nicht aus-

gehen. Kein Wunder, haben doch beide – wenn auch vielleicht aus unterschiedlichen Motivationen heraus – ein gemeinsames Interesse: Landwirtschaft zu betreiben, ohne (allzuviel) Chemie einzusetzen. Martin Sampa, 29, macht ein Praktikum auf dem Hof des Hücker-Aschen-Landwirtes, um möglichst viel von dem Bio-Bauern über seine Anbaumethoden zu lernen. Hermann-Heinrich Beckhoff – der vor einigen Jahren begonnen hat, seinen Hof auf biodynamischen Anbau umzustellen – hofft, von dem jungen Afrikaner ebenfalls etwas über die landwirtschaftlichen Arbeitsweisen in dessen Heimatland erfahren und eventuell übernehmen zu können.

Ein Stipendium der Gossner-Mission machte es Martin Sampa vor drei Jahren möglich, nach Deutschland zu kommen, um hier Landwirtschaft zu studieren. Das sechs Semester umfassende Studium an der Berliner Uni baut auf ei-

nem Studium der Landwirtschaft in seinem Heimatland auf, das er bereits erfolgreich abgeschlossen hat. Als Martin Sampa in die Bundesrepublik kam, sprach er zunächst kein Wort Deutsch. In einem neunmonatigen Sprachkurs in Bonn lernte er die deutsche Sprache, die er heute nahezu perfekt beherrscht.

Inzwischen befindet sich Martin Sampa mit seinem Studium im „Endspurt“: zwei Prüfungen noch und die Diplomarbeit über „Wanderfeldbau in Sambia“ zu Ende schreiben, dann ist er – voraussichtlich im Juni/Juli des kommenden Jahres – Diplomlandwirt. Dann wird er zurück in seine Heimat gehen. Zwar erwartet ihn dort kein elterlicher Hof, den er übernehmen könnte – sein Vater arbeitete in einem Kupferbergwerk im sogenannten „Kupfergürtel“ im Norden Sambias und war eines der Gründungsmitglieder der UNIP (United National Independence Party), seine fünf Geschwister haben alle Berufe ergriffen, die mit Landwirtschaft nichts zu tun haben – ein Job wird ihm aber dennoch sicher sein. Die Berliner Gossner-Mission betreibt im Süden Sambias am Karibasee seit Anfang der 70er Jahre ein landwirtschaftliches Entwicklungsprojekt, mit dem auf lange Sicht die Ernährungs- und Lebenssituation Bevölkerung verbessert werden. Bislang wird ein Team von deutschen Landwirtschaftsexperten geleitet, man möchte dort aber verstärkt sambische Fachleute einsetzen und hat sich bereits mit Martin Sampa in Verbindung gesetzt.

Der Schwerpunkt der Arbeit dieses Entwicklungsprojektes liegt auf der Einführung der Bewässerungswirtschaft in dieser Region. Als vor gut 30 Jahren im Gwembeatal der Karibasee gestaut wurde, wurden die Bewohner des Tales in höhergelegene Gebiete umgesiedelt. Ihre Felder in der fruchtbaren Flußniederung versanken in den Wasserfluten, in dem hochgelegenen Buschland war der Boden schlechter, die Niederschläge unregelmäßig, manches Jahr vertrocknete die Ernte – in der Hauptsaat Mais und Hirse. Die Gossner-Mission hat in diesem Bereich drei Bewässerungsprojekte ins Leben gerufen, wobei das Wasser aus dem Karibasee auf die höhergelegenen Felder gepumpt wird.

Martin Sampa hofft, später vor allem auch Anregungen, die er auf dem Bio-



Der junge Landwirt aus Sambia pflückt ein paar Bohnen im Beckhoffschen Hausgarten  
Fotos: chu



Martin Sampa und Hermann-Heinrich Beckhoff prüfen das gereinigte Getreide

## 59. Sommerfest am Schützenwäldchen

Gossner  
Mission  
Ganzhausen ist

teueren Importen zu verringern.

Hermann-Heinrich Beckhoff: „Martin hat eine gute Zeit erwischt, um möglichst viel von unserem Landbau mitzukriegen. Zur Zeit läuft die Roggen- und Weizenernte. Auch Bohnen, Erbsen und Kartoffeln werden jetzt geerntet. Dann werden die Felder neu bestellt, Unterpflanzung wird eingebracht für unsere Mischkulturen. Das gedroschene Getreide wird gereinigt und für den Vertrieb und Verkauf aufbereitet.“

Obwohl in den nächsten acht Wochen also genug zu tun sein wird, werden die beiden Landwirte sicherlich manche Stunde mit Fachsimpeleien verbringen ...


**Familien-chronik  
der NW**
**WIR GRATULIEREN**

**HERFORD** Eheleute Ewald und Lieschen Ellerbrock, Adlerstr. 18, zur goldenen Hochzeit;  
Herrn Wilhelm Ehlebracht, Taxusweg 13a, zum 82. Geburtstag;  
Herrn Wilhelm Sellmeier, Stoppelstege 21, zum 80. Geburtstag;  
Frau Anna Puls, Stuckenbergsstr. 24, zum 83. Geburtstag;  
Frau Else Stange, Bismarckstr. 91e, zum 83. Geburtstag;  
Herrn Theodor Eikhoff, Alter Postweg 64b, zum 88. Geburtstag.  
**ENGER** Herrn Heinrich Niedertubbessing, Spenger Str. 378, zum 84. Geburtstag.

**SPENGE** Frau Anna Beckmann, Kruzenplatz 7, zum 89. Geburtstag;  
Herrn Paul Krauskopf, Hamfeldstr. 7, zum 84. Geburtstag.

**VLOTHO** Frau Anna Stahlsmeier, Bredenstr. 27, zum 97. Geburtstag;  
Herrn Adolph Janßen, Albert-Schweitzer-Str. 14, zum 92. Geburtstag;

Frau Ida Kiefer, Lemgoer Str. 1, zum 86. Geburtstag;  
Herrn August Seeger, Rosenburg 31, zum 83. Geburtstag;

Frau Karoline Schröder, Schröderskamp 19, zum 79. Geburtstag;  
Frau Lilli Stock, Kampstr. 3, zum 78. Geburtstag;

Herrn Erich Bobe, Nachtigallenweg 14, zum 75. Geburtstag;  
Herrn Friedrich Kohlmeier, Kuhkamp 32, zum 72. Geburtstag;

Frau Betty Prepens, Möllberger Str. 44, zum 72. Geburtstag;  
Frau Christine Sellmann, Am Kiesteich 3, zum 71. Geburtstag.

**GEBURTEN**

Andreas und Christine Stratmann, Spenge, Parkstr. 8; Melissa Christine;

Rainer und Anneliese Kleinwächter, Herford, Ortskicker Weg 70; Julia;

Rainer und Sigrid Krumfort, Hiddenhausen, Herrendienstweg 159; Florian;

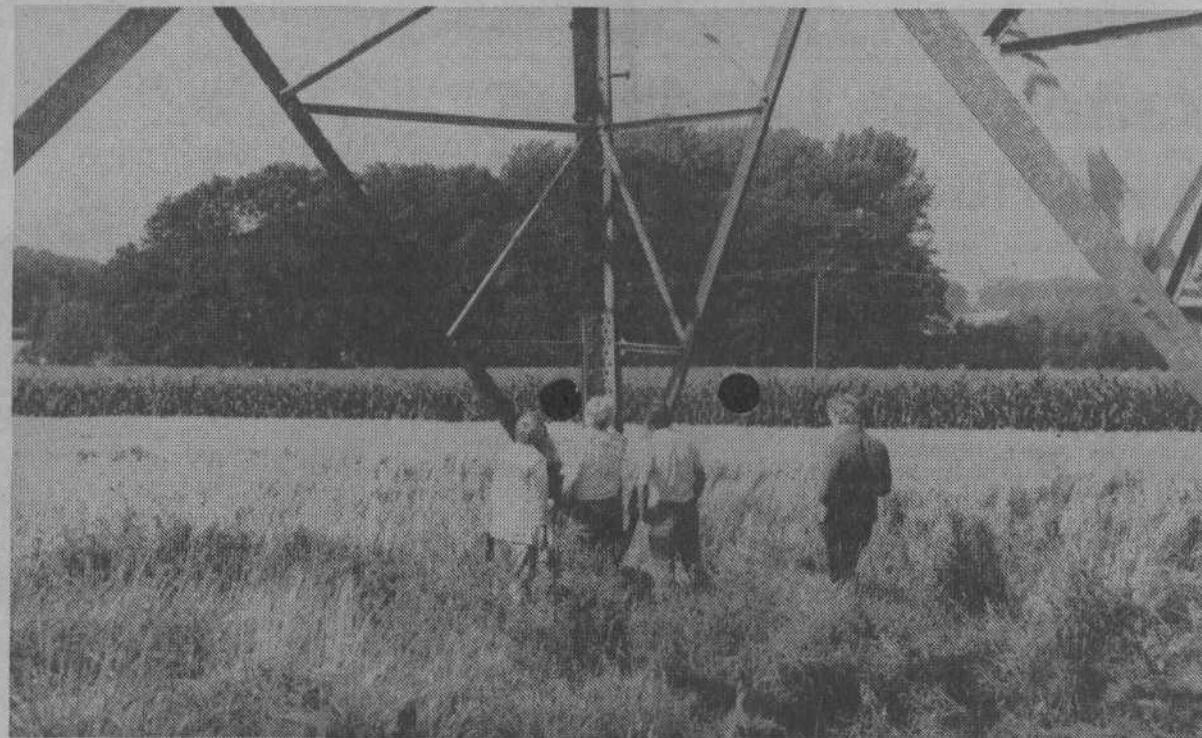
Joachim und Elke Jaruschowitz, Herford, Bismarckstr. 66; Kira.

**SPD im Jugendheim**

Hiddenhausen. Die Mitglieder des SPD-Ortsvereins Sundern treffen sich am Freitag, 8. August, um 19 Uhr im Jugendheim Sundern.

**Sonntag Wanderung**

Vlotho. Heimatverein und Volkshoch-



Beamte des 14. Kommissariats der Bielefelder Polizei und ein Leitungsmeister der Preußenelektra gestern morgen an dem Hochspannungsmast. Unbekannte Täter hatten zahlreiche Verbindungsbolzen zwischen der Stahlkonstruktion und den Fundamenten gelöst.

Fotos: (NW) Chudzicki

**Zahlreiche Bolzen an den Verbindungen zu den Fundamenten gelöst**

# Unbekannte Täter verübten in Enger Anschlag auf Hochspannungsmast

**Kreis Herford (chu).** An einem ca. 45 m hohen Hochspannungsmast in einem Getreidefeld an der Schulstraße im Engerer Ortsteil Herringhausen sind von bisher unbekannten Tätern an zwei sogenannten Eckstiegen nahezu sämtliche Verbindungsmuttern zwischen der Mastkonstruktion und den 16 m tief in die Erde reichenden Fundamenten an den unteren Stoßbläschern gelöst worden. Ein aufmerksamer Spaziergänger hatte am Dienstagabend gegen 20 Uhr die Polizei alarmiert. Über das Elektrizitätswerk Minden-Ravensberg (EMR) wurde die für diese 380 000 Volt starke Überlandleitung zuständige Preußenelektra AG in Han-

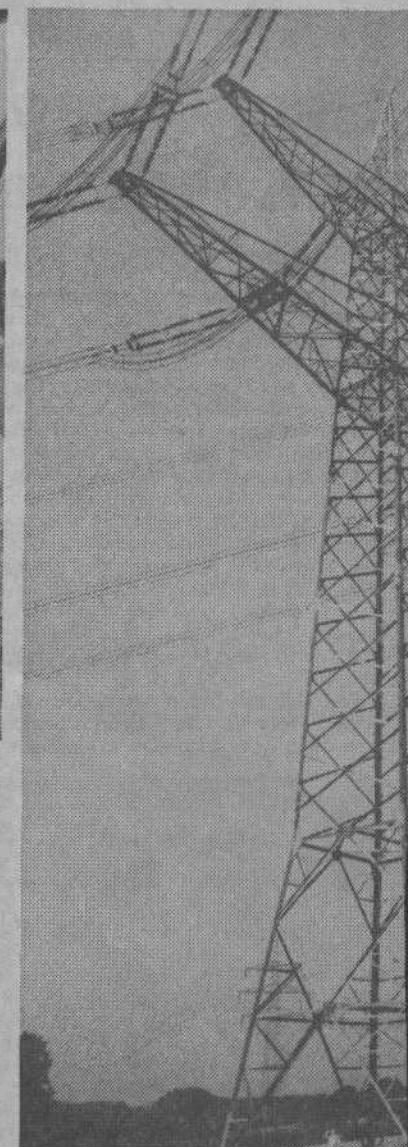
nober in Kenntnis gesetzt. Ein Leitungstrupp hat den Schaden noch am Dienstag behoben. Nach Angaben der Kripo hatte sich der Hochspannungsmast bereits „leicht gesetzt“. Einen Stromausfall hat es nicht gegeben.

Bei dem Mast handelt es sich um einen sogenannten „Winkelabspanner“, an dem die Stromkabel „um die Ecke gelenkt“ werden, wodurch es zu Druck- und Zugeinwirkungen auf die Mastkonstruktion kommt. Die Kriminalpolizei geht davon aus, daß die Täter über entsprechende Sachkenntnisse verfügen, da sie die Verbindungsbolzen an den beiden Stoßbläschern gelöst hatten, an denen die Zugwirkung besteht. Hätte diese Kraft länger auf den Mast eingewirkt, wäre er umgekippt. Hätten die Täter die Bolzen an den Eckstiegen auf der anderen Seite gelöst, wäre die Stahlkonstruktion „nur“ gestaucht worden. Darüber hinaus ist zum Lösen der Verbindungsbolzen ein erheblicher Kraftaufwand erforderlich.

tra, des Gemeinschaftskraftwerkes Weser in Veltheim sowie der INTERAGEM-Partner, den Stadtwerken Bielefeld und dem Elektrizitätswerk Minden-Ravensberg.

In Hochspannungsleitungen dieser Art wird unter anderem auch Strom aus Atomkraftwerken eingespeist, wie ein Leitungsmeister der Preußenelektra gestern einem Kripobeamten vor Ort erläuterte. Die Ermittlungen im Zusammenhang mit dem Anschlag auf den Hochspannungsmast in Herringhausen hat daher inzwischen das 14. Kommissariat der Bielefelder Polizei (Staatschutz) aufgenommen, da bei den Tätern „politische Motive nicht ausgeschlossen werden“.

Wenn der Winkelabspanner tatsächlich umgekippt wäre, wäre die Stromversorgung in der Region „für längere Zeit beeinträchtigt gewesen“. Dies erklärte die Pressesprecherin der Preußenelektra AG gestern auf Anfrage der NW. In Süddeutschland soll bei einem



An diesem Winkelabspanner an der Sc die 380 000 Volt führenden Überlandleitungen

**Wilhelm Helmke 78jährig**

# Herforder Kanu-Club um Ehrenvors

Herford. Der Herforder Kanu-Club trauhelm Helmke, der am 3. August im Alter von 78 Jahren plötzlich und unerwartet verstorben ist.

Wilhelm Helmke (Foto) war als Gründungsmitglied in verschiedenen Vorstandsausschüssen tätig, bevor er 1954 zum Vorsitzenden des Vereins gewählt wurde.

# K60m cotton farm planned

Daily Mail  
3-4-86

By Business Mail Staff

**HOECHST Zambia and Lummus International Sales Corporation of America are to set up a K60 million farm to grow cotton and wheat in Gwembe district.**

The farm which will cover about 2,000 hectares will be owned by Gwembe Valley Company a joint firm to be established by Hoechst and Lummus.

Lummus International manager of the Agriculture Division Mr Josef Halevi said in Lusaka yesterday that plans to set up the highly mechanised farm were advanced and money had already been set aside

for the venture.

The K60 million set aside apart from the development of the land, will be used for the installation of electricity, water supply system and irrigation facilities, acquisition of farm machinery and the setting up of a repairs workshop.

The farm would initially employ about 200 people. At times of weeding and harvesting the farm will hire more people.

Mr Halevi said Gwembe Valley Company would start by growing cotton and wheat but would later diversify to include other export crops.

He said Lummus was happy to be involved in the project and hoped the farm would contribute to the country's efforts to develop agriculture.

Lummus had been encouraged to go in the venture by local people in the Sinazongwe area especially the Chief and headmen.

"We are very pleased by the general climate

we have found in Zambia. We think you have unique conditions here and we are happy to go into this venture," he said.

And Chief Sinazongwe said in Gwembe this week that the project will help to develop the Sinazongwe area.

Cotton was a well-established crop in Gwembe. In the 1984/85 season the cultivated area produced 78,000 bales and almost all the cotton was grown by small scale farmers using traditional methods.

The chief said the Sinazongwe project idea was mooted in 1984 by Lummus International which was interested in growing cotton in Africa and in conjunction with Hoechst, the Sinazongwe area was found suitable.

The chief expressed disappointment at the fears of some local people that the project would lead to some villagers being displaced.

He warned that such ideas were not only damaging but also retarded development in the area. He called on his subjects to support the project if they wanted their area to develop.

•Zambia's cotton export

may not get off the ground this year due to the unfavourable weather conditions experienced during the planting season, ZANA reports.

Lintco general manager Mr. William Mantanyani said on Tuesday that his company, as a result of the late heavy rains had no plans to export cotton because the level of production was lower than expected.

Mr. Mantanyani also said the current shortage of diesel would create unnecessary problems for Lintco. The company recently held a four-day joint management meeting to map out a strategy for the marketing season which starts in May, in view of the shortage.

He said unless urgent steps were taken to improve the diesel situation, transporting seed, cotton to depots throughout the country would be greatly hampered.

To ensure early delivery of the crop to depots, the general manager said scales had already been serviced and packaging materials would be delivered for the buying exercise.

## Sambia

Solange Sambia zu 90 % vom Kupferexport abhängt, wird sich die Situation des Landes immer so wie das Geschehen an der Londoner Börse entwickeln. Diversifizierungsbemühungen kommen nur schwerfällig in Gang. Immer wieder werden neue Experimente veranstaltet. Abhängig ist das Land vor allem von einer Finanzspritze in Form eines Stand-by-Credits des IMF in Höhe von US\$ 1,06 Mrd. Wie schon beim vorigen Besuch wartet man immer noch auf diesen Betrag, da man bisher nicht in der Lage war, überfällige Zinsen und Raten an den IMF zu überweisen. Die sambische Pipeline für ausstehende Lieferantenforderungen ist wohl in Afrika die längste.

Das neueste Experiment ist die Einführung eines Auktionssystems für freie Devisen. Während des letzten Aufenthaltes bestand die Möglichkeit, eine Auktion näher zu betrachten. Von den angebotenen US\$ 5 Mio gingen zunächst US\$ 1,5 Mio in den Landwirtschaftssektor und wurden vom Staat aufgekauft. Die restlichen US\$ 3,5 Mio waren für den kommerziellen Bereich bestimmt. Nach Abschluß der Bietung konnten lediglich US\$ 800.000,-- versteigert werden. Diese wurden in Kleinstbeträgen von indischen Importeuren übernommen. Das System funktioniert einfach noch nicht, da es an Inlandsliquidität mangelt. Eine Kommission des IMF ist unterwegs, um dort Ordnung zu schaffen. Ferner experimentiert man in Sambia nur mit einem lokalen Geldmarkt, der den Banken erlaubt, marktgerechte Zinsen zu nehmen und der sich auf Schatzwechsel der Bank of Zambia stützt.

Das Kreditrisiko in diesem Lande ist zweifellos als sehr hoch anzusehen.



# TIMES OF ZAMBIA

FORWARD WITH THE NATION

25 ngwee

SATURDAY, January 12, 1985

No. 6,083

## OPINION

PRESIDENT Kaunda was once again "brutally" frank yesterday when he officially opened the second session of the Fifth National Assembly in Lusaka.

Dr Kaunda reiterated that Zambia had the potential to become self-sufficient in her food requirements if the people worked hard on the land and the collection and distribution of maize, for instance, was coherent.

"I am not prepared to see a recurrence of what happened last year when thousands of bags of maize remained uncollected in various depots for a long time.

"What I am saying is that agriculture must now be the basis of our economic development; for agriculture provides food for everybody in the nation and ensures the provision of raw materials for industries," stressed the President.

Dr Kaunda is 100 per cent right. What people must realise is that as long as Zambia is going to IMPORT raw materials and FOOD, there is no way they can expect prices to remain the same or even decrease.

Instead, prices will continue to soar; and there is nothing anyone can do about it unless the people — peasants, the emergent farmer and the commercial farmer — all double their efforts and produce most, if not all, of our requirements.

What is disheartening is that operation food production programme is not failing. Not at all. It is succeeding.

But because of poor planning, thousands and thousands of bags of maize from the previous harvest in various parts of the Republic were destroyed by rain. Surely that is undesirable and something ought to be done about it because the situation is not hopeless.

The Party and its Government has provided the necessary infrastructure; and all that is required is for all those concerned in the distribution of farm inputs like fertiliser, et cetera, and collection of the crops to sit down and work out a comprehensive strategy.

Given the country's foreign exchange constraints, it may mean buying tyres and tubes in bulk when available and store them away and only use them for the purposes of collecting the crop. The same should apply to the spare parts.

What we would only suggest, if market forces permit, is an honest appraisal of fertiliser prices. It is no exaggeration that an ordinary farmer cannot afford to buy fertiliser at present rates.

And yet the peasant farmer, who forms the majority, should be encouraged to grow more food; but he can't because he is being priced out of business. That is the only regret.

INSIDE TODAY: 3 more gas leaks recorded — P3; Unza lecturer makes history — P2; SA changing slowly — P4; Beef, chicken prices up on Copperbelt — P5

# Defend Party, says KK

By Times Reporters

THE Party and its Government will not tolerate people who abuse freedom of speech by attempting to divide the nation and create instability in Zambia, President Kaunda warned yesterday.

The President called on all genuine UNIP members irrespective of where they are to defend Party policies.

Opening the second session of the Fifth National Assembly in Lusaka, the President said people in the leadership were committed democrats who loved freedom.

He said: "Despite irresponsible statements that some of our people make, we shall not be diverted from the course of complete freedom for every Zambian."

But he warned those who want to abuse freedom of speech by attempting to divide the nation and create conditions of instability in the country.

"The law of the land recognises only that freedom which does not interfere with the freedom of others," he said.

Dr Kaunda said the Party encouraged criticism within its ranks and file as a means of correcting mistakes and improving the quality of decisions, policies and programmes.

The Party encouraged individuals, who were not its members, to express their views on national issues.

However, the right which was conferred on people to speak freely also imposed a duty — to build unity and not to sow seeds of disunity, to use the Party to reconcile different points of view and not to use other channels which were inimical to the interests of a stable and peaceful nation.

The President reminded Members of Parliament that they had the privilege of sitting in the National Assembly as well as in the National Council, the policy-making body of the Party.

MPs were therefore policy-makers as well as executors of Party policies.

But Dr Kaunda noted that some MPs seemed to think they wore two hats: one that belonged to the Party which they could conveniently tuck away when they were in the House and another that belonged to Parliament.

"Let me make it abundantly clear that we in UNIP recognise only one hat that honourable members of this House wear when they are in the National Council as well as when they are in this House.

"The implications of this are clear. All genuine members of UNIP must defend the policies of the Party, irrespective of where they are."

As Party members, MPs had a role to play in the political and economic development of the country.

Their contributions to the political development of the nation lay in their participation in the political mobilisation of the people to make the Party strong and to strengthen participatory democracy in Parliament and in other fora of the Party, he said.

He conceded that some measures were harsh and had the effect of raising the prices of a number of essentials.

"But what does a good doctor do when he wants to treat a tumour in the brain? He splits the head open to remove the tumour."

"This is a drastic action and he takes it because he knows that unless this operation is carried out, any other treatment will not cure the patient."

He told the House that there has been a country-wide demand to revert to the old system of price control rightly arguing that the decontrol had raised prices and the cost of living.

He reiterated that prices were decontrolled to help industries expand their operations so that more job opportunities could be created.

"Many of us who are in employment today, owe it to the decontrol of prices."

He however said this was a normal reaction of people to high prices and he understood their demand for an increase in salaries and wages.



● PRESIDENT Kaunda flanked by his wife Betty and Speaker Dr Robinson Nabulyato walk towards Parliament building before the President opened the Fifth National Assembly in Lusaka yesterday.

## Apartheid moves President to tears

PRESIDENT Kaunda yesterday wept at the way racist South Africa has been denationalising the oppressed black people in that country.

Dr Kaunda told the National Assembly: "If we panic, we shall prescribe the wrong medicine to our economic ills. Then the economy will not take off. But come what may, we must revamp the economy."

The President emphasised that he had great faith in the resilience of Zambians.

"Together we had faced the combined forces of Portuguese, Rhodesian and South African forces. We never gave up. Today, we are fighting the economic war."

The President said the Party and its Government had taken measures to resuscitate the economy, some of which were yielding results even if they may be imperceptible to most people.

He conceded that some measures were harsh and had the effect of raising the prices of a number of essentials.

"But what does a good doctor do when he wants to treat a tumour in the brain? He splits the head open to remove the tumour."

"This is a drastic action and he takes it because he knows that unless this operation is carried out, any other treatment will not cure the patient."

He told the House that there has been a country-wide demand to revert to the old system of price control rightly arguing that the decontrol had raised prices and the cost of living.

He reiterated that prices were decontrolled to help industries expand their operations so that more job opportunities could be created.

"Many of us who are in employment today, owe it to the decontrol of prices."

He however said this was a normal reaction of people to high prices and he understood their demand for an increase in salaries and wages.

For this reason, Zambia would continue supporting SWAPO and the ANC African National Congress of South Africa in their fight for independence and

the removal of racial discrimination from their territories.

The President was flanked by the first lady, Madam Kaunda. Also present were Party Secretary-General Mulemba, Prime Minister Mundia and members of the diplomatic corps.

"This approach can save South Africa from the blood-bath that is certainly to come if the problem is not solved."

Dr Kaunda reiterated his assurance that white South Africans had nothing to fear "from their black, coloured, and Indian brothers. These are human beings like themselves. They are civilised as themselves."

The President called on President Ronald Reagan of the United States to continue condemning apartheid in South Africa as he did on December 10, last year.

He renewed Zambia's continued support for the Palestinian people in the Middle East under the Palestine Liberation Organisation (PLO) and urged the two superpowers — the United States and the Soviet Union to get together and reduce world tension.

President Kaunda pleaded with Iran and Iraq to end their senseless Gulf war which he described as wasteful.

— Zana/Reuter/Shihata.

## Cholera kills 19 Zaireans

KINSHASA, Friday. CHOLERA in eastern Zaire has killed 19 people in the past few weeks, a medical source reported here.

The disease occurred near Goma town on the border with Rwanda and around Vitshumbi in the Virunga national park, 100 km further north.

Cholera is endemic in those regions, the source noted. The latest outbreak had not yet been brought under control, it added.

However, local administration sources quoted by The Standard newspaper put the death toll at around the 100 mark.

may be higher than officially admitted.

In Kenya the disease is acknowledged to be affecting six out of the country's eight provinces, including the capital, but at the height of the tourist season officials are reluctant to talk about an epidemic.

One of the worst hit provinces is Meru, 130 km north-east of Nairobi, where it is officially admitted that 13 people have died.

Kenya requires travellers arriving from neighbouring countries such as Tanzania, Rwanda and Burundi, where cholera is endemic, to have been vaccinated against the disease, but it is not obligatory for people, including tourists, coming from Europe. — Zana/AFP.

## HOUSE OPENS IN SPLENDOUR

By Times Reporter  
THE usual pomp and splendour heralded the ceremonial opening of the second session of the Fifth National Assembly by President Kaunda in Lusaka yesterday.

President Kaunda did not wear the pre-independence toga which he normally does during such occasions.

Before Dr Kaunda arrived Party Secretary-General Mulemba led a procession followed by Prime Minister Mundia, Secretary of State for

Defence and Security Zulu, Deputy Speaker of the National Assembly Mr Leonard Kombe into the chamber.

President Kaunda who arrived later with Madam Kaunda was met by Speaker Dr Robinson Nabulyato and the defence chiefs while a 21-gun salute boomed in the background.

Parliament building and its surroundings looked gay with decorations which gave it a semblance

of the Munda Wanga botanical gardens.

While the President was addressing the House, Party militants from all wings danced and sang revolutionary songs outside.

When he was leaving the chamber, escorted by the Speaker, traditional drums followed behind, beating heroic songs.

After the presidential departure, leader of the House and Prime Minister Mundia adjourned business of the House until Tuesday next week.

## CUT OFF RACISTS, — LUSAKA

NEW YORK, Friday. PRESIDENT of the United Nations Council for Namibia Mr Paul Lusaka said after being re-elected that the international community should stop appeasing South Africa and work out a concrete programme to make Namibia independent of Pretoria's rule.

Last year had been one of frustration in the search for a peaceful settlement. Mr Lusaka said.

He termed it "the year of the culmination of a century of barbaric and brutal oppression" in Namibia.

Mr Lusaka, who is president of the General Assembly and Zambia's envoy here, said the council would have to intensify its efforts to mobilise public opinion behind the liberation struggle headed by the South West Africa People's Organisation.

In Cape Town, Senator Edward Kennedy was to confer with senior government officials today in the course of his controversial and contentious week-long tour of South Africa designed to demonstrate his opposition to its apartheid system of racial segregation.

Mr Kennedy yesterday was involved in disputes with Foreign Minister Pk Botha and Zulu leader Chief Gatsha Buthelezi.

He also visited the massive squatter camp called Crossroads and received the most enthusiastic welcome so far during his tour as more than 1,000 blacks cheered and mobbed him.

Mr Kennedy told them he had no magic solution but he would support them in their determination to resist government plans to resettle them by force to the new town of Khavelitsha, 45 km away from employment opportunities in Cape Town.

● Tanzania has reiterated her call upon the international community to put more pressure on the racist regime to stop its destabilisation policies against neighbouring states.

At a farewell dinner he hosted for outgoing Japanese ambassador there, Mitsu Asaba, Tanzania's Foreign Minister Benjamin Mkapa said Tanzanians were uncompromisingly opposed to apartheid and racism.

— Zana/Reuter/Shihata.

## Gunmen grab K5,000

SIXTEEN gunmen, four of them masked, staged two separate robberies on Wednesday night in Luanshya and got away with nearly K5,000 cash from Rudnap Transport Company and Kirimangaro bar.

In both incidents, the gunmen held the workers at gunpoint, Luanshya district police chief Mr Bernardo Mulenga confirmed yesterday and said investigations have been launched.

According to a spokesman for Rudnap, two security guards, two drivers and one other man were found in the company yard between 02.00 hours and 04.00 hours by the gunmen and were pushed in one of the trucks.

The robbers then entered the offices where they blew up a safe and got away with K2,600 cash, an adding machine worth K1,000 and a bag.

He noted that the majority of food producers in Zambia were peasants and emergent farmers supplemented by commercial farmers who were in the majority. But all of them wanted good agricultural money.

These agricultural organs had established themselves as "dynamic instruments" of Zambia's political revolution. "It is therefore proper that we continue providing tools for them in our economic revolution."

The other reason why peasants and small-scale farmers should be the focus of growth-oriented rural development was that their potential was not fully exploited. But with appropriate extension services afforded to them, they could increase output significantly.

For this strategy to take off, "we must monitor closely what is happening in the rural areas. To this end, the Party has made the rural focal point of rural development. In this connection, I want these wards to be properly managed."

The accident happened at Yongdong, 150 km south-east of here. — Zana.

## 23 die in bus mishap

SEOUL. — Twenty-three people were killed when their bus skidded off an ice-covered bridge and plunged into a river, police said.

The accident happened at Yongdong, 150 km south-east of here. — Zana.

## Ndola to form small coops

By Times Reporter

NDOLA Urban District Council is to set up small cooperatives to cater for areas covered by its community and social development department.

The council's deputy director of housing and social services Mr Julius Nsofo said yesterday the formation of cooperatives was one of the issues to be discussed at a current two-week seminar which started on Monday in Chifubu.

"We are trying to sell the idea during the seminar. We think it can be very helpful to employees and those who have passed through the department's training programmes," Mr Nsofo said.

The cooperatives will embrace the council's com-

unity development officers who will act as leaders bringing in former trainees and graduates from council programmes.

Many people who had taken lessons in dress-making, cookery and other subjects would gladly join the cooperatives to earn a living.

The seminar is discussing area reports, programme reports, planning, communication, assignments in group work, case work, basics on method and social survey, committee work, minute taking and record keeping.

The cooperatives will

# 'Illiteracy haunts Zambia'

By Times Reporter

A SWEDISH International Development Authority (SIDA) study has warned of a rising rate of illiteracy in Zambia because of the increasing proportion of seven-year-olds who cannot obtain places in basic education.

The study, aimed at providing SIDA with

data on which to base future Swedish sup-

port in education, recommended that

Swedish support ought to be restricted to basic education.

"The most important function in Zambian education, in terms of accumulated as well as policy priorities, is basic education", it said.

The report released in Livingstone yesterday was undertaken by SIDA consultants Mr Ingemar Fagerlin and Mr Jan Valdelin.

The number of seven-year-olds who could not obtain places in basic education had been increasing over the last few years.

"Projections indicate that this serious tendency will be aggravated in the years to come unless the physical capacity of the system to accept seven-year-olds is increased," the study showed.

The team recommended that the Grade One physical bottle-neck should be abolished. This Grade One bottle-neck was first of all a problem for Lusaka and other urban areas.

"For urban areas the reasons are easy to identify, while for the Western Province the causes are less easily identifiable. Pastoral population patterns may be one of several causes," the study said.

It was recommended that support should be given in the provision of extra classrooms in existing schools in urban areas, particularly in Lusaka.

Studies should be carried out on causes of low enrollment in Grade One in Western Province and other rural areas. Such a programme ought to include the rehabilitation and maintenance of existing classrooms and must be coordinated with the self-help schemes.

The study showed that another major bottle-neck was the passage between grades four and five.

Contrary to the Grade One issue, this problem was predominantly a rural situation. The high drop-out rate after Grade Four was a cause of great anxiety, as research indicated that four years of primary school was not sufficient for the pupils to retain literacy and numeracy.

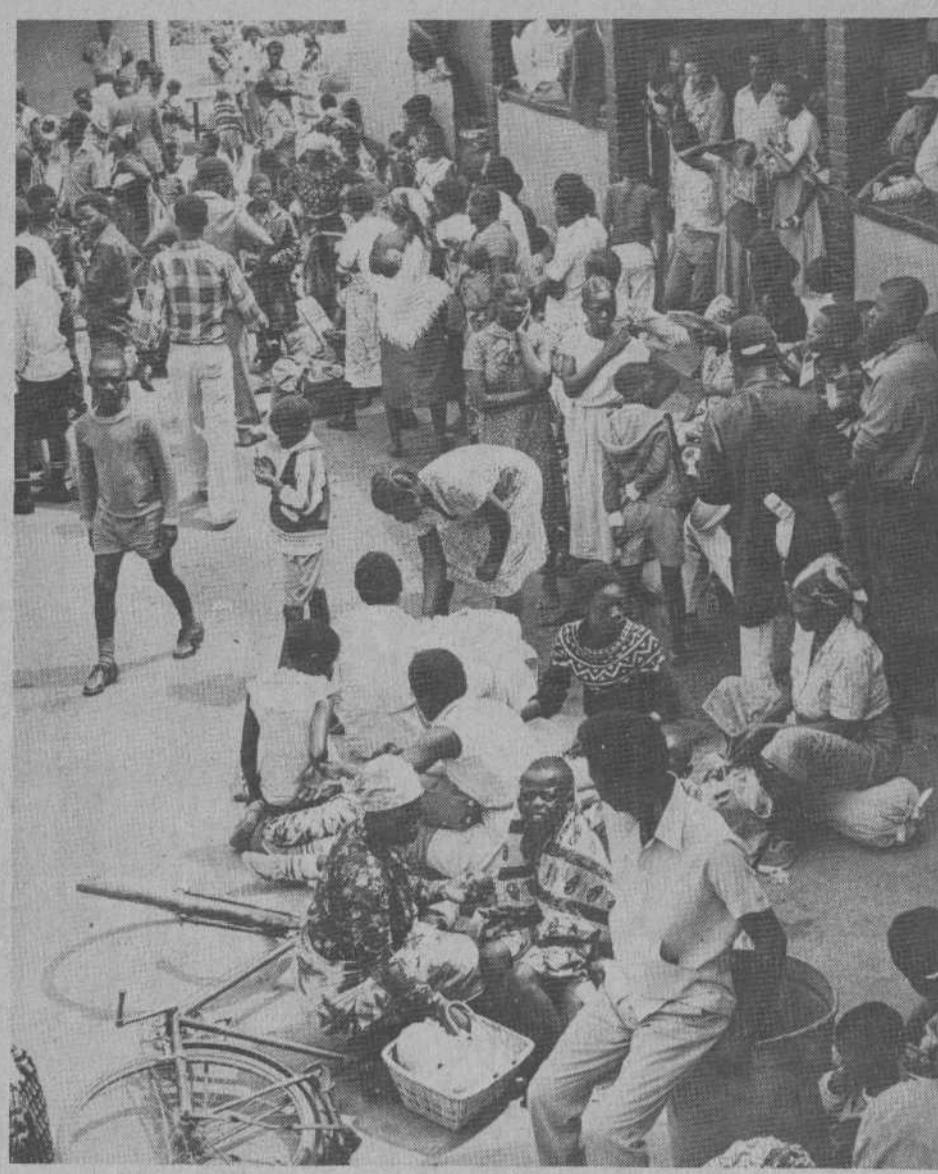
One of the school's board members said there was nothing wrong with the increased fees which he said were better than those some Zambians spent for their children learning abroad.

Only a few parents protested on the increases.

"As a matter of fact many parents have already paid the new fees," he said

and referred the matter to Mr Canterbury who was

not available for comment.



## UBZ Ndola passengers stranded

By Times Reporter

HUNDREDS of passengers travelling to Northern and Eastern provinces are stranded at Masala bus station in Ndola because of erratic schedules of United Bus Company of Zambia (UBZ) buses going there.

The worst affected are those travelling to Chipata where there have been no buses destined there since Tuesday.

Most of the passengers, especially women and children have even run out of money.

When the situation got out of hand yesterday, several of them marched to the office of the district governor Mr Crosby Chibanga and called on him for help.

Mr Chibanga confirmed that the passengers had complained to him about hardships at the station. He said he had been in touch with officials from the UBZ and the company did not appear to be doing anything about the situation.

There was no immediate comment from UBZ headquarters in Lusaka, but branch officials in Ndola said there was nothing they could do because long distance buses particularly going to Chipata were controlled from the Southern Division in Lusaka.

But buses going to Northern Province were controlled by the Northern Division. The passengers interviewed yesterday, most of them looked tired and sleepy, said the last bus left for Chipata on Tuesday.

There was stampede yesterday when a long distance bus from Lusaka to Kitwe which passengers mistook as one going to Chipata arrived at the station.

Mrs Betina Soko, who has been at the station since Monday, said she had completely run out of money and had only remained with enough to buy tickets for herself and a seven-year-old daughter.

## Unza lecturer makes history

A ZAMBIAN lecturer at the University of Zambia has made academic history by successfully completing his doctor of philosophy (Ph.D) with the Cambridge Livingstone Trust in Britain in a record time.

It will review interdisciplinary literature and report on technological innovations.

Dr Lundu pledges to emphasise those articles dealing with library and information problems affecting and relevant to developing countries while on the journal's advisory board of editors. — Times Reporter/Zana.

## K3,000 'mercy' food vanishes in Solwezi

By Times Reporter

SEVENTY bags of mealie meal and nine bags of kapenta worth K3,000 donated by various organisations to the North-Western Province for the upkeep of Zambian deportees from Zaire have disappeared.

Provincial political secretary Mr Dusken Kakompe confirmed this in Solwezi yesterday and said the bags had been kept at the office of the member of the Central Committee.

Mr Kakompe said he received a report from permanent secretary Mr Elias Shiaka and the matter has since been reported to police who are investigating.

The bags were left overs from donations contributed by various organisations for the upkeep of the Zambian deportees from Zaire who have since been repatriated to their respective areas.

he had not yet received a report.

Police sources said the disappearance of the food was reported on Tuesday by senior accountant at the Member of Central Committee's office Mr Passwell Mwamba.

The bags were left overs from donations contributed by various organisations for the upkeep of the Zambian deportees from Zaire who have since been repatriated to their respective areas.

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14275/d-12

## KALULUSHI DISTRICT COUNCIL

### PERSONAL LEVY 1985

NOTICE IS HEREBY GIVEN FOR PUBLIC INFORMATION THAT KALULUSHI DISTRICT COUNCIL INTENDS TO LEVY AND COLLECT PERSONAL LEVY FOR THE PERIOD 1st JANUARY, 1985 TO 31st DECEMBER, 1985 IN TERMS OF PERSONAL LEVY ACT CAP. 432 AND AT RATES STIPULATED BY THE PERSONAL LEVY (AMENDMENT) ACT NUMBER 22 OF 1981.

H.G. Maimisa  
ACTING FINANCIAL SECRETARY  
AND LEVY ASSESSMENT OFFICER

Civic Centre,  
P.O. Box 260400  
KALULUSHI.

66845/z-13

## 5th ANNUAL BALL

To be held in the Musuku Restaurant at the

RIDGEWAY HOTEL

On Saturday January 19, 1985

TIME: 20.00 hours, dress formal

TICKETS: K40.00 available from John Phillips or Tryphena Ngoma in the Food and Beverage Department.

DON'T MISS IT!

Ridgeway hotel



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11180/d-12

### CONDITIONS:

#### (1) PAYMENT:

To be 30 days from Invoice Date (Local) and L/C at 90 days from date of shipment (Overseas). Price should be Cost and Freight to Dar-es-Salaam and wherever possible price to be Cost and Freight to Kitwe.

#### (2) DELIVERY:

4-6 weeks from L/C establishment (Overseas) and from date of order (Local).

#### (3) VALIDITY:

Offer should remain firm until the order has been finalised.

#### (4) PERFORMANCE BOND:

5% Performance Bond should be issued within 5 days before L/C is released or order is placed for overseas and local suppliers respectively.

#### (5) CLOSING DATE:

All Tenders should be received by 12.00 hours 28th January, 1985.

#### (6) PRESENTATION:

Tenders in sealed envelopes clearly marked "MONARCH INQUIRY No. CU/01/01/85 FOR COPPER SHEETS" should either be mailed to:

THE CHAIRMAN,  
INDECO TENDER COMMITTEE,  
P.O. BOX 31935,  
LUSAKA, ZAMBIA.

Or deposited in Tender Box on 14th Floor, Indeco House, Cairo Road, Lusaka. Tender opening takes place at 14.30 hours on 28th January, 1985. Bidders interested to attend the public tender opening are welcome.

11176/fm-14

1185

# Far-flung Kasaba secretive than Mfuwe?

**KAPELWA MUSONDA ON TUESDAY**

TODAY'S BEST	
MOVIES	
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THE EXTERMINATOR	
Christopher George	
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VESTRA	
Nick Nolte, Eddie Murphy in 48 HOURS (X)	
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VISTA	
Leon Isaac Kennedy in PENITENTIARY II (X)	
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Wolsey Hall Oxford



## ELECTRICIAN

Applications are invited from suitably qualified individuals for the above post.

Candidates should be Form Five with a Crafts certificate or equivalent 3-4 years experience with a large firm in maintenance work. Aged between 25-30 years.

Reply to the undersigned:

The Personnel Manager  
TAP Building Products Ltd  
P.O. Box 31522  
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11096/mxt-3

## PRINTER

BOTSWANA

A commercial printing company based in Gaborone, Botswana requires a fully qualified offset printer. Must be experienced in sheet fed lithographic production of high class 4 colour brochure, label and carton work as well as general printing. Previous experience of running a small Web offset press would also be of advantage although not essential.

The successful applicant will be responsible to the Works Manager for the efficient running and quality control of the press room. Other duties will include on-the-job training of local staff.

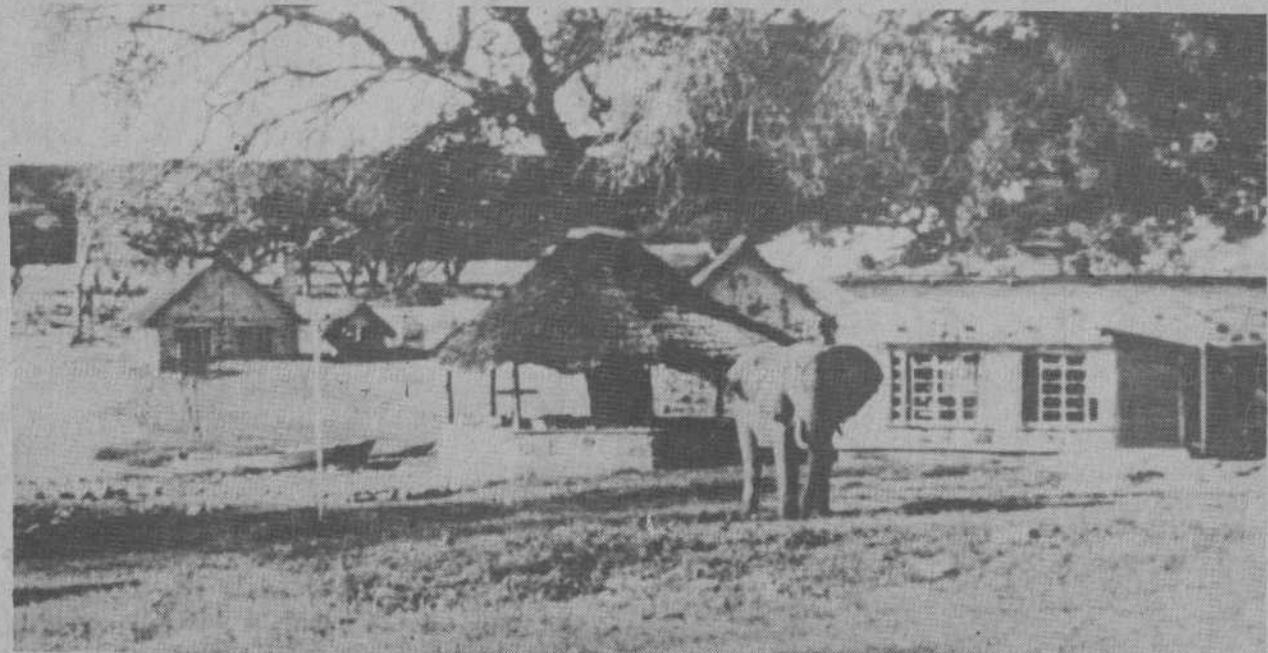
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Interviews will be held in Zambia during January, 1985.

Applications together with full c.v., copies of certificates, references and contact telephone number (if available) should be addressed to:

The Managing Director  
ITM Zambia Limited  
P.O. Box 35511  
LUSAKA.

11094/mxt-3



● KASABA Bay once a very popular holiday resort in the Northern Province is slowly regaining its image.

some explanation to every thing he does...

## Sharp vigilance needed as roads get wetter by day

By RON GOUGH

THIS part of the year is acknowledged to be the most dangerous in a road using sense, because of the rains.

So a cautionary word to all motorists — beware of the changes in road and driving conditions that the rainy season brings. Each one of these changes calls for much more vigilance than normal, on the part of the driver.

It has become almost traditional for the road accidents to increase at this time of the year, a clear indication that road users are not paying attention to the changes.

"But in fact this is just a ruse intended not to keep the nation in a state of feverish anxiety as the Mfuwe holiday does and at the same time ensure that those on whom the axe is likely to fall remain in a state of relative calm thereby giving them a false sense of security just in case they pre-empt the intended action against them."

"I don't know what you are talking about, I wish you could be more specific," he suggested.

"Listen comrade, you know as well as I do that the President doesn't take a holiday to get away from it all and rest. His holiday is intended to afford him an opportunity to carefully reflect on the implications of the changes he might wish to institute."

"The question is what does Kasaba Bay offer in these reflections which are not available at Mfuwe?"

"What makes you think he intends to institute some changes?"

"But the writing is on the wall comrade. For months before Christmas, he made a series of significant speeches all of which emphasised that 1985 was to be a year of economic crusade. Therefore, if that crusade has to be a reality, he has to make some changes of some people in certain key areas of the economy. These changes could as well be at the top hierarchy of the Party and its Government."

"Do you think he has to go to Kasaba Bay to do that?" he asked. My State House inside man was certainly being uncommunicative and difficult which confirmed my worst fears that something big was afoot.

"Yes indeed and I will tell you why. Recent events have shown that security for information at Mfuwe was inadequate, it tended to leak very easily and Mfuwe being merely a couple of hours drive from Lusaka or Chipata, affected persons could easily drive there and plead their case and hence the choice of Kasaba Bay."

"Another problem is that Mfuwe is only a stone's throw away from the first lady's home village and relatives have a duty to drop in to express their greetings of welcome as is incumbent in our tradition. All this made it difficult to reflect over a problem in peace and quiet."

"I don't know how you people come to these conclusions. Do you mean that the President can't have his holiday anywhere he likes without you people jumping to some conclusion?"

"But this one is very

curious," I told him. "How?" he wanted to know.

"Why not Kasaba Bay this time?" I asked.

"Why not Kasaba Bay?" he demanded to know.

"What I mean is that Mfuwe has been the traditional presidential holiday resort in recent years and it is felt that there has to be some very good reason for a change."

"Just why should there be some very good reason?" he wanted to know.

"Simply because every move you guys at State House take is carefully calculated and the various options meticulously examined. So, what is the significance of the change from Mfuwe to Kasaba Bay?"

"I think you are being carried away by your own imagination or that of your drinking pals. Just what have you heard?"

"Not much and that is why I rang. I hear that because a Mfuwe holiday has always been associated with a major political pronouncement afterwards, it is being said that the move to Kasaba Bay has been calculated to allay such expectations."

"And then what?" asked my usually very dependable State House informant.

"But in fact this is just a ruse intended not to keep the nation in a state of feverish anxiety as the Mfuwe holiday does and at the same time ensure that those on whom the axe is likely to fall remain in a state of relative calm thereby giving them a false sense of security just in case they pre-empt the intended action against them."

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importance if the choice of a venue for a holiday has to be it and not Mfuwe which was ready anyway."

"I think you have gone far enough, you know there are certain things I never want to discuss over the phone."

"But you can give me some indication of what to expect can't you? Can I see you sometime this evening?"

"I have nothing to tell

you," he cried, "can't the President go anywhere for his holiday like anyone else?"

"I am sorry he can't; I told him, "we have to find

the contributing factors. As tyres play a significant role in this hazard, it is necessary to explain the theory of tread pattern design.

This must be eliminated, and the ventilation system when properly adjusted can do this. Of course, if your vehicle is air conditioned no such problems will exist.

If in the other extreme your vehicle has a poor ventilation system, or a good one that does not work for some reason, the driver should have a clean piece of cloth at hand to clean the inside of the

surface — this contact area is known as the tyres "foot print", (very roughly this foot print is some 12-15cm in length).

It is this "foot print" which is responsible for the vitally needed adhesion. To obtain this adhesion, especially in wet conditions, the area of the "foot print" must be as free from water as it's possible to make it, and that is what a good, efficient tread pattern will do.

The foregoing has some what lengthy, but only really covers one small aspect of the tyre's design and functions, at some later date the whole subject of tyres will be dealt with, when it will be realised just how complex the subject is.

Before the "aqua planning" phenomena can happen there are other factors which contribute principally these are all to do with road surface conditions.

None of the design features are cosmetic. As we are dealing with surface water this explanation will be restricted to the design features dealing with the displacement of surface water.

Each segment of the tread pattern is flexible within certain limits and as the tyre rolls the segments in contact with the road surface flex fractionally, this flexing opens and closes the cuts or slots to varying degrees as more or less vehicle weight is brought to bear on each segment.

This flexing and opening and closing of the cuts and slots are designed to displace water from the point of contact between the tyre and the road surface so that there is maximum of adhesion.

It is important to remember that it is vital to see and be seen under the adverse conditions brought on by the rainfall.

Now, to driving attitudes during the wet weather: all road surfaces must be treated with suspicion for a number of reasons.

Firstly even small amount of surface water can hide other dangerous road surface containing elements such as oil or fuel spillage — in fact the combination of either of these two and water can cause the most slippery surface on which tyres will easily skid without any braking effort.

Surface water can also hide potholes, or other road surface inequalities, some of which could cause inadvertent deviation from the direction of travel. In extreme cases, actual road surface "wash-aways" can be concealed.

In every case there is evidence of such hazards, not always easy to see, but nevertheless there. Hidden potholes almost always have bits of the broken up road surface near to the edge of the hole, as does the more serious surface break up.

It is vital that the driver see these warnings in time to take safe avoiding action. Any excessive surface water, whether in puddle or any other form must be treated with great caution, preferably at a relatively slow speed.

He has to pay for his water K10, his house rent K25, his six children school uniforms K15 a month and K47 shoes.

He has to buy a bag of mealie meal K24, cooking oil K23, bread two loaves per day K1.80 and other essential commodities like soap, surf and not forgetting relish.

## LETTERS

### Increases to hit hard families

THE increase on cooking oil is really a blow in the face, surely how can a mother of several children afford bread, cooking oil and mealie meal at these high prices.

As mothers we can't afford to buy cooking oil at K23 what more a commoner, surely the Government should realise that this is more than enough.

I can see that Zambia is becoming another Ethiopia, very soon there will be a famine. How can a commoner who gets K200 survive with his hole as the more serious surface break up.

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### LUSAKA AREA LACKS ROADS

SOME people call this area Lusaka east, others bigger Woodlands extension to others this area is known as Twin Palm road extension, while others also call it Ibx hill extension.

But whatever name one calls it the area we are talking about stretches from Twin-Palm road to the Ibx hill area. The surprising thing is that this area has no road at all. Who is responsible for the area? Is it the council of the Ministry of Lands and Natural Resources?

There are plots, electricity and so forth but no road. Let us be serious in our planning. A road is needed in this area as a matter of urgency.

RESIDENT,  
Lusaka.

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DISPOINTED PASSENGER,  
Kalulushi.

# Help free Namibia, urges Onu

ADDIS ABABA, Monday.

THE interim Secretary-General of the Organisation of African Unity (OAU) Peter Onu, today urged the international community to step up efforts to bring independence to Namibia and democratic change in South Africa in 1985.

Mr Onu said 1984 saw unmitigated hardship and disaster for most African states but a rebirth of the OAU.

The OAU leaders in a unique demonstration of solidarity submerged all other considerations to save the honour and integrity of Africa, despite the withdrawal of Zaire and Morocco from it in protest of the seating of the Western Sahara as a result of drought affecting much of the continent.

## China moves right

PEKING, Monday. CHINA took a new step today toward a free market system, by announcing an end to the system of state quotas in agriculture that had underpinned the rural economy for three decades.

Specialists on Chinese agriculture said the change would have huge economic implications and pose problems. But it was unclear what form the new arrangement would take.

The system obliging peasants to sell part of their grain as a quota to the state would be abrogated. The new system would ensure that "production responds to market needs".

The announcement said the measure would apply to all agricultural produce "with a few exceptions" and added that implementation of the system was a "historic task".

The announcement left experts unsure about the timetable and practical details of putting the reform into effect.

The New China News Agency said the move had been designed "to give still fuller scope to the role of market regulation while upholding the country's planned economy".

When the communists gained power in China they instituted a requirement that farmers sell all or part of their output to the state at a fixed price. — Zana/AFP.

## Uganda rebels pursued

KAMPALA, Monday.

A GROUP of rebels, including some of their leaders, have fled from army operations in Uganda's Luwero district, taking hostages with them. Kampala radio reported today.

The radio, quoting a defence ministry spokesman, said the dissidents had gone to neighbouring Mubende district, north of here. Some of the hostages were children, old men and women, it said.

The radio said the dissidents were being pursued and appealed to Mubende residents not to provide them with food or sanctuary, and to report them to the authorities.

A large number of dissidents had surrendered and some were even helping the army with the current operation, the radio went on, quoting the defence ministry spokesman.

The Ugandan radio report came two days after the Roman Catholic daily *Munno*, reported here that Ugandans travelling to and from Mubende district would have to carry written permission from either the district commissioner or his deputy. — Zana/AFP.

## TROOPS SAVE OIL WORKERS

PEKING, Monday.

CHINESE troops have rescued more than 1,000 oil workers trapped by icy floodwater from the Yellow River in north-east China, the People's Daily said today.

The troops were using helicopters to evacuate 1,000 other men trapped at the Shengli oilfield, the country's second largest, when the river burst its banks on Thursday.

"More than 2,000 oil workers and others had to climb high slopes, oil derricks and buildings," the paper said.

Freezing floodwaters up to two metres deep surged across the oilfield but the level had stopped rising, the paper said.

The Press speculated that the refusal of visas was a measure to prevent negative coverage of South Africa, to stave off criticism of CBS for its screening two weeks ago of a report on South Africa which included an interview with President Pieter Botha, and was considered sympathetic to the Pretoria regime.

Senator Kennedy will spend about ten days in South Africa after being invited by Nobel Peace Prize winner Bishop Desmond Tutu.

Bishop Tutu has just returned home after receiving the 1984 prize in Norway and a five nation tour which included Zambia where he held talks with President Kaunda. — Zana/Reuter.

## BHOPAL POISONOUS GAS MASSACRE



● THOUSANDS of animals (above) perished in the central Indian city of Bhopal where a poisonous gas leak killed more than 2,000 people. A further 20,000 people were seriously stricken in the world's worst poisonous gas disaster. (Right) Union Carbide chairman Warren Anderson testifies in Institute, West Virginia in the United States at a US House subcommittee hearing into safety at the company's nearby plant, which produces the same chemical that caused the Bhopal disaster.



## VIETNAMESE BUSH WAR TAPERS OFF

ARANYAPRATHET (Thailand), Monday.

FIGHTING between Vietnamese troops and guerrillas for control of Nong Samet base near the Thai border tapered off today after one of the worst battles of the six-year Kampuchean war.

Thai military sources said only sporadic small arms fire could be heard following a day-long battle yesterday in which at least 30 guerrillas were killed and more than 90 wounded, many of them seriously.

Vietnamese casualties were reported to be much higher but the sources said no figures were readily available.

Guerrilla stretcher parties who worked through the night recovering the dead and wounded said they expected the final casualty toll to be much higher. They said they were unable to reach some parts of the sprawling Khmer People's National Liberation Front (KPNLF) base because of heavy shelling.

One medical attendant described the KPNLF losses as the heaviest

in a single battle since the group was formed in 1979 following Vietnam's invasion of Kampuchea to topple the Peking-backed Khmer Rouge government.

Thai military sources said the guerrillas failed in their attempt to drive the Vietnamese from the northern sector of Nong Samet yesterday because of a curtain of heavy artillery and mortar fire.

Vietnamese shelling of the base was so intense that for several hours United Nations relief volunteers were forbidden to enter a temporary civilian evacuation site inside Thailand about three km from the fighting.

The nationalist forces of the KPNLF and supporters of former head of state Prince Norodom Sihanouk are allied with the Khmer Rouge in the UN-recognised coalition Government of Democratic Kampuchea (CGDK).

Most of the KPNLF Nong Samet base fell to Vietnamese troops backed by Soviet-made T-54 tanks on Christmas Day but large parts of it have since been recaptured by the guerrillas. — Zana/Reuter.



NEW DELHI, Monday.

PRIME Minister Rajiv Gandhi, who was unanimously elected today to lead the Congress (I) party in parliament, said his top priority would be to improve the lot of India's poor.

In his acceptance speech in the central hall of parliament, Mr Gandhi promised to "take the country ahead of naming an efficient administration right down to the grassroots level".

## Peace is possible'

EAST BERLIN, Monday.

GERMAN Democratic Republic leader Eric Honecker said today that hard work and stamina were needed to reduce tensions between the Warsaw Pact and the North Atlantic Treaty Organisation (NATO).

In a New Year address carried by the official ADN news agency, he said his talks with Western leaders in 1984 had shown that "in NATO, governments' support was growing for a departure from the path leading to a nuclear catastrophe".

Progress in security is not only urgently needed but possible. In 1984 we endeavoured to work with anyone who wanted to maintain peace and create a coalition of common sense. In 1985, we remain ready to do the same," he said.

January talks between the US and Soviet foreign ministers offered a chance to restore arms control dialogue.

"But we see things as they are and know that the solution of these problems demands stamina and hard work," he added.

Despite a silence between Moscow and Washington, two NATO prime ministers visited East Berlin this summer and officials here say Mr Honecker is planning trips to Greece and Italy in July.

Two cricket stars — one past and one present — figured in the sporting honours. — Zana/Reuter.

# Britain denies peace council chief visa

LONDON, Monday.

BRITAIN has refused the Soviet chairman of the World Peace Council a visa on grounds that the council was a communist propaganda front, British officials said today.

Professor Tair Faridov, 47, had been due to take part in an unofficial tribunal in London from January 3 to 6 to examine whether the manufacture and deployment of nuclear weapons by the two super powers is against international law.

Mr Ryszard Kalinowski told a newspaper in the west Norwegian city of Stavanger, where he wants to live, that he escaped from Poland with his wife and daughter yesterday by taking a boat to Sweden.

Mr Kalinowski, 34, was one of several deputy chairmen of Solidarity's national commission under leader Lech Walesa and headed an interfactory strike committee at Elblag, near the northern port of Gdansk in 1980. — Zana/Reuter.

## TRADING LICENSING ACT CAP: 707 NOTICE OF INTENTION TO APPLY FOR A TRADING (WHOLESALE) LICENCE TRADING (RETAIL) LICENCE

Full name of applicant: Silimi Augustine Singandu. Postal address: 4055, Bougainvillea Dr, Buoyantshai, Kitwe. Business name: Mukuba Butchery.

Premises at which the business is to be carried on: Stand No. Race Course. Town: Kitwe. District: Kitwe. Details of licence it is intended to apply for: (2) Trading (Retail) Licence; (a) in a prescribed area; (b) for prescribed goods only.

6430/d-4

## REPUBLIC OF ZAMBIA THE CITIZENSHIP OF ZAMBIA ACT (Regulation 5) NOTICE OF INTENTION TO APPLY FOR REGISTRATION

Notice is hereby given that Hasmukhbal Gor-dhanhai Patel of Lusaka, Box 34655, Zambia, is applying to the Board for Registration as a citizen of the Republic of Zambia, and that any person who knows any reason why registration should not be granted should send a written and signed statement of such reason to the Citizenship Officer, P.O. Box 30104, Lusaka, within twenty-eight days from the date of this publication.

F.M. CHOMBA, SC, MP, Minister of Home Affairs. 3559/d-4

## REPUBLIC OF ZAMBIA THE CITIZENSHIP OF ZAMBIA ACT (Regulation 5) NOTICE OF INTENTION TO APPLY FOR REGISTRATION

Notice is hereby given that Mr John Phiri of Zambia Railways, P.O. Box 31932, Lusaka, is applying to the Board for Registration as a citizen of the Republic of Zambia, and that any person who knows any reason why registration should not be granted should send a written and signed statement of such reason to the Citizenship Officer, P.O. Box 30104, Lusaka, within twenty-eight days from the date of this publication.

F.M. CHOMBA, SC., MP, Minister of Home Affairs. 3560/d-4

## REPUBLIC OF ZAMBIA THE CITIZENSHIP OF ZAMBIA ACT (Regulation 5) NOTICE OF INTENTION TO APPLY FOR REGISTRATION

Notice is hereby given that Joel Jerry Ndabeni of National Irrigation Research Station, Private Bag S3, Mazabuka, is applying to the Board for Registration as a citizen of the Republic of Zambia, and that any person who knows any reason why registration should not be granted should send a written and signed statement of such reason to the Citizenship Officer, P.O. Box 30104, Lusaka, within twenty-eight days from the date of this publication.

The plane, a DC-9 on a domestic flight from Yogyakarta in central Java, landed nose-first and over-shot the runway at Denpasar airport, the spokesman said.

It broke up into three parts in a paddy field 300 metres beyond the end of the runway.

The spokesman blamed the crash on a sudden up-draft on wind as the plane was landing. — Zana/Reuter.

Notice is hereby given that Jerry Ndabeni of National Irrigation Research Station, Private Bag S3, Mazabuka, is applying to the Board for Registration as a citizen of the Republic of Zambia, and that any person who knows any reason why registration should not be granted should send a written and signed statement of such reason to the Citizenship Officer, P.O. Box 30104, Lusaka, within twenty-eight days from the date of this publication.

F.M. CHOMBA, SC, MP, Minister of Home Affairs. 3556/d-4



## Deserving Britons honoured

as chairman of the 1922 committee, a group of backbench parliamentarians.

Mr du Cann, who held the post for 12 years, was instrumental in orchestrating Mrs Thatcher's defeat of former prime minister Edward Heath for the party leadership in 1975. He was voted out of the leadership of the 1922 committee last November.

In her New Year honours, the Queen knighted Conservative Party politician Edward du Cann, 60, who helped engineer the rise to power of Prime Minister Margaret Thatcher.

The knighthood — recommended by Mrs Thatcher in her list of political honours — recognised his influential role

as chairman of the powerful electricians union for 18 years.

Both can expect heavy criticism from the left wing of the labour movement for accepting political honours while the miners' union is locked in a nine-month strike against government-backed pit closure plans.

Mr Murray, 52, stepped down in September as general secretary of the ten-million-strong Trade Union Congress (TUC) and had major heart surgery. He pressed the labour movement to fight Mrs Thatcher's union reforms through constructive dialogue, not confrontation.

One of the new peers was Dame Mary Warnock, 60, a prominent academic who headed a two-year-long inquiry into test-tube babies, surrogate motherhood and research on human embryos.

Fireman Ralph Ford was made an officer of the Order of the British Empire (OBE) for leading the team which saved York Minster, one of Europe's finest gothic cathedrals, when it caught fire in July.

Two cricket stars — one past and one present — figured in the sporting honours. — Zana/Reuter.

## Women quit politics

STOCKHOLM, Monday. TWELVE women members of Sweden's 349-seat parliament, in a decision running contrary to women's hopes in many other countries, have indicated they will resign in order to resume a balanced family life.

They come from all parties in the Riksdag, including Prime Minister Olof Palme's Social Democrats, except for the minority conservatives.

"I've had enough. After 17 years service I think I can call it a day," said one.

Four of the 12 will abandon parliament in the New Year, to be replaced by their chosen alternatives, while the others will withdraw at the next general election in September. Parliament is elected to seat for three years before general elections are called. — Zana/AFP.

12/84

2 TIMES OF ZAMBIA, Wednesday, December 5, 1984

# ACP nations gain from Lome 3



● Mr SWIFT

Business Review  
Reporter

A NEW Lome Convention worth more than K10 billion in

aid will be signed between 64 African, Caribbean and Pacific (ACP) nations and the European Economic Community (EEC) this Saturday.

The breakthrough comes after months of

protracted negotiations which saw ACP countries including Zambia calling for the dismantling of protectionism in the European markets.

The signing of the Lome-3 Convention in Togo was announced by EEC delegate to Zambia Mr Hugh

Swift in Lusaka yesterday who has just returned from the EEC headquarters in Brussels.

Mr Swift said: "The convention which will cover 1985 to 1990 will involve increased support for mining and agricultural projects in all the countries. It is a continuation of the support given by the community in the last ten years."

There were no dramatic differences between the previous convention and the new one, he said.

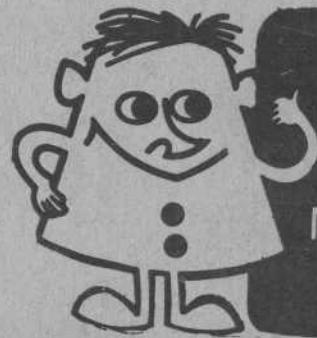
"It will be up to the Zambian Government to determine the sectors and projects which it wishes to develop under this package."

Returning from Brussels where the Lome-3 talks were held in October, Commerce and Industry Minister Mr Leonard Subulwa said ACP countries had demanded about K20 billion in aid during the five year period because of the devaluation of their currencies but their partners did not agree.

# ZAMBIA

NATION  
5, 1984

No. 6,058



GET THE  
FAMILY IN  
ON THE  
NUMBERS  
GAME

4; Governor probes racism at club — P8; Shops run out of baby milk — P2

Help fund  
youth work,



# Festival Day

been acquired.

Luther Vandross will have an album released by Teal sometime next year as will Billy Ocean whose new album featuring the hit single "African Queens" is already on order by us and will be released early in 1985.

Third World's latest album "All The Way Strong" is scheduled for release on the October 31. Kashif is famed more as a session musician and producer than as a solo artiste. At the time of writing he has released only two LPs available to us, the first of which will be released in Zambia in mid-December this year. Likewise, with Ray Parker, Jnr., who had one or two albums released by Teal some two years back, a Greatest Hit LP is scheduled for release in January next year.

We also hope to have out before Christmas a 12 "single of his No. 1 American hit "Ghost Busters" from the film of the same title. Teddy Pendergrass was unfortunately in a near tragic accident sometime ago and has not released any new material for quite



•PRESIDENT Kaunda yesterday officially opened the Second Lusaka Province  
dence Stadium. Above, the President flanked by MCC Fines Bulawayo and lead  
Chris Chali belts out a number.

so we should be able to have this released in Zambia within the first few months of next year.

Quincy Jones is very much sticking to production at the moment and is not involved in any solo projects as far as we know. You remember he is the production powerhouse behind the phenomena Michael Jackson with "Thriller" and James Ingram's "It's Your Night." Such well established acts as Stevie Wonder, Lionel Ritchie, Commodores, Gap Band etc. are unfortunately not available for release in Zambia as we do not have the rights to the Tamala Motown label. Much as we would like the release all the blockbusters albums of the world in Zambia.

# Lusaka Council takes measures to end water shortage

THE LUSAKA Urban District Council (LUDC) has instituted measures to end the continued critical shortage of water in Lusaka.

A spokesman in the office of the water engineer said yesterday that the Engineering Department was making frantic efforts to adjust the water system in Woodlands and Chilenge South with a view to increasing the supply.

The two areas have been hit hardest by the water

By Mail Reporter

shortage, which according to the spokesman, results from "insufficiency of water in the city to go round."

An emergency meeting was held at the council in the morning yesterday to look into the possibility of

ensuring that an even supply of water can be achieved in the capital.

The spokesman, however, declined to give details of the plans, saying members of the public will be told in a Press statement to be issued on Monday "when all the factors involved have been looked into."

Meanwhile, there was a near punch-up between housewives in Woodlands yesterday when they struggled to fill their buckets with water near Woodlands Stadium.

The quarrel erupted when one of them claimed she had the right to fill her bucket earlier than others because she lived closest to the tap.

The other women, however, argued that her claims were unwarranted because the tap was a public one servicing the stadium.

The women, clad in chitenge materials, flung their buckets at each other but their "fight" was short-

lived because some men intervened and told them that the water blues in the city should not bring about unsanctioned wrestling or boxing in public.

The women cursed each other in vernacular and in the stampede, some walked away with empty buckets.

To preserve the little water in the capital, the council has also appealed to members of the public to restrict their use of water by ensuring that car washing and water lawns and flower beds by any means at any time of the day or night be prohibited; and that using hose-pipes and sprinklers for watering vegetable gardens is also prohibited but cans can be used for watering vegetables.

According to a Press advert of Thursday's edition of the *Mail*, any person who contravenes these provisions shall have his water supply disconnected without any notice.

## COMMENT

SUCCESSIVE United States administrations have publicly declared that they do not support South Africa's apartheid system and the Reagan administration is no exception.

Last Thursday the United States Secretary of State Mr. George Shultz made a statement to this effect at a luncheon with the Foreign Ministers of member states of the Organisation of African Unity [OAU].

The statement sounded like some good luncheon talk and Mr. Shultz was probably cheered by one or two of his guests. But such declarations are divorced from reality and the people who know this fact are the oppressed black South Africans and black African states committed to the liberation of South Africa.

The luncheon was

# GDR toas 35th birthd

**MOSES WALUBITA, who was in the German Democratic Republic for nine months reflects on his stay.**

THE GERMAN Democratic Republic is indeed a country which knows how to charm visitors. The picturesque of a beautiful landscape, broad stretches of forest and the smiles of its citizens are the envy of people who go to the GDR.

Overshadowed by terror and reduced to rubble in World War Two, the GDR is today reaping the fruits of hard work for three decades un-

the struggling masses of Namibia and South Africa.

The country considers it a major task to help young independent states overcome the arduous problems they are facing.

A striking feature for a visitor to the GDR is the number of national memorials dedicated to the victims of the Nazi reign of terror and to the countless martyrs of the anti-fascist resistance in those bloody years.

At Sachsenhausen former concentration camp, for instance, I visited the memorial where thousands of victims of many different nationalities

transport system there. There is no excuse for one to report late for work especially in the capital city of Berlin.

Transport blues are nonexistent and perhaps owning a car can be a luxury for many Berliners. In Berlin, four public transport networks exist: the trams, surface trains known as 'S' Bahns, underground trains ('U' Bahns) and buses. The fares are very low.

### Fare

For a passenger fare from Lusaka to Kafue, or from Ndola to Luanshya by train or bus would cost not more than 10 ngwee.

In the coming years, emphasis will be on the continued change-over from steam trains to diesel and electric traction engine, alongside road haulage and the private motor car.

The Germans work very hard. The majority start work at 07.45 hours and knock-off at 17.00 hours. Punctuality is the key-word. In the GDR, one would feel embarrassed to fail to fulfil an appointment.

Devotion to work and honesty are the yardstick for the country. "Work is work, and play is play," is common talk.

The prices of essential commodities have for many years not been increased. There are no shortages of commodities and one cannot overcharge as all items in shops are already priced. Socialism, like humanism abhors the exploitation of man by man.

The health of a nation, is the wealth of a nation. The GDR has ably demonstrated the importance of medical attention devoted to provision of healthy care to all its people. There are 60 medical schools

# WFP appeals for transport

THE World Food Programme [WFP] has appealed to members of the public and commercial transporters with four wheel-drive vehicles to help the organisation transport relief food to Zambia's stricken areas.

In an interview in Lusaka over the weekend, a WFP spokesman said 8,000 tonnes of maize and 900 tonnes of beans are marooned in Southern, Central and Western provinces and at other points of distribution in the country.

The emergency food, he said, has been ready for distribution since last month, but due to lack of four wheel-drive vehicles or other stronger trucks, distribution has been hampered.

"The district councils do not have enough vehicles to meet the demand and some of the vehicles available are not strong enough to pass through some areas like the Gwembe Valley," he said.

He further said K436,000 has been allocated to meet the cost of hauling the maize and the beans from district centres to the affected areas.

The United Nations body has agreed to pay the government for costs incurred in transporting the relief food but that ever since the programme began, no claims have been made to re-imburse the Party and its Government on any payment involved in the distribution of the food, the spokesman said.

"Some food could have been distributed but we have not yet received any claims. The delay could have been due to the long procedure involved in settling such claims."

By Mail Reporter

food is supposed to be delivered. Those with strong vehicles like four-wheel drives should come forward and help before the situation gets out of hand."

The spokesman said those

who will transport the food will be paid by the respective councils. The councils will in turn be paid by the WFP at the standard rates of 15 ngwee per tonne per kilometre transported.

WFP is expecting more funds from the European Economic Community (EEC) to meet the transportation costs, and if organisations such as the Truckers Association of Zambia (TAZ) could mobilise four-wheel drive vehicles for the exercise, the hungry people would be helped by the food.

The spokesman emphasised that the drought in southern Africa has devastated Sesheke, Namwala, Kalabo, Senanga, the Gwembe Valley

and other areas. It was for this reason that the public should make sacrifices and help the unfortunate people.

He disclosed that the Southern Province Co-operative Marketing Union (SPCMU) has already agreed in principle to ferry some of the relief food to the affected areas in the province — whenever there would be a truck passing near a distribution point.

Instead of trucks travelling empty en-route to buy maize from farmers, he said, SPCMU agreed to load its vehicles with relief food for distribution to the famine stricken areas.

Other organisations, he said, could do the same.

"District secretaries in the affected provinces know the exact points where the

# K230 MILLION SET ASIDE FOR IRRIGATION

By Times Reporter

THE Ministry of Agriculture and Water Development has worked out plans to tap more water from Lake Kariba for irrigation and other purposes at an estimated cost of K230 million.

Minister KINGSLEY GENERAL CHINKULI said this in Parliament yesterday when answering a question from Chikankata MP Mr LAZAROUS CHEELO who wanted to know if the ministry had any plans to tap water from Lake Kariba and the Kafue River for irrigation purposes in view of the drought.

Gen Chinkuli was speaking before the House adjourned sine die, a week after a Government motion was defeated by backbenchers when leader of the House Prime Minister MUNDIA moved to adjourn on November 30.

The minister said plans had been submitted to the Southern African Coordination Conference (SADCC) for drawing water from Kariba by high lift pumping and supply it to upper Kafue, Mazabuka and Monze east area. "The schemes are expensive and can not be funded locally."

The ministry had plans to tap more water from upper Kafue via Lukanga swamps for irrigation purposes. Gen Chinkuli hoped enough water would be conveyed by pumping and canal to irrigate 20,000 hectares in Chisamba and Momboshi areas.

Preliminary studies indicated that the scheme could cost K39 million for 20,000 hectares and with additional investment up to 60,000 hectares could be irrigated at a total cost of K70 million.

The ministry has small holder irrigation projects on Kariba, Chiyabi, Buleya-Malima and Slatwinde.

The scheme at Chiyabi is funded with FAO assistance while that at Buleya is financed by the Government and the Slatwinde project is funded by the Gossner Mission from the Federal Republic of Germany.

Gen Chinkuli said these schemes were facing serious problems because of the lowering of the water level in Lake Kariba caused by drought.

At yesterday's adjournment, there was loud cheer of "hear hear" when Mr Mundia rose and said: "Mr Speaker Sir, I beg to move that at its rising today, the House do adjourn sine die."

Before Mr Mundia moved the motion the House had dealt with 47 questions and adopted a committee report on local administration.

He said it was encouraging to see the "promising commitment" of MPs on finding solutions to national issues which had been brought before the House.

He congratulated the Speaker and thanked him for the able manner in which he had guided the deliberations.

by Mr Sunday Kampa to buy beans on December 1. He appears for mention on December 1 and trial on January 7.

At the High Court, a lawyer Mr Kabayi Kasongo, Mr Justice Dennis Rwa said that a group of young boys slapped him when he was drinking Chibuku at a tavern and blamed his brother to death.

Mr Kasongo was testifying in a case in which a 16-year-old youth has denied murdering Mr Mofya on July 5.

He said a boy approached them at a tavern and poured Chibuku on him. He protested and they insulted him and went away.

He came back with a group of others and slapped the two brothers. Mr Mofya got up and took

**By Times Reporter**  
IMMIGRATION authorities in Livingstone have tightened controls on travel out of the country during weekends by civil servants and parastatal workers.

Some civil servants intending to travel to Zimbabwe and Botswana have been turned away and told to get permission from the permanent secretary of Southern Province.

Regional immigration officer Mr Jim Mwendela confirmed the action yesterday saying it was purely civil service discipline.

He explained that the instruction to get letters of authority to travel during weekdays covered workers in parastatals.

Assistant secretary in the Prime Minister's Office Mr Chileshe Musaba said there was nothing new about the instruction which

## 4 men demanded

**By Times Reporter**  
HOUSEWIFE told Ndola magistrate Mr Robbie Mwila that four men armed with a gun and an iron bar broke into her house, killed her husband and demanded sex from her.

Mrs Sabina Kapungwe told this in a preliminary inquiry in which Bob Joseph Mataka 20, unemployed, of Mine Masala was charged with aggravated robbery.

Mataka and other unknown persons are alleged to have used violence to rob Kapungwe of Mushili household items worth K86 on April 20.

She said she left the main room to sleep with her son who was crying. She heard a loud noise at midnight and saw a light in the corridor.

The men went into the

main bedroom and hit her husband Mr Wilfred Kapungwe, a business man on the head with the iron bar and left him for dead.

She locked herself in the bedroom with the baby strapped on her back but the men pounded on the door and forced their way in.

She identified Mataka who was not masked. He carried a lamp and a gun and demanded money.

"They told me to hand money over to them or they would kill me like they did to my husband. Others searched the house and Mataka demanded to have sex with me."

Mr Kapungwe regained consciousness and challenged them but they ran away carrying with them a carton of cigarettes worth K4,000, 10 pairs of men's shoes, two pairs of

SUNDAY TIMES OF ZAMBIA, November 18, 1984

**WE HAVE  
 MOVED UP.... FROM  
 65000  
 TO  
 70000  
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# AFRICA'S AGRO DRIVE BRIGHT

By  
**ANDREW LYCETT**

**ETHIOPIA**'s famine continues to worsen part of the "spectre of disaster" which the World Bank sees threatening Africa by the end of the century unless its special new \$4 billion fund for the continent wins support.

But not everyone is gloomy about the prospects for African agriculture. Dr Ermond Hartmans, Dutch director-general of the International Institute of Tropical Agriculture (IITA) at Ibadan in Nigeria, is optimistic about Africa's prospects of feeding itself.

"Our position in Africa is very similar to Asia's 15 years ago," he said in a recent interview. "Then countries like Bangladesh and India were looked upon as absolutely hopeless. But technologies and management practices changed. Now they can feed themselves, and more."

DESPITE the problems besetting African agriculture, the long-term prospects are good, says the director of a Nigerian-based international research institute. Encouraged by the speed with which farmers have taken up new crop varieties, Dr Ermond Hartmans tells Gemini News Service of his belief that Africa is on the verge of an agricultural breakthrough.

Dr Hartmans' bullishness comes from his experience of the way African farmers in general and Nigerian farmers in particular are taking up the new crops developed by IITA, part of the world-wide consultative group on international agricultural research (CGIAR).

For example, former Nigerian head of state General Obasanjo wanted to grow 1,000 hectares of IITA's new hybrid maize at his farm 40 km from Ibadan. The hybrid produces 12 tonnes of maize a hectare — a record in Africa, comparing favourably with an average 7.8 tonnes a hectare in the corn belt of the United States.

Dr Hartmans was not able to oblige him, IITA has strict rules about allocation of varieties and could not bend them, even for a former head of state. In the event he could supply the General with seed for only 20-30 hectares. So Obasanjo is now going into the seed business to produce supplies of IITA's high-yielding TZB and TZPB varieties.

Other large-scale commercial farmers are falling over themselves to obtain IITA's maize varieties. Nigerian Breweries, associated with the

Heineken beer group, has plans for a large maize plantation which could provide sweetener for soft drink production, while the Total oil company, finding itself with Nigerian currency in hand, recently sought IITA's help in starting a 3,000 hectare plantation using the same maize varieties.

Dr Hartmans suggested a more modest approach, beginning with 100 hectares and building up to 500. The project is now in its second year and thriving.

## QUICK

Dr Hartmans is quick to point out that IITA's maize seed is also freely available to smaller Nigerian farmers. He emphasises: "We are not really working for large-scale farmers at all. But their interest in our work does demonstrate its commercial viability."

"While IITA has a continental mandate (in CGIAR terms) only for improvement of cereals and rice, it is the world centre for research into grain legumes (peas and soybean) and root and tubers (yams, cassava and sweet potato). Such cropping intensity inevitably leads to concern about overworking of the soil. Fortunately, another of IITA's world-wide mandates

research into these staple commodities. For example, the institute has developed a high yielding quick-growing cowpea (60-75 days instead of 120).

As part of its outreach programme, IITA released three tonnes of its most promising TV 3236 variety to 150 farmers in the Kano region. These farmers were visited every week and assisted with their crop. Now these 150 have produced enough seed to provide 5,000 more farmers. Says Hartmans: "Demand is quite enormous; we are hoping to distribute to 150,000 farmers now."

It is not difficult to see what has stimulated the interest. IITA's varieties produce one-and-a-half tonnes of cowpeas a hectare, which at roughly K8,000 a tonne, produces a cash income of K1,200.

Some farmers, with 500-3,000 hectares of cowpeas, have become millionaires almost overnight. Not only are they making money from cowpeas, but the quick maturation rate of the IITA varieties means that they can grow two or even three crops a year.

"Even at the best of times in the tropics, soils are very shallow and fragile. Humus is practically non-existent. There is very little water retention. So the soils break

covers farming systems, or the implementation of new crop technologies.

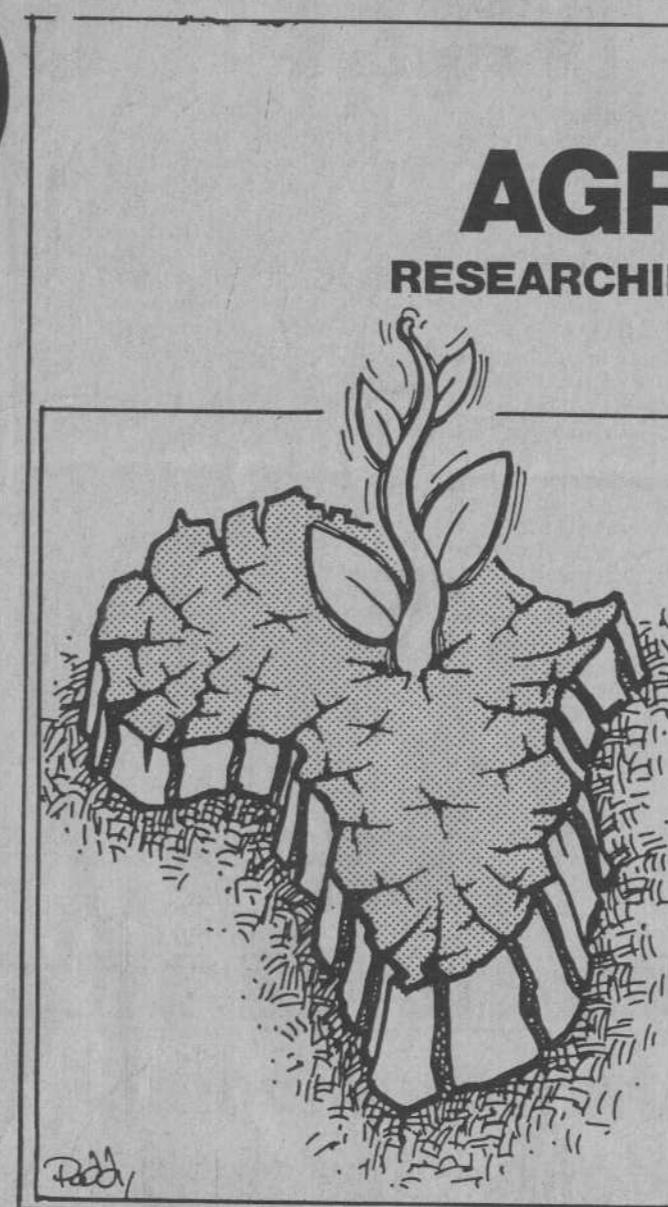
Finding new ways to farm is almost IITA's reason for existence. Dr Hartmans says that when the institute was established in 1967 (though it did not start work until 1982, after the Biafran war), its "basic purpose was to try to find an alternative to the shifting cultivation system of the tropics."

He adds: "A change in the system is absolutely essential if Africa is to move ahead. Through shifting cultivation the farmer has to do a lot of unproductive labour. He uses the land for two or three seasons — with all the work that involves — and then it goes back to bush for perhaps another ten years."

"If we can extend the period he uses that land to six or seven years the farmer would obviously be more productive. But first we need to know more about the soil."

"Colonial agriculture was geared to commodities like rubber, oil palm and cocoa, which acted as substitutes for forest cover and protected the soils. Very little research was done on annual crop production, when soils are opened up to the forces of nature."

"We are also having success with our research into alley cropping. Crops are planted between four-metre-wide alleys of leguminous trees which are cut back up to six times a year and are fed with 60-80 kilos of nitrogen per hectare. An advantage of



## AFRICAN AGRICULTURE RESEARCHING A BETTER TOMORROW

Famine and drought, low prices for farmers, encouragement of cash crops for export instead of food for consumption, rapid population increase — these are some of the factors which are blamed for Africa's dismal agricultural performance: it is the only continent in which food production per head has declined in the last decade.

But the outlook is not all doom and gloom. A great deal of attention is being given to the issues, and in these two news-features Gemini News Service talks to two research directors who are concerned about today's problems but who can also see a better tomorrow.

this system is that the trees can provide certain types of wood, such as stakes for yam cultivation."

Dr Hartmans concludes that with IITA's combination of new varieties and new cropping systems "there is no question that Africa can have good production records. The problem is whether the countries of the continent will be able to absorb the necessary technology, whether they have the middle-level specialists who are able to carry the technologies out to the farmers and stick with

them to enable them to get a breakthrough in a quick and efficient way."

Thus another essential part of IITA's activities is its training and research. An advantage of being situated in Nigeria is the variety of tropical micro-climates, from the partial deserts of the north to the humidity of IITA's sub-station at Onne where there are 300 days of cloud cover a year.

IITA cooperates with the Nigerian government and other agencies to provide training and research facilities at sites throughout the country. It also

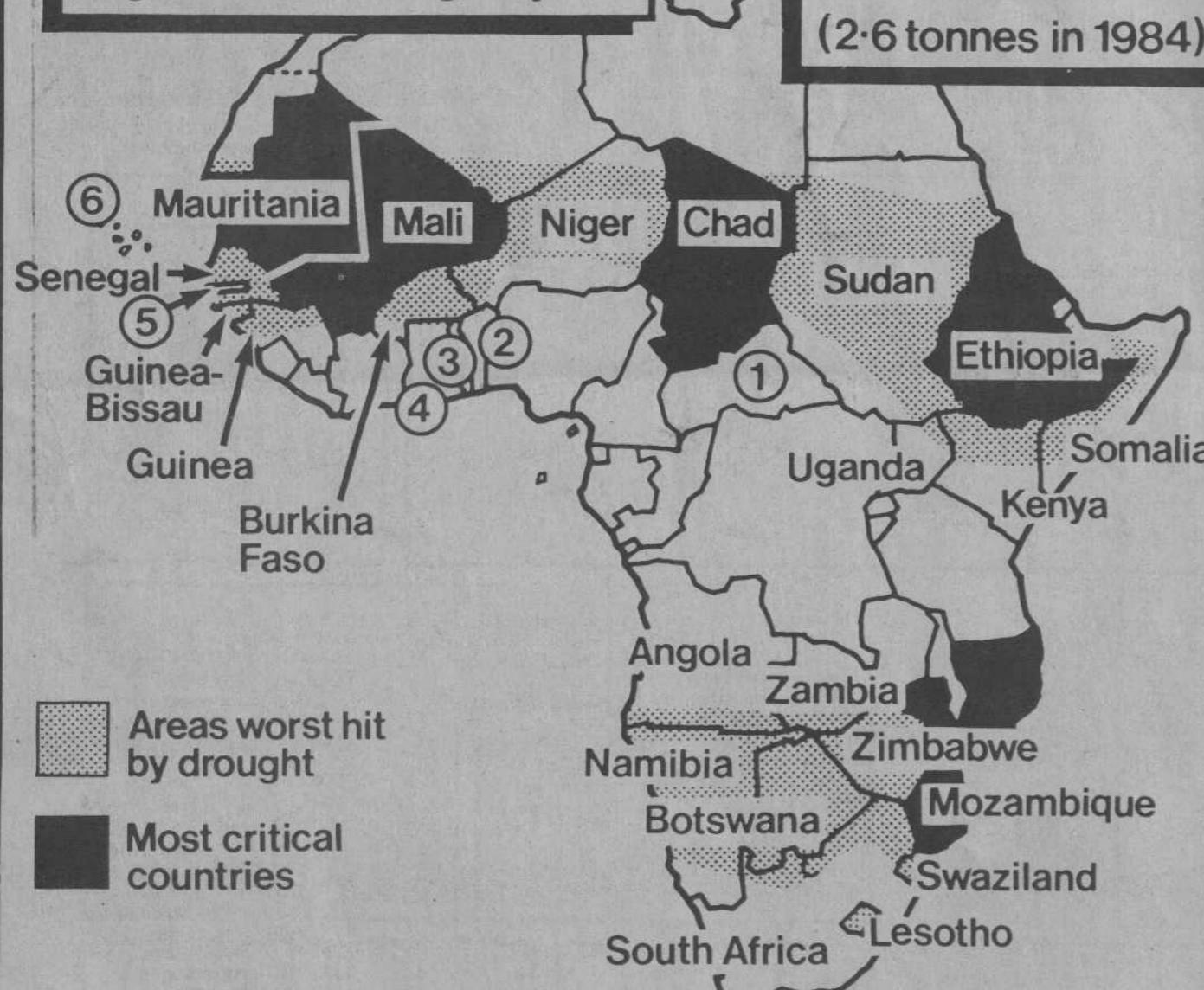
has access to centres in Cameroun, Zaire, Rwanda and Ghana.

IITA hopes to open a sub-station in Benin, where it will carry out research and training for Francophone countries. Last year it held 20 training courses.

Hartmans sees the dissemination of education and training as IITA's most essential contribution to solving the continent's food problems: "Management and soils are the most critical factors at the moment. The technology we are developing and always will be able to develop."

## Africa's food crisis

27 African countries are on Food and Agriculture Organisation emergency list.



Emergency food aid needs 1985:  
 5 m tonnes  
 (2.6 tonnes in 1984)

## Top scientists probe persistent drought

By AINALEM TEBEJE

WHILE African governments struggle to find immediate ways of saving millions of people from the starvation that threatens them in more than 20 countries this year, scientists around the world are organising their research in the hope of lessening — if not actually preventing — similar disasters in future.

The commission on the Application of Science to Agriculture, Forestry and Aquaculture (CASAF) met in Ottawa recently and discussed research to combat drought conditions.

African leaders maintain there are several factors that are accentuating the problem of food shortages. They list climatic changes and the unfair terms of trade in the international economic system. Some would add that population growth of 2.7 per cent a year is a major factor.

Their critics would say that the domestic policies of African governments have not given priority to an increase in farm productivity.

All would agree, however, that drought conditions over the last few years have turned a problem into a catastrophe. Reports from countries as distant as Botswana, Cape Verde and Ethiopia tell the same pathetic story of the worst food crisis in their history.

As international awareness has increased, scientists of different disciplines and fields of work have been alerted.

CASAF was established in 1979 to function as a coordinating body in research. With correspondents in some 20 countries, it maintains a network for gathering and

ONE of the tasks of the Commission on the Application of Science to Agriculture, Forestry and Aquaculture is to tell scientists about "unique and knotty problems" in food production. Today's problem list is headed by the drought in Africa. But as the commission's chairman tells Gemini News Service, there is much that can be done despite the lack of rain.

disseminating information.

Among its roles, according to CASAF chairman Joseph H. Hulse, is that of bringing to the attention of scientists "unique and knotty problems" in food production. The drought in Africa heads that list today.

Hulse, an English born food scientist who is now vice-president in charge of research programmes at the Ottawa-based International Development Research Centre, mixes his deep concern about the current crisis with a long view about food problems in Africa.

One of his heroes is another Joseph — the son of Jacob, whose story is told in Genesis, the first book of the Bible. Joseph, who was taken as a slave to Egypt, rose to influence by interpreting dreams for the Pharaoh.

He warned Pharaoh that his dream of seven fat and seven skinny cows meant that a cycle of famine would follow years of good harvest, and he organised efficient storage facilities in five centres throughout Egypt so that the people did not starve.

Hulse sees four sides to a scientific attack on the present-day problem of food shortages in Africa:

whether research, the breeding of drought-tolerant food crops, better irrigation management and improvement in storage conditions for food reserves.

At present, he says,

crossbred for better yields. The drought has also worsened the problem of water supplies to rural households and small farms. Women in sub-Saharan Africa typically walk ten km each day in search of water for family needs.

Yet, says Hulse, there is tremendous wastage. The CASAF meeting expressed concern that "land and water management is an area not given high priority."

This is particularly the case with irrigation management, especially in the final stage of delivery. The amount of irrigation water lost in sub-Saharan Africa between the edges of fields and the roots of plants is equivalent to the volume of Nile waters passing Khartoum every day.

To focus on this aspect of food production, a new institute for irrigation management is being set up in Sri Lanka. It will concentrate more on offering technical advice than on any in-house research.

CASAF is concerned about applying other research to food production — such as growing casuarina and other trees to hold back the desert, and improving fish culture in ponds. There are also many techniques of post-harvest protection, from storage on small farms to elaborate systems that can be improved.

But the Ottawa meeting put such priority on drought-tolerance research that a workshop on low-moisture stress in food crops is being planned next May in Canberra, co-sponsored by the Australian Centre for International Agricultural Research.



HAVE FUN  
WITH  
PICK  
A  
LOT



# TIMES OF ZAMBIA

FORWARD WITH NATION

25 Ngwee

WEDNESDAY, October 24, 1984

GET THE  
FAMILY IN  
ON THE  
NUMBERS  
GAME

## OPINION

AT midnight last night, Zambia stepped into her third decade of nationhood in a carnival of festivities unmatched by any of her previous post-Independence birthday celebrations.

This is because the nation is not only celebrating its 20th anniversary of Independence, but also the 26th anniversary of UNIP's birth and President Kaunda's 60th birthday.

The occasion is being celebrated as a reminder of what Zambia has achieved in the last 20 years, especially the holding together of the nation in one piece in a continent rife with political upheavals.

But the celebrations themselves are being held at a time when Zambia and the rest of the world are facing the worst economic problems since the depression of the 1930s.

This should spur Zambians to reflect more on what they can do in future to improve the economy so that when we join our children and their children in celebrating the 30th anniversary of Independence in 1994, we would be doing so under a sound economy.

We have already laid for them the infrastructure for economic development because we have used the period from 1964 basically to define and reconstruct our political and economic set up.

The nation has identified its needs and how these can be achieved.

Agriculture has been identified as the only way for our survival. Already the Government has laid down the foundation and is still improving this so agriculture could become the mainstay of the country's economy.

It is in this field that we must concentrate our energies in the nation's efforts to diversify from copper. If we fail to achieve our objectives, our infrastructure and efforts will come to nought.

Without foreign exchange to import the precious raw materials and no locally produced commodities, there is no way the multi-million factories we have built can operate at full capacity to keep workers in employment, generate more jobs and provide the goods for the people.

We have left two decades of a proud record which has not been easy to achieve, but there is still more to be done and only the future will judge how well we will have implemented the strategy.

It will be difficult to convince our children and grandchildren that the low copper price, the liberation wars in neighbouring countries and the Unilateral Declaration of Independence in the former Rhodesian colony will still be responsible for our economic ills in 1994, no matter how true this may be today. So let us get on with the job.

INSIDE TODAY: Your free Bumper supplement; Money giants confident P4 Neighbours sign pact — P3; Farmers' Times — P6; Sport over 20 years — P14

## • WE'RE BEHIND YOU, SAYS ARM

# NATION TOASTS KK

By Times Reporter

THE Party yesterday saluted its leader President Kaunda for maintaining peace and unity during the past 20 years and for the "monumental achievements" Zambians have scored.

In a keynote speech headed "This is your life," to mark the 60th birthday of Dr Kaunda, Party Secretary-General Mulumba extolled the President for his love, wisdom and dynamic leadership which, he said, was unmatched in modern history.

All the achievements recorded by the Party and its Government during the past 20 years of Independence were synonymous to President Kaunda, the Party chief told the nation at Lusaka's Independence Stadium.

Visiting heads of state from Tanzania, Kenya, Mozambique, Angola, Botswana, Zimbabwe, Zulu, Cabinet Ministers, senior Party and Government officials were on hand to receive the visiting leaders.

Guests get vibrant welcome

Those arrived were Botswana's Quett Masire, Angola's President, Eduardo dos Santos, Tanzania's Julius Nyerere, Kenya's Daniel arap Moi, Mozambique's Samora Machel, Zimbabwe's Prime Minister Robert Mugabe and Vice-president of the People's Democratic Republic of Korea.

The first battalion of the Zambian Regiment mounted the guard of honour.

Party militants wore uniforms and traditional dancers provided entertainment for about 4,000 people who had converged at the airport from as early as 07.00 hours to about 14.30 hours.

President Masire was the first to jet in at about 9.45 hours accompanied by his wife Gladys.

After an hour Mr dos Santos arrived, followed by Dr Nyerere at 12.20 hours.

Less than two minutes after Dr Nyerere's arrival, President Moi also arrived and had to wait in the plane while his Tanzanian counterpart inspected the guard of honour.

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Just as this was happening, the plane from Maputo carrying President Machel touched down and he too had to wait until President Moi finished his airport routine.

President Mugabe arrived at 13.05 and was accompanied by three Ministers. After welcoming Mr Mugabe Dr Kaunda left for State House.

Korean Vice-president Mr Li Jong Ok was met by Mr Mulumba, Prime Minister Mundia and Mr Zulu.

Zambian first Vice-president, Mr Kitifwa Tumasi also arrived in the afternoon at the head of a two-man delegation.

A brilliant birthday parade by the defence and security forces was mounted at the Independence Stadium yesterday afternoon to mark the start of the festivities.

President Kaunda, his wife, Betty, the six visiting heads of state and a vice-president witnessed the parade.

The march past by the police, air force, army and Zambia National Service was followed by a 21-gun salute.

ZAF jets flew in formation above as balloons in national colours of countries represented were released into the air. Then a 35,000-strong crowd cheered.

THE TIMES OF ZAMBIA will not be published tomorrow, but your favourite newspaper will be back with the latest news on celebrations on Friday. We wish all our readers a happy holiday.

Mr Mulumba told the cheering crowd amid display of fireworks and other mid-air shows that it would be a monumental task to outline fully Dr Kaunda's leadership qualities in one day, one week or one month. His qualities had stood the nation well during most difficult times.

Mr Mulumba renewed the unflinching loyalty of the President by all members of the Party at all levels including the Central Committee.

Having publicly recognised the unmatched dedication to the service of man in the building of the Party and the nation, the immeasurable sacrifice and contribution made to the building of bridges across peoples and nations and the tenacity of purpose by His Excellency the President of the United National Independence Party and the Republic of Zambia, my colleagues and I in the Central Committee hereby pledge to:

• Be loyal to the leadership of His Excellency the President, Dr Kenneth Kaunda;

• Commit ourselves to forever upholding the founding principles of UNIP;

• Tirelessly work to uphold and propagate the same principles;

• Rededicate ourselves to continue serving the nation on the founding principles of UNIP which are selflessness, sacrifice and acceptance of suffering on behalf of the nation's 23 million Africa.

The swoop, which began before dawn in township 50 km from Johannesburg, is the largest combined South African defense force-police operation.

Troops arrested at 350

people on charges ranging from possession of firearms to having pornographic material after a search of the roughly 20,000 houses in the township.

Troops were last in an active operation against civilians in 1960 when the government declared a state of emergency after 69 black protesters against apartheid were shot dead in Sharpeville, close to Sebokeng.

Black leaders, church groups and the official opposition Progressive Federal Party condemned the purge, which political analysts said was a symbolic show of force to

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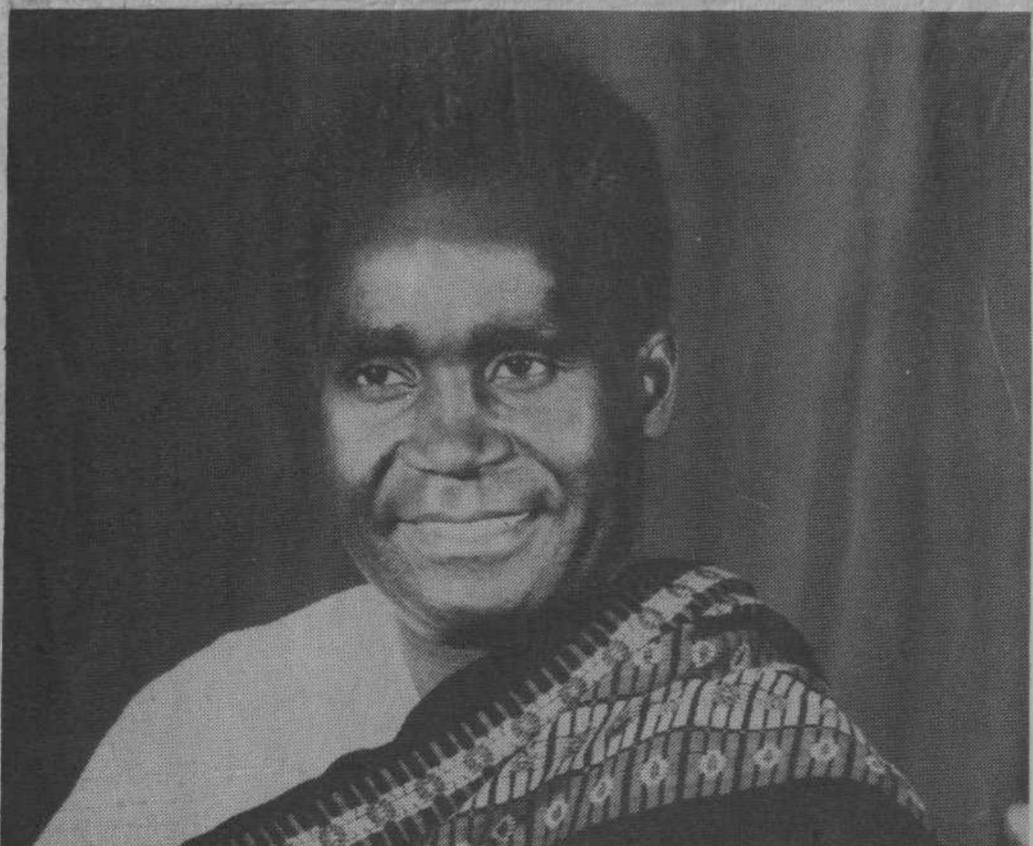


# National Import and Export Corporation Limited

The Management and all employees of National Import and Export Corporation Group of companies take this opportunity to congratulate:-



The Great people of Zambia as they celebrate the 20th Anniversary of their Independence.



His Excellency the President of the Republic of Zambia Dr Kenneth David Kaunda on his 60th Birthday.



UNIP on its 26th Anniversary of its founding.

**LONG LIVE ZAMBIA AND IT'S PEOPLE'S SOVEREIGNTY**

**LONG LIVE UNIP AND IT'S SUPREMACY**

**LONG LIVE OUR PEOPLE'S PRESIDENT  
DR KENNETH DAVID KAUNDA**

## SUBSIDIARY COMPANIES

Consumer Buying Corporation of Zambia Limited (ZCBC)

Mwaiseni Stores Limited (MS)

National Drug Company Limited (NDC)

NIEC Overseas Services Zambia Limited I (NIECOS)

NIEC Agencies Limited (NIECA)

NIEC Stores Limited (NIECS)

Zambia Horticultural Products Limited

Zambia National Wholesale and Marketing Company Limited (ZNWMC)

# ECONOMY



10/85  
10/84

## Fuelwood for Zambian cities

WHILE the Northern industrialised countries enjoy an oil glut and even live in hopes of cheaper oil, Zambia suffers with the basic problem of getting wood and charcoal into its cities so people can cook their meals.

Some 45 - 50 per cent of the Zambian population lives in cities. This is one of the highest such proportions in Africa, far surpassing, nations like Nigeria, where only 20 per cent of the population is urban, or Kenya, with 13 per cent. Rural people, even where trees are in short supply, can still freely gather their own cooking and heating fuels in the form of twigs and straw. Urban people must buy their fuel, even if it is only wood or charcoal.

Many Zambians who cannot get enough fuelwood behind petroleum, electricity and coal, making up only 14.5 per cent of the total energy consumption in 1980.

This figure is hotly contested by Dr Chidumayo, who points out that wood is by far the nation's most widely used domestic fuel. He warns that underrating its role will only delay the search for solutions to the national fuelwood crisis.

### SHORTAGES

Like most other Third World city people, Zambian city dwellers depend on the surrounding countryside for supplies of food, water and energy. Lying mostly along the railroad running from the Copperbelt in the northeast southwards through Lusaka to Livingstone, the cities pull wood from the forests and woodlands near rural villages, making rural shortages worse.

Deforestation resulting from fuelwood gathering in the hinterlands around Lusaka is rapidly increasing with population growth. The annual rate of deforestation in the local

reserved forests jumped from 353 hectares in 1970 to 1,158 hectares in 1982.

Very little is known about the extent of deforestation outside the reserved forests. But meeting the current demand of Lusaka requires at least 6,030 hectares of woodlands per year, and the estimated supply from reserved forests accounts for only two per cent of this demand.

As wood supplies recede, the urban poor suffer most. Today the poor city households spend up to 17 per cent of their income on fuelwood alone.

They must compete with the many small industries which burn wood: bakeries, breweries and brickmakers. The tobacco industry is also heavily dependent on fuelwood for curing tobacco.

The voracious urban demand for fuelwood has created a lucrative fuelwood industry. There are over 7,000 charcoal-makers in the country, and a recent study found that about four per cent of farmers are engaged in part-time production of charcoal. Farmers also earn extra money by selling fuelwood, and there has been no count of those transporting the selling wood on the retail market.

The government attempts to earn revenue from the fuelwood industry by collecting a tree-felling licence fee for every large bag of charcoal delivered at the market. But many charcoal producers ignore license requirements. Says Dr Chidumayo: "Not more than 10 per cent of this revenue is realised".

As urban demand depletes rural areas, women and children must spend more time gathering wood. Around dense settlements and wood-scarce rural areas, people must travel 5 - 10 kilometres and sometimes as much as 20 kilometres to find

firewood, according to a survey sponsored by the Netherlands.

Government authorities have yet to realise the importance of the fuelwood problem. The few reforestation programmes launched so far have run into many problems.

Much of the reforestation efforts have been carried out in the Copperbelt, with the replanting of bare areas with species of foreign pines and eucalyptus. But to the amazement of the energy planners, all these plantations were established to provide poles and timber to industry, rather than fuelwood for people.

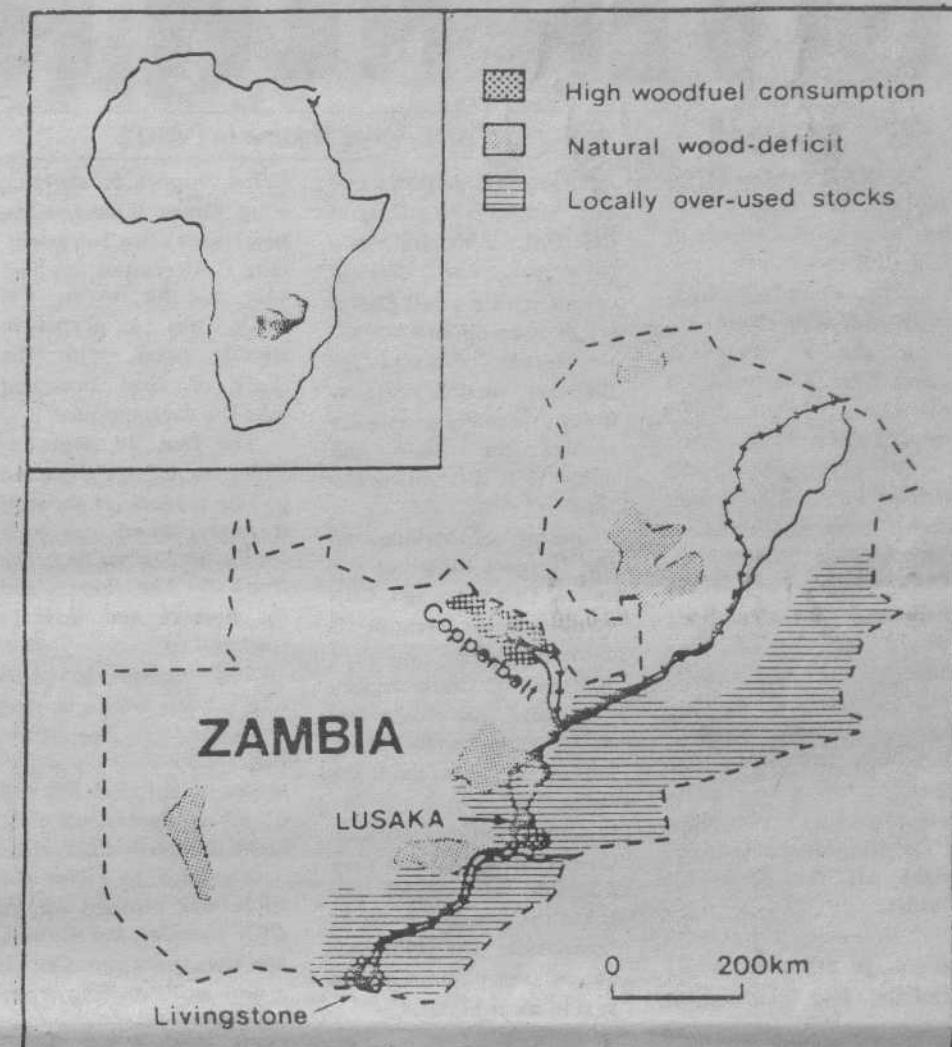
### OWNERSHIP

A Swedish-backed study showed that Eastern Province villagers were in favour of tree-planting, and most preferred communal ownership of plantations in the belief that this would make land and labour easier to find. But people will not readily work on plantations unless requested to do so by the local chief or politicians and traditional rulers, the project will fail.

But the Swedish study found that tree-planting programmes often fail anyway due to lack of transport and land and poor plantation management. Also, this sort of village forestry has no place in government agricultural extension programmes, so staff must be trained in this field.

There is hope. In 1982 the government launched with World Bank help a Lusaka fuelwood plantation project, the first real attempt to plant trees for fuelwood in the country. Zambia will have a quickly start many more such projects if it is to stop fuelwood from disappearing altogether from the urban market in future.

- EARTHSCAN

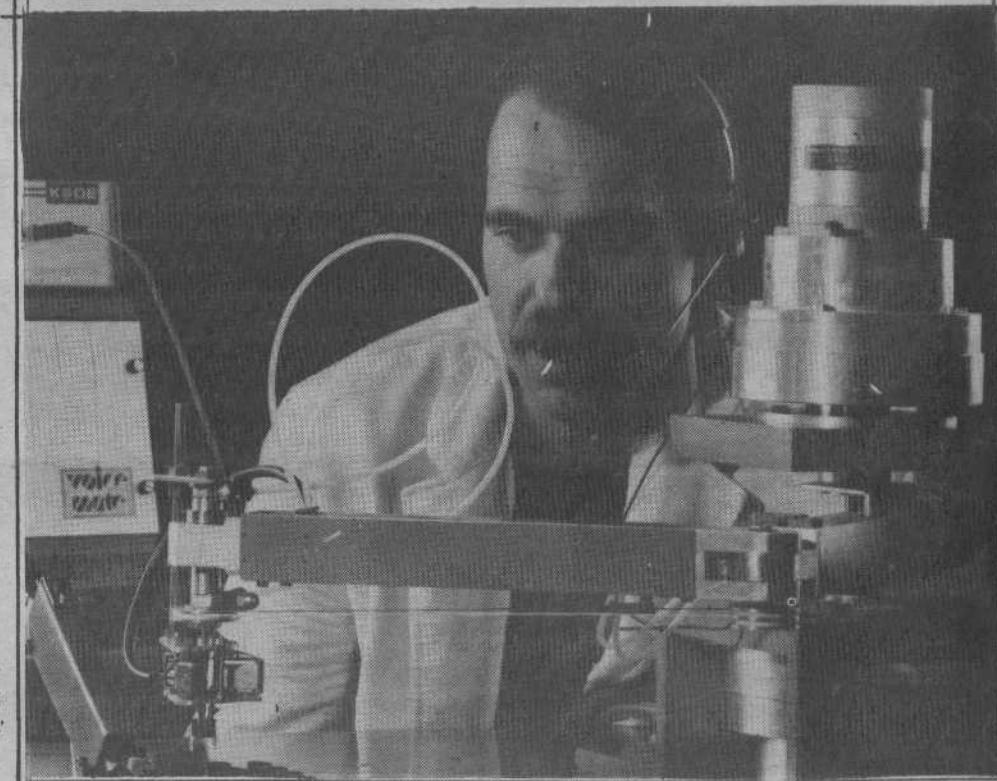


"VOICEMATE", a robot that responds to commands of the human voice is entering service in a north of England factory where it performs precision handling of small components in thermostatic switch assembly. Developed at the Newcastle upon Tyne Polytechnic, the obedient robot has won a major award for innovation from the British Computer Society.

Reacting to instructions spoken by an operator the light alloy robotic arm is

driven by high powered stepper motors through harmonic-drive gearbox units. The arm, which simulates the actions of a human arm, has an accuracy of 0.05, (0.002 inch). "Voicemate" is constructed to industrial standards and could be fitted with alternative arm lengths, motor sizes and grippers, making it suitable for many applications like the handling of engineering components and medical samples. — LPS

## Your voice is my command



# THE HOLY BIBLE GIVEN NEW NAME

From Agnes Ngoma in PARIS

A NEW version of the Bible titled: "The Book" has been published in the United States.

"The Book" is strikingly different from the Bible and is written in novel form. The word 'Bible' first appears five pages into "The Book".

The publishers, Tyndale House Publishers, Illinois and partners Christian Broadcasting Network, CBN Virginia say if the title read "Bible" nobody would pick it because they have preconceived notions.

"But" adds CBN's Manager of New Market Development, Jeff Jarett, "We are not trying to deceive anyone. When you open "The Book" we tell you right off that it is the Bible."

"The Book's publicity campaign has been for US Dollars five million to make sure it reaches all corners. "The Book" is being sold in book stores,

Drug Stores, Airports and Bus Stops. It is selling at US Dol. 9.95 and is a paperback, dark blue in colour with a small photograph of an opened book.

Reasons advanced for the new version are that fewer and fewer people are reading the Bible and many find it "Old, irrelevant and dull".

Before embarking on the "Project Bible" as it is called, two years ago, CBN conducted a research. It showed that more than 100 million adult Americans read the Bible less than once a month and 48 million do not read the Bible at all.

"The main reason they do not read it is that they do not understand the Bible's "word of God" translation. The print runs across one column unlike two in most bibles.

The difference between King James Bible and

"The Book" is striking. King James Bible for instance says: "In the beginning God created the heavens and the earth, the earth was a shapeless, chaotic mass, with the spirit of God brooding over the dark vapours."

The first 20 pages of "The Book" are designed to help readers get through it easily. There are such topics as: "What is "The Book"?" "The Book" and its message and how to read The Book.

The introduction also tells readers where to find passages on agitation, anger, depression, discouragement, external life and 31 other popular concerns, listed in alphabetical order.

The idea to revise the Bible was brought up by CBN founder, Pat Robertson two years ago. CBN is a non-profit making organisation.

Jarett says: "We needed a vehicle to pro-

mote the Bible. We felt if we said, 'Read the Bible. Read the Bible,' it would be like saying, 'Do your homework' or 'brush your teeth'. We tried to come up with a user-friendly Bible that's not intimidating. We tried to make it into a book that people will read, and read a lot."

Starting next week, CBN's advertising agents will begin airing commercial programmes titled, "Don't ask me, ask God."

"What do other Bible publishers think about "The Book" and its advertising campaign?

"Bibles have been sold in worse manners. They are not trying to make a fortune, they are trying to get more Bibles into more people's hands," said El Finnegan Executive Editor of Delair Publishing Company in New York. Delair Publishes the King version of the Bible, the New American Bible and others.

## AROUND THE PARISHES

## SUICIDE IS MURDER

I ONCE read a moving testimony about a certain man who wanted to commit suicide by hanging himself because he thought nobody loved him. Before this man could die, however, someone happened to be passing that way and when he saw him struggling, he quickly cut off the rope and saved his precious life.

The man had been totally convinced that the only way to find relief was by killing himself. He wanted to get rid of that feeling of loneliness so that he could no longer think about it.

Some years later, this man was led to the Lord and surrendered his life to Christ. When that happened, he was not only cleansed of those evil thoughts about committing suicide and many other filthy things he had done previously, but he realised that he was alive because of God's love. All along he had not been aware that God loved him and cared for his soul.

He also discovered that it was because of God's love for him that the other man happened to be passing that way when he was just about to die. Had he died, he would have headed straight to a place of everlasting torment and gnashing of teeth - hell.

The Scripture I would like to zero in on is John 3: 16 where it says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The brief account above is just one of the many cases about people who attempted or have actually committed suicide. It is just one of the most effective ways the Devil uses to divert people from the way of salvation by leading them to hell. The Devil asks the victim: "Why should you continue to live here on earth when nobody cares about you and nobody loves you? Just kill yourself so that you can forget all about it."

To others he says: "People are telling a lot of lies about you, why can't you

just commit suicide so that you can go and rest from hearing these lies?" Still he suggests to others: "You see now you're pregnant," or "Everyone knows that you're a thief," or "You were caught in adultery why can't you just kill yourself before people begin to laugh at you?"

A lot of people have been deceived that they're not loved and they have yielded to these destructive suggestions. The Bible warns us: "Thou shalt not kill" (Exodus 20: 13). If one commits suicide he commits the sin of murder. God has already reached a verdict for the evil doer: "For the wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ" (Roman 6: 23).

Do not let the Devil deceive you my dear reader that nobody loves you, or that you will be ashamed when people discover what you have done. If you really care for your own soul simply accept what you have done and confess it and repent of it. If people want to laugh at you let them laugh, but they will soon stop when they're tired of laughing.

If that man didn't confess his sins after being rescued from that cruel death of the rope, he wouldn't have known and experienced God's care and love. But he saw how filthy he was inside his heart, that is those inner things which were evil and kept as secrets, polluted his fellowship with God. He confessed and repented of them.

God loves you and cares for your soul. Are you aware that there are some people as you are reading this article now, who have just died? But it doesn't mean that those who have died are dull and you are cleverer than them. You are alive because God has a purpose for your life and He wants you, above all, to receive forgiveness for your sins. Why don't you ask Jesus to forgive you and cleanse you from all sin right now? — REV GIDEON SIMWINGA

## Home Crusade launches course

EVERY Home Crusade (EHC) has launched a new course called "The way to a victorious life" aimed at spreading the word of God effectively.

The pamphlet was launched in Lusaka last weekend at a prayer dedication officiated by Rev Waddy Sibemba who is also the national Director of EHC.

Rev Sibemba told the gathering which included the guest of honour from the Baptist mission Rev Franklin Kilpatrick that

EHC hopes to reach everyone in Zambia with the newly produced literature.

"Every piece of information printed turns out to be an effective tool and hence we thought of producing the 'The way to a victorious life,'" he said.

He also reminded associated members to read the pamphlet and assimilate it before they embark on the campaign of spreading the word of God.

Rev Kilpatrick emphasised

the need for committee members to understand what was contained in the pamphlet before going to the public.

"Any literature plays an important role in a community. Look at the Soviet publication *New Dawn* though it mainly carries propaganda issues, but it disseminates the information that some people cherish," he said.

He added: "So this

literature we hope it will reach people and be able to turn them into proper christians."

### FOUNDER

Every Home Crusade is sponsored by the World Literature Crusade which was founded in 1946 in Canada by Jack McAlister to reach every home in the world with the printed word. Its headquarters is in California.

## Bhunu elected moderator

UNITED Church of Zambia (UCZ) Lusaka Presbytery Moderator Reverend Joconiah Bhunu, has been re-elected for the second term of office for four years.

The elections, took place recently in Munali, and were attended by several UCZ Reverends.

Reverend Bhunu said he will continue to work for the people and God. Meanwhile, Lusaka Pre-

sbtery Youth Organiser, John Ng'andu has announced that this year's youth week will be held from 24th - 30th September.

There will be prayers throughout presbyteries, and these will be organised by the UCZ Youth department of Lusaka. On 29th, the youth will come together for fellowship, while the 30th will be "Youth Sunday" and youths will be required to preach in Lusaka Churches.



• Rev. Sibemba

# UNESCO ACCUSED OF MALADMINISTRATION

THE United Nations Educational, Scientific and Cultural Organisation (UNESCO) has been accused of maladministration and "duplication of work."

A group of present and former UNESCO staff members have compiled an internal report containing sharp criticism of the way the organisation is run.

The report, "The critical analysis of the programme" has charged that the organisation suffers from duplication and overlapping, unsatisfactory guidance and a failure at top management levels to co-ordinate activities.

The report compiled by 21 present or former UNESCO officials was commissioned by the organisation's director general, Mr Amadou Mahtar M'Bow at a meeting of the 51-member executive board in May this year.

Mr M'Bow could not comment on the report which has not been officially circulated.

The report makes numerous references to "overlapping" and "dispersion" of programmes, to a lack of "clarity" in the formulation of goals and to a "mechanistic" distribution of tasks leading to a "fragmentation" of the organisation's activities.

Among other areas which the group feels should be tackled by other independent organisations is the concept of the "new world information order."

The report does not criticise the concept but feels some communications ac-

tivities do not fall within UNESCO's competence. It states, for instance, that working conditions for journalists should be undertaken by the International Labour Organisation (ILO) and not UNESCO.

And Western nations including the United States, Britain and West Germany have warned UNESCO that they may withhold part of their contributions to its budget this year as a result of a continuing dispute over the return of U.S. dollars 80 million in unspent agency funds.

According to diplomatic sources one quarter of the amount is owed to the United States.

These countries believe that the 80 million dollar which have accumulated in a special fund used to offset the impact of exchange rate fluctuation on the budget of the Paris based organisation should be returned immediately to member governments under UNESCO's own rules in proportion to each country's share of the total budget.

Western countries are also worried that Mr M'Bow may try to use this money to offset the crippling financial impact of the U.S. withdrawal on his agency's activities.

## DETERMINE

The U.S. is firmly committed to leaving UNESCO at the end of this year unless the organisation's

governing board which starts next week September 23 to October 19 is likely to determine whether the U.S. stays in UNESCO.

This week, all western UNESCO members said that if the U.S. pulls out, the agency must cut its spending by 25 percent to match the loss of Washington's budget contribution and not try to make up the shortfall by increases in contributions,

borrowing or delays in returning member states' surpluses."

This call came in a joint reform proposal that the Western members have just submitted to the special temporary committee set up earlier this year to consider changes in the agency.

The committee will present a list of possible reforms at the session which starts next week.



• Mr M'Bow

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## NEWS IN BRIEF

PRESIDENT Kaunda has warned that the Party and its Government might be forced to take stronger measures to arrest the escalating crime wave on the Copperbelt because it was threatening the security of the nation.

Opening the Copperbelt Provincial Party Conference at the Zambia Institute of Technology in Kitwe, Dr Kaunda also warned unscrupulous traders hoarding diesel to stop their illegal practice immediately or face the wrath of the Party.

The President said the present crime wave on the Copperbelt was a matter of grave concern to the nation because it was shaking the nerve centre of Zambia.

DEMOCRATIC presidential candidate Mr Walter Mondale announced he will meet Soviet Foreign Minister Andrei Gromyko on September 27 to discuss arms control and easing tensions between the superpowers.

The meeting with Mr Gromyko in New York is to take place a day before the Soviet official meets President Ronald Reagan in Washington.

Mr Mondale said he will emphasise the importance of resuming serious negotiations between the United States and the Soviet Union to halt the nuclear arms race.

Mr Reagan and Mr Mondale met on Saturday for the first time during the election campaign while courting Italian-American voters at a dinner given by the Italian-American Foundation at a Washington hotel.

CR

LONDON — The prosecution of a senior civil servant accused of leaking documents has dragged the government of Prime Minister Margaret Thatcher deeper into a row over the sinking of an Argentine warship in the 1982 Falklands conflict.

Argentina lost 368 men when the cruiser General Belgrano was sunk by a British submarine in the South Atlantic on May 2, 1982 as a British task force headed for the disputed Falkland Islands after the Argentines seized them.

The row is over the decision to sink the warship itself and a series of questions on which the government is accused of misleading Parliament.

Was the Belgrano a threat to the task force? Was the attack intended to scupper a Peruvian peace plan? Were civil servants used to help hide the truth from the public and Parliament?

FRANCE and Libya announced that they would be pulling their respective forces out of Chad from September 25.

The two sides have been facing each other over a line across the middle of the country for more than a year, in supporting of opposing Chadian factions.

The joint announcement, which took observers by surprise, said the French Foreign Minister Claude Cheysson, had talks with Libyan leader Muammar Gaddafi.

The Libyan news agency Jana monitored in Paris, said Mr Cheysson was in Tripoli on Saturday and Sunday.

The communiqué put out by the French foreign ministry said Paris and Tripoli had decided on the "total and mutual evacuation" from Chad of French armed forces and Libyan elements supporting the GUNT (Transitional Government of National Unity), as well as their respective arms and equipment."

# The rich get richer, the poor get babies

TWENTY years ago — 10 in some places — it was fashionable to decry family planning programmes all over Africa as some sort of white neo-colonial plot to keep down the number of blacks. Then, gradually at first and rapidly gathering speed as the realities of feeding, schooling, doctoring and every other sort of social service started to drain the exchequers, Africa's political leaders began to change their tune. Family planning got the official nod, then the presidential blessing and in many countries even an urgent plea for more effort (or maybe "less" effort in the baby-making game would be more apt).

Now there is another tune being played. This is simply that the exploding population of virtually every African state is responsible for the worsening economic position they all find themselves in.

But if this is so then how come tiny crowded Singapore, with a land area you could lose in the slum quarters of most Africa's capital cities, has a growth rate many times greater than any African state? And there are plenty of other examples like that.

No, the real problem is — somewhat paradoxically — not crowded countries but crowded families. That needs explaining: It is simply this: rapid population growth generally means that the families that can least afford more children are having them anyway — year after year after year.

### PROBLEM

A cynic put it this way — and a very good way of putting it, too: The rich get rich while the poor get babies. Babies are about the only things the poor can get for nothing. The fact that there will not be enough food to either keep them alive or let them grow healthy is a problem for tomorrow. And when tomorrow comes there will be another baby to worry about.

so, then at some not too future date the entire wealth of their countries will have to be spent on education alone. Or put another way, that means no hospitals, no doctors, no roads, no drains, no farming subsidies. No anything.

Lots of children means lots of workers — but nobody in Africa who can read needs to be told that chances of finding jobs in those numbers is about as remote as South Africa applying for membership of the OAU.

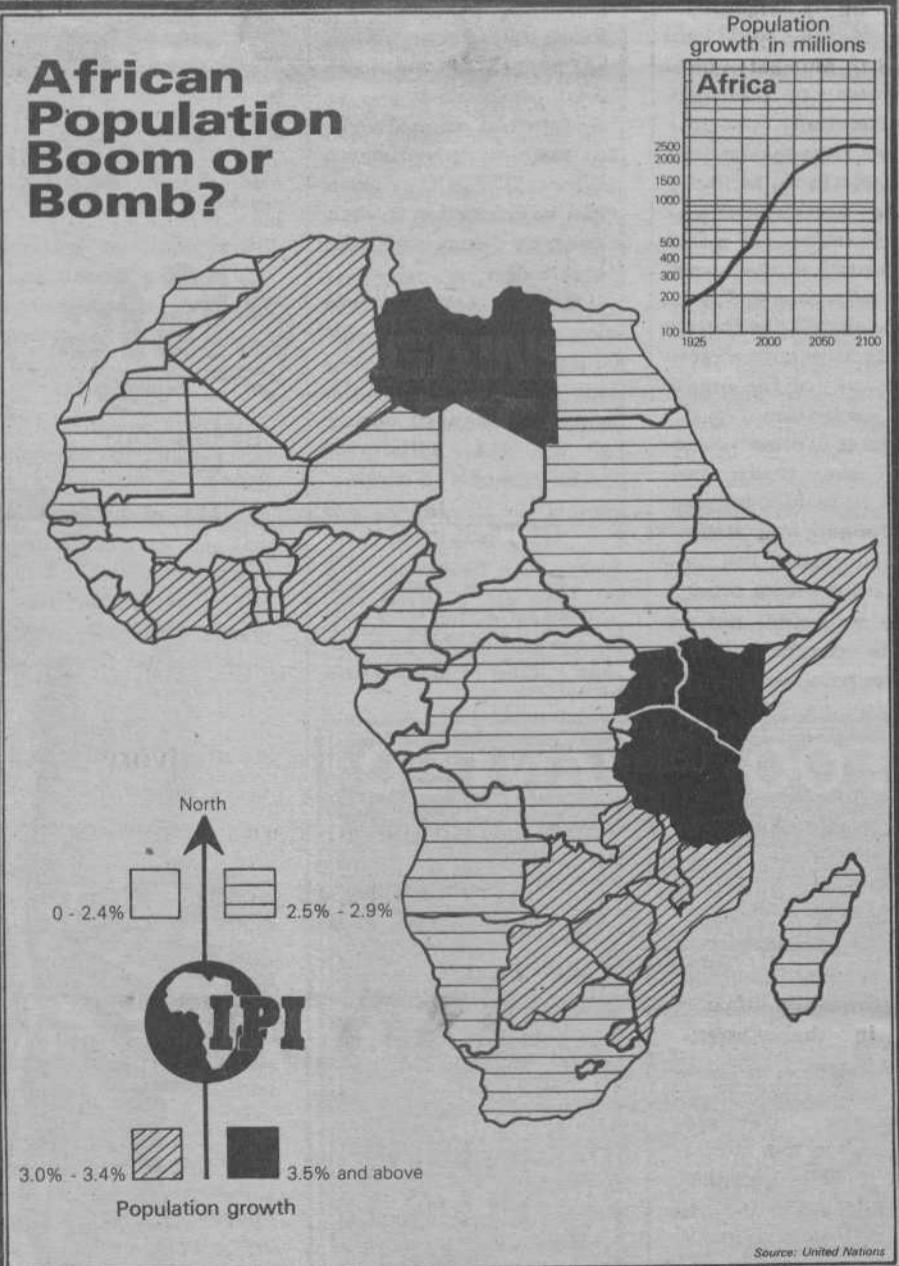
A recent survey in six African countries found that women wanted between six and nine children — and most of them already had six, anyway. So it looks like there is

one group of people in Africa who are never going to be out of work — the family planners.

But there is another way. It has been established — and you did not have to be very bright to figure it out in the first place — that is educated women. It does not mean that they do want any children, but merely that they have acquired the sense to realise that there is a pretty bleak future in bringing into the world babies with the odds stacked monstrously high against them.

Yet all over Africa women receive less education than men. Surely here is part of the answer.

— IPI



## Malawians worry Chisanga

A TOP Zambian clergy has expressed anxiety and concern over the activities of the Malawian based Church of Central Africa Presbytery (CCAP), in Lundazi district where the sister church to the United Church of Zambia (UCZ), is said to be extending its influence only among the Tumbuka people.

Speaking to the Mirror Reverend Joel Chisanga General Secretary of UCZ said that the tribal influence of the CCAP in Lundazi is rolling back UCZ effort to establish a full Presbytery in the Eastern Province where none exists at the moment.

Rev Chisanga learnt of the intrusion of CCAP into Lundazi when he visited the district early this month at the invitation of the members of UCZ who are intending to establish a branch of the church in the area.

UCZ has a congregation in Chipata and is currently working on a vigorous campaign to extend its influence to Mulekatembo to conclude its programme of creating an Eastern Presbytery.

Speaking in a serious tone, the Reverend said: "We don't want our people in Lundazi to be divided on tribal lines by our sister church in Malawi. What is it that they (CCAP) want in Zambia when we cannot go and work in Malawi ourselves?

"We have no intention of interfering by working in areas where our sister church operates. CCAP is supposed to be working in Malawi and I don't know what they are up to when we have not interfered with their work by sending our missionaries to that country.

"It is, therefore, logical that our sister church in Malawi should forthwith stop its divisive influence in Lundazi and give us the chance to consider the possibility of responding to the invitation of our people in the Eastern Province."

He added that since CCAP was a foreign church which was not a member of the Christian Council of Zambia (CCZ), the council should make sure that competition between UCZ and CCAP is avoided at all costs.

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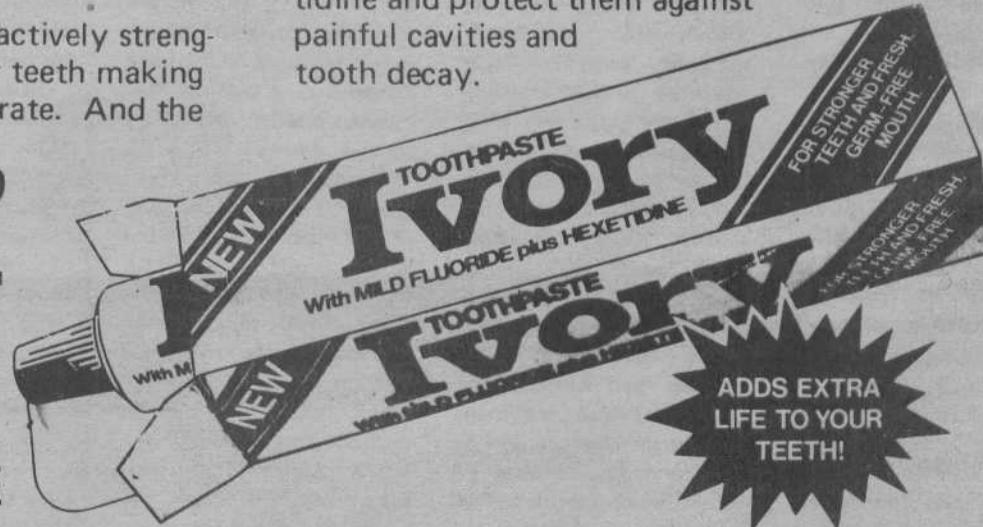
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# Semina the women's page

## All women are beautiful says Zulu

ALL women are beautiful, Defence and Security Chief Mr Grey Zulu said during Kelvin Ndlovu's marriage to former Miss Brenda Mwangilwa at University of Zambia's sports Hall last weekend.

He said that if men got married to women because of their facial



• Hand in hand and cheek to cheek, the newly weds open the floor.

beauty, then all those who did not reach these standards would not find men to marry.

He asked the couple to build their marriage on love and not to listen to outside influence which would destroy their home.

The father of the bride Mr Goodwin Mwangilwa, Multimedia Zambia Executive Director, who has been married for 20 years, advised the newly weds not to be too proud to talk to each other after a quarrel.

"After 20 years we still dance cheek to cheek," he told the cheering crowd which included Members of the Central Committee Mrs Chibesa Kankasa and Mr Elijah Mudenda, Minister of Home Affairs Mr Frederick Chomba also witnessed the marriage.



• Fr Angelo Paleri of Makeni Parish performing the marriage ceremony.



• As the bread earner, Kelvin acknowledges his responsibilities as he feeds his wife with the wedding cake.



• The marriage mood was so contagious and unable to contain himself Defence and Security chief Mr Zulu takes to the floor with the bride's mother Mrs Selina Mwangilwa. Photo by Jones Musonda

## World's women in action

NOT very long ago, women all over the world were left out in almost everything that a man was doing. But today, the story has changed.

According to a book "Women in Action" published by information and communication series, women are indeed in action.

In Zimbabwe, a series of new books by and for women are being published by Zimbabwe publishing house. The series highlights three areas: handbooks designed for the extensive network of women's groups in Zimbabwe; creative writing; theory and research.

The first books appearing in the series are handbooks written and edited by Kathy Bond Stewart. The Women of Africa series will also focus on theory and research.

And in Algeria, well known feminists, Fattouma Ouzagane, Louiza Hannoun and Leila Souidi were arrested in December 1983, for seeking basic freedoms for Algerian women. They were released after an international campaign was mounted for their release.

Twelve women were found not guilty of blocking the road at the Magliocco NATO base near Comiso, Sicily in 1983. They were released on April 14, 1984, after a two-day trial before a magistrate's court in Italy. The women had been facing possible prison sentences of two to 12 years. Judges dismissed the charge of blockage and replaced it with a lesser charge of "private violence against workers and employees of the base at Comiso".

In 1983, women from the Italian non-governmental (NGO) development organisation felt the need to come together to make their opinions heard within their organisations, and to study the impact that the projects sponsored by these NGOs have on women. A seminar was internationally organised at the end of 1983 on "Women of the Third World". Participants in this seminar recommended closer relations with women's groups in the third world in order to understand the role that women have in development, and to be able to evaluate the impact of the NGO sponsored projects on women.

A coordinating group to continue women's activities was formed by women from the develop-

ment organisations just after the seminar. In May, 1984, the official inauguration took place and three permanent groups were formed to study the needs of the organisations for information on women, and a study group to see the training needs.

In Latin America, "The media treats women" explains in part the recent emergence of feminist publications and network. Women have created tools for sharing information about their lives, identifying their roles, reflection and analyses of their situations and needs for networking and organisation.

The Women's Alternative Communication Unit has played a very important role in building up an international network through which Latin Amer-

ican women can share experiences and ideas for organisations.

A monthly publication "Mujer-Ilet" of newscavings are on issues related to women. The articles analyse the situation of women in Latin America and Caribbean. It is produced by Adriana Santa and Viviana Erazo. Another one called the "Mujer-Especiales" is quarterly published in Spanish. It covers topics such as maternity, abortion, work communication, politics, central America, rural women, legislation, machismo, sexuality and health in relationship to women.

Pamphlets called "Women's Alternative Media Collection" are about women's alternative media in Latin America, looking at why, how and through which means women's al-

ternative media have developed. They give an overview of both the successes and difficulties encountered by particular groups.

And in Asia the Pacific and Asian Women's Forum (PAWF) was set up in 1977 by a group of women through exchange of ideas and experiences, they discovered the similarities of problems women face in different countries and the need to build a network to enable them keep contact with each other, cooperate in developing future programmes and support each other in search of solutions to common problems. The function of PAWF is to collect and disseminate information about women's action and research groups.

# Focus on the church world wide

## The Catholic Church opposes apartheid

THE Catholic Church is strongly opposed to the apartheid system and supports any steps taken to end this abominable and repressive system.

Recently, Pope John Paul II caused a political storm when he received South African Prime Minister Pieter Botha. Critics thought the Vatican condoned the actions of the racist regime.

But when the Pope met General Joseph Garba, chairman of the Special Committee of the United Nations Against Apartheid, he made it clear the Catholic Church stood shoulder to shoulder with the oppressed majority.

Pope John Paul II said the Holy See was following with close attention the development of the situation in Southern Africa and has repeatedly shown concern that the rights of the individuals and peoples there be respected.

"In this context, I would like to make reference to two particular aspects of the problem that exists in that part of the world it is a question of two aspects that raise questions which are complex, but which are fundamental for the future of the region and for the well-being of the people living there, I am speaking of the problem of the independence of Namibia which I referred to on my address to the Diplomatic Corps on January 14, this year, and the problem of the displacement of vast numbers of people in South Africa."

He said the main reason for mentioning the two issues was not that the Holy See wished to put forward proposals of a political nature but its interest was on the level of human beings.

"And it is at this level that these matters cause deep disquiet, for the weight of suffering affecting the individuals and

communities concerned is very heavy", he said.

The Catholic Church, faithful to her mission in the world, shared these sufferings and could not pass them over in silence, for if she did, her witness of love and service to man would be compromised.

He said it was the obligation of the church to proclaim the message of salvation and human dignity and to condemn injustices and attacks on human dignity.

The Holy See hoped that it would be possible for the negotiations, which have been going on for a long time, to be translated, without much delay, into clear decision which would be an important contribution between different peoples that live there to restore peace. It would be an exemplary application of the principles of international law which could not fail to extend its positive influence to other conflicts on the African continent and also elsewhere.

### CONFRONTATION

He said the recent agreements which have marked relations between different countries in Southern Africa seemed to constitute an advance in this direction. It was of capital importance that the conduct of civil and military authorities in Namibian territory should be inspired by respect for the rights of the inhabitants, even in the situations of confrontation that may exist.

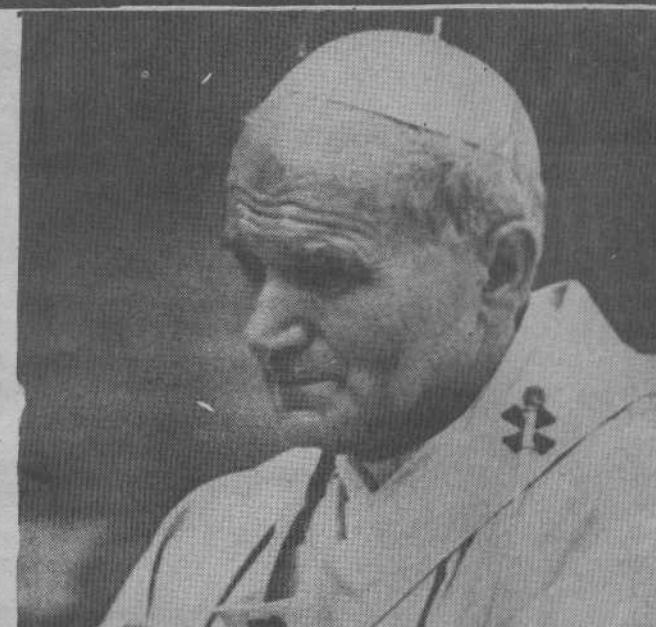
Concerning the second issue about South Africa, on the displacement of vast numbers of South African citizens to the places of residence assigned to them by the government, the Pope said, the local Catholic Church has expressed its protest. The removal represented a grave violation of the rights and social fabric.

"A joint ecumenical initiative has been taken by the Southern Africa Catholic Bishops' Conference and the South African Council of Churches, in order to draw the attention of the public and of international organisation to these facts which are a consequence of the system of apartheid," he said.

The Holy See hoped that a different policy would be established, in order that a population already so solely tried and whose right to be treated without discrimination is systematically flouted may be spared further painful and tragic experiences.

He told the Committee that their work demands firmness in the defence of principles and prudence in the choice of means suitable for attaining their purpose. He assured them that the church was on their side to support every effort to remove the temptation of violence and helping to solve the problem of apartheid in the spirit of dialogue and fraternal love that respects the rights of the parties involved.

The Pope said the meeting with the special committee of the U.N. against apartheid gave him an opportunity to emphasise once more the principles



• Pope John Paul II

governing the Christian commitment to the cause of promoting human dignity.

He said Man's creation by God "in His own image" (Gen 1: 27) confers upon every human person an eminent dignity; it also postulates the fundamental equality of all human beings. For the Church, this equality, which is rooted in man's

being, acquires the dimension of an altogether special brotherhood through the incarnation of the Son of God, whose sacrifice redeemed all people."

The Pope quoted Saint Paul who says: "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all and in all" (Col 3: 11).

## SECURITY DECREE RILES CHRISTIAN COUNCIL

THE Christian Council of Liberia has protested against a government decree giving wide-ranging powers to the Armed Forces to arrest and detain people suspected of committing "security offences".

The new powers were decreed by Head of State Samuel Doe following persistent rumours of coup attempts.

But in a letter sent to Mr Doe and read in all churches in Liberia re-

cently, the council protested against the vast powers conferred on the Armed Forces and particularly protested against the inherent violation of human rights implied by the decree.

The letter called on the Government to rescind the decree and instead use the normal security system to arrest and prosecute individuals suspected of wrongdoing.

The decree, the council,

has created an air of tension, despondency and insecurity among the people.

This situation, they said, had been reinforced by the recent wave of arrests and disappearance of people, in the opposition groups.

But in an apparent reply to the church criticism, Mr Doe instructed his officers to investigate the charges made by the council.

Mr Doe, who was addressing the country's Parliament whose speaker, Major-General Nicholas Podier, is among those detained for allegedly trying to overthrow the government, denied receiving the council's letter.

He claimed to have heard of the letter only when it was read in churches on Sunday.

The letter said among other things that arbitrary arrests and detention without trial were unwarranted in a country like Liberia with a functioning law and order system that could

easily identify and prosecute individuals breaking the law.

The smouldering political tension in Liberia reached a climax last week when university students demonstrated against the arrest of Professor Arias Sawyer, a leading academic and leader of an opposition party, who was reported to have been implicated in a coup attempt.

Mr Doe instructed the army to close the university, and in an ensuing confrontation with students, guns were fired and a number of students were reported to have been injured, some fatally.

The current tension in Liberia follows the lifting of a ban on political activities by the military Government as a prelude to elections and the return of civilian rule. Several opposition parties have mushroomed and a number of presidential candidates have declared their intention to stand.

— APS



• President Doe

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**CHILILABOMBWE:** Main Post Office.

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## LETTER

## CCZ should be helped

Dear Sir,

Please allow me space in your esteemed paper to express my views on your article headed "Christian Council Shake Up" and your editorial of the September 7 - 20, 1984 issue. I trust and pray that my views will be published.

In the first place, I, as a member of a church that is affiliated to the Christian Council, would like to whole heartedly congratulate those in the leadership of the CCZ for the efforts they are making in repaying mortgage arrears with the Zambia National Building Society which are said to be about K600,00. I trust this matter will be resolved especially if we all put our heads together and ensure the success of the plans made by the CCZ.

I however wish to correct a few points which appear to have been misrepresented or exaggerated both in the actual article and in your editorial.

The first point concerns the project itself - Church House. Where as it is true that the CCZ is finding difficulties in repaying the mortgage loan, it is not fair to claim that it is in any way prestigious. The project will, without doubt, in the long run be of immense benefit to the CCZ especially after the repayment of the loans.

Those who initiated the project must have taken a lot of time to plan and must have been convinced that the project would be viable in the long run. It is therefore only fair that little praise must be given to the pioneers of the project instead of appearing to be condemning

them. As christians, we must be in a position to bear the burden this time for the benefit of those that follow.

The second point is in respect of the cost of the building said to be 36 million kwacha. I must confess, I am not a Valuer. Nevertheless, there is no way Church House could have 36 million kwacha to build. It may be your source of information has records to prove me wrong!

Incidentally, I attended the official opening of the building in 1980 and I can assure you that there was no mention of 36 million kwacha when giving the cost of the building by the then Chairman of the CCZ. It is possible the Council has a copy of the Chairman's speech to prove me wrong. In my opinion, the current market value cannot be over five million kwacha unless your source of information has facts and figures to the contrary.

Distortion of facts by those who give information on one hand and those who publish on the other, leads to readers losing confidence in those responsible for disseminating news.

In conclusion, please let readers know the former Secretary General never resigned but was asked to leave.

CONCERNED  
CHRISTIAN

## Footnote:

The cost of Church House was in the region of K3.6 million. Kindly note the typographical error.

- Editor

## IN AFRICA

pounding millet and maize grains  
for a day's meal in Africa,  
it's the way we make up our lives.  
some go hunting and fishing for meal's relish  
in Africa,  
it's the way we make our living.  
commemoration feasts, people drinking, eating  
overnight dancing and drumming everywhere.  
well, in Africa it's the way we make up our  
lives and it's cultural heritage.

- CLETOUS MUMBA

## Indeco South grab

## Chilanga MDs trophy

BY JOSEPH MKANDAWIRE

INDECO South scooped the Managing Directors trophy at Chilanga Golf Club last weekend.

Though Indeco South won, Indeco North complained of short notice given to them. Individual performance was mostly dominated by the northeners who in fact won most top prizes.

The South scooped the MD's trophy by acquiring the best over-all net scores. MD's cup is an internal trophy competed by Indeco group of companies.

Guest of honour who was INDECO deputy Managing Director, Oliver Chama told the golfers that their high standard of play was an indication of good organisation with the group.

"It was quite exciting to watch you in action and to us as leaders in group of so many companies are very pleased to be associated with such results" said Chama.

"And also I would like to see more participation

in future from Indeco employees and that enough time must be given to would be participants."

Earlier on, the captain for North, who is also the area manager for Zambia Oxygen (ZAMOX) Harrison Mulengwa Simposya complained of short notice given and asked his counterpart Francis Sikazwe to have a re-match on the Copperbelt.

Sikazwe who is also Luangwa Bicycle Plant General Manager reminded his counterpart that even if the game took place on North home ground they would still lick them.

"You can take us on to any golf course, still we will lick you," boasted Sikazwe.

Godfrey Mbawala for Indeco North won the MD's trophy on 80 gross, playing off four handicap. Leonard Monze South a six handicap shot 81 gross. More than 40 golfers took

part.

Meanwhile Dr Kaunda paid tribute to the well organisation of the Zambia Open lawn tennis championships which was held at Lusaka club last week.

The President who is honourably member of Lusaka Club praised the organisers for having done a commendable job by bringing in overseas players from whom the local youngsters could learn something.

Dr Kaunda told Lusaka Club Chairman, Abel Mkandawire that in future the Party and its government will do everything possible to bring in overseas players if the club needed assistance.

The Chairman thanked the president for the offer and pledged to bring in refined and reputable tennis players during the next Zambia Open Championships.

An Indian Nandan Bal retained the Zambia Open men's singles title in a classic, out-smarting Nigerian Sadic Abdullahia.

Abdullahia, seeded fifth had at one moment an upperhand but mince his chances while leading 5-2 in the final set and at match point paved way for Bal to rise to win 15-40, to win the game.

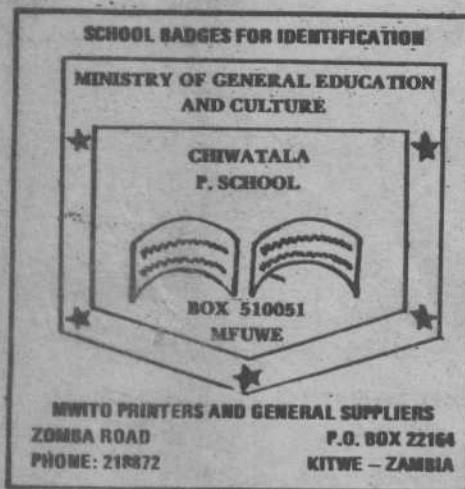
Our local hopefuls, Kangwa, Njovu, Chundamu and Makwaza were toasted out in the pre-miminary rounds to the disappointment of many Zambian fans.

The much vaunted tennis envoy to USA Fred Kangwa was no match to the well experienced professionals that left many Zambians gasping for air.

But his brother tried his best to the delight of many fans. The women's final by Karin Schultz beating another top notch Maria Klesis left many people bewildered at the way girls served their volleys...



• Captain for North Simposya misses his chance at the last hole - 18.



EINGEGANGEN

15. OKT. 1984

# SPORTS Mirror

SEPTEMBER 21 - OCTOBER 4, 1984

SCHOOL BADGES FOR IDENTIFICATION



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# MWALE FIGHTS WEAK BOXERS?

ALTHOUGH the boxing talk has died a natural death, there is nothing that can stop a boxing fan from asking questions. And among those questions, he may ask is, are we not making the same mistake?

Some may ask, what mistake? If you are one of those who does not know, the fact is that, had we been giving Lottie our boxing king the right training as well as tough opponents when preparing for the world title - the boy could have long brought the belt.

But because those who are given the task of preparing him for the onslaught - are ill preparing him, he has twice lost what others have said were winning fights.

Now that another campaign for the world title has been launched for him which started with a fight with a Portuguese boxer Jose Afonso, the preparations are questionable.

When we were preparing Lottie (we believe it is in the national interest) for the world title in 1980 and '82, he fought non-rated boxers who never helped him in matching with the techniques in the first game. And when the time came

BY PATU  
MWANZA

for the title fight, the result was negative.

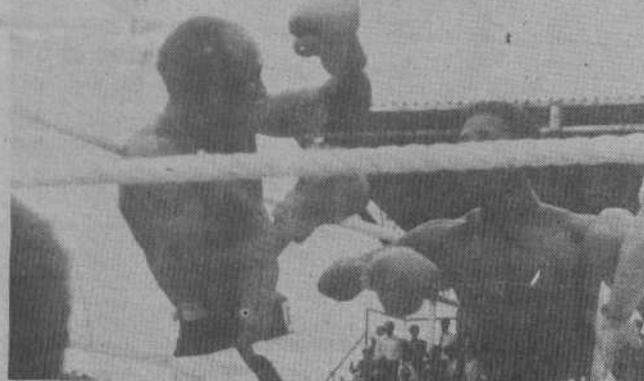
There are a lot of examples to look at. In 1980, April to be specific, while preparing for the rematch with Saad Muhammad, Lottie fought an American Charley Tarna who claimed to have had a fight with Saad.

But this boxer's credentials brought a lot of doubts when he told the press that he was going to fall in the second round and booze. This to many was a mere joke - but to their surprise, he did just that.

Not only Tarna was a defect. There came a man from America they called Bob Savage who walked the whole Cairo Road looking for Lottie so that they could fight. But he was knocked out in the fifth round in a fight rated to be the dirtiest.

## CHAMPION

According to information reaching Zambia that time, Bob was not a boxer but a street fighter in America. That was true.



\* Mwale right, does he fight weaker opponents?

His style of fighting was not that of a boxer but an avenue champion.

And if you have forgotten, there was a boxer who only collided with Lottie in the ring and that head on collision earned him bread (money). That was Bennett.

It seems it was from this kind of boxers that experts judge Lottie's punching power. An unbelievably, the experts saw their predictions of winning the title wane out - when he fought and lost to Saad.

## ROBBERY

Where do we put the blame? This probably is the question we should be asking ourselves. While this is very difficult to know the boxers we bring in the country, some steps should be made to stop the daylight robbery being done by some international boxers.

To be specific, Jose Afonso was an exploiter as well as a talent destroyer. Exploiter in that also of people paid their money to see a fight worth their money - but they got completely nothing near out of that fight.

And talent destroyer, because Lottie was cheated to have improved - while that was not the case, but because Jose was a nonentity.

However, at the moment Lottie is back to his usual form. And anybody who will stand in his way will fall in a short distance like fell Len Welbun of the US in West Germany last weekend. But the only question is are we not making the same mistake?



## Wrestler turns 100

THE oldest patriarch of Russian circus wrestling, Kristian Schultz, has recently celebrated his 99th birthday. Schultz has a

unique collection of awards which he won in the "French-style" wrestling championships in St Petersburg (Leningrad), Riga, Hamburg, Milan, Istanbul, Paris, London and other places. Schultz poses for a picture. Behind him is a portrait of him in his hey-days.



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# NATIONAL Mirror

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SEPTEMBER 21 — OCTOBER 4, 1984

20n No. 213

## EDITORIAL

PRESIDENT Kaunda this week expressed concern over the escalating crime wave in the country. The Church is equally worried about the increasing lawlessness in Zambia.

Today it is considered almost a miracle to wake up in the morning and find that all of one's belongings are intact. Not a single month passes without somebody being shot at by robbers.

The armed thieves do not only steal from non-Christians, but to a large extent, Christians seem to be the number one targets. Last year, heavily armed bandits robbed a Catholic mission in Sowelozi of money and property valued at more than K50,000.

This is how bad the thieves have become. They no longer fear to steal even from the house of God. This is why all Christians in the country should come up with a lasting formula that will reduce or even completely wipe out crime.

In these days of abounding lawlessness, jailing criminals even for long periods of time may not solve the crime problem. In fact, the longer the criminals stay in jail, the more sophisticated they tend to become when released as they mix with hard-core criminals.

The challenge is left to Christians to evangelise to criminals. There is a wave of church revival in the country today. Church work is at an all-time high but the morals of the country are at an all-time low-level.

This is the right time for the church in Zambia to go out and make disciples of even the worst criminal. Remember the conversion of Paul? The challenge is on every Christian.

# KAPWEPWE: Was the former VP broke?

CONTRARILY to commonly-held assumptions, the late former Vice President, Mr Simon Mwansa Kapwepwe, did not wallow in money after he left UNIP. He actually had serious financial difficulties.

The fact comes out in a book titled *Kapwepwe Diaries* being published in October by Multimedia Zambia, the interchurch communications agency of the Christian Council of Zambia and the Zambia Episcopal Conference.

The book shows that Mr Kapwepwe, who left UNIP to found the banned United Progressive Party, had a very well-organised mind and meticulously kept diaries on his personal life from as early as 1951 when he went for studies to India up to 1956.

These are no Hitler-type diaries. His personal friends have vouched their authenticity.

Six diaries have actually been made available to Multimedia Zambia. They are for 1951-52; 1965; 1966; 1968; 1974-75. Author of *Harry Mwanga Nkumbula*, Mr Goodwin Mwangilwa, who wrote this book traces the rise and fall of Mr Kapwepwe. For reasons only best known by Mr

Kapwepwe, the 1974-75 diaries were written in Bemba while others were in English.

On the monetary hardships he faced on March 1, 1974, he wrote: "we were very short of money. There was nothing in the bank. Trouble (Bwafya)."

Earlier in January, Mr Kapwepwe had met great difficulties with transport and those who had offered to buy or repair his motor vehicles.

### DISAPPOINTING

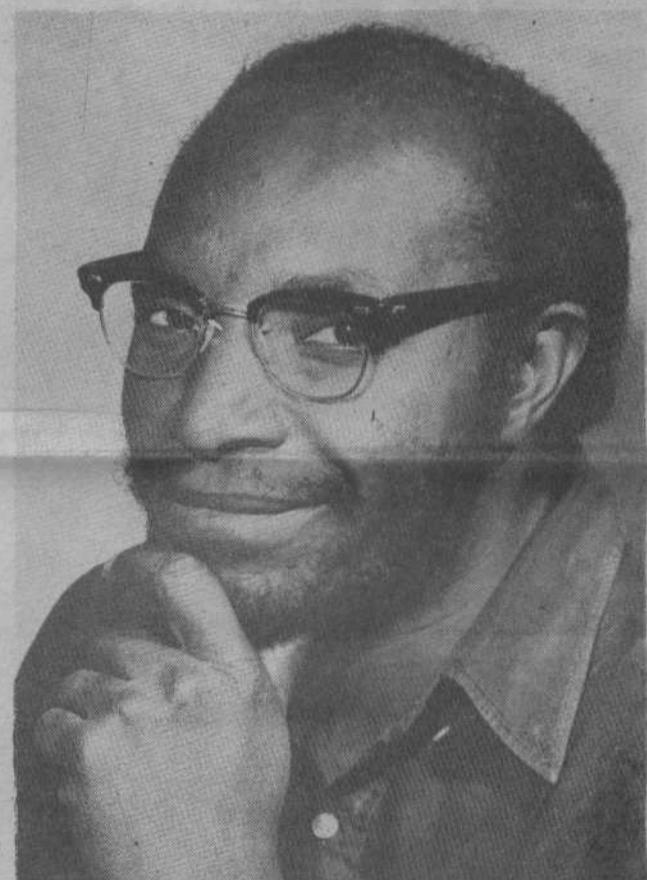
Mr Kapwepwe left Lusaka for Chinsali where he was a farmer. On January 26, he "arrived at 7.30 a.m. (07.30 hours) at the same time as my motor vehicle which was collected from Munthali for not

bringing a single ngwee. He only paid twice and that was all."

Mr Kapwepwe had also undertaken a trip to Kasama to check on his three motor vehicles. The outcome was most disappointing.

He noted in his diary for January 28: "Land Rover; they had not finished maintenance. Lorry: they had not yet taken the engine to Ndola. Lorry: they had not yet sold it."

But from March 19, things began looking up. He wrote: "Judge Scott ruled on my case with television and radio. He asked government to pay me K30,000 in two parts — to compensate me for damage made to my name and a deterrent to further libel (K20,000 and



Kapwepwe was prepared to return to UNIP so long as he was "not treated like Nkumbula".

K10,000). Although, government was made to pay K60,000. Times K20,000, Daily Mail K10,000 with apology. TVZ and Radio K30,000."

On April 11, he got a K10,000 bank overdraft.

He writes: "I bought a motor vehicle, Nissan Clipper, for K3,196.00 using Mr Ng'andu's name. I bought a motor vehicle, Canter, for K4,350.00 using the name of Mr Kama. I bought engines at K1,032.00."

### STATE HOUSE

The *Kapwepwe Diaries* indicate that although he was out of the system, he maintained contacts with

State House. On April 25, he wrote: "I received an invitation from President Kaunda to attend his birthday celebrations. The invitation was brought by Alick Nkhata, Mr Lengalenga and Mr James Chibisa. I declined."

And on October 26, he wrote: "Laywell Mumba came home with a message from the government that 'they want you back'. I said I was prepared to do that so long as I was not treated like Nkumbula and that they cleared all obstacles in the path, particularly if they could write down what improvements they hoped to bring about. He

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INSIDE:

THE BIBLE GETS NEW NAME, PAGE 4; ALL WOMEN ARE BEAUTIFUL, PAGE 8.

FROM NEXT ISSUE NATIONAL  
MIRROR WILL COST 25

# KAPWEPWE

## Was the former VP broke?

From Page 1

promised to return as soon as he was sent."

Mr Kapwepwe was, however, not all the time brooding the blue. On January 1, 1975, he wrote: "We were all so happy!"

Reliable sources say State House has put up tombstones on Mr Ka-

pwepwe's grave as well as that of his son, Mwamba, in Chinsali. This is thought to be a personal gesture from President Kaunda, a friend of Mr Kapwepwe since boyhood.

Next issue: "My wife wanted to divorce me" — Kapwepwe.

Footnote: *Kapwepwe Diaries*, approximately 250 pages, will sell for K10.00 each.



• Nkomo, his hotel room was bugged

## How Nkomo was tricked

A SENIOR American official has revealed that the British Intelligence bugged hotel rooms of the Joshua Nkomo delegation in order to achieve success at the Lancaster House negotiations on Rhodesia (now Zimbabwe) in 1979.

Mr Jeffrey Davidow a key voice in the American State Department on Africa has disclosed that crucial information was gathered from "the bugging of the Nkomo delegation's telephones and hotel room".

He further alleges that the then British Foreign Secretary, Lord Carrington, and his staff "had been reading other gentlemen's mail."

This is contained in Davidow's new book 'A Peace in Southern Africa' published by Bowker Publishing Company. The book costs about K35.00.

Jeffrey Davidow was a Rhodesia desk official at the State Department in the mid-1970s and later US representative in Salisbury (Harare).

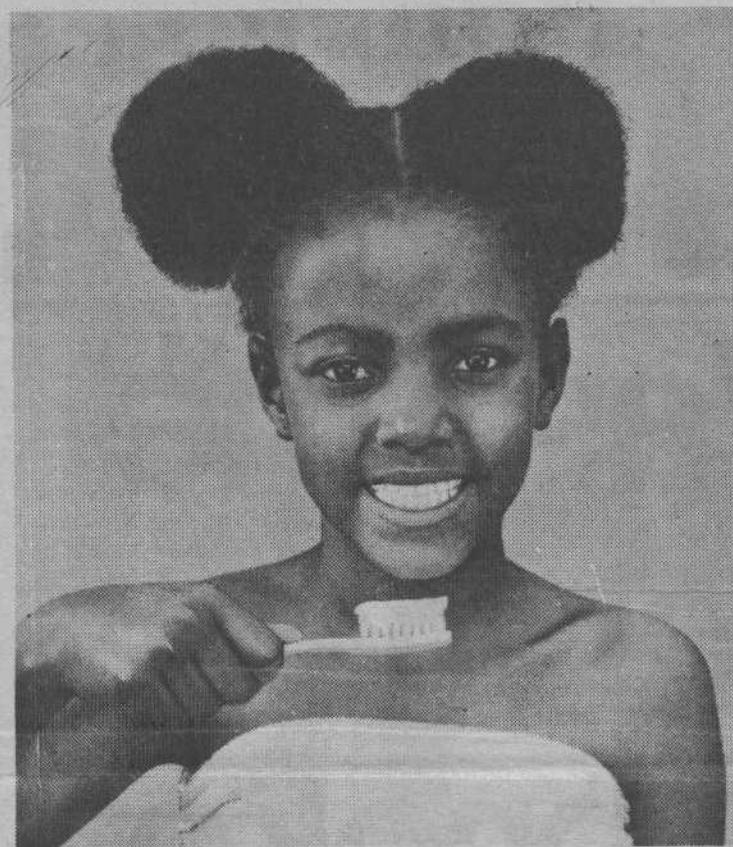
He argues that covertly gathered intelligence enabled the British to exploit an imminent split within the Patriotic Front.

"Whitehall officials," he says, "leaked stories to the press indicating an imminent split within the Patriotic Front if Mugabe did not go along with Nkomo's more moderate position."

Lord Carrington is said to have been fed "first rate" intelligence information each morning.

He concludes that this placed Lord Carrington in a better position to decide when additional pressure or concessionary moves were in order.

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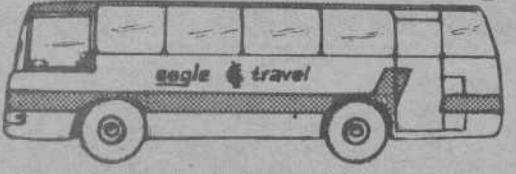
Colgate's MFP Fluoride actually penetrates tooth enamel. It gets in and stays in. With regular brushing, it hardens your teeth, making them stronger to fight tooth decay. Colgate, the most popular decay fighter in the world, also has an active foam that removes food particles trapped between your teeth that cause decay and bad breath. Colgate also leaves your mouth and breath cleaner and fresher.



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Zambia



# Daily Mail

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Saturday, October 6, 1984

INSIDE  
TODAY

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- ★★★
- P3 Council to fight water crisis
- ★★★
- P4 Music festival under way
- ★★★
- P5 Civil servants win new perks
- ★★★
- P7 Amama — Children's corner
- ★★★
- P8 Challenge Cup sparks in store

MUSIC  
GOOD  
FOR SOUL'

By Mail Reporter

PRESIDENT Kaunda yesterday urged the nation to appreciate music because it was good for the soul and body.

He said during the official opening of the second Lusaka music festival at the Independence Stadium that music was important and it was for this reason that the Party and its Government would like the nation to appreciate it.

"Music is good for the soul and the body and the youth, men and women must know this," he said.

Speaking in Kabwe at the opening of the Central Province annual Party conference, Dr Kaunda condemned public workers who cheat and rob the masses by providing shoddy services and called on the Party to move in and ensure that people got their "pound of flesh".

He said the country was facing shortages of foreign exchange, but that the music industry was one area the country's musicians can explore to bring "this commodity" into the country.

The President was impressed with the manner in which over 2,000 musicians, including school children from 30 primary schools, had come

# Lusaka explosion kills two



## KAUNDA HITS OUT AT LAZY WORKERS

PRESIDENT Kaunda yesterday attacked greedy and lazy public workers and advised them to "earn their living" through honest work.

By Mail Reporter

Dr Kaunda said all that the people wanted was honest work and increasing welfare, a happy life and good treatment for ordinary people.

"Each public employee must work and earn his living otherwise we, the public employees, have no moral right to pay ourselves when we have not worked for the people at all," he said.

The public employee today runs, manages and controls all the important aspects of the activities of our lives," Dr Kaunda said.

He added that there was no way in which the Party could

PRESIDENT Kaunda waving to jubilant Party militants who welcomed him in Kabwe yesterday. The President was in Kabwe to open the Central Province annual Party conference.

Copper prices look up

LONDON. — The world copper market, which was devastated by industrial recession at the start of the decade, appears to be in its healthiest state since 1979 and should see rising prices over the next two years, a leading firm of American metal

TWO CHILDREN were killed when a hand grenade exploded inside their home at a former Zimbabwe African People's Union [ZAPU] refugee camp in Lusaka West on Thursday afternoon.

The explosion, which occurred at about 15.00 hours, also wounded two other children and a woman.

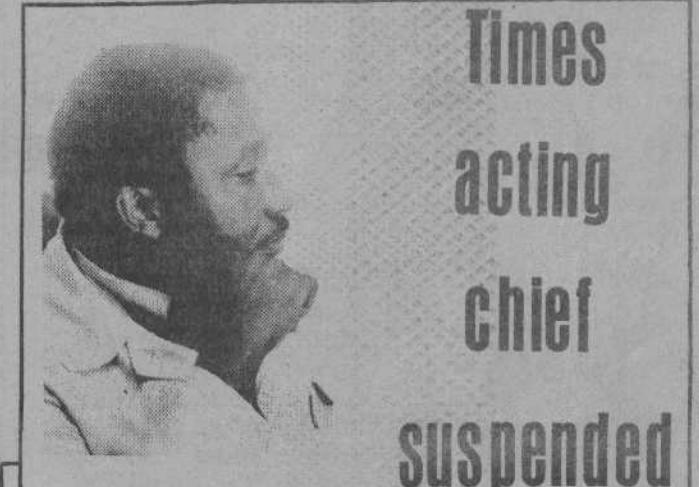
The dead children are Jonathan Kasonkoma, 4, and 10-month-old Tasila Banda. Those injured were Mrs Ruth Banda, her daughter Margaret, 3, and Jonas Kasonkoma, 2.

The grenade, mistaken for a toy, exploded inside the house, ripping off the right breast of Jonathan and lacerating the stomach of Tasila, who died instantly.

The fragments from the grenade perforated the asbestos roof, grazed the walls and left the occupants engulfed in smoke.

Narrating the incident yesterday, Mrs Kristina Kasonkoma, the mother of the dead boy, said: "I heard the explosion after I finished preparing some fire. I had just returned from George Compound where I bought a bag of mealie meal.

"When the explosion occurred, there was smoke all over the house and we couldn't see anything. I rushed to where my son was in an



Times  
acting  
chief  
suspended

By Mail Reporter

ACTING Editor-in-Chief of Times Newspapers, Mr Namushi Nyambi [above] has been suspended indefinitely from work, a reliable source disclosed in Lusaka.

Mr Nyambi has been acting Editor-in-Chief for Times Newspapers since the suspension of his predecessor Mr Naphy Nyalugwe in July last year and the subsequent termination of his employment in February, this year.

Mr Nyalugwe, has since been appointed under-secretary for the Ministry of National Guidance.

Mr Nyambi received his letter of suspension in Lusaka yesterday. He had flown from Ndola to come and look at the gutted TIMES offices.

Meanwhile, police are still investigating from a business and political angle the cause of the fire which completely destroyed the TIMES.

National Holdings Limited managing director, Mrs Petronella Chisanga, said in Lusaka yesterday that the Party was interested in knowing the cause of the fire because it is possible that there could have been foul play.

"So far there has been no news. The police have been to see me and are continuing with their investigations," she said.

## 'US against apartheid'

NEW YORK. — US Secretary of State George Shultz on Thursday reaffirmed Washington's opposition to South Africa's apartheid system.

Mr Shultz made the statement at a luncheon with the foreign ministers of the countries belonging to the Organisation of African Unity (OAU).

Mr Shultz also noted that Washington is giving "unprecedented" aid to drought-stricken African countries — K340 million this year and K400 million next year.

Meanwhile, Angola ruled out the possibility that the Cuban troops in the country would be replaced by North Korean forces.

The official Angolan news agency, ANGOP, said in a dispatch received in Lisbon that South African Press reports alleging the replacement of Cubans by North Koreans were aimed at "sowing confusion in the international public opinion."

And Cuban leader Fidel Castro received Foreign Minister Professor Lameck Goma who delivered a message to him from President Kaunda.

South African black townships were tense but quiet yesterday after sporadic violence on Thursday, police and local residents said. — Zana.

See Picture on Page 5

change, but that the music industry was one area the country's musicians can explore to bring "this commodity" into the country.

The President was impressed with the manner in which over 2,000 musicians, including school children from 30 primary schools, had come in full force to the music festival.

He said the marching had improved. He noticed this because as a teacher, he was very particular about such small things.

Dr Kaunda pointed out that he attached great importance to the festival, saying although he had just opened the Central Province 5th annual Party conference, he had to attend it although he was physically tired.

Welcoming Dr Kaunda, Lusaka Province Member of the Central Committee, Mr Fines Bulawayo said the Party leadership in the province organised the festival to bring all the people, including the youth into the Party machinery.

The President strummed on an electrical guitar a song he said he sang during his days just before marrying the First Lady, Mrs Betty Kaunda.

He said public employees must account for their performances because they draw their salaries from public coffers.

Dr Kaunda said the duty of the party should be to watch every man and woman in the public service and to ensure that they were truly working for the people.

The President reminded participants that the public worker comprised the Head of State himself, members of the Central Committee, ministers, managing directors, managers and workers of all ranks.

The public worker in Zambia today accounts for 80 per cent of all persons employed throughout the country.

"Our Party has to accept that the public employee has become the decisive factor in the life of the country and in the welfare of every person," Dr Kaunda said.

He said the public employee has moved into a formidable position in relation to the life of the people.

"The public employee makes and breaks life in Zambia today."

It was now virtually important that every public employee in the province, district, ward, branch and section worked and is seen to be working for the people.

"The public employee today runs, manages and controls all the important aspects of the activities of our lives," Dr Kaunda said.

He added that there was no way in which the Party could transform the life of the people without going through the public employee.

"But this employee has a responsibility to the people who employ him and the largest task for the Party is to cultivate this responsibility," he said.

The Party has succeeded in creating the public employee but the next step is to succeed in making this all-powerful giant into a truly humble servant of the people who employ and pay him.

"We appoint ourselves, decide for ourselves, pay ourselves and regulate ourselves. Even the little and indirect power that the people, our masters and employers, may wish to exercise, have to do so according to the regulations which we, their servants, have laid down for them," he said.

Meanwhile, President Kaunda yesterday declared that the conditions for revolution in South Africa are now ripe because the forces of exploitative international capital have reached their zenith, reports ZANA.

It was now virtually important that every public employee in the province, district, ward, branch and section worked and is seen to be working for the people.

"The world copper market, which was devastated by industrial recession at the start of the decade, appears to be in its healthiest state since 1979 and should see rising prices over the next two years, a leading firm of American metal traders said yesterday.

Shearson Lehman/American Express said Western consumption of copper should exceed production in 1984 for the first time in five years. Taking into account sales to socialist countries, the industry should be able to start reducing the massive stocks built up between 1980 and 1983.

The Party does not want the public employee to be found wanting because the people would never forgive any man who was found in such an unfortunate position.

And Kabwe Member of Parliament, Mr Wilfrid Wonani, called for sterner action against any public servant found to be indisciplined.

Mr Wonani made the call when he passed a vote of thanks to the President's speech. He said the public service was presently riddled with gross inefficiency.

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LONDON. — The world copper market, which was devastated by industrial recession at the start of the decade, appears to be in its healthiest state since 1979 and should see rising prices over the next two years, a leading firm of American metal traders said yesterday.

"When the explosion occurred, there was smoke all over the house and we couldn't see anything. I rushed to where my son was in an attempt to rescue him but I found him dead."

Fighting back tears, Mrs Kasonkomona said the explosion took her by surprise and she did not expect her son to have been fatally wounded. "He was bleeding profusely and couldn't speak. I knew he was dead."

Mrs Banda said: "I was pressing my husband's pair of trousers when I heard the explosion. I didn't know what was happening and when I looked at my daughter who was lying next to where I was seated, I saw that her stomach was lacerated."

A neighbour who rushed to the scene told the *Zambia Daily Mail* that she mistook the explosion for a car accident.

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• SCARGILL — gauntlet picked up

## Defiant Scargill fuels crisis

LONDON. — Britain's striking coal miners and the law appeared on a collision course yesterday after miners' leader Arthur Scargill said he was prepared to go to jail in support of their seven-month strike.

On Thursday Scargill ignored a summons to appear before the high court to face an accusation of contempt brought by two non-striking miners.

They are seeking his imprisonment, alleging that he is in contempt of a court ruling that the coal strike is illegal.

A potentially explosive confrontation between the miners' union and the law was postponed after the judge gave Scargill until next Wednesday to change his mind about defying the court.

But on Thursday night Scargill was in fighting vein. He said: "There has been a gauntlet thrown down and that gauntlet has been picked up."

Addressing a meeting at the annual conference of the opposition Labour Party in Blackpool, he said: "We've come too far, we've suffered too much for there to be any compromise with either the judiciary or the government."

He was, he said, prepared to go to jail. Political commentators say the high court will be loathe to imprison Scargill, because of the heavy risk of exacerbating an already bitter dispute by turning him into a martyr.

But the whole legal aspect of the dispute is becoming increasingly prominent, with unforeseeable consequences.

Non-striking miners' law

# Help Africa — Sankara

UNITED Nations. — Head of state of Burkina Faso, formerly Upper Volta Thomas Sankara said on Thursday that the future of Africa must not be left in the hands of her past colonisers and called on the elites of Africa to help free the continent from foreign domination.

Captain Sankara, in his address to the 39th session of the General Assembly, said also that the developing countries were indignant at the "crumbs" they were

receiving in development aid from developed countries, when that aid was measured against the millions wasted on military weapons.

"This, he said, is in fact, money wasted against peace. The quest for development was a quest for peace for which all the disenfranchised in the Third World struggled. They were the true fighters for peace," he added.

Captain Sankara said peace required the right to independence and he pointed to the conflicts in the Middle East, southern Africa and West Africa as examples.

He said the South Afri-

can government had shown contempt for the international community by its policy of apartheid and the illegal occupation of Namibia.

He said the apartheid regime in South Africa continued to survive because of the "complicity of several great powers in the criminal compliance of some African leaders." He however, said, those who continued to suffer at the hands of apartheid, brought their hopes to the United Nations, because the UN was still the place to voice their concerns, a place for the oppressed and disenfranchised to be heard.

Captain Sankara, who is the president of the National Council of the

Revolution of Burkina Faso also called for the strengthening of the United Nations to avoid the deadlocks between the great powers.

The Burkina Faso leader at the same time called for the suspension of Israel's membership and the exclusion of South Africa from the United Nations saying it is only after they have changed their policies and had done what was necessary to earn their acceptance by the international community, would his country welcome their return to the UN.

Meanwhile, the Foreign Minister of Czechoslovakia, Bohuslav Chroupek called on all member states of the United Na-

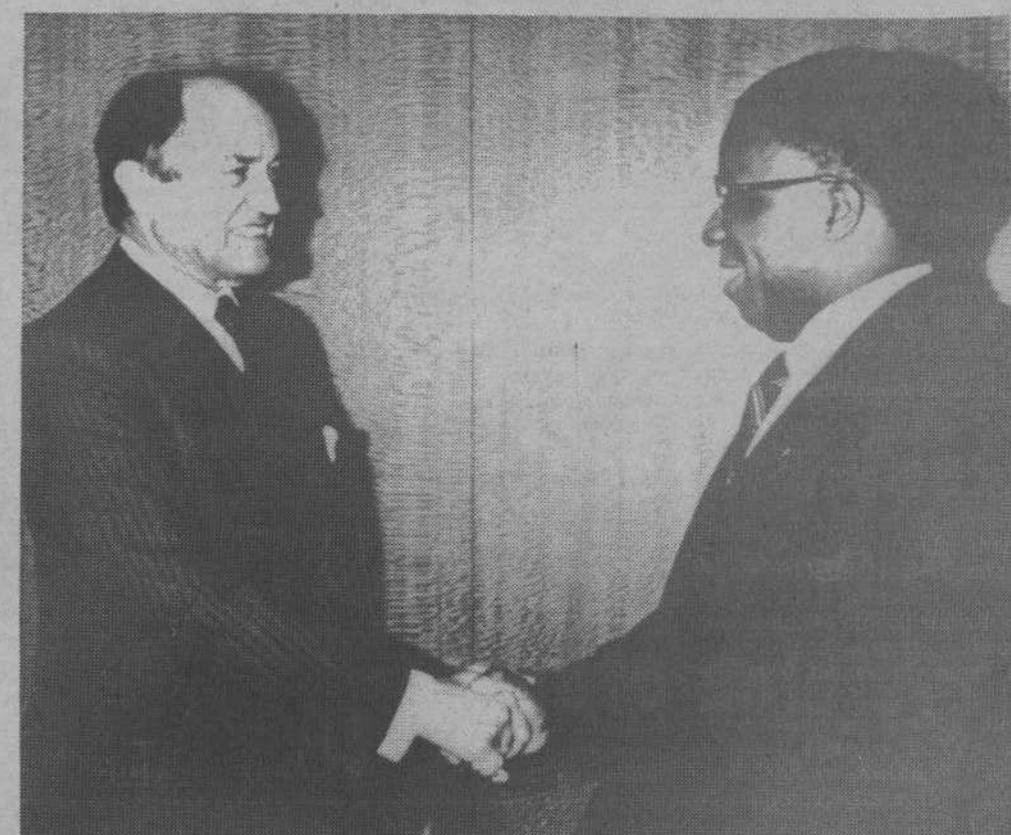
tions to be united and work together to help avert the threat of nuclear war.

He said the averting of a nuclear war should become the principle objective of the foreign policies of the nuclear powers.

He also called for an immediate halt to the arms race and the adoption of effective measures to reduce and liquidate nuclear arms stockpiles.

He said that in the last year, the arms race had spiralled, nuclear weapons stockpiles.

Had enlarged enough to bring about multiple general destruction, disarmament talks had made little progress and dialogue had continued to falter. — ZANA/AFP



• FRENCH Foreign Minister Claude Cheysson [left] shakes hands with Zambia's Permanent Representative to the United Nations and president of the General Assembly, Mr Paul Lusaka, at the United Nations. Mr Lusaka was elected president of the General Assembly recently.



## SUDANESE POWs FREED

KHARTOUM. — A group of 141 Sudanese taken prisoner during fighting in Chad over a year ago have been handed over to Sudanese officials by the Chadian government, the Sudan News Agency (SUNA) said here.

One hundred and twenty-one of the prisoners arrived in the western Sudanese town of Alfaish on Tuesday and the remaining 20 were due to return, the agency said.

The prisoners of war had been captured in August last year by the troops of Chadian President Hissene Habre, they were handed over to Sudanese

supporting the Chadian opposition forces of former President Goukouni Weddeye.

In a statement made to SUNA, Mr. Yassin charged that the Libyan regime of Colonel Muammar Gaddafi had prepared plans for subversion in various African countries, although he did not name the countries.

WASHINGTON. — A drug to treat sleeping sickness might be useful in treating patients suffering from the early stages

of President Reagan meets Israeli Prime Minister Shimon Peres next week with the United States shrinking from fresh involvement in Lebanon, where a past policy failure exacted a toll of some 260 American lives and a heavy price in prestige.

WASHING

TON. —

A drug to treat sleeping sickness might be useful in treating patients suffering from the early stages

NEW DELHI. — Two Sikh militants were shot dead by security forces in Punjab after a night in which two died and 26 were reported injured by a bomb planted at Hindu festival.

CORUNNA, Spain. — Fierce storms lashed northern Spain on Thursday leaving one person dead and several injured. Civil defence officials said damage caused by 140 km per hour winds was severe in many areas.

WASHINGTON. — President Reagan meets Israeli Prime Minister Shimon Peres next week with the United States shrinking from fresh involvement in Lebanon, where a past policy failure exacted a toll of some 260 American lives and a heavy price in prestige.

WASHING

TON. —

A drug to treat sleeping sickness might be useful in treating patients suffering from the early stages

mbique port of Maputo was cut by a bomb blast on September 17 and there has been no rail traffic between the two countries since then, a Swaziland railways spokesman said here.

Spokesman Peter Hahn also said that Mozambican repair teams had been working on the damaged section of track, just inside the Mozambique border, since then and it was hoped the line would re-open in the next few days.

Anti-government Mozambican rebels have been active in the area where the line was blown up in recent weeks. Mr Hahn said the disruption had seriously curtailed Swaziland's main exports of

MBABANE. — Swaziland's Defence Minister, Brigadier Fonono Dube, has denied reports that Mozambican soldiers had taken refuge in Swaziland following an incident on the border with Mo-

Zambique last weekend.

The Times of Swaziland on Wednesday carried a report that 25 Mozambican soldiers had crossed into Swaziland and sought refuge at a military camp near the Lomahasha border post after a violent exchange of fire with bandits of the so-called Mozambique National Resistance.

The Times of Swaziland added that the bandits had gone in pursuit of the Mozambican soldiers and that two members of the Swazi military had been seriously wounded in crossfire.

Meanwhile, the Mozambican embassy in Mbabane has lodged a protest with the Swazi authorities and stated that Mozambican military

too much for there to be any compromise with either the judiciary or the government."

He was, he said, prepared to go to jail. Political commentators say the high court will be loathe to imprison Scargill, because of the heavy risk of exacerbating an already bitter dispute by turning him into a martyr.

But the whole legal aspect of the dispute is becoming increasingly prominent, with unforeseeable consequences.

Non-striking miners' lawyers are preparing new contempt charges against the union.

About 20 per cent of Britain's 180,000 miners have refused to join the stoppage and relations between strikers and non-strikers are poisoned and even violent.

The dispute, originally sparked by the issue of job losses, has become an epic struggle between the conserving government of Prime Minister Margaret Thatcher and the British left.

On Thursday former Foreign Secretary (minister) Francis Pym became the first senior conservative to criticise Mrs Thatcher's handling of the dispute.

He said the strike had been prolonged by the government's failure to offer a more imaginative solution to unemployment, which now stands at a record 3,283,640 or 13.6 per cent. — ZANA/Reuter



• FRENCH soldiers buy African butterflies at a local Chadian merchant at the entrance of Dubut military camp, near N'djamena as Libya and France began a mutual withdrawal of troops from Chad. The 3,000 French troops have started to move south from Salal Arada to Biltine and Moussoro in the government-controlled southern part of the country.

## MONDALE TURNS HIS WRATH ON BUSH

WASHINGTON. — In an apparent bid to turn the tables on his Republican opponents after his running mate Geraldine Ferraro's finances came under intense public scrutiny, Democratic presidential candidate Walter Mondale criticized Vice-President George Bush's 1983 tax returns.

Describing Mr Bush as a

President."

Mr Mondale also criticized Mr Bush for making only a part of his finances public, since the remainder of his earnings are in a blind trust fund.

"There's no such thing as trust that's blind from the American people," he said, calling the practice "legalistic and indefensible."

"When you want to be in the second highest office in the land," he said, "you can't pull that legalistic stuff."

Aides to the Democratic candidate said Mr Mondale had paid 32 per cent in taxes last year, and that he made all his finances public every year.

Although polls show President Reagan building a potential landslide victory over Mr Mondale, political analysts expect the party balance of the US Congress to be about the same after the November 6 election.

Politicians and pollsters say Mr Reagan's strength is based heavily on personal esteem and may not have much "coat-tail" effect of pulling new Republican supporters into Congress.

Besides the presidential ballot, Americans will elect a new two-year Congress, the 99th, to convene in January, all 435 seats in the House of Representatives and 33 of 100 in the Senate are at stake. — ZANA/AFP/Reuter

## Four accused remanded

HARARE. — Four members of the Zimbabwean army's controversial Fifth Brigade were taken into custody yesterday after proceedings at an inquest which uncovered allegations of an official cover-up of a multiple killing in early 1983.

Officials at the magistrate's court in the south-western Zimbabwean city of Bulawayo said the soldiers were taken into custody because they admitted aiding the rebels and then tried to escape.

However, their testimony conflicted with an autopsy report which established that three of the four were bayoneted to death and two appeared to have been tortured.

The killings came during a Fifth Brigade-led army campaign against anti-government rebels in the South-western province of northern Matabeland.

It was alleged that court magistrates were ordered not to deal with incidents involving security. — ZANA/AFP/Reuter

wife Jeniffer Khumalo, 21, and an unidentified man and woman were killed on February 11 last year.

The Fifth Brigade soldiers said they killed the four after they admitted aiding the rebels and then tried to escape.

A commission of inquiry that began investigating the allegations last year has still not made its findings public.

Other testimony at the inquest raised allegations that police and army officers tried to suppress an early investigation of the incident.

The killings came during a Fifth Brigade-led army campaign against anti-government rebels in the South-western province of northern Matabeland.

Spokesman Peter Hahn also said that Mozambican repair teams had been working on the damaged section of track, just inside the Mozambique border, since then and it was hoped the line would re-open in the next few days.

Anti-government Mozambican rebels have been active in the area where the line was blown up in recent weeks. Mr Hahn said the disruption had seriously curtailed Swaziland's main exports of sugar and coal.

A sugar industry official, who asked not to be named, said stockpiles of sugar were at present about twice their normal level. He declined to give any figures.

According to official statistics, Swaziland exports about 30,000 tonnes of sugar a month.

• A building housing the Israeli embassy in Central Nicosia was rocked by a big explosion yesterday and eyewitnesses said at least one person was hurt.

They said a bomb appeared to have gone off in the yard of the building. One witness reported hearing shots after the blast. — Zana/Reuter

## Donors' tactics exposed

LONDON. — An International charity complained that western nations were reluctant to provide famine relief for Ethiopia because the African state was seen as a Soviet ally.

Mark Bowden, a deputy director of the Save the Children Fund, told reporters an estimated six million people were at risk in Ethiopia and up to half a million could die without an emergency relief effort.

He said the western response so far was a "paltry" 40,000 tonnes of grain and the major reason was a political reluctance to help the Marxist regime in Addis Ababa.

Bowden did not single out any Western countries.

The British-based fund launched a campaign to persuade the British government to step up aid and push for greater relief help from partners in the 10-nation European Community.

The government responded by announcing it would send a further 3,000 tonnes of cereals to Ethiopia next week.

Meanwhile, outbreaks of cholera have occurred in five Malian towns along the Niger River and Bamako, the capital of the West African state, is now threatened by the epidemic, Malian Minister of Public Health and Social Affairs N'golo Traore has said.

And Ethiopia has signed an agreement with three European aid donors under which it will receive 10,000 tonnes of wheat for drought-stricken regions in southern Ethiopia, government officials said here yesterday.

The Energy Minister announced the repeal of a K6 levy on after-hours petrol purchases, introduced in 1982 as part of an energy conservation campaign. — ZANA

WASHINGTON. — President Reagan meets Israeli Prime Minister Shimon Peres next week with the United States shrinking from fresh involvement in Lebanon, where a past policy failure exacted a toll of some 260 American lives and a heavy price in prestige.

In a statement made to SUNA, Mr. Yassin charged that the Libyan regime of Colonel Muammar Gaddafi had prepared plans for subversion in various African countries, although he did not name the countries.

"The Sudanese authorities will in the near future make public those subversive plans to let the international opinion know of Gaddafi's activity for destabilization in Africa," the agency quoted Mr Yassin as saying.

Meanwhile, planes ferrying French troops out of Chad will make the return trip carrying food and other civilian aid supplies, French Co-operation and Development Minister Christian Nucci said in Paris. The planes, which are bringing back troops and military supplies being withdrawn from the country under last month's Franco-Libyan agreement, will take between 200 and 300 tonnes of wheat, 40 tonnes of beef, clothing and food products and 20 tonnes of medical supplies to Chad, Mr Nucci added.

The supplies will be distributed to parts of the country, particularly in southern Chad, suffering from famine.

The announcement came as Chadian President Habre was due to arrive in Paris for talks with French officials on the troop withdrawal agreement. — Zana/AFP

NEW DELHI. — Sir Edmund Hillary, conqueror of Mount Everest, has been appointed as New Zealand's envoy to India. Prime Minister David Lange said yesterday. — Zana.

## Zimbabwe bails out Malawi

HARARE. — Malawi, hit by a critical fuel shortage for more than two weeks, was lent 3.5 million litres of fuel by Zimbabwe this week, a visiting Malawi Cabinet Minister announced here.

Delivery of the fuel, 2.5 million litres of diesel and one million litres of petrol, started on Thursday, according to Malawi Minister for Local Housing, Kapachira Banda, who headed a delegation here to arrange the fuel loan. He said, Malawi's Life President Hastings Kamuzu Banda requested the emergency fuel from Zimbabwe.

Meanwhile, South Africa has scrapped the last petrol saving measure introduced since the 1973 oil crisis and energy ministry officials said their boycotted country had sufficient oil supplies to meet demand.

The Energy Minister announced the repeal of a K6 levy on after-hours petrol purchases, introduced in 1982 as part of an energy conservation campaign. — ZANA

Spokesman Peter Hahn also said that Mozambican repair teams had been working on the damaged section of track, just inside the Mozambique border, since then and it was hoped the line would re-open in the next few days.

The Times of Swaziland added that the bandits had gone in pursuit of the Mozambican soldiers and that two members of the Swazi military had been seriously wounded in crossfire.

Meanwhile, the Mozambican embassy in Mbabane has lodged a protest with the Swazi authorities and stated that Mozambican military experts were prepared to investigate the facts with the Swazi military authorities.

As a result of the protest, the Swazi Defence Minister issued a statement denying the report and confirming that there were no Mozambican soldiers in Swaziland and that no Swazi soldiers had been admitted to hospital.

Times of Swaziland editor James Dlamini and Vernon Zulu, the reporter who wrote the story, have been detained by the police for questioning in connection with Wednesday's report.

• The railway line between Swaziland and the Mo-

parliament in a report that Hong Kong people should not be fooled by communists."

"The Hong Kong question is now not simply an issue of sovereignty or diplomatic negotiations, but has become part of the Chinese communists' international strategy to conspire against our government," he said.

Noting Peking's pledge of one country, two systems, Chu warned that Hong Kong could go the same way as Tibet which had been promised the same autonomy and separate systems by China in 1951.

"Tibet has taught the world a tragic lesson, yet there are still many people who still believe that communist and capitalist systems can co-exist in a country," he said.

\*The Soviet Union has complained to the United Nations that its diplomats in New York are subject to continual harassment, the Tass News Agency reported.

Soviet diplomats and their families were followed, threatened and insulted by "renegades" on the streets of New York and pestered by telephone callers, the UN committee on legal questions was told. — ZANA/AFP

## America hasn't changed -Moscow

MOSCOW. — The Soviet Communist Party newspaper Pravda said yesterday President Reagan's recent overtures to Moscow contained no sign that Washington had changed its attitude towards relations with the Soviet Union.

"So far there is no evidence that the Washington administration is ready to take realistic positions on the substance of the acute problems of war and peace", Pravda said.

Analysing Mr Reagan's address to the United Nations last week, Pravda echoed statements by Foreign Minister Andrei Gromyko and other officials that Moscow awaited concrete actions by Washington.

"The world public rightly notes that the essence of Reagan's speech... was the absence of concrete proposals truly aimed at averting nuclear catastrophe," Pravda said.

Meanwhile, Taiwanese Foreign Minister Chu Fu-Sung described the Sino-British draft agreement on Hong Kong as another trick in China's peace offensive against Taiwan.

Chu, who heads a government committee studying the impact of the British colony's return to Peking, told



Zambia



# Daily Mail

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25n VOLUME ONE No.6,454



Friday, October 5, 1984

## INSIDE TODAY

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★★★

P3 Co-op determined to haul maize

★★★

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★★★

P5 ZNPZ workers get ultimatum

★★★

P6 Crossword puzzle

★★★

P8 Crucial FAZ meeting set



• CAPT. Kawanu

Rebels  
still  
active  
-Maputo

MAPUTO. — The Mozambican government has warned its people that Wednesday's ceasefire agreement with rebels announced in Pretoria does not mean an immediate end to the country's eight-year-old civil war.

Maputo's chief negotiator at the Pretoria talks, Economic Affairs Minister Jacinto Veuoso, told newsmen on his return that army action against the Mozambique National Resistance (MNR) rebels would continue.

The main action towards normalisation of the life of our people is military action, he said, by the Mozambican armed forces. This action vital up to the moment at which the enemies de-

Missing  
docket  
found-  
in cells!

By Mail Reporter

THE DOCKET for the case involving two men charged with forgery, uttering and obtaining goods of value worth over £30,000 from Zambia Breweries in Ndola, which went missing from the prosecutions office, has been found.

Sources close to the prosecutions department said yesterday that the docket, which

By Mail Reporter

CIVIL AVIATION director, Captain Patrick Kawanu, has been sacked for ordering the temporary closure of the Lusaka International Airport on September 2.

Permanent Secretary in the Ministry of Power, Transport and Communications, Mr Nedson Nyoni finally confirmed the sacking yesterday and ended a month of speculation on the controversial closure of the airport.

However, Mr Nyoni gave no details of the government's findings into the circumstances which led Capt. Kawanu to take the unprecedented move that aroused national interest.

In a terse reply to Press queries, Mr Nyoni said: "I refer to the numerous enquiries from the media over the case of Capt. Kawanu. This is to confirm that Capt. Kawanu was recalled from London and subsequently suspended pending investigations into the case.

Indignation was registered most strongly by passengers on the Zambia Airways flight which was diverted back to Ndola as a result of the closure of the airport.

The passengers, their relatives and some members of the public felt the lives of many people had been endangered by the temporary airport closure.

Mr Nyoni copied his brief statement to the acting Secretary to the Cabinet, Mr Francis Walusiku.

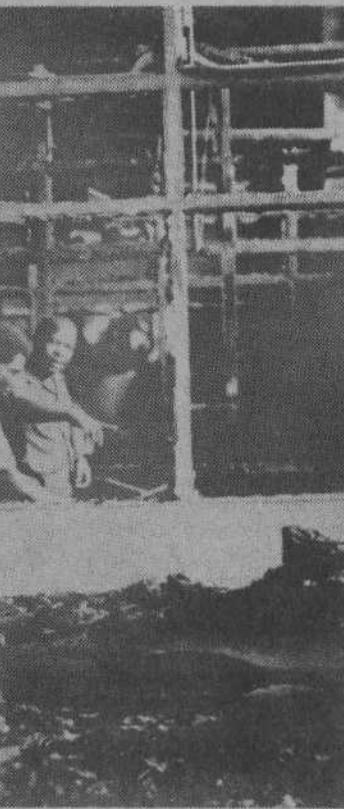
The temporary airport closure between 21.36 hours and 22.45 hours resulted in Zambia Airways flight OZ 437 with 47 passengers to be diverted back to Ndola as it was approaching the airport because the runway lights had been switched off.

"We lost fuel on the diverted flight to Ndola. Flying them back to Lusaka meant more losses on our part. We paid hotel bills for the affected passengers, most of whom were schoolchildren returning to Britain at the end of their holidays in Zambia.

"Since the passengers were

PRESIDENT Kaunda has declared that the great challenge facing the Southern African Development Conference (SADC) is to remove all traces of "slavery" still reigning in the region.

Dr Kaunda also called for morality within SADC, saying member-states should organise their economies in such a way that they do not



• TIMES offices which were destroyed by fire in Lusaka

## Kaunda spells out SADC task

the Tanzanian chairman and managing director of the National Bank of Commerce (NBC) Mr Amon Nsakela earlier this week when he visited the Tanzanian capital.

• President Kaunda has welcomed the prevailing unity among different Christian churches and challenged them to continue spreading the

region now smacks of the slave trade," he declared.

## TIMES OFFICES GUTTED

By Mail Reporter

A FIERCE fire broke out at the TIMES OF ZAMBIA offices along Cairo Road in Lusaka early yesterday morning, destroying property worth thousands of Kwacha.

The fire started around 03.40 hours and completely destroyed desks, typewriters, the switchboard, telephones, telex machines, the dark room and the library.

The cause of the fire is not immediately known but an electrical fault is suspected.

This is the second time within six years that disaster has struck the offices. In January 1978 an explosion, believed to have been caused by a bomb, caused extensive damage to the building and property.

And yesterday, Printpak and Times Newspapers general manager, Mr Nihal Atukorala and acting Editor-in-Chief, Mr Namushi Nyambu, flew from Ndola to survey the damage caused by the fire.

After looking at the damaged property, Mr Atukorala commented: "It's really bad."

But neither he nor Mr Nyambu would say the exact value of property destroyed in the fire until a full report on the incident had been compiled.

Deputy chief fire officer, Mr Dixon Ndotolo, whose men battled with the flames for more than three hours, said the cause of the fire had not yet been established.

"Maybe it was an electrical fault because there were no signs of the building having been broken into," he said.

However, Mr Ndotolo explained that the fire station received a call that Times

gations into the cause of the fire were under way.

"But I can't say what caused the fire at this stage. The information will be available when investigations are completed," he said.

His deputy, Mr Abson Chanda, had earlier gone to the scene of the fire to investigate the cause and the amount of damage suffered.

Among those who went to look at the gutted offices was Chairman of the Economic and Finance Committee, Mr Axon Soko.

Meanwhile, Times management were busy making arrangements to accommodate reporters and editors who had been displaced by the fire. Reporters were temporarily allowed to operate from the advertising department.

It was also learnt that at about the same time the fire was raging at the offices, thieves broke into the house of TIMES sports editor, Mr Ridgeway Liwena, in Olympia Park and stole goods worth hundreds of Kwacha.

Ban on  
ZAPU  
meeting

liso, told newsmen on his return that army action against the Mozambique National Resistance (MNR) rebels would continue.

The main action towards normalisation of the life of our people is military action, carried out by the Mozambique armed forces. This action is vital up to the moment at which the gangs definitely cease their violence," he said.

The semi-official Maputo daily *Noticias* gave prominent display to Major-General Veloso's remarks yesterday under a banner headline which read: "Main action is military action."

In a front-page editorial, *Noticias* also said: "Yesterday's declaration is still only a step in the process of winning peace. It is not yet peace, nor will it automatically bring an end to the war."

It is vital to maintain and accelerate the offensive to eliminate the bandits from our country."

Rebel violence has exacerbated Mozambique's chronic economic state in recent years, spreading mainly from north-western and central provinces to southern Maputo Province in the past year.

Despite the signing in March of non-aggression accord with South Africa, which the government here says is the MNR's main backer, the rebels have stepped up their attacks on government and civilian targets. The accord pledged each side to stop supporting rebels opposed to the other.

The South African-negotiated peace plan, announced by South African Foreign Minister P. Botha, states that armed activity "from whatever quarter must stop."

Portugal cautiously welcomed the ceasefire talks and said it hoped the peace process in southern Africa would be consolidated.

Meanwhile, the Zambian government was yesterday tight-lipped on ceasefire.

Acting Foreign Affairs Minister, Mr Gibson Chitaga said he had no comment on the issue even though the agreement could indirectly affect Zambia, since it is part of the six nation-Frontline states.

South African Railways, which has kept up some of the nation's toughest apartheid rules, yesterday said that all races would now share first and second class lounges and dining cars on long-distance trains but strict segregation would remain elsewhere. — ZANA/AFP/Reuter

THE DOCKET for the case involving two men charged with forgery, uttering and ob-

worth over K10,000 from Zambia Breweries in Ndola, which went missing from the prosecutions office, has been found.

Sources close to the prosecutions department said yesterday that the docket which was being handled by district prosecutions officer, Mr Malvern Malamo was found in the court cells.

Copperbelt divisional prosecutions officer Mr Muyinda Wanki told magistrate Mr Robbie Mutemwa on Wednesday when the case came up for what should have been a continued trial that the docket had disappeared from within the prosecutions department office.

"I cannot say if it has been stolen because it may have been merely misplaced," Mr Wanki said.

The sources said at the court yesterday that the bulky docket was found in the cells in the morning. How it found itself there is a mystery they said.

It is alleged in the case that Happy Wells Simumba, 36, barman of 14 Chipongwe Road, Lusaka, and Vincent Mphande, 26, bank clerk of Kabwe, forged a Zambia National Commercial Bank (ZNCB) cheque purporting to show that it was signed by bank manager, Mr Maxwell Mumbi, on December 23 last year.

On the second count Simumba is alleged to have uttered the cheque to Frank Mukupo between December 23, 1983, and January 1.

The two are further alleged to have obtained 1,400 crates of beer worth K33,728.50 from Zambia Breweries by falsely pretending that the cheque was valid.

He said if Western nations effected sanctions against South Africa, African nations would immediately follow the move.

Mr Wanki told the court that Mr Malamo had been called to Mongu and was required to be there by yesterday (Thursday). The case was adjourned to November 2 after an application by Mr Wanki to allow for Mr Malamo's return from Mongu.

Meanwhile, Minister of State for Health, Peter Chanshi today continued his battle to urge the Ndola High Court to stay the execution of a bench warrant issued against him by a Ndola magistrate's court for failing to appear for a ruling in his case.

High Court Commissioner Mr Claver Musumali is expected to hear a second application for a stay of execution of the warrant of arrest. The application has been made by his lawyer, Mr Mwila Chitabo.

verted back to Ndola as it was approaching the airport because the runway lights had been switched off.

Witnesses at the airport alleged that Capt. Kawanu closed the airport because he could not get a seat on the London-bound plane. He was going to London to attend the Farnborough air show.

The airport was later reopened when Capt. Kawanu finally got a seat on the flight and managed to leave for London.

However, in the wake of a public outcry against the

department of Civil Aviation in due course.

"We lost fuel on the diverted flight to Ndola. Flying them back to Lusaka meant more losses on our part. We paid hotel bills for the affected passengers, most of whom were schoolchildren returning to Britain at the end of their holidays in Zambia.

"Since the passengers were supposed to leave on the Sunday night flight, we had to lay on an extra flight to London for the passengers. This, too, meant extra costs on our part," the spokesman said.

PRESIDENT Kaunda has declared that the great challenge facing the Southern African Development Co-ordination Conference (SADCC) is to remove all traces of "slavery" still reigning in the region.

Dr Kaunda also called for morality within SADCC, saying member-states should organise their economies in such a way that they do not feel that they are being exploited.

Speaking when new SADCC executive secretary Dr Simba Makoni called on him at State House yesterday, the President said the people of southern Africa are living in what he termed as "real agony" because of the "slave trade" conditions prevailing at the moment.

"Whichever direction you turn to you see slavery in different forms. We may not be physically manacled as such or may not lose our identities as in the original trade, but everything happening in the

## SADCC task

region now smacks of the slave trade," he declared.

The challenge before SADCC is to help organise the states within the group to own the means of production and welcome investors on their own agreed terms and not those imposed on them by outsiders.

"We, within SADCC should not have a feeling of exploiting others. We should organise our economies in such a way that we do not exploit each other and above all we should maintain a high morality in the organisation," Dr Kaunda said.

The President was speaking when he received a group of broadcasters attending a one-week workshop organised by Radio Zambia's religious department at State House yesterday.

Dr Makoni, said he was approaching his new task with "some sense of fear and trepidation" although he felt reassured and strengthened by the messages of support he has received.

He felt honoured at being appointed to the "hot seat" which, he said, represented a major challenge to the countries of the region and pledged to do his best.

Meanwhile, commercial banks in SADCC region should assist industrial and agricultural projects that have a direct impact on people's development.

This was said by Dr Makoni, when he held discussions with

the Tanzanian chairman and managing director of the National Bank of Commerce (NBC) Mr Amon Nsekela earlier this week when he visited the Tanzanian capital.

"Maybe it was an electrical fault because there were no signs of the building having been broken into," he said.

However, Mr Ndotolo explained that the fire station received a call that Times offices were on fire, at about 03.45 hours.

"We found the fire raging, burning desks, chairs, tables and other things. We connected the hoses to the main water pipe outside and we were about to put the fire under control when the water finished," he said.

The firemen began to look for alternative water sources along Cairo Road but there was nothing.

"We had to go back to the station to get water from our own borehole."

In the meantime, the Civil Aviation fire brigade was called to reinforce their Lusaka Urban District Council counterparts. About three hours later, the fire was extinguished.

The offices are guarded by Securicor [Zambia] Limited and according to investigations officer, Mr Charles Goma, the security guard guarding the offices alerted them when the building caught fire and the fire brigade were called in.

Lusaka division police commanding officer, Mr Geoffrey Mukuma, said he had already received a report on the incident and that investigators will permit them.

But he added that political parties still had to lodge applications with his ministry to get permission to hold meetings.

ZAPU is due to begin its first post-independence congress here next week.

Meanwhile, two Botswana Defence Force (BDF) soldiers accused of murdering two whites in the country's northern Chobe district last year have been jailed for a total of 33 years.

In Sebokeng, 50km south of Johannesburg, petrol bombs were thrown at two schools.

The US government has said it is concerned about reports that South Africa plans to move thousands of blacks from communities near Cape Town to townships far from their jobs.

"We deplore any action by the South African government to remove citizens from their homes against their will or to destroy their property," State Department spokesman Alan Romberg said.

Toteng was sentenced to 24 years and Ngwenya jailed for nine. — Zana/Reuter

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Olympia Park and stole goods worth hundreds of Kwacha.

## Ban on ZAPU meetings lifted

HARARE. — A three-month government ban on meetings of Zimbabwean African People's Union (ZAPU-PF) Midlands and neighbouring Mashonaland west provinces has been lifted, Home Affairs Minister Simbi Mubako has announced.

He told the official *Ziana* news agency on Wednesday night the action had been taken because of "encouraging statements by ZAPU leaders condemning the activities of the dissidents."

The government slapped the ban on meetings of ZAPU in June after supporters of the ruling ZANU-PF party staged massive demonstrations protesting what they said was widespread killings of members by anti-government rebels.

The rebels are officially said to be members of ZAPU, a charge the party denies.

Mr Mubako told *Ziana*: "As long as meetings are peaceful and do not encourage bandits, the government will permit them."

But he added that political parties still had to lodge applications with his ministry to get permission to hold meetings.

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## Honour peace pacts - Mundia

MASERU. — Prime Minister Nalumino Mundia said here that it will be a tragedy for South Africa if it failed to honour peace and security accords signed with its African neighbours.

Mr Mundia, who was addressing a Press conference here yesterday said South Africa was on test as to whether it will adhere to the Nkomati agreement with Mozambique.

He said Mozambique has honoured the treaty but it seemed South Africa has not done so because the war between government troops and the Mozambique National Resistance Movement has been intensified since the agreement.

He said talks between South Africa and its neighbours are welcome so long they were genuine.

In answer to a question that the international community is paying lip-service to the fight against apartheid in South Africa, Mr Mundia said the South Africans themselves are the only people who can effectively destroy the apartheid system, adding that the international community only gave complementary help.

The final blow to apartheid can only be unleashed by the South Africans themselves and urged the Africans coloureds and Indians to pool their resources together to fight apartheid.

Mr Mundia also said even if African nations applied economic sanctions against South Africa they would not work unless Western nations like the United States, Britain and France which are South Africa's big trading powers, did the same.

He said if Western nations effected sanctions against South Africa, African nations would immediately follow the move.

Mr Mundia, however, said some countries like Lesotho, Swaziland and Botswana because of their geographical position, can still trade with South Africa even if sanctions are applied against the apartheid regime.

Earlier, Mr Mundia, King Moshoeshoe and Lesotho Prime Minister Leabua Jonathan planted trees at Parliament grounds in the kingdom's continued forestation scheme.

Later Mr Mundia and Chief Jonathan addressed a joint rally at the statue of the late King Moshoeshoe who died about a century ago.

He told the rally he was delighted to learn that South Africa will release Lesotho goods it withheld in retaliation for its refusal to sign a Nkomati-like security pact.

On the economic front Mr Mundia said the creation of SADCC, PTA and inter-country bilateral economic pacts are aimed at achieving an African economic community by the year 2000.

Meanwhile, Mr Mundia has been honoured by naming a new bridge on the Quthing River after him.

The K45 million bridge was officially opened by Mr Mundia on Tuesday.

The bridge, built on the foot of three hills in southern Lesotho was constructed with the help of the United States which gave Lesotho K41 million while the Lesotho government contributed the rest. — ZANA.

## SWAPO steps up action

LISBON. — Freedom fighters of the South West African People's Organisation (SWAPO) have stepped up operations in northern Namibia, according to a SWAPO communiqué issued in Luanda.

The communiqué, quoted by the official Angolan news agency ANGOP, said 71 South African soldiers were killed and 57 wounded between May and July this year.

It accused the United States of conniving with Pretoria to prevent application of the United Nations-backed peace plan for Namibia, where SWAPO has been fighting an 18-year bush war against South African rule.

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— ZANA/Reuter

PRETORIA. — The US embassy said yesterday it would not give refuge to six South African fugitives holed up in the British consulate in Durban for the past three weeks.

US Ambassador to South Africa Herman Nickel told the men's lawyers in a message telexed to Durban that the fugitives, who face indefinite detention without trial under South Africa's so-called security laws, did not qualify for refuge at his embassy.

Last week the fugitives' lawyers asked the US, Dutch, French and West German embassies to give the men sanctuary, after complaining that Britain's response was unsympathetic.

The men's sit-in has severely strained relations between London and Pretoria.

— ZANA/Reuter

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In the meantime, the Civil Aviation fire brigade was called to reinforce their Lusaka Urban District Council counterparts. About three hours later, the fire was extinguished.

The President was speaking when he received a group of broadcasters attending a one-week workshop organised by Radio Zambia's religious department at State House yesterday.

Noting that the participants to the radio and television workshop were from different churches in Zambia, Dr Kaunda said this was a "most welcome development" and urged churches to continue fostering Christian unity.

Answering a question from one of the broadcasters, Dr Kaunda said that God as creator of Muslims, Hindus, Christians and others, has only the message of love to broadcast and this is the message religious broadcasters should disseminate. — ZANA.

to detention without trial was well known.

But he added: "Our policy permits the granting of temporary refuge (we do not provide 'sanctuary') only in exceptional cases of imminent bodily harm for the visitor, based on humanitarian considerations, such as when a person is being pursued by a mob.

"This is not, in our judgement, the position in which your clients find themselves."

## Foreign News



Dialling  
the World

# Review prices -farmers

**EAST  
GERMANS  
SEEK  
ASYLUM**

TAIPEI. — A wife beaten by her husband fled with her two young daughters to a remote mountain area of Taiwan and lived for 11 years, existing only on wild berries and potatoes, police said today. Lai Chun-Chu, 49, and her daughters, now 12 and 14, were finally discovered by police investigating another case.

**DAR ES SALAAM.** — The Tanzanian Minister for Home Affairs, Salmin Amour, has said that current immigration regulations governing Tanzanians wishing to visit Kenya would be reviewed shortly to facilitate smooth travelling to the country.

BANGKOK. — Kampuchea said yesterday it had uncovered mass graves containing the remains of nearly 4,700 people killed during the rule of the Khmer Rouge.

**PARIS.** — Robbers have broken in the home of a journalist whose book, criticising the government of Gabonese President Omar Bongo, currently on a state visit to France, launched a diplomatic row between the two allies, police said.

**SANTO DOMINGO.** — A police cordon of 10,000 men the biggest security operation ever mounted in the Dominican Republic, will be drawn around Pope John Paul II when he pays a 24-hour visit next Thursday.

**WASHINGTON.** — The Federal Bureau of Investigation announced the arrest of one of its agents on suspicion of spying for the Soviet Union — the first such announcement in FBI history.

**CONAKRY.** — Four women died after drinking a home-made brew laced with a powerful insecticide during a wedding ceremony in southeastern Guinea late last month, Conakry newspapers said. — Zana/Reuter/

## Treaty revised

**MEXICO CITY.** — A revised draft peace treaty for Central America proposed by the four-nation Contadora Group envisages a sharp reduction in United States military involvement in the region, according to a copy obtained by Reuters.

The draft treaty provides for closure of foreign mili-

**HARARE.** — Zimbabwe has weathered its third-straight year of drought surprisingly well, but increased farming productivity and a relaxation of "nonsensical" government taxes on imported agricultural inputs are needed if food exports are to remain competitive, a conference on agricultural viability was told in Harare yesterday.

Sponsored by the country's Commercial Farmers Union (CFU), the one-day conference was billed as a "frank and open discussion" of problems facing the agricultural sector.

It was attended by more than 200 commercial farmers and six government ministers, an indication of the importance attached to agriculture in this land-locked southern African state.

In his opening remarks, CFU president John Laurie said that Zimbabwe had become a leading African food producer by concentrating on increasing productivity.

Food and Agriculture Organisation (FAO) statistics for 1978-80 showed that Zimbabwe was third behind the United States and France in average yields for maize. It was also third, behind the Soviet Union and Egypt, in cotton and second behind Canada in Soya yields.

"Yet we cannot rest on these achievements of the past — continued progress is essential. To survive, we the farmers must do all within our power to increase yields," Mr Laurie said.

For the past three years drought has battered maize, usually an export crop, and forced the country to import almost 300,000 tonnes of the staple food.

The group of men, women and children want to emigrate to the West, according to diplomatic sources in Prague, contacted by telephone from Vienna.

A diplomat from a neutral country said on Wednesday: "They have been there about 10 days."

The issue could worsen relations between Bonn and East Berlin, already marred by the postponement of a visit to West Germany by East German leader Erich Honecker, the sources said.

The West German Foreign Ministry has declined to comment on the situation, saying publicity could damage inter-German relations and jeopardise the chances of East Germans trying to emigrate legally.

Most East Germans who have taken refuge in West German embassies in the past have finally been allowed out on condition they return home and file the proper papers, the sources said.

Prague has become the most popular route to the West for East Germans since the West German mission to East Berlin was redesigned this year making it virtually impossible for prospective refugees to gain access.

**WEERASINGHE.** — Sri Lanka has become a major transit point for the trafficking of heroin from Asia to western Europe, a senior government official said on Tuesday.

The chairman of the National Dangerous Drugs Control Board, Hema Weerasinghe, told reporters: "Heroin trafficking and abuse have become a serious problem in Sri Lanka."

He refused to say what evidence there was of Libyan involvement in Red Sea mine laying or whether any of it was based on US intelligence information.

Other US officials, however, said it was based primarily on evidence cited by Egyptian officials of suspicious activity by the Libyan ship *Ghatt* last August and the fact that the only mine found in a search of the waters was believed to be Soviet made.

The US Senate, meanwhile approved emergency aid of K200 million to improve security at overseas embassies.

He said the quantity of heroin found in the possession of traffickers had risen from 277 grammes (10 ounces) in 1981 to six kg (13 pounds) last year. In the first six months of 1984 more than 30 kg (66 pounds) of heroin were seized, he added.

"A vastly increased involvement of Sri Lankans as couriers in the international traffic has been noted," Weerasinghe said.

• A MOTHER holds out her child for the Pope to kiss during his visit to the fishing village of Flatrock, Newfoundland, Canada's most eastern province.

## Heroin trade on the increase

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ying publicity could damage inter-German relations and jeopardise the chances of East Germans trying to emigrate legally.

Most East Germans who have taken refuge in West German embassies in the past have finally been allowed out on condition they return home and file the proper papers, the sources said.

Prague has become the most popular route to the West for East Germans since the West German mission to East Berlin was redesigned this year making it virtually impossible for prospective refugees to gain access.

The draft treaty provides

for closure of foreign military bases and training facilities within six months and allots only 30 days for countries to furnish details of military advisers or "foreign elements taking part in military activities."

A version presented earlier this year allowed 12 months for closure of bases and 60 days for personnel counts to be provided.

The draft treaty prepared

last month by the Contadora Group — Mexico, Venezuela, Panama and Colombia —

has not been made public

and there have been different versions of its provisions. —

ZANA/Reuter.

initial. To survive, we the fair. — AFP

## Treaty revised

MEXICO CITY. — A revised draft peace treaty for Central America proposed by the four-nation Contadora Group envisages a sharp reduction in United States military involvement in the region, according to a copy obtained by Reuters.

• West Germany "bought" 1,500 political prisoners from the German Democratic Republic (GDR) in the first nine months of this year, more than the total for the whole of 1983, a West German human rights group said here.

The August 13 group, which campaigns for respect of human rights in the GDR said that in 1983 between 1,200 and 1,400 GDR prisoners were freed or bought by West Germany.

There are an estimated 9,500 political prisoners in the GDR, 1,500 of them in police custody, according to the August 13. — ZANA/AFP



DEPOSED self-proclaimed emperor of the Central African Republic Jean-Bedel Bokassa answers newsmen during a Press conference held in his suburban Paris Castle during which he publicised his wish to go home. — ZANA/AFP

Weerasinghe, a senior police officer, said most of the heroin came from Pakistan and India and was destined for countries such as West Germany, Italy and Switzerland.

He said the quantity of heroin found in the possession of traffickers had risen from 277 grammes (10 ounces) in 1981 to six kg (13 pounds) last year. In the first six months of 1984 more than 30 kg (66 pounds) of heroin were seized, he added.

"A vastly increased involvement of Sri Lankans as couriers in the international traffic has been noted," Weerasinghe said.

• The crown prosecution on Tuesday called for maximum prison sentences of 16 years for two of five men accused of kidnapping beer magnate Freddy Heineken in Amsterdam last year.

Three men are currently on trial in Amsterdam for the kidnapping, and two others Will Holleider, 25, and Cor van Hout, 26, are in prison in France awaiting extradition.

Mr Heineken, managing director of the Heineken Beer Company, and his chauffeur Ab Doderer were kidnapped by five men in central Amsterdam on November 9 last year. — ZANA/AFP

— The 1983 car was believed to be Soviet made.

The US Senate, Meanwhile approved emergency aid of K200 million to improve security at overseas embassies.

The chamber granted the aid at President Reagan's request following a suicide attack two weeks ago on the US embassy annex in Beirut.

Mr Reagan said he wanted an extra K600 million for improved embassy security.

• Sudan has rejected a call by King Hassan of Morocco for a special Arab summit in Rabat later this month to discuss Jordan's decision to resume diplomatic relations with Egypt.

Theeyewitnesses said that at least one blast was a parcel bomb, opened by a security guard. They said that two of the injured were in a serious condition.

Other reports said there were more than three explosions, but there was no immediate official statement.

The explosions caused damage to two buildings belonging to the bank Central Asia and to the commercial centre of Glodok in Jakarta's Chinatown.

Police and anti-riot squads were patrolling the surrounding areas.

Army commander Benny Murdani was also at the scene.

Former Austrian Chancellor Bruno Kreisky, who has continuously played a mediating role in Middle East

situation in that region would be discussed. — ZANA/Reuter/AFP.

nthern Chad by anti-government rebels and their Libyan allies. — ZANA/Reuter.

— ZANA/Reuter/AFP

## Two killed in bomb blasts

nese origin and who heads a large financial empire in the region.

And at least two people were killed and 36 others injured, some seriously, in a bomb blast during Hindu festival celebrations in south Punjab on Wednesday night, the Press Trust of India reported.

The blast took place in the village of Punjabmansa in the Bhatinda district.

PTI, quoting officials in the Punjab capital of Chandigarh, said the blast took place when a "powerful explosive" was thrown into a crowd watching a dance drama.

President Kenan Evren announced on Wednesday that two of his guards had been killed in an attack by Kurdish rebels near Semdinli, in southeastern Turkey, just after his arrival there.

In a harshly worded speech from Mus, about 400 kilometres (250 miles) west of Semdinli, broadcast by the semi-official news agency Anatolia, General Evren said

an attack by "some of the anarchists" on a jeep had left a soldier and an army captain dead.

A reliable source here said earlier that three soldiers had been killed.

The Turkish army launched a huge security operation in Hakkari province, after Kurdish separatists on August 15 attacked troops at Semdinli and at Eruh, which is in the neighbouring province of Siirt.

Three officers and 11 lower ranks and civilians were wounded in the attack, according to an official report that blamed the operation on members of the Kurdish Workers' Party, a group which fled to Iran and Iraq after the September 1980 coup in Turkey.

• Two people died and at least 10 were injured when rival factions of the ruling Socialist Party fought a pitched battle in the southern Cassamane province on Tuesday, informed sources said.

— ZANA/Reuter/AFP

## BARCLAYS "SAVE-AS-YOU-EARN" SAVINGS SCHEME



"Boss, I've just seen a very cheap car I'd like to buy.

Can I have a loan?"



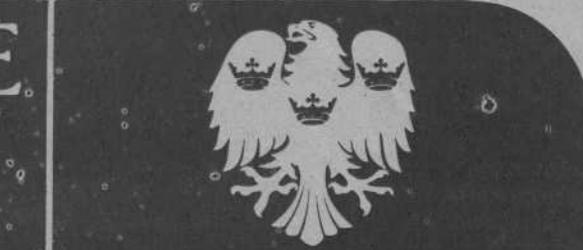
"ANOTHER ONE?  
That's all you ever seem to ask for.  
I'm sorry, I must refuse."



"Look why don't you open a 'Save-As-You-Earn' account at Barclays? I have the necessary form right here."

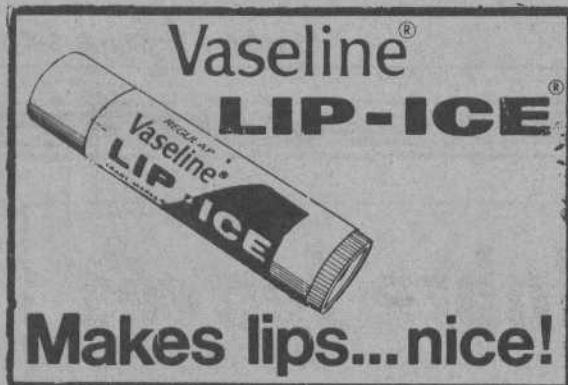


"This way I can deduct a few kwacha from your salary each month and send it direct to Barclays. You'll be able to save for something special and you'll earn 10% interest as well."



### BARCLAYS "SAVE-AS-YOU-EARN" SAVINGS SCHEME

You don't need to discipline yourself to save. All you do is ask your employer to obtain a form from Barclays which you will fill in to say how much you wish deducted from your salary each month. Your money is then sent monthly by your employer to a special account at Barclays where it earns you 10% interest. Application forms are available at all Barclays Branches.



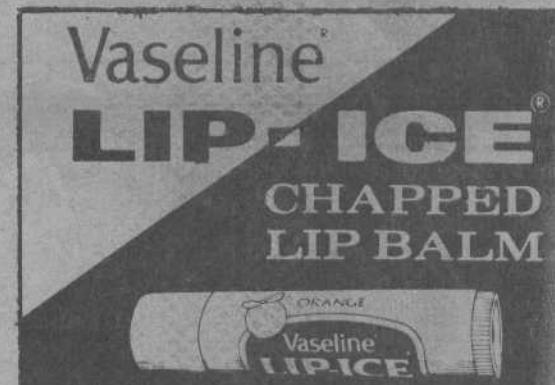
25n VOLUME ONE No. 6,456

10/10/84  
Zambia

# Daily Mail

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Without fear or favour



Monday, October 8, 1984

## INSIDE TODAY

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P8 Dynamos reclaim leadership.

## Kaunda mourns minister's father

By Mail Reporter

PRESIDENT Kaunda has described the late Mr White Chibanda, the father of Information and Broadcasting Services Minister, Mr Cosmas Chibanda, as a man who greatly contributed to the development of Zambia.

Dr Kaunda said this in a message of condolence delivered by Prime Minister Nalumino Mundia to Mr Chibanda during the burial of the minister's father at Mponege in Ndola Rural yesterday.

The President said the late

# Maize soaked in districts

THOUSANDS of bags of maize and other crops still lying uncollected in various parts of the country are believed to have been soaked by the sudden rains, it was learnt yesterday.

Preliminary reports from various districts indicated that a lot more bags will be destroyed if frantic efforts are not made in time to haul the crops from rural areas to safe storage depots.

While the shortage of diesel and lack of transport appear to be major setbacks to the hauling exercise as expressed by some district governors in a series of interviews, indications are that in some places responsible authorities were just caught off guard by the rains.

The most affected areas were parts of Lusaka, Western, Northern, Southern and Eastern Provinces.

In Mongu, an undisclosed number of bags of rice were soaked, confirmed area governor, Mr Andrew Kawonga but did not indicate the extent of the damage.

"I cannot estimate the damage at the moment because I was attending the conference at Mbanyu in Kaoma," he said.

Some few bags of maize were also affected by the sudden downpour, Mr Kawonga said.

In the Eastern Province, Petauke governor, Reverend Ben Zulu said a number of bags of maize were soaked at Kacholola and complained of lack of transport.

The governor, who was

By Mail Reporter

Rev Zulu appealed to truckers to send their vehicles to his area to help in the exercise.

"We have the money and diesel and all that we need are trucks," he said.

He deplored the tendency of giving priority to hauling of imported maize from Malawi which was in good storage sheds at the expense of locally produced crops in danger of being destroyed by rains.

"Why should we give preference to imported maize? We should first haul our local maize which is threatened by the rains before we start hauling maize from Malawi," he said.

Rev Zulu said his office was making efforts to save the endangered crops.

The situation in Solwezi is different. Area governor Mr Kingson Ikowa said he had not received reports indicating that there were some areas where crops were soaked although the district received some showers.

In Kasama, authorities there were working day and night hauling maize and other crops to safe storage depots, area governor Mr Alfred Chilumba said.

The general manager also dispatched several tarpaulins to rural depots to cover pro-

of 192,000 bags of maize this season.

Following the directive issued by the Minister of Agriculture and Water Development, General Kingsley Chinkuli that government vehicles should be mobilised to haul the crops in the province, authorities there with the help of the police are expected to grab as many vehicles as possible today.

Mansa governor Mr Fabian Kaya said his district had taken precautionary measures in time to protect the crops from the rains.

He was, however, not sure whether bags of maize at a Rural Reconstruction Centre in Mansa were packed in storage sheds in time. Mr Kaya said he would be able to give a final report today.

Heavy rains were reported in Mumbwa but it was not immediately known how many bags of maize were soaked.

Meanwhile, unexpected torrential rains yesterday soaked hundreds of bags of maize in Choma, forcing workers of the Southern Province Co-operative Marketing Union (SPCMU) to abandon their week-end holiday to serve the situation, ZANA reports.

Iraq, which severed diplomatic ties with Washington after the 1967 Middle East War, is prepared to re-establish diplomatic relations, Iraqi Foreign Minister Tariq Aziz said in an interview published in Washington yesterday.

Union general manager, Mr Thomas Mudaala supervised workers to try and save the situation by covering the produce with tarpaulins.

The general manager also

Let's be friends,  
says  
Gandhi

NEW DELHI. — Indian Prime Minister Mrs Indira Gandhi yesterday suggested that China and Pakistan should enter into a pact of "peace, friendship and Co-operation" with India, which would pave the way for a "no war pact."

"If we adhere to peace, friendship and co-operation, there would be no cause for any conflict between the neighbours," Press Trust of India (PTI) quoted Mrs Gandhi as saying.

The Prime Minister was speaking to Indian army personnel during a one-day visit to Jaipur, capital of North-Western Rajasthan, on the Pakistan border.

Mrs Gandhi said India was trying to settle its differences with both China and Pakistan through negotiations.

Mr Walamba said in Kitwe over the weekend that the high rate of accidents had now reached a stage of great concern and the union was no longer prepared to risk the lives of its members.



POLICE and Party militants controlling people at the second Lusaka music festival at the Independence Stadium yesterday.

## Music festival organisers praised

By Mail Reporter  
LUSAKA Province political secretary, Mr Fenwick Chifunda yesterday paid tribute to the Party leadership in the province and other organisers for making the second Lusaka music festival such a

grand success.

Speaking when he closed the three-day provincial musical treat at the Independence Stadium, Mr Chifunda said the large attendance at this year's festival was a manifestation that music had witnessed

a revolution during the past 20 years.

He said that it would have been difficult to draw a large crowd of people to the festival if it was not properly organised.

He also paid tribute to the judges, saying that

their task was equally important because it was not easy to pick the best group of performers when confronted with a lot of good musicians.

"The judges have been unable to come up with the winner today because they need some time in which to do this. They have, however, promised that they will be able to come up with the winners in less than two days," he said.

He told the music lovers that they would be informed of the day when prizes would be presented to the winning musicians during the course of the week.

## Mine accidents worry Walamba

THE MINE WORKERS Union of Zambia (MUZ) has called for an immediate review of safety standards in the mining industry to curb the high rate of accidents.

By Mail Reporter

ture of the country," he said.

Mr Walamba said while some people lived comfortably on the toil and sweat of the miners, it was important to

safety standards in the industry to ensure that the high accident rate was reduced.

Mr Walamba also spoke out strongly against the tendency by the Party and its Government to moot out economic decisions on their own and later ask unions to explain the decisions to their members.

He said trade unions were

**Cosmas Chibanda, as a man who greatly contributed to the development of Zambia.**

Dr Kaunda said this in a message of condolences delivered by Prime Minister Nalumino Mundia to Mr Chibanda during the burial of the minister's father at Mpungwe in Ndola Rural yesterday.

The President said the late Mr Chibanda, 75, had made his contribution by leaving him patriots like the minister who were serving Zambia to the best of their ability.

Mr Chibanda died at his village at Mpungwe in Chief Lesa's area, 50 kilometres from Luanshya, after a long illness.

He is survived by a wife, seven children, 43 grandchildren, 14 great grand children.

The President's letter of condolences was read at the burial by Member of the Central Committee and Chairman of Social and Cultural sub-committee, Mr Bob Litana.

Dr Kaunda, who was being represented by the Prime Minister, told Mr Chibanda that the secret of the mystery of death continues to be in the hands of God.

Earlier, Chief Lesa, who is a bosom friend of the Information and Broadcasting Services Minister and attended the same primary school with him, paid tribute to the late Mr Chibanda.

Speaking on behalf of the family, Lusaka Member of the Central Committee, Mr Fines Bulawayo, a nephew to the late Mr Chibanda, said his uncle had trekked from Mwinilunga to Ndola Rural in 1926.

The deceased had lived in Ndola Rural ever since and married there, Mr Bulawayo added.

Other officials who attended the burial are Copperbelt Member of the Central Committee, Mr Alex Shapi, chairman of the Appointments and Disciplinary Committee, Mr Elijah Mudenda, chairman of Youth and Sport Committee Mrs Mary Fulano, Luapula Member of the Central Committee, Mr Bautis Kapulu and other top Party and government officials.

In Harare, Zimbabwe, an unusual display of conciliation marked the funeral of veteran nationalist Joshua Chinaman, which was attended by thousands of people, reports ZANA.

Acting Prime Minister Simon Muzenda and opposition leader Joshua Nkomo appealed for political and national unity in Zimbabwe as a fitting way to honour the memory of Mr Chinaman, who was Mr Nkomo's deputy.

"I am deeply grieved at the death of Joshua Chinaman in Kaoma," he said.

Some few bags of maize were also affected by the sudden downpour, Mr Kawanga said.

In the Eastern Province, Petauke governor, Reverend Ben Zulu said a number of bags of maize were soaked at Kacholola and complained of lack of transport.

The governor, who was busy yesterday supervising truckers hauling maize in his district, said the situation was bad. He said that 405,247 bags of maize were still lying uncollected in the district.

"We are badly hit by the lack of transport to haul the bags of maize. We are using five trucks and they are not enough to do the job. It is impossible," he said.

The area expects a total

of 144,000 bags of maize have not yet been collected and that the council has taken measures to haul the crops in time by employing two drivers per truck to ensure that the exercise is done even at night. No complaints of fuel were registered.

"We have enough petrol and we are not badly hit with the shortage of diesel," he said.

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## US media coverage on Southern Africa slated

From Nedson Sichula, Riverside, California

**UNITED States media coverage of southern Africa has been criticised by an African-American journalists conference as misleading and one which often interprets issues in this area in terms of the US-Soviet conflict.**

US news media has also been criticised for using South Africa as its centre of information in the area and its tendency to go only where American foreign policy goes.

The two-day conference held in Washington last week was attended by ministers of information from Zimbabwe, Mozambique and Angola, 15 African journalists from Angola, Ghana, Kenya, Zambia, Nigeria, Swaziland and South Africa and 30 American journalists.

Ministers of information from the Frontline states specifically analysed what was called South Africa's carefully orchestrated propaganda aggression against the people of the region in its attempts to stem the liberation struggle and to check the region's efforts towards economic independence.

The conference, whose theme was "Impediment to objective reporting about Southern Africa: African and American points of view," also discussed the Kadoma Declaration signed by Frontline states last year, which bars South African-based foreign correspondents from working in the Frontline states.

American journalists contended that the Kadoma Declaration is in itself a major impediment to objective reporting in the region.

Angola's MPLA member of Central Committee and director of information, Mr Paulino Pinto Joao described the American coverage of southern Africa as a perversion of truth tailored to suit America.

He said Zambia could not afford to lose any time. He reminded the delegates that provincial conferences were most significant.

"Despite the much proclaimed freedom of the American Press in relation

to state institution, if one carefully analysed American reporting, one discovers that it does reflect more or less the policies of the government and the major power centres in the US.

The conference was sponsored by the African-American Institute and the Woodrow Wilson Centre for International Scholars.

ZANA/AFP

SECRETARY of State for Defence and Security, Mr Grey Zulu has urged delegates to the Western Province Party conference to implement their resolutions to enhance

By Mail Reporter

problems easily.

"The Party provincial conference has an onerous task of not only examining the problems which affect the province but also of finding answers to the pressing problems which affect the nation," he said.

Closing the fourth provincial Party conference at Kaoma's Mbanyu Primary School over the weekend, Mr Zulu said: "The conference resolutions are crucial to the survival of the province. Action must be taken as quickly as possible because we are a country in a hurry to deliver the goods of development to our people."

He told delegates that people elected them as leaders because they had trust and confidence in their ability as leaders.

"My question is: Are we worth the people's trust? Are we fulfilling their trust through carrying out our functions as leaders?"

He said the people put the leaders in their positions so that they could tackle their development

**THE MINE WORKERS Union of Zambia (MUZ) has called for an immediate review of safety standards in the mining industry to curb the high rate of accidents.**

By Mail Reporter

safety standards in the industry to ensure that the high accident rate was reduced.

Mr Aziz, who is also deputy Prime Minister, told the Washington Post that active talks were under way for an exchange of official visits after the November 6 US presidential elections.

Recent changes in the US attitude toward Iraq had improved relations between Baghdad and Washington, Mr Aziz said. -- ZANA/AFP

## French banker arrested

PARIS. — A French baron was arrested here this weekend on charges that he helped a gang to rob his own bank.

Baron Laurent de Lassus de Saint-Genies, 38-year-old descendant of a line of army officers and clergymen, confessed he had handed over the keys to the bank, of which he was the senior manager, in return for a promise of K325,000, police said.

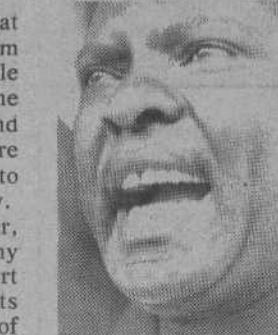
But the baron omitted to tell the crooks that the bank was wired up to a supersensitive alarm system.

The gang were caught red-handed as they pounded with sledge-hammers on safe-deposit boxes in the bank's vault, triggering the alarm. — ZANA/AFP

money on luxuries for senior officials at the expense of the lives of the people who keep the wheels of their industry running.

He said although ZCCM claimed to have no foreign exchange to bring in safety clothing and equipment, the union had ears and eyes to hear and see what was going on.

The MUZ chief urged the office of the chief inspector of mines to thoroughly check



MR WALAMBA

speaking at an airport Press conference upon his return from a week-long visit to the United States, Mr Mugabe said that the Reagan administration's policy of

HARARE. — The United States should stop treating South Africa with "kid gloves" and begin supporting liberation movements that are attempting to bring black majority rule to the white-governed republic, Zimbabwean Prime Minister Robert Mugabe said here yesterday.

Speaking at an airport Press conference upon his return from a week-long visit to the United States, Mr Mugabe said that the Reagan administration's policy of

constructive engagement intended to bring change in South Africa through negotiation and increased country-to-country contact was instead strengthening and boosting apartheid, the Zimbabwe News Agency reported.

Mr Mugabe said that government brutality against South Africa's black population did not seem to be taken seriously by the Reagan administration and he suggested that American aid now being given to Nicaraguan "bandits" be sent instead to South African liberation groups.

The Prime Minister did not specify the type of aid he was suggesting, but he told reporters in the United States last week that the Reagan administration should supply weapons to the liberation guerrillas.

He also said that US fears that southern Africa would come under the Soviet sphere of influence — a key factor in the Reagan administration's support of anti-Soviet South Africa — were groundless.

"We will not allow any dominance of our territory by whatever power. We want our people to remain sovereign. We must never allow our friends (the Soviets and others) to become our masters," he said. — Zana.

that they will be able to come up with the winners in less than two days," he said.

He told the music lovers that they would be informed of the day when prizes would be presented to the winning musicians during the course of the week.

Mr Chifunda reminded music lovers that the festival was aimed at gauging the extent to which music had changed in the last 20 years of the country's independence.

"This is why it has even taken place during the month of October, the month in which we got our independence," he said.

## Support liberation movements, Mugabe tells Americans

# Implement resolutions—Zulu

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## Foreign News



• CLEG BITOV, Soviet journalist who disappeared under mysterious circumstances from an international film festival in Venice a year ago seen at a PRESS conference on return to Moscow.

## India's security forces put on alert

NEW DELHI. — SECURITY forces in India's northeastern region have been alerted about a possible step-up in pro-independence rebel activities following reports of a heavy influx of arms into the region from Bangladesh, it was reported here yesterday.

The gun-running was being carried out by some retired and serving Bangladeshi army officers in the area between Chittagong and Cox's bazar, the United News Agency of India (UNI) reported from Agartala, the capital of Tripura, one of the northeastern region states.

The UNI report also said that several liberation front groups in the northeast had agreed to co-ordinate their

reports in Bangladesh which said that the Bangladesh authorities recently detained four trawlers and an unidentified foreign ship at Chittagong port on suspicion of carrying sophisticated weapons and arms.

The ship was alleged to have unloaded arms into the trawlers out at sea before carrying on to Chittagong.

Marxist-ruled Tripura, is known to harbour about 500 hard core rebels, belonging to the Tripura national Volunteers, who have been active in the last few months.

The UNI report also said that several liberation front groups in the northeast had agreed to co-ordinate their

activities before January's general elections and this had heightened tensions in the region.

Meanwhile, the US National Security Agency has urged the installation of 500,000 tap-proof telephone lines between federal offices and key industrial correspondents, the New York Times reported yesterday.

NSA official Walter Deeley told the newspaper that the

move was needed to counter what he said was the likelihood of a surge in telephone spying.

"I want the country to be aware that if we don't protect our communications, it can do a great deal of damage to us," he was quoted as saying.

The Times said the government had taken no decision so far. — ZANA/AFP

## I was right - cardinal

MANILA. — CARDINAL Jaime Sin, leader of the Roman Catholic Church in the Philippines, has rejected a charge by President Ferdinand Marcos that he was fanning flames of rebellion.

The Archbishop of Manila said a call he issued on Thurs-

Marcos also made a personal plea to me that I help him return our country to sobriety," the Cardinal told a Press conference on the eve of an anti-government rally being organised by Agapito Aquino, brother of murdered opposition leader

Head of state Major-General Muhammadu Buhari, in announcing the latest pardons in a broadcast marking Nigeria's 20th independence anniversary.

# Buhari releases detainees

LAGOS. — The official pardon last week of 250 political detainees — about half the number of Nigeria's defunct civilian regime officials and their associates arrested since last New Year's eve army takeover — has brought temporary respite to those clamouring for the release of detainees not found guilty of any offences, analysts here said.

Before the Monday amnesty, only 40 had been set free out of more than 500 detainees, including journalists, businessmen and politicians from the overthrown government of President Shehu Shagari.

However, the call for the release of those against whom nothing incriminating has been found has not abated, even as many Nigerians welcomed the latest gesture as a positive response to public wishes by the military regime.

Not least popular among the regime's corrective measures are the trials, for the first time in the country's history, of allegedly corrupt officials.

Opinions remain divided however on some of the prescribed punishments and the trial procedures. The special recovery of public property tribunals have power to impose 21-year sentences and their verdicts are unchallengeable once confirmed by the ruling supreme military council.

The controversial decree now under which the journalists were jailed has never ceased to draw criticisms from the Press here, and the NPAN in its latest statement described Tunde and Nduka as "prisoners of conscience."

The military rulers have

tribunals, some of which have already handed down long prison sentences against about 10 former civilian governors among the more than 20 people so far jailed in the series of trials.

Nigerians generally have supported efforts by the Buhari regime to revitalise Nigeria's battered economy, a development that has forced recourse to the international monetary fund for help.

But the Newspaper Proprietors Association of Nigeria (NPAN) also greeted the pardon with an appeal that it should be extended to Tunde Thompson and Nduka Iabor, two journalists serving one-year prison sentences for "false publication," for which their newspaper, the *Independent Guardian*, was also fined 65,000 dollars.

The controversial decree now under which the journalists were jailed has never ceased to draw criticisms from the Press here, and the NPAN in its latest statement described Tunde and Nduka as "prisoners of conscience."

He said that George Sewersadh, President of the National Indian Congress (NIC), Mewa Rangobin and Mooragiah Naidoo had on Friday night to leave the consulate, in the belief that Pretoria "cannot on the one hand arrest people who leave the consulate and on the other hand refuse to send back the four to stand trial".

The military rulers have



• BUHARI

## Pretoria challenged

DURBAN. — Three anti-apartheid leaders arrested on Saturday as they left the sanctuary of the British Consulate in Durban were challenging the Pretoria government to return four South African nationals to face arms smuggling charges in Britain, their lawyers ZAC Yacoob said yesterday.

He said that George Sewersadh, President of the National Indian Congress (NIC), Mewa Rangobin and Mooragiah Naidoo had on Friday night to leave the consulate, in the belief that Pretoria "cannot on the one hand arrest people who leave the consulate and on the other hand refuse to send back the four to stand trial".

The military rulers have

## Habre leaves France a happy man

PARIS. — Chadian President Hissene Habre left here yesterday after a three-day visit intended to allay his fears over the agreement between France and Libya to withdraw their troops from Chad.

After talks with French political leaders, including two meetings with President Francois Mitterrand, Mr. Habre seems to have decided to accept France's assurances, at least until it is proved otherwise, that Libya intends to carry out its side of the bargain.

However, he still expressed doubts that Libyan leader Muamar Kadhafi, who has been backing Mr. Habre's opponents in Northern Chad, would pull all his troops out of the area.

His concern centres particularly on Colonel Kadhafi's so-called Islamic Legion, whose members, recruited from black Africa states, could continue fighting alongside the rebels.

Informed sources said that

France, which is slowly withdrawing the 3,000 troops it has maintained in Chad to protect Mr. Habre since August last year, is considering stepping up its civil and military aid to N'djamena.

On the military side, this would mean increasing the number of military advisers with Mr. Habre's forces from its present figure of 40 and maintaining air cover over Chad from French bases elsewhere in Africa.

Mr. Habre, expressed "satisfaction" with his talks here, and played down his reported "bitterness" that France had signed the accord with Libya without consulting him.

He gave little away on what might be done to resolve problems such as his government's rejection of observers from Benin to monitor the withdrawal, or the future of 1,000 Chadian troops

Ivory Coast.

The chief of the French General Staff, General Jean-Louis Lacaze, is to visit N'djamena soon, and observers said his presence could help to solve the question of monitoring withdrawal. Gen. Lacaze was recently in Tripoli.

Reconciliation between Mr. Habre and his opponents was also discussed here. He said last night that a political solution to Chad's long-running civil war was a priority, and he thought that a planned meeting between the two sides would take place in Brazzaville, Congo.

Meanwhile French units based at Biltine in Eastern Chad have been given the order to start pulling out an authoritative source said here yesterday.

The order to evacuate the garrison of 800 men was given after reports of the withdrawal of Libyan troops in Northern Chad, the sources said.

France and Libya agreed last month to start pulling out their respective forces, which have been backing opposing sides in Chad.

In Bangui officials of the Central African Economic and Customs Union (UDEAC) started discussions here on the readmission of Chad, after an absence of 16 years, sources said yesterday.

Chad is expected to be readmitted formally at the next summit meeting, which will mark UDEAC's 20th anniversary at Brazzaville in September. — (ZANA/AFP)

## Britain shuts embassy

BEIRUT. — Britain has temporarily closed its embassy in Beirut to make security improvements, British officials

## Kohl arrives in Peking

West German Chancellor Helmut Kohl

# KOHL ARRIVES IN PEKING

PEKING. — West German Chancellor Helmut Kohl arrived here yesterday for a seven-day official visit which observers said was a likely to be dominated by economic matters.

Mr Kohl, the second West German Chancellor to visit China since bilateral diplomatic relations were established in 1972, is scheduled to hold discussions with a number of senior government figures here, including top Chinese leader Deng Xiaoping, West German diplomatic sources said.

The Chancellor was greeted on arrival at the airport by Education Minister He Dongchang, Deputy Foreign Minister Zhou Nan, and Bonn's Ambassador to Peking, Guenther Schoedel.

Mr Kohl, accompanied by a large delegation of West German government officials and businessmen, made no statement when he arrived.

The official part of his visit begins today, when he is to be welcomed with military honours in Peking's Tiananmen Square, followed by a meeting with Prime Minister Zhao Ziyang.

LYONS, FRANCE. — A gang of armed men held a Lyons jeweller's family captive during the night before making off with about 100 kgs of gold worth more than one million dollars police said yesterday.

ISBON. — The Portuguese government has invited Angolan leaders to participate in top-level meetings aimed at resolving issues which have soured relations between the two states.

The Chancellor is to meet briefly on Wednesday with top Chinese leader Deng Xiaoping, before giving a speech at Peking University.

Mr Kohl is to leave Peking on Thursday for Xian, in the Central Province of Shaanxi, followed by a visit to Wuhan, in neighbouring Hubei Province, and Shanghai on the East Coast before flying to Pakistan on October 13.

Apart from the Volkswagen announcement, observers said the signature of a co-operation agreement on river navigation and discussions on the nuclear field were also expected.

Mr. Abdelaziz arrived here from Burundi where he held similar talks with government officials. Before going, Mr. Abdelaziz was in Addis Ababa where he met Ethiopian leader Mengistu Haile Mariam. He is expected to hold a Press conference today before he leaves for Madagascar.

West Germany is China's third largest trading partner, apart from Hong Kong, after Japan and the United States. — ZANA/AFP



## SADR president courts OAU members

DARES SALAAM. — The President of the Saharawi Arab Democratic Republic (SADR) Mohamed Abdelaziz yesterday held extensive talks with Tanzania's President Julius Nyerere on the forthcoming summit of the Organisation of African Unity (OAU) and other continental issues.

He said Mr. Abdelaziz briefed Dr. Nyerere on latest development on the former Western Sahara colony and its admittance to the OAU summit scheduled for Addis Ababa, Ethiopia next month.

Mr. Abdelaziz arrived here from Burundi where he held similar talks with government officials. Before going, Mr. Abdelaziz was in Addis Ababa where he met Ethiopian leader Mengistu Haile Mariam. He is expected to hold a Press conference today before he leaves for Madagascar.

On his arrival at the Dares-Salaam international airport, the SADR leader was met by Premier Salim Ahmed Salim. — ZANA/Shihata.

MANILA. — CARDINAL Jaime Sin, leader of the Roman Catholic Church in the Philippines, has rejected a charge by President Ferdinand Marcos that he was fanning flames of rebellion.

The Archbishop of Manila said a call he issued on Thursday for business leaders to join peaceful street protests was not a political act but a moral duty and did not violate the country's constitution.

Marcos threatened over the weekend to arrest those taking part in illegal protests and said Sin had violated the constitution by using language that could encourage rebellion.

And while making these astounding accusations, Mr.

Marcos also made a personal plea to me that I help him return our country to sobriety," the Cardinal told a Press conference on the eve of an anti-government rally being organised by Agapito Aquino, brother of murdered opposition leader Benigno Aquino.

"Let it be understood clearly that I am not for violence and I am not enjoying people to destabilise and dishonour the President," Sin said.

"I also plead with him to listen to our people and to take those moral and political steps, even at great personal sacrifice, that will restore stability and integrity..." — ZANA/RTR

ists were jailed has never ceased to draw criticisms from the Press here, and the NPAN in its latest statement described Tunde and Nduka as "prisoners of conscience."

Head of state Major-General Muhammadu Buhari, in announcing the latest pardons in a broadcast marking Nigeria's 24th independence anniversary (for the first time with no official celebrations because of an economic squeeze), pledged that his nine-month-old government would release any of the detainees not implicated by on-going investigations.

People found to be involved in any improprieties were however promised prompt arraignment before the new military rulers' anti-corruption

trials (and the conduct of the special tribunals' proceedings in camera, even though judgements are delivered in public, have been a source of displeasure to the Nigerian Bar Association, leading to its members boycotting the trials).

The military rulers have defended the closed-door trials, saying the procedure would safeguard public safety and guarantee the interests of those facing trial.

Meanwhile, Guinea President Lansana Conte told an amnesty international delegation it could meet officials of the former regime detained without trial since last April's army coup in Conakry, state radio monitored here reported.

— ZANA/AFP



• SOUTH KOREAN workers removing rice bags from North Korean trucks over the weekend to pile up at Taenong-dong, about 400 metres south of Truce village of Panmunjom, the rice was for flood victims.

## Britain shuts embassy

BEIRUT. — Britain has temporarily closed its embassy in Beirut to make security improvements, British officials said yesterday.

The embassy in West Beirut and an annex in East Beirut were closed to the public as from Friday, according to embassy adviser Marcus Hepe.

Work on reinforcing security arrangements began in the middle of last week. No details were given on the nature of the improvements.

The closing came two weeks after a bomb in a van exploded at the US embassy annex in East Beirut, killing a dozen people.

A number of officials have said that security there was deficient in several areas, and that the chance presence at the US facility of security forces guarding the British ambassador, David Miers, had prevented the death toll from being greater.

The spokesman said that whatever the outcome of the court judgement today, it was likely that the decision would be appealed by either the state or the six men.

Meanwhile, white residents of a prosperous suburb in Pretoria are protesting against the purchase of a house by the embassy of a black tribal homeland, the Citizen newspaper reported yesterday.

The residents are circulating petitions after Venda, one of the homelands declared independent by South Africa under its apartheid racial segregation policies, bought the house for residential purposes.

The rebels accused the

Italians

whose work had nothing to do with electricity

of collaborating with the

Mozambique

authorities.

— ZANA/ADN

The child's story, Colonel Vieira said, confirmed rebel information intercepted by the Mozambican armed forces, according to which the MNR had captured the Italians on September 12 and beheaded them two days later for allegedly repairing sabotaged power lines.

Meanwhile, Palestine Liberation Organisation (PLO) leader Yasser Arafat met with Soviet Foreign Minister Andrei Gromyko in Berlin over the weekend, a PLO official was quoted in Kuwait as saying. — ZANA/ADN

persaud, President of the National Indian Congress (NIC), Mewa Rangobin and Mooragiah Naidoo had on Friday night to leave the consulate, in the belief that Pretoria "cannot on the one hand arrest people who leave the consulate and on the other hand refuse to send back the four to stand trial".

South African foreign minister Roelof 'Pik' Botha said last week the four would not be sent back despite assurances by the South African government that they would answer to bail, on reprisal against the British government's refusal to evict six men from the Durban Consulate.

The Consulate fugitives decided that three of their number should leave two days before a court judgement is due on the validity of detention orders issued against the six, and NIC spokesman said.

The spokesman said that whatever the outcome of the court judgement today, it was likely that the decision would be appealed by either the state or the six men.

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— ZANA/ADN

## PICK-A-LOT

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41

12

75

10

NOTE: Only JACKPOT winners need claim from the Agents in their area by noon on the Tuesday following the draw

## Business Mail

# Co-op determined to haul all maize

**Zulu urges defence forces to produce more food**

THE GOVERNMENT has reduced the period of military training in the Zambia National Service (ZNS) to allow more time for food production, Secretary of State for Defence and Security, Mr Grey Zulu said yesterday.

Mr Zulu, who was touring ZNS airport farm in Lusaka said defence forces should actively engage in food production in time of peace.

The efforts the defence forces put in their professional work during war should also be applied to food production during peaceful times.

Mr Zulu told the farm manager, Captain Young Nyeindwa, that the government would always be willing to assist in overcoming problems the farm was facing, particularly that of water for irrigation.

A medium-sized dam will be built before the end of this year or immediately after the end of the rainy season, Mr Zulu said.

He expressed concern at the shortage of equipment at the farm, causing workers to weed manually. He said more equipment including planters should be bought soon.

Mr Zulu, who was impressed at the work being carried out at the farm, hoped that other Zambians would emulate the ZNS staff's example.



MR ZULU

This is necessary if the farmers are to know better the various methods of becoming a successful farmer, Mr Munkombwe said.

He also encouraged enterprising farmers to start using basic implements, such as hoes, and oxen before venturing out to engage tractors in their operations.

He warned that those who might rush to using tractors could find themselves paying heavily for tractor hire charges while results from the field are negligible.

THE NORTHERN Co-operative Union [NCU] has introduced a 24-hour working shift to ensure that all produce is collected in all districts of the province and delivered to safe storage sheds by October 31.

By Business Mail Staff

Mr Sichalwe.

•Sudden heavy rains which have hit certain parts of Petauke district have threatened the distribution of several thousands bags of produce still in rural markets, reports ZANA.

District governor, Reverend Ben Zulu said yesterday that 107,857 bags of maize, 300, 640 bags of sunflower and 53 bags of paddy rice were uncollected in rural markets, especially in Chiefs Mwanjantu and Nyanje areas.

Rev. Zulu said already heavy rains had been experienced in Nyimba and it is feared that the produce may go to waste.

He appealed to authorities to send trucks urgently to the district to haul the produce to save it from going to waste.

The collection of produce from Luwingu, Chilubi, Mpokoso and Kaputa districts has already been completed and the trucks that were engaged in the exercise in these areas have been deployed in the remaining five districts.

Rev. Zulu expressed disappointment that people's efforts were being wasted by failing to collect their produce.

He said the transport problem had been compounded by lack of empty grain bags.

Meanwhile, the critical shortage of diesel is continuing to plague the Eastern Province, thereby forcing transporters to work at half capacity.

Chairman of the Transpor-

ters Association, Mr Goodson Willima said his organisation was concerned about the situation which had slowed down the maize hauling exercise.

•Luapula Co-operative Union (LCU) management hopes to establish a new farm at Chimengwa near Chinkopeka Co-operative Society in Chief Mabumba's area because the soil at its present Kalilakokoto Farm is unfertile.

This is contained in the union chairman's progress report for 1983 to the board of directors' 9th annual general meeting which was held last month.

It is hoped that at the new farm, the union would carry out some ox-training programmes, keep dairy cattle, pigs and oxen.

The farm will be more than 2,000 hectares and authority has already been given to the union by Chief Mabumba and the area has been demarcated by the Department of Agriculture.

However, Kalilakokoto Farm will continue to be utilised for other crops like cassava and coffee.

The union also plans to construct a new office block as a result of the large volume of work that lies ahead of it. It is estimated that the new office block will cost about K600,000.

Plans are also underway for the taking over by the union of Mansa Hatchery which is being run by the Department of Agriculture and also for the establishment of a cassava starch project to give employment to the people of Luapula Province.

•The executive director of the Zambia Co-operative Federation, Mr White Banda, has appealed to marketeers



IT TAKES a lot of ingenuity these days to successfully market any product. Most companies are now using various tactics of advertising their goods to attract the consumers' attention. They are doing this on ball-points, T-shirts, neck-ties, caps and even buses. The United Bus Company of Zambia [UBZ] has offered "space" on some of its buses for advertising and they say the response from several firms has been good. Picture shows a UBZ bus at the City Centre bus stop which is one of those being "offered" for advertising.

## Madrid, Lisbon entry prospects dimmed

LUXEMBOURG. — Prospects for a quick conclusion to negotiations on Spanish and Portuguese entry to the European Economic Community dimmed yesterday after Community foreign ministers

failed to agree on terms of entry.

Spanish Foreign Minister Fernando Moran and Portuguese Finance Minister Ernani Rodrigues Lopes had travelled to Luxembourg to dis-

## NMC loses K6.6m on wheat

By Business Mail Staff

NATIONAL Milling Company (NMC) lost K6.6 million on wheat and wheat products during the financial year ended March 31, 1984.

The company, however, made a profit of about K4 million from other products, an INDECO spokesman said in Lusaka yesterday.

The company registered an overall loss of about K2 million during the financial year under review.

The spokesman explained that the company's audited profit and loss statement for the year under review shows that a loss of K6.6 million was incurred on wheat while profits of about K2.15 million were earned on mealie-meal,

not lose K10.5 million from wheat trading and other products as reported.

## United Nations.

Moustapha Niasse, Senegal's Minister of State for Foreign Affairs, drew a gloomy picture here on Tuesday of the economic plight of African nations hit by the world crisis and drought conditions.

Speaking before the General Assembly, Mr Niasse said African

Community foreign ministers, at an emergency conference in Dublin last month, set a September 30 deadline for the conclusion of talks. But it passed without progress.

Diplomats said wide splits among the 10 over Iberian fisheries and agriculture and other aspects of enlargement made a quick agreement highly unlikely.

But Spanish and Portuguese criticism on Wednesday was taken seriously and could bring new impetus, they added. — ZANA/Reuter

## Economic crisis hits Africa

in currency exchange rates over which we have no control, the particularly high level of interest rates, and the new protectionist barriers erected by the industrialised countries."

Niger's Foreign Minister, Idré Oumarou, said many African states were now "reduced to working merely to meet their debts and

## Import hitch avoided

planters should be bought soon.

Mr Zulu, who was impressed at the work being carried out at the farm, hoped that other Zambians would emulate the ZNS staff's example.

Meanwhile, Minister of State for Agriculture and Water Development, Mr Daniel Munkombwe has called for the formation of advisory committees in every ward to advise farmers on various matters of the industry.

The minister made the call when he addressed farmers in Mporokoso in the Northern Province during his extended tour of the province.

ring out to engage tractors in their operations.

He warned that those who might rush to using tractors could find themselves paying heavily for tractor hire charges while results from the field are negligible.

Mr Munkombwe advised the farmers that if they want more loans from the Agricultural Finance Company (AFC), they should first pay back what they owe the organisation.

Mr Munkombwe's tour is to enable him learn at first hand what problems farmers in the region are facing. — ZANA/Business Mail Staff.

the provincial offices. The unforeseen problems set in to frustrate our plans," said

orters to work at half capacity. Chairman of the Transport

The spokesman explained that the company's audited profit and loss statement for the year under review shows that a loss of K6.6 million was incurred on wheat while profits of about K2.15 million were earned on mealie-meal, K0.9 million on stockfeeds and 1.46 million on general trading.

The executive director of the Zambia Co-operative Federation, Mr White Banda, has appealed to marketeers in the country to form co-operatives at council markets to stop overcharging.

Addressing marketeers in Mbala on Wednesday, Mr Banda said overcharging at markets would be reduced if marketeers formed co-operatives.

Mr Banda said marketeers should work together with the Party and its Government to end the exploitation of one man by another.

The spokesman further explained that the company did

plight of African nations hit by the world crisis and drought conditions.

Speaking before the General Assembly, Mr Niasse said African countries in recent years had run heavy

desertification, they had seen food stocks fall, driving them to run up debts by buying food abroad.

Mr Niasse also had hard words for "persistent monetary instability, fluctuation

industrialised countries."

Niger's Foreign Minister, Idré Oumarou, said many African states were now "reduced to working merely to pay their debts and to survive."

Ignoring African problems could lead to "explosions" which would force the international community to "repair the damage caused by its selfishness and indifference."

Sheka Kanu, Sierra Leone's Minister for Development and Planning, called for urgent reform of international financial institutions and more co-operation between rich and poor countries.

Liberian Foreign Minister Ernest Eastman complained that the two superpowers, locked in an arms race, were squandering valuable resources. — Zana/ AFP

## Import hitch avoided

### LAGOS, — Nigeria plans to avoid an import bottleneck by inspecting goods as they arrive in the country, Lagos Radio has reported.

The move followed the expiry three days ago of a government contract with a Swiss firm to check imports at their point of departure, which sparked fears that vital imports could be delayed.

Last week the military government set up a special task force to handle imports until three newly-appointed inspection companies take over normal preshipment inspection next month. — ZANA/Reuter.

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Liberian Foreign Minister Ernest Eastman complained that the two superpowers, locked in an arms race, were squandering valuable resources. — Zana/ AFP

## Sell cattle to curb soil erosion, farmers told

soil resource.

It was also recommended that the government should subsidise tree seedlings and free grass material for conservation works and improved pastures.

It noted that Party leaders should work hand in hand with traditional rulers and extension workers in carrying out soil conservation work and that chiefs should participate in and oversee soil conservation activities in their areas.

The workshop also called for the establishment of district planning units whose responsibilities would be to co-ordinate the work of various bodies concerned with soil erosion.

In the resolutions released yesterday from the just ended workshop, participants felt that controlled early burning should be practised in national parks, game management areas and in open areas.

The workshop, which expressed concern at the high rate of land mismanagement, recommended that both formal and informal

education on soil conservation be carried out at all levels of the community, including schools, to curb the loss of the country's

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17.05 Atom Ant  
17.25 Plastic Man  
17.45 Survival  
18.15 Time for Music  
19.00 News/Commentary and Weather Report  
19.15 Tonight  
19.45 Paul Hogan Show  
20.15 People's Court  
20.45 Medical Report  
21.00 News Summary  
21.05 Road to Wembley  
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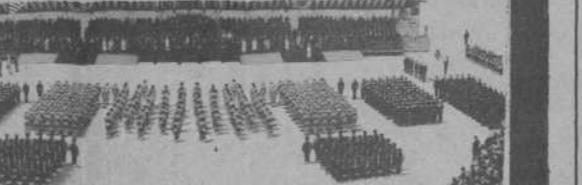
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## COMMENT

AT LAST there are signs that organisations and people responsible for the collection of maize and other crops to safe storage sheds are taking some action and this is most welcome.

The Northern Cooperative Union [NCU] has introduced a 24-hour working shift to ensure that all the produce is collected in all the districts of the province and delivered to safe storage depots.

On Monday, the Minister of State for Co-operatives, Mr Richard Banda announced that government transport would be mobilised to speed up the haulage of maize.

And on Wednesday, the Truckers Association of Zambia [TAZ] chairman, Mr. Charles Madoando informed the nation that his organisation and the Ministry of Co-operatives had worked out new measures to facilitate the transportation of crops from rural depots before the rains.

Although Mr Banda did not indicate how his ministry would mobilise government vehicles, the measures the ministry has worked out with TAZ could work, bearing in mind, the shortage of transport and diesel.

Under the measures, each truck sent from the urban centres to collect crops from provinces in rural areas will be required to make five trips, hauling crops from remote areas to safe storage centres within the province before returning to urban centres.

The plan sounds good on paper but it can only be successful if the ministry helps the truckers to secure diesel not only in the urban centres but in

# The other side of Lusaka

## Chibolya, still untouched by modernisation

By FRANCIS MWANZA

**THE STENCH** is overwhelmingly repugnant: The sight, repulsively horrid. The pungent smell is from buildings which stand in too sharp a contrast with the skyscrapers which have emerged since Zambia's independence.

These are the notorious pre-colonial bucket latrines which continue to exist despite pre-independence and post-independence statements which indicated they would be flushed out. They are in Chibolya, a shanty compound which is on the south-western precinct of Lusaka city centre.

The so-called night soil service, which in the sixties was attributed to the deaths of some night soil men during winters, continues to exist, also, in Old Kamwala where equally infamous

roundhuts have been preserved for posterity (like the latrines?); and in Chinkwita, another old shanty that now just struggles to survive.

The bucket system of toilets, reports the Lusaka Urban District Council say, is also in use at building sites. A night at a Lusaka Central Police Station cell not long ago by this writer revealed the system is still in use there: a cell has a bucket in one corner.

In 1977, the council said that money was allocated for construction of water-borne toilet systems to replace the bucket system, described by one too many as shameful.

Several such toilets have been put up but their conditions are even more revolting. The flush systems hardly work, what with the somewhat perennial problem of water supply. The pit latrines are equally revolting. And only bucket latrine has stopped functioning. Three still stand for usage.

"Each and every councillor that comes has promised that the bucket toilets will be demolished," said Mr Dennis Chela, chairman of Mukuba section, Ward 19.

"But we have seen councillors come and go and the bucket toilets continue being here. All the concerned people have been making false promises about this shameful system of toilets," Mr Chela added in tones of resignation.

He said Chibolya residents had volunteered to dig their own pit latrines if the council could make concrete moves to demolish the bucket latrines.

Mr Chela, who has been Mukuba section chairman since 1975, said the residents don't seem to get any feedback although many have already begun digging their own pit latrines.

The compound, with an estimated 4,000 people, has only seven public conveniences. The sanitary situation is left to look after itself. Although the council empties the buckets daily (once a day), hardly does it look the toilets are cleaned.

Yet the council's public health department insists: "Environmental hygiene is vital for the control of diseases and maintenance of good health.

"Polluted environment and the presence of pollutants in the atmosphere," it

adds, "have deleterious effects on the human body." And it appears the Health Inspectorate seldom conducts its physical inspection of residential areas, schools and other establishments where public conveniences exist: For if the health inspectors were to visit Chibolya and see the bucket latrines, they would certainly recommend their immediate closure.

Other public conveniences would also be closed down.

But it is not only the public conveniences that cause the repugnant stench in the compound. Refuse is hardly collected: and the situation is worse now with the "convenient" excuse of shortage of diesel.

The diesel shortage has but become an added reason for the city council's failure to collect refuse in Chibolya and other areas.

The report also said there were a high number of complaints from both commercial and residential areas. "As you are aware, the operation of refuse removal cannot be effected efficiently in the absence of well-maintained vehicles. The major problem with this council is that there is very poor maintenance of vehicles," it added.

The same report said in 1981, 600 buckets were bought for

delays in repairs of the same.

"This problem affected all areas of the cleansing and pest control operations. Out of a fleet of 52 vehicles during the year under review, we have been able to maintain an average of 18 vehicles per month and out of 9 supervisory transport we have managed to maintain an average of two vehicles per month."

The report also said there were a high number of complaints from both commercial and residential areas. "As you are aware, the operation of refuse removal cannot be effected efficiently in the absence of well-maintained vehicles. The major problem with this council is that there is very poor maintenance of vehicles," it added.

Another problem is crime. The compound is apparently also a den of criminals. Walking in the compound at night is a risky business. Many have been battered in

the bucket latrines out of which 107 were supplied to the public while 49 old ones were withdrawn.

Chibolya remains an eyesore. The squalid conditions continue to worsen. The match box houses of the fifties continue standing. The new residential structures, no beauty. Upgrading of shanties may as well be downgrading in Chibolya's case.

Added to the poor sanitary conditions is the water problem which never ends. "Often we only have water at night," said Mr Chela. The water problem has declared the water-borne toilets redundant.

Another problem is crime. The compound is apparently also a den of criminals. Walking in the compound at night is a risky business. Many have been battered in

the compound. Some have been mugged or robbed.

"There are too many criminals," said Mr Chela, who added that the non-availability of lights in the compound made things much easier for the criminals. "They harass us with impunity," he complained.

If security lights were put along the dirt streets, he said, the criminals would be scared to harass people. But for all these problems, Chibolya remains a popular compound.

Popular for its illicit drinks in the names of **mbamba** and **kachasu**. Even before independence, the compound's popularity sprouted from the infamous shebeens.

During the struggle for independence the compound was a stronghold of the now defunct African National Congress (ANC).

The political parties may have disagreed on who was to drink from Chibolya but they agreed the bucket system of toilets had to go, the compound improved, and the African beer continue being brewed.

The African beer — continues being brewed in the compound and the bucket latrines are still there despite promises that they would be demolished. But with **mbamba** in one's head, the pungent smell from the notorious and shameful bucket latrines, however, may become bearable!

## Letters to the Editor

Write to the Editor,  
Daily Mail, Box 31421, Lusaka

SIR,

Mr Kalasa Kuseka's letter (Daily Mail August 8, 1984) contradicting my suggestion on the introduction of a yearly award for outstanding television and radio personalities missed the mark.

Who said the venture would be costly? Is it a golden rule that for any

put the award in question into practice.

Or indeed, any interested party or parties can be sponsoring the award and the move can't create any problems (the "economist" foresees some).

Anyone who read my

## Author missed the point

programme presenters being as eloquent and stylish as Frank Mutubila; and news-casters being as illustrious as the humble-natured Margaret Zimba.

From my own stand-point the whole idea is in its right perspective.





• The stark contrast of development is vividly captured in this picture showing the fast growing Lusaka skyline [background] and the dilapidated pre-colonial Chibolya compound on the outskirts of the city.

The plan sounds good on paper but it can only be successful if the ministry helps the truckers to secure diesel not only in the urban centres but in the rural areas as well.

The action taken by the NCU seems to be already successful since the organisation's general manager, Mr Long Sicalwe said yesterday that more than 490,000 bags of maize have been collected since he introduced the 24-hour shift.

We, therefore, appeal to other co-operative unions in the country to emulate the example set by the NCU because rains have already started falling in some districts.

Mpika, Mansa, Petauke, Mongu, Kawambwa and Chipata have already registered some rains and there are reports that crops there are in danger of being destroyed.

The rainy season in Zambia normally begins in November, but the unexpected rains in early October should make the nation, especially people responsible for the haulage of crops, appreciate the need for delivering crops to safe depots as early as August or September.

As we have pointed out before, the nation knows that farmers who have often been told to grow more food harvest their crops by June every year and that their crops should be in safe depots before the beginning of the rainy season.

The only problem is that Zambians want panicky solutions to most of their problems. This attitude must stop.

Peanuts are rich in an unsaturated fatty acid that, Dr Morrison says, does "remat-

## Seeds and nuts that cure impotence

By A Correspondent

IMPOTENCE can be cured by eating pumpkin seeds, peanuts and pecan nuts, according to an internationally-known writer on nutrition, Dr. Marsh Morrison.

In his new book, *How to Eat away Your Impotence*, he advises men with this problem to base their diet on these three ordinary foods.

He claims that raw pumpkin seeds can help restore sexual vigour. These seeds are rich in iron, a mineral which gives strength. Nearly a third of every pumpkin seed is pure protein, and the seeds also contain phosphorous, unsaturated fatty acids, vitamin A and zinc.

Dr Morrison says that the value of the pumpkin seed was first discovered when scientists examined the diet of Balkan peasants and gypsies in Hungary and Romania. The enlargement of the prostate gland was almost nonexistent among these people, they had no urinary problems, and the men were highly virile.

The scientists found out that these peasants and mountain peoples eat pumpkin seeds every day. Dr Morrison points out that some scientists believe that the pumpkin seed contains a hormone which is needed for good sexual performance.

He says that peanuts are the second most important food as a remedy for impotence. These nuts should be eaten raw, wholly untreated, unfired and unroasted. Salt should not be added.

Peanuts are rich in an unsaturated fatty acid that, Dr Morrison says, does "remat-

able work in forming the cells from which human membranes are built or rebuilt or restored." These nuts are also rich in vitamin F, which prevents prostate gland trouble.

He says that the third most important food for the remedying of impotence is the pecan nut. It too must be eaten raw. Roasted or salted pecans are useless.

Pecan nuts contain vitamin B-6, which helps stop a too quick oxidation of the body's cholesterol. Apart from helping to restore male sexual strength, B-6 can be used in the treatment of eczema, insomnia, epilepsy, leg cramps and other disorders.

Meanwhile, the latest advances made in the battle against leprosy are timely because,

according to the World Health Organisation (WHO), the age-old scourge is now spreading alarmingly in the poorer areas of Africa, Asia and Latin America.

There are about 12 million sufferers, and the head of the United Nations' agency's leprosy unit estimates that at least 1,000 million people are at risk because they live in countries where the disease strikes more than one person in a thousand.

At first sight leprosy might appear to be mankind's next obvious target following its success in wiping out smallpox. Four years ago the WHO was able to proclaim its eradication, the first such victory over a pandemic disease.

Unlike other major global health hazards such as malaria, leprosy is neither carried by a vector nor, like rabies,

does it have an alternative host in the animal kingdom. Like smallpox, it can only be transmitted from one human being to another, and, moreover, it is only mildly contagious.

Yet, leprosy remains the

and room temperature.

His method uses equipment measuring the quantity of a hormone present in urine during ovulation. The equipment is easy to use.

The first world congress on impotency was held in Paris recently. According to delegates' speeches, one in ten men between the ages of 18 to 70 is impotent, and impotency is caused mainly by physical factors.

Meanwhile, the latest advances made in the battle against leprosy are timely because, according to the World Health Organisation (WHO), the age-old scourge is now spreading alarmingly in the poorer areas of Africa, Asia and Latin America.

Depending on the type of leprosy they have contracted, as many as four out of five victims never become ill and, therefore, never seek treatment. And such is the fear andodium that the disease still arouses, many patients may be at least reluctant to seek treatment even though they are aware of their condition.

Hopes that leprosy can be wiped out have been revived by the development of a vaccine and a means of earlier diagnosis. It also appears that a synthesised form of the vaccine could soon become available.

But the early demise of the disease was being predicted 40 years ago following the discovery that an anti-tuberculosis drug also seemed to be a cheap and effective weapon against leprosy. However, as in other instances, the bacterium has proved increasingly resistant to this drug and its more expensive successors.

Most of the money will come from donations, but this will be boosted by a grant from the Ministry for Development Aid.

Some expert observers wonder, however, whether the most effective means of eradicating leprosy may not be the way it was achieved in Europe and elsewhere — by wiping out extreme poverty.

For many years efforts to produce a vaccine were faced with a seemingly insurmountable hurdle. Unlike other bacteria, the redoubtable leprosy-causing organism proved impossible to culture in laboratories.

In 1972, however, scientists found a most surprising ally in the nine-banded armadillo, and if man does conquer leprosy it will be due in no small measure to the help of this small, horn-covered animal, native to Central and South America.

Armadillos are also susceptible to leprosy, and because of their unusually low body temperature, they were found to be a suitable environment in which to 'grow' the bacillus.

Preliminary trials of the vaccine thus produced are said to have proved encouraging. Significantly, too, when tested on lepers in Venezuela, it provided evidence that it could be used as a form of treatment as well as a protection against the disease.

Charitable aid has long played an important part in the fight against leprosy. Thus, for example, West Germany's Leprosy Fund is this year disbursing more than K20 million to help the work of 270 treatment centres and health projects in 38 Third World countries.

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SIR,

Mr Kalasa Kuseka's letter (Daily Mail August 8, 1984) contradicting my suggestion on the introduction of a yearly award for outstanding television and radio personalities missed the mark.

Who said the venture would be costly? Is it a golden rule that for any venture likely to be undertaken by one, the government is the automatic financier? No! Acting ZBS Director General Rev. Roger Ng'ombe and company can

put the award in question into practice.

Or indeed, any interested party or parties can be sponsoring the award and the move can't create any problems (the "economist" foresees some).

Anyone who read my letter (Daily Mail August 25, 1984) would

certainly agree with me that it was straightforward.

To say the least, and of course the last, of it, my wanting ZBS administration to introduce the award is to instil a sense of competitiveness.

Imagine all interviewers having the qualities of Charles Mando;

## UTTA should extend services

SIR,

The main reason for writing is to thank the United Transport and Taxis Association (UTTA) chairman and his executive for putting an end to the noise and thefts at the Lusaka's town centre.

Since UTTA is very active at bus stations in Lusaka I feel it would be of great help to travellers if similar services were followed by drivers and conductors at all bus terminals in the country.

I further want to bring to

light the treatment of passengers by drivers and conductors and also the selling of tickets.

Some drivers and conductors have no respect for their passengers. I don't know if it is a law that only passengers travelling from the starting point to the returning point should be sold tickets, I would be very pleased if the UTTA would educate me as well as my fellow travellers.

— S.F. BWALYA,  
NYIMBA.

## 'Crafty' businessmen queried

SIR,

Allow me space in your paper to express my views on some of the prices of items imported from abroad.

Thank you, businessmen for providing us with some of the imported goods but your prices cannot pass without comment.

I recently came from UK and its when I rea-

programme presenters being as eloquent and stylish as Frank Mutibila; and news-casters being as illustrious as the humble-natured Margaret Zimba.

From my own standpoint the whole idea is in its right perspective.

Daniel A. Kaoma,  
LUSAKA.

## Residents need health tips

Sir,  
Residents of the following areas: Chinyunyu, Chimusanya and Rufunsa etc don't have pit-latrines. The sanitation in these areas is very disgraceful.

Health assistants in these areas should educate the communities to dig pit latrines.

Rural Health Assistants should conduct educational health workshops. It is really a pity to find that some people use pigs to eat "human faeces".

I strongly appeal to the high authorities to instruct health assistants to embark on health workshops.

Cholera might break at any place. Thus prevention is better than cure.

Mr Phil James,  
Kaunda Square Stage II,  
House no. 94,  
Lusaka.

## 'Crafty' businessmen queried

Just how do they arrive at such alarming prices? Can any of the businessmen please tell the world on how they calculated these figures. Or do our appropriate authorities know these price disparities. Obviously, these people must not get away with it.

Fuming Customer  
J.N.J., Lusaka

10/84

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25n VOLUME ONE No. 6,457

Tuesday, October 9, 1984

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★★★★

P3 Council slashes service charges

★★★★

P4 Nakasone goes on test

★★★★

P5 Move with times, health workers told

★★★★

P7 DPE cuts milk output

★★★★

P8 Mokola appointed acting FAZ secretary

## Mondale 'bruises' Reagan

NEW YORK. — Democratic presidential candidate Walter Mondale emerged from his first debate with President Reagan on Sunday confident that he had breathed new life into his underdog campaign.

"I feel very good. . . I had a chance tonight to make my case and help the American people compare the two of us," Mr Mondale told supporters after the televised encounter in Louisville, Kentucky, the first of two debates scheduled before the November 6 election.

A gallup poll conducted for *Newsweek* magazine immediately after the debate showed most of those questioned believed Mr Mondale was the winner by 56 per cent to 35 per cent.

Mr Mondale flew to New York yesterday to join vice-

# Striking workers fired

THE ZAMBIA National Provident Fund [ZNPF] management has dismissed nearly 1,400 striking workers at the head office in Lusaka who defied an order to return to work by 17.00 hours yesterday.

By Mail Reporter

Announcing this in a circular yesterday, a ZNPF spokesman said that workers still interested in working for the Fund will have to apply for re-engagement not later than 17 hours tomorrow.

All applications should be handed in at the front reception facing Cairo Road on the computer side, the spokesman said.

"Further applications are now invited from school-

leavers and university graduates interested in the service of the Fund," he said, adding that the management would require such applicants to give their full names, academic and professional qualifications, ages and nationalities.

All such applications, he said, should reach the Fund not later than Monday, October 15. The applications should be sent by hand to the main reception at Provident

House opposite Mwaiseni Stores.

The spokesman said the management had warned the striking workers last week that they would remain jobless by yesterday if they did not call off their wildcat strike.

"Management warned that those on strike as a result of the return of Mr Christopher Mundia, the Board Secretary, should report for duties by Monday

this week or be deemed as having resigned," he said.

He said regardless of that warning, workers still kept away from office. Accordingly, the management regretted that any employee of the Fund who would have failed to report for duties by 17 hours would be presumed to have resigned on his or her own.

He said the Fund would no longer be responsible for the welfare or salaries of such employees.

"There was no point in workers resorting to a wildcat strike when Mr Mundia returned because he was exonerated both by the Ministry of Labour and Social

Services and the Board from all sorts of allegations that were levelled against him," the spokesman said.

He said Mr Mundia had also been cleared by the Office of the Investigator-General of accusations of maladministration.

But Mr Chiwala Chibesakunda, general secretary of the Zambia Union of Financial Institutions and Allied Workers (ZUFIAW) said the action taken by the ZNPF management was null and void.

"As far as the union is concerned, workers are still in employment because according to the collective agreement signed between the workers representatives and the management, a worker could only be dismissed after absenting himself from duty for 14 consecutive days without a valid reason," Mr Chibesakunda said.

He said what the public should know is that the two parties have to negotiate on all rules and regulations affecting workers because it was incorrect for either the union or management to impose its decisions on the other.

"What the ZNPF management has done is in total breach of the industrial relations procedure which is supposed to be followed," he said.

Mr Chibesakunda said the ZNPF management had pushed and forced the workers against the wall for too long a time and their patience had run out.

And chairman of Party Committee at the Head Office Mr Blackson Kamanga said when the management made its decision to recall Mr Mundia, the workers' representatives were not consulted.

"The Nkomati agreement has demonstrated this as evidenced by the security and other advantages for the racist regime at the expense

Haul maize now, orders Mundia

PRIME MINISTER Nalumino Mundia has issued a 12-day ultimatum in which all uncorrected maize from rural depots must be hauled to safe storage.



•MR Mundia — saddened about soaked maize.

while this constituted no problem when copper paid for all imports, it was a big problem now.

He said the discipline which was required to improve the country's economy could not be expected from government ministries, parastatals or the private sector alone but all Zambians.

He also told delegates that some private companies had introduced as high as 40 per cent tax on products under pretexts of interest payments made to their parent companies overseas because of the Bank of Zambia pipeline.

He also said that some of the worst forms of exploitation of the masses comes from Party members who run small businesses in the townships.

Two suspected smugglers shot dead

By Mail Reporter  
ZAMBIAN soldiers deployed along the Zaire border at the weekend shot dead a Chililabombwe schoolboy and a 60-year-old man who allegedly attempted to smuggle mealie-meal into Zaire.

Confirming the shooting yesterday, Chililabombwe governor, Mr Denny Kapandula also disclosed that another schoolboy was apprehended by the soldiers.

The governor said the trio, all of Chawama compound, were allegedly about to ferry an unknown number of bags of mealie-meal into Zaire using bicycles when they were spotted by Zambian soldiers who opened fire on them.

"Two of them, a 16-year-old schoolboy and a 60-year-old man were shot and died on the spot while another schoolboy who was with them on the mission was apprehended by the soldiers", the governor said.

Mr Kapandula, however, could not say whether the trio tried to run away after being intercepted by the soldiers, saying he was still waiting for a full report.

The governor said the incident happened on Saturday afternoon and the bags of mealie-meal which were about to be smuggled were recovered by the Zambian soldiers.

The shooting incident on Saturday brings the total number of suspected smugglers shot in the district during the past two months to four.

Two brothers, Sam and Joseph Zulu, were shot dead early last month and three of their colleagues were seriously wounded by Zambian soldiers deployed along the border when



•PRESIDENT Kaunda shaking hands with Ompie, daughter of the late Mr Nkumbula, at yesterday's memorial service. Looking on are her brothers Biggle [with glasses] and Baldwin.

"I feel very good... I had a chance tonight to make my case and help the American people compare the two of us," Mr Mondale told supporters after the televised encounter in Louisville, Kentucky, the first of two debates scheduled before the November 6 election.

A gallup poll conducted for *Newsweek* magazine immediately after the debate showed most of those questioned believed Mr Mondale was the winner by 56 per cent to 35 per cent.

Mr Mondale flew to New York yesterday to join vice-presidential candidate Geraldine Ferraro in a Columbus Day parade down Fifth Avenue.

Reagan aides said publicly the President was the winner but several conceded privately that Mr Mondale had done well.

Mr Reagan himself was circumspect, wondering whether the points he wanted to make came across to the millions who watched.

"In this debate, I really wanted to show that government is big enough already... I know I said it but I don't know if it was registered," Mr Reagan told a rally afterwards.

Mr Mondale attacked the President for allowing the budget deficit to rise to a record level and questioned whether he was a leader with a clear vision of the future.

He was careful not to criticise Mr Reagan personally, saying: "I think President Reagan has done some things to raise the sense of spirit and morale and good feeling in this country and he's entitled to credit for that."

Mr Reagan said his administration had restored the country's economy as well as its spirit. — ZANA/Reuter



•PRESIDENT Kaunda shaking hands with Ompie, daughter of the late Mr Nkumbula, at yesterday's memorial service. Looking on are her brothers Biggie [with glasses] and Baldwin.

## Honour fallen heroes, urges clergyman

By Mail Reporter

A CLERGYMAN has appealed to the nation to build a permanent memorial site in honour of the country's fallen heroes.

Reverend Isaac Mumpanshy of the African Methodist Episcopal Church made the call yesterday during a memorial service in honour of the late veteran politician, Mr Harry Mwanga Nkumbula, at the Cathedral of the Holy Cross in Lusaka.

Reverend Mumpanshy broke down several times in the church as he catalogued the immense contributions and sacrifices these leaders made in paving the way for Zambia's independence.

"Let us have honest men and maintain the dignity left by our fallen heroes."

He hailed the historical move by the ANC and UNIP taken in 1972 to have the two parties merge during the Choma declaration, saying, Zambia's politicians took a wise decision which has brought about peace and stability in the nation.

Under the One Party system, he said, the late Mr Nkumbula declined to be a member of the Central Committee "because he wanted to be outside and explain the dramatic change to the people."

President Kaunda and Mr Nkumbula were two leaders who had been very tactful and the nation should respect them.

"The moments they spent in discussions and whatever they did was under an atmosphere of understanding. No country should try and imitate us because we are a unique people."

Before Rev Mumpanshy's address, Dr Kaunda read verses 26-39 in the book of Luke.

The service was also attended by Prime Minister Nalumino Mundia, wife of Party Secretary-General, Mrs Rhoda Mulemba, two sons of the late Mr Nkumbula, Biggie and Baldwin, and daughter Ompie.

Members of the Central Committee, Cabinet Ministers and other senior Party and Government officials also attended.

Zambia could not forget

## SA militants lose appeal

DURBAN, South Africa. — Three anti-apartheid encamped at the British consulate in Durban plan to stay there indefinitely after the South African Supreme Court dismissed appeals yesterday against orders for their detention without trial.

Farouk Meer, representing three men still in the consulate and three others arrested as they attempted to leave the building on Saturday, said the sit-in would continue after yesterday's ruling.

The six men, leading opponents of South Africa's apartheid policy or racial segregation, entered the consulate three weeks ago to evade security police. The sit-in has sev-

erely strained relations between London and Pretoria.

Britain's new Ambassador to South Africa, Patrick Moberly, said on arrival in Johannesburg yesterday that he hoped the three men still in the consulate would leave on their own accord.

Meanwhile, police have confirmed for the first time that troops are being used to help quell continuing rioting in black townships over apartheid.

Meanwhile, the commission to implement last week's declaration in Pretoria began its second working session in Pretoria yesterday morning.

A Mozambique government delegation arrived in Pre-

ria yesterday to take part in the commission.

And the Mozambican armed forces have destroyed an important camp of the bandits of the so-called Mozambique National Resistance in Maputo Province, the Maputo daily *Noticias* reported yesterday.

*Noticias* quoted a military spokesman as saying that the camp, at Matongomane in Magude district, was destroyed as a result of operations carried out by the army between September 16 and 23.

President Samora Machel has officially inaugurated a number of development projects in the northern Mozambique province of Cabo Delgado. — ZANA/Reuter/AIM.

South Africa as an attempt by the Pretoria regime to enlarge her sphere of influence in the region.

Presenting credentials to President Kaunda at State House in Lusaka yesterday, new Nigerian High Commissioner to Zambia, Mr Ezekiel Dimka said such agreements were designed to ensure the security of the minority regime and to perpetuate the evil system of apartheid.

"The Nkomati agreement has demonstrated this as evidenced by the security and other advantages for the racist regime at the expense of the people of Mozambique," the envoy said.

South Africa's destabilisation policies were shown through many actions, which include the economic and political pressures being brought to bear on Lesotho, Angola, Mozambique and other Frontline states.

Nigeria interpreted Pretoria's efforts to coerce independent African states into signing peace agreements with her as a subtle attempt to enlarge her sphere of influence and perpetuate apartheid.

Mr Dimka said his country's African policy was rooted in the "total and meaningful independence for all African states." Nigeria would spare no efforts to ensure the goals of her African policy are achieved.

On Namibia he acknowledged Dr Kaunda's as well as Zambia's efforts to secure the country's independence, adding that Nigeria shared the view that Namibia's independence should proceed "without the parallel withdrawal of Cuban troops from Angola."

He said Cubans were in Angola at the invitation of the MPLA government, but the racist South African soldiers occupying southern Angola were there illegally and their presence has been condemned by the international community.

The envoy lauded Zambia's commitment to the liberation struggle in the region despite provocation and attacks on the country by the racists.

In spite of all this, you have been able to maintain peace and stability for your people, earning for Zambia the enviable title of 'the oasis of peace' in southern Africa," he said.

President Kaunda told the high commissioner that Zambia regarded Nigeria as a leading African power and a Frontline state which had contributed a lot to the liberation wars.

Zambia could not forget

is supposed to be followed," he said.

Mr Chibesakunda said the ZNP management had pushed and forced the workers against the wall for too long a time and their patience had run out.

And chairman of Party Committee at the Head Office Mr Blackson Kamanga said when the management made its decision to recall Mr Mundia, the workers' representatives were not consulted.

"Had we been consulted, all these problems wouldn't have occurred. But because the management chose to run the show on their own we have all these problems."

"When participatory democracy is applied problems of this nature are unheard of. Such problems only come to be experienced when a dictatorial attitude is adopted."

He said it was surprising that the director, Mr Jones Nyirongo stated in his circular announcing the recall of Mr Mundia, that the Board Secretary would be required to adjust his attitude towards fellow workers.

Meanwhile, the Fund called in police officers at Provident House to protect officers who might be interested in re-applying for their previous jobs and to protect Fund property.

— See picture on Page 5

throughout the country to ensure that all the maize is collected on or before October 20.

"This must be done so that we rejoice well during our independence celebrations. The government has merely been receiving reports from co-operative marketing unions but now it is time to act," he said.

He said the government had taken measures, including the impounding of vehicles from departments and parastatal organisations, to help in the speedy haulage of produce.

Mr Mundia stressed, however, that the exercise should be done in an orderly manner.

Meanwhile, Mr Mundia cautioned government departments and parastatal organisations against reckless spending because the country was going through economic hardships.

He told the conference that the exercise of restructuring the economy would require a lot of financial discipline and that reckless spending by ministries and parastatals should be a thing of the past.

The conspicuous consumption which formed part of the pattern of living in the immediate past can no longer be tolerated.

Mr Mundia cited as an example the fact that Zambia is importing over 120 models of vehicles, saying that

was required to improve the country's economy could not be expected from government ministries, parastatals or the private sector alone but all Zambians.

The shooting incident on Saturday brings the total number of suspected smugglers shot in the district during the past two months to four.

Two brothers, Sam and Joseph Zulu, were shot dead early last month and three of their colleagues were seriously wounded by Zambian soldiers deployed along the border when they attempted to smuggle mealie-meal.

Meanwhile, the family of the two brothers have threatened to sue the state, reports ZANA.

A family spokesman, Mr Benson Nkholi said in a Press statement that the family is concerned by the delay by the State to investigate the circumstances which led to the killing of the two brothers.

## Thatcher in storm

LONDON. — British Prime Minister Margaret Thatcher ran into a blazing political row with the Church of England yesterday on the eve of her Conservative Party's annual conference.

It was caused by an extraordinary attack on her government by the Archbishop of Canterbury, Dr Robert Runcie, spiritual leader of the world's 60 million Anglicans.

Dr Runcie criticised her handling of the seven-month miners' strike when he told *The Times* newspaper: "We need leadership in our national life which will unite and not divide the nation."

Conservatives gathering in the southern resort of Brighton for the start of the conference today were quick to respond to the broadside from the head of the state church.

"Mindless comments from the Archbishop can only make a bad situation much worse," said member of Parliament Anthony Beaumont-Dark.

"It is about time he sympathised with those who keep the law... who go about their lives without trying to tear the country apart," he said.

Former Conservative minister Nicholas Fairburn commented: "Let him read the New Testament again and remind himself that on all occasions when Jesus Christ was taunted to make a judgement on political issues he declined cleverly." — Zana/Reuter

## Mpongwe scheme gets shot in arm

By Mail Reporter

THE MPONGWE Development Company (MDC) yesterday signed a K15 million loan agreement with five international financing institutions and the Zambian government for the development of the Mpongwe multi-crop scheme in Ndola Rural.

The signing ceremony took place in Lusaka at the offices of Deloitte, Haskins and Sells. Permanent secretary in the Ministry of Finance, Dr Ephraim Kaunga, signed for K5 million for the Zambian government which is the major shareholder in the scheme.

The rest of the money, K10.4 million has been provided by the Commonwealth Development Corporation (CDC), DEG of West Germany, the International Finance Corporation (IFC), EDESSA of Switzerland and Landell Mills Associates whose representatives signed the loan agreement.

Dunlop Zambia Limited, Reckitt and Colman and Wi-

gins Teape also will provide K1 million to enable MDC buy agricultural requisites locally.

Speaking after the signing ceremony, Mr Martin Mubanga, provincial political secretary at Freedom House who is also Chairman of MDC, told the investors that Zambia has reached a critical stage which required substantial diversification of the economy.

He said: "The necessity for self-sufficiency in the production of grain and high protein foodstuffs cannot be overstressed. If in addition, Zambia can demonstrate an ability to compete in the international market with its export crop, this will indeed be a most prestigious and valuable bonus."

The Mpongwe scheme is at the moment engaged in growing wheat and soya beans. But this year, coffee beans imported from Zimbabwe have

— See picture on Page 7.

## Foreign News



CANBERRA. — Prime Minister Bob Hawke yesterday announced in Parliament that a general election would be held in Australia on December 1. The ruling Australian Labour Party (ALP), with a record 25-seat majority in the Lower House, goes into the election campaign as clear favourite.

HOUSTON, Texas. — The US shuttle CHALLENGER was to continue peering at the earth with its new powerful Shuttle Imaging Radar [SIR-B] as the mission entered its fourth day yesterday.

LONDON. — Unilateral nuclear disarmament would signal the "end of NATO," according to the alliance's Secretary-General, Lord Carrington, in a criticism of the Labour Party's recent stance at a party conference in Blackpool.

LONDON. — Six seamen were killed and six others badly burned yesterday when a supertanker was hit by a bomb southwest of the Iranian Kharg Island oil terminal in the Gulf, Lloyds Insurance agents announced here yesterday.

PARIS. — France yesterday sent the first of a series of emergency shipments of food and medicine to drought-stricken Chad, Defence Minister Charles Hernu announced. Speaking at the airport of LeBourget, north of Paris, Mr. Hernu said France was organising a massive airlift of emergency supplies to Chad.

BANGKOK. — Thai Prime Minister Prem Tinsulanonda has recovered from the lung ailment that necessitated an 11-day stay in hospital, his side said yesterday. Lieutenant-General Chantrakupt Sirisuth said that Mr. Prem, who had been kept in almost total isolation at the army hospital, was allowed visitors and was no longer confined to bed.

# K200 million libel trial under way

WASHINGTON. — A K240 million libel trial, the biggest in US history, will start in a New York federal court today.

Former commander-in-chief in Vietnam General William Westmoreland sued the Colombia Broadcasting System (CBS) in 1982 for a 90-minute documentary telecast. It alleged that US military commanders deceived the American public and even President Lyndon Johnson in 1967 about the real strength of the Viet Cong guerrillas.

The main stake in the unprecedented trial is not Gen. Westmoreland's honour or CBS's bankroll, but whether the news media will lose the right to conduct real investigations, say leading journalists.

The general and his supporters contend that US newsmen are too arrogant, too powerful, too liberal and too biased. The military establishment views the trial as an

occasion to show them they are not above the laws.

The incriminated telecast by Mike Wallace charged there was a "conspiracy at the highest level of military intelligence" to persuade the US President and people that the Vietnam war could be won if they would only send more reinforcements.

Wallace reported that army intelligence services informed the President the Viet Cong had only 300,000 fighters, although the Central Intelligence Agency (CIA) estimated there were nearly twice as many.

The army's explanation is that it did not count the Viet Cong's village defence militia because they "were poorly trained, frequently unarmed and contained many old men and women."

But the militia were clever at laying mines and caused 20 per cent of US casualties, the army admitted.

The telecast recalled how President Johnson, encour-

aged by the army's low estimate, said he saw "a light at the end of the tunnel."

The telecast created a nation-wide sensation, but the libel trial is likely to stir up a still bigger furore during the weeks that it will last. CBS's witnesses will include former South Vietnamese President Nguyen Cao Ky, and a US colonel who affirms that he lowered the estimate on the Viet Cong's strength under orders from Gen. Westmoreland.

Other witnesses will include former Defence Secretary Robert McNamara, former Secretary of State Dean Rusk, former CIA directors Colby and Richard Helms, and former national security advisors McGeorge Bundy and Walt Rostow.

The title of the explosive telecast was: "The uncounted enemy: A Vietnam deception."

Vietnam has offered negotiations on improving relations with the United States, with which it fought a 10-year war whose effects are still lingering.

Vietnam News Agency (VNA) said on Sunday that the offer was made in Geneva during talks last week on the possible release to the United States of prisoners in Vietnamese "re-education" camps.

The delegation from Hanoi said: "Vietnam is ready to negotiate with the United States problems relating to relations," the official news

## 'BAN NUCLEAR ARMS TESTING'

WELLINGTON. — New Zealand Prime Minister David Lange said yesterday that a move would be made at the United Nations, "probably in five or six weeks time," to impose a ban on all forms of nuclear

## Britons denounce book piracy

FRANKFURT, West Germany. — "Protect copyrights. Fight piracy." British editors plugged those slogans to campaign against Third-World book piracy during the Frankfurt book fair which ended yesterday.

The British stand at the fair promotes no books but is pasted with posters, denouncing the problem.

One poster reads, "Piracy — a global disease" and shows a map of the world with the countries harbouring book pirates marked in black.

On the British stand were reproductions allegedly seized in India and Malaysia. They were nearly indistinguishable from the originals. A pirated edition of a best seller by Robert Ludlum had one mistake: an introductory text that the best-selling writer never wrote.

Pirated books are often simply photocopied reprints. Most are text books used in

## Two guerrillas shot



THE FRONT of the embassy annex in Christian East Beirut which was severely damaged by a car bomb explosion. Up to 20 people were killed and more than 60 injured in the explosion, according to hospital and military sources.

PRAQUE. — Tough new security measures were enforced on Sunday in Prague and on the East German border with Czechoslovakia, as scores of East German refugees crowded the West German embassy here.

Police were checking the identity papers of all people approaching the street where the embassy is located, and only Westerners and a handful of Czechoslovaks were allowed through.

Half a dozen police patrolled a wood at the back of the embassy, and a photographer

were checking the identity papers of all people approaching the street where the embassy is located, and only Westerners and a handful of Czechoslovaks were allowed through.

Half a dozen police patrolled a wood at the back of the embassy, and a photographer

## 9 Kenyans killed by lightning

NAIROBI. — Nine children were killed and nine others seriously injured when lightning struck them during a football match in Kenya's Nyanza province, it was reported here yesterday.

The Daily Nation said the lightning hit the pupils during a thunderstorm in the Kissi district of Nyanza. Four were killed immediately, four died on the way to hospital in Nyamira, some 28 kilometres away, while the ninth died soon after arriving at the clinic, the paper said.

Nine other children were admitted with severe burns, it added. On Thursday, a man was struck dead by lightning only two kilometres from the scene of Saturday's tragedy, the paper said.

Lightning strikes occur frequently in western Kenya, and in Kissi district in particular where in July of the same year, lightning struck dead three children and seriously injured six others at a trading centre in the same district. — Zana/AFP.

## Pope on Columbus route

VATICAN City. — Pope John Paul II will set off this week to retrace — by air instead of sea — Christopher Columbus's path to the new world, the discovery of which eventually led to the largest expansion in the history of the Roman Catholic Church.

The main objective of the Pontiff's 24th journey abroad, which begins on Thursday, is to celebrate the fifth centenary of the evangelization of America. Like Columbus in 1492, the Pope will leave from Spain and arrive in the Dominican Republic, site of the first church in Latin America.

About 40 per cent of the world's Catholics live between the Rio Grande, which separates Mexico and the United States, and the southern tip of Argentina. By the year 2000, one Catholic in two

The procedure is tied to a

ment views the trial as an

President Johnson, encoura-

**BANGKOK.** — Thai Prime Minister Prem Tinsulanonda has recovered from the lung ailment that necessitated an 11-day stay in hospital, his aide said yesterday. Lieutenant-General Chantrakupt Sirisuth said that Mr Prem, who had been kept in almost total isolation at the army hospital, was allowed visitors and was no longer confined to bed.

**NANTES, France.** — A teenager whose life could have been saved only by a bone marrow graft from his missing elder brother, an army deserter, died here on Saturday without his brother coming forward. The parents of Olivier Anglade, 14, had issued appeals in newspaper and other media to brother Thierry to surrender to police, as his brother would die without the bone graft.

**LAUSANNE.** — Ten days after three Soviet cosmonauts ended the world's longest space flight, the International Astronautics Congress was to open here yesterday with a theme of deriving benefits from space for all nations.

**KINSHASA.** — Congolese President Denis Sassou Nguesso said he will try to set up a Chad peace conference in Brazzaville soon. Brazzaville Radio reported yesterday.

— Zana

## 'BAN NUCLEAR ARMS TESTING'

**WELLINGTON.** — New Zealand Prime Minister, David Lange said yesterday that a move would be made at the United Nations, "probably in five or six weeks time," to impose a ban on all forms of nuclear weapons testing.

Mr Lange said that New Zealand, Australia, Japan, Sweden and several other countries had agreed to co-sponsor a resolution seeking a blanket ban on underground and atmospheric tests.

"For New Zealand it is critical. We do not want tests above, below or even near the ground," Mr Lange said.

During his recent visit to the United Nations, the Prime Minister said he had reviewed work on the initiative and confirmed the support of states "that are traditionally associated with such moves. It ought to receive a big measure of support from these traditional supporters and from others," he said.

Mr Lange said it was important for the blanket test-ban initiative to have that support, since it would be needed again next year at the Nuclear Non-Proliferation Treaty Review Conference.

Mr Lange said that Third World countries had "very considerable misgivings" about the Nuclear Non-Proliferation Treaty. — ZANA/AFP.

feration Treaty.

Meanwhile, former West German Chancellor Helmut Schmidt, in a meeting with Prime Minister Yasuhiro Nakasone, agreed yesterday on the need to further strengthen bilateral relations, officials said.

During the 40-minute meeting held at the Prime Minister's official residence, Mr Nakasone said the recent decision by Japan and West Germany to renovate the former Japanese embassy in West Berlin and turn it into the "Berlin Japan-Germany centre" would help further develop relations.

Mr Schmidt was quoted as saying that he hoped the centre will become the headquarters for future cultural and economic exchanges between Japan and his country.

Mr Schmidt arrived in Tokyo from China, his first visit there in nine years. He will leave Tokyo for the United States tomorrow. — ZANA/AFP.

with the United States, with which it fought a 10-year war whose effects are still lingering.

Vietnam News Agency (VNA) said on Sunday that the offer was made in Geneva during talks last week on the possible release to the United States of prisoners in Vietnamese "re-education" camps.

The delegation from Hanoi said: "Vietnam is ready to negotiate with the United States problems relating to relations," the official news agency said.

Efforts have been made in the past to normalise ties between Vietnam, Moscow's main ally in Asia, and the United States, which saw its efforts to defend a rival regime in the south end in the communist victory in 1975.

Damage from that war still remains, and there are frequent reports in Hanoi of mines exploding in fields or of the ill effects of US defoliants. In addition, the United States has frequently asked for an accounting of soldiers missing in action.

But more recently, several US organisations have visited Vietnam and praised the Vietnamese for their efforts to account for the soldiers. And by 1978, various sources reported some progress on normalisation itself.

But the talks broke off after Washington normalised relations with China, Hanoi's erstwhile friend and now its main regional adversary, at about the time that Vietnam went into Cambodia to install a pro-Vietnamese government. — ZANA/AFP.

One post reads, "Asia — a global disease" and shows a map of the world with the countries harbouring book pirates marked in black.

On the British stand were reproductions allegedly seized in India and Malaysia. They were nearly indistinguishable from the originals. A pirated edition of a best seller by Robert Ludlum had one mistake: an introductory text that the best-selling writer never wrote.

Pirated books are often simply photocopied reprints. Most are text books used in Third World universities according to Ian Taylor, the chairman of the Anti-Piracy Committee of the British Book Publishers Association.

The culprits are based largely in Taiwan, Singapore, Lebanon, Syria, Puerto Rico and the Dominican Republic.

**DHAKA.** — Security forces shot dead two tribal guerrillas and injured a third in a gunbattle in Chittagong Hill tracts district in southern Bangladesh on Thursday, the official BSS news agency said.

It quoted a government statement on Sunday night as saying the guerrillas were interrupted while trying to extract money from villagers.

The security forces also seized two rifles and 300 rounds of ammunition, the statement said.

Pirated books are much cheaper than the originals.

In the case of a British medical textbook, the publisher must foot the bill for the author's fees, his editorial expenses, printing and distribution.

Pirates pay only printing and distribution expenses, amounting to about a third of what the legal publisher spends.

Third World students with inadequate libraries care little about who prints books so long as they can afford them.

British publishers are aware of the problem and turn out low cost scientific books in joint ventures with local partners for Asian markets. — ZANA/AFP.

## Arafat confers with Gromyko

**BERLIN.** — Soviet Foreign Minister Andrei Gromyko yesterday held talks here with chairman of the Palestine Liberation Organisation (PLO) Yasser Arafat.

The two leaders discussed the Middle East conflict.

Mr Gromyko drew Mr Arafat's attention to the Soviet Union's latest proposals on the Middle East.

Mr Arafat highly assessed the Soviet Union's stand on Middle East settlement as meeting the interests of the peoples of that region, the interests of universal peace and international security.

Meanwhile, the army closed all six road links between Christian East Beirut and the Moslem-controlled West yesterday after gunmen appeared in both sides of the "green line" dividing the capital, security sources said.

The closures split Beirut's Moslem and Christian sectors for the first time since Saturday, when the army blocked the crossings after several people were reported kidnapped briefly by militiamen at green line checkpoints.

Yesterday's closure was the sixth in 10 days. Militiamen were banned from Beirut streets in July after Moslem and Christian warlords agreed to let the army take control of the capital.

Last week the army's Sixth Brigade abandoned several roadside check in West Beirut. Army sources said this was in response to the latest wave of militia appearances.

Several ranking Soviet officials involved in electricity production have been expelled from the Communist Party for abuse of power. Pravda reported yesterday, only four days after President Konstantin Chernenko revived a

campaign against official corruption.

The expelled officials were

first Deputy Minister for

Electrical Energy Pavel Falaleyev and his assistant Arnold Stanislavov. Pravda said they were guilty of "abuse of power and gross violation of party ethics."

The same sanction was inflicted on A. Zakopyrin, director of a construction firm because he had "tried to meddle in the investigation" concerning the other two. — Zana/APP

The main objective of the Pontiff's 24th journey abroad, which begins on Thursday, is to celebrate the fifth centenary of the evangelization of America. Like Columbus in 1492, the Pope will leave from Spain and arrive in the Dominican Republic, site of the first church in Latin America.

About 40 per cent of the world's Catholics live between the Rio Grande, which separates Mexico and the United States, and the southern tip of Argentina. By the year 2000, one Catholic in two will be Latin-American.

Although the Pope will visit only two states in Central America, he will use the occasion to launch a "new evangelization" of the whole of Latin America.

The programme includes the setting up of a "preferential option for the poor, a strengthening of Christian values in the face of changing attitudes, respect for human rights, missionary work in areas where Catholicism is unknown, little known or in competition with religious cults, and the building of a 'civilization of love.' — ZANA/APP.

## Argentina plans ahead

**BUENOS AIRES.** — Argentina will regain control of the Falklands from Britain "before 1989." Under-Secretary for the Interior Raul Galvan said on Sunday.

Mr Galvan, in a speech at La Rioja 1,100 kilometres northwest of here, said regaining the Falklands was the next aim of the government following the settlement of a long running territorial dispute with Chile over the Beagle Channel.

He said Argentina was "announcing to the world" that it would regain the Falklands before the end of President Raul Alfonsin's term in 1989. — Zana/APP.



• MR GROMYKO was briefed.



• A SOMALIAN soldier inspects a destroyed Ethiopian army vehicle in this picture taken recently. The vehicle is claimed to have been used by regular Ethiopian troops in an attack in August. The Ethiopian government denies that its troops have been involved in the border clashes.



# BANK OF ZAMBIA

## NOTICE TO THE PUBLIC

### MODIFICATION TO FOREIGN EXCHANGE ARRANGEMENTS

#### I. OBJECTIVES:

With effect from October 1, 1985, new procedures governing the determination of the exchange rate of the Kwacha and the allocation of foreign exchange will be introduced. The new arrangements centre on the auctioning of foreign exchange which will provide the mechanism for determining the exchange rate of the Kwacha and allocating foreign exchange for imports and other payments not specifically excluded from the auction. The objectives are to:

- (i) ensure that the exchange rate is fully responsive to changes in the demand for and supply of foreign exchange;
- (ii) provide foreign exchange in timely manner;
- (iii) attract into the banking system foreign exchange which is currently held outside the banks;
- (iv) reduce reliance on administrative mechanisms in the allocation of foreign exchange; and
- (v) promote the production of a higher volume and broader range of exports.

#### II. DESCRIPTION OF NEW FOREIGN EXCHANGE ARRANGEMENTS:

1. Without prejudice to the foreign exchange retention privileges enjoyed by ZCCM and exporters of eligible non-traditional products, foreign exchange proceeds from exports of goods and services as well as external cash loans and grants will be surrendered to authorised dealers at the exchange rate determined in the auction.
2. Predetermined amounts of foreign exchange arising from exports proceeds and disbursements of cash loans and grants will be made available for auction at fortnightly or weekly intervals.
3. Access to the cash loans and grants passing through the auction will, unless stated, be restricted to eligible imports as determined in accordance with the agreements covering such loans and grants.
4. The exchange rate of the Kwacha will vary from auction to auction depending upon the demand for and supply of foreign exchange at each auction.
5. Predetermined amounts of foreign exchange will be allocated outside the auction system for the following items:

- Government imports and other payments;
- ZCCM's export earnings retention quota;
- Non-traditional exporters' retention quota;
- Crude oil imports and related port charges; and
- IATA payments by Zambia Airways.

6. All foreign exchange transactions will be valued at the prevailing auction rate.

7. The U.S. dollar will remain the intervention currency for the Kwacha.

#### III. GUIDELINES FOR OPERATIONS:

1. A Foreign Exchange Management Committee chaired by the General Manager, Bank of Zambia, will administer the new foreign exchange arrangements, subject to an approved foreign exchange budget. The Committee will conduct the fortnightly/weekly foreign exchange auction as well as make direct allocations to Government, ZCCM, ZIMOIL, Zambia Airways and TAZAMA.
2. Access to the foreign exchange available for auction will be restricted to users for whom direct allocations have not been made in the foreign exchange budget.
3. Participation in the auction will be confined to commercial banks acting on behalf of their customers. Applications for the foreign exchange to be auctioned will take the form of bids. These bids will be submitted through the commercial banks which may also bid for their own foreign exchange requirements.
4. Bidders must state in US dollars the total amount of foreign exchange wanted, the precise amount of Kwacha they are willing to pay per US dollar and the purpose for which the foreign exchange is required.
5. At the time of placing bids, customers must deposit with their commercial banks cheques against the full Kwacha value of their foreign exchange application. The commercial banks will hold these cheques in suspense accounts and either cash them at the time foreign exchange is provided or make refunds as appropriate.
6. Each commercial bank will consolidate its customers' foreign exchange requests and tender bids on its customers' behalf. The banks will provide information regarding the identity of their customers, their offer prices, and the value and type of transaction involved. The banks will ensure that their customers' bids are supported by documentary evidence such as proforma invoices, import licences or Exchange Control approval by the Bank of Zambia.
7. Bids will be lodged by the commercial banks with the Secretariat of the FEMC on a prescribed form not later than 09.00 hours on Thursday. If Thursday is a public holiday, submission of bids will be made on Wednesday.
8. Each bank will issue one consolidated cheque covering the full amount of total bids to the Bank of Zambia.
9. The FEMC Secretariat will sort, classify and consolidate all the bids received from the commercial banks.
10. The FEMC will meet at 15.00 hours on Friday or the first following working day if Friday is a public holiday to price the available foreign exchange.
11. The marginal bid will be the lowest bid which fully exhausts the amount of foreign exchange available for the auction. The price of foreign exchange at each auction will be determined by the marginal bid, which will be the ruling exchange rate until the next auction.
12. If an applicant's bid price exceeds the marginal bid, he will be allotted the amount of foreign exchange requested at the price struck at the auction. Where an applicant's bid price is equal to the marginal bid, the applicant will receive a pro-rated amount of foreign exchange requested if there are more than one such applicants.
13. The FEMC will shortly after each auction announce through the information media the total number of bids received, the number of successful bids and the US dollar/Kwacha exchange rate struck at the auction.
14. The Bank of Zambia will advise the commercial banks of the names of successful bidders and provide foreign exchange against successful bids within five business days of the close of each auction.
15. The foreign exchange so provided by the Bank of Zambia will be held by the commercial banks against the successful bidder's external payments obligations in earmarked accounts until these are fully settled. The interest earned by the commercial banks on these foreign currency balances will accrue to the Bank of Zambia.
16. The Bank of Zambia will, within three business days, refund to the commercial banks the deposits of unsuccessful bidders and the balance of deposits due to successful bidders whose bids are above the marginal bids.
17. Upon allocation of foreign exchange to successful bidders, the commercial banks will sell foreign exchange within the spread approved by the Bank of Zambia.
18. The commercial banks will not hold foreign exchange in excess of their normal working balances. The level of working balances will be subject to the approval of the Bank of Zambia. The operation of the retention quota for non-traditional exporters will not be affected by this paragraph.
19. The Bank of Zambia reserves the right to reject any bid without assigning reasons.

#### IV. FOREIGN EXCHANGE ALLOCATION TO GOVERNMENT:

1. A predetermined amount of foreign exchange will be allocated to Government at the prevailing exchange rate determined at the auction.
2. Government Ministries will channel their requests for foreign exchange through the Director of Budget, Ministry of Finance.

#### V. FOREIGN EXCHANGE ALLOCATION TO ZCCM:

A predetermined percentage of metal export receipts will be allocated to ZCCM at the prevailing exchange rate.

#### VI. FOREIGN EXCHANGE ALLOCATION FOR CRUDE OIL IMPORTS AND PORT CHARGES

A predetermined amount of foreign exchange will be allocated for the import of crude oil and the payment of related port charges.

#### VII. IMPORT LICENSING

1. A new import licence applicable to all categories of imports will be issued without restriction. There will no longer be a separate category of "Import Licence not involving payment in Foreign Exchange."
2. All commercial importers must register with the Ministry of Commerce and Industry and must possess a trading or manufacturing licence.
3. A flat, non-refundable import licence fee will be charged by the Ministry of Commerce and Industry.
4. The Ministry of Commerce and Industry may validate and/or vary unused old import licences for the purposes of bidding at the auction. The Ministry will be under no obligation to refund fees previously paid in respect of import licences so validated and/or varied.
5. There will be no time limit on the use of old import licences.
6. Imports will no longer be prohibited for protective purposes.

#### VIII. SUPPLIERS CREDIT

1. Suppliers credit may be used for the importation of machinery, equipment, spare parts and intermediate inputs.
2. The use of suppliers credit for the importation of finished consumer goods will not be permitted.
3. Users of suppliers credit will provide to the Bank of Zambia satisfactory evidence of the eligibility of the goods to be purchased under the suppliers credit.
4. The terms and conditions of suppliers credit arrangements entered into must be registered with the Bank of Zambia.
5. Except as provided for in a suppliers' credit agreement between Government and a foreign supplier or suppliers, there will be no Government guarantee or Bank of Zambia currency undertaking in respect of suppliers' credits.

#### IX. EXCHANGE CONTROL

##### A. PAYMENTS FOR IMPORTS AND RELATED SERVICES

1. Letters of credit in respect of imports to be financed out of the foreign exchange available for auction may not be established prior to securing foreign exchange through bidding at the auction.
2. Notwithstanding the provisions of paragraph (1) above, the commercial banks may establish letters of credit against line of credit provided by their principals and correspondent banks. Customers for whom such letters of credit have been established will subsequently bid for foreign exchange in order to settle their foreign currency obligations to the banks.
3. Physical receipt of the goods against which foreign exchange has been provided must be within a period of six months.
4. Satisfactory evidence of customs clearance of the goods must be produced through the commercial banks to the Bank of Zambia, failing which an applicant's future bids will not be considered.
5. There will be no restrictions on payments for imports of goods and related services out of foreign currency held abroad by residents and non-residents. Exchange Control approval will not be required and there will be no obligation to declare the source of the funds.
6. Importers must ensure that all the requirements of the Controller of Customs and Excise are met.
7. Outstanding letters of credit in the accounts of commercial banks will be dealt within the same manner as loans. Bank of Zambia will use its best endeavours to service them in an orderly manner.

##### B. INWARD TRANSFERS

1. Residents and non-residents may remit into Zambia without restriction, foreign currency held abroad.
2. There will be no obligation to declare the source of the funds so remitted.

##### C. TRAVEL ALLOWANCES

- (a) Holiday Travel Allowance
  1. Application for holiday travel allowances will be approved by the commercial banks without prior Exchange Control approval by the Bank of Zambia.
  2. Approvals must be within the limits established by the Bank of Zambia.
  3. Holiday travel will be paid out of the commercial banks' working balances.
  4. The amount of foreign exchange approved for holiday travel will be endorsed in the traveller's passport.
- (b) Business Travel Allowance
  1. Applications for business travel allowances must be submitted through the commercial banks to the Bank of Zambia for prior Exchange Control approval.
  2. Business travel allowances will be paid out of the commercial banks' working balances, subject to the limits established by the Bank of Zambia.
  3. The amount of foreign exchange approved for business travel will be endorsed in the traveller's passport.
  4. Cabinet Office authority will no longer be required for travel abroad on parastatal business; instead, officials of ZIMCO group companies will require head office approval.
  5. Foreign travel by officials of statutory bodies will require approval by the supervising ministry.
- (c) Governmental Travel Allowance
  1. Officials travelling abroad on Government business will be paid travel allowance out of the government travel vote provided for in the foreign exchange budget.
  2. Cabinet office authority is required for travel abroad on Government business.

##### D. PAYMENTS FOR AIRLINE TICKETS

1. Payments for airline tickets in respect of routes covered entirely by airlines operating to and from Zambia (on line travel) may be made in Kwacha without prior Exchange Control approval by the Bank of Zambia; travellers will not be required to complete AT forms in respect of such journeys.
2. Payments for airline tickets in Kwacha in respect of routes, a portion of which is not served by airlines operating to and from Zambia (off-line travel) will require prior Exchange Control approval by the Bank of Zambia; applicants must complete AT forms.
3. All applications for outward PTA's will require prior approval by Bank of Zambia.
4. Foreign airlines operating in Zambia will obtain foreign exchange for their remittances from the auction market.

#### E. EXPATRIATE REMITTANCES

1. Between the date of this announcement and December 31, 1985, expatriate remittances will continue on the present basis but at the rate of exchange prevailing just prior to the effective date.
2. With effect from January 1, 1986, expatriate contracts will be modified to have the following components:
  - (a) An inducement allowance which may be denominated in US Dollars and remittable monthly with a maximum limit to be stipulated from time to time by the Bank of Zambia.
  - (b) An end of contract gratuity with a maximum limit of 25 per cent of the inducement allowance earned during the life of contract.
  - (c) A non-remittable salary payable locally in Kwacha.
3. After the transitional period expatriate remittances will be governed by the following conditions and procedures:
  - (i) The remittances of expatriates in the private and parastatal sectors will be made out of the commercial banks' working balances, without the need for the employee or the employer to bid for the foreign exchange.
  - (ii) The remittances of expatriates employed by Government will be paid out of the foreign exchange allocated to Government.
  - (iii) The remittances will be effected at the prevailing auction-determined exchange rate.
  - (iv) The inducement allowance and the gratuity will be remitted through the employer's commercial bank.
  - (v) All eligible remittances will be charged to the account of the employer.
  - (vi) The remittances of expatriates employed by Government will be administered by the Ministry of Finance.
4. Detailed rules and regulations governing the above will be issued by the Bank of Zambia.

#### F. REMITTANCE OF PROFITS AND DIVIDENDS

Profits and dividends declared after 31st October, 1985, may be remitted through bidding at the auction, subject to the limits established by the Bank of Zambia.

#### G. PAYMENTS FOR EDUCATION ABROAD

1. Payments for education abroad will be made out of the commercial banks' working balances.
2. Applications must be supported by the necessary documentary evidence and Exchange Control approval.
3. For socio-cultural reasons Exchange Control approval will no longer be granted for primary education abroad. Students already studying abroad and the children of contract expatriate employees will not be affected by this paragraph.

#### H. PAYMENTS FOR MEDICAL TREATMENT ABROAD

1. Payments for medical treatment abroad in respect of Government-sponsor ed patients will be made out of foreign exchange allocated to Government.
2. All other payments for medical treatment abroad will be made out of the commercial bank's working balances.
3. Applications must be supported by an appropriate certificate or recommendation from the Minister of Health.

#### X. COMMERCIAL PAYMENTS ARREARS:

1. A group of consultants appointed by the Bank of Zambia is preparing a mutually acceptable, multi-option scheme for eliminating the outstanding commercial payments arrears in an orderly manner.
2. The elimination of commercial payments arrears will be based on the principle that pipeline creditors are not treated less favourably than other creditors.
3. Claims in the pipeline will be guaranteed at the exchange rate prevailing immediately prior to the effective date. The resulting exchange losses will be borne by the Republic of Government of Zambia within the framework of the Revaluation Reserve Account of the Bank of Zambia.
4. Foreign currency loans made by the Development Bank of Zambia will be covered by the exchange rate guarantee referred to above.
5. However, until the details of the scheme for eliminating the arrears have been worked out and agreed payments in respect of principal, interest etc. will be frozen.
6. Further, funds in the commercial payments pipeline cannot be withdrawn for the purposes of bidding at the auction. Similarly, letters of credit established prior to the start of the auction cannot be retired through bidding at the auction.
7. Notwithstanding the above provisions, Bank of Zambia will use its best endeavours to progressively reduce the arrears relating to personal remittances.

#### XI. MISCELLANEOUS RULES AND PROCEDURES:

1. Commercial banks will bid as agents of their customers and the law governing principal and agent will govern their relationship.
2. Bids once submitted to the FEMC shall not be withdrawn. However, the Committee may in exceptional cases (such as fraud) permit the withdrawal of bids before the auction takes place.
3. Where the successful bidder fails to take the bid within such a time as the Committee may prescribe from time to time, then:
  - (a) Where the Kwacha appreciates in value, the loss will be borne by the customer.
  - (b) Where the Kwacha depreciates in value, the gain in local currency will be transferred to the Bank of Zambia by the bank within a period not exceeding 5 working days.
4. In addition to the penalties prescribed in paragraph 3 above, where a customer fails to take a successful bid for reasons which the Committee considers to amount to a blatant abuse of the new foreign exchange arrangements, the customer will suffer a penalty not exceeding 10 per cent of the amount of the bid. The Bank of Zambia will debit the Bank's account with the Bank with the amount of the penalty and the Bank will in turn reimburse itself from that customer.
5. Where a bidder persistently abuses the new foreign exchange auction arrangements, the Committee may put him on a black list for a maximum period of 12 months. No bid will be accepted from such person as long as that person's name remains on the black list.
6. All questions and issues relating to foreign exchange auction will be referred to the FEMC whose advice/decisions on the matter will be final.

#### XII. MONITORING AND REVIEW

The Bank of Zambia will monitor and review the operation of the new foreign exchange arrangements and will in consultation with the Minister of Finance and National Commission for Development Planning, make modifications as necessary to ensure the smooth working of the new arrangements.

M.D. MWAPE  
GENERAL MANAGER

THE Canadian University Services Organisation (CUSO) has agreed to provide K600,000 to finance agricultural projects in Gwembe south.

This was confirmed in Gwembe over the weekend by the Canadian representative of CUSO, Mr Martin Horswill and Gwembe District Executive Secretary Mr Henry Munankombwe.

Mr Horswill said CUSO will give financial aid to Gwembe Integrated Rural Development to improve agricultural techniques and raise the performance of Siatwinda Irrigation Scheme.

Mr Horswill said some of the money will be used to teach peasants and commercial fishermen new techniques in their field of operation to boost output.

Mr Munankombwe, who is also chairman for Gwembe Integrated Rural Development said the financial assistance

would help agricultural development in the area.

Mr Munankombwe said people in the valley needed financial assistance in the field of agriculture to raise their living standards in villages.

Meanwhile, Sinazongwe Member of Parliament, Mr Dodson Syatalimi has warned villagers in famine-stricken areas not to take food relief supplies from foreign countries for granted.

Mr Syatalimi said yesterday that famine relief from foreign agents was not a continuous flow of food but a temporary measure.

He said villagers in famine-stricken areas should join the rest of the nation in its agricultural revolution to increase food production.

The MP who urged people

## Gwembe gets K600,000

in his area to form farming cooperatives as a means of increasing production, said the Party and its government wanted all Zambians to take up farming seriously.

The MP also called on villagers to start constructing the chief's palace on self-help basis to enable the traditional ruler to carry out his administrative functions effectively.

Mr Syatalimi said chiefs in Sinazongwe do not have traditional palaces and were carrying out their functions in their respective villages in poor thatched huts.

He also urged chiefs to spearhead the agricultural revolution, saying they should ensure that they mobilise people to help them build proper palaces.

ZANA/ZIS.

# Mission als Partnerschaft

Gespräch mit Bernd Krause von der Gossner-Mission in der DDR über einen Arbeitsbesuch in der afrikanischen Republik Sambia

*6asne*

Über eine Reise in die afrikanische Republik Sambia berichtete Bernd Krause, Gossner-Mission in der DDR, in einem Gespräch mit der „Neuen Zeit“. Eingangs dieses Gesprächs standen einige Erläuterungen über die äußeren Umstände des Aufenthaltes im Sambia.

Am 17. August dieses Jahres waren zwei Mitarbeiter der Gossner-Mission der DDR, Eckehard Schützgen und ich, für nahezu drei Wochen vom Nationalen Christenrat in Sambia zu einem Arbeitsbesuch verschiedener Orte und Kirchen des Landes eingeladen. Arbeitsbeziehungen zum Nationalen Christenrat in Sambia bestehen schon seit vielen Jahren. Dies war nun der zweite Besuch von Mitarbeitern der Gossner-Mission in dem afrikanischen Land.

Wir waren hauptsächlich in Lusaka, Abstecher führten uns in die Nordprovinz und in den Süden des Landes, wo der Kariba-Staudamm gebaut wird. Dort waren wir Gast der United Church of Zambia, die eine Reihe von Projekten im Zusammenhang mit dem Staudamm, Neuansiedlung der Bevölkerung, Bewässerung und anderes durchführt.

*Welche Schwerpunkte hatten die Gespräche mit den gastgebenden Kirchen?*

In der Gossner-Mission ist seit langem ein Prozeß des Nachdenkens über Mission im Gange, in dem alte und traditionelle Wege zwischen kirchlicher Beziehungen abgebaut worden sind und neue Partnerschaften unter neuen inhaltlichen Gesichtspunkten entwickelt wurden. Die Hauptfrage in diesen Partnerschaften liegt nun darin, wie Christen in einen Austausch miteinander treten, die ihrerseits jeweils in den gesellschaftlichen und sozialen Entwicklungen ihres Volkes und Landes engagiert sind. Wir haben die Erfahrung gemacht, daß dieser Austausch auch für die Erkenntnis unserer eigenen Situation wichtig ist, ebenso aber auch, um noch sachgemäßster Dienst zu tun in den Problemfeldern, in denen wir stehen.

In diesem Sinne waren auch die Gespräche in Sambia geprägt. Gravierende Probleme dort sind die der ökonomischen und sozialen Entwicklung. Hinzu kommt gegenwärtig zum Beispiel, daß man im dritten Jahr auf Regen wartet; es herrscht eine für unsere Vorstellung unwahrscheinliche Trockenheit. Ein weiteres Problem ist die Hinterlassenschaft der ehemaligen Kolonialmacht, welche Entwicklungen nur in den Zentren der eigenen Macht förderte. Dies verursachte natürlich einen sehr ungleichen Entwicklungsstand in den verschiedenen Regionen des Landes. Ein Programm der Regierung zur gleichmäßigen Entwicklung des Landes soll diese Disproportionen begleichen.

*Welche Aufgaben sehen Kirchen Sambias für sich in ihrem Land?*

Dazu ist grundsätzlich zu sagen, daß das Entwicklungsprogramm der Regierung Kenneth Kaunda als Artikulierung der Interessen des Volkes gesehen wird. Und als Nationaler Christenrat, so wurde bei den Begegnungen deutlich, verfolgt man diese Interessen des Volkes. Diesem zu dienen heißt konkret, teilhaben an dem nationalen Entwicklungsprogramm.

Die Art, wie man dies tut, hat sicher auch ihr christliches Spezifi-

kum. Das muß nicht immer in allen praktischen Fragen zum Tragen kommen. Aber es wird auf anderen Feldern deutlich, etwa wenn die Kirchen beim Ausbau des Bildungs- und Erziehungswesens im Lande ihre Verantwortung wahrnehmen, und damit helfen, das koloniale Erbe zu überwinden.

Das genannte Regierungsprogramm stellt den Versuch dar, die traditionellen Komponenten afrikanischen Lebens und moderne gesellschaftliche Konzeptionen miteinander zu kombinieren. Die Bindung an den christlichen Glauben ist im Leben der Menschen des Landes ein sehr ausgeprägtes Element. So wird in dieser gesellschaftlichen Konzeption, die dort sambianischer Humanismus genannt wird, immer wieder auch die christliche Motivation für diese politischen Ziele artikuliert. Nach meinem Eindruck ist es für die Praxis der Politik klar, daß in zunehmendem Maße am Aufbau einer sozialistischen Gesellschaft gearbeitet wird.

In den Kirchen ist damit auch eine Diskussion im Gange, wie man sich in diese gesellschaftliche Konzeption hineinbegibt. Diese Diskussion, auch Fragen des Verhältnisses zum Sozialismus, ist erst am Anfang und man entwickelt mit der Zeit Vorstellungen darüber, welche Mechanismen einer sozialistischen Gesellschaft zur Verfügung stehen, um eine gerechte Verteilung des Wohlstandes in einem Volk strukturell auch durchzusetzen.

So ist es für die Kirchen in Sambia derzeit ein Hauptanliegen, in den Menschen selbst solche Voraussetzungen zu schaffen, daß diese fähig werden, Egoismus und ähnliches abzulegen, diese eingefahrenen Denkmuster der kolonialen und kapitalistischen Strukturen zu verdrängen und neue zwischenmenschliche Verhaltensweisen zu entwickeln. Dies spielt in der ethischen Diskussion der Kirchen eine wichtige Rolle.

*Dies legt die Frage nach dem Frömmigkeitsbild nahe, das sich für Sie während Ihres Besuchs abzeichnete?*

Dem Europäer fällt zuallererst die sehr vitale Frömmigkeit auf. Dies ist eine natürliche und zugleich, und man kann durchaus sagen, evangelistische Frömmigkeit, die aber stark mit dem sonstigen Leben der Menschen verbunden ist. Deutlich wird das nicht zuletzt bei den Gottesdiensten, zu denen sehr viele Menschen über oft lange Wege zusammenkommen. Das Gemeindeleben ist weitgehend verankert in dem übrigen Leben der Gemeinschaft. Da die Kirchen schwache Finanzstrukturen haben – der Geldverkehr ist zumindestens auf dem Lande wenig entwickelt –, können zum Beispiel auch die Pastoren nicht von dem Gehalt leben. Sie sind genötigt, nebenher noch anderen Tätigkeiten nachzugehen, z. B. ein eigenes Feld zu bestellen. Nicht zuletzt auch darum ist das Laienelement in den dortigen Kirchen sehr stark entwickelt.

Ich darf in diesem Zusammenhang noch hinzufügen, daß die große Rolle, die z. B. die United Church of Zambia im Unabhängigkeitskampf gespielt hat, auch ein wesentliches Moment für die Verankerung des christlichen Glaubens im Leben der Menschen darstellt.

Bei uns wird das Wort „Ökumene“ sehr stark unter dem Aspekt der Dritten Welt diskutiert. Wie ist nach Ihrem Eindruck der Stellenwert dieses Wortes in Afrika?

Nach den Gesprächen, die wir in Sambia geführt haben, kann man nur sagen, daß die Kirchen des Landes ein ausgeprägtes ökumenisches Bewußtsein haben. Die Anregungen zum Beispiel der Weltmissionskonferenz in Melbourne sind dort sehr lebendig. Es sind schließlich Anregungen, die wesentlich aus der Dritten Welt stammen. Das von Melbourne angeregte Teilen mit den Armen ist dort als reale Forderung sehr gegenwärtig. Die Menschen dort gehören schließlich mit zu diesen Armen.

Aber auch die Verantwortung der Kirchen dieses Landes untereinander und, soweit ich es überblicken kann, der afrikanischen Kirchen überhaupt, ist sehr stark entwickelt. Ökumene ist für sie kein artificielles theologisches Gebilde, sondern erfahrbare Praxis.

So ist es auch für mich eine der Erfahrungen dieser Reise, daß wir dort im althergebrachten Sinne des



*DIE REPUBLIK SAMBIA ist siebenmal so groß wie die DDR und hat 5,3 Millionen Einwohner. Die Wirtschaft des Landes ist infolge der kolonialen Unterdrückung nur einseitig entwickelt*

Grafik: ZB

Wortes nichts zu „missionieren“ haben. Die Frömmigkeit, die ich versuchte zu charakterisieren, ist so bewußt und ausgeprägt, daß sich eigentlich schon wieder die Rückfrage von dort an uns stellt – nach dem geistlichen Leben, danach, wie das Zeugnis des Glaubens in das gesellschaftliche Leben eingebracht wird, wie mit der Bibel Antworten auf Probleme unserer Zeit gefunden werden können und anderes.

Wichtig aber ist auch die Erkenntnis, daß in allen diesen Fragen durchaus der Dialog mit uns gewünscht wird. Darum soll der Erfahrungsaustausch auch fortgeführt werden. Begegnungsmöglichkeiten sollen geschaffen werden, die diesem Austausch dienen. In allen Gesprächen haben wir großes Interesse daran gefunden, wie unser Hintergrund als Christen in einer sozialistischen Gesellschaft ist. Gerade auch hier wird zukünftig der Gedanken-austausch fortgeführt werden. Für uns wiederum wird es wichtig sein, die vitalen Bedürfnisse der Menschen dort im Blick zu halten.

Die Fragen stellte  
Dr. Peter M. Bräuning

# **Wo das Wasser noch Lebensquell ist . . .**

**Löhne-Obernbeck** (juk). Drei Jahre lang kein Regen! Was eine solche Dürrekatastrophe bedeutet, kann man sich hier, wo man froh ist, wenn einmal drei Tage lang kein Tropfen vom Himmel fällt, kaum vorstellen. Doch Bärbel Barteczko-Schwedler konnte den Besuchern des 69. Obernbecker Missionsfestes am Sonntag auf Tielkers Hof eine eindrückliche Schilderung des Lebens in Sambia geben, wo die Menschen seit drei Jahren unter anhaltender Trockenheit zu leiden haben.

Die Öffentlichkeitsreferentin der Gossner-Mission berichtete vom Stamm

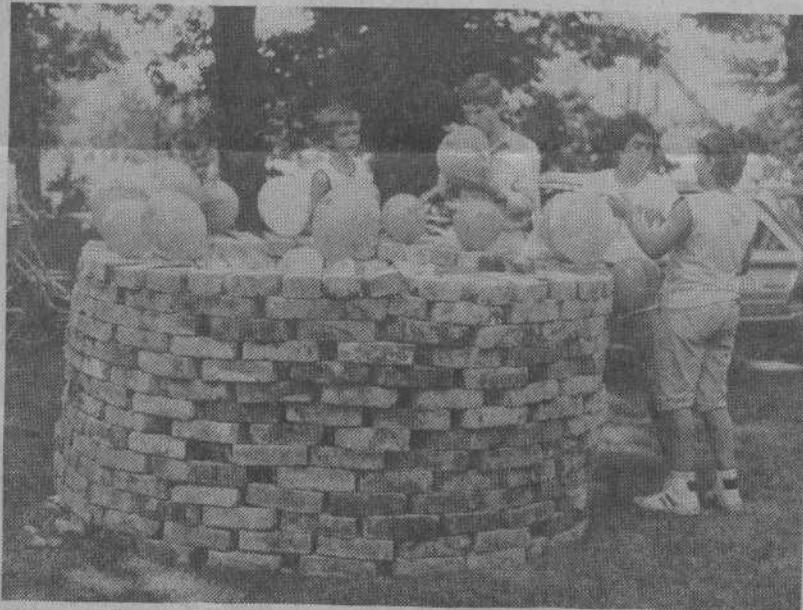
der Tongas, die im Gwembe-Tal nördlich des Sambesi-Flusses leben. Seit 1970 leisten hier 14 Mitarbeiter Missions- und Entwicklungsdienst. Im Mai dieses Jahres war Bärbel Barteczko-Schwedler mit zehn Pastoren aus Ostwestfalen-Lippe in Sambia gewesen und konnte so über ihre eigenen Eindrücke aus dem ausgetrockneten afrikanischen Land berichten.

Sie schilderte, wie die Tonga-Frauen in stundenlangen Märschen Wasser aus den wenigen noch intakten Wasserstellen herbeischaffen. Durch das stetige Absinken des Grundwasserspiegels

sind die Brunnen in der Nähe der Dörfer versiegts. Das noch erreichbare Wasser ist häufig unsauber und verursacht Infektionen, die gerade für die Kinder häufig tödlich sind. „Hier begreift man erst, was das bedeutet: Wasser ist Leben“, sagte die Referentin.

Die Leute der Gossner-Mission, die seit jeher den Menschen das Evangelium durch praktische Lebenshilfe nahebringen wollen, planen im Gwembe-Tal ein großes Brunnenbauprojekt. Jedes Dorf soll einen eigenen intakten Brunnen erhalten. Der Umfang dieses Vorhabens wird erst deutlich, wenn man sich vor Augen führt, daß die 70.000 Tongas in Familien-Dörfern, die nicht mehr als etwa 20 Personen umfassen, zusammenleben. So sollen also mehrere tausend Brunnen mit Spezialbohrgeräten bis zu dem 60 bis 70 Meter tief liegenden Grundwasserspiegel gebohrt werden.

Hilfe zur Selbsthilfe heißt die Devise der Gossner-Missionare. Das bedeutet, daß fünfzig Prozent der Kosten und die gesamte Arbeit von den Tongas selbst zu leisten ist. „Dies soll ihnen Vertrauen in die eigenen Kräfte geben“, erklärte Frau Barteczko-Schwedler den Sinn dieses Prinzips. Trotzdem muß die Gossner-Mission noch eine gewaltige Geldsumme für die geplanten Brunnen aufbringen. Hierzu sollte auch das von Pastor Voß vorbereitete Missionsfest beitragen. Während Bärbel Barteczko-Schwedler noch aus Afrika berichtete, bauten die Kinder bereits an einem symbolischen Brunnen, in dem anschließend die Spenden für die Tongas gesammelt wurden. Beeindruckt von der Schilderung der Not im Gwembe-Tal, ließen die Obernbecker manche Münze in der ungewöhnlichen Sammelbüchse zurück.



Aus alten Ziegelsteinen bauten Obernbecker Kinder diesen symbolischen Brunnen, der dann als ungewöhnliche „Sammelbüchse“ diente.

Foto: Stuke

er 17jährigen Schülerin nicht mehr verhindert werden. Sie war mit ihrem Mofa von der Straße am Bonneberg abgekommen, hatte dabei die Vorfahrt eines Autofahrers, der die Detmolder Straße in Richtung Bad Oeynhausen befuhrt, übersehen und war von dem Fahrzeug erfaßt worden.

## Fünf fuhren auf

**Bad Oeynhausen-Eidinghausen.** Als ein Autofahrer von der Eidinghausener Straße auf den Parkplatz der Volksbank abbiegen wollte und anhielt, um den Gegenverkehr abzuwarten, kam es zu einem schweren Unfall. Ein anderer Autofahrer übersah die sich bildende Schlange und fuhr auf das vor ihm wartende Fahrzeug auf. Durch den Aufprall wurden drei weitere Fahrzeuge vorgeschoben, so daß ein Sachschaden von insgesamt 12 000 Mark entstand.

**Zahlreiche Gratulanten** empfing gestern zu seinem 80. Geburtstag Paul Friedrich (zweiter von links, rechts neben ihm seine Frau Lilli) in seiner Wohnung in der Lindenstraße 23. Alfred Arlt und Detlev Zimmer vom SPD-Stadtverband wollten dem langjährigen SPD-Mitglied Friedrich ebenso alles Gute wünschen wie Arbeitskollegen des ehemaligen Rohrmeisters beim Wasserwerk Bad Oeynhausen. Bei der Gratulationscour nicht fehlen durften schließlich die Vertreter der Arbeiterwohlfahrt und der SPD-Frauengruppe. 1921 war der Jubilar in die Sozialdemokratische Partei eingetreten und hatte sich seitdem unter anderem als Ortsvereinsvorsitzender, Bezirksvorstand und Schriftführer engagiert. Nach der Gründung eines Ortsvereins der Arbeiterwohlfahrt in Bad Oeynhausen war Friedrich bis 1969 dessen erster Vorsitzender. Außerdem war er Schöffe am Schöffengericht Bielefeld, Besitzer im Steuerausschuß Minden und Vorsitzender des Personalrates der Stadtverwaltung Bad Oeynhausen. In der Gewerkschaft Öffentliche Dienste, Transport und Verkehr war er Vorstandsmitglied auf Stadt- und Kreisebene. Mit Erreichung des Rentenalters schied Friedrich aus allen Funktionen aus, um jungen Nachwuchskräften Gelegenheit zu geben, neue Ideen durchzusetzen und eigene Lebenserwartungen zu verwirklichen.

Foto: Freich



**GEBURTSTAG** feierte die JK-Werbeagentur, Gohfelder Poststraße 56. Das Team Joachim Knollmann und Günter Fannei hatte sich zum dreijährigen Bestehen für Kunden und Freunde allerlei einfallen lassen: Die in Bad Oeynhausen mittlerweile bestens bekannte Serena-Jazzband sorgte mit „Dixieland ohne Furcht und Tadel“ ebenso für Stimmung wie die Moon-Star-Steel-Band mit ihrer Limbo-Show. Als Leckerbissen für den Gaumen gab es Froschschenkel und Scampis vom Grill. Foto: Sundermeier

# FH-Professor für neunzehn Monate nach Schwarzafrika

## Projekt für Wasserversorgung in Lusaka (Sambia)

Detmold (Bl). Eine interessante und verantwortungsvolle Aufgabe erwartet ab August Professor Dr. Karl-Friedrich Buth, der an der Fachhochschule Lippe Siedlungswasserwirtschaft lehrt. Buth übernimmt in Lusaka, der Hauptstadt des südafrikanischen Staates Sambia, die Leitung eines Projektes, dessen Ziel der Aufbau und Betrieb einer neuen Organisation für die Wasserversorgung und Entwässerung der Großstadt ist.

Der auslandserfahrene Akademiker sieht den besonderen Reiz der Tätigkeit darin, als Wissenschaftler wieder Praxisnähe zu erfahren und bei der Lösung einer vorgegebenen Problematik zu helfen und sich zu bewähren. Die Entwicklungsdiensttätigkeit bezeichnete Professor Buth auch als Chance für den Ingenieurnachwuchs, der zunehmend schlechtere Aussichten für eine Anstellung hat. Erfahrungen dieses Projektes, für das der 47jährige Hochschullehrer bis zum Februar 1985 vom Dienst beurlaubt ist, möchte Buth später in die FH-Ausbildung einfließen lassen. Die Gesamtdauer des Projektes, das erst in die zweite Phase geht, schätzt Buth auf sechs bis sieben Jahre.

Zusammen mit vier Deutschen und einem englischen Fachmann soll der in Lage ansässige Hochschullehrer, der seit zehn Jahren an der FH Lippe tätig ist, die Wasserversorgung der etwa 700 000 Einwohner zählenden Stadt „auf Vordermann bringen“. Zur Zeit bricht die Versorgung der Bevölkerung regelmäßig abends gegen 18 Uhr zusammen. Ein Grund dafür ist die durch ständigen Zuzug der Landbevölkerung stark angewachsene Bevölkerung.

Mit der vom Bundesministerium für wirtschaftliche Zusammenarbeit über die Gesellschaft für technische Zusammenarbeit finanzierte Entwicklungshilfe steht dem Team um Professor Buth ein wahres Heer von zirka 500 Stadtbediensteten in dem sozialistischen Staat zur Verfügung.

Die Schwierigkeit für westliche Fachleute besteht allerdings darin, technisch vorgebildete oder begabte Afrikaner herauszufinden und einzuarbeiten. Zu dem Projekt gehört auch die Ausbildung von Sambiern in Westeuropa.

Die Wasserversorgung der Stadt Lusaka wird durch 15 Jahre alte englische Anlagen geleistet – positive „Spätfolgen“ der britischen Kolonialmacht im ehemaligen Nordrhodesien. Neben der technischen Betreuung eines Grundwasserbrunnens und eines Wasserwerks, das Flusswasser aus dem 50 Kilometer entfernten Kafue-River entnimmt und mit Hilfe von Pumpen in die Stadt leitet, wird sich der Stab um Professor Buth auch um die Entwässerung kümmern.

Für den Wissenschaftler, der mit seiner Frau und seinen beiden jüngeren Kindern in das am 15. südlichen Breitengrad liegende Land umzieht, bedeutet die neue Aufgabe zugleich eine völlige Veränderung der Lebensumstände. „Wer dort hingehört, muß seine Ernährungsgewohnheiten total umstellen“, erläuterte Buth den Verzicht auf Butter, Milch, Käse, Weizenmehl, Schokolade und andere für Mitteleuropäer gewohnte Nahrungsmittel. Seine beiden Kinder, für die der Aufenthalt eine nach Überzeugung des Vaters positive Erfahrung sein wird, werden am Unterricht in einer internationalen Schule teilnehmen. Nach einem Jahr Schulbesuch in den USA soll auch der älteste Sohn der Familie in den südafrikanischen Staat nachkommen.

Kläranlage am Liemer Weg kostet 45 Millionen Mark

## „Teuerste Investition in der Geschichte der Stadt“

### Noch kein Ende der Maßnahmen für Gewässerschutz

Lemgo (rjw). „Die teuerste Investition in der Geschichte der alten Hansestadt“ nannte Bürgermeister Reinhard Wilmbusse in einem Pressegespräch den Bau der neuen Kläranlage am Liemer Weg. Insgesamt soll die Kläranlage rund 45 Millionen Mark kosten. Für die Stadtsanierung, so Wilmbusse, sei nur die Hälfte dieses Betrages erforderlich gewesen. Im September werden der Faulturm und das Blockheizkraftwerk in Betrieb genommen.

Wilmbusse, der über zügige Fortschritte beim Bau der Kläranlage berichten konnte, sagte, inzwischen seien 28 Millionen Mark ausgegeben worden. Es habe den Anschein, so der Bürgermeister, als ob die vorgegebene Bausumme eingehalten werden könnte. Die Ausgabe von 45 Millionen Mark bedeute natürlich für die Stadt Lemgo „eine starke Belastung“. Rat und Verwaltung hätten schlaflose Nächte bei der Problembewältigung hinter sich.

Auf der anderen Seite sei der Bau dieser Kläranlage für die Reinhal-  
tung des Wassers dringend erforder-  
lich gewesen, betonte Wilmbusse.  
Der Rat hoffe, daß mit dieser Investi-  
tion viele Probleme des Gewässer-  
schutzes gelöst werden könnten. Mit  
dem Bau der Kläranlage sei jedoch  
noch nicht das Ende der Maßnah-  
men für den Gewässerschutz er-  
reicht.

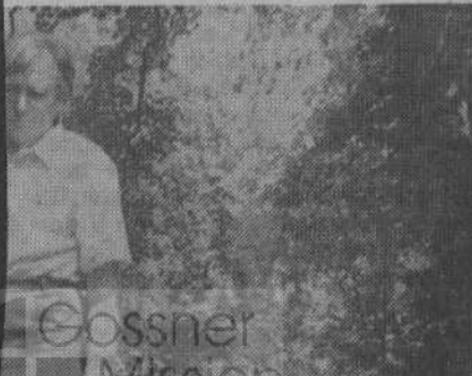
In den kommenden 20 bis 30 Jahren müsse die Alte Hansestadt Lemgo noch rund 120 Millionen Mark für den Bau von Kanälen ausgeben. Die Verwaltung habe dem Rat vorschlagen, jährlich etwa vier Millionen Mark zu gewähren. Wilmbusse: „Von diesem Betrag sollen jeweils 1,5 Millionen Mark für den Ersatz abgängiger Kanäle und für die Kanalisierung bereits ausgebauter Orts- teile, wie zum Beispiel Voßheide oder Leesse, ausgegeben werden.“

Für die Erschließung neuer Bau-  
gebiete mit Kanälen nannte Wilm-  
busse einen Betrag von einer Million  
Mark, der jährlich zur Verfügung ste-  
hen solle. In seiner Septembersitz-  
ung werde der Rat das Entwässe-  
rungskonzept und damit auch den  
langfristigen Beschuß über die Be-  
reitstellung der jährlichen vier Mil-  
lionen Mark verabschieden.

## Wieder Rennen der Ziegenböcke

**Liemer Dorffest Ende August**

Lemgo-Lieme. Die Verantwortli-  
chen des Kultur- und Sportrings  
Lieme haben derzeit alle Hände  
voll zu tun, gilt es doch, das vom 26.  
bis 28. August stattfindende Dorf-  
fest vorzubereiten und zu organisi-  
ren. In einer Mitteilung an die LfZ



## AUS DER LIPPISCHEN LANDESKIRCHE

### Ein Land mit vielen Gesichtern

*Lippische Studiengruppe reiste durch das zentralafrikanische Sambia*

Dreieinhalb Wochen reiste kürzlich eine Gruppe lippischer Pfarrer und kirchlicher Mitarbeiter durch Sambia. Sie wollten ihre Kenntnisse über den zentralafrikanischen Staat vertiefen, dem Land und seinen Bewohnern im täglichen Leben begegnen und Erfahrungen mit der kirchlichen, sozialen und politischen Wirklichkeit sammeln. Die in Zusammenarbeit zwischen der Goßner-Mission und dem Ökumenischen Ausschuß der Lippischen Landeskirche durchgeführte Studienreise wurde von dem Sambia-Experten der Goßner-Mission, Pfarrer Erhard Mische (Berlin, früher Lage), sachkundig geleitet.

„Gut vorbereitet sind wir nach Sambia aufgebrochen; beeindruckt, ernüchtert und beschämt sind wir zurückgekommen“, schilderte einer der Teilnehmer seine Empfindungen nach der Rückkehr.

Fünfundzwanzig Tage in einem ganz anderen Teil der Welt, weitab von den Nachrichten und dem Alltagsgeschehen in unserem Land und doch so nah, daß man über Nacht schon da ist. Äußerlich jedenfalls, innerlich braucht es einige Zeit. Die Sonne steht mittags hoch im Norden, jeden Tag strahlend blauer Himmel, blühende Bäume, eine lebendige Tierwelt, freundliche Menschen in faszinierend exotischen Rundhüttendorfern. Ein Tourist würde das Land sicher von dieser Seite erleben. Aber Tourismus gibt es dort bislang fast gar nicht. Aus der Nähe betrachtet, sieht diese friedliche Idylle ganz anders aus, und den Teilnehmern der Studienreise ging es darum, hinter dem äußeren das wahre Gesicht Sambias oder besser die vielen Gesichter dieses Landes kennenzulernen.

Sambias Hauptstadt Lusaka war Ausgangs-, Mittel- und Endpunkt der Reise. Dazwischen führten Fahrten ins Buschland der Südprovinz und ins nördliche Industriegebiet, den „Kupfergürtel“. In Livingstone – durch die weltberühmten Viktoriafälle des Sambesi bekannteste Stadt Sambias und einziger touristischer Höhepunkt – machten die Teilnehmer erste und gleich intensive Bekanntschaft mit der kirchlichen Topografie des Landes und nahmen an einem Seminar zu Fragen der örtlichen Zusammenarbeit der verschiedenen christlichen Kirchen und Gemeinschaften (Local Christian Council) teil. Die Vertreter der Vereinigten Kirche Sambias saßen neben dem Baptisten, der reformierte neben dem katholischen Christen, die Heilsarmee neben den Anglikanern, die Presbyterianer neben den Sieben-Tags-Adventisten.

Als Christen ist uns der Missionsgedanke durchaus geläufig. Doch angesichts der Zersplitterung des kleinen sambianischen Volkes in verschiedene Stämme, Kulturen und Sprachen mußte den Gästen die Zerrissenheit der jungen Christenheit in annähernd zwanzig sehr unterschiedliche Kirchen, Gemeinschaften und Sekten auffallen und nachdenklich stimmen. Dieses zentralafrikanische Land wurde von vielen verschiedenen europäischen und amerikanischen

schen Kirchen missioniert und wird es heute noch. Jeweils von den Küsten des Kontinents kamen sie aus allen Himmelsrichtungen und brachten neben dem Evangelium von Jesus Christus auch ihre eigenen historischen Entwicklungen und theologischen Probleme mit, die den Afrikanern so fern lagen und wirklich nur aus der Geschichte des Christentums in Europa und Amerika zu verstehen sind.

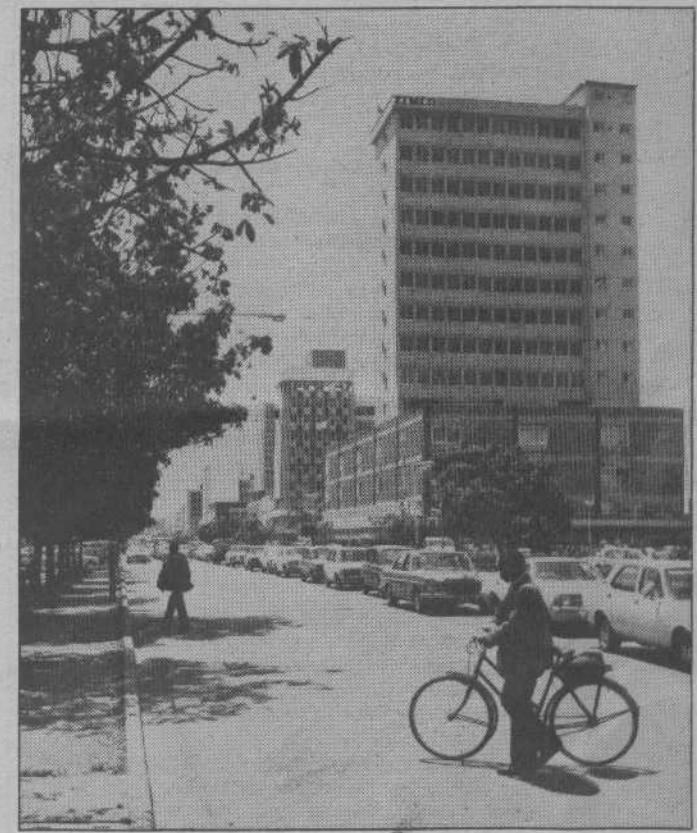
Die einheimische Kultur, Sicht der Welt und des Menschen, die afrikanische Art zu glauben blieben dabei weitgehend auf der Strecke. Eine „afrikanische Theologie“ war nur bei einzelnen exponierten Theologen zu entdecken, und auch das nur in Ansätzen. Jahre nach der politischen Unabhängigkeitserklärung steht die kirchliche noch lange aus.

Andererseits kommt Hilfe von außen, besonders von den überseeischen Mutter- und Partnerkirchen. Ohne diese Hilfe sähen viele Gemeinden, Schulen, Ausbildungsstätten, medizinische Zentren und Entwicklungsprojekte erheblich schlechter aus. Der Staat Sambia weiß, was er an den kirchlichen Einrichtungen hat. Einiges davon haben die Teilnehmer in Livingstone, Lusaka, Chipembe, Kitwe-Mindolo und Chiwemwe, vor allem aber im Gwembetal gesehen, wo sie im Gebiet der Tonga ein seit dreizehn Jahren von der Goßner-Mission in Zusammenarbeit mit der sambianischen Regierung finanziell

und vor allem personell gefördertes vielseitiges Entwicklungsprojekt hautnah erlebt.

Im Gwembetal bekamen die Besucher eine Ahnung davon, warum die üblichen Entwicklungshilfeprojekte mit ihrer fünfjährigen Laufzeit immer wieder scheitern werden und warum häufig gerade hoher Kapital- und Maschineneinsatz zu negativen Ergebnissen führen kann. Man muß sich einlassen auf die afrikanische Lebensart, mit den Menschen leben, ihr Vertrauter werden. Nur zu gerne lassen sich viele der Afrikaner von Europäern sagen, was zu tun ist. Und die Verführung ist groß, nicht mit, sondern für die Menschen zu planen und zu arbeiten. Ungezügelt und die ganz andere Art zu denken und schließlich das persönliche Mitleid können zu Stolpersteinen werden.

Dann ein Einblick in die Alltagsprobleme im trockenen Buschland. Während Mitteleuropa unter zuviel Regen litt, begannen dort die katastrophalen Auswirkungen der zweiten zu trockenen Regenzeit nacheinander. Die mit wenig Aufwand gebauten Bewässerungssysteme drohen zu veröden, weil der Wasserspiegel des zum Karibasee aufgestauten Sambesi sinkt und damit das Ufer kilometerweit nach Süden zieht. Da steht keine Pumpe, die vorhandene ist zu schwach für die Strecke, zusätzliche Rohre liegen nicht in Reserve, weder Pumpe noch Rohre kann man im Land kaufen. So befürchtet man zu



Lusaka – die Hauptstadt Sambias – war Ausgangspunkt für die Exkursionen der lippischen Studiengruppe in die verschiedenen Landesteile.

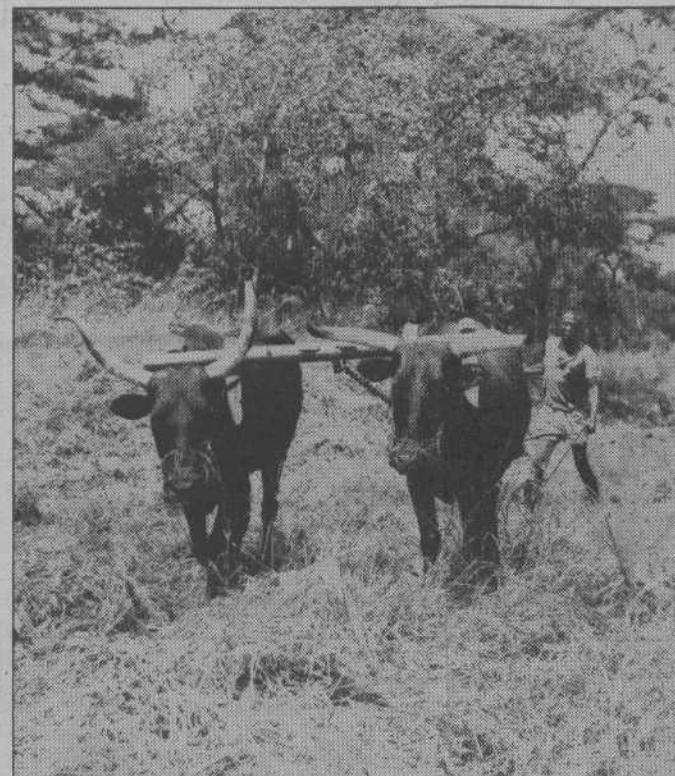
Foto: Dieter Lohmann

Land, aber den Menschen fehlt das Geld zum Kauf. Es gibt Lebensmittelpenden, aber es fehlt der Transport in die abgelegenen Gebiete. Es gibt zu essen, aber oft keine ausgewogene Ernährung. Es gibt genug Wasser in Flüssen oder dem Karibasee, aber das Land vertrocknet, weil Bewässerungssysteme nicht vorhanden oder nicht leistungskräftig sind. Es gibt genug Land, aber zu geringe Ausstattung mit Maschinen und zuwenig Energie. Und so wird es Hungersnot und Mangelernährung weiterhin geben in einem Land, das sogar in der Lage sein könnte, Nahrungsmittel zu exportieren.

Doch aus Mitleid helfen, Geschenke schicken, Almosen geben: das hilft nicht weiter. Man braucht Menschen, die helfen und anleiten, und Geld, das in gezielte Projekte gesteckt wird. Die Goßner-Mission zeigt im Gwembetal, daß sie auf dem richtigen Weg ist, aber auch das ist zuwenig für das Land.

Trotz aller Gespaltenheit der Christen in Sambia erlebten die Teilnehmer gemeinsamen Glauben und intensives Gebet über alle trennenden Grenzen hinweg. Sie haben Landgemeinden gesehen und Gemeinden in Elendsvierteln, wo fantastische Chöre und lebendige Gemeinden zu beeindruckenden Gottesdiensten zusammenkamen. Im Gesang miteinander wurde Begeisterung erfahrbar, Pfingsten inmitten einer Sprachen- und Kulturfestlichkeit: das kommt dem Ursprung wohl nahe. So bleiben nach dieser Reise unauswischbare Eindrücke, Ermutigung zur weltweiten ökumenischen Gemeinschaft und Impulse zum Weitersagen und Handeln in unseren Gemeinden.

Günter Puzberg



Land ist in Sambia genug vorhanden, trotzdem hungern Menschen. Bewässerungssysteme und Transportmittel fehlen dem Land, das in der Lage wäre, Nahrungsmittel zu exportieren.

## Stellenangebote

In der Evangelischen Kirchengemeinde Bornheim ist zum 1. September 1983 die hauptamtliche Jugendleiterstelle zu besetzen  
Gesucht wird ein(e)

### Jugendleiter(in)

mit bevorzugt kirchlicher oder aber auch sozialpädagogischer Ausbildung.

Voraussetzung ist die Zugehörigkeit zur evangelischen Kirche und Aufgeschlossenheit für das Leben der Gemeinde.

In unserem Jugendheim sollte die Integration von der Arbeit der kleinen offenen Tür in gemeindebezogene Jugendarbeit angestrebt werden.

Die Vergütung erfolgt nach BAT.

Bewerbungen mit den üblichen Unterlagen erbitten wir bis zum 31. 8. 1983 an den Vorsitzenden des Presbyteriums, Pfarrer Dr. Geduhn, Königstraße 21, 5303 Bornheim, Tel. (0 22 22) 23 63.

Beim Evangelischen Binnenschifferdienst Duisburg ist ab 1. Oktober 1983 die Stelle eines

### Schifferdiakons

zu besetzen. Gesucht wird ein Mitarbeiter mit kirchlicher und sozialpädagogischer Ausbildung.

Die Hauptaufgabe ist die seelsorgerliche Betreuung und Beratung der Binnenschiffer durch Besuchsdienst an Bord der Schiffe in den Häfen zwischen Köln und Emmerich.

Zu den weiteren Aufgaben gehört die Mitarbeit im Haus der Schiffergemeinde, einer Wohn- und Begegnungsstätte für jugendliche und erwachsene Schiffer. Der Schifferdiakon ist mitbeteiligt in der Leitung der Dienststelle und im Religionsunterricht an der Schifferberufsschule.

Für Dienst in den Häfen steht das Kirchenboot zur Verfügung. Der Schifferdiakon muß das Fahren des Bootes erlernen und sollte technisches Interesse zur Pflege und Wartung des Bootes mitbringen.

Eine Wohnung kann zur Verfügung gestellt werden. Nähere Auskünfte erteilt:

Schifferpastor W. Künzel, Tel. (0 21 36) 17 18 oder 1 38 83.

Bewerbungen erbitten wir an den Kirchenkreis Duisburg-Nord, Herrn Superintendent K.-W. Brandt, Flottenstraße 55, 4100 Duisburg 12.

### Wir suchen dringend einen Bauingenieur

für ein Entwicklungsprojekt in Zambia, Afrika. Hauptaufgabe ist die Betreuung und Leitung einer selbständigen Baugenossenschaft in einem ländlichen Gebiet.

Dazu gehören Erfahrung in Buchhaltung, Erstellen von Angeboten, Kalkulation, Bauaufsicht. Englischkenntnisse erwünscht.

Die Vergütung erfolgt nach dem BAT. Wir bieten alle Sozialleistungen. Der Vertrag wird in der Regel über drei Jahre abgeschlossen.

### GOSSNER MISSION

Handjerystraße 19/20, 1000 Berlin 41  
Telefon (0 30) 85 10 21 – Herr Mische

Die Evangelische Kirchengemeinde Viersen (3 Pfarrstellen, 8800 Gemeindeglieder) sucht sofort eine

### evangelische Gemeindeschwester

Arbeitsschwerpunkte: krankenpflegerische und seelsorgerische Aufgaben. Kooperationsfähigkeit, Initiationskraft und innere Überzeugung für die Arbeit einer Kirchengemeinde werden vorausgesetzt. Die Gemeinde hat reformierte Tradition. Eine Wohnung steht zur Verfügung. Bewerbungen sind zu richten an das Presbyterium der Evangelischen Kirchengemeinde Viersen, Hauptstraße 124, 4060 Viersen 1.

Die Evangelische Kirchengemeinde Viersen (3 Pfarrstellen, 8800 Gemeindeglieder) sucht auf absehbaren Zeitpunkt einen

### evangelischen Jugendleiter

mit entsprechender Qualifikation. Die Jugendarbeit ist gemeindeorientiert und Bestandteil des gemeindlichen Lebens (Verkündigung, Mitgestaltung von gemeindlichen Festen). Es wird Gruppenarbeit betrieben, die es auszubauen gilt. Bereitschaft zur Öffnung nach außen ist vorhanden. Keine ToT. Der Jugendleiter beteiligt sich am Konfirmandenunterricht als Brücke zur Freizeitarbeit unter Konfirmanden und Konfirmierten. Die Gemeinde hat reformierte Tradition. Mitarbeiter sind vorhanden. Ein geräumiges Jugendheim in Stadtmitte steht zur Verfügung. Ein gemischter Jugendausschuss (Jugendleiter, Presbyterium, sachkundige Gemeindeglieder und 3 Pfarrer) behandelt die Probleme der Jugendarbeit. Vergütung erfolgt nach BAT. Bewerbungen sind zu richten an das Presbyterium der Evangelischen Kirchengemeinde Viersen, Hauptstraße 124, 4060 Viersen 1.

Die Evangelische Kirchengemeinde Erkenschwick mit ca. 10 000 Gliedern und 3 Pfarrstellen (2 Gemeindezentren) sucht möglichst bald

### eine Gemeindehelferin

die in ihrer Arbeit am Zeugnis der Heiligen Schrift von Jesus Christus ausgerichtet ist.

Schwerpunkt des Dienstes: Kinder-, Jungschar- und Jugendarbeit. Etwas zusätzliche Aufgaben nach Neigung und Vereinbarung.

Besoldung nach BAT-KF je nach Ausbildung. Bei der Wohnungssuche sind wir behilflich.

Bewerbungen sind zu richten an das Presbyterium der Evangelischen Kirchengemeinde Erkenschwick, Schillerstraße 1, 4353 Oer-Erkenschwick.

## Pfarrstellen-Ausschreibung

Die pfarramtlich verbundenen Evangelischen Kirchengemeinden Oberndorf und Neukirchen im Lahn-Dill-Kreis suchen zum Dienstantritt ab 1. Oktober 1983 oder später

### eine Pfarrerin oder einen Pfarrer

für ihre vakant werdende Pfarrstelle.

Oberndorf hat 1600 Gemeindeglieder und Neukirchen 400. Die Gemeinden legen Wert auf klare, biblische Verkündigung und Seelsorge. Der Heidelberger Katechismus ist in Gebrauch. Beide Gemeinden haben in landschaftlich schöner Lage – im Solmsbachtal – gepflegte alte Kirchen. Beide Kirchen sind im letzten Jahr renoviert worden.

Oberndorf hat 1968 ein neues Gemeindehaus erbaut, und der Gemeinde Neukirchen steht ein neues Dorfgemeinschaftshaus zur Verfügung. Das 1968 in Oberndorf erbaute Pfarrhaus ist geräumig und zeichnet sich durch eine besonders ruhige Lage aus.

Die Gemeinde Oberndorf liegt 8 km von Wetzlar, 3 km von Braufels und 12 km von Weilburg entfernt. In diesem Raum sind sämtliche Schultypen vorhanden.

Bewerbungen richten Sie bitte an die Presbyterien über Herrn Superintendenten Dieter Abel, Turmstraße 34, 6330 Wetzlar, Telefon: Superintendentur (0 64 41) 4 80 97, Pfarrhaus (0 64 73) 12 59. Auskunft erteilen die Kirchmeister Schmidt, Oberndorf (0 64 42) 78 79, und Benz, Neukirchen (0 64 45) 75 21.

## Verschiedene Angebote

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## Verschiedene Angebote

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KITWE—In the beginning it was "red gold". Zambia came into being here in the "copper belt" between mines and slag heaps. Dola, Kitwe and Chingola form a string of split cities bearing to this day testimony to the old segregation which has long since disappeared from official texts. On one side, a huddle of workers' housing settlements consisting of squat, identically built homes; on the other, endless avenues with beautiful gardens and opulent homes.

They are African mining towns, with tiny hearts, and devoid of either soul or grace. The roads become silent at nightfall when the last bus has pulled out of the station. Life takes refuge in the noisy promiscuity of the beer halls where the *chibuku*, the thick local brew made from maize and sorghum, flows freely. It also retires into the cottony surroundings of luxury hotels and sad and uncommunicative bars where a few gentlemen wearing ties distractively watch a darts game on television.

Lusaka, the capital, is a Zambian copper and railway town which grew around the station. Now, half a century later, it still has only one shopping street worthy of the name, Cairo Road, which Cecil Rhodes dreamed of turning into a part of the Cape-to-Cairo axis. At the end of the road, only a few steps away from the banks, begins the bush. With 45 per cent of its six million inhabitants living in cities the same as in southern European countries, Zambia is Africa's most urbanised country. It looks like a huge anaemic body whose blood has coagulated into a few urban clots.

Zambia is a typical example of the problems and errors of contemporary Africa, for they are all to be found here, sometimes in extreme form. "We were born with a copper spoon in our mouth," President Kenneth Kaunda fond of saying. "The curse of copper," retorts agronomist René Dumont who has twice, at Kaunda's request, examined and reported on what is wrong with Zambia.

Cursed copper indeed, which intoxicated the mind and anaesthetised the spirit. In the first decade of independence, the Zambian economy shot up at an annual growth rate of 13 per cent, which was sufficient to justify a few illusions. The country thought it was rich for ever, which is why it took it years after the initial shock to really understand that its red treasure, which had depreciated in the world market, was not a treasure at all. Today, after examining and re-examining its economic situation, Zambia has at last come down to earth.

The figures are brutal. In spite of a few temporary breathing spells, copper prices have not stopped tumbling since 1975. At one time they even dropped to their lowest

level recorded in the '30s. Experts do not think that the slight improvement noted in recent months heralds a lasting recovery. During these eight years of the copper slump, Zambia's per capita domestic product dropped 30 per cent. The index showing copper's purchasing power, calculated on the basis of world inflation and the drop in copper prices, is a pitiful indication of the way the terms of trade have deteriorated at Zambia's expense. The index has dropped from 100 to 26 in ten years. In other words, a tonne of copper today has only a quarter of the buying power it had before.

The rest is almost incidental compared with this irrevocable impoverishment. The erratic behaviour of commodity markets is not alone to blame. The copper content of the ore is dwindling. With

almost sole source of foreign currency, over 95 per cent of foreign earnings. As the leading beneficiary of Syamia, the aid mechanism for helping faltering mining sectors, Zambia obtained a flexible loan of Frs 350 million from the European Economic Community last year.

So, what to do? As the unions are powerful and watchful, there is no question of shutting down some of the ten mines which together employ 50,000 persons. One answer is to rationalise the mining. Last year, the government inaugurated a programme of modernisation which is both prudent and ambitious by merging the two mining companies. Until things improve, the business will have to be run as best as possible by trimming management costs and giving priority to investments producing sure-fire returns.

When copper was soaring,

Jean-Pierre Langellier begins a three part report

no spare parts, the machinery is run down. Metalworking has been modernised but extraction techniques neglected. For a number of industrial uses, copper is being dropped in favour of aluminium, with the result that the demand is flagging. These disastrous factors have been compounded by frequent strikes, the lack of qualified managerial staff and the far too rapid turnover of the 2,000 expatriate technicians. The result is that output declined from 713,000 metric tons in 1976 to 591,000 in 1982.

Cobalt prices have plunged dizzyly from \$25 to \$5 a pound. As high-technology industries prefer more common metals, the cobalt market is glutted. Zambian cobalt is even harder to sell as it is not the best for making superalloys. Zambia banked too much on its cobalt and now finds itself saddled with a year's stock. It could have easily doubled its output if necessary. Having failed to hammer out a joint marketing strategy, Zambia and neighbouring Zaire are today paying for their failure to reach an agreement.

The mining industry's contribution to the country's wealth has halved. Ever spiralling production costs have now outstripped profits. The accounting therefore is simple: ore which brought in 50 per cent of the government's revenue in taxes and royalties, now brings in nothing, while still continuing to be the

Zambia spent and borrowed with giddy unconcern, and today it is among the most heavily indebted nations in the Third World, with a foreign debt pushing \$4,000 million. Service charges on this debt are a crushing burden. The backlog of repayments in the pipeline alone are equivalent to six months' export earnings. Needless to say, the country's foreign currency reserves are largely negative.

Zambia has no option but to ask for help from the International Monetary Fund. In May 1981 it gave the country a credit line of \$300 million special drawing rights (\$930 million) available for three years. It was one of the biggest per capita loans ever granted by the IMF which as usual combined it with an austerity plan. But Zambia did not quite come up with the effort required of it. An IMF team visiting Lusaka was able to see "KK" (as Zambia's founding father is popularly known) take off for Pyongyang in a Boeing crowded with a presidential suite which was more numerous than necessary. Zambia continued to live beyond its means.

Nonetheless it received a good third of the promised loan and then the IMF clamped down. This time austerity had to be imposed and the economy straightened out. With food subsidies drastically reduced, the price of *nshima* the cornmeal pancake served at every meal, almost doubled in a year. The government did away with certain

foreign currency allocations, reorganised the central bank, reshuffled budget priorities (the deficit in 1981 amounted to a third of public expenditure). The increase in interest rates put a squeeze on credit. And salaries were frozen for a year.

The national currency, the *kwacha* was devalued 20 per cent early this year. The only good thing this depreciation achieved was to clean up the finances of the mining firms and quasi-public corporations. As against this, it fuelled an inflation rate already hovering close to 20 per cent. A range of incentives has been set up to develop exports and correct the balance of payments, while a marked increase in capital expenditure has been provided for in the budget. Having made an effort, Zambia renewed contact with the IMF and the

negotiations resumed on new, more modest bases. In the coming weeks they will lead to Zambia being granted a stand-by credit of \$230 million.

Injecting fresh funds will not be enough to ward off the decline, for Zambia's economic difficulties are long-term ones. Its infrastructural weakness and lack of management executives, which is the fate of underdevelopment, is compounded by the fact that the Zambia is landlocked. This adds to the cost of transport and in particular its utter dependence on the world outside. In 1973, Zambia closed off its border with white-run Rhodesia; a courageous decision from which it was the first to suffer. When traffic with Zimbabwe was restored in 1979, Zambia was much too exhausted to recover its strength rapidly in the midst of a world recession.

Zambia's economy is wholly foreign-oriented. When there is speculation in gold in London, cobalt prices immediately spurt up for a few days or weeks before calming down. Zambia is a standing illustration of North-South interdependence. Its fate is closely dependent on the whims and options of multinationals which control both ends of the line. Upstream, they take part in the production of copper, downstream, they help determine its value.

But Zambia has also itself to blame. Loose management and easy money spawned waste, corruption and nepotism. The regime's protégés get their rake-off, and embezzle public funds. Newspapers are regularly full of scandals of all kinds. Bribery, fiddling and fraud are rampant. Even railway wagons have been stolen. A typical example is the smuggling in precious stones. On paper, Zambia produces no emeralds, yet these are highly appreciated by jewellers in Amsterdam. The explanation is simple: West Africans living in the copper belt dig them up illegally and export them fraudulently with the help of all kinds of accomplices. A member of the central committee of the United National Independence Party (UNIP), the country's only party since 1973, used to send them out in the diplomatic pouches.

The Tanzanian-style "leadership code" drawn up in 1971 to clean up political life is now no more than a dim memory. Brief messages on the television every evening urge viewers to help "throttle corruption." An independent commission has been set up to fight corruption, which in theory at least can prosecute offenders without having to refer to the political

authorities. But the government is hardly setting an example in this sphere. To cite but one case: given these hard times, it is absolutely necessary to build a new headquarters for the United National Independence Party? "You can't change habits overnight," admitted President Kaunda to me. Yes, indeed, poverty is a tough initiation.

One set of statistics is highly revealing of Zambian society. A World Health Organisation study published last year shows that Zambia has the doubtful privilege of being the first country in Africa, and the third in the entire world, for per capita beer consumption. Nine patients out of a hundred at the Chainama Hills, the country's biggest psychiatric hospital, are chronic alcoholics. In Zambia, you either don't touch a drop at all, or you do to get drunk. There's no pleasure in drinking, only oblivion.

One day Kaunda wept in public when he mentioned this national failing. UNIP has passed 25 anti-alcohol resolutions, but they have all remained dead letters. WHO says that in cities men spend four-fifths of their free time sipping beer or *chibuku* which is cheap so that one can get drunk for the price of three or four loaves of bread.

The primary reason for drunkenness, say alcoholics, is the need to "forget problems." With its usual accompanying problems — absenteeism, work accidents, low output, family quarrels, cancer and mental illness — it is damaging the urban social tissue. It is the affliction of a rootless world, of former country people who have been drawn towards the city lights and who have ended up wrecked in joyless suburbs.

There are two Zambias. The gulf dividing the cities from rural areas is wider than anywhere else in Africa. The former, overcrowded and enticing; the latter empty and abandoned. Four rural families out of ten do not have enough hands to gather in the harvest. The difference in income between the small farmer and the urban middle class is impressive. The top 2 per cent of Zambians earn eight times more than the remaining 98 per cent. René Dumont calculated that even before they were reduced in 1982, food subsidies to cities alone amounted to three times as much as all the expenditure earmarked for rural development.

The average urban income is 15 times higher than its rural counterpart, and the internal terms of trade between cities and rural areas are constantly becoming worse. Zambia has made undoubted progress since independence in education and health. Yet, *The Times* of Zambia notes, three rural inhabitants out of ten are still living more than 12 kilometres from a health centre. Rarely has an African government so neglected its rural inhabitants, these discards of development.

Zambia has made typical mistakes in agriculture. During 15 years it neglected the food-producing sector and made the major mistake of downgrading farming by widening the gap between the price paid to farmers for their crops and their world market value, resulting in a systematic lowering of farmers' living standards. In keeping with a pattern which has often been described, the farmer preferred to eke out a subsistence living or take to the city rather than give his labour to support an army of officials spawned by a state-controlled system of agricultural marketing.

(March 29, 30; to be continued).

## ZAMBIA AFTER THE COPPER BOOM

# Debts, graft and alcoholism

**Renegade speaks out**

The cinema is not everything of course. All the little things people latch on to in the hope of improving their lives are beautiful because they express a love of life — I mean things like omens, religious offerings, wills, tributes to people, and so on. Whereas in the world of the cinema, all those selfish antics people get up to so as to be able to savour their social status to the full will find quite revolting. Because the cinema reaches such an enormous audience, most film-makers and actors are prepared to stand up and play the fool when necessary. Look, for instance, at the farcical way the Cesars (the French equivalent of Oscars) are awarded.

In Paris, film-goers are always rushing to see all the latest movies directed by any Tom, Dick or Harry. They behave like deprived digestive tracts. This mania for seeing every film that comes out just so as to be able to talk about them means that no movie fan can ever stand back from movies and look at them in

proper perspective.

Language is becoming derelict. It is preserved, morbidly, almost fetishistically, by a tiny group of people living in city centres. Cities have lost their working-class areas and their arts faculties. Language can only live when it is in constant contact with all members of society. And when, as now, there is such a rigid compartmentalisation between those who control expression and representation, and those who form the melting-pot of creation, both communities withdraw in an atmosphere of mutual recrimination.

They are unable to speak to each other, they have no common language. What you find in the cinema is a kind of mediocre pseudolanguage, which is an accurate reflection of the mediocre people who make films — people who know nothing of the real world and simply portray the dying petite bourgeoisie to which they themselves belong."

(March 17)

## Communist support

Continued from page 11

days. And when you consider that, on top of all this, Henri Krasucki (head of the CGT and member of the political bureau) allowed himself on April 10 the luxury of an appeal to responsibility only a few days after political bureau member Louis Vianet's overall criticism of the government's austerity plan, the Communists may be said to have given free rein to their "diversity".

It is unusual enough to be pointed out; it's a bit too much to be interpreted as such definitely. The question is whether the breathing space the PCF leadership has given itself when the controversy over participation in the government is becoming urgent will last as long as the government itself.

(April 13)

**Le Monde**

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LUSAKA — What is striking, more than the indifference, is the lack of understanding evident in the upper reaches of the government for the rural world's basic requirements, outlook and thinking. For, right from independence, much — doubtless too much — attention was paid to the peasants brought together in hundreds of "production cooperatives". It was an attempt to turn illiterate villagers, used to ancestral methods, into "modern farmers" overnight with the help of shiny new tractors, fertilisers and pesticides. The administration was inexperienced, the peasants suspicious and ill-prepared. The cooperative saga came to a rapid end. All the units, without exception, went bankrupt.

It was in 1976 that farm output began to decline seriously. This, combined with a population explosion (3.3 per cent a year), forced Zambia to import more and more maize to feed itself. The grain purchases strained government finances at a time when income from copper was collapsing. It would have been suicidal to pursue that line of action. The ten-year plan launched in 1980 was aimed at correcting the mistakes of the past.

Today, Zambia is learning the lessons of its agricultural shambles. A substantial increase in prices and tax cuts have once again stimulated grain production. "The producers' response was spectacular," says Jim Woods, president of the Commercial Farmers' Union. The area under cultivation has increased this year by 25 per cent. This improvement, though not uniform, helps the bigger farmers more than the small peasants who do not have the means for buying fertilisers whose prices keep spiralling upwards.

In 1981 Zambia had a record maize crop which practically met its domestic needs, but the recovery has been wiped out by the terrible drought which has gripped southern Africa for the last two years. This year it will have to import some 300,000 metric tons of maize from Zimbabwe and probably South Africa, not to mention the 100,000 tons of wheat it has to buy. In any case, if agricultural recovery is vulnerable, self-sufficiency in food no longer appears to be guaranteed for climatic reasons.

Zambia has had another bright idea — break the monopoly of an inefficient marketing board which often pays farmers nine months late. This bureaucratic monster is now being dismantled and will henceforth look after the distribution of fertiliser. New cooperatives, less hampering because they have nothing to do with production, will take over a decentralised system of marketing.

The emphasis will be on modest farm units and state farms on the lines of the East German model. There will be 18 state farms, which were sought by the leftwing of the United National Independence Party (UNIP), two to each province and in areas where there is no commercial agriculture. By gradually converting themselves into cooperatives — this is the plan — they will have a better chance of succeeding than anywhere else in Africa. The agricultural battle will be fought on a whole lot of other fronts. Traditional crops, which are more resistant to drought, will be rehabilitated; research, long neglected, will be stimulated; credit will be made more accessible to rural people; and grain silos and warehouses will be built. All this, though, will not be enough to send back to the bush the young people who have abandoned it.

For them, it is unemployment in Lusaka's shantytown suburbs. A million young people are without work or, according to the labour unions, 40 per cent of the work force (one Zambian in two is under 21). At Ndola, they queue up at the manpower office. Every year, 100,000 children who have finished primary schooling are turned away from

secondary establishments. A few years later, they join the ranks of the urban workless. Some of them become "mishanga boys" who are regularly picked up by the police because they illegally sell cigarettes one at a time in Lusaka's "townships".

The government banked on a two-year draft imposed on boys and girls to hold down unemployment. But the experiment was badly prepared and has for the moment been suspended until it is given a clearly more job-training character. The exodus from the countryside has been so massive that the social services have been unable to keep up with it. Malnutrition, in particular, is wreaking havoc in cities. "Mishanga boys" are often former "fanta babies" as undernourished children are known here.

Timothy Walamba, boss of the Miners' Union of Zambia (MUZ) which has its head office in Kitwe, is highly critical of the increasing unemployment and layoffs. He is laying the groundwork for the next round of collective bargaining and warns: "We're not going to accept a wage freeze." In Ndola, the head of the Zambian Confederation of Trade Unions (ZCTU), Frederick Chiluba, takes a similar strong line: "The workers are being asked to tighten their belts some more. But I

Jean-Pierre Langellier with the second of three reports

know some in the government who wear elastic belts. Everybody must make sacrifices."

Next to President Kenneth Kaunda, the two most powerful men in Zambia are Chiluba and Walamba. After all, don't they have more followers than the UNIP? Zambian labour unions, along with the churches, do in fact provide the only counterweight to the dominance of the party. The government is constantly tempted to bring them to heel. The last big battle goes back to 1981 when, following a rash of strikes in the mines, "KK" expelled 17 labour leaders from UNIP in which they were ex-officio members. They were later taken back. Next, four other leaders were arrested, detained for three months and then taken back once more into the UNIP.

This see-sawing relationship is a reflection of the ambiguity of Zambian trade unionism. Before independence, the labour movement had been an ardent backer of the combat spearheaded by Kaunda. Since the state took a majority holding in the mining companies in 1969, the interests of the government and those of the unions have been increasingly diverged. On top of this has come a strategic dispute. The unions have always ruled out any idea of their organisation becoming subservient to UNIP. They have refused to become a mass movement, like the women's and youth movements, or a simple conduit for transmitting government directives down to the base. "Our support of the party is never assured in advance," Chiluba points out. "We interpret directives in our own way and in the workers' interests."

Zambian labour leaders have long been influenced by their American and West German counterparts. They are social democrats and advocate a mixed economy un-

### ZAMBIA'S COSTLY MISTAKES

## Undernourished children and jobless workers

Nowhere else in Africa is the gap between cities and rural areas as wide as it is in Zambia, and it is still widening. Average rural income is around one-fifteenth of urban income. The government had committed a major error by neglecting food production for 15 years and downgrading agriculture to a point where discouraged farmers have either given up their holdings and moved to urban areas or fallen back on a subsistence-level existence rather than work to keep an army of government employees in business.



encumbered by a bureaucratic dead-weight. Anxious not to be neutralised or taken over, they keep their distance from the government while going along with the "democratic participation" which gives them a voice in decisions. They sit collectively in the UNIP's national council, a sort of party congress, but their leader, Chiluba, refuses to enter the central committee or parliament. The line between independence and compromise is a narrow one all the same.

"Union and party are but the two sides of the same coin," insists Kaunda. "Not quite," corrects Chiluba, who inherited the political base of the former Zambian vice-president, Simon Kapwepwe, who died as a member of the Opposition in 1980. Like Kapwepwe, Chiluba is a member of the Bemba ethnic group, which is dominant in the copper belt. He knows he is the "strongman" of the North, a very sensitive area. At any rate he is a strange union leader who is familiar with Jean-Jacques Rousseau and answers you with quotations from the first book of *Genesis*. It is in this bible, which is always with him, that all Zambian leaders, brought up in the shadow of the church, look and find their inspiration and their line of conduct.

More than anything else, Zambia is willy-nilly Kenneth Kaunda, since his virtues and weaknesses have rubbed off on it. He is one of the five remaining Africa "founding fathers" who is still at the helm after a 35-year political commitment, 19 of which as president. He is an impossibly tall man, with intense twinkling eyes which are in turn serious and mischievous, and a warm smile. A teetotaller and vegetarian, he is courtesy itself; he himself serves coffee to his guests and sees them off with a "God bless you". For this son of a Presbyterian minister is crazy about God, and God is present in everything he says. "I caught the virus at birth," he says. He wanted to make this a principle of life. A simple man, straightforward and respected, he is also an impulsive, passionate and emotional

president.

While he prefers the white handkerchief to the ivory stick as the emblem of leadership, this man with his good-natured appearance can also hit hard when it comes to preserving his authority. The case is often cited — though it is true, it has been exception — of the bloody repression of the prophetess Alice Lenshina and her Lumpa sect. (They refused to vote or join the party and revolted right after independence; they were put down at the cost of 700 deaths.)

Kaunda has a few more contradictions to spare. He has a reputation for modesty, but a gigantic poster in the heart of Lusaka shows him as a "liberator" addressing his followers in a scene which calls to mind the sermon on the mount. He is also given to arm-twisting by threatening to resign so as to cool political passions. He is said to be legalistic, but his unquestionable political skill occasionally borders on chicanery. In 1978, for example, he used a procedural trick to prevent two of his rivals — Kapwepwe and Harry Knumbula — from running against him in the presidential election.

An admirer of Mao and Gandhi from the latter he borrowed the weapon of civil disobedience against British authority, Kaunda is trying to achieve an impossible fusion of Christian values and egalitarian impulses, of the ideal of non-violence and the revolutionary break. The humanism, which has been made the official doctrine and in some respects close to our social Christianity, reflects this illusory and almost pathetic search. This accounts for generous but added political thinking often smacking of paternalism.

As a believer in gradual changes and peaceful growth, Kaunda did not break the economic mould inherited from the past and has merely saddled it with an intrusive state apparatus. With a hundred or so quasi-governmental corporations, Zambia is Africa's third industrial consortium. But structures, outlooks and habits of life have not been decolonised. The

socialism by divine right inspired by Kaunda has not, in spite of a mass party being set up, raised enthusiasm to any depth. It is stifling beneath a cumbersome and insensitive bureaucracy where a sycophantic minority is making out very well.

Zambia's economic problems obviously cannot be solved with the help of "humanistic incantations". Is it for this reason that Kaunda last year seemed to become suddenly infatuated with "scientific socialism"? He announced that it would shortly be made a compulsory subject in primary schools and set off an uproar among the churches which were little inclined to pay any respects, even in the classroom, to the man who considered that religion was the "opium of the people". "After all," observed a young Christian, "scientific socialism is Marxism dolled up."

Kenneth Kaunda is 60 years old, but he has neither successor nor avowed claimant to his office. He has survived many crises and, by virtue of an emergency which has never been abolished, concentrates all the powers in his hands. But he is a lonely man, not readily obeyed, easily influenced and frequently undecided. His shilly-shallying sometimes gives rise to inconsistencies, particularly in economic matters. The secret of this chopping and changing doubtless lies in a very great difficulty to make up his mind whether it is a question of choosing between two policies, punishing wrongdoers or turning his back on the adversary.

In the final analysis, Kaunda believes that dialogue, even with the South African devil, is useful. He does not fire his ministers, but moves them around. For the past twenty years, the same men have, depending on reshuffles, been holding all the places on the checkerboard of power. Some of them, often very bright and still young, like former finance minister Alex Chikwanda or Vernon Mwaanga who was ambassador in Moscow at the age of 21, have bowed out and joined the private sector. Become *apawambas* (rich bourgeois), they belong to a discreet and liberal Opposition lumped together under the handy label of "intellectual right". They stand by ready to serve the government should it become necessary one day.

Kaunda has successfully satisfied regional aspirations while strengthening national unity. As the descendant of a Malawite family which migrated to the area at the turn of the century, he does not identify with any of the big tribes and has found it easier to contain ethnic power struggles. It was a major advantage; it stabilised the government and prevented serious confrontations taking place in a country without real roots or cohesion in which some 70 Bantu tribes live and whose ludicrous shape testifies to the fact that it was hacked out by the coloniser with a billhook.

Archbishop Emmanuel Milingo of Lusaka, who was recalled to Rome a year ago, took a firmer attitude by branding the government project as an "intolerable limit". In a pastoral letter read out in August 1979, the Christian churches had already clearly condemned scientific socialism. That doctrine, they reiterated last April "refuses to take human rights into consideration, denies freedom and concentrates power in the hands of a minority". The faithful were invited to protest by observing "a day of fasting and prayer".

(March 30, 31)

**Le Monde**

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## Rohmer's new film: a stage for reality

by Jacques Siclier

WHEN he set out to make his "comedies and proverbs" series with "La Femme de l'aviateur", Eric Rohmer explained that, unlike his "moral stories", the new cycle would no longer refer "in its subjects and structures to the novel but the theatre".

To his mind, rather than tell their story by living it out, his characters would do their best to "put themselves on stage". But the whole course of his action from "La Femme de l'aviateur" and "Le Beau Mariage" down to his latest film "Pauline à la Plage" contradicts this statement. Rohmer has continued to make films as the writer that he basically is. He has remained the creator and director of his characters. In "Pauline à la plage" there are six of them who, with better luck than those in Pirandello's play, have found their author and are closely dependent on him.

Rohmer has the knack of making his words, phrases and statements come alive. He transmits this art to his creations. In the setting of the garden of a Norman house, a divorced woman, Marion, begins discussing love with her teenage cousin, Pauline. Marion tosses her long blond hair and the image backs up the dialogue like a romantic description. It's like this all the way

through the film. The characters move in a limited universe — a beach and the land around it near Granville at the end of the season with spells of sunshine and grey drizzle.

The holidays, the weather, the natural background, the dwellings and the diversions necessarily affect attitudes. In short, we have here a "standard" analytical novel where men and women pour out their hearts in words because they have all the time to do so.

Nestor Almendros' camerawork sticks faithfully to Rohmer's style and is strictly narrative but inseparable from the verbal strategy devised by the writer-director. Love, jealousy, the love of adventure uncompromising passion or independence, Pauline's sentimental and sexual education picked up from contact with adults — Marion, Pierre, Henry and the candy-seller, Louise, socially apart from this tight little intellectual circle — and Sylvain, a boy of her own age. We watch the posturing which goes with seduction, desire, truth, falsehood, male-female relations and contacts. Rohmer breaks up a typically theatrical, even vaudevillian, situation (the bathroom mix-up) to bolster Henry's amoral play with women and his "rival" Pierre.

*Feodor Atkine (Henry), Amanda Langlet (Pauline), and Arielle Dombasle (Marion) in Eric Rohmer's "Pauline à la Plage."*

Intellectually, this film is very exciting and extremely engaging because of the subtlety and speed of the situation sequences. Visibly joyous in its verbal expression, it takes the actor-characters (all of them remarkable) all the way to the end of the business dreamed up by Rohmer. He has never before depicted youth as "modern" as represented by Pauline, and to a lesser extent, Sylvain. What's more, the relationships between lovers give a hint of a sensuality which is new in him. The physical presence of bodies is immediately concrete. In this "dialogue novel" an hour and a half is no longer necessary, as it was before, to touch "Claire's knee".



## USSR: the anatomy of totalitarian imperialism

by Bernard Feron

EVER SINCE Bolshevism took over the empire of the Tsars, numerous books have been devoted to the Soviet Union. Very few of them, however, try to ask the basic question "What is the USSR?" and answer it. Those which have done so fall into two main schools. For one, the Russian factor is still dominant. Beneath the Marxist-Leninist front, the Kremlin is allegedly today carrying out the policy of the Tsars. The other school asserts, to the contrary, that communism has shaped an entirely new reality in the territory of the biggest state in the world.

Now here comes Edgar Morin in his turn to ponder on the "nature of the USSR". "De l'nature de l'USSR: complexe totalitaire et nouvel empire," Fayard, 272pp, Frs 59. In his opinion, the USSR is not Communist. It is not Soviet. It is not a union of socialist republics. One could doubtless quibble over this for, when you come down to it, who on earth can say what communism and socialism are? It matters little to us that Lenin's heirs are not genuine Communists. The main thing is to try to understand the characteristics of their system which has survived from Lenin, Stalin, Krushchev and Brezhnev down to Andropov. The relations of the rest of the world with this power depend on this analysis.

Without giving the impression of touching them, Morin shoots down a whole flight of stock ideas. Let's skip over the odd pages which are sacrificed to the jargon of the author's speciality. The only criticism one can make on this count is that by using such language he is likely to put readers off, whereas his book deserves the widest possible readership.

Morin, the sociologist, is not content to say, as many do, that the USSR is a dictatorship, or that it has become an imperial power. He demonstrates with blinding clarity that it is both a totalitarian dictatorship and an imperial power, and that the combination of these two factors makes it especially daunting. He most certainly differs from a Castoriadis who considers that the USSR is now a "statocracy", a State dominated by the military. Morin considers that the primacy of the Party, source and instrument of totalitarianism, cannot be doubted. The party has not taken second place to the military caste, it favours the latter so it may help it attain its objective.

The chapter on the Party is instructive, especially when the author makes the comparison between the Communist Party and religion. Indeed, for a sociologist, there are many similarities between the two, though it would still have to

be pointed out that the comparison is valid for a religion wielding immense temporal power as was the case for centuries with Catholicism. However, a religion can lose a good part of its temporal power and not give up an iota — much to the contrary — of the essence of its message, whereas a Communist Party ousted from power or deprived of ever hoping to attain power is doomed to be nothing.

It is true of course that in the USSR there is nothing to foreshadow that the Party might be shortly ousted from power. Morin takes upon himself the task of dissipating the illusions of those who, notwithstanding the tragic events in Hungary, Poland and Czechoslovakia, appear to be still banking on the system from its weakness. The least unfavourable solution for it could even be a sort of military seizure of the government. Why? Because "the Party can only be all or nothing," because it has no fallback position, whereas "an army will always be necessary within the framework of a state."

Morin notes how daunting it is for the world this combination of today's most totalitarian party and the most heavily armed imperialism. Fortunately, he points out at the same time, in general "it is the improbable which has happened in the USSR."

## Argentina

*Continued from page 12*

Argentines today: anti-militarism, and the priority accorded to democracy over revolution. Certainly in 1973 the crowds assembled in the Plaza de Mayo freely expressed their hostility to the military. But this sentiment now seems deeper and above all more reasoned. A majority of Argentines is convinced that poor civilian government is preferable to a return to power of the armed forces. Political leaders, so prompt to look for "friends" among the generals, must take into account this change.

Another majority hope centres on consolidation of what one young radical militant calls "unqualified democracy, which means above all liberty and participation." The Argentines, beginning with Argentine youth, look askance at violence. "We have to free Argentina without coups d'état, rid it of its myths, and defend democracy come what may."

What might have seemed preposterous before the Falklands War seems worthy of serious consideration today. But — as everybody knows — Argentines are unpredictable.

(April 8, 9)

## What Zambia needs today is a tough manager

Jean-Pierre Langellier concludes a three-part report

LUSAKA — In a bid to be conciliatory [the Christian churches in the country had been upset about President Kenneth Kaunda's apparent sudden infatuation with scientific socialism] the Zambian authorities have lately been toning down their crusade for scientific socialism. Reuben Ka-manga, chairman of the United National Independence Party central committee's political commission, assures blandly: "The churches are wrong to be alarmed. Is there a better Christian than KK?" And Kaunda himself adds: "Marxism-Leninism exists; it presides over the destinies of a large part of mankind. Mao has done magnificent things. Can we ignore him? We don't want to adopt Maoism as an ideology, but we want to make him a subject of study like the other philosophers."

To which a political opponent retorts: "Who does he think is going to believe that a kid of ten is able to compare doctrines?"

Much ado about nothing? Not quite. The churches, which in this case are backed up by the labour unions, are a formidable force, jealous of their spiritual and moral role and have to be handled all the more carefully as this happens to be an election year in Zambia.

The general and presidential elections will probably take place between October and December this year. Without becoming openly involved in the political controversy, churchmen could, if they were pushed too hard, discreetly suggest to their flocks to stay away from the polls.

Now Kaunda, who is running for a fifth term, is seeking election by an "overwhelming" majority, doing much better than he did in 1978 when he got 65 per cent of "yes" votes for a level of participation of the same order. UNIP has therefore been running a campaign for months on the dual theme of "Register on voter rolls" and "Take out your party card".

It says much for Zambians' apathy that registration deadlines have had to be extended so as to obtain a satisfactory increase in the number of voters. Some overzealous party militants had also to be reined in because they were preventing people who did not have the precious UNIP card from entering public places. So here we have a single party whose ethnically-balanced old guard would like to give itself a fresh political image at little cost. It would be so convenient for them to take a tougher line in their slogans in the name of a scientific socialism which has the dual advantage of purifying doctrine while strengthening the ruling class's hold. The pressure is naturally enough coming from young "ideologues" who have in many cases received their training in East European countries.

And yet, the Soviet Union's influence is still small: it has no real "clientele" in UNIP's central committee. As is often the case in Africa, it is in the military sphere that the influence is noticeable. Zambia had been expecting a longer war with Rhodesia and bought 16 MiGs and Sam-7 missiles. Its pilots are being trained by 150 Soviet instructors who also guard missile sites and maintain military equipment. Lusaka is repaying its military debts to the USSR in dollars and, it is alleged but not confirmed by delivering cobalt. As for the East German instructors, most of them are agricultural experts.

Since the discovery of an attempt to overthrow the government in October 1980, Kaunda is said to be very concerned with his own security. (Seven plotters, accused of treason, were sentenced to death on January 20, but they will in all probability be pardoned.) The secret service "Special Branch" has moved into an imposing five-storey building and tightened up protection for several hundred members of the political elite. Another sign of the tougher government line is the

imminent creation of a press council which could, under the central committee's authority, punish "irresponsible" journalists. (The government, however, already owns two national dailies.) In spite of all this, Zambia is not a police state and the people there are warm-hearted and talk outspokenly without fear to visitors.

At any rate, as a man of principle, Kaunda has for 30 years faithfully fought racism and apartheid. Nagged by the fear of the whole of southern Africa becoming engulfed in flames, he has never broken off entirely with the "white tribe" living in the South whose doggedness seems to be fascinating him as much as it disturbs him. He told me recently: "The racist prime minister must be able to listen to independent Africa's viewpoint." His meeting with Premier P. W. Botha a year ago has scarcely mollified Pretoria.

With its tiny 16,000-man army, Zambia obviously is in no position to dictate terms. It therefore avoids provoking its overweening partner. The offices of the African National Congress (the leading South African nationalist movement which is banned in that country) in Lusaka holds no more than an administrative staff, the militants having found refuge in Angola. Furthermore, like its neighbours, Zambia has inherited an economy directed towards the South. Pretoria is its second biggest trading partner, and 60 per cent of Zambia's foreign trade goes through South Africa.

The battle against apartheid is continuing, but Kenneth Kaunda, like other leaders who have been in office too long, seems ill-prepared for Africa's new battles, which are less noble but just as necessary. He was the man of political emancipation. Is he the one of economic recovery? With its copper in a bad way, what Zambia needs today is less an excellent man to rally the country than a tough manager.

(March 31)

Dreieinhalb Wochen reiste kürzlich eine Gruppe lippischer Pfarrer und kirchlicher Mitarbeiter durch Sambia. Sie wollten ihre Kenntnisse über den zentralafrikanischen Staat vertiefen, dem Land und seinen Bewohnern im täglichen Leben begegnen und Erfahrungen mit der kirchlichen, sozialen und politischen Wirklichkeit sammeln. Die in Zusammenarbeit zwischen der Gossner-Mission und dem Ökumenischen Ausschuß der Lippischen Landeskirche durchgeführte Stu-

dienreise wurde von dem Sambia-Experten der Gossner-Mission, Pfarrer Erhard Mische (Berlin, früher Lage), sachkundig geleitet. „Gut vorbereitet sind wir nach Sambia aufgebrochen; beeindruckt, ernüchtert und beschämt sind wir zurückgekommen.“ So schilderte einer der Teilnehmer seine Empfindungen nach der Rückkehr. Was dazwischen gesehen, gehört, erlebt und durchdacht wurde, lohnt der intensiven Auswertung und Berichterstattung.

## „Aus der Nähe sieht die auf ersten Blick ‚friedliche Idylle‘ dann aber ganz anders aus“

Trotz ausreichender Nahrung verhungern Menschen – Scham und Ernüchterung

Kreis Lippe. Fünfundzwanzig Tage in einem ganz anderen Teil der Welt, weitab von den Nachrichten und dem Alltagsgeschehen in unserem Land und doch so nah, daß man über Nacht schon da ist. Äußerlich jedenfalls, innerlich braucht es einige Zeit. Die Sonne steht mittags hoch im Norden, jeden Tag strahlend blauer Himmel, blühende Bäume, eine lebendige Tierwelt, freundliche Menschen in faszinierend exotischen Rundhüttendörfern. Ein Tourist würde das Land sicher von dieser Seite erleben. Aber Tourismus gibt es dort bislang fast gar nicht. Aus der Nähe betrachtet sieht diese friedliche Idylle ganz anders aus, und uns ging es darum, hinter dem äußeren das wahre Gesicht Sambias oder besser die vielen Gesichter dieses Landes kennenzulernen.

Fünfundzwanzig Tage – eine kurze Zeit unseres Lebens, aber lang genug, um nicht mehr naiv von Mission, Hilfe für die dritte Welt und den Möglichkeiten der Entwicklungspolitik reden zu können.

Sambias Hauptstadt Lusaka war Ausgangs-, Mittel- und Endstation der Reise. Dazwischen waren wir im Buschland in der Südprovinz und im nördlichen Industriegebiet, dem „Kupfergürtel“. In Li-

verschiedenen europäischen und amerikanischen Kirchen missioniert und wird es heute noch. Jeweils von den Küsten des Kontinents kamen sie aus allen Himmelsrichtungen und brachten neben dem Evangelium von Jesus Christus auch ihre eigenen historischen Entwicklungen und theologischen Probleme mit, die den Afrikanern so fernlagen und wirklich nur aus der Geschichte des Christentums in Europa und Amerika zu verstehen sind. Die einheimische Kultur, Sicht der Welt und des Menschen, die afrikanische Art zu glauben blieben dabei weitgehend auf der Strecke. Eine „afrikanische Theologie“ können wir nur bei einzelnen exponierten Theologen entdecken, und auch das nur in Ansätzen. Es wäre Zeit deutlich zu machen, daß wir als Lernende, nicht mehr länger als die Wissenden in die Missionsgebiete gingen. Jahre nach der politischen Unabhängigkeitserklärung steht die kirchliche noch lange aus.

Andererseits kommt Hilfe von außen, besonders von den überseeischen Mutter- und Partnerkirchen. Ohne diese Hilfe sähen viele Gemeinden, Schulen, Ausbildungsstätten, medizinische Zentren und Entwicklungsprojekte erheblich schlechter aus. Der Staat Sambia weiß, was er an den kirchlichen Einrichtungen hat. Einiges davon haben wir in Livingstone, Lusaka, Chipembe, Kitwe-Mindolo und Chiemwe, vor allem aber im Gwembetal gesehen, wo wir im Gebiet der Tonga ein seit dreizehn Jahren von der Gossner-Mission in Zusammenarbeit mit der sambianischen Regierung finanziell und vor allem personell gefördertes vielseitiges Entwicklungsprojekt hautnah erlebten.

Als Christen ist uns der Missionsgedanke durchaus geläufig. Doch angesichts der Zersplitterung des kleinen sambianischen Volkes in verschiedene Stämme, Kulturen und Sprachen mußte uns die Zerrissenheit der jungen Christenheit in annähernd zwanzig sehr unterschiedliche Kirchen, Gemeinschaften und Sekten auflaufen und nachdenklich stimmen. Dieses zentralafrikanische Land wurde von vielen

zu trockenen Regenzeit nacheinander. Die mit wenig Aufwand gebauten Bewässerungssysteme drohen zu veröden, weil der Wasserspiegel des zum Karibasee aufgestauten Sambesi sinkt und damit das Ufer kilometerweit nach Süden zieht. Da steht keine Pumpe, die vorhandene ist zu schwach für die Strecke, zusätzliche Rohre liegen nicht in Reserve, weder Pumpe noch Rohre kann man im Land kaufen. So befürchtet man zu recht eine Hungersnot – und die Kinder werden als erste sterben. Aber woher die Mittel bekommen, wo doch die Gossner-Mission weder aus Entwicklungsfonds der Kirchen noch der Bundesrepublik Gelder erhält und unser Staat jetzt sogar gerade dabei ist, sich aus den „Frontstaaten“ am Übergang zwischen Schwarzafrika und der Südafrikanischen Republik aus politischen Gründen zurückzuziehen.

## Christlicher Humanismus oder Sozialismus?

Sambia unter der Führung seines Präsidenten Kenneth Kaunda, Sohn eines Predigers, bekennt sich zu einem christlich begründeten Humanismus. Immer häufiger ist aber in der letzten Zeit auch das Stichwort vom „wissenschaftlichen Sozialismus“ zu hören. Bislang ist es nur ein Schlagwort, das nach Abstimmung der Kirchen in Sambia noch aus dem schulischen Unterricht als Fach herausgehalten werden konnte, aber bald könnte es auch Programm sein.

Wir wissen nicht, welche Politik in einem so jungen Land richtig ist. Wir wissen aber, daß Sambia wirtschaftlich Kontakt zum Westen sucht und braucht. Andererseits wissen wir – und viele Diskussionen mit Studenten, Pfarrern und Lehrern zeigen das –, daß Sambia entschieden gegen die Apartheidspolitik Südafrikas sein muß. Politisch gegen den übermächtigen Nachbarn im Süden, ist Sambia aber gleichzeitig wirtschaftlich und verkehrstechnisch völlig unabhängig von der Südafrikanischen Republik und seiner verhaßten weißen Regierung: eine Gradwanderung, bei der Hilfe nötig wäre.

Es gibt genug Nahrung im Land, aber den Menschen fehlt das Geld zum Kauf. Es gibt Lebensmittelkunden, aber es fehlt der Transport in die abgelegenen Gebiete. Es gibt zu essen, aber oft keine ausgewogene Ernährung. Es gibt genug

## Entwicklungshilfe zwischen Nächstenliebe und Politik

Im Gwembetal bekamen wir eine Ahnung davon, warum die üblichen Entwicklungshilfeprojekte mit ihrer fünfjährigen Laufzeit immer wieder scheitern werden und warum häufig gerade hoher Kapital- und Maschineneinsatz zu negativen Ergebnissen führen kann. Man muß sich einlassen auf die afrikanische Lebensart, mit den Menschen leben, ihr Vertrauter werden. Nur zu gerne lassen sich viele der Afrikaner von Europäern sagen, was zu tun ist. Und die Verführung ist groß, nicht mit, sondern für die Menschen zu planen und zu arbeiten. Ungeduld und die ganz andere Art zu denken und schließ-

lich das persönliche Mitleid können zu Stolpersteinen werden. Und wir bekamen Einblick in die Alltagsprobleme im trockenen Buschland. Während Mitteleuropa unter zuviel Regen litt, begannen dort die katastrophalen Auswirkungen der zweiten



einweihung vor einem Jahr erinnern. War doch Lage die „Ziegler-Börse“, wo sich die arbeitslosen Ziegler von den Ziegelmeistern anheuern ließen.

Das Zitat des Zieglerdichters Hennak Hanke von der kleinen Zieglerhauptstadt Lage fand offene Ohren. Wiese-



Kopsieker: „Der Ziegler war Lages Wahrzeichen wie für Bielefeld der Leineweber und für Münster der Kiepenkerl!“ Er erinnerte an die Resolution der Lagenser Bürger zur Schaffung eines Deutschen Ziegler- und Ziegelei-Museums in Lage-Hagen, das in eini-

ger Zeit zu einer Attraktion werden dürfte. Links im Bild die Zieglerfahnen rund um das Zieglerdenkmal.

Rechts der Leiter des Deutschen Industriemuseums bei seinem Referat in Lages Ratssaal.

(Fotos: Schrader)

## Todesschuß von Wissentrup muß erneut vor das Landgericht

### BGH gab Revision statt

hatte in alkoholisiertem Zustand den Schäferhund des Ehepaars W. in seinem Zwinger gereizt und anschließend die Ehefrau W.s, die ihn zur Rede stellte, beschimpft und bedroht. Daraufhin hatte Eckard W. auf zehn Meter Entfernung mit seinem Vorderlader einen Schuß auf Olschewski abgegeben, der – von sieben Kugel getroffen – zusammenbrach und im Krankenhaus verstarb.

Der Bundesgerichtshof billigt in seinen Entscheidungsgründen nicht die Ansicht des Landgerichts Detmold, Eckard W. habe den Schuß mit einem bedingten Tötungsvorsatz abgegeben, und billigt deshalb auch nicht die Verurteilung wegen Totschlags. Der BGH meint, daß W. dem Olschewski nicht feindlich gesonnen gewesen sei, sondern ihn – wenn er nüchtern gewesen sei – als guten Kumpel betrachtet habe. Deshalb hätten sich Erörterungen aufgedrängt, daß W. schwerwiegende Folgen habe vermeiden wollen. Eine Willensrichtung des W. mit der Annahme eines bedingten Tötungsvorsatzes sei damit nicht ohne weiteres vereinbar.

# Europa-Rekordler Dienstag in Lage

mit Länderkampf Bundesrepublik – Bulgarien zum 20. Geburtstag der LG Lage-Detmold

Lage (sr). Die LG Lage-Detmold erwartet zu ihrem „6. Internationalen Leichtathletik-Sportfest“ mit dem „Frauenländerkampf Bundesrepublik gegen Bulgarien“ und dem „Internationalen Frauen-Sportfest des DLV“ 250 Sportler und Sportlerinnen aus Polen, Bulgarien, Rumänien, der Tschechoslowakei, Griechenland, Israel, den Niederlanden, Belgien, Nigeria und der Bundesrepublik. Viele von ihnen sind nicht zum erstenmal in Lage und kommen immer gern wieder. Die Bulgaren stehen zur Zeit an dritter Stelle in der Leichtathletik in Europa, und einer der Sportler aus der Tschechoslowakei sagte bei der Begrüßung: „Lage ist im Ostblock ein Begriff!“ Mit berechtigtem Stolz stellte LG-Sportwart Dieter Dargatz in der gestrigen Pressekonferenz fest: „In ganz Westdeutschland wagt sich kein Verein außer der LG Lage-Detmold mehr an die Ausrichtung von Sportveranstaltungen derartigen Rangs heran!“

bingerova, Hallen-Weltrekordlerin im Kugelstoßen.

Glanzleistungen versprechen auch die Namen der Europameister Dr. Thomas Wessinghage (5000 m), Genefafa Blaszak (400 m Hürden), Wotosz Danuta (100 m Hürden), Thomas Giesing (4x400 m), Jolanta Januchta (800 m, Halle), Erwin Skamrahl (4x400-m-Staffel), Hartmut Weber (400 m) und Dietmar Mögenburg (Hochsprung), von der großen Zahl Deutscher Meister gar nicht zu reden.

Reiche ist der Meinung, daß die Ostwestfalen und Lipper auch an einem Dienstag die Gelegenheit nutzen sollten, Weltklasse-Athleten in Lage zu erleben – für die LG wäre es ein Geburtstagsgeschenk zum 20jährigen Bestehen der Gemeinschaft. Ein finanzielles Fiasco würde die Möglichkeiten, LG-Sportler in Trainingslager zu schicken, empfindlich

Aus Anlaß des Jubiläums wird heute vormittag von 9 bis 13 Uhr auf dem Marktplatz ein LG-Info-Stand aufgebaut, an dem Video-Filme von Sportfesten gezeigt werden und Karten im Vorverkauf zu erhalten sind. Von 10 bis 11 Uhr ist Autogrammstunde der polnischen Mehrkämpfer.

Auch Stadtdirektor Dr. Franz Drewes hob die beachtliche Steigerung der LG in Breite und Spitze hervor: „Wer beim „6. Internationalen“ nicht dabei ist, versäumt viel!“ Eine interessante Meldung am Rande: Die Laufbahnen am Wefreanger sind mit Leuchtlinien versehen worden! Siegerehrung ist Dienstagabend gegen 21.15 Uhr. Anschließend werden im Schulzentrum Pokale für die besten Leistungen übergeben.

Ein Problem aber bedrückt die Organisatoren noch: Für die Nacht

Juni werden noch für etwa 50 Spitzensportler private Übernachtungsmöglichkeiten gesucht. Gerade wegen dieser persönlichen herzlichen Betreuung und der Kontakt- und Aufnahmefähigkeit kommen Sportler aus aller Herren Ländern so gern immer wieder nach Lage. Quartiermeldungen erbeten an Hilde Deneke, Telefon Lage 27 43.

### Aktuelle Termine

**Lage-Kachtenhausen.** Heute ab 15.30 Uhr am Feuerwehrhaus bunter Nachmittag mit Kinderspielen, Kaffee und Grill der CDU-Ortsunion.

**Lage-Pottenhausen.** Dorfgemeinschaftsfest: Heute ab 15 Uhr auf dem Hof Dreyer, Kreutruper Straße, Kaffee und Grill mit Musik und Kinderfest. Ab 20 Uhr Tanz mit den „Totons“, Holzschuh- und Rock-n-Roll-Tänzern.

**Lage.** Heute, 19.30 Uhr Jubiläumsfeier des KZV „Lipperstolz“ auf der „Wilhelmsburg“.

★

**Lage.** Am Sonntag Gildemeisterschießen, am Schützenplatz um 18 Uhr, Übergabe der Kette an neuen Gildemeister.

**Lage-Pottenhausen.** Dorfgemeinschaftsfest: 9.30 Uhr Gottesdienst mit MGV und Flötenkreis, 10.30 Uhr Frühstück auf dem Hof Dreyer und Ältestenehrung, ab 12 Uhr Erbsensuppe.

## s der Brigade“ ästen vor

einheit im sozialen Bereich



## Rundhüttendorf im Gwembetal – Sambia

Wasser in Flüssen oder dem Karibasee, aber das Land vertrocknet, weil Bewässerungssysteme nicht vorhanden oder nicht funktionsfähig sind. Es gibt genug Land,

Lage sein könnte, Nahrungsmittel zu exportieren.

Doch aus Mitleid helfen, Geschenke schicken, Almosen geben: Das hilft nicht weiter. Man braucht Menschen, die helfen und anleiten, und Geld, das in gezielte Projekte gesteckt wird. Wir denken, daß die Gossner-Mission im Gwembetal auf dem richtigen Weg ist, aber auch das ist zuwenig für das Land.

Trotz aller Gespaltenheit der Christen in Sambia haben wir gemeinsamen Glauben und intensives Gebet über alle trennen-

den Grenzen hinweg erlebt. Das ermutigt. Wir haben Landgemeinden gesehen und Gemeinden in Elendsvierteln, wo fantastische Chöre und lebendige Gemeinden zu beeindruckenden Gottesdiensten zusammenkamen. Im Gesang miteinander wurde Begeisterung erfahrbar, Pfingsten inmitten einer Sprachen- und Kulturvielfalt: Das kommt dem Ursprung wohl nahe. So bleiben nach dieser Reise unauswischbare Eindrücke, Ermutigung zur weltweiten ökumenischen Gemeinschaft und Impulse zum Weitersagen und Handeln in unseren Gemeinden.

## Genug ist doch zuwenig

ber zu geringe Ausstattung mit Maschinen und zuwenig Energie. Und so wird es Hungersnot und Mangelernährung weiterhin geben in einem Land, das sogar in der

NATIONAL MONUMENTS AND SITES ALONG THE GREAT NORTH ROAD

BETWEEN LIVINGSTONE AND LUSAKA

ADMINISTRATOR'S HOUSE KALOMO - KALUNDU MOUND - MUNALI PASS -  
CHIRUNDU FOSSIL FOREST.

1. ADMINISTRATOR'S HOUSE - KALOMO

This house, built in 1903-4, was the residence of the British South Africa Company's Administrator of Northwestern Rhodesia until the capital was transferred to Livingstone at the end of 1907. It is situated close to the road from the township to Kalomo Boma. It is believed to have been the first brick Government house to be built in Northwestern Rhodesia and it remains in good condition and little altered from the time it was occupied by the Administrator, Robert Coryndon.

The house is now the residence of the Magistrate in Kalomo, and is not open to the public.

2. A monument erected on KALOMO GREEN besides the Great North Road is to symbolize Kalomo town's historic significance. It reads: "Kalomo was the capital of the British South Africa Company's Administration in North Western Rhodesia from 1902 when Administrator Coryndon moved his headquarters from Barotse-land (now Western Province). Until the 1st of September 1907, which date, after the completion of the Victoria Falls Bridge and the extension of the Railway north of the Zambezi, Administrator Codrington moved the headquarters to Livingstone.

The original site of the capital lies some 9.6 kilometres north-west of this spot".

3. KALUNDU MOUND

Kalundu Mound is one of the twenty-five mounds known in the area extending from the borders of Western Province in the west to both the banks of the Zambezi in the Gwembe Valley to the east, and from the Victoria Falls as far as Choma. The mounds are deep midden ash accumulation which yielded stratigraphical evidence extending over several centuries as well as invaluable economic data.

Two of these mound sites have been excavated - Isamu Pati Mound situated on Lion Kop Farm, Chilesha, 15 kilometres south-west of Kalomo and Kalundu Mound itself lying astride the Great North Road about three kilometres north of Kalomo. It marks the site of an Iron Age Village and the three-metre accumulation is the result of the collapse of huts and the deposition of domestic refuse during an occupation which lasted for many centuries.

The site was originally discovered during the realignment of this section of the Great North Road and has since been excavated by Dr. R.R. Inskeep in 1957 and by Dr. B.M. Fagan in 1962. As well as pottery and ~~metal~~ objects, a large amount of evidence was obtained which enabled the mixed farming economy of the inhabitants to be reconstructed in some detail. Hunting also played an important part in the lives of the Iron Age inhabitants.

The first settlement of Kalundu was by people of the Early Iron Age, perhaps as early as AD 300. The later occupants belonged to what is known to archaeologists as the 'Kalomo Tradition', dated from about AD 800 to 1300. These people are the ancestors of the present day population of southern Zambia.

The most detailed publication of the Kalundu excavations is by B.M. Fagan in Iron Age Cultures in Zambia, volume 1, published in 1967.

#### 4.

#### FORT MONZE AND CEMETERY

Sixteen kilometres west of Monze is this historic fort and its cemetery called Fort Monze and Cemetery. These lie one and a half kilometres apart. The road to the site leaves Monze at the southern end of the town and is signposted. The road is passable in the dry season only.

This fort was one of the earliest colonial police post established in this country. Major Harding and a force of British South Africa Police established the fort in about 1898 near the then village of Chief Monze. It appears that the police went to this area at the invitation of Chief Monze to control the activities of the Europeans who came to buy cattle after the Matabele Rebellion. From this Major Harding went to patrol among the Ba-Illa to enforce payment of tax. The fort was finally demolished by F.W. Moseley, Acting Compiler of Census, in 1903. The site then became a civil station until this was finally removed in 1904.

All that remains is a small rectangular earthwork inside which a commemorative monument has been erected.

The cemetery contains graves of the BSA Police Party which established the fort, among them is that of William Harding, the Commanding Officer. The Memorial Cross was erected in 1903-4.

5.

#### NKALA FORTIFIED CAMP

Another fort, Nkala Fortified Camp built in 1901 by Captain Hamilton and Lieutenant Warrington, is just outside the borders of the Kafue National Park. It is reached easily from Ngoma Lodge which is thirteen kilometres to the south of Nakalomwe Hill, on which this fort was built.

It appears that the fort became the civil administrative post for the Ila country from 1903 to 1904. At this time it was on the mail runners' route to the Kafue Hook copper mines and had its own Post Office. It was originally intended that the Cape to Cairo Railway would pass through Nkala on its way from Livingstone to the copper mines. The post was closed in 1904 and the administration moved to Shaloba. Namwala Boma was opened in 1906.

The plan of the fort can easily be traced from the ruins surrounding the top of the hill. There is a fine view from the site.

6.

#### MUNALI PASS

Tradition states that it was from the summit of the hill on the west of the road that Dr. David Livingstone obtained his first view of the Kafue River on the 14th December, 1855. He crossed these hills during his great trans-Africa journey from Angola to Mozambique and the Pass is named 'Munali' (the Red one) after him.

7.

#### CHIRUNDU FOSSIL FOREST

The area selected for proclamation lies immediately to the south of the Lusaka - Chirundu Road, twenty-one kilometres from Chirundu, at the corner of the north Kariba Access Road, and is in the centre of a much larger area over which wood can be found.

Sections of tree trunks up to two to three metres in length are exposed here as a result of the erosion of the soft red sandstones which are of Karroo or Secondary age. Scattered over the area are sparse Middle and Late Stone Age industries, indicating that these people sometimes made use of fossil wood for making stone implements. The fossil trees belong to the Karroo period and are approximately 150,000 years old.

The Law prohibits the removal of specimens as souvenirs or for any other purpose and visitors are most earnestly requested to obey this requirement.

#### 8. CHILENJE HOUSE No. 394

In Lusaka, the place to visit is Chilenje House no. 394. This monument is situated in the Chilenje suburb of Lusaka and the turn-off from Burma Road is clearly signposted.

Chilenje House No. 394 was occupied by Dr. K.D. Kaunda from January, 1960, to December, 1962, and was the centre from which the future President of the Republic led the struggle for Zambia's Independence.

Three houses are included in the protected area. Nos 394 and 395 have been restored as nearly as possible to their 1962 condition by the demolition of improvements effected since that date. House No. 394 has been redecorated in its original colour scheme and much of the furniture and personal effects used by the Kaunda family at that time <sup>have</sup> been replaced in the original positions. House No. 395 contains displays illustrating the history and growth of Lusaka from earliest times and the political development of Zambia. House No. 393 is the caretaker's residence.

The monument was officially opened by His Excellency the President on 23rd October, 1968. It is open to the public daily except on Monday afternoons and Tuesdays, from 10 00 hours to 13 00 hours and from 14 00 hours to 17 00 hours. An illustrated guide-book, Historical Notes on Political Development in Zambia is on sale.

## Das Lozi-Reich

2 Theorien für den Ursprung:

1. Zusammenhang mit dem Rozwi/Karanga Reich- dessen Zentrum im heutigen Zimbabwe ca. im 16. Jh. lag

Abspaltung der Lozi im 17. Jh. - fragliche Theorie

2. Zusammenhang mit dem Luba/ Lunda Reich - im Kongo Gebiet ca. im 9. Jh. - gefestigte Theorie

Lozi- ein Eroberungsstaat, die ihre Vorstellungen einer schon ansässigen Bevölkerung aufzwangen

Gegend: Gebiet des oberen Zambezi-Bulozi oder Barotseland genannt

bedeutende Lozi-Könige:

Ngambala- 6. Lozi König - Blüte der Lozi-Macht, dehnte sein Reich auf andere Stämme aus

Mulambwa- 10. Lozi.König-ca. 1780-1830 - Gesetzesreform erstmaliges Auftauchen weißer Sklavenhändler im Barotseland

## Makololo- Herrschaft

Nach Mulambwas Tod- Erbstreitigkeiten, so war es für den Stamm der Makololo einfach, die Lozi zu besiegen u. sich im Barotseland niederzulassen. Die Makololo, unter der Führung von Sibitwane, kamen aus Südafrika, sie hatten ihre Gebiete verlassen, weil Unruhen und Aufstände der Zulu die Gegend unsicher machten.

Die Makololo führten ein arrogantes und aristokratisches Regime- mit Leibeigenschaft usw.- ihr Häuptling jedoch war ein volkstümlicher im Gegensatz zu den Lozi -Häuptlingen.

1851 Tod Sibitwanes - Nachfolger und Sohn Sikeletu starb 1863- danach Erbstreitigkeiten, Fehden- Zerfall der Macht- 1864 konnten die Lozi die Macht der Makololo abschütteln, aber auch sie waren untereinander verfeindet- sie konnten sich nicht auf einen Häuptling einigen.

Bekannter Häuptling: Lubozi/ Lewanika- auch seine Position unsicher, dazu die Furcht vor den Matabele Leuten (Rhodesien)- deren Häuptling -Lubengula- paktierte mit den Briten.

Lewanika wandte sich um Hilfe an die Briten:

Juni 1890 1. Vertrag mit der südafrikanischen Gesellschaft britischen reiner Handelsvertrag-keine Hilfe

## I. Missionare und Erforscher

-Anfang des 19.Jh. verbietet Groß-Britannien den Sklavenhandel

-Beginn der missionarischen Tätigkeiten in Süd-u. Westafrika

- Juni 1851 -Beginn der Erforschung des Inneren Afrikas-

David Livingstone(1813- 1873)

vgl. Text

Livingstone hielt das Innere Afrikas nicht für feindlich, er kam in friedlicher Absicht, ohne Waffen. Er stützte sich auf die Hilfe und Führung der Eingeborenen. Eine Freundschaft verband ihn mit Sibitwane, dem Makololo -Häuptling und später mit dessen Sohn Sikeletu. L. kam nicht als Händler, seine missionarischen Verpflichtungen und seine geographischen Interessen führten ihn.

Mit dem Auftauchen Cecil Rhodes(1853-1902) beginnt die große Wende im "frödlichen" Verkehr der Weißen mit den Schwarzen.

1888 Rudd-Concession- wird Lobengula-Häuptling der Matabele/ Rhodesien- gewährt- Handelsabkommen

1888-90 Militärstationen der Portugiesen im südlichen Zambia- Reaktion der Briten darauf:

Lochner Konzession-Lochner =Unterhändler Rhodes- damit treten die Bewohner des Barotselandes die Rechte an ihren Bodenschätzen ab- reines Handelsabkommen.

Lewanika weigert sich, er hatte um Hilfe/Schutz gebeten. Der erbetene Schutz wurde erst nach endlosen Unruhen gewährt- Lewanika -Konzession- Ende des 19.Jh. Damit war die britische Macht endgültig im Inneren Afrikas gefestigt. Die Macht besaß die britische südafrikanische Gesellschaft- eine Handelsgesellschaft nicht die Regierung.

1924 erst übernahm Großbritannien das offizielle Protektorat über Zambia- Nord-Rhodesien.

Stamm	Häuptling/e	Hauptgebiet
Lozi/Aluyana	Ngambala 6.H.	Gebiet des oberen Zambezi -Lealui/Bulozi
	Mulambwa 10.H.ca.1780-1830	Barotseland
Makololo	Sibitwane Sikeletu	Lozi-Gebiet
Matabele/Ndebele	Lobengula	Rhodesien/Zimbabwe
Lunda	der Mwata Kazembe	am Lusapula

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David Livingstone(1813- 1873)  
vgl. Text

Livingstone hielt das Innere Afrikas nicht für feindlich, er kam in friedlicher Absicht, ohne Waffen. Er stützte sich auf die Hilfe und Führung der Eingeborenen. Eine Freundschaft verband ihn mit Sibitwane, dem Makololo -Häuptling und später mit dessen Sohn Sikeletu. L. kam nicht als Händler, seine missionarischen Verpflichtungen und seine geographischen Interessen führten ihn.

Mit dem Auftauchen Cecil Rhodes(1853-1902) beginnt die große Wende im "friedlichen" Verkehr der Weißen mit den Schwarzen.

1888 Rudd-Concession- wird Lobengula-Häuptling der Matabele/Rhodesien- gewährt- Handelsabkommen

1888-90 Militärstationen der Portugiesen im südlichen Zambia- Reaktion der Briten darauf:

Lochner Konzession-Lochner =Unterhändler Rhodes- damit treten die Bewohner des Barotselandes die Rechte an ihren Bodenschätzen ab- reines Handelsabkommen.

Lewanika weigert sich, er hatte um Hilfe/Schutz gebeten. Der erbetene Schutz wurde erst nach endlosen Unruhen gewährt- Lewanika -Konzession- Ende des 19.Jh. Damit war die britische Macht endgültig im Inneren Afrikas gefestigt. Die Macht besaß die britische südafrikanische Gesellschaft- eine Handelsgesellschaft nicht die Regierung.

1924 erst übernahm Großbritannien das offizielle Protektorat über Zambia- Nord-Rhodesien.

Stamm	Häuptling/e	Hauptgebiet
Lozi/Aluyana	Ngambala 6.H. Mulambwa 10.H.ca.1780 Lubozi/Lewanika	Gebiet des oberen Zambezi -Lealui/Bulozi/ Barotseland
Makololo	Sibitwane Sikeletu	Lozi-Gebiet
Matabele/Ndebele	Lobengula	Rhodesien/Zimbabwe
Lunda	der Mwata Kazembe	am Luapula

## Das Lozi-~~■~~ Reich

### 2 Theorien für den Ursprung:

1. Zusammenhang mit dem Rozwi/Karanga Reich- dessen Zentrum im heutigen Zimbabwe ~~■■■~~ ca. im 16. Jh. lag  
Abspaltung der Lozi im 17. Jh. - fragliche Theorie
2. Zusammenhang mit dem Luba/ Lunda Reich -im Kongo Gebiet ca. im 9. Jh. - gefestigte Theorie

Lozi- ein Eroberungsstaat, die ihre Vorstellungen einer schon ansässigen Bevölkerung aufzwangen

Gegend: Gebiet des oberen Zambezi-Bulozi oder Barotseland genannt bedeutende Lozi-Könige:

Ngambala- 6. Lozi König - Blüte der Lozi-Macht, dehnte sein Reich auf andere Stämme aus  
Mulambwa- 10. Lozi.König-ca. 1780-1830 - Gesetzesreform  
erstmaliges Auftauchen weißer Sklavenhändler im Barotseland

### Makololo- Herrschaft

Nach Mulambwas Tod- Erbstreitigkeiten, so war es für den Stamm der Makololo einfach, die Lozi zu besiegen u. sich im Barotseland niederzulassen. Die Makololo, unter der Führung von Sibitwane, kamen aus Südafrika, sie hatten ihre Gebiete verlassen, weil Unruhen und Aufstände der Zulu die Gegend unsicher machten.

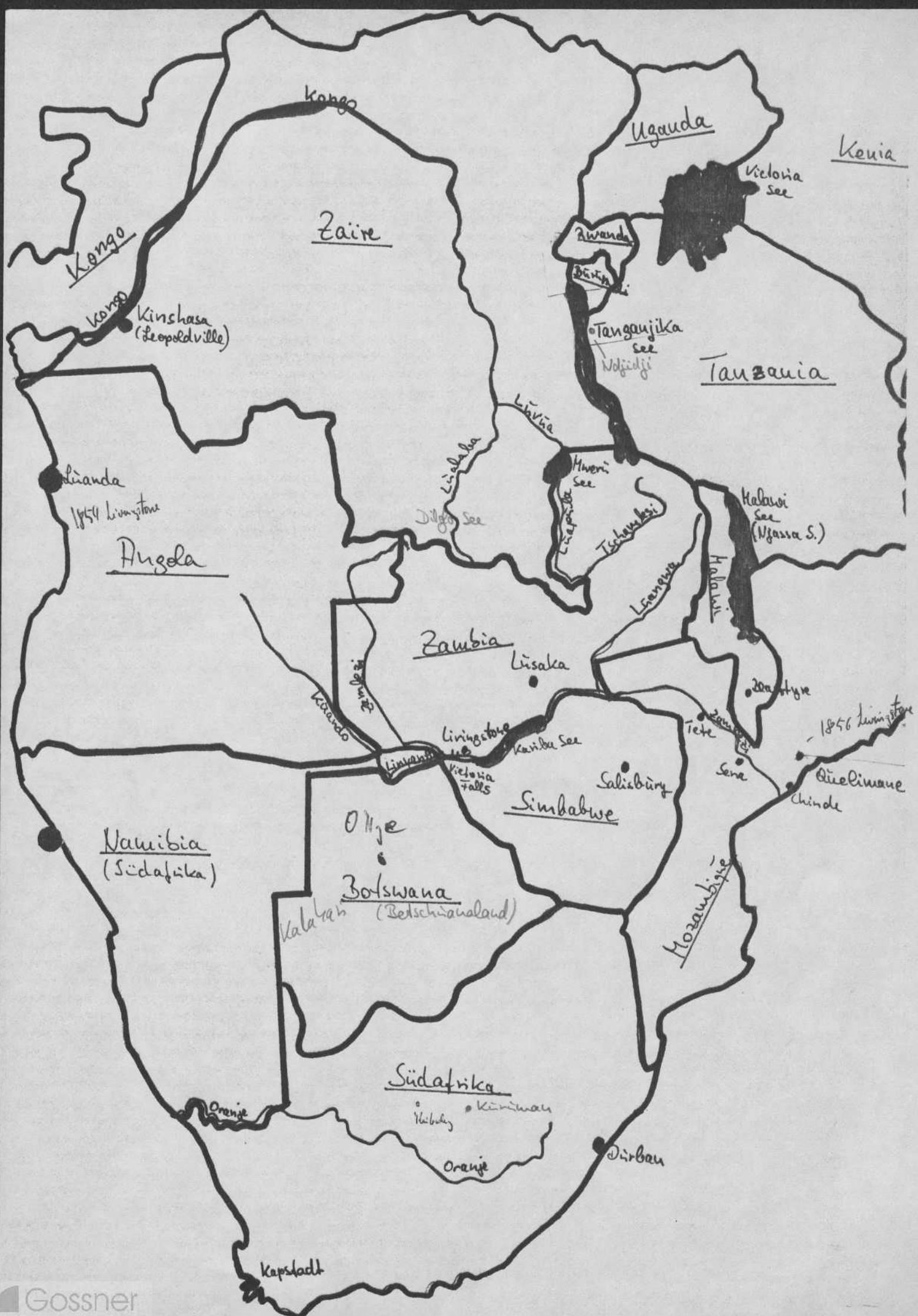
Die Makololo führten ein arrogantes und aristokratisches Regime- mit Leibeigenschaft usw.- ihr Häuptling jedoch war ein volkstümlicher im Gegensatz zu den Lozi -Häuptlingen.

1851 Tod Sibitwanes - Nachfolger und Sohn Sikeletu starb 1863- danach Erbstreitigkeiten, Fehden- Zerfall der Macht- 1864 konnten die Lozi die Macht der Makololo abschütteln, aber auch sie waren untereinander verfeindet- sie konnten sich nicht auf einen Häuptling einigen.

Bekannter Häuptling: Lubozi/ Lewanika- auch seine Position unsicher, dazu die Furcht vor den Matabele Leuten (Rhodesien)- deren Häuptling -Lobengula- paktierte mit den Briten.

Lewanika wandte sich um Hilfe an die Briten:

Juni 1890 1. Vertrag mit der ~~südafrikanischen~~ britischen Gesellschaft  
reiner Handelsvertrag-keine Hilfe



# Werner Bietmann : Zambia - ein Frontstaat zwischen Befreiungskampf und postkoloniales Abhängigkeit

Als Konsequenz der britischen Kolonialpolitik wurden die Kupferminen ausgebaut.

Fast 2/3 der Steuereinnahmen, mehr als 50% des Bruttozialproduktes, mehr als 90% aller Exporte stammen aus dem Minensektor

Zambia wird von westlicher Seite als sozialistisch bewertet

- wegen seiner kritischen Stellung zum Westen
- wegen seiner Verstaatlichungsmaßnahmen

Z. befindet sich im eingebrochenen Abhängigkeit von Kupfer-Kultivierungsreformen beschränkten sich auf den Kapitalintensiv entwickelten Marktsektor.  
Das unterentwickelte Land blieb von Reformen ausgeschlossen.  
(Kluft zwischen Stadt + Land)

tiefe Krise in Zambia seit 1979

nicht wegen überhasteter Nationalisierung,  
sd. weil Reformen nur im Rahmen der ererbten  
Kolonialökonomie erfolgten  
und den bäuerlichen Sektor nicht berührte.

Zambia wird heute über den Weltmarkt gesteuert  
und hat - trotz gütiger Abschüten - kaum eine  
nationale Autonomie erreicht.

## I Das Koloniale Erbe

Z. wurde 1980 von Südafrika aus erobert (British South Africa Company)  
→ Sicherung des Weges nach Rhodesien  
→ Vermögen von Goldlager

man gründet 1890 Fort Salisbury  
und wollte bis Kapstadt

Mit Lozi, Tonga, Bemba  
wurden Abkommen über Schutzrechte geschlossen

Kolonialherren setzten sich durch

- Raub + Plünderung, (Viel)
- europ. Kapital verdrängte den Handel  
zwischen Dorfgemeinschaften
- Steuerauflagen, durch Arbeitsreduktion,  
durch Einführung des Feldsteuern

Kredit

### Konj. Kupfer

ab 1924 begann der Kupferboom

1930 lag Weltmarktanteil bei 0,5%  
1960 " " " 15, %

Zwei Konzerngruppen dominierten:

Anglo-American-Corporation (AAC)  
nordamerikan. Roan-Selection-Trust-Gruppe (RST)  
(später AMAX)

Entlang der Eisenbahn entstand ein kapitalist. System

1963 lebten an Eisenbahnlinie 4,3% Afrikaner  
es waren jedoch beschäftigt 83,6% "

Kampf Englands gegen USA. Man wehrt nicht gg die Abhängigkeit

1923-31 wurden die Kapitalverhältnisse hergestellt,  
die bis 1969 Gültigkeit hatten.

ab 1935 wird Kupfer lokal verarbeitet,  
seit 50er Jahre kommt elektr. Energie aus Kariba-Stausee

Die Profitabilität war hoch (Steuern + Löhne waren niedrig)

Die Entwicklung im Kupferbereich wurde allein durch das  
internationale Kapital bestimmt  
und nicht durch lokale Bedürfnisse

Der Kapitalismus blieb auf den Minenbereich beschränkt  
Es kam zu keinen Investitionen in der Landwirtschaft

|| Trotz seines Reichtums ~~war~~ blieb Zambia ein armes  
Land, dem während der Kolonialzeit riesige Werte  
entzweigungslos entzogen wurden

Anteil des Kupfers am Gesamtexport Zamb' 90-94%

Aufgrund der niedrigen Kosten können die zamb. Minen  
selbst bei sinkenden Weltmarktpreisen  
konkurrenzfähig bleiben.

Nachdem sie von ihren Ländern vertrieben waren, schien die Lohnarbeit die einzige Möglichkeit, der Verelendung zu entgehen. Zwischenhändler gaben Kredite um die Afrikaner in Abhängigkeit zu bringen (sie vermittelten dann die Afrikaner zu katastrophalen Arbeits- und Sozialbedingungen an die Minen)

### Feldsteuer

Jeder männliche erwachsene Land füde weitere Frau (mit Ausnahme der Kosten) müssen pro Kopf und Jahr 3-4h (in Nordost-Rhodesien 5-10h (in Nordwest-Rhodesien) später überall 10h bezahlen)

Wer die Steuer nicht bezahlte, dem würde die Hütte niedergebrannt

(Auch als man Früchte für den Bau der Telegrafenlinie brauchte, brannte man die Hütten nieder)

Erst nach dem 1. Weltkrieg wurden auch die Weisen besteuert

1921 arbeiteten 42% aller arbeitsfähigen im kapitalistischen Lohnarbeitssektor

1926-60 waren  $\frac{1}{3}$  aller arbeitsfähigen Männer ausschließlich Nord-Rhodesien beschäftigt

Sterberate in den Minen: 20%

Ergebnis: Verschärfung der sozialen Beziehungen

### Siedlerlandwirtschaft

- die afrikanischen Bauern werden ihres Bodens beraubt
- die Siedler beherrschen den afrikanischen Markt mit dem Verlust ~~der~~ ihres Märkte. Wächst die Bereitschaft des Bauern zu kapital. Lohnarbeit.
- weitere Verelendung der Afrikaner erfolgte durch Verdrängung in unfruchtbare Reservatgebiete, während die weißen Siedler ihre Fäden an den Eisenbahnlinien halten.

(Nebenwirkung: Das den Weißen zugesetzte Land fand nicht genügend Siedler. Es verwilderte und mußte oft der Unabhängigkeit - mit großem Aufwand rekultiviert werden.)

- dazu: Man schuf Maize Control Board und Cattle " zum Schutz der weißen Siedler und zu Lasten der Afrikaner

Ergebnis: gestoppte Mais- + Vieh- Produktion. Zambia war bis weit nach der Unabhängigkeit auf Mais- und Fleisch- Importe aus Südrhodesien + Südafrika angewiesen.

## Aus der Geschichte Sambias

Nach übereinstimmender Aussage der Archäologen ist S. seit 1-2 Mill. J. bewohnt und gehört somit zu den ältesten besiedelten Gebieten der Erde.

### Steinzeit:

Die S. sind Jäger und Sammler. Werkzeuge aus Holz, Knochen, Stein. (Die prähist. Zeit dehnt sich bis ins 19. Jh. - manche Einwohner haben heute noch die Lebensweise ihrer vorgeschichtlichen Vorfahren.)

Um das Jahr 0 große soziale und ökonomische Veränderungen. Sie brachten Ackerbau, Vorratswirtschaft und - später - Eisenverarbeitung. Sie gingen vom Nahen Osten aus, erreichten den Sudan und Oberägypten, später auch Sambia.

### Eisenzeit:

Ältester Platz ca. 96 + 212 in der Kalahari-Wüste. Bekannte Siedlung der Eisenzeit auf dem Batoka-Plateau in der Nähe von Kalomo (300 + 90). Sie kultivierten Getreide, hatten Schaf-, Ziegen- und Kurzhorn-Viehherden und Haushunde. Sie jagten und ernteten wilde Früchte. Im Gegensatz zu den Buschmännern der gleichen Zeit konnten sie 15 - 20 Jahre an einem Platz wohnen.

### Handel:

Im ersten nachchristlichen Jahrtausend hatten zunehmend auswärtige Kontakte einen wichtigen Einfluß auf den Lauf der s. Geschichte.

Binnenhandel: Salz, Wild, Kupfer und Eisenerz. Auswärtige Geschäftsleute (Griechen, Perser, Ägypter und Inder) hatten die ostafri. Küste vor dem ersten nachchr. Jahrh. erreicht.

Ausgrabungen bei Dambwa (Nähe Livingstone (7.Jh.) fanden Reste von Kupferdraht, obwohl die nächste Kupfermine im Bogen des Kafue oder in Rhodesien (Geraai) liegt.

Gewürz, Hartholz, tropische Tiere, Gold und Skaven waren Handelsobjekte, zudem - als wichtigstes Handelsobjekt - Elfenbein.

### Wichtige Ausgrabungsorte:

Siedlung der Eisenzeit auf dem Batoka-Plateau. Funde von Glaskugeln und Muscheln (ca. 300 n. Chr.).

Ingombe Ilede: Glasperlen, Kupfer- und goldene Armbänder, Amulette, Töpfe, Nadeln, Kupfer-Werkzeug und Kupferkreuze.

Sehr fein gestaltete Tongefäße, die z.T. den Vergleich mit europ. Porzellan aushalten.

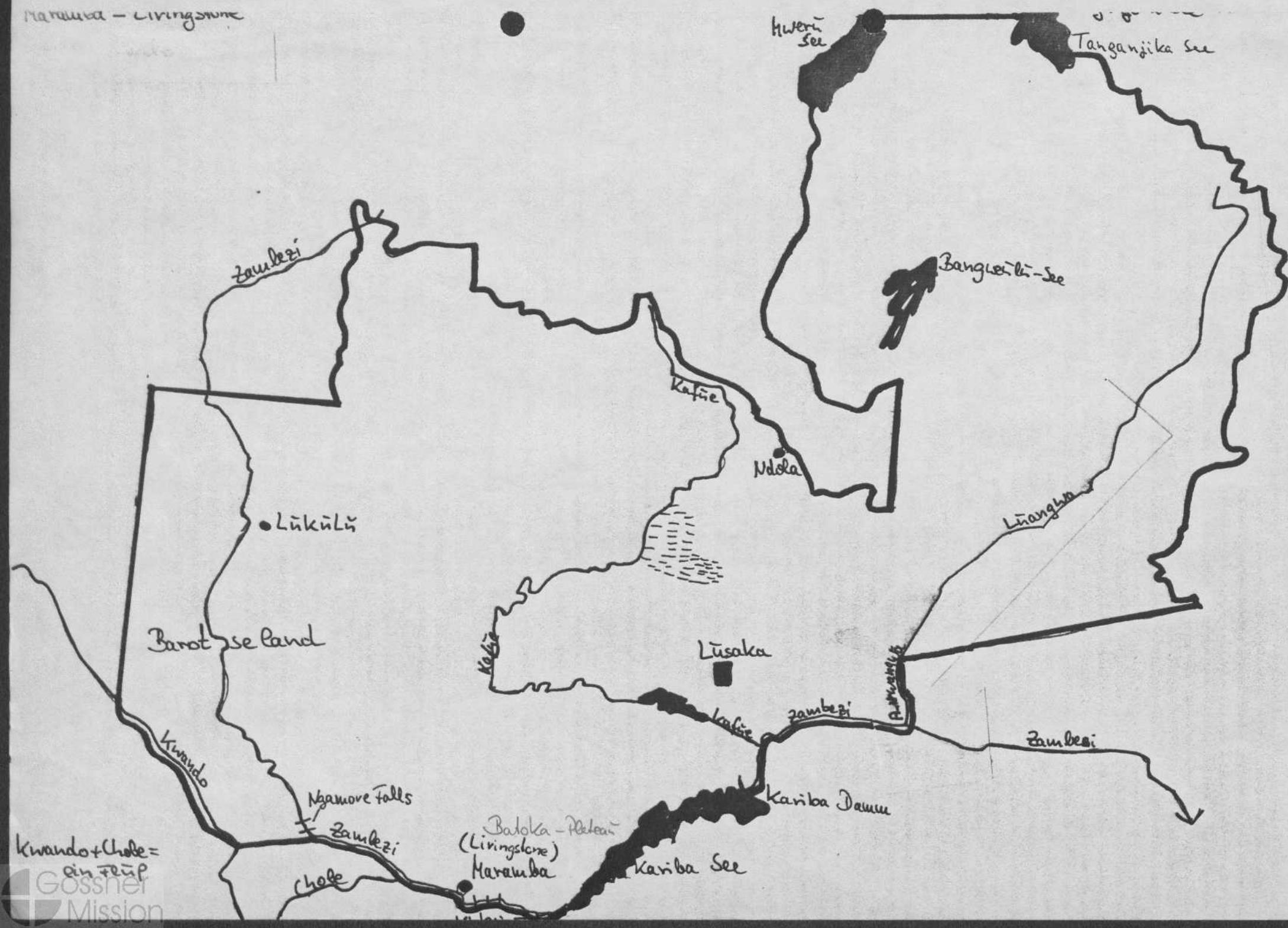
### Tonga- ein Stamm aus der Eisenzeit:

Älteste Tonga-Siedlung auf der Spitze des Sebanzi. Durchgehend besiedelt von ca. 1100 - zum 18. Jahrh. Bewohner waren Farmer und Fischer, besaßen Viehherden und Ziegen und jagten Antilopen. Ähnliche Ornamentik lässt Entwicklung der Töpferei der Tongas durch die Jahrhunderte verfolgen.

### Das Zeitalter der Tradition (1500 - 1850):

Aussagen über diese Zeit beruhen auf mündlicher Überlieferung. Um 1400 bewohnten vermutlich viele gleichartige Stämme das Gebiet zwischen Tanganika-See und der Wasserscheide des kongolesischen Zambesi. Die Chewa in Ost-Zambia haben eine Tradition, nach der ihre Ahnen vom Kongo östwärts gezogen sind, dann südwärts am Ufer des Malawi-Sees entlang nach Mosambique bzw. Malawi. Später - etwa 17. Jh. - zogen sie in das heutige Sambia, wo sie als Chewa bekannt wurden.

Im 15. Jh. dehnte ein Stamm unter seinem Häuptling Kongolo sein Gebiet aus über ein weites Gebiet zwischen den Flüssen Luembe und Luaba.



Zusammenfassung der EPD - Dokumentation Nr. 41/81 (94 S. DIN A)

Vollversammlung der Allafrikanischen Kirchenkonferenz (AACC) in Nairobi/Kenia im August 1981

Nach Ansicht von Beobachtern liegt die Bedeutung der W weniger in dem dort verabschiedeten Resolutionen (sie sind zum Teil jetzt noch nicht verfügbar) als vielmehr auf den vorgelegten Berichten (John Gatu und Maxime Rafransoa) und vorgelegten Hintergrundpapieren.

I. Einführungstexte: deutsche Gäste: Dr. W. Hörschelmann (Außenamt) und Konrad Raiser (stellv. Generalsekretär des Weltkirchenrates)

H. sieht vierfache, tödliche Krise vor der 4. W der AACC: Solidaritätskrise der afrikanischen Kirchen 2. Führungskrise in der AACC 3. Organisationskrise 4. Finanzkrise 1

1. ist 1981 in Nairobi offenbar überwunden, da Konferenz überbesucht und AACC als Ø die Gesprächsplattform und Sprachrohr für Zukunft einhellig betrachtet.
2. Führung neu: Präsident: der anglikan. Erzbischof Walter Makhulu. Generalsekretär: Maxime Rafransoa (Frankophon) als Nachfolger von Burgess Carr
3. Konzentration auf den Afrikan. Kontinent und seine Realitäten soll vorangetrieben werden.
4. Mittel des AACC bleiben äußerst knapp.

H. betrachtet Hilfe etwa durch KED an AACC als wünschenswert.

Bei guten Vorarbeiten und gutem Material kommt Konferenz selbst nicht zu guten Erkenntnissen. Sie beschäftigt sich mit fünf Themenbereichen:

- 1.) Verkündigung u. innerkirchliche Spannungen
- 2.) Nahrungskrise, Urbanisation, Arbeitslosigkeit, Reichtum u. Sozialmoral, Frau und kirchl. Tradition
- 3.) Menschenrechtsverletzungen u. Flüchtlinge
- 4.) Rehabilitationsprogramme, anwachsender Militärismus
- 5.) Organisationsformen der AACC

Laut H. bezeichnen Makhulu und Rafransoa einen "Brüderlichen Dienst der offenen Begegnung auf Gegenseitigkeit" im Verhältnis der AACC zur Ökumene als wünschenswert. Zwistigkeiten vergangener Jahre werden offenbar nicht nachgetragen. H. glaubt zwar weiterhin an einen finanziellen "Mittelfluß" in die Kassen der AACC, bezweifelt aber weiterhin eine Lernbereitschaft der EKD und besonders im Kirchenvolk in der BRD was geistliche, theologische, menschliche und politische Einsichten der afrikanischen Christen anbetrifft. Ebenso fragt er sich, ob umgekehrt dort unsere Volkskirchlichen Verhältnisse erkannt werden. Man spürt: Die Erfahrungen der Vergangenheit (besonders zwischen 74 - 3. W der AACC und 76 - Arnoldshain) dämpfen hart Optimismus. Kernpunkte von Streit und Mißverständnis - EKD betreffend - waren: 1. Nukleare Zusammenarbeit BRD - Südafrika und Unterstützung der weißen luth. Kirchen dort.

2. Kreuz Christi und Gegengewalt der Unterdrückten (Burgess Carr)

3. Moratoriumsdebatten . Bei uns sind das akademische Fragen, in Afrika aber aus der konkreten Erfahrung der Unfreiheit heraus verstanden.

"Befreiung" blieb auch Stichwort der 4. W. Dies bezieht sich nicht allein auf Südafrika und Namibia, sondern auf den ganzen Kontinent. H. meint: Eine neue kirchliche Generation, die nicht mehr negativ oder positiv auf Erfahrungen mit Missionaren und Kolonalmächten fixiert ist, besitzt die innere Freiheit, Afrika zu sehen, wie es ist: zerrissen, Macht- und Profitinteressen von afrik. Despoten, im Mächtespiel der Großmächte, ausgesaugt von Multinat.wirtschaftsgiganten -- innen Korruption, Verfall von Moral, Tribalismus, Militarismus - daneben aber reich an eigenen Traditionen, Menschlichkeit, Natur .... christlicher Glaube als Kraft im Alltag ist die erneute Botschaft der 4. W. Ein seiner selbstbewußteres afrikan. Christentum sieht auch die eigenen Fehler und Abhängigkeiten. So erscheint auch die Moratoriumsdebatte nun in neuem Licht.

--Der EKD sollte noch deutlicher werden, daß der AACC als Zusammenschluß von 120 afrikan. Kirchen Brückenfunktion hat.

~~Finanz~~ Hilfe darf an AACC so gut wie gar nicht ~~zug~~ Organisation und Arbeitsstrukturen der AACC diktieren wollen -

--Geld, Gespräch und Gespür für Situationen müssen eine Einheit bilden.

Raison: Vollständigkeit und Vielschichtigkeit und eigene Fahrtfinanzierung etc. der Delegationen ist sehr positiv (Südafrikaner - Desmond Tutu - erhielten keine Ausreise) Die W erwies abermals das ganzheitliche Verständnis von Evangelisation und Mission. Größeres Selbstbewußtsein von Kirchenvertretern und Theologen fällt auf. Die Konfrontationssituation von Lusaka 74 nimmt andere Gestalt an: mehr Bereitschaft der Kirchen zu Selbstkritik.

Eröffnungsgottesdienst: (Text von Alexandria von 1976)

Die Verpflichtung zum fortwährenden Kampf für menschliche Befreiung wird in dem Kontext von biblischer Geschichte und Erbe der Väter gestellt. Erzväter, Israel, Jesus und der Evangelist Markus stehen für Vertriebensein, Herausführung, Zuflucht, Nahrung und Martyrium in Afrika. (Auffallend ist immer wieder der unmittelbare, fundamentale Übergang von biblischer Aussage besonders als Sozialer Aussage)

II. Berichte, John Gatu, Kenia (Vors. des Generalausschusses)

Afrikan. Konzeption von weltlich-geistlich: OAE und AACC, beide 1963 gegründet. Kenyatta und Moi unterstützten AACC. "Eben-Ezer - Bis höher hat uns der Herr geholfen". Dank an B. Carr! Lusaka ist auch positiv zu sehen. Seit 74 be-

trächtliche politische Veränderungen: Äthiopen, Uganda, Nigeria, Ghana, Liberia, Simbawe und parallel dazu auch in der Kirche Verhaftungen und Morde: Ereignisse, die nach dem rechten christlichen Zeugnis fragen. Neue Kirchen wurden nach 74 gegründet und in AACC aufgenommen. Kirchenzusammenschlüsse außerdem konnten nicht erreicht werden. Neue Sektierergruppen (oft von anderen Kontinenten kommend) schießen überall wie Pilze aus dem Boden.

Der Gott der Bibel wird dafür sorgen, daß Azania (Südafrika) noch zu unseren Lebzeiten frei werden wird. — Das richtige Mandat durch die WV vorausgesetzt und ebenso die bleibende Unterstützung durch die Mitgliedskirchen — wird die AACC künftig noch wichtiger sein. AACC wird gem. dem Evangelium Jesu Christi eine Trennung von Politik und Christentum niemals anerkennen.

Maxime Rafronsoa, neuer Gen.-Sekretär AACC seit Jan. 81

R. versucht Vertrauens- und Führungskrise der AACC in den vergangenen Jahren als Wachstumskrise zu verstehen. Er kritisiert AACC und Institution Kirche als bisher zu sehr auf Privilegierte, Stadt u. Internationale Beziehungen ausgerichtet. Die Hoffnung auf ein Moratorium ist nun tot. AACC sollte personell und finanziell und organisatorisch eigenständiger werden. Ausbeutung des Kontinents, korrupte Staatsführer etc. werden beklagt. Auf der Suche nach afrikan. Identität, Lebensstil und Erziehungssystem hat Kirche seelsorgerlichen <sup>u</sup>praktischen Dienst zu tun, auch an unseren Politikern und Regierungschefs. Das wahre Gesicht der Kirchen in A. ist die junge Landgemeinde, die Gerechtigkeit sucht. Kirchl. Zusammenkünfte dezentralisieren. AACC Mitarbeiter sollen regelmäßig die Kirchen besuchen. Ökumene sollte besonders den Austausch mit Kirchen in der 3. Welt bedeuten. Kirchenzusammenschlüsse mit Katholiken sind erstrebenswert.

Richter Richard Andriamanjato (Präsident AACC) zitiert Carr 1974 in Lusaka: Kampf gegen Tyrani u. Ungerechtigkeit, ökonem. und rassisch. Menschwerdung: — # "Es ist der Gott, der sich dazu hergibt, mit dem Menschen gemeinsame Sache zu machen in dem histor. Prozeß, bei dem aus Sklaven freie Menschen werden. Ist Erlösung in Jesus Christus nicht konkrete Tatsache, die den Kern unserer Existenz berührt? Menschwerdung ging mit Himmelfahrt nicht zu Ende. Die berufene Kirche, Laib Christi, bedeutet Herausforderung! Der Gottesknecht (Jesaja) — Christus ist ein Schwarzer. — Ist die Kirche in Afrika befreit (auch von westlichen Normen und Mustern früherer Mission), um Afrika zu befreien? Kirche ist noch zu vergeistigt und elitär, um wirklich mit der krassen Armut der Afrikaner zu tun zu haben. Christus (d.h. dann doch der arme Schwarze) wird die Kirche befreien, die die Wunden Afrikas heilen und eine friedliche und fortschriftliche Gesellschaft aufbauen muss. Dazu muß Kirche Arme mit den Armen sein. Seelsorgerliches Amt muß auch polit. Engagement — wenn nicht Amt sein —. Kirche Christi steht dem Prinzip des Sozialismus jedenfalls näher. Gott hat den pervertierten Menschen nicht im

Stich gelassen. Es geht um Menschenrechte: weil um Recht auf Leben, auch auf Freiheit, Gleichheit, Arbeit, Gesundheit etc. Dazu Schaffung von anpassungsfähigen Gesetzen und Strukturen erforderlich. - Solidarität Gottes mit uns fordert unsere Solidarität untereinander. Unsere Kirchen aber sind nicht von dem Drang zur Solidarität mit den Armen erfüllt. Wir sollten tätige Solidarität üben: d.h., eindringen in die Strukturen der Existenz der Armen und dann radikale Veränderungen dieser Strukturen. Die reichen Staaten tuen alles, um die "Neue internationale Wirtschaftsordnung" der UNO W 1974 zu verhindern.

4 Mill. Flüchtlinge in Afrika zur Zeit, weil Scheindemokratie, Tribalismus, Diktatur, Militarisierung und Intervention fremder Mächte. Kirche soll sich endlich besser informieren über gesetzliche, soziale, nationale und internationale Instrumente, die Verbesserung ermöglichen und dann den Mut aufbringen, unseren Regierungen und Völkern ins Gewissen zu reden. Der Name des Messias, Immanuel, sollte bei uns mit "Solidarität" übersetzt werden. Leider haben wir uns oft genug von unseren Nationen distanziert, anstatt solidarisch zu sein. Man solle mehr die korrupten Präsidenten, Monarchen, Politiker (überzeugend) auf ihre wirkliche Funktion und Pflichten aufmerksam machen. -kath. Kirche in Lateinamerika beispielhaft. Ordensleute identifizieren sich mit Armen. Priester scheuen sich nicht, hohe Staatsämter zu übernehmen. Unser Gebet muß neues Engagement sein. Am Ende unserer beschwerlichen Reise - die für manche über Golgatha führt - wartet Frieden auf uns. (Gerechtigkeit und weltweite Versöhnung). Auf diesen Frieden arbeiten wir hin.

Vorgelegte Hintergrundpapiere Dr. Chr. Bakwesegha Direktor OAU-Flüchtlingsreferat.

OAU Präsident Moi u.a.: 5 Mill. Flüchtlinge durch Katastrophen, die von Menschen verursacht sind. Von dieser menschlichen Tragödie ist unser Kontinent (besonders Somalia) in beispiellosem Ausmaß betroffen. Das liegt an systematischer und vorsätzlicher Verletzung der Menschenrechte. Kirche kann keinesfalls politisch neutral sein. Flüchtlingsproblem ist nicht auf Nationalstaaten- gründung, sondern auf Selbstsucht und Selbstprivilegierung zurückzuführen. Viele sehr arme Staaten nehmen Flüchtlinge auf. Von OAU wurde 79 Prinzip "Lastenteilung" angeregt und z.T. verwirklicht. April 81 beschäftigten sich 99 Staaten der UNO mit Flüchtlingsproblem. 567 Mill. Dollar an Spenden und die Tagung in Genf war für Afrika wichtig. Dauerhafte Lösung in Afrika muß Integration im 1. oder 2. Gastland anstreben. Vor allem ist solidarischer und moralischer Druck auszuüben auf die, die Menschen zur Flucht ~~z~~ zwingen.

Dr. Alan Boesak "Damit jedes Joch zerbreche ...." Befreiung und Kirche in Afrika. Polit. Ursachen meist für Mill. von Opfern verantwortlich. Afrika ist Festfeld für Ideologien der Supermächte. - Neue Machteliten bewohnen die Herrnhäuser der Kolonialgouverneure. Militärismus zerstört Finanzen vieler Länder.

- Rassismus von Christen in Südafrika ist besonders anzuprangern. - Kirche: Auszug Israels wurde von Gott zum Ziel geführt. ... "Der Bogen der Starken ist zerbrochen ...." (Hannah), Beispiel Josua als Befreier. Die revolutionäre Gegenwart Jesu ging über einen Traum hinaus. Christ Anspruch und Befreiung sind tatal. Diese Botschaft der Befreiung muß Kirche in Afrika verkünden. Im Kampf um Befreiung ist Kirche nicht Anhängsel sondern selbstverantwortlich. Neutral heißt: auf der Seite der Unterdrücker stehen ohne Verantwortung zu übernehmen. Aber Kirche ist selbst noch unfrei = nicht Kirche für Afrika, klammert sich noch an Theologien, die den Menschen hier unverständlich sind. = Religiosität, die die Herrschaft Christi leugnet und Unterdrückung u. Sklaverei mit rechtfertigt.

Heilen: Verletzung in bezug auf die Realitäten erkennen: Sünde und Sünder benennen. - Solidarität mit dem Opfer - Gegenwart Christi in ihm erkennen. Gott ist nicht entrückter Selbstbetrachter: Gott heilt, indem er die Zerbrochenheit des Menschen auf sich lädt/ Nachfolge der Kirche- die Kirche muß zuerst selbst befreit werden .... Versöhnung ist heilen. V. ist ein Geschäft der Extreme. Gott hat versöhnt, die einst Feinde waren, nun aber Boten der Versöhnung werden können. V. ist eine ev. Notwendigkeit. Kirche muß den Prozeß der V. inmitten des Konflikts ernst nehmen, kann nicht den Ruf zur V. auf die lange Bank schieben, bis man sich auf die (logistic's) des Kampfes eingestellt hat. Aber Mahnung: V. Christi ist nicht von Befreiung zu trennen! Wenn wir das leugnen, machen wir aus V. eine Ideologie, die dem Erlösungswerk Christi fremd ist. Unterdrücker können nicht von V. reden. -- Sklaverei, Ausbeutung und Diskriminierung haben die Persönlichkeit des schwarzen Menschen zerstört. Er ist ~~xxxx~~ seinen Mitmenschen um vor allem sich selbst entfremdet. Schwarze müssen zuerst durch die befreiende <sup>Gottes</sup> heilende Liebe ~~xxxx~~ versöhnt werden mit sich selbst, ~~xxxx~~ ehe ~~xxxx~~ sie sich überhaupt mit den weißen Menschen versöhnen können. - V. bedarf der erfahrenen Liebe Gottes als Tat und Parteinahme. — V. stellt nicht nur das Böse bloß, sondern zeigt vor allem auf, wie man es verbirgt und bemüht. Auch Christen (bes. in Südafrika) verstecken sich hinter dem (System", schieben die Schuld auf die "Struktur der Dinge". — V. ist auch ein polit. Geschäft. — V. zwischen Menschen nur möglich, wenn es den Status des (weißen) Herrn (der auch ~~xxxx~~ ein schwarzer sein) nicht mehr gibt. — K. muß die falschen Götter Rassismus, Nationalismus, Militarismus, Materialismus und Ideologie nationaler Sicherheit in ihren Absolutheitsansprüchen entlarven, — wenn gesagt wird: "Dies, o Israel, sind deine Götter, die dich aus Ägypten ~~xx~~ geführt haben (Ex 32,8)

Die befreite Kirche erkennt, daß die falschen Götter nur eine Pseudo-Macht haben. —

Sam Kobia (soziolog. Analyse)

Vorkoloniale afrik. Sozialstrukturen. Umwälzung durch Kolonisation. Die entstandene neue afrikan. Elite ist Enklave innerhalb der afrikan. Bevölkerung und mit dem internat. Imperialismus verbunden. Kirche nicht unweentlich an Entwicklung dieser afrikan. Elite beteiligt. Schulische Erziehung nach westlichem Muster: einige Afrikaner auswählen, um sie an Beherrschung und Ausbeutung des Kontinents zu beteiligen. Ziele und Inhalte der Erziehung: "Der gebildete Afrikaner soll zu einem fairen Engländer werden" und schlimmsten Falls "Die koloniale Erziehung ~~verhindert~~ korrumpte Denken u. Fühlen des Afrikaners u. bescherte ihm abnorme Komplexe. Nachkolon. Zeit ist Erbe dieses Erziehungssystems. Eingeführte Bildungsphilosophie bleibt unangetastet. Bedeutung der Missionsschulen. Zugehörigkeit zur neuen Elite nicht durch Geburt oder Familie bestimmt. Aber völlige Entfremdung der Absolventen von Arbeiter und Bauernschaft bleibt nicht aus. .... (unabgeschlossen)

#### Bericht über Militarismus

40 Kriege seit 45 in Afrika. In der Regel Staatsstreichs als Form polit. Wechsels. Daraus folgte ~~viel~~ Elend, Hilflosigkeit und Apathie. — Grund ist entscheidend wachsender Militarismus. Vorwand dabei sind Parolen wie "polit. Stabilität" oder "nation. Sicherheit". ~~viel~~ Tatsächlich geht es um Macht der Regime. Methode ist: Ausbau der Armee, umfassende Sicherheitssysteme - und alles ohne zivile Kontrolle. Propaganda u. Beherrschung der Medien. Folter u. Verletzung der Menschenrechte sind Folge. Die Mittel kommen oft aus internationalen Verbindungen, dazu auch Ausbildung, Verhör- u. Foltermethoden usw. Ziel: betreffende Länder sollen in fester Allianz zu einer Großmacht gehalten werden: Niedriglöhne, Kapitalabzug durch ~~viel~~ Multination. Konzerne. Falsche Verwendung der Ressourcen. Phänomen des Militarismus in der Kirche bisher noch nicht genügend erkannt: nämlich Verknüpfungen von Militarismus, Armut, Verletzung d. Menschenrechte etc. Konflikte um Südafrika sind allerdings anders zu sehen (gemeint ist wohl bewaffneter Widerstand) Südafrika sollte atomarer Wettkampf erspart bleiben und es sollte kernwaffenfreie Zone bleiben. Zunahme ausländischer Militärbasen.

Konferenzbeschlüsse der 4. MCC - VV

Social Organization of the +ambia-ally  
GWEMBE TONGA | Elizabeth Colson  
Manchester University Press

E. Einleitung:

1. Valley Tonga - eine Bevölkerung in Sentralafrika;  
Flußüberschwemmungsgebiet  
2 x jährl. Trock. Relat. starke Isolation, also  
weithin "in Taft" geblieben.
2. Anthropologische Arbeit
3. Unter Zeitdruck: Versiedlung von  $\frac{2}{3}$  der Bevölkerung

Kap. I Das Gwembe-Tal u. seine Bevölkerung

Bariba - Hause

Relativ starke Fließung: plateau - Tal.

Im Tal: Hügelland / "Böschung" / Flußebene.  
Obere / Mittlere / Untere Region

Kap. II Eigentum, Handel, Lohnarbeit und Hunger

Die Nachbarschaft - 300 - 2000 Einwohner  
in "Villages" und "Homesteads" ist wichtig

- 1) Jedermann ist Landwirt  
Spezialisierung auf Handwerk mit Nebenwirtschaft  
Handel nur Randerscheinung  
Ausland fast nur innerhalb des Tales.
- 2) Handel oft ursprünglich bond kinship  $\rightarrow$  Bruderschaft  
Warenwert menschl. Beziehung wichtiger als der
- 3) Lohnarbeit - fast ausschließlich Landarbeit  
f. besondere Vorhaben, z.B. Heirat, Bezahlung

Die junge Männer arbeit für die Sippe.

4.) Hunger und Betteln:

Hunger häufig bei Missernten.

Betteln: "Wir sind doch verwandt" - ein wirksames Instrument um Überleben.

## Kap. III Nachbarschaft / Land / Lineage

Erstriedler + Katongo: Ritterliche Führerschaft  
"Katongo ist der Herr", "Katongo ist der Herr" - Verbindung zum Boden  
"Eigentümer des Landes" - Macht,  
Mang'ha Recht auf Jagdwild.

Lineage und Lineage-Land:

1. Wer das Land what macht, der gehört es.  
Nach seines Todt geht es an "Lineage" über.

2. Lineage = "Sippe", von einer Mutter  
hergeleitet, zusammen gehalten durch  
Ehe und Ritter der "SCHATTEN".

Land wird so gut wie nie ~~ausgekauft~~ von der  
~~Lineage verkauft~~ ausgetauscht der Lineage  
verkauft.

3. Linzende: direkte Nachkommenchaft  
des Mannes bis zur 3. Generation

Lineage und Linzende: Enge Verpflichtung  
verschiedener Stämme:

4. Beseitigung von Machtansprüchen einzelner

Leute. Einzelne werden abgesondert

5. Frauen - haben eig Felder und Sprecher

## IV Homestead, Haushalt und Familie

1. Homestead : vorwiegend verwirtschaftl. Grundlage.

Teilweise Kooperation,

vorwiegend : jede Familie arbeitet für sich.  
Männer arbeiten eher zusammen als Frauen.

2. Familie : vorwiegend polygyn / = polygyn.

Jede unehelichte Frau hat Anspruch auf  
eigene Hütte + gleicher u.a.

Relative Selbstständigkeit der Frau

Ehren-Rechte der ersten Frau, nicht Macht  
gegenüber. Hilfe der Frauen - begrenzt.

Gerechtigkeit in der polygynen Ehe

3. Verantwortung der Familie :

Der "Schatten" der Eltern wird die Kinder  
behüten : Daraus Anspruch d. Eltern gegenüber Kindern.

Wenn ein Ehepartner stirbt : "Selbstverdeckung"

## V. Die SCHAFFEN (Mazima)

Rult der Schatten ist der Angehörige  
- freundschaft

1. Ursprung der Schatten = "Mazima"

Nach dem Tod eines Mannes heißt sein  
"Schatten" schaumere Generation, die durch  
ihre Wertschätzung den "Eltern" und Nachkommen  
schließlich führt u. ein in den  
"body of unknown shades of the ancient dead"  
die nur "dämmen" Wertschätzung u. die Lebenden der  
Linie haben.

2. Kompliziertes System der "Werbung" des Schattens:  
'Ehe' sind nicht die Kinder, sondern Angehörige der lineage
3. Schatten hat Selbstbesteuerung und gibt Rechte, z.B. Anspruch auf Brautgeld f. "Töchter" und "Schwestern".  
Schatten kann "anhägen" freuen seiner Macht: eigene lineage und Kinder

## VI Politische Organisation

- 1) Auf kleine Einheiten basiert: Neighborhood  
Within egalitär. 300 - 2000 Personen
- 2) Hervorgehobene 'Ämter':
  - Sikatongo → zentraler Schatten-Träger  
rituelle Pflichten und Rechte
  - Mangiha → Recht auf Anteile vom Wild
  - Headman, chief: von Kolonialisten eingeführt
  - Ad-hoc-Ämter: z.B. f. Jagd oder Toornooi-Träger  
'Held' nur am Upper River  
= Banahohohia = lineage des Headman
- 3) Heiratsketten werden mehr durch "Verwandtschaft" (Kinship) als durch Territorialität geprägt.
- 4) Die Headmen: Entscheidung nicht so einflussreich wie Ansehen.

## HUMANISMUS IN SAMBIA (Kenneth D. Kaunda)

## Rahmen:

"Die Kunst der Kolonisation erreicht ihre höchste Vollenden, wenn sie ihr Opfer nicht nur politisch, sondern auch wirtschaftlich und kulturell in die totale Abhängigkeit geführt hat."(11)  
 Die politische Unabhängigkeit markiert daher nur die erste Station auf dem Weg zur Befreiung von der Kolonisation.  
 Die gegenwärtig herrschenden Ideologien unterscheiden sich (vereinfacht gesagt) vor allem in der Frage: "wer in jedem Volk die Produktionsmittel beseitzt und wer die Verteilung der Güter kontrolliert" (12) und "Welches sind die Grundsätze, nach denen die Verteilung vorgenommen wird"? (13)  
 Ungerecht Verteilung der Güter bedeutet Klassengesellschaft.

## Ziel:

Für die Erhaltung einer Gesellschaft kämpfen, in deren Mittelpunkt der Mensch steht. Erhaltung des Gemeinschaftssinns, der Wesenszug der traditionellen Kultur war. Einbezug der guten Seiten des Westens und des Ostens, ohne sich neu abhängig zu machen. Versuch, die negativen Seiten der östlichen und westlichen Entwicklung zu vermeiden (Individualismus, Kapitalismus, staatlicher Dirigismus, Kollektivismus usw.)

## Hintergrund:

Die Gesellschaftsform der Vorfahren soll so weit wie möglich übernommen werden, weil darin Werte enthalten sind, die nicht nur für die eigene Zukunft Sambias, sondern auch für die ganze Welt beispielhaft sein können: "Ohne Zweifel ist die größte Gabe, die, ganz allgemein gesprochen, Afrika und die Afrikaner verliehen wurde, ihre Fähigkeit, menschliche Gemeinschaft allein deshalb zu lieben, weil sie eine Gemeinschaft von Menschen ist."(17) Afrikas Beitrag zur Kultur der Welt liegt im Bereich der menschlichen Beziehungen.

Die traditionelle Gesellschaft war

1. eine "Gesellschaft zu gegenseitiger Hilfe".  
 "Ihr Ziel war es, die elementaren menschlichen Bedürfnisse all ihrer Mitglieder zu befriedigen; folglich hatte der Individualismus wenig Chancen. Der größte Teil des natürlichen Reichtums, wie z.B. das Land, gehörte allen gemeinsam und wurde zum Wohle aller von Häuptlingen und Dorfvorstehern verwaltet."(18) Diese Ämter waren ein Wahlmandat. Jeder half jedem, alles wurde gemeinsam erledigt, alle trugen Verantwortung für einander und für das Gemeinwohl.  
 Grundelement des Lebens war die Gemeinschaft, nicht die Kleinfamilie.
2. eine "integrierende Gesellschaft".  
 "Versagen nahm sie als solches gar nicht zur Kenntnis. Die zurückgebliebenen, Schwachen und Untüchtigen wurden wie jeder andere im gemeinschaftlichen Leben akzeptiert, vorausgesetzt, daß sie sich sozial eingliedern ließen. Die sozialen Fähigkeiten eines Menschen galten ungleich mehr als seine individuelle Leistung."(19f.)  
 "Die traditionelle afrikanische Gesellschaft fragt nur danach, wie eine Gesellschaft ihre alten Leute und überhaupt alle die Mitglieder, die nicht im engeren Sinn nützlich und produktiv sind, behandelt."(21)
3. eine "inklusive Gesellschaft".  
 "Das Netz der zwischenmenschlichen Beziehungen, und d.h. zugleich der Verantwortlichkeiten, war weit gespannt."(21) In der Großfamilie mit mehreren "Vätern" und "Brüdern" konnte kaum einer zum Waisen werden, ein alter Mensch kaum außerhalb eines Familienkreises seinen Lebensabend verbringen.

"Wie können wir die guten Seiten unserer Tradition bewahren und gleichzeitig von der Wissenschaft und Technologie unserer Freunde aus Ost und West profitieren?"(27)

Programm der Partei: (Vereinigte Nationale Unabhängigkeitspartei) UNIP

- Verwirklichung eines demokratischen Sozialismus
- Chancengleichheit in allen Lebensbereichen (einschl. Arbeitslohn, Ausbildungsförderung, Gesundheitsfürsorge und soziale Unterstützung)
- Zusammenarbeit mit jeder Bewegung oder Organisation für die Verbesserung der Arbeitsbedingungen, möglichst gerechte Produktion und Verteilung der Güter
- Zusammenarbeit mit allen nationalenafrikanischen Bewegungen (Ausrottung aller Formen des Kolonialismus, Imperialismus, Rassismus und diskriminierender Gesetzgebung, Einheit Afrikas)
- Ausrottung jeder unterschiedlichen Behandlung und Diskriminierung aufgrund von Hautfarbe, Abstammung und Glaube in Sambia, Zurückdrängen der Egoismen der einzelnen, der Stämme und der Provinzen
- Unterstützung der wertvollen Sitten und Gebräuche Afrikas
- Förderung von Handel, Industrie und Landwirtschaft zum Vorteil unseres Volkes und unter dem Schutz von Gesetzen
- Ziele und Projekte der Partei in Medien propagieren
- Vergrößerung der Partei in Parlament und Bevölkerung
- Rede- und Pressefreiheit im Rahmen der Gesetze des Landes.

Verwirklichung:

"Der Staat übernimmt die Verantwortung für den einzelnen Menschen." (34)

"Dieser wiederum, als Individuum, fühlt sich für seinen Nächsten verantwortlich." (35)

Das Land ist Staatseigentum (z.T. aber in der Kolonialzeit privat verkauft). Land läßt sich nicht herstellen und vermehren. "Land ist gewiß die größte materielle Gabe Gottes an den Menschen." (40)

Entwicklung von Industrie und Landwirtschaft in einer Abstufung von staatlichen Monopolbetrieben, über verschiedene Arten von Genossenschaften bis hin zum Privatunternehmen. "Wir dürfen niemals zulassen, daß die Genossenschaften zu einer neuen Gruppe von Ausbeutern werden." (46)

Aufbau der UNIP als Parteipyramide (Stammbaum): einzelnes Mitglied, Großfamilie, Dorfverband/Sektion, Unterbezirk, Wahlbezirk, Region, Freedom-Haus (Sitz der Parteiführung).

Besondere Funktion der Partei bei der Entwicklung im landwirtschaftlichen Produktionsbereich und im Bildungs- und Gesundheitssystem

Vier Probleme von besonderer Dringlichkeit:

1. "Niemand soll in Sambia verhungern, denn es gibt bei uns im Gegensatz zu vielen anderen Teilen der Welt genügend Land." (87)
2. "Jedermann soll in einem einfachen Kimberley-Backsteinhaus mit zwei oder drei Räumen wohnen können." (89)
3. "Niemand soll jemals in Sambia in Lumpen oder barfuß gehen müssen." (89)
4. "Niemand soll jemals in Sambia an Unterernährung leiden." (90)

## VIERZENTES KAPITEL

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## WORTERKLÄRUNGEN

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## QUELLEN UND LITERATUR

Seite 391

Livingstone, David  
 zum Sauber E. gier durchs  
 S.-dl. Afrika. 1849-1856.  
 Tübingen 1920.

L - 100 Riri

Nur eine schmucklose Platte im Boden der Westminster-Abtei in London kennzeichnet das Grab des Afrikaforschers David Livingstone. Und doch hat Großbritannien ihm damit höchste Ehren erwiesen; denn er ruht hier im Pantheon des britischen Reiches an der Seite seiner Könige. Eine solche Auszeichnung wurde - bis auf Kolumbus - keinem anderen Entdecker zuteil. Livingstone hat sie verdient. Wenn er als der bedeutendste Afrikaforscher und als einer der größten Entdecker überhaupt bezeichnet wird, so sind solche Superlative durchaus berechtigt. Merkwürdigerweise sind seine Leistungen aber keineswegs allgemein bekannt, erreichten seine Reisewerke bei weitem nicht die Auflagen und den Popularitätsgrad anderer Klassiker der Entdeckungsliteratur und erinnert sich ein breites Publikum heute an seinen Namen nur noch im Zusammenhang mit der sogenannten Rettung durch Henry Morton Stanley.

Dabei ist nicht nur die wissenschaftliche Leistung des Forschers höchst beachtenswert, sondern auch sein Lebensweg von der frühesten Jugend bis zu seinem einsamen Tod in Zentralafrika. Es ist ein Weg von seltener Geduldigkeit und ohne Kompromisse, der von einem armeligen Haushalt in Schottland bis zur letzten Ruhestätte in der Westminster-Abtei führt.

Livingstone wurde am 29. März 1813 in Blantyre in der Nähe von Glasgow in Schottland geboren. Er stammte aus einer alten Bauernfamilie, doch hatte schon der Großvater seinen kleinen Besitz verkauft und sich in der Hoffnung auf bessere Lebensbedingungen Arbeit in einer der damals gerade aufblühenden Baumwollspinnereien gesucht. Der Vater verdiente sein Geld als Teekrämer, die Mutter mußte mehr schlecht als recht die Kinder versorgen. Kein Wunder also, daß David schon mit zehn Jahren in die Fabrik geschickt wurde, um durch seinen kleinen Verdienst zur Verminderung der familiären Sorgen beizutragen. Livingstone berichtete in der Einleitung zu seinem nachfolgend abgedruckten ersten großen Reisewerk selbst über diese harten Jahre. Seine Erinnerungen sind dabei etwa vergleichbar mit den Autobiographien Heinrich Schlemanns oder Maxim Gorkis. Lesehunger und Lernbegier des Jungen beeindruckten tief.

7

Mit einem Teil des ersten Wochenverdienstes kaufte er sich ein Lehrbuch der lateinischen Sprache. Am Abend nach der Arbeit besuchte er von acht bis zehn Uhr eine Felerabendschule, die von den Fabrikbesitzern eingerichtet worden war. Dann studierte er daheim bis Mitternacht weiter, und oft riß ihm, wie er erzählt, die Mutter das Buch aus den Händen, weil er um sechs Uhr früh wieder mit der Arbeit beginnen mußte. Nebenbei verschlang er in seiner Lesezeit alle Bücher, die er nur aufstreben konnte, vor allem naturwissenschaftliche Werke und Reiselimiteratur. Weniger interessierten ihn theologische Werke und religiöse Erbauungsbücher, sehr zum Mißfallen des Vaters, der seine Ansicht von der Notwendigkeit solcher Lektüre sogar mit dem Stock durchzusetzen suchte. Dann aber fanden ihm Thomas Dicks »Philosophie der Religion« und »Philosophie eines künftigen Lebens« in die Hände, und diese Werke eröffneten ihm die Erkenntnis, daß sich Religion und Wissenschaft durchaus vereinen ließen und nicht im Gegensatz zueinander stehen mußten, wie er bisher angenommen hatte.

Nach ihrer Lektüre reiste in dem Mann der Plan, als Missionar nach China zu gehen. Es war kennzeichnend für Livingstones praktische Auffassung, daß er zugleich beschloß, sich eine solide medizinische Ausbildung zu verschaffen, um für den erstrebten Beruf besser geeignet zu sein. So kaufte er sich einige ältere medizinische Werke und setzte mit ihnen zuerst einmal sein Selbststudium fort. Er war inzwischen vom Ansetzer zur Spinnmaschine aufgerückt, an der er zwar angestrengter arbeiten mußte, dafür aber besser entlohnt wurde. »Die mühsame Arbeit des Baumwollspinnens, zu welcher ich in meinem 19. Lebensjahr befördert wurde, war ausnehmend streng für einen hageren Jüngling von schwächlichem Körperbau«, erklärte er selbst. Während er seine Maschine bediente, legte er die Bücher auf ihr zurecht, um nebenbei lesen zu können.

Der bessere Lohn ermöglichte es ihm, im Sommer genügend für den Unterhalt der Familie zu verdienen und im Winter an der Universität Glasgow Vorlesungen über Medizin und Theologie zu besuchen. Er hoffte, sein Ziel ohne fremde Unterstützung erreichen zu können, schloß sich aber auf Empfehlung einiger Freunde schließlich einer Missionsgesellschaft in London an. »Sie sendet weder die bischöfliche, noch die presbyterianische Kirche, noch die der Independenten, sondern das Evangelium Christi zu den Helden.« Auch

diese Entscheidung war kennzeichnend für Livingstone, der sich in religiösen Fragen weitgehende Unabhängigkeit bewahren wollte. Wir begegnen dieser mit Toleranz gepaarten Einstellung immer wieder in seinen Büchern. Seltens nur fallen kritische Worte über eine christliche Religionsgemeinschaft oder über Andersgläubige, und wenn, dann dürfen wir sicher sein, daß sie einem berechtigten, wohlüberlegten Urteil entspringen.

Die Missionsgesellschaft unterstützte den jungen Mann, der in Glasgow seine medizinischen Studien mit einer Arbeit über die Anwendung des Stethoskops abschloß. Sein Plan, nach China zu gehen, scheiterte allerdings an den politischen Verhältnissen; denn der sogenannte Opiumkrieg verhinderte jede missionarische Tätigkeit. Dafür lernte er aber Robert Moffat (1795-1883) kennen, der im Auftrag der »Missionary Society« schon 1816 nach Südafrika gegangen war und 1820 bei den Betschuanen in Kuruman eine Missionsstation gegründet hatte. Er galt als einer der besten Kenner Südafrikas und der dortigen Verhältnisse und lenkte Livingstones Aufmerksamkeit auf das noch weitgehend unerschlossene Gebiet. Dieser nahm die Anregung dankbar auf, vertiefte noch ein Jahr seine theologische Ausbildung und schiffte sich 1840 nach Afrika ein.

Die folgenden Jahre verbrachte er zuerst als Missionar und Arzt auf der Station Moffats, der selbst noch bis 1843 in England weilte. Seine wenige freie Zeit verwandte er auf naturwissenschaftliche Studien und das Erlernen der Eingeborendialekte. Kleinere Reisen in die Gegend nördlich von Kuruman überzeugten ihn, daß sich dort ein neues, günstiges Betätigungsgebiet bot, und so gründete er eine erste eigene Station in Mabotsa. 1844 heiratete er Mary Moffat, eine Tochter des Missionars, die mit ihm zusammen 1845 weiter nördlich nach Tschowane zog, wo sich Livingstone bei dem Bahuena-Häuptling Setschele niederließ. Eine schwere Dürreperiode zwang ihn aber, die Station 1847 nach Kolobeng im westlichen Betschuanaland zu verlegen.

Sein Bericht über die Arbeit in Kolobeng gibt zugleich einen erschütternden Einblick in die Mentalität der in dieser Gegend lebenden verwilderten Buren, die nicht mit den Bewohnern des Kaplandes gleichgesetzt werden dürfen. Für sie waren die Eingeborenen nur Wild, das man jagen konnte. Sie gingen auf Sklavenfang aus und wollten natürlich jede missionarische Tätigkeit in ihren »Jagd-

gründen verhindern. Livingstone erzählt von ihrem Oberfall auf seine Station. Er klagt dabei nicht an, betraut nur den Verlust seiner Bücher, die von den Horden zerissen worden waren. Doch er erkannte, daß er vorerst nicht länger in Kolobeng bleiben konnte und entschloß sich deshalb im Juni 1849, zu Beginn der für Reisen in Südafrika günstigen Jahreszeit, eine größere Entdeckungsreise durch die Kalahari zu unternehmen und den Ngami-See zu suchen, von dessen Vorhandensein er durch Jäger und Eingeborene Kenntnis erhalten hatte. Die Kosten für das Unternehmen trugen überwiegend die beiden englischen Elefantenjäger Osswell und Murray, die ihn begleiteten.

Livingstone nahm auch seine Familie mit auf die Reise. Für ihn hatte diese wie auch alle folgenden Expeditionen von vornherein friedlichen Charakter. In den Eingeborenen sah er Freunde und Brüder, was ihn jedoch nicht hinderte, nötigenfalls auch sehr energisch aufzutreten. Gewalt verabscheute er, und deshalb kam es auf seinen Reisen auch nur selten zu Zusammenstößen, die sich durchwegs bereinigen ließen. So kann es auch kaum größere Gegensätze geben als ihn und Henry Morton Stanley. Livingstone suchte die Begegnung, war sich bei allen Reisen seiner eigentlichen missionarischen Aufgabe voll bewußt. Stanley dagegen suchte häufig genug Konfrontation und setzte seinen Willen mit Gewalt durch. Niemand wird dessen Leistungen schmäleren wollen, seine entdeckungsgeschichtlichen Werke faszinieren auch heute noch, aber sie bleiben letzten Endes typische Zeugnisse eines sogenannten Willensmenschen, wobei er vielfach das Geschehen bewußt dramatisierte, während Livingstone nur sehr zurückhaltend berichtet und wissenschaftliche und historische Details geschickt in die Darstellung einbaut. So können seine Werke auch als Quellen zur Geschichte Afrikas im 19. Jahrhundert dienen.

Am 1. August entdeckte die Reisegesellschaft tatsächlich den Ngami-See. Es war ein beachtenswerter Erfolg für den damals in der wissenschaftlichen Welt noch völlig unbekannten fünfunddreißigjährigen Missionar, der zugleich sein Leben von Grund auf verändern sollte; denn von nun an widmete er sich in zunehmendem Maß der geographischen Forschung. So zog er in den beiden folgenden Jahren nochmals mit der Familie in die Kalahari, erreichte 1850 wieder den Ngami-See und kam 1851 zu dem Makololo-Häuptling

Sebituan. Da er aber erkannte, daß dieses Reisen mit Frau und Kindern ihn behinderte und die Familie zugleich gesundheitlich gefährte, gab er seine Missionsstation endgültig auf und schickte seine Angehörigen nach England zurück, während er selbst im Juni 1852 jene große Reise antrat, die ihn berühmt machen sollte und den Hauptinhalt des folgenden Buches bildet.

Die Kenntnis des südlichen Afrika war um die Mitte des 19. Jahrhunderts noch als gesprochenen dürftig. Die Portugiesen hatten lediglich den Unterlauf des Sambesi bis zu den Quebrabaschenen, also knapp fünfhundert Kilometer flußaufwärts, erforscht. Der Versuch Francisco de Lacerdas, Ende des 18. Jahrhunderts einen Weg quer durch das südliche Afrika zu finden, war gescheitert, der Forscher selbst hatte am Meru-See den Tod gefunden. Livingstone beabsichtigte, den Lauf des Sambesi näher zu erforschen und zugleich einen geeigneten Weg von den Wohngebieten der Makololo zur Westküste zu finden und damit gleichzeitig die Missionsarbeit zu erleichtern. Von Kapstadt aus ging er zuerst nach seiner alten Station Kolobeng und von da auf der ihm schon bekannten Route nordwärts nach Linyanti, dem Hauptort der Makololo. Sekeletu, der Sohn Sebituanes, unterstützte diese Pläne mit beachtenswerter Weitsicht.

Von Linyanti aus zog Livingstone, wie wir im folgenden ausführlich lesen, erst am Sambesi aufwärts, überquerte die Wasserscheide zwischen Sambesi und Kongo, wandte sich dann beim Dikolo-See nach Nordwesten und erreichte schließlich nach erheblichen Strapazen Ende Mai 1854 die portugiesische Niederlassung Loanda an der Atlantikküste. Die Reise war zwar ein wesentlicher Beitrag zur Erforschung Afrikas, doch bewies sie gleichzeitig, daß sich die verfolgte Route praktisch nicht nutzen ließ. Kurz entschlossen kehrte Livingstone deshalb auf dem fast gleichen Weg wieder nach Linyanti zurück und wandte sich im November 1855 nach Osten, um dem Sambesi abwärts bis zum Indischen Ozean zu folgen. Gleich zu Beginn dieses neuen Reiseabschnitts entdeckte er die großen Wasserfälle des Sambesi, die er nach seiner Königin Victoria-Falle benannte. Ende Mai 1856 erreichte er die Ostküste des Erde bei Quillimane und hatte damit innerhalb von vier Jahren das südliche Afrika als erster europäischer Reisender durchquert.

Mit der Rückkehr in die Heimat schließt unser Buch. Seine Berichte machten den sechzehnjährigen Forscher mit einem Schlag berühmt und brachten ihm hohe Auszeichnungen, lenkten ihn aber gleichzeitig für einige Jahre von seinen ursprünglichen wissenschaftlichen und humanitären Zielen ab; denn die britische Regierung ernannte ihn zum Konsul für Ostafrika mit Sitz in Quillimane. Doch war man in London klug genug, ihn nicht zu eng an die Kolonialverwaltung zu binden, sondern die nötige Freiheit für kleinere Forschungsaufgaben zu lassen und ihn vor allem im Kampf gegen die Sklaverei zu unterstützen. So unternahm er in den Jahren von 1858 bis 1864 acht kleinere, meist weniger beachtete Reisen, auf denen er den Unterlauf des Sambesi genauer erforschte und den Schire flußaufwärts bis zum Njassa-See verfolgte und zweimal den Rowuma befuhrt. Da spektakuläre Erfolge ausblieben, regten sich die üblichen Neider. Unsachliche Kritik vergaßt ihm 1864 einen Aufenthalt in der Heimat. Um so begieriger griff er daher den Vorschlag der Königlichen Geographischen Gesellschaft auf, das große Rätsel der Nilquellen lösen zu helfen.

1858 hatten Richard F. Burton und John H. Speke den Tanganjika-See und kurz danach Speke den Victoria-See entdeckt, es war ihnen aber nicht gelungen, die Trennung der Flusssysteme von Nil und Kongo zu klären. So reiste Livingstone 1865 in einem Alter, in dem andere Forscher sich längst zur Ruhe setzten, weil sie sich den Strapazen nicht mehr gewachsen fühlten, erneut nach Ostafrika. Hier knüpfte er bewußt an die vorangegangenen kleinen Unternehmungen an, und statt von Sansibar aus auf dem üblichen Karawanenweg nach Westen zu ziehen, fuhr er erneut den Rowuma aufwärts bis zum Njassa-See und zog an dessen Westufer vorbei nach Norden. Eine nach England gelangte Nachricht, er sei hier ermordet worden, konnte glücklicherweise von einer rasch ausgeschickten Suchexpedition widerlegt werden. Unter schwierigen Umständen erreichte Livingstone im April 1867 das Südufer des Tanganjika-Sees. Überall stieß er dabei auf die grauenhafte Spuren arabischer Sklavenjäger. Seine viel zu wenig bekannten posthum veröffentlichten Tagebücher sind eine schwere Anklage gegen diese Verbrechen und erschüttern noch heute jeden Leser.

Vom Tanganjika-See aus wandte er sich westwärts, gelangte noch im November des gleichen Jahres zum Meru-See und im Juli

des darauffolgenden zum Bangweolo-See. Von da aus kehrte er wieder nach Norden zurück, wo er in Ujiji, dem Endpunkt des Karawanenweges am Ostufer des Tanganjika-Sees, Nachschub an Lebensmitteln und Medikamenten vorzufinden hoffte. Aber diese Vorräte waren gestohlen worden. Statt daraufhin die an sich schon lange und erfolgreiche Expedition abzubrechen und an die Ostküste zurückzukehren, beschloß er trotzdem, erneut in das Gebiet westlich des Sees vorzustoßen und dort die Flusssysteme zu erkunden.

Livingstone war zu diesem Zeitpunkt der Lösung des Problems sehr nahe, wenn er auch seine Aufmerksamkeit zu stark auf mögliche Quellflüsse des Nil konzentrierte und die Möglichkeit einer Verbindung dieser Flüsse mit dem Kongo außer acht ließ. Immerhin gelangte er westwärts bis Nyangwe, einem wichtigen Stützpunkt der Sklavenhändler am Lualaba, den er für den Oberlauf des Nil hielt. Unruhen der Eingeborenen und Intrigen der Sklavenhändler verhinderten eine Weiterfahrt flußabwärts und damit die Erkenntnis, daß es sich hier um einen der Quellflüsse des Kongo handelte, wie erst neun Jahre später Stanley beweisen sollte.

So aber kehrte er nach Ujiji zurück. Seine lange Abwesenheit und Aussagen von Eingeborenen hatten in Europa erneut das Gerücht von seiner Ermordung aufkommen lassen und schwere Besorgnis ausgelöst. Deshalb sandte der New Yorker Zeitungsverleger James Gordon Benet im November 1869 Henry Morton Stanley, einen seiner rührigsten jungen Reporter, auf die Suche nach Livingstone. Dieser kam nach verschiedenen Zwischenstufen erst im Herbst 1870 nach Sansibar und zog von da aus mit einer großen Hilfskarawane in das Innere. Er erreichte Ujiji nur fünf Tage, nachdem Livingstone vom Lualaba zurückgekehrt war.

Man kann über dieses erste Afrika-Unternehmen Stanleys denken, wie man will und es auch als den raffiniert aufgezogenen Coup eines Reporters bezeichnen, zwei große Vorteile aber wird niemand leugnen können: Livingstone erhielt dadurch endlich den dringend benötigten Nachschub gerade zur rechten Zeit, um neuen Lebensmut zu gewinnen. Das spürte man deutlich aus seinen Tagebuchaufzeichnungen vom 28. Oktober. Und mehr noch, zwischen den beiden ungleichen Männern keimte eine echte Freundschaft auf, Stanley wurde zum Schüler Livingstones, dessen Werk er mit der Erforschung des Kongo weiterführte.

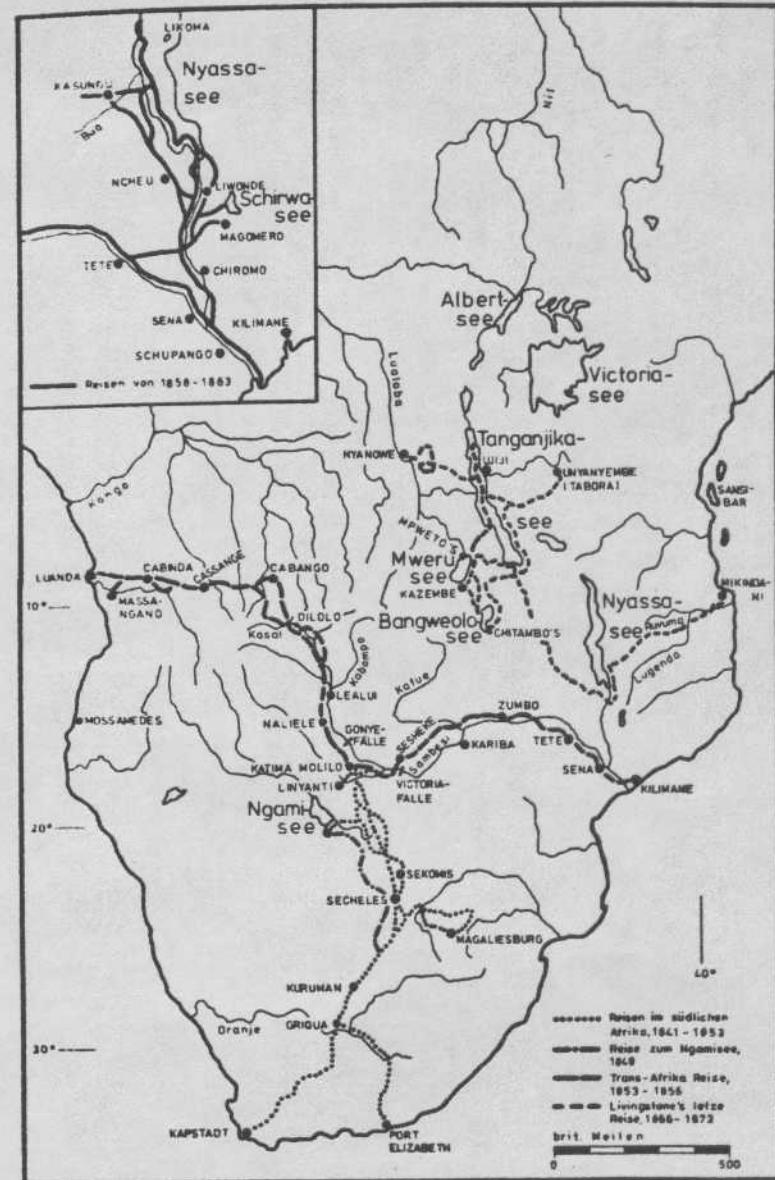
Gemeinsam umfuhren die beiden das Nordufer des Tanganjika-Sees, danach kehrte Stanley wieder nach Osten zurück, während sich Livingstone standhaft weigerte ihn zu begleiten. Der zähe alte Schotte, der schon krank und möglicherweise auch vom Tode gezeichnet war, wollte um jeden Preis sein Werk vollenden. Allein blieb er im Innern des Erdeils zurück und wartete nur auf neuen Proviant, den ihm Stanley von der Küste aus schicken sollte. Am 19. März 1872, fünf Tage nach der Abreise Stanleys und am Tag seines 59. Geburtstages, schrieb er in sein Tagebuch: „Mein Jesus, mein König, mein Leben, mein Alles. Dir weihe ich von Neuem mein ganzes Leben. Nimm mich an und gewähre mir, mein erbarmender Vater, mein Leben zu vollenden, ehe dieses Jahr seinen Lauf vollbracht. In Jesu Namen bitte ich es. Amen, so sei es.“

Seine Bitte sollte sich nicht erfüllen. Er zog erst einmal an der Ostseite des Tanganjika-Sees südwärts erneut bis zum Bangweolo-See und umwanderte, stets nach den Nilquellen suchend, dessen Osthälfte. Aber die Strapazen dieser letzten Reise waren zuviel für den geschwächten Körper. Am 27. April 1873 vermerkte er ein letztes Mal in seinem Tagebuch: »Völlig erschöpft und bleibe – erholen...« In der Hütte eines Eingeborenendorfes machte er Rast. Dort fanden ihn am Morgen des 1. Mai seine schwarzen Diener vor dem Bett kniend, der Kopf ruhte auf den gefalteten Händen. Der Tod hatte ihn im Gebet überrascht.

Die treuen Diener unter der Führung von Susi und Chuma begruben sein Herz unter einem Baum und balsamierten den Leichnam auf primitive Weise ein. Dann transportierten sie ihn heimlich und unter größten Strapazen zur Küste, eine Tat tiefster Treue, die noch ein letztes Mal bewies, wie beliebt Livingstone bei seinen Leuten gewesen war! Die kleine Karawane erreichte den Indischen Ozean, und ein Schiff brachte den toten Forscher in die Heimat, wo er am 18. April 1874, ein Jahr nach seinem Tod, in der Westminster-Abtei beigesetzt wurde.

Die folgende Ausgabe bringt den etwas gekürzten Text der ersten deutschen Übersetzung seiner »Missionary Travels and Researches in South Africa« (London 1857) von 1858. Die Kürzungen beschränken sich dabei überwiegend auf nur für die Erscheinungszeit interessante und wesentliche naturkundliche Angaben sowie auf einige theoretische Erörterungen zu den bis dahin ungeklärten geo-

لے دیا۔



David Livingstones Reisen 1841-1873

A PROPOSAL FOR THE FUTURE MONITORING AND EVALUATION OF RURAL DEVELOPMENT PROJECTS

INTRODUCTION

1. The Ministry of Agriculture and Water Development in common with other GRZ ministries disburses millions of Kwacha each year on activities and projects throughout Zambia, with very little control of how the money is finally spent and no way of establishing subsequently whether that expenditure has achieved the desired impact. Plans are appraised, using information about the rural areas which is not only very limited in quantity but very dubious in quality. Ex-post evaluations of discreet projects have sometimes been, carried carried out to judge a project's success, but no continuous evaluation of running projects has been possible to monitor a project's performance and ensure success. In the past both planning and execution particularly of agricultural projects has been based on research results derived from the specialised condition of experimental stations. There has been little reference to real farm level conditions or to the requirements that the farmers perceived themselves, and evaluation of the suitability and effectiveness of research recommendations has not been systematic.
2. This paper therefore presents a proposal for building routine Monitoring and Evaluation of rural development activities into the GRZ system.

DEFINITIONS

3. The first step must be to clarify what we understand by Monitoring and Evaluation, what its purpose is, and who will benefit from it and use it.
4. The several attempts to define the terms have yielded a general consensus along the following lines:-

MONITORING: recording progress on the physical performance of a project  
1/  
.. assessing how efficiently inputs are provided and recording what outputs  
2/  
are obtained and effects achieved.  
3/

EVALUATION: observing what impact<sup>4/</sup> (good or bad) these project outputs and activities are having on the rural target population, and finding out why.

5. Monitoring is of value principally to project management, who wish to see whether project implementation is proceeding as planned and according to schedule. It is also useful to the funding agency as a means of checking up on how money is being spent, and on the efficiency of the implementing staff. Monitoring of project progress focusses primarily on what is or is not happening. Evaluation, either during or after project implementation, aims at explaining why project outputs, effects and/or impact were or were not achieved. Consequently it is of value not only to project management, who may want to redefine objectives, or change management and institutional arrangements and resource use, but also to policy makers whose policies may require adjustment, planners, who will wish to use this experience

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1/ Inputs: the physical and financial elements provided to achieve project objectives (i.e. money, manpower, machinery, seeds, fertilisers, etc)

2/ Outputs: the physical and financial results of the applied inputs (i.e. number of wells sunk, kilometres of road constructed, amount of fertiliser distributed, etc).

3/ Effects: the improvements consequent on the use made of the project outputs (i.e. fertiliser distribution should lead to increased yields; more wells should lead to less time spent collecting water and the use of clean water, new roads should lead to increased vehicular traffic, etc).

4/ Impact: the way in which the effects of the project lead towards attainment of the projects goals (i.e. increased rural incomes, improved rural health; improved marketing of crops; etc).

to refine their planning in future, and researchers who will have seen the results of their recommendations applied in practice.

#### MONITORING

6. Any executive department of Government needs to know how its resources are being used and what effects they are having. Yet at present no system exists in Zambia for the detailed monitoring of local level activities. The District and Provincial authorities obtain funds on the basis of estimates of the coming year's expenditure which are often no more than shopping lists. There is little attempt on the part of the Districts to plan what can realistically be achieved in a year and to order priorities, and often they have no idea of quantities required: how many man hours are needed to dig a well; how many grader hours to improve 1 km of road, how much cement to build a house, etc. In short, they do not at present use the experience of previous years to assist in the planning of future years. Similarly, they do not control the rate at which money and resources are being spent, so when funds run out work stops regardless of the state of completion of the project. Consequently in every district there are buildings which have remained half-built for years, wells which have been dug but not covered and roads which remain uncompleted.
7. Simple monitoring systems can quite easily be built in either at project level, in the case of a larger discreet project such as an IRDP or a settlement scheme, or at the District level, in the case of more routine Government work. An effective but simple example currently being employed by the IRDP in Serenje, Mpika and Chinsali districts is the system of Work Programmes and Completion Certificates. In order to obtain

finance for a project, the executing department in a district must submit a Work Programme, which quantifies the inputs which will be needed to implement the project (i.e. bricks, cement, tools, transport, labour) with estimates of the cost of each item, and an estimate of the time needed for completion. At the end of the project a Completion Certificate is provided which shows actual costs, actual quantities and the actual time scale which applied in reality to this project. No funds are released to that department for the next project until the completion certificate has been received and approved, and the work inspected for the previous one. The time lag between acceptance of the Work Plan and receipt of the completion certificate indicates the performance, or rate of work of the department concerned. In other words, it provides a measure of that department's efficiency or capacity to implement. At the same time, the actual figures in the completion certificate provide the department with an accurate basis for costing future projects of the same type, thereby ensuring that district level planning is more than just guesswork (v. Annex 2).

3. This system has been described in terms of a district's use of IRDP funds, but there is no reason why it should not be equally effectively applied to a department's use of district funds, a district's use of GRZ funds, or the use of funds by a project or any unit of a project.

#### 9. EVALUATION

Evaluation of rural development work is concerned with the impact of such work, be it a whole project, a specific investment, a research recommendation or an extension programme, on rural economies and rural quality of life. This is achieved by measuring certain objective indicators of rural development and trying to relate causes to effects (see Annex 1). The level of improvement

in the objective indicators shows to what extent the project or programme is succeeding in achieving its goal. The relation of these improvements or non-improvements (effects) to the possible or likely causes, suggests ways in which the programme could be improved. Similarly the rural communities' own perceptions of what their most serious problems are and how the programme is or should be solving them are a valuable guide to management.

10. Currently, evaluation work in MAND is restricted to ex-post evaluation of some discreet projects, but no evaluations are made of the regular investments made at provincial or district levels which, though more mundane, are no less significant in terms of the nation's rural development. An ex-post evaluation is like a post-mortem, which finds out why a person has died, but too late to save him. Both are useful, however, as a way of identifying problems so that they can be avoided next time. Much more useful is on-going evaluation which by identifying strengths and weaknesses as they appear allows a project or a government programme to be adapted in mid course, to ensure that it does achieve its goals. This is particularly relevant to the majority of Government programmes which are effectively continuous programmes operating at regional levels.
11. Such information, which describes in quantitative terms the social and economic conditions of the rural communities is not only required for evaluation, but should form the basis of any planning, policy making or research aimed at the rural areas. All of MAND's work, for example, should be based on a sound understanding of technical, economic and social conditions in any given locality in which it works.
12. The appropriate method for collecting most of this information reliably is the representative farm survey. Within MAND, there are three units, who are

most concerned with using rural survey data. These are the Farm Management Unit, the ARPT and the Planning Unit. Of these, the first two are already engaged in different types of survey work and the third, in trying to set up a Monitoring and Evaluation Unit, is likely to want to embark on the same sort of work. In effect there are three MAWD units using different (and limited) funds to collect essentially the same information to serve their different purposes. Similarly there are six IRDP scattered throughout the country also requiring this information, and in some cases collecting it, for their own regions; in order to assist their evaluation and planning exercises.

13. The thesis of this paper, therefore, is that there should be one unit within MAWD which is adequately funded and is responsible for collecting the data requirements of itself and the other departments. Teams of enumerators would be fielded who would collect data on a continuous basis for the use of all MAWD departments. Basic analysis and tabulation would be the responsibility of this unit, but more sophisticated, interpretive and qualitative analysis should rest with the other units concerned. Of the three existing units the one most appropriate to take on the data collection function would seem to be the Farm Management Unit which with its offices in the provincial centres could, with some strengthening, supervise a team of field enumerators in the villages.
14. In the first, pilot phase the survey sample frame should be restricted to those areas or districts where the IRDPs are concentrating their development efforts. In this way the MAWD units, Mt. Makulu, the IRDPs and the regional authorities will have reliable and up-to-date field data upon which to base their evaluation and future planning <sup>5/</sup>. Also the IRDPs might be able to assist the provincial Farm Management Offices with technical advice and/or resources. Regular meetings would be

<sup>5/</sup> Inevitably each of these will have its own specialised information needs. These could be drawn up independently by the institution concerned, although it seems likely that the collection of the data could be done by the Farm Management units' enumerators from a given sub-sample.

necessary between the interested MAWD units, the IRDPs and the Provincial or District authorities to ensure that relevant data was being collected and presented in a form compatible with the needs of each.

15. The annexe 1 to this paper presents a preliminary attempt to list the types of information which might usefully come from such a survey. This will need to be amended in the light of discussion and, subsequently, in the light of experience.

J.M.S. ALLEN  
FARM MANAGEMENT ECONOMIST  
IRDP (SERENJE, MPENGA, CHINSALI)

## ANNEXE 1 : BASIC DATA REQUIREMENTS FOR EVALUATION

### TECHNICAL

Rainfall, Soils, etc.	}	- for evaluation of effectiveness of extension services
Average land holdings		
Percentage of land .. cultivated		
.. fallow		
.. not cleared		
.. by crop		
Crop production per farm		
Yields per hectare		
Livestock: numbers	}	- for evaluation of research recommendations
-yields		
-age structure		
Use of Inputs (fertiliser, chemicals)		
Access .. to inputs	}	.. as data base for planning by Districts or central government
.. to technical advice		
.. to credit		
.. to markets		
		- for evaluation of agric. services.

### LABOUR

Household labour expenditure by enterprise	}	- for planning data base
by field operation		
Use of non-household labour	}	- for data base to guide (& laterevaluate) research.
Sources of non-household labour		
Family size/composition/age structure/education		
Distribution of duties on farm/off farm		
Participation in work for others (paid/beer/ communal)		
Use of power (oxen, machinery)		

### ECONOMIC/SOCIAL

Capital base (tools + implements)	}	- indicators of impact of rural (especially agricultural) development effort.
Returns to total labour/peak labour		
Real farm income		
Enterprise Gross Margins		
Non-farm sources of income		
Proportion of Farm : Non-Farm Income		
Proportion of cash: kind Income		
Uses of Credit		
Access to goods for consumption		
.. to water/sanitation		
.. to Health services		- indicators of development for evaluation
.. to Education		- planning base data
Extent of local migration + causes.		
Extent of rural-urban migration + causes		

N.B. This list is presented merely as a basis for discussion. There are inevitably omissions.

## WORK PROGRAMME AND COMPLETION DOCUMENT FOR IRDP FUNDED PROJECTS.

1. DISTRICT MPIKA DISTRICT  
 IRDP AREA/Scheme/Component MPUMBA (MUPAMADZI)  
 Responsible Dept./Body MPIKA DISTRICT COUNCIL  
 Project Title MUPAMADZI BRIDGE

This is:- A NEW PROPOSAL/ALREADY PROPOSED/APPROVED IN OUTLINE  
 If a new proposal a) Nature of Project APPROVED IN OUTLINE

b) Justification TO LINK ROADS  
 FROM JOHN CHANDA AND SUSE CHIBUYE

Phase/sub project requiring funds FOR COMPLETION OF THE BRIDGE  
 Executing Department/Company MPIKA DISTRICT COUNCIL  
 Starting Date: Estimate 1ST SEPT 1981 Actual 1st DEC. 1981  
 Completion Date: Estimate 31st DEC. 1981 Actual 28th FEB 1982

Completed works will belong to: MPIKA DISTRICT COUNCIL  
 will be operated by: N/A  
 will be maintained by: MPIKA DISTRICT COUNCIL

Annual Operational Costs:-- K. NIL  
 Annual Maintenance Costs:-- K. 420  
 Annual Income :-- K. NIL

<u>SUMMARY OF COSTS OF SUB PROJECT</u>	<u>Work Programme</u>	<u>Completion Cert.</u>
	<u>Estimate K</u>	<u>Actual K</u>
i) Materials .. (3)	8246.56	5789.80
ii) Labour .. (4)	7050.28	5774.89
iii) Transport/Equipment (5)	1544.48	1420.12
iv) Sundries (6)	3460.00	1255.32
Signature of head of Dept.		
Signature of DES		
Signature of IRDP Officer		
Date		
TOTAL	17810.00	

14241.13

2. PLAN OR DIALOGUE

### 3. SCHEDULE OF MATERIALS

MATERIALS	Quantity		Obtained from	Cost		Source of funds
	Estimate	Actual		Estimate	Actual	
CEMENT	231 x 50kg	180x50kg	Kasama	1894.48	1548.00	IRDP
SAND	185m <sup>3</sup>	42m <sup>3</sup>	LOCAL	241.60	379.00	"
STONES	32.5m <sup>3</sup>	35m <sup>3</sup>	Mununga	2671.83	420.00	"
REINFORCEMENT 10mm	88.5x10mm	60x10mm	LUSAKA	66.34	183.75	"
" 12mm	14.6x12mm	-	Ndola	13.92	-	"
" 16mm	-	1.70m	Lusaka	-	175.80	"
" 20mm	-	60m	Lusaka	-	34.25	"
ANCHORAGE BOLTS	26	-	Ndola	75.00	-	"
16 SWG GALV. wire	97m	1 Rolls	Lusaka	13.58	39.50	"
BRICK REINFORCEMENT	-	20mx5rolls	Lusaka	-	52.50	"
PLANKS - FORMWORK	104	130	Lusaka	832.00	1166.40	"
GRAVEL	7m <sup>3</sup>	-	Local	95.20	-	"
NAILS 4"	-	25kg	Lusaka	-	45.00	"
NAILS 3"	-	10kg	Lusaka	-	18.00	"
HANDRAILS	-	2	Lusaka	-	590.00	"
Logs @ K2.00	22	-	Local	44.00	-	"
Drift bolts 16	14.5	-	Ndola	24.61	-	"
Planking	20x9" x9"	-	Local	1170.00	-	"
Planking	16	-	Local	384.00	-	"
Nuts & bolts 1/2x12"	120	-	Ndola	720.00	-	"
RSJ	-	24m	Lusaka	-	1137.60	
<b>TOTAL</b>				<b>8246.56</b>	<b>5789.80</b>	

-3-

4. DETAILS OF LABOUR

TASK	TYPE OF LABOUR	SOURCE	NO OF MAN DAYS		WAGES K		Allowance K	
			Estimate	Actual	Estimate	Actual	Estimate	Actual
ABUTMENT + WING WALLS	D. WORKS FOREMAN	MDC LOCAL	8 -	6 30	- -	- 119.00	128.00 -	96.00 -
	BRICKLAYER	LOCAL	120	116	768.00	398.08	-	-
	CARPENTER	LOCAL	60	51	284.00	188.68	-	-
	LABOURER	LOCAL	150	507	1140.00	1284.01	-	-
			338	682	2192.00	1989.77	128.00	
PER	D/WORKS FOREMAN	MDC LOCAL	6	-	-	-	96.00	-
	BRICKLAYER	LOCAL	12	-	57.60	-		
	CARPENTER	LOCAL	12	-	57.60	-		
	LABOURER	LOCAL	36	-	91.08	-		
			66		206.28		96.00	
DECKING	D/WORKS FOREMAN	MDC LOCAL	8 90	7 28	- 234.00	- 109.88	128.00 109.88	70.00
	CARPENTER	LOCAL	120	28	568.00	109.88		
	BRICKLAYER	LOCAL	-	60	-	205.80		
	LABOURERS	LOCAL	1350	270	2280.00	683.10		
			1568	353	3082.00	1108.66	128.00	70.00
APPROACH ROAD	D/WORKS FOREMAN	MDC LOCAL	- 30	2 30	- 78.00	- 118.90	-	21.00
	LABOURERS	LOCAL	450	364	1140.00	905.86		
			480	396	1218.00	1024.70	-	21.00
STONE PITCHING	FOREMAN	LOCAL	-	30	-	118.90		
	BRICKLAYER	LOCAL	-	60	-	205.80		
	LABOURER	LOCAL	-	450	-	1140.00		
				540		1464.70		
TOTAL			2452	2011	6698.28	5587.89	352.00	187.00
GRAND TOTAL					7050.28	5774.89		

DETAILS OF TRANSPORT AND EQUIPMENT USED.

TYPE OF EQUIPMENT OR TRANSPORT	SOURCE	Quantity				Cost K		Source of funds
		Estimate		Actual		Estimate	Actual	
		Unit	No	Unit	No			
Lorry 4 trips	MDC	No	24	No.	4	564.48	568.12	IRDP
Lorry to Ndola	MDC	No.	1	No.	1	500.00	600.00	IRDP
Concrete Mixer	?	No.	1	No.	-	480.00	-	IRDP
2 Trips	MDC			No.	2		252.00	IRDP
<b>TOTAL</b>						<b>1544.48</b>	<b>1420.12</b>	

6. SUNDRY COSTS

ACTIVITY/ITEM	Quantity		Cost K		Source of funds
	Estimate	Actual	Estimate	Actual	
Wheel Barrow					
Shafts		6		60.00	IRDP
Supervision					
24 trips Mpika - Mpumba		5	960.00	991.12	IRDP
TOOLS					
Shovels		12		124.00	IRDP
Hoes		12		49.20	IRDP
Picks		2		32.00	IRDP
Repair Bens 911	1 lorry	-	2000.00	-	
Repair Concrete					
Mixer	1 Mixer	-	500.00	-	
<b>TOTAL</b>			<b>3460.00</b>	<b>1256.32</b>	

7. WORK PROGRAMME - SEQUENCE OF ACTIVITIES

ACTIVITY	Done by whom	Starting Date		Completion Date	
		Estimate	Actual	Estimate	Actual
SURVEY SITE	D/WORKS	1.9.1981	1.12.81	1.9.1981	1.12.81
REMOVE GRASS	LABOURER	2.9.1981	2.12.81	3.9.1981	3.12.81
MARK OUT	D/W & FOREMAN	4.9.1981	4.12.81	4.9.1981	4.12.81
TRANSPORT MATERIAL	DRIVER	7.9.1981	7.12.81	14.9.1981	11.12.81
EXCAVATION	L/LABOURER	7.9.1981	7.12.81	10.9.1981	11.12.81
PEG FOOTINGS	B/LAYER	11.9.1981	14.12.81	14.9.1981	15.12.81
ERECT SHUTTERING	CARPENTER	14.9.1981	16.12.81	15.9.1981	18.12.81
POUR CONCRETE	B/LAYER	16.9.1981	21.12.81	18.9.1981	22.12.81
SHUTTERING FOR					
SUPPER STRUCTURE	CARPENTER	21.9.1981	23.12.81	28.9.1981	31.12.81
REINFORCEMENT	B/LAYER	21.9.1981	4.1.82	25.9.1981	8.1.82
CONCRETING	B/LAYER	28.9.1981	11.1.82	9.10.1981	14.1.82
S/STRUCTURE					
SHUTTERING	CARPENTER				
FOR GUIDE POSTS	BRICKLAYER	12.10.81	15.1.82	14.10.81	18.1.82
POUR CONCRETE	BRICKLAYER	15.10.81	19.1.82	16.10.81	20.1.82
REMOVE SHUTTERING	CARPENTER	17.10.81	21.1.82	20.10.81	22.1.82
BACK FILL	L/LABOURER	21.10.81	25.1.82	6.11.81	12.2.82
FORM CARRIAGE	L/LABOURER	9.11.81	15.2.82	12.11.81	17.2.82
WAY					
STONE PITCHING	B/LAYER	16.11.81	18.2.82	30.11.1981	28.2.1982

Thursday, September 2, 1982

# Apathy grounds projects

By Mail Reporter

SEVERAL agricultural projects financed by foreign agencies in Southern Province have collapsed because of apathy among Zambians, provincial agricultural officer, Mr Joel Chivwema, said yesterday.

Mr Chivwema said important development projects had come to a stand still because of laziness and drunkenness among agricultural workers in the province.

Opening a one-day Swedish International Development Agency (SIDA) seminar in Choma's Lusumpuko Hall, Mr Chivwema said Zambian agricultural workers had adopted an "I don't care" attitude towards projects financed by foreign agencies.

Mr Chivwema, who did not name the projects which had collapsed, said he was disappointed at the failure of agricultural workers in the province to implement some development programmes.

The Party and its government had spent thousands of Kwacha in bringing experts to plan for some projects which had never been implemented, he said.

donating a vehicle and ten bicycles worth more than K10,000 to women's clubs for use in agricultural projects.

He said the donations should be well utilised to ensure the success of agricultural projects and the Operation Food Production Programme.

Mr Chivwema also appealed to those engaged in rural development to work as a team in order to satisfy the requirements of their respective communities.

Mr Chivwema told seminar participants drawn from the agricultural department, community development and co-operatives, that the failure to implement foreign financed schemes had disappointed the Party and its Government.

He also charged that some materials donated by foreign agencies had been carelessly handled by some irresponsible workers.

This attitude should not be left unchecked because it could discourage foreign agencies from donating materials towards national projects.

Mr Chivwema commended the Swedish government for

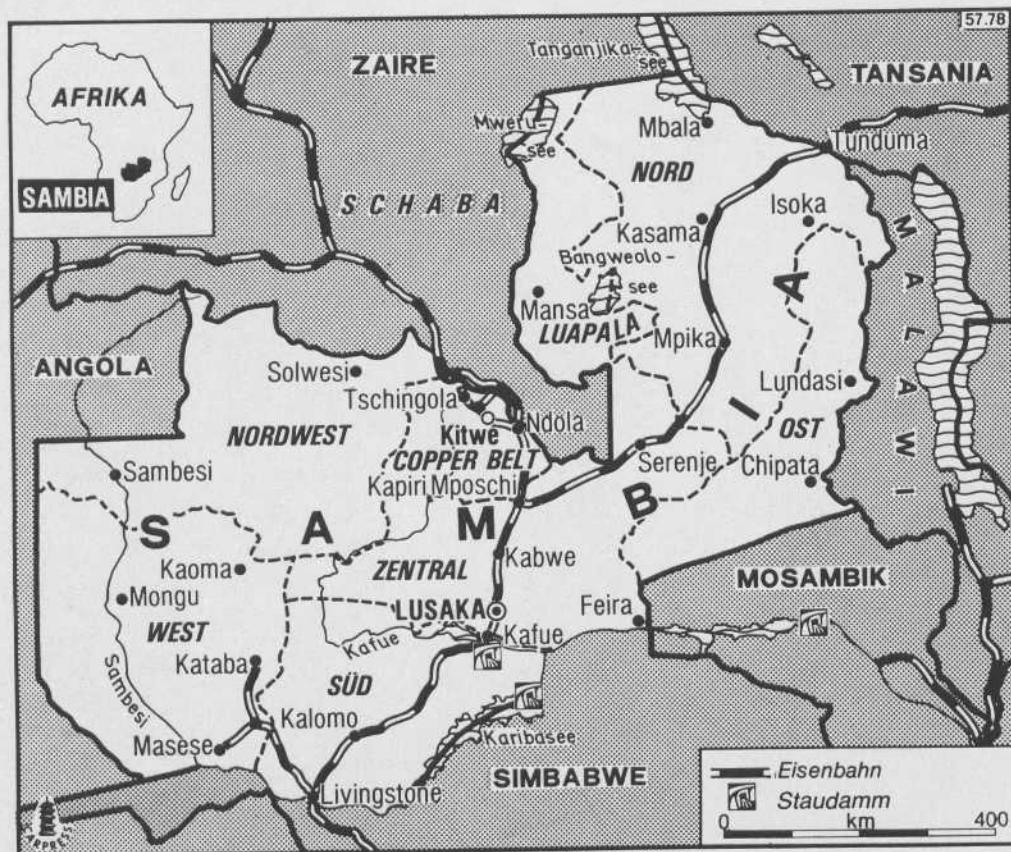
Meanwhile, ZANA reports that Southern Province veterinary officer, Mr Mamsivayan Balasapramaniam has ordered veterinary officers in Kalomo district to investigate the suspected outbreak of "black leg" disease in the area.

Mr. Balasapramaniam said following reports of the outbreak of the disease, he had asked his veterinary officers to check where the disease was reported to have killed the animals.

Mr Balasapramanian's order follows reports from Kalomo that a New Cattle disease has killed many head of cattle in Chief Chikanta's area.

A farmer in the area, Mr Aaron Motokala had said the new disease, suspected to be black leg, had killed animals in Mwebo, Siankululu and Chilala areas.





# Gwembe project in cash hitch

Sunday Times Reporter

AN ambitious multi-purpose development scheme involving the Zambian Government and a team of West German experts in the Gwembe Valley might become stuck unless the Government votes for more funds for it.

The scheme known as the Gwembe south development project involves eight experts from the Gossner Missionary Society who have undertaken to set up agricultural schemes



**Pastor KLAUS**

as well as help peasants market their traditional crafts.

Team leader for the project, Pastor Joehn Klaus told the Sunday Times at the project's headquarters at Sinazeze near Maamba coal mine that the Government had this year reduced its allocation to

the scheme from K100,000 to K50,000.

This would adversely affect the performance of the project.

The experts started an irrigation scheme at Siatwiinda which Pastor Klaus described as "quite successful."

The United Church of Zambia seconded a senior churchman to work with the German experts.

The scheme is a brainchild of a former University of Zambia lecturer who researched into the resettlement of the people in the valley after the construction of the Kariba Dam and was highly critical of the way the former colonial authorities treated the villagers.

Eastern Province political secretary Mr Franklin Malawo has castigated Zambians who have become rich overnight and have shunned the Party reports ZANA.

**Artikel von Elizabeth Colson,**

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o. J.
2. Trade and Wealth among the Tonga, o. J.
3. Land Rights and Land Use among the Valley Tonga of Rhodesian Federation:  
Background to the Kariba Resettlement Programme, (nach 1963)
4. Converts and Tradition: the Impact of Christianity on Valley Tonga Religion, 1970
5. Landlaw and Land Holdings among Valley Tonga of Zambia, 1966
6. The Alien Diviner and Local Politics among the Tonga of Zambia, 1964  
(Feldforschung unter den Plateau-Tonga des Gwembe Tals in Süd-Sambia)

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ANCESTRAL SPIRITS AND SOCIAL STRUCTURE  
AMONG THE PLATEAU TONGA OF NORTHERN RHODESIA

BY

E. COLSON

In this paper, I am going to describe beliefs held by the Plateau Tonga about the activities of a particular type of spirits, the *mizimu*, and attempt to show how these reflect the ideal organization of Tonga social structure. The term *mizimu* (*muzimu* in the singular) is usually translated by anthropologists as 'ancestral spirits', but I shall use the native term since this translation does not cover the various ways in which the Tonga use the term and I can find no adequate English equivalent.

I have already published a sketch of Tonga social organization.<sup>1)</sup> I need only say here in introduction that the Plateau Tonga are a Bantu-speaking people inhabiting Mazabuka District in the Southern Province of Northern Rhodesia. Their number today has been variously estimated as between 80,000 and 120,000 people. Until British Administration introduced a Native Authority system, they had no large-scale political organization of their own. The basis of their own system was twofold: an organization into a large number of small dispersed groups of matrilineal kinsmen, and an organization into local neighbourhoods composed of a few villages with a common rain shrine and cult. Although the rain shrines no longer hold the allegiance of many Tonga, the local neighbourhoods continue. To most Tonga they are of greater importance than the chiefdoms or the Plateau Tonga Native Authority which have been imposed upon the old structure. The matrilineal groups are still important units, although their functions

1) See, COLSON, 1951a. The material on which this paper is based was gathered during the years, September, 1946-September 1947, July 1948-July 1950, when I worked among the Plateau Tonga as a research officer of the Rhodes-Livingstone Institute. Most of the time I lived in villages in the area east of the Northern Rhodesian railway, and my account is therefore most reliable for the eastern people and may not apply to all Tonga. However, I worked in two chiefdoms in the west during my first tour and attempted to check my material with informants drawn from the whole of Tonga country. In 1949, I spent a month in the Gwembe District among the We of the Zambezi Valley. They are closely related to the people on the Plateau. In the course of this paper, I have noted variations in their customs from those described for the Plateau.

My thanks are due to the Trustees of the Rhodes-Livingstone Institute for their support and for permission to use the material. The work was largely financed by a grant from the Colonial Development and Welfare Vote. I also wish to acknowledge the assistance of my clerk, Mr. BENJAMIN SIPOPA; of Mr. MATTHIAS M. CHONA, who verified a number of points for me after I left the field; and of Dr. I. G. CUNNISON and Professor M. GLUCKMAN, my former colleagues at the Rhodes-Livingstone Institute and present colleagues at the University of Manchester, who have read and criticised the manuscript.

have been curtailed with the outlawing of self-help and the institution of courts. They have also been affected by the diminished importance of the cult of the *mizimu* which is an integral element in the organization of such groups.

In this paper, I shall write as though all the Tonga still held to the old beliefs about the *mizimu*. This, of course, is not true. Missions have worked in the area since 1905. Many Tonga are Christians, of eight different sects. Others are sceptics who deny the old beliefs without accepting those introduced by the missionaries. Many claim that they have forgotten the *mizimu*, and that these no longer affect them in any way. There are whole villages where no-one makes offerings to the *mizimu* or considers them in any way. On the other hand, there are many Tonga to whom the *mizimu* are a vital part of life. They would claim, along with the old man who heard a woman suggest that the *mizimu* had disappeared since people stopped believing in them: "No, the *mizimu* can never die. They will always be there affecting us."

Little specific information has been published about the Tonga beliefs in the *mizimu*, though many have referred to the cult. I have not attempted to draw this scattered material together and evaluate it. Much of it is contradictory, and from it no coherent picture emerges.<sup>1)</sup>

#### THE MIZIMU AND THEIR CULT

The Tonga are constantly making offerings to the *mizimu*. There are the regular offerings made by all adult men and women whether they are involved in any misfortune or not. They have been taught that on certain occasions offerings must be made, and they have learned the names of the *mizimu* which they must call. Changes in the location of a household must be announced to the *mizimu*, by offerings made before leaving the old dwelling and soon after entering into the new one. Changes in status must be announced, as when a household is instituted for the first time, when a man first builds his own cattle kraal, when a man obtains a new gun or plough or other major item of equipment such as a large iron pot. The initiation of some activity and its successful completion—a hunt, a fishing expedition, a journey to work in white country—call for offerings to the *mizimu*. So do the beginning and end of the agricultural year. At planting time, each local community carries out rites to ask for rain and good crops, and these are community rites in which the *mizimu* are not involved. But each family though it contributes beer for the general rite also privately asks its own *mizimu* for assistance. At harvest time, when the community again gathers to offer thanks for the harvest, each family also privately thanks its *mizimu* for help in making the crop. Finally, from time to time, a

1) MYERS, 1927, and HOPGOOD, 1950, are the most lengthy accounts. The latter discusses the *mizimu* with reference to beliefs in God.

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household should make beer especially for the *mizimu* though there is no special reason for doing so: "Even if everything is going well with me, I should still make an offering for the *mizimu* to tell them that I am all right and that I want to continue to be all right and that they should help me just as they have been doing." Even though beer is brewed primarily for sale, or for gaiety, it is also considered to be made for the *mizimu*, at least among conservative people.

These offerings are concerned with a single household, though large numbers may come to the beer drink which follows later in the day. On two other occasions, large numbers of people gather for offerings to the *mizimu* of their line, and these occasions are not the primary concern of a single household. Offerings to the ancestors form part of the ritual of a girl's puberty ceremony and also of the ritual of the final mourning after a death. But these too are set occasions, when the offerings are made because it is customary to do so.

The *mizimu* are also important in another sphere, as causal explanations evoked to account for illness or other misfortune which has befallen some individual. *Mizimu* are not the only spirit agency which may be involved, and it is necessary to consult a diviner to have the cause of the misfortune identified. If the diviner indicates that the *mizimu* are involved, he will also name some particular *muzimu* and announce that it is angry because it has been neglected. Either it has not been called when offerings have been made, or the offender has been dilatory in making offerings. The remedy is a special offering at which the offended *muzimu* is invoked by name and assured that it will henceforth be remembered.

Besides the *mizimu* and the High God, known as Leza,<sup>1)</sup> the Tonga distinguish three other types of spirits which have the power to affect living people. These are the *basangu*, which are effective in affairs of general community interest and which make their demands known through people whom they possess;<sup>2)</sup> the *masabe*, which are described as the spirits of animals or of foreigners and which cause illness to those whom they possess until these learn the dances appropriate to the possessing spirit<sup>3)</sup>; the *zelo* (*celo* in the singular), which we may call the ghosts of dead people.

If the Tonga are asked to describe these spirits and the *mizimu* and to explain how they differ from one another, they describe each group in terms of its actions. They are not concerned to analyse the nature of the spirits or their ultimate origin, nor are they concerned if the spirits are sometimes said to act in ways which are contrary to the general dogma which relates them to human beings. "We call them all wind (*luvu*) because they are invisible. We do not know what they look like. We know which is affecting us by the

1) See, HOPGOOD, 1950, pp. 61-67, for an excellent description of Tonga concepts of Leza, who is regarded as the creator and the ultimate cause of all that happens.

2) For a further discussion, see COLSON, 1951a, pp. 152-161.

3) The *masabe* cult was introduced about 1906, apparently from the Karanga. See, CASSET, 1918, p. 104.

way in which it acts." In the great majority of situations where the Tonga are concerned with spirits, it is either on a set occasion for an offering, in which they know the particular spirit involved because this is defined by the situation itself, or because they must deal with an effect which is disturbing to their lives. To remove the effect, they must first identify the causal agency, and this is generally done through the diviner. The identification of the agency defines in broad terms the appropriate actions for dealing with the effects. If the action appears to be successful, this demonstrates that they have also been successful in identifying the agent. This ends their interest in the matter for the time being, and they do not feel that it is relevant to their purpose to enter further into the nature of the spirit agency. Since in general they are concerned with the spirits in moments of personal crisis, they have little reason to see how the belief in the spirits is embedded in their social system nor are they troubled by inconsistencies or contradictions in what they believe. The anthropologist, however, is concerned with the social rather than the personal implications of the beliefs, and it is largely with this aspect that I shall deal in this paper. RADCLIFFE-BROWN has written: "In my own experience it is in ancestor-worship that we can most easily discover and demonstrate the social function of a religious cult."<sup>1)</sup> Certainly among the Tonga, social structure and the cult of the *mizimu* are so intertwined that a study of one leads inevitably to the other.

#### THE NATURE OF THE *MIZIMU*

*Mizimu* and ghosts (*zelo*) are both thought to be the spirits of former living people, but the two are distinct. A few Tonga have told me that *mizimu* and ghosts are one and the same thing. Others have argued that the ghost exists only for the period between a death and the time when the kinsmen assemble for the final mourning rite and that this transforms the ghost into the *mizimu*. But most maintain that the two are completely different entities, and a study of their actions on different occasions is consistent with this interpretation and not with any identification of ghost and *mizimu*.

When a person dies, therefore, two spirits remain, one the *mizimu* and one the ghost. The ghost is always a newly created spirit, some saying that it originates in the dying breath. Not all people produce a new *mizimu* when they die, and I have never been able to get a clear statement as to how the *mizimu* originates. Indeed, various people have told me: "I have never been able to understand this myself, and I don't think anyone else does either." There is general agreement, however, that only those who have achieved a certain status during their lifetime give rise to a new *mizimu* after death, while others leave behind them only the already existing *mizimu* associated with them since their naming. Once created, moreover, the *mizimu* are not immortal like the ghosts who are

1) RADCLIFFE-BROWN, 1952, p. 163.

independent of the devotion of living people for their continued existence. When the living cease to remember the *mizimu* and no longer call upon them by name, they become nameless spirits wandering at large, who now work only for evil. "They have become like ghosts." Over these the living have no control, for in forgetting the names they have lost the means of summoning or propitiating the spirits.

Over ghosts, the living have no direct control, unless they are sorcerers, and ghosts are presumed to be only evil. They may act against the living of their own volition, or they may be agents of sorcerers who have pressed them into service. A sudden dangerous or mortal illness is therefore usually attributed to ghosts. The *mizimu* is not actively evil in the same way. It may cause injury to the living, but this is not its primary purpose, nor is it free like the ghost to cause injury to anyone with whom it comes in contact. The *mizimu* is dependent upon the living for its own continued existence, and it causes injury to keep its memory alive in the living so that they may provide the offerings on which it depends. If the living refuse to listen to its demands, then it is thought to enlist the aid of the ghosts to inflict more drastic punishment. Some Tonga say that the *mizimu* travels always with the ghost which originated with it on a person's death and which acts as its intermediary with other ghosts.

"The *mizimu* has its own ghost with it when it comes to ask for beer. If it receives nothing, then it becomes angry and says, "What can we do, my ghost? We alone cannot kill this man or make him very ill. We must go to the other ghosts." Then the ghost goes to invite all the ghosts to come and kill the person, and it accompanies them when they come with a rush to kill the man. The *mizimu* does not come that time, but it stands off and waits until the man is dead. Also the ghosts who actually kill are never those who come from your own kinsmen.<sup>1)</sup> Never since we have been born have we known our own ghosts to kill us. It is always strange ghosts we find who have killed."

Here we are already faced with a contradiction in Tonga belief, for the Tonga hold that one type of sorcery is made effective by the owner using it to kill some relative whose ghost then works with him. While it helps its master to obtain fortune and success, it is nevertheless angry at having been killed and it demands the sacrifice of still further relatives in revenge.

Nevertheless, the distinction between ghosts and *mizimu* remains clear, and the *mizimu* are absolved by the Tonga of being the immediate cause of the death of their living kinsmen. Some indeed deny that *mizimu* ever kill. "Long ago perhaps some people died because of the *mizimu*, but today they die only from sorcery, for envy and hatred are very great today."

1) I am using *kinsmen* to mean relatives of the matrilineal group, and therefore as an exact translation of the Tonga term, *basimukona*. Paternal kinsmen will refer to members of the father's matrilineal group, the *basbanausbi*. This usage differs from the standard one, but it is more convenient than the long "kinsmen of the matrilineal group" and "kinsmen of the father's matrilineal group".

The *mizimu* are thought to be concerned that they should not be forgotten, and so they send sickness and other misfortune to the living as a reminder that beer and other offerings must be provided. They are anxious that the living should maintain the customs that they practised when they were alive, and therefore they punish departures from custom. In return they offer to the living some protection against other spirits and against sorcery. They should also assist the living to obtain the good things of life—children, good harvests, herds of cattle, and an orderly existence. These in turn permit the living to procure grain for beer, to marry wives who will brew the beer for offerings, and to perpetuate the names of the *mizimu* through the children whom they beget and who, to some extent, are regarded as the living representatives of the *mizimu*. The living propitiate the spirits to ensure for themselves the good things which they desire; the spirits assist the living to these goods so that they in turn may continue to exist. Each is dependent upon the other, and there is partnership between the living and the *mizimu* in achieving their common ends.

But the *mizimu* are not concerned with all the living, and the living are not concerned with all the *mizimu*. The relationships between them are a projection of those which exist between living persons organized in the kinship system. *Mizimu* and living members of a kinship group are parts of a single whole, and the ties between them transcend the bounds of time and space. Or rather, since the Tonga kinship system is not given a local focus, nor does an ordered genealogical framework or any scheme of historical incidents create a time scale into which the living and the *mizimu* can be fitted, the system exists outside time and space in a perpetual present.

#### INDIVIDUALS AND THEIR *Mizimu*

The Tonga maintain that the *mizimu* which are concerned with them, and therefore with which they are concerned, are the spirits of former members of the matrilineal kinship groups of their mothers and fathers, though they also say that the spirits of the matrilineal groups of their two grandfathers may occasionally intervene in their affairs. Nevertheless, it is the affiliation with the two parental groups which is primarily stressed in relation to the *mizimu*, as it is throughout social life. Some of these *mizimu*, however, are of more importance to an individual than are others. When a Tonga speaks of his *mizimu*, or refers to the *mizimu* of some one else, he may be using the term very broadly to include all those spirits which are concerned with him, or more narrowly to refer to particular *mizimu* who stand in a special relationship to him. His meaning is usually clear from the context. For analysis, however, it is necessary to distinguish the different uses of the term, and I shall therefore use the following classification in writing about the role of the *mizimu* in any one individual's life.

1. *Mizimu* as a general term includes all the spirits of former members of the lines of the

father and mother, and may even be used still more generally for all the spirits of former members of any group with which a person feels a kinship relationship. If I write of the *mizimu* of a matrilineal group, however, it refers only to the spirits of former members of this group.

2. Guardian *Mizimu* are those associated with the names which each person receives soon after birth. They act as his special guardians throughout life, and from them he is thought to derive his personality.
3. House *Mizimu* are the particular spirits which an adult person installs as the guardians of his household.
4. Inherited *Mizimu* are those which are associated with a person because he has been given the name of someone recently deceased as part of the funeral rites.
5. Own *Muzimu*. This is the new *muzimu* which comes into existence only after a person's death. No living person has his own *muzimu*.

The guardian *mizimu* have a special significance in each person's life. They can be regarded as symbolic representations of the overwhelming importance of the paternal and maternal matrilineal groups in determining the original social status of any individual, and of their responsibility for his wellbeing throughout life. Names are identified with *mizimu*, and the giving of a name implies assumption of social responsibility for a child. A man who begets a child by an unmarried woman may obtain the right to name his child, which is then affiliated to his matrilineal group and comes under the power of its *mizimu* in the same fashion as any child born in wedlock. A man who begets an adulterine child by a married woman has no such right. The woman's husband is the legal father. He names the child, thus bestowing upon it a guardian *muzimu*, and it comes under the protection of the *mizimu* of his line quite as much as do children he has begotten. The names, which thus recognize the existence of the child and give it its initial place in society, are bestowed some months after birth. The first name is given by the father or his relatives, and it is a name belonging to a former member of this line. The second is given by the mother's relatives and is the name of a former member of her line. Each name is associated with a *muzimu*. The Tonga say that the *mizimu* themselves may decide which of their living kin shall receive their names, and thus become their special charges. When a woman is in labour, the midwives call the names of various *mizimu*, saying, 'Nangoma, come forth! Mavwali, come forth! Nankambula, come forth! Cimuka, come forth!' The child should be born when they call the appropriate name, and they then know that it is this *muzimu* which has chosen to give its name to the child. They may have no such indication, and may later learn the appropriate name through divination. If the child becomes ill, the diviner may attribute the illness to the desire of a particular *muzimu* to give its name to the child. Even if the child's name has been decided at its birth, the name may still be changed since the guardian *muzimu* has failed in its duty by permitting the illness, or the relatives may decide that henceforth the child shall bear both names and both *mizimu*.

will be regarded as its guardians and as concerned with its fate. In addition, it will have a name and a guardian *muzimu* from the other parent's side. Occasionally the name is chosen by the relatives without any form of divination. However a name is chosen, it is not identified with the child until the time of the formal naming rite.

The Tonga deny that the guardian *muzimu* associated with its names are incarnate in the child,<sup>1)</sup> and at any one time there may be many people who bear the name of the same *muzimu*. One informant said: "We never say that a person has a *muzimu* (*alamuzimu*) or that he is entered [*wanjilwa*] by a *muzimu*. We say that the *muzimu* looks after him (*wamulela*) or that it herds him (*wanwembeld*)."<sup>2)</sup> Some have also told me: "No person while he is living has a *muzimu* which is part of himself. He only becomes a *muzimu* after he dies." Nevertheless, I have heard Tonga speak of a person as having a *muzimu* in the sense of a part of consciousness or personality. Thus, if a man dreams of another, it is said that their two *muzimu* have wandered forth in sleep and met. Some have also said that perhaps animals have *muzimu* because one sometimes dreams of animals, but that perhaps it is only the ghosts (*zelo*) of animals that one sees in dreams. When they are asked to explain the contradictions inherent in this use of the word *muzimu* when they have denied that a living person has a *muzimu* of his own, they do not see that it is a point worth discussing and are willing to permit both statements to stand without attempting to adjust them. They remain positive, however, that guardian *muzimu* are not reincarnated in their ward.

Despite this, a person is closely identified with the two guardian *muzimu* whose names he bears. He may be honoured by being addressed by the clan name of the father of either of these *muzimu* just as he is honoured by being addressed by the clan name of his own father. The two guardian *muzimu* are thought to determine his character and interests. They react to affairs that concern him as though the incidents were directed against themselves. If a man delays in his marriage payments, the diviner may find that the cause of his wife's barrenness, or the death or illness of her child, is due to the anger of either of her guardian *muzimu*. As one Tonga explained it: "I gave my mother's name to my daughter. Now if my daughter's husband fails to pay his bridewealth, then the *muzimu* will become angry and say, 'Why has this man married me without paying bridewealth? It is not a real marriage at all.' And the *muzimu* will stop her from bearing a child, or if she does bear a child it will always be ill because the *muzimu* is angry."

A person's evil deeds may be attributed to his guardian *muzimu*, as well as any particular skills or abilities or interests which mark him off from others. A man known as a troublemaker killed another during a beer drink. When his maternal relatives were discussing the matter, they said: "Perhaps from his father's side he received a *muzimu*

1) Among the neighbouring Ilia, according to SMITH and DALE, *muzimu* are reincarnated in the living who bear their names. Cf., SMITH and DALE, 1920, Vol. II, pp. 152-153.

which has caused him to do this. What could he do? A man must work with the *mizimu* that belong to him." Another explained once: "If you name your child after a *muzimu* which is bad, the child will be bad. If you name it after someone who was fierce, the child will be fierce. Now X has killed a man. If X's *muzimu* is given to a child, that child too will grow to kill someone." However, the Tonga might not be prepared to carry this argument to its ultimate conclusion in predestination. As one put it: "Perhaps the *muzimu* whose name they gave to X makes him like that. We think his heart is not all right. Even among you Europeans there are people who are bad, who like to fight, who cannot understand what other people tell them. Such a person has only his own mind and cannot understand what others tell him. That is why we say sometimes that it is due to the *mizimu*. But we don't really know why a person should be like that." Nevertheless, to most Tonga the obvious answer to any type of personal deviance is a reference to the guardian *mizimu*. In one area there was a persistent rumour that an immigrant from the Gwembe District was actually a woman, though "she" dressed as a man, worked at men's occupations, and grew furious at any reference to "her" sex. When I queried why "she" should behave in this fashion, people shrugged their shoulders, expressed disgust, and then remarked that probably the *muzimu* after whom "she" was named had behaved the same way when alive. It makes no difference to this argument that *mizimu* are vague abstractions, save for those who have died so recently that they were known personally to the living, or that the same name is borne by people of varying personalities. The Tonga do not argue that because one who bears a name has a certain nature that all of that name have that nature; nor do they say that the *muzimu* has a certain nature, and therefore those who bear its name will have this nature. They say only that the person's nature is such and therefore the guardian *muzimu* as a person was such.

If a person shows particular aptitudes, these may be attributed to the guardian *mizimu*, or other *mizimu* of the same lines may be thought to have given him the capacity to perform certain skills which they practised in their lifetime. The particular *muzimu* responsible may be identified through a dream or through divination. The Tonga recognize that even small children show different interests, and they think that these interests persist throughout life. By watching a small boy at play, you can tell whether as a man he will love cattle and acquire wealth, or whether he will be content to be a fisherman or hunter without much chance of growing rich. But it is hopeless to seek to change him, for his interests are determined by the *mizimu*. Diviners, hunters, blacksmiths, craftsmen who make wooden drums or mortars, basket-makers and potters, all are thought to practise their skills under the direction of a *muzimu* which as a living person had had that skill.<sup>1)</sup> Success in attaining a prominent position may be attributed to one's guardian *mizimu*, though others may whisper that it is due to sorcery. One man who through his

1) Cf., COLSON, 1949, pp. 15-16.

own efforts had acquired wealth and importance as the headman of a large village spoke of his success as due to the guardian *muzimu* whose name he bore: "Ndaba was an important man with many followers. Before I was born, his *muzimu* came and said that I should be called by his name. Now it is easy to see that I am indeed Ndaba, for I too have become an important man with many people who depend upon me." There is no expectation that a *muzimu* will pass on its skills to all who bear its name—it may choose one or pass over all its namesakes to endow a person of another name with its skill. The Tonga do not seek to ensure the character and attributes of their children by the names which they bestow upon them, but as they observe character and attributes unfolding they turn to the *muzimu* as convenient explanations.

As an extension of this belief, a man's successes and failures are not his alone, but belong to the groups which have supplied him with a guardian *muzimu* and share with him a ritual attachment to it. When he dies, the two groups will take the property which he has accumulated. Members of his own matrilineal group will receive the larger portion, but a share is also due to the matrilineal group of his father.<sup>1)</sup> While he lives, the two groups share responsibility for his actions. They should help him to pay damages for such offences as he commits. Both should defend him against the vengeance of others. Both should contribute to the marriage payments for his first wife. Responsibility is accepted the more easily because of the belief that the individual, at least to some extent, is merely the vehicle through which a *muzimu* continues to act—and the *muzimu* is common to them all.

The guardian *muzimu* may thus be viewed as symbols of the identification of a person with his kinship groups. But when as an adult, he establishes his own independent household, he acquires a new social position. His household is one of the units in the local community, and he takes his place within the community as its head. Within the household are joined not only the interests of his own paternal and maternal matrilineal kinship groups, but also of the matrilineal groups of his wife. The importance of his new position is ritually recognized, for he now for the first time becomes capable of making offerings to the *muzimu*. At the same time, the new household is also given a ritual recognition, by the installation of one or more of the husband's *muzimu* as special guardians of the house. Significantly enough, these are rarely the husband's guardian *muzimu*, which stress his identification with his paternal and maternal kinship groups. These remain as his individual guardians, but henceforth his house *muzimu* will hold a dominant position in all that concerns him as his interests are centred in the well-being of his household.

The fact that he has achieved a position of his own is further recognized, for when he dies he himself will become a *muzimu*. Those who die before they set up a household leave behind them only the guardian *muzimu* of their names. I argue that this is because

1) Cf., COLSON, 1950.

their social personality is still derived from attachment to their matrilineal groups, and their death is of concern only to these two groups. The head of a household is of importance to others besides his own paternal and maternal kinsmen, and his importance to his kinsmen is now at least partially a reflection of the position which he occupies in the community. This is given recognition by attributing to him a *muzimu* of his own when he dies.

At the same time, the primary affiliation of each person to his matrilineal kinsmen is stressed, for the new *muzimu* which he has created bears the name of his guardian *muzimu* from his maternal line, and it has power to affect only those of this line and their offspring. His death breaks the tie which has been created between his own matrilineal group and that of his father by their common interest in him. His father's group have no concern with his own *muzimu*, and it cannot affect them. Part of the funeral rite emphasizes the finality of the break with the father's line in contrast to the continuity with the maternal line. This is embodied in every funeral, whether or not a new *muzimu* is thought to be involved. For, although not every person becomes a *muzimu*, each person once named is associated with his guardian *muzimu*. Formerly, when a child died before it was named, there was no mourning, for no *muzimu* were involved. Even today, the old women will tell the mother to hush her wailing, saying that this is only a ghost (*celo*) or only a person (*mumtu*), and the mourning is usually curtailed. But if a person dies after being named, someone must be chosen to inherit the *muzimu* (*kwanga muzimu*). This is the deceased's guardian *muzimu* from his maternal line in the case of one who dies before establishing a household; it is his own *muzimu* otherwise. The father's group come to the mourning, and they are said to take away with them the name which they gave to their child and with it the associated guardian *muzimu*. The name from the maternal side is perpetuated in another member of the group. The person chosen is anointed with oil at the nape of the neck, given tobacco, and as beads are placed about his neck, he is told: "Your name is now such and such." This rite is thought to continue the attachment of the now inherited *muzimu* to the group to which it belongs. If it is a newly created *muzimu*, however, a further rite is performed some months after the death, when the people gather for the final mourning. In the interim, though the *muzimu* has been inherited, it is thought to be wandering disconsolately in the bush. At the final rite, an offering is poured in its name, and it is told to take its place among the other *muzimu* of the line with the assurance that the living will not forget it while it remembers them. Henceforth, it may appear in many different rôles—it may be installed as the guardian of a household, its name may be given to any number of children to whom it will be thought to act as guardian, or it may only be invoked occasionally by a diviner who attributes illness to its anger at being neglected. Its importance will reflect the importance which the person attained in life. Those of little importance to their kinsmen are usually soon forgotten.

The new *muzimu* is a creation of the living, and not an automatic emanation of the

dead man. The Tonga believe that the matrilineal group has the right to decide whether or not a dead man's own *muzimu* shall come into existence. They may refuse to mourn for a man or to inherit his *muzimu* if he dies as a leper or if he has been killed as a sorcerer. They may also refuse to inherit the *muzimu* of a suicide. This is in line with their belief that a *muzimu* once in existence can demand the right to act as guardian for new members of the group who would thus be endowed with the unfortunate characteristics of the dead person. They maintain that if no one inherits the spirit, and if no rite is performed to call it to join the other *muzimu*, then the *muzimu* does not exist and therefore it cannot affect them. Its powers and potentialities for evil have been dammed at the source. This happened to E15, shown on the genealogy given below. He was a leper, and when he died no one inherited his *muzimu*. His kinsmen say that he has never affected them in any way: "He is now only a ghost wandering in the bush." In this belief, again, they are not completely consistent. A diviner may diagnose an illness as due to the anger of a *muzimu* because its mourning rites have not been performed. In 1950, we found the people of a village mourning because the diviner had announced that a man had died while at work in the Union of South Africa and his *muzimu* was sending illness to his kinsmen to announce his death and to ask that the mourning be performed. His relatives had heard nothing from him since he went away to work, and they had had no report of his death. That he should have a *muzimu* which could affect them is contrary to the dogma that only a *muzimu* already recognized by the group has effective power over it, and this is not the only case that belies the dogma. Nevertheless, it is consistent with our interpretation of the own *muzimu* as a recognition by the community of the place that the dead held in their lives. If for some reason he was so disturbing to them that they wish only to forget him, then they deny to him a *muzimu*. If they are prepared to remember him, then he has a *muzimu* whether or not the rites which are said to establish the new *muzimu* have been performed and these can be performed at some later date.

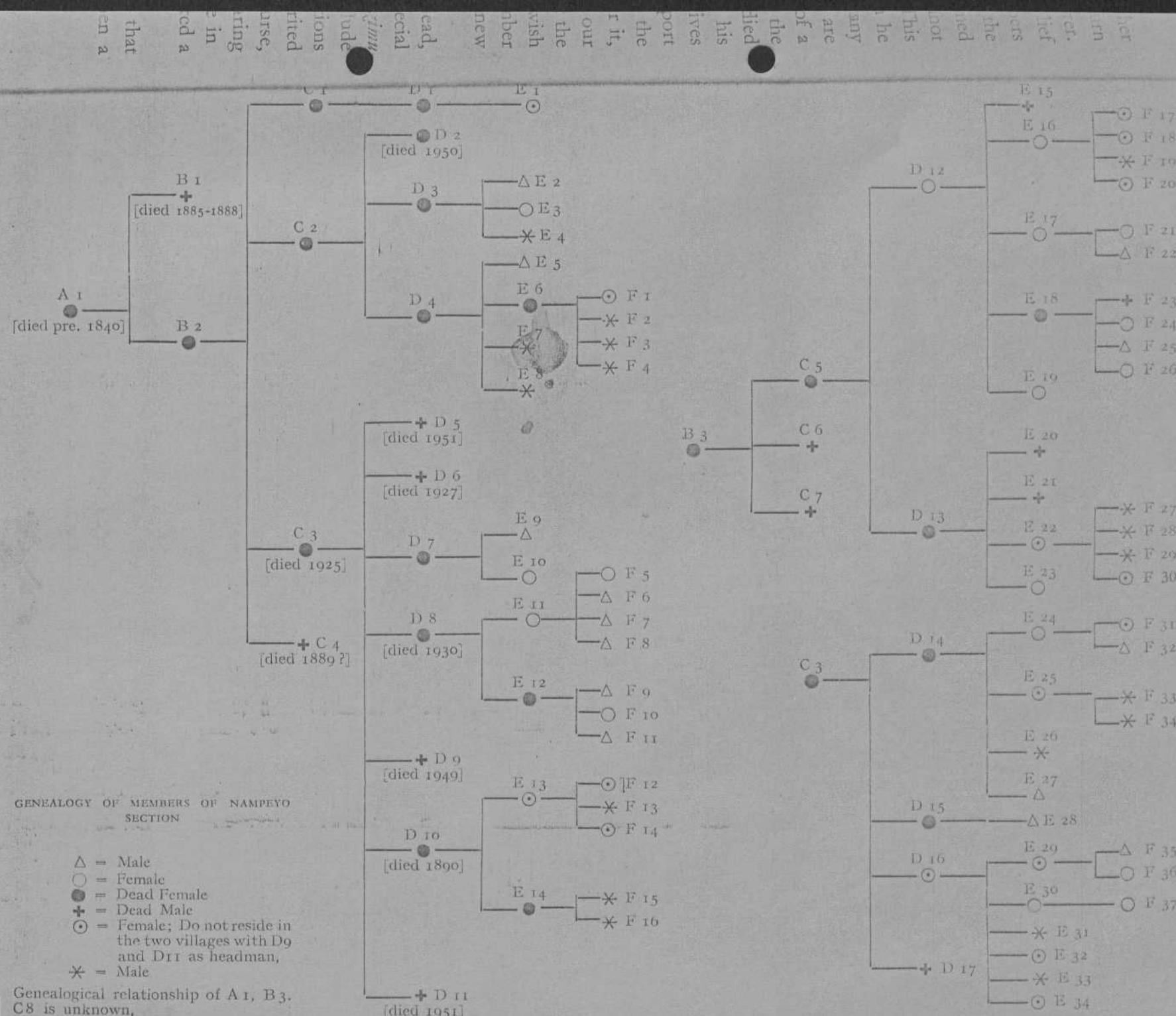
The one who inherits a *muzimu* does not assume the social personality of the dead, as we shall see below in the discussion on succession. He does, however, stand in a special relation to his inherited *muzimu*. This is true whether he has inherited the guardian *muzimu* of a youth or a dead adult's own *muzimu*. When he makes offerings, he ought to include the inherited *muzimu* among those he calls. He may also be laid under special restrictions which do not apply to those who have never inherited a *muzimu*. Thus, if a girl has inherited a *muzimu*, a special rite should be performed the first time she has sexual intercourse, lest the inherited *muzimu* be angry and send sickness to her, prevent her from bearing children, or harm such children as are born to her. I am told that among the We in the Gwembe Valley, the same rite used to be performed for a boy who had inherited a *muzimu*, but the people of the Plateau deny that they ever had the rite for boys.

It may be of importance that this is one of the few rites involving a *muzimu* that calls for the participation of a large number of matrilineal kinsmen. Usually when a

GENEALOGY OF MEMBERS OF NAMPEYO  
SECTION

- △ = Male
- = Female
- = Dead Female
- ✚ = Dead Male
- = Female; Do not reside in the two villages with D9 and D11 as headman,
- \* = Male

Genealogical relationship of A 1, B 3.  
C 8 is unknown.



*muzimu* of the matrilineal line is to be propitiated only the person involved, or his guardian if he is still immature, need take part in the rite. Other members of the matrilineal group need not attend. I would argue that the difference is due to the manner in which a person obtains an inherited *muzimu*. The choice of names, and therefore of guardian *muzimu*, for a child is a matter for the immediate relatives, and is not a subject of general discussion among his kinsmen. If a man installs a *muzimu* of his matrilineal line as a house guardian, he himself decides which *muzimu* it shall be. In either case, the choice may be guided by divination, which is thought to establish that a particular *muzimu* itself has chosen to concern itself in the matter. Other *muzimu* are propitiated when a diviner has announced that they are demanding offerings, and again it is not a matter of general discussion among a group of kinsmen. But the choice of the inheritor of a *muzimu* is made by the assembled group during the funeral without recourse to divination. Moreover, since they are all witnesses to the inheritance of the *muzimu*, they must take part in the rite which propitiates it.

The person who inherits a *muzimu* thus has a recognized obligation in respect to it, but at the same time he retains his own identity, and his guardian *muzimu* continue to be involved in his destiny and are not superseded by the inherited *muzimu*. When he dies, his matrilineal group will have to find someone to take his *muzimu*, which will bear the name given by them at his naming. If his inherited *muzimu* was that of an important man, they will also try to find someone to reinherit it. But so short is the memory of the Tonga for their predecessors that I could not find an instance of a *muzimu* having been inherited more than twice. Most are inherited only once. Nevertheless the people do not feel that a *muzimu* is lost to them when the one who has inherited dies in his turn, for by that time they have given the name to new children and it thus remains within the group.

A *muzimu* in the rôle of guardian *muzimu* may be inherited as often as those who bear its name die before they have reached social maturity when they can produce their own *muzimu*; for when the immature die it is the guardian *muzimu* which is inherited. If ten children receive the name Mwene and all die before establishing a household, someone will be chosen to inherit the name at each funeral though this implies the inheritance over and over again of the same guardian *muzimu*. This seems anomalous in terms of the structure of Tonga belief about the nature of the *muzimu* and their relationship to the matrilineal group, but again it is consistent with our interpretation of the guardian *muzimu* as an acknowledgement of the person's position within the kinship group. Even if he dies before he has achieved a position of his own, his kinsmen recognize their loss and appoint someone to inherit the *muzimu* identified with him.

In summary of the above analysis, each person receives his initial position within society as a member of his own matrilineal group and as a child of his father's matrilineal group. The two groups indicate their acceptance of responsibility for him by giving him a name which is associated with a guardian *muzimu*. During childhood and youth, the

person is equally dependent upon his two groups, and their rôle in his life is roughly similar. The two guardian *mizimu*, one from each side, are of equal importance, and both are thought to determine his personality. As an adult, the person acquires a new position of his own as the head of a household. At the same time, he also becomes a responsible member of his matrilineal group upon whom others depend for assistance. Thereafter when he dies his own *mizimu* is thought to come into existence. With this his guardian *mizimu* from the matrilineal group has become merged. The matrilineal group signify their recognition of the position of the person within the group by appointing someone to inherit the *mizimu*. Since the person is not fully identified with his father's group, the guardian *mizimu* from this side does not become identified with his own *mizimu* which represents the position which he has occupied in the community. When he dies, his father's group have no further claims upon the position he has occupied, and they signify that their rights and obligations are at an end by the withdrawal of the guardian *mizimu* with which they have provided him. This is not inherited as it represents an interest for the one lifetime only.

#### THE MIZIMU AND THE MATRILINEAL GROUP

So far this analysis of the cult of the *mizimu* has been concerned with the way in which it reflects the identification of the individual with the kinsmen of his father and mother. In this section, I shall analyse the way in which the cult reflects the relationships which exist between kinsmen within a matrilineal group. Each such group claims that it is a united body in relationship to the *mizimu* of its line, and indeed the members are likely to describe the common tie that binds them together as due to the fact that all of them are affected by the same *mizimu*.

The matrilineal group is the basic kinship unit of Tonga society. It is a group of kinsmen who claim a putative descent through females from a common ancestress, though they are not concerned to trace their descent and are frequently ignorant of their exact relationship to each other. The duties of members of the group involve the obligation of visiting each other when ill, of mourning the deaths of members of each other's families, of helping to provide bridewealth for the males of the group, of assisting each other to pay fines and damages, of purifying the spouses of those who die, and of finding people to inherit the positions and *mizimu* of their dead. In case of need, they should assist each other with food and other gifts. In former days they formed a vengeance group to uphold each other's rights against outsiders, and were held jointly responsible by outsiders for each other's actions. They also have certain joint rights. They should share in the bridewealth given for the women of the group and they share the estates of their deceased members.

The group does not form a land-holding unit, and its members need not live together

in a single locality. In the absence of an organized political structure with instituted positions of authority, kinsmen lacked the incentive for remaining together that the possibility of succession to official titles vesting in the group could provide. Today hereditary chiefdoms instituted by the Administration have provided this incentive for a few groups. Custodianship of local rainshrines has also been hereditary within the matrilineal group of the founder and the groups in which this right vests have therefore had a tenuous focus. The position of village headman again tends to be hereditary in the matrilineal line, though an outsider may succeed if no suitable successor is available from within the group. But villages need not necessarily remain within one area. In pre-European days there was no barrier to the formation of new villages, and even today it is not difficult for the man who can command sufficient followers to found his own village and thus emerge as a village headman. Leadership within the group itself is largely based on seniority, personal qualities, and wealth, and thus changes over a period of years, as now one man, then another, emerges as a leader while the successors of earlier leaders prove unable to maintain a dominant position in the community and sink back into obscurity. In the past probably matrilineal groups were held together by the knowledge that a man's chief protection against the aggression of others lay in the possession of a strong body of kinsmen who would maintain his rights. Today when the need for protection has passed, groups are held together by their common rights of inheritance in the estates of fellow kinsmen and by the expectation of material assistance in emergencies. Groups therefore find their focus, not in a territory, but in a strong or wealthy man who is able to assist them. Today if a man is wealthy, with many cattle or with a large cash income from the sale of maize or other produce, other men and women see some point in stressing their kinship with him and so with each other, and the matrilineal group is slower to disintegrate (and is therefore larger) than where there is no important person to act as a focus for their kinship.

Since people can demand assistance and exercise the right to inherit whether or not they live together, there is no need for members of a matrilineal group to reside in a single locality. Usually they are dispersed through a number of different neighbourhoods, and assemble only for funerals, puberty ceremonies, and other ritual occasions which require joint action. Marriage is usually virilocal, but a man's choice of residence is a matter for his personal decision. He may settle with paternal relatives, with maternal relatives, with affines, or with strangers.<sup>1)</sup> Uterine siblings may live miles apart. Matrilineal kinsmen in everyday association, living in the same village or in the same small neighbourhood, may not be able to trace how they are related to each other.

The Tonga dogma in regard to the matrilineal group is that it is an undifferentiated whole, that all of its members wherever they are living and however they are related to

1) Cf., COLSON, 1951b, pp. 48-50.

each other have the same status in the group. This formulation represents an ideal, but it also has some relation to the real facts of social life.

Perhaps it is the dispersed nature of the group that leads the Tonga to insist upon its unity and to deny that degree of relationship is important. Members of a matrilineal group who do live close together are also in constant association with people who belong to other groups—indeed, the majority of their associates will be outsiders. This can be illustrated by referring to the genealogy on page 34. In 1950, D11 who was still alive was head of a village containing 28 men, of whom only six (including D11) belonged to D11's matrilineal group. Of the 35 women in the village, only 8 belonged to this group. The other 28 men in the village were members of 13 different matrilineal groups; the other 27 women were members of 18 different matrilineal groups. The neighbouring village was under the headmanship of D9, who died in 1949. There, 10 of the 27 men in the village belonged to this matrilineal group, while the other 17 belonged to 9 other groups. Seven of the 32 women of this village belonged to the matrilineal group of the headman; the other 25 belonged to 9 other groups. Other members of D11's matrilineal group lived in nearby villages under headmen of other matrilineas, or they were living outside the neighbourhood. Some lived miles away. Since people are surrounded by outsiders, amongst whom they live and with whom they cooperate in ordinary activities, membership within the matrilineal group as a whole is the overwhelming fact that they stress. The relationships which they have with outsiders are different in kind from those which they have with each other, and the differences in degree that may mark their own relationships sink into unimportance and are barely recognized in the dogma of the group. This is the more true since members of a matrilineal group act alone on very few occasions. Their corporate activity takes place within situations where outsiders are also present. At a funeral, and in subsequent mourning ceremonies, all those living in one neighbourhood should participate. All attend, but the members of the matrilineal group concerned have special rôles in the ceremony. Girls' puberty ceremonies are occasions for general neighbourhood gatherings, but again the matrilineal group involved has a special rôle to play. Formerly when they gathered to protect a member, or to seek vengeance for some offence against him, they were posed as a united group against a similarly mobilized unit. People see themselves therefore in general as members of an undifferentiated body of matrilineal kinsmen, in contrast to the outsiders who are also present.

The matrilineal group does in fact lack a formal internal segmentation differentiating one set of collaterals from another. Nevertheless, the Tonga are aware that uterine siblings and their immediate descendants may have an emotional bond which overrides membership in the larger group and that such people may see themselves as a unit in contrast to the rest of their maternal kinsmen. This unit is called a "womb" (*ida*), and is usually referred to by the name of some living member rather than by the name of the woman from whom

descent is traced.<sup>1)</sup> It may be applied to groups composed of a varying number of generations from the founder, depending upon context, but since a 'womb' is based on family affection rather than on a recognized ordering of hierarchical units, in practice it rarely refers to any save a group of siblings, or the descendants of a common grandmother. The distinction, moreover, is usually made only in situations where the unity of the whole matrilineal group is being stressed along with the obligations of all its members, whatever their descent, to participate in the affairs of the group. All members are held to have the right to receive a share of the estate when someone dies. If the estate contains only a few cattle, one may be assigned to a representative of each womb with the proviso that he must share the increase with other members of the womb. When a group is seeking a suitable successor for a deceased kinsman, the available candidates are canvassed. The descendants of a particular woman may then be told, 'It is the turn of your womb now to take the place. Our womb did it the last time.' Whenever it is necessary to choose a successor, the Tonga stress this obligation of those from other wombs to take the place of the dead. If a woman dies, someone other than her uterine sister should be chosen for the rite in which her husband is purified. If a man dies, it is considered inappropriate for his uterine brother to perform the purification of the widow or to succeed to his position. A sister's son or a sister's daughter's son (who ranks as brother) is a suitable choice, but the most desirable is a classificatory brother or a classificatory sister's son from another womb, for such a succession strengthens the links between the different members of the group and hinders a splitting into independent segments based on womb membership. If a womb is repeatedly forced to provide its own successors, its members will feel that they have been rejected by the rest of the matrilineal group. Today with the developing emphasis upon property rights and the diminishing importance of having the support of a large body of kinsmen to secure life and property, the old rule is no longer always observed. Nevertheless, the Tonga still phrase succession in terms of the duty of a body of kinsmen to assist each other.

The Tonga are thus concerned to maintain the integrity of the group as a whole and see the possibility of fission along genealogical lines as a threat to this integrity. Such incipient segmentation as does occur is distrusted as being contrary to the dogma that all have equal rights and responsibilities whatever the relationship. Sometimes a disgruntled person grumbles that only a real brother or a real mother's brother will recognize his obligation to help and that other members of the group discriminate in favour of their own close kin. But usually nothing annoys a Tonga more than a suggestion

1) The We of the Gwembe Valley refer to the founding ancestress of any line as the *macanzo*, and her name is frequently remembered. Among the people of the Plateau the word is known in this sense only to those who have close links with the Valley, and the Plateau people have no comparable term. Hopgood records the word *Nacanzo* as another name for God and derives it from the verb *anza*, 'to create', 'to originate'. See, HOPGOOD, 1950, p. 66.

that such a distinction might be right and natural. The force with which they repudiate the suggestion is probably an indication of the difficulty they find in making principle square with practice.

The following conversation with Ezra, one of my best informants, bears on this point. We were speaking of Nathan who belongs to Ezra's matrilineal group and lives in his village. I asked Ezra about Nathan's grandmother, and how she and his own mother were related.

He said, "My mother called her sister."

I said, "But they didn't have the same mother or the same grandmother, so the relationship is really remote."

Ezra retorted, "It is a close relationship! We Tonga don't try to follow out and say which relative is closer than another."

I asked, "Well, which do you feel is closer to you, Rueben who is the son of your own sister or Nathan?"

Ezra replied, "I don't make any difference between them, they are equally close because they are both of my matrilineal group (*mukowa*).<sup>1)</sup> Nathan mourns that he was born alone because he has no brothers or sisters born of his mother, but we think he is foolish. No man is born alone even if he is the only one from his womb, for all have *mukowa* and they are as close as those of one womb."

I said, "This is very hard for us Europeans to understand because we distinguish degrees of relationship."

Ezra said, "That just proves that you Europeans have no *mukowa*. We Tonga don't make any difference like that within the *mukowa*."

I argued, "But you do make a difference, for you say that those born of the same womb should not succeed each other."

"Yes, that is true. My brother born of the same womb cannot take my place. When I die, they cannot chose my real brother to take my place. They must chose someone else. But that is the reason why we can't say that those who come from different wombs in the *mukowa* are farther apart than those who come from one womb. If we chose the brother to succeed, then we might have made a difference. But as it is, when a man dies, they bring another man from somewhere else to take his place, and so there is always a mixing of those born from different wombs."

When I asked him why they disliked the succession following within the same womb, he said, "If those of the same womb must take the place, they will be angry and ask if they alone share *mizimu*. They will feel that the others reject them."

If we examine what actually happens, however, it is obvious that the rights and obligations of matrilineal kinship are affected by both genealogical and spatial separation,

1) The same word is used for "clan".



## MAZABUKA DISTRICT

Scale = 1 : 1,000, 000

+++++ Railway

1 -- Siamaundu Section	6 -- Kataba
2 -- Nampeyo	7 -- Choongo Section
3 -- Escarpment of Chona Chieftancy	8 -- Bwengwa
4 -- Nadongo	9 -- Fufwa
5 -- Njola	

though the two may offset each other. Uterine siblings wherever they may live will probably assist each other, share bridewealth, and accept the other rights and duties of their kinship. So may those descended from a common grandmother. In effect, this means all those who consider themselves to be of one womb. Equally, kinsmen who live together in one neighbourhood will often ignore genealogical distance, and though some may not know how they are related, they will accept their common obligations and privileges, denying that genealogical factors are of importance. Someone similarly related who is living in another locality may decide that he is too far away to be bothered to concern himself in their affairs and he may appear only at important funerals. Eventually, there may come to be several sections of the group, each gathered around a wealthy man, living some distance apart. The entire group will then cooperate only on occasions involving senior members, and ordinary deaths will not be reported to members of the other sections. Nevertheless, so long as the tradition of their common kinship persists, the people will claim that they belong to a single matrilineal group and that all have equal rights of inheritance, etc. If pressed, they will admit that they do not exercise these rights in fact, and do not honour their obligations. Nevertheless, they argue: "If they came, we would give to them. If we went there, we could inherit or take their places. We are still one group, for we name with the same names and have the same *mizimu*." They say this despite the fact that they may have no knowledge of what names actually are being bestowed upon members of the other sections, and it is very unlikely that they concern themselves with the same *mizimu*.

The genealogy on page 33 refers to a portion of such a dispersed matrilineal group, which now has a number of sections which unite only at important funerals. They claim to have come originally from the Shamaundu country in the south-eastern portion of Tonga country on the edge of the Zambezi escarpment. Some members of the group still live in that area. About 1840, B1 and his sister B2, with other matrilineal relatives whose links have been forgotten, moved north into Nampeyo country in what is now Chona chiefdom east of the town of Monze. There some members have remained. The Nampeyo section is today composed of descendants of B2 and some additional members whose links to A1 have been forgotten. Other members of the group moved from Shamaundu into the Fufwa area west of Monze, and still others moved further west into the Bwengwa area in Simuyobe chiefdom. I have no further details on the dispersion from Shamaundu, Fufwa and Bwengwa centres, but the Nampeyo one provided further offshoots. Some members moved a few miles north into Nadongo area about 1880; others moved further north to Njola, in what is now Mwansa chiefdom. Others moved into the escarpment hills in the eastern portion of Chona chiefdom. These were all people whose relationship to B1 has now been forgotten. Two brothers who had married remote kinswomen of B1 formed their own village near his in Nampeyo and then about 1900 moved with their families and other followers north to Kataba area in Sianjalika chiefdom.

In the 1920s, when the land on which they were settled was alienated for European development, these people were dispossessed and moved west into Choongo chiefdom. These different groups may now be considered to be different sections of the one matrilineal group. However, they still claim kinship with each other, though or linearly they have little contact. In 1950, I visited a village in Fufwa with the leader of the Nampeyo section. He and the headman knew of each other's existence and greeted each other enthusiastically as kinsmen, claimed that they could succeed each other, had reciprocal rights of inheritance, ought to aid each other as though they were brothers born of the same womb. In actual fact, I could not discover that the Fufwa man had ever attended a funeral or any other kinship occasion in the Nampeyo area, nor had the Nampeyo man ever attended a funeral in the Fufwa group. For all practical purposes, their kinship was in abeyance. Other sections are in slightly closer contact, and some members still attend important funerals, and occasional visits are exchanged for other purposes.

Nevertheless, there is movement from one local section to another, and once a member of one section settles with those of another they stress the fact of their common membership in one group and ignore the fact that they cannot trace their relationship and that they have been settled apart previously. When D10 died about 1890 in Nampeyo country, her relatives there sent to the Shamaundu section to ask for a kinswoman to provide the husband with a replacement, and a girl (D15) was sent to them for this purpose. A number of women (e.g., D16 and E24) have come from Shamaundu country to live with their kinsmen at Nampeyo and they have married in that neighbourhood. When their daughters married, the portion of the bridewealth taken by the maternal relatives has gone to descendants of A1 in preference to the claims of their immediate maternal relatives who live at a distance. Men and women from the Nadongo section have come to live at Nampeyo in preference to living with their close relatives at Nadongo. Such movement still continues. In 1950, a woman appeared without warning at Nampeyo and said that henceforth she planned to live in this neighbourhood with her matrilineal kinsmen. She said that her mother had told her before she died, "My kinsmen are at Nampeyo. Go there and tell them my name and they will accept you because they will know that you belong to their matrilineal group." Now she was following her mother's instructions. None of the people at Nampeyo knew much about her, as she and her mother had never lived in the neighbourhood. She belonged to a branch which had moved from Shamaundu some generations earlier and had lived isolated from the rest of the group. But the older people at Nampeyo did remember having been told that her mother was their kinswoman. Therefore they were prepared to accept her and her children as full members of their group.

Differentiation by descent into "wombs" and by locality into "sections" therefore are facts, but the Tonga seek to deny their importance. The differentiation within the group which they recognize and stress is based on generation differences. Kinship terms

reflect this division and govern it. On the genealogical chart on page 34, all members of D generation call each other sibling, and males call all members of E "sister's child", while females call all members of E "child". The reciprocal terms used by members of generation E to generation D are "mother's brother" and "mother". Members of D call all members of F generation "sibling", though females of D may also call them "grandchild" and in turn be called "grandmother". Members of generation G will again be called either "sister's child" or "child", depending on the sex of the speaker. Alternate generations are thus equated. The terms are applied long after any memory of the actual relationships involved has disappeared. Within the matrilineal group, therefore, only two types of relationship are thought to exist between males. For women the situation is slightly more complex. But males are either "brothers", or they are "mother's brother" and "sister's son" respectively. The one is an easy relationship, the other demands respect and restraint. "Brothers" call each others' children "my child", and in turn they are addressed as "father". This classification is of some importance in determining the actions of members of the matrilineal group in particular instances. Men may receive bridewealth for their daughters and for the daughters of their siblings. "Sisters' sons" are forbidden to take bridewealth for the daughters of their "mother's brothers", for these women are their cross-cousins and potential wives. Equally, they are forbidden to take bride-wealth for their "sisters" in whose matrimonial affairs they should not concern themselves. Men of generation D, therefore, take bridewealth for women of generation E, and are forbidden to hold bridewealth for women of their own generation or for those of F, for these again rank as "sisters". Men of generation E take bridewealth for women of generation F, and are concerned in arranging the marriages of these women. When men of generation E receive bridewealth for their daughters, they do not share with men of D.

Generation is also of some importance in determining succession. I propose in the following paragraphs to examine some instances of succession and the inheritance of the *muzimu* to show the part played by descent and generation.

Succession or taking the place (*kulya izina* "to eat the name") is not the same as the inheritance of the *muzimu* of the dead. In this the Tonga differ from some of the other peoples of Northern Rhodesia where the heir receives both the spirit and the personal position of the dead.<sup>1)</sup> Only married men who are the heads of households are succeeded, and usually only if their wives agree to be inherited. Many times when I asked who had taken the place of a particular person, I was told: "His wife was already dead so nobody took the place", or, "His wife refused to be inherited, so nobody took the place." As we

1) Among the Bemba, at every death someone must be appointed to assume the name, the status, the social obligations, and the guardian spirit. The identification of the successor with the dead appears to be complete. See, RICHARDS, 1934, p. 269. Dr. I. CUNNISON informs me that the peoples of the Luapula Valley have a similar custom. For the Ila, there is no information on whether or not the heir also takes the spirit of the deceased.

shall see later, the most significant feature of a man's personality is his position as head of a household, and this is dependent upon the possession of a wife or wives. If he dies without a wife, by definition he has no household, and no-one can take the place which is non-existent. Women are rarely succeeded. I have recorded perhaps five or six instances in all. In their case, succession only occurs if the matrilineal group is willing to offer the widower a new wife in her place, and this it has no obligation to do. The successor of a man is said to take his name and his place within the household of which he formed the centre. If the dead man was a village headman, the successor may also replace him in this rôle, but the villagers may insist on finding another headman and he then has only the dead man's position in his own household. The wife and children call the successor by the kinship terms they used for the dead man, instead of by those previously used. The successor's position in relation to other members of his group is not altered. They continue to use the same kinship terms as before. They may or may not address him and refer to him by the name of the dead man. Most commonly they continue to use the name under which he has been known previously, which is usually a nickname rather than a name from his guardian *mizimu*. If he wishes, he may move to the dead man's homestead, in which case he is more likely to be called by the dead man's name, as others continue to speak of going to such-and-such a place, using the locative form of the name of the head of the homestead. But he is not obliged to move. If, as sometimes happens, he already has a homestead of his own, he is likely to remove the inherited wife or wives to his own place. There he builds for them huts which are usually dedicated to the *muzimu* of the dead husband, who thus continues to guard the interests of his wives and the young children who remain in the household. In either event, the successor is now head of the homestead. It is *his* paternal ancestors who are ritually of most importance, and the paternal *mizimu* of the former head no longer guard its interests. In any case, the successor is not identified with the *muzimu* of the dead man, for this has been given to the one who inherits the *muzimu*. When the successor dies in his turn, his relatives seek to find someone to take his place. They are not concerned to differentiate the position which he has inherited from that which he has achieved for himself. These are now one and the same thing. Sometimes, the responsibilities of the dead man are split up among a number of heirs. It may then be difficult to decide just which one is the successor to the position. This happens when there are a number of wives who are taken by different members of the group. If one heir takes over one or more wives and occupies the homestead of the dead man, he will be considered to have taken the place, whether or not other wives have fallen to the lot of other men. But if each man removes his inherited wife to his own place, and the homestead dies, people may say that there has been only the inheritance of wives and no succession.

In choosing a successor, the relatives seek to find someone who will be able to care for the wives and children, which involves finding someone who will be acceptable to the

wives and their relatives. If the dead man was a headman or the head of a large homestead, they will also wish to find someone who can look after people properly—a man of peaceful disposition, of sound judgement, able to give good advice, unlikely to squander the property of his predecessor lightly on his own concerns. Therefore only an adult man will be chosen to succeed since only an adult can perform the functions inherent in the position. The people will also try to choose a man whose succession will upset existing relationships as little as possible. The most suitable person is therefore a "brother". "Sisters' sons" encounter a number of obstacles to their succession. If a man of generation E has married the daughter of a man of generation D, an approved form of marriage, he may not be considered a suitable successor, for the wives of D rank as "mother" to his wife, and it is wrong for "mother" and "daughter" to be the wives of one man. When a successor was sought for D9, it was argued that E2 and E5 were disqualified because they had married daughters of D5, and the objection to them was as strong as it was to E9 who had married a daughter of D9. When D11 died, people again used this same argument to bar them from succession, although one of them was eventually permitted to inherit one of the widows. The Tonga also feel that the privileged joking which exists between cross-cousins who are potential spouses makes the succession of the sister's son unduly difficult, for he then becomes "father" to his cross-cousins and must be treated with respect. The rule that men should not hold bridewealth for women of their own generation also acts as a barrier to succession. The heir takes over his predecessor's obligations with respect to the bridewealth cattle he has been holding for the women of his group, and if the "sister's son" succeeds he is likely to find himself holding bridewealth cattle for his "sisters". On the whole, therefore, the Tonga prefer to find a successor among the "brothers"—which includes sister's daughter's sons—of the dead man, although they frequently decide to overlook all objections and take a "sister's son". If all else fails, they may even choose a successor from a generation senior to that of the dead man, but this is considered a last resort.

Choice is also influenced by the desire to find a successor in another womb. When D6 died in 1927, the people tried to persuade either E2 or E9 to take the place. Both men refused, and finally D11 succeeded, though F9 was persuaded to inherit one of the wives. When D9 died in 1949, D11 attempted to find a successor to purify the wives and take the place. He considered some men from other sections who are not shown on the chart, as well as most of those who are. He was urgent that some man descended from C2 should succeed. He argued: "I took the place when my brother D6 died. Our womb has done enough. It is now the turn of your womb. If you refuse to take the place, then we will be separate, and we of our womb will refuse to succeed when one of you dies." All those descended from C2 refused on various grounds. D11, considerably disgruntled, finally managed to persuade F15, a descendant of his own sister, to take the place. In 1951, D11 himself died, and again the group had to find a successor. They finally chose F13,

although F15 argued that someone else ought to be chosen because their womb (from D10) had done enough in succeeding D9. F11 who had been approached declined on the grounds that his brother (F9) had inherited one of the wives of D6 "and therefore our womb has done enough". In all three cases, the succession remained in the womb of C3, but in the last instance members of other wombs were brought to share some of the responsibility. One of the widows of D11 was inherited by E5, from the womb of C2, and another was inherited by a man belonging to the Chongo section whose relationship with D11 is quite unknown. When D5 died in 1952, E28 succeeded, although again no-one knows how the two men were related.

Succession, and the right to succeed, plays a disproportionate part in Tonga thinking about the nature of the matrilineal group, for actually succession is fairly rare. In a census of 17 villages, I asked 266 men over the apparent age of 21 if they had ever succeeded to a place. Only 25 claimed to have done so. Many of the men were possibly too young to have been considered. Others were debarred by some physical defect. Others were Christians who refuse to follow the old customs. The ban of the churches on polygyny gives a specific sanction against succession, since this involves the inheritance of the wife. Nevertheless, among the 266 men there were many pagans of middle age and older who had never succeeded to a position. This was true in both conservative and progressive areas.<sup>1)</sup> The twenty-five instances of succession fall into the following categories: eight had succeeded a "mother's brother"; fifteen, a "brother"; two, a "sister's son".

The inheritance of the *muzimu* takes place more frequently. It is a way of ensuring that the dead is not forgotten, but the one who inherits the *muzimu* is not identified with the dead man nor does he take his social position. It is said that he, like the successor, receives the name of the dead and may be addressed by kinship terms appropriate to the dead man. If this is true, I failed to observe it. I have also been told that a woman would not marry the one who had inherited her father's spirit because he would now be her "father". I failed to check this information sufficiently to be sure that it is reliable. On the whole, one could argue that the inheritor of the *muzimu* has no obligations to the living, but only to the dead. Since this is so, a child may be chosen to inherit the *muzimu*. When the deceased is an adult, a child almost invariably is chosen, presumably because this prevents any clash between the inheritor of the *muzimu* and the successor. When a small child dies, a mother or grandmother or some other woman of the line usually inherits its guardian *muzimu*. While successors must be of the same sex as the deceased, this is not true of inheritors of the *muzimu*. Males usually inherit the *muzimu* only of other males, but females

1) The 17 villages are from Chona, Ufwenuka, and Mwansa chiefdoms east of the railway line. The Chona villages are under Roman Catholic influence, but most of the people are conservatives who respect the old customs. The Ufwenuka and Mwansa villages are under Seventh Day Adventist influence. They have a larger proportion of progressive people who reject the old customs. Nevertheless, succession still occurs in all three areas, and the distribution of instances in my sample is roughly similar for the three chiefdoms.

may be chosen to inherit the *muzimu* of either males or females, especially if the deceased is a child and only the guardian *muzimu* is involved.

Here as in succession, the dogma is that since all are members of the matrilineal group any one of them may be chosen. If possible, however, they choose someone of another womb. When B1 died, his *muzimu* was inherited by a man who cannot be linked to him, and who is not shown on the chart. When this man died in turn, B1's *muzimu* was re-inherited by E28. When D6 died, his *muzimu* was inherited by F3, then a small boy. When D9 died, his *muzimu* was inherited by F25. The relationship between the two cannot be traced. When D11 died, his *muzimu* was inherited by F32, a boy of about fourteen. Again the relationship cannot be traced. F32's mother is one of the immigrants from the Shamaunu section, though she has lived in the Nampeyo area since the time of her puberty seclusion. Here again, as with succession, one finds the emphasis upon the general responsibility of the group, which counteracts the tendency for those who come from the same womb to feel themselves set apart from those of other wombs. Since the inheritor of the *muzimu* does not become the guardian of the position or the property of the dead, it is easier here to insist upon the identification of the group than it is in the case of succession where ambition complicates the issue. But since the *muzimu* of an adult is usually inherited by a child, the choice is thereby limited to those in the immediate locality, possibly even in the same village, for young children after weaning do not accompany their elders to funerals.

Unfortunately, it is impossible to gather data on a quantitative basis to show how widely, in a genealogical sense, the inheritance of the *muzimu* is distributed. Even in groups which one knows well, there are many instances in which it is impossible to trace relationships. To attempt to gather the information from other people is even more hopeless. I have therefore had to be content to classify my data on the taking of the spirit only into generations and types of relationship, with the full realization that usually a classificatory relationship is involved. Even the generation label is not absolute, for 'brother' is used by a man to refer to men of generation + 2 and generation - 2 as well as to men of his own generation. To determine in each case exactly which generation was referred to was impossible in the time available.

The quantitative information, poor as it is, indicates that with respect both to succession and inheritance of the *muzimu*, the preference for succession in the 'sibling' generation is not overwhelming. Nevertheless, it operates frequently enough, linked as it is with the prejudice against succession and inheritance by the uterine sibling, for it to be a counter-force to the familial sentiment which finds its expression in the concept of the "womb". The classification together of alternate generations delays the splitting into "wombs" for a further generation, and by another generation "the womb" from which a particular line has sprung has already lost its significance, for the feeling of close personal ties upon which it is based has vanished with the death of the uterine siblings who formed its core.

TABLE I  
INHERITANCE OF THE MUZIMU<sup>1</sup>

Generation	Type Relationship of Deceased to Inheritor	Male Informants	Female Informants
MATRILINEAL GROUP			
+3	MMMB	2	—
+2	MMM	—	1
	MMB	4	—
+1	MM	—	19
	MB	27	4
	M	—	4
Own	MZ	—	3
	B	14	4
	Z	—	6
-1	MZD	—	1
	C	—	31
-2	ZC	1	10
	DC	—	8
Unspecified	ZDC	—	1
		3	3
IRREGULAR			
+2	<i>in tact</i>	1	—
-1	S	1	—
-2	SD	—	1
TOTAL . . . . .		53	96

The belief in the unity of the matrilineal group is reflected in the belief that they are all one before their *mizimu*. In defining membership within the group, the Tonga are apt to say: "We name with the same names. Therefore we are one matrilineal group." Now the names and the *mizimu* are identified, and it is for this reason that the names are considered important. Today in the Native Authority courts when the assessors find it necessary to consider how those involved in a case are related, they will ask: "Can you name for the same *mizimu*? If one of you dies, can the other inherit your *mizimu*?" If the answer is "yes", the fact of relationship is established, and they need question no further to discover the degree of relationship. This is usually irrelevant to the decision. It may be

1) M = Mother; F = Father; B = Brother; Z = Sister; C = Child; S = Son; D = Daughter.

The information is drawn from inhabitants of the same 17 villages used for data about succession, and covers those over the apparent age of fourteen. 50 males were not asked about taking the spirit, 253 denied having taken one. 120 females were not asked for information, 210 denied having taken a spirit. The more progressive people in the Mwansa and Ufwenuka villages frequently claimed to have abandoned the custom as contrary to Christian practice or because they were trying to follow the ways of the Europeans. But even in this area, older people may insist on the rite despite the protests of younger men and women.

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necessary to determine the generations to which the disputants belong, but this is a different matter.

The unofficial status of the "womb" is reflected in the fact that it does not have a set of *mizimu* of its own. The names and the *mizimu* are the spiritual estate of all members of the matrilineal group. The Tonga would reject any suggestion that only those descended from a particular person, or from his or her uterine sibling, has a claim upon his *mizimu* and his name, or that a *mizimu* is concerned only with these descendants. Members of different wombs do not segregate ritually for offerings to a particular set of *mizimu* to whose service they, and they alone, are dedicated. The cult of the *mizimu* unites the whole group, and the undifferentiated nature of the cult reflects the undifferentiated nature of the matrilineal group.

Since neither rights and obligations nor ritual dependence upon the *mizimu* are dependent upon descent, people are not concerned to remember the names of their descendants or the siblings of these people. People rarely know the name of a great-grandmother. If asked, they are likely to retort, "I don't know. The old people never bothered to explain this to me." Unless they have grown up in the same area with their mother's mother, they may not be able to recall her name, though usually they can. One woman (E 32) said that her mother's mother had been C3. I had already talked with her mother (D14) and with the son of C3, and they were certain that they had neither the same mother nor even the same great-grandmother. When I argued the matter with E32, she shrugged her shoulders and said, "Well, what does it matter? You can ask my mother. Maybe she knows. I just thought they had the same mother." And for all practical purposes it does not matter.

Since ancestors are not remembered, what then are the *mizimu*. Apart from the belief in their ritual powers, they are a set of names, which refer either to known members of the group who have died so recently that they are still remembered or they refer to a few people of a generation or so earlier who were sufficiently striking in some way so that tales about them are still current in the community. And lastly, of course, they are the names current among known members of the matrilineal group, for every name bestowed is assumed to represent a guardian *mizimu*. The theory is that each matrilineal group has its own names which are bestowed upon its members generation after generation. In actual fact, most people are known by their nicknames, and in many cases these are the names passed on to the next generation. Sections of matrilineal groups which have been apart for several generations, therefore, are quite unlikely to share the same set of names. Important people become known to other sections, and their names may be current in more than one area, but the general stock of names will probably vary from one section to another. Where the names are the same, they probably refer to quite different *mizimu*, at least in those cases where the name is referred to some former known member of the group. The Tonga say of the different sections, "We are members of the

same group because we share the same *mizimu*." The truth is that they think they share the same *mizimu* because they know that they have a tradition that they are related.

Among those members of a matrilineal group who form a section, there is more substance to the assertion that they have the same *mizimu*. In actual fact, of course, the few men and women who have sufficiently powerful personalities so that they dominate their kinsmen and spread the fame of their names throughout the neighbourhood become the *mizimu* which are most often invoked as causal explanations and to which offerings are most frequently made. But in death, as in life, their domination affects their distant kinsmen as well as members of their own immediate womb. The *mizimu* of less important men and women are forgotten, or they coalesce with more famous *mizimu* of the same name just as do the *mizimu* from earlier generations. Thus E24 bears the same name as C4, and if she personifies her guardian *muzimu* it is as C4. She was born in a different area, and her name probably originally referred to some one who had lived in that area. She has named her daughters after A1 and C3. One of her sons is named after B1. Her daughter's daughter bears the name of C3. If there is illness in her family, the diviner may find that it is due to the *mizimu* of any one of these and is unlikely to attribute the illness to a *muzimu* in her own direct line. She has as much right to make offerings to these *mizimu* as do members of the womb in which they were once included.

Although the Tonga see the matrilineal group as a unit held together by a mystical relationship involving a common set of *mizimu*, the *mizimu* are seldom invoked to enforce the obligations of kinship. The *mizimu* are thought to send illness because they want offerings, and not because they wish to punish internal dissensions within the group, or to uphold a more general morality. In part this may be due to the fact that the Tonga do not conceive the *mizimu* as having a more moral nature than they themselves. We have already seen that they attribute a man's evil deeds to the working of his guardian *mizimu*. The *mizimu* which are endowed with personality are those of people who have died so recently that their delinquencies as well as their good actions are remembered. In dying and becoming *mizimu*, they have not been transformed into saintly spirits, but they are expected to work for the general good of their living kinsmen. I have never heard Tonga comment on behaviour of which they disapprove that the *mizimu* will punish the evil-doer. I have heard them say, "He is wrong to do this. God (*Leza*) will mock him." This ethical note is rarely struck in relation to the *mizimu*. Instead, they are conceived to act rather like important men among the living, who attempt to attract followers from amongst their kinsmen without regard to their degree of relationship and in return give them some measure of support. The *mizimu* too are described as concerned with building up as large a following as possible among their living kinsmen, and they do this through their demands for offerings, for the right to give a name to a child, for the right to become a house guardian. They are expected to assist their followers, who will otherwise abandon them to concentrate their offerings on other *mizimu* of the line, but they

do not discriminate amongst them, and therefore are neutral in disputes between kinsmen.

I suggest that this indifference can be related to the diffused nature of the obligations of kinship arising from the dogma that the group is undifferentiated. The Tonga insist that all members have equal rights and obligations. This comes perilously near to the formula that what is everybody's business is nobody's business. Where everyone has a general obligation, no-one has a specific one, and a person may have to approach kinsman after kinsman and argue the case before his needs are met. He cannot claim that close kinsmen have any greater obligation than distant kinsmen. He cannot base his claim on any specific relationship set up through the bridewealth institution. It is said that formerly women were not told which of their relatives held their bridewealth. They knew only it had been received and divided between their matrilineal group and their father's group. They and their children, therefore, could not base a demand for help against a particular person on the ground that he had taken the bridewealth. Though today women usually know who holds their bridewealth, it is still considered bad manners for them or their children to base a demand for help upon this knowledge. I heard one case before a Native Authority Court in which a man was suing a kinsman for the return of his mother's bridewealth on the ground that his kinsman had refused to help him and his siblings. The court lectured the elder man on his moral obligation to assist his kinsman, but held that the younger man had no case since the acceptance of bridewealth did not create a specific obligation to render assistance to the woman and her children. In practice, of course, a man first approaches the kinsmen he knows best. These will be members of his womb, or more distant kinsmen who are living in the same small neighbourhood. The Tonga also agree that a youth ought to be assisted by the man for whom he has worked as cattleherd during boyhood. If these kinsmen refuse to help him, he cannot count upon mobilizing a section within the matrilineal group to enforce his claim. Today he might appeal to the courts, but he rarely does so unless a specific charge such as theft or assault is involved. The courts could hardly intervene since this would involve converting a general right into a specific one against a particular person. Before the British introduced courts and a hierarchy of authority, there was no neutral body to which a man could submit a claim. Then, as to a large extent today, a man was dependent upon the willingness of his individual kinsmen to recognize their obligations to him. If they refused, he might sever all relations with them and take refuge among strangers; he might take what he wanted secure in the knowledge that he could not be punished as a thief; or he might convert his quarrel with them into a quarrel between his own group and some other matrilineal group by committing an offence against a member of another group. Thus a man might elope with a girl, and her relatives then presented their demand for compensation. If their demand was not met, they might seize the property of any member of the offender's group. For the group is seen as a unity not only by its members, but also by outsiders.

In these circumstances, it is not surprising that *mizimu* are not invoked to enforce

claims against kinsmen. I recorded only one instance of a man citing a *muzimu* as authorizing his request, and this involved an inherited *muzimu*. F3 had inherited the *muzimu* of D6. One day he came to D11, the successor of D6, saying that he had dreamed that D6's *muzimu* had told him to go to the successor and ask for a spear and a beast as his share in the estate of D6. He was given a spear, but no cattle. D11 argued, 'When my brother D6 died, he left spears, but he had no cattle. I can give F3 a spear. That is all right. But how can the *muzimu* of D6 say that I must give him cattle when he had no cattle?' Later when I tried to discuss the matter with D11, he sniffed: 'F3 is just saying this about the *muzimu* of D6 because he himself wants cattle.' On the whole, the Tonga see no reason why the *muzimu* should concern themselves in these affairs between living kinsmen. The division of an estate is made without reference to the dictates of the *muzimu*. When I asked Tonga informants if the *muzimu* would be angry and punish a man who refused to help his kinsman with bridewealth, they laughed and said that it had nothing to do with the *muzimu*, that they had never heard of a *muzimu* sending illness or other misfortune for this reason: 'It's up to me if I want to give to him. Nothing will happen if I don't.' Again I asked a man what would happen if he refused to go when called to make the offerings to the paternal *muzimu* for his brother's son. He promptly replied: 'My brother would be angry and say that I had no love for his son.' I asked, 'But what of your *muzimu* to whom the offerings would be made?' He denied that they would take any action against him. Informants also doubted that the *muzimu* would do anything if two members of the group quarreled. On the whole they thought that the *muzimu* would not intervene to restore harmony.

Quarrels and certain other actions may give rise to a mystical retribution, which may fall upon the offender, the person he offends, or some other member of the group. This is referred to as *malweza*. But this is usually represented as a more or less automatic response to the offense, and not as a punishment sent by the *muzimu*. If a man strikes his sister, one of his parents, one of their siblings, or any member of a generation older than his own, it is *malweza*. Subsequent misfortune to either the offender or his victim may be attributed to the *malweza* unless there has been a ritual reconciliation. D5 quarreled with his father and they eventually came to blows. A year or so later, the father died. The diviner found that it was a case of *malweza*. Those who told me of the incident said that it was *malweza* and not the *muzimu* which had acted. Incest is also classed as *malweza*. The retribution may fall upon either of the offenders or on any member of their matrilineal group. If the offenders are paternal parallel cousins, then the retribution may fall on members of either of their matrilineal groups or on members of the paternal group which they have in common. Again most Tonga with whom I discussed the matter considered this to be a matter in which the *muzimu* were not concerned. A few, however, said that the *malweza* retribution is due to the anger of the *muzimu*. When they were asked how this interpretation could be squared with the dogma that *muzimu* affect only members of their matrilineal

group or the offspring of this group, they argued that while this was true nevertheless where paternal parallel cousins were involved it was still possible for some other member of their matrilineal groups to be affected. For, they said, the *mizimu* of the paternal group would be angry, and would call together the *mizimu* of the offenders' matrilineal groups. The paternal *mizimu* would point out: "Look how your people have brought filth into our group." The *mizimu* of the two matrilineal groups would then grow angry, and send misfortune to some member of their groups. But most Tonga with whom I talked saw no necessary connection between the *mizimu* and *malweza*, and those who have abandoned belief in the *mizimu* may still carry out rites to ward off the effects of *malweza*.<sup>1)</sup>

On the whole, therefore, it can be argued that the *mizimu* are neutral in respect to the internal affairs of the group to which they act as guardians. They leave men free to settle their own affairs, hampered from intervention by the dogma that they are equally attached to all members of the group rather than to smaller units within it.

However, if a man feels himself neglected during his lifetime, his own *muzimu* may be accused of sending illness to his kinsmen after his death; or it may do so if the funeral rites are not carried out properly. Mourning rites are the one occasion when it is incumbent on every member of the group to be present. Each one has a specific responsibility to take part in the rite—herefore misfortune to any one of them may be interpreted as due to the anger of the *muzimu* of the deceased. The knowledge that all adults are potential *muzimu* who may after death retaliate against the living for neglect may give force to the obligations of kinship. So may the fact that if a man repeatedly scandalizes his kinsmen they may abandon him as a sorcerer and refuse to perform the funeral rites which recognize the existence of his own *muzimu*, though this threat is rarely realized today. On the whole, however, the Tonga are not inclined to stress what may happen. They consider what has happened, and find an explanation for it. So, if they are asked: "Aren't you afraid that if you treat a man like this that his own *muzimu* after his death will attack you?", they will reply: "But we don't know that anything will happen. When something happens, then we will go to the diviner and he will discover perhaps that it is due to the anger of the *muzimu* and then we will know that this is the result. But how can you know in advance? Perhaps nothing will happen." With this common-sense approach, men are able to live together and adjust their response to the demands of various kinsmen against what they see as practicable possibility without a pervading fear of ultimate consequences.

Though the *mizimu* are not invoked in the daily give-and-take between members of a matrilineal group, they can be used as a lever to enforce claims against other groups. A *muzimu* may send sickness to a woman or her children to extract bridewealth from her husband. If either maternal or paternal relatives monopolize the bridewealth to the

1) *Malweza* also occurs in other contexts where kinship is irrelevant. If a man breaks one of the taboos connected with a rain shrine, it is *malweza*. The spirits connected with the rain cults are known as *basangu*, and the *mizimu* are not involved.

detriment of the claims of the other group, the *mizimu* of the offended group may send sickness to the woman or her children. If a murder has been committed, and the compensation has not been forthcoming, the *mizimu* of the victim's group may be held responsible for the sickness or death of someone who is an offspring of both their group and the offender's. Here the *mizimu* act within a specific relationship to enforce a recognized specific obligation, and the misfortune falls upon the person who is the nexus for the relationships of the two groups involved.

The cult of the *mizimu* reflects other characteristics of the matrilineal group, such as the lack of formal leadership. Rank and position within the group are not ritually buttressed, nor do the *mizimu* play any part in supporting the pretensions that a man or woman may have for pre-eminence over kinsmen. There is no cult centre upon which all members of the group are dependent. No-one plays the part of priest to make offerings to the *mizimu* on behalf of the group as a whole, or for any unit within it. Every person, once recognized as an adult, may approach the *mizimu* of his line on his own behalf, though he frequently invites some other member of the group to attend and pour the offering.

The dispersed nature of the group is reflected in the limitation of the field within which the *mizimu* are thought to act. Where kinship and community are coterminous, interests which pertain to the community can be expressed in ritual framed in terms of kinship and an ancestral cult. But among the Tonga, the local group is not a descent group with a common body of ancestors. Members of the same matrilineal group live scattered in different localities and different communities. Under these circumstances, it is only too obvious that the *mizimu* do not control the harvest, for as far as his crops are concerned a man has a common fate with others of his local community. This may be very different from that of his kinsmen who live in other localities more or less favoured with rains, insect plagues, etc., than his own. The ancestors are therefore of minor importance in crop rituals, and community spirits of another type come to the fore, for those who share a common fate are members of many different matrilineal groups with different *mizimu*. Former leaders may appear in both cults, but in one they appear in the guise of *mizimu* concerned only with their own kinsmen and the offspring of these people. In the other, they appear as *basangu*, concerned with all those who dwell within the local community.<sup>1)</sup>

Like their living kinsmen, *mizimu* are not tied to a given area. They are thought to follow their kinsmen in their wanderings. A person cannot escape from his *mizimu* by moving to another area, or even by leaving Tonga country altogether. Wherever their kinsmen are, there they are present, though this implies that they are present in many

1) See, COLSON, 1951a, pp. 152-161. *Basangu* is the term used among the Tonga east of the railway line. Tonga in the western chiefdoms speak of these spirits as *baami ba invula* 'lords of the rain'.

different places at the same time. This has already been implied by the belief that members of different sections have the same *mizimu*.

Nevertheless, a man or woman ought to die in his or her own homestead wherever this may be, or at least within the neighbourhood community of which the homestead forms a part. If he dies elsewhere, his kinsmen must bring a beast known as *ingolomokwa* which is slaughtered in a rite to send his *mizimu* back to his own neighbourhood. This is the neighbourhood where he has built his huts and cultivated a field, even though he has only lived within it for a year or so before his death. He has a right to die there though he has no kinsmen within the community. Elsewhere, he is a stranger, and even though he dies in the homestead of a kinsman, in a community surrounded by other kinsmen, his *mizimu* must be sent back to its home. This seems to contradict the accepted dogma that *mizimu* are attached to kinsmen and not to a given locality, but it recognizes the important fact that people are members of local communities as well as of matrilineal groups, and that they take their place within a community as a member of a household or homestead.

#### THE HOUSEHOLD AND THE CULT OF THE *mizimu*

For a further understanding of the cult, one must turn from a consideration of the matrilineal group to the household, the basic local unit of Tonga society. We have already said that a man may settle where he will, and usually takes his wife to live with him. In the unsettled days before European administration outlawed self-help and the resort to vengeance, a man was sometimes required to settle with his wife's relatives for the first few years of married life, until he had proved himself a worthy husband to whom she could be entrusted, and only then might he remove her to his home. Even today, if the man comes from some distance and is not well known to the woman's guardians, he may be required to live *uxorilocally* for a short period before he is permitted to remove his wife. In most marriages, residence is *virilocal* from the beginning. Nevertheless, this does not mean that a man may build a homestead apart from other people. Instead, for the first year or longer, he is required to build with an established family, and he and his wife are spoken of as being *kulelwa* ("cared for") during this period. They have their own field, their own granary, and their own hut. But the wife works with other women of the family, and the young couple eat with those who are caring for them. Though the young wife may do most of the cooking for the homestead, she is said not to "cook" by herself during this period. She has no hearth. No fire should be built inside their hut. People do not gather there to eat and sing and talk. And most important of all, she may not brew beer at her house. If she makes beer, it must be at the house of some older woman who has already been permitted to brew. The young husband should not be called upon to decant the beer at beer drinks although he may attend and drink beer, for

he is still only a boy. Throughout this period, the couple are dependent, as they were throughout childhood, upon the ritual offices of others to propitiate the *mizimu* and to make offerings on their behalf. Their house is not a shrine for the *mizimu*, who are not aware that a new family has been established. Indeed, at the time of the marriage, only the *mizimu* of the girl's father's line are informed of the event, when a representative of the line pours an offering and announces, "I now throw away my daughter. She has gone to be married to so-and-so." The *mizimu* of her matrilineal line are not informed, nor are the *mizimu* of her husband. The existence of the new household is acknowledged only after the final marriage payment has been made. This is the *ciko*, which today usually consists of four head of cattle. This is generally given only after a number of years of marriage and sometimes after one or more children have been born. It can be thought of as the payment which transfers permanent rights in the woman to the husband's matrilineal group, for it gives them the right to appoint a successor if the husband dies, and thus to continue the household which he has founded. Today women may refuse to be inherited, and probably they always had some voice in the matter, but the payment of *ciko* is an important step in establishing a permanent union.<sup>1)</sup> After the receipt of this final payment, the wife's relatives take the initiative in the rite that establishes the household. Representatives of her father's group and of her own matrilineal group come to place grain to sprout for beer, and later return to help her brew. Representatives of the husband's two groups are also expected to assist. On the day when the beer is ready, relatives of husband and wife gather at the house to drink, dance, and sing. But before this is done, offerings are made to the *muzimu* of the husband, and the house is placed under their care.

One particular *muzimu* is usually recognized as the guardian of the house with the responsibility of protecting all who live within its doors or who are attached to it. Only rarely will this be one of the two guardian *mizimu* of the husband, whose names he has borne since infancy. These are still important to him and should receive offerings from time to time, but henceforth the *muzimu* which guards his house will be of primary importance in his life. A man usually dedicates his house to the *muzimu* of his father, if his father is already dead, but he may dedicate it to a *muzimu* of his matrilineal line, or perhaps to the *muzimu* of his father's father under whose protection he himself grew up in his father's household. He is free to choose any *muzimu* from his matrilineal line, although the choice may be dictated by the diviner. However, a man dedicates his house only to the *muzimu* of a man. As a woman can never be the legal head of a household in which she is also a wife, so the *muzimu* of a woman cannot be house guardian for a household centred on a

1) TORREND, 1931, p. 199, gives *ciko* as a word meaning family, "literally a fire place, also the cattle or money given by a wooer to the parents of his betrothed". My informants maintained that *ciko* meaning "fire place" and *ciko* meaning 'bridewealth' were two words, differentiated apparently by tone, and they did not recognize the use of *ciko* as a word for family.

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man. The husband is the priest of the household. In making offerings to the *mizimu*, he himself may pour the offerings to the *mizimu* of his matrilineal line, at the left-hand side of the door. He should call a member of his father's group to make the offerings on the right side of the door to the *muzimu* of his father and to other *mizimu* of that line, for *mizimu* are thought to heed only members of their own line. He is a child of their line, and not a member.<sup>1)</sup>

The husband is dependent upon his wife for the approach to his own *mizimu*, for the offering should consist of beer brewed by the wife who lives in the house. She may be assisted by other women in the brewing, but the beer must be brewed at least ostensibly by her. Purchased beer is useless as an offering. If a woman cannot brew, because of a shortage of grain, illness, or some equally good reason, the husband may make an offering with water or meal, but at the same time he must announce to the *mizimu* that his wife will brew for them as soon as possible.

The wife and her *mizimu* have an inferior role in the ritual of the household though they are essential to it. The *mizimu* of the wife may send sickness to the wife or her children, to announce their desire for beer, and she will then brew for them. But offerings are made most often in the name of the husband's *mizimu*. Even if the wife has brewed for her own *mizimu*, her husband should first pour an offering to his *mizimu*, who are the primary guardians of the household. Moreover, the wife does not make offerings at the doorway. In some areas, she pours her offering at the bed post. In others, she makes her offering at the centre pole of the hut. Only if a woman who is divorced or widowed occupies a house by herself may she install a *muzimu* of her own line as the guardian of the house and make offerings to the *muzimu* at the door, for she is then the owner of the house. In that case, she may dedicate her house to the *muzimu* of either a man or a woman. If she remarries, and her husband comes to live in her house, he must make her a token payment, which gives him rights in her house, field and granary, and thereafter he may install his *mizimu* as primary guardians of the house. The wife's *mizimu* then once again have a minor place.

Once a woman has made beer for the *mizimu*, she continues to have the power to approach them on her own behalf, whether she is married or single. A man, however, makes offerings only so long as he continues to have a wife in his house. If she dies or departs, his household through which he established his ritual efficacy is broken. Widowers and divorced men, even though they had their own houses where they lived with their children or other relatives, had only one reply when questioned about the *muzimu* to which the house was dedicated: "There is no woman here, and therefore there is no *muzimu*." Women are important in Tonga social structure because through them descent is traced and membership within the matrilineal group is established. Men are important

1) Compare the Ila ritual. See, SMITH and DALE, 1920, Vol. II, p. 166.

because of their position within a household, and the linkages which they as husbands and fathers establish between their own matrilineal groups and others in the community.

*Mizimu* are thought to be anxious to acquire for themselves households which are dedicated especially to their service. When a man has once installed a *muzimu* as house guardian, he may find that his household is still troubled by misfortune. The diviner may then announce that some other *muzimu* wishes to guard the house. The new *muzimu* may be installed along with the old, or the dedication transferred from one to the other. Or the diviner may announce that since the house is primarily dedicated to a *muzimu* of the father's line, the *mizimu* of the mother's line feel themselves neglected. They feel that they are not receiving sufficient offerings, that their names are called rarely, or only after the names of the *mizimu* of the father's line. They are therefore demanding that the men marry a second wife in whose house one of them may be installed. If a man does marry again, he usually places some *muzimu* of his matrilineal line in this house. It is spoken of as the house of his matrilineal line, whereas the first house becomes the house of his father's line, and he no longer propitiates his matrilineal *mizimu* there. Subsequent houses are also placed usually to the name of some matrilineal *muzimu*. However, no matter

TABLE II

*Dedication of Huts to Mizimu*<sup>1)</sup>

<i>Muzimu</i> of	1st House	2nd House	Subsequent Houses
Father	53	1	—
Some Member of Father's line	1	—	—
Mother's Brother	1 <sup>2)</sup>	12	—
Some Member of Mother's line	4	6	5
Father and Some Member of Mother's line <sup>3)</sup>	8	—	—
Father's Father	7	1	1
Father and Father's Father <sup>3)</sup>	3	—	—
Father, Father's Father, and Mother's Father <sup>3)</sup>	1	—	—
Mother's Father	1	—	—
Dedication Unspecified	14	3	1
TOTAL .....	93	23	7
No Dedication <sup>4)</sup>	86	17	1
No Information	33	7	4
TOTAL .....	212	47	12

1) This information relates to the same 17 villages used in the earlier discussions of Succession and Taking the Spirit. It includes only households with a male head.

2) This house was the only house of the informant at the time of the questioning, but the man had lost two wives in the previous two years, one through death and one through separation, and he had not yet changed the dedication of what had been the third house.

3) Houses dedicated to more than one *muzimu* in this combination.

4) Some of these houses belong to men who consider themselves to be Christians and who therefore refuse to dedicate their houses to *mizimu* or to make offerings to them. Most of these live in the Mwansa and Ufwenuka villages which contain many strong Seventh Day Adventists. A few may belong to men whose wives have not yet been permitted to make beer. Where I could, I omitted such cases, but it was not always possible to make the distinction from the information recorded on the census forms.

how many times a man has been married, if he has but one house at any one moment, this will usually be considered to be the house of the father's line if his father is dead. Moreover, the rights of his paternal *mizimu* over his homestead as a whole are stressed. When beer is made for the *mizimu*, that provided by the first house may be drunk in the open space in front of the homestead. That provided by the house of the matrilineal line, should be drunk inside this house, for it is within its walls that these *mizimu* are important.

A few people, especially in the areas to the east and northwest of Tonga country, build an additional shrine for the *mizimu*, but this is done only if the *mizimu* themselves are thought to demand it. This shrine is the *cilyango* or 'spirit gate', made by planting three clusters of poles a few feet apart but in a straight line, and connecting them at the top by a cross bar. The poles take root, and the shrine continues in existence as long as the homestead remains on the same site. Through the gates the spirits are thought to enter the homestead of the owner. The right-hand gate is used by the *mizimu* of the paternal line, the left-hand gate by those of the maternal line. When the owner moves, he builds a new shrine on the new site, though he may wait to do so until the ancestors remind him of his duty by sending sickness to a member of the household. If he dies, his successor may let the shrine lapse unless some misfortune is attributed by the diviner to the anger of the *muzimu* of the dead man at the neglect of his former practice. Occasionally a man may be told that though neither he nor any known member of his group has ever built a shrine, the *mizimu* have decided that it is time they received this honour. The new shrine is then built. Offerings are poured at the shrine when it is first built, and thereafter only when the spirits demand it. The usual offering place remains the doorway of the house, and the house itself is the essential shrine.<sup>1)</sup> When it is abandoned, and the family build anew, some stick or other relic from the old house should be incorporated in the new, as a sign of the continuity of the family which it houses. Before and after the move to the new house, the *mizimu* should receive offerings to inform them of the move.

When a man makes an offering, though it is at the behest of a particular *muzimu*, he usually tries to propitiate all the *mizimu* who may be concerned with him. He calls first the house *muzimu*, then his guardian *mizimu*, his inherited *mizimu* if he has any, any *mizimu* which have endowed him with a special skill, the *mizimu* of his parents if they are dead, and then he usually adds three or four other names which he has heard older people call when they were making offerings. He asks these to bring with them all the *mizimu* of their line whose names he has forgotten. They are thought to come behind the *mizimu* whose names are recited. Moreover, the Tonga argue, since the same names are given generation after generation, many *mizimu* will come when you call one name, even though you yourself know nothing about them. Men may call the names of *mizimu* although they do not know when the people lived, or where they lived, or who they were. This is not

1) This is true also for other people in this area. See, RICHARDS, 1939, p. 357, where she refers to the Bemba hut as a shrine since the ancestral spirits of both husband and wife are thought to linger there.

important. They are invoked because they are *mizimu*, and not because they are related to the one who invokes them in some particular fashion. In the invocation, the relationship between the one who speaks and the *mizimu* called is rarely mentioned.

*Mizimu* then are primarily concerned with the household and all that concerns it, and in the household the position of the husband is buttressed by the belief in the *mizimu*. Moreover, the authority of his father's line is enhanced above that of his mother's line, with which he is most closely associated. Here, as elsewhere, one finds that ritual authority is greatest where actual authority is weakest. For no one denies that a man is more closely associated with his own matrilineal group than he is with the group of his father, and that the rights of the mother's relatives over her children are greater than those of the father. Nevertheless, the Tonga say that the anger of *mizimu* of the maternal line is less dangerous to the living than the anger of the *mizimu* of the father's line. The former may make you ill, but they cannot kill without the consent of the *mizimu* of the paternal line. And within the household, the *mizimu* of the husband are supreme. They may send illness to husband, wife and children. If the *mizimu* of the wife should wish to punish neglect by sending illness to wife or child, the husband's *mizimu* may prevent them from fulfilling their intention, warning them that this house belongs to them and they will guard it against the intruding *mizimu*. It well behoves a wife to cater to the wants of her husband's *mizimu*, who will thus protect her against the malevolent intentions of her own *mizimu*. In their rôle as guardians of the household, moreover, the husband's *mizimu* will protect outsiders temporarily domiciled under the roof. The wife's children by a former marriage are thus ensured of some protection from the *mizimu* of their step-father, so long as they remain members of his household. So also are other children who come to work for him and for a period are attached to the household. But their fathers are never completely displaced as the ritual guardians of their welfare, for wherever a child may live, the *mizimu* of its father's line as well as the *mizimu* of its own line have power to affect it. The diviner may announce that its illness is due to a *muzimu* of the father's line, and though beer for the offering may be brewed at the house where the child is domiciled, the father or his representative must be called to make the offering. The rights of the father to his child are thereby guarded, while at the same time the authority of the household head is recognized through the belief that his *mizimu* offer some protection to all who dwell within the house.

The *mizimu* also extend their protection beyond the household to all those living in the homestead, if these are ritually impotent. In former days, slaves came immediately under the guardianship of their owner's *mizimu*, and indeed one of the first acts that proclaimed their new status was the bestowing of a name from a *muzimu* of the owner's line. Young couples who have yet to make beer in their own house come under the protection of the *mizimu* of the head of the homestead, as do men who have lost their wives through death or divorce. Sons who settle with their fathers, or with a kinsman

of their father, remain to some extent ritually dependent upon their father or his representative throughout their lives, for the *mizimu* of most importance to them are those of their father's line who must be approached through a member of the line rather than directly. Thus of the 22 men of other matrilineal groups living in D11's village, 11 are 'sons' on whose behalf he and his kinsmen should make offerings.

Sons and daughters are not bound to their father's immediate kinsmen by this ritual dependence. Any member of the father's matrilineal group who has established his own household may officiate. Indeed, if no suitable person is available, the Tonga allow a substitute to officiate. Their first choice would be a member of the father's clan, even though of another tribe, for they maintain that all members of the same clan are ultimately related and therefore they can appeal to the *mizimu*. When Reuben of Nampeyo and his wife first made beer for their *mizimu*, there was no-one in the neighbourhood belonging to the matrilineal group of Reuben's father, a member of the Buffalo clan. The only Buffalo in the village was my Ila clerk, by then more or less resident in the village. Reuben asked him to make the offerings to the paternal *mizimu* and instructed him in the names to be called as he poured the offering. If no member of the father's clan is available, they turn to another type of substitute, someone who is a child of the father's clan, and preferably someone who is child of the father's matrilineal group. Samuel and Nehemiah of Nampeyo were making beer for the *mizimu* on the same day. Both men were sons of the Buffalo clan. Again the only Buffalo in the immediate neighbourhood was my Ila clerk. Samuel called upon the clerk to make the offering. Nehemiah asked an Eland woman who was the child of a Buffalo man to make the offering for him. One of these three men had matrilineal kinsmen of his father living within eight miles of the village. The other two had no paternal kinsmen anywhere within the vicinity as both were immigrants. However, many Buffalo people were living in the neighbouring district, perhaps three or four miles away, and these could have been summoned for the offerings. The men preferred to make the offerings through a local person, and this is usually the case. Thus the offerings which symbolize a man's dependence upon his paternal kin are made through members of his local group, whether or not these are members of his father's own matrilineal group. I think this is a significant clue to the nature of the cult of the *mizimu*.

We find a further clue in the fact that though the Tonga permit a child of the paternal clan to perform the offerings if no appropriate representative of the father's matrilineal group is available, nevertheless they deny that a person may make the offerings to the *mizimu* of his father's line on his own behalf, arguing that he is not a member of that line and therefore has no right to approach its *mizimu*. Nor would two brothers or two paternal half-brothers make the offerings for each other. The distinction, apparently illogical, must be due to the social nature of the rite—it is concerned with relating a person to others in the community rather than to the spirits of the dead. This also explains why in most cases the Tonga call upon those in the immediate vicinity rather than upon their

true paternal kinsmen who may be living at a distance. If a man could make the offerings on his own behalf, he would be ritually independent of others. If he could depend only upon true members of his father's line, he might have to call upon people living outside the locality within which his life is spent. The principle of substitution means that a tie of ritual dependence can always be created between himself and others living near him, for though the Tonga communities are small there are only a few clans and the spread of clan members throughout the country makes it almost inevitable that some members of the father's clan will be found within the local community. If by any chance there should be no clansman, there will be a child of the clan.

The principle of substitution plus the dogma that a person is debarred from propitiating his paternal ancestors directly, thus allow the Tonga to indulge in the high geographical mobility which is so marked a feature of their society. At the same time it ensures that wherever a person goes he can and must establish some firm bond with another member of the community to permit him to call upon the other for offerings to the paternal ancestors which dominate his household and upon which he is most dependent for his ritual well-being. It is to these ancestors that he makes offerings most frequently, and therefore his dependence is stressed. We can understand, in this context, why the maternal *muzimu* have a minor rôle in the ritual, for these a man may propitiate himself, and in offering to them he is independent of the community. Where his direct dependence for assistance, in relation to others of his matrilineal group, is clearest, there is less need to stress a ritual dependence.

The formal differentiation of the two types of dependency occurs at a particular point in a man's life. It is the payment of the bridewealth for his first wife which establishes his household and permits him to initiate the offerings to the *muzimu*. Here the paternal line comes to the fore ritually. Until this time, the man has been dependent ritually as well as secularly upon both his paternal and his maternal relatives. But the chief material responsibility of the father's group ends with the provision of the bridewealth for the first wife. Henceforth a man is a member of the community in his own right, and his chief legal identification will be with other members of his matrilineal group. His support will go largely in helping other members of his own group and in assistance to his and their children who are growing up. Since he is no longer directly dependent upon his paternal relatives for support, the ritual emphasis upon the paternal *muzimu* can be used to bind him closely not to his paternal kinsmen as such, with whom he may lose contact, but to other members of the local community within which he finds himself.

#### BECOMING A *muzimu*

We have already said that not every person becomes a *muzimu* after his death. Paradoxically, a man is more certain of becoming a *muzimu* in relation to his own children

than he is in relation to his matrilineal group. The dogma is that only fully adult men and women become *mizimu*, and this status is reserved not for those who have begotten children but for those who have made beer in their own house. Some say that it is sufficient to have cooked in the house, and that the beer is not important. But until such time, a man has not been able to make offerings to the *mizimu* so that they recognize his existence as a discrete personality, he has not been able to entertain fellow men so that his name and his household have become known. If he dies after this, whether or not he has begotten a child, he becomes a *muzimu*, able to join with other *mizimu* in approaching members of his matrilineal group with demands for beer and other offerings, in giving his name to children born of the group, in demanding the right to guard a house. The same is true of women, although a woman who dies before this stage is reached may still have the chance to become a *muzimu* of the matrilineal line when her children grow up. If a man leaves children, they will probably think of him as a *muzimu*, and install the *muzimu* as the guardian of their households. Indeed, the Tonga say that even if a man has never married, he may become a *muzimu* if he has begotten children for whom he has made the legitimization payment and to whom he has given a name from his line, for these children too when they have grown will remember their father. But his children belong to another matrilineal group. Unless they remain in close contact with some of their father's kinsmen, they will call upon other people to make offerings to their father's *muzimu*. His paternity then is irrelevant to members of his own group, and his *muzimu* need receive no recognition from them.

We can now see the significance of the stage at which a man becomes a *muzimu* of his matrilineal line. The dogma is that men become ancestral spirits through the wives with whom they establish a household which permits them to offer hospitality to men and to the *mizimu*, whereby they become distinguished from the household which begot them and the household with which they have been identified until this stage. Even though they die childless, the perpetuation of their *mizimu* is said to be assured, for they have become personalities in their own right. But in actual fact, it is in the households of their children that their *mizimu* find their chief shrines. Unless a man is an influential leader, his kinsmen will remember him after death chiefly because they summon him on behalf of his children. Children follow their mother on divorce, or if their father dies and their mother refuses to be inherited. Thus they are likely to drift away to other communities and lose contact with their father's kinsmen. The payment of the final installment of the bridewealth comes several years after marriage when it appears that the union will be a permanent one. If the husband then dies, he can be succeeded by another of his kinsmen who continues the household. The children will probably remain in it. They grow up knowing their father's kinsmen. They are more likely to settle in the same neighbourhood with such paternal kinsmen. In all affairs that concern them, their father's kinsmen will be expected to cooperate with members of their own matrilineal group. So long as they

live, they will make offerings to the *muzimu* of their father through the agency of representatives of his group. When his children are all dead, the bond created between the two matrilineal groups by the original marriage disappears, and the man who as husband and father created the bond is no longer socially significant. His group is then likely to forget him, and his *muzimu* coalesces with others of the same name. It is the establishment of a stable household which is the keystone to the structure built about the interests of the two groups in the offspring of a marriage. The household is thus rightly the focus of the cult of the *muzimu* as it is their shrine.

Elsewhere, I have pointed out that the chief factor making for local harmony within a Tonga community is the interweaving of ties between matrilineal groups within it by the fact that each group has children in many other groups.<sup>1)</sup> These ties are in a state of constant flux as children are born of new unions and create new ties to bring groups together, while the offspring of former unions die and with them end the ties which centred in them. This form of the general society affects the structure of the cult of the *muzimu*. It is consistent with the short time span over which *muzimu* are remembered, for the important linkages between groups within a community alter with each generation. It is consistent with the dogma that the *muzimu* are general to the matrilineal group as a whole and not to some smaller unit within it, for it is the linkage together of matrilineal groups and not the union of segments within the group which is the basis upon which Tonga society is organized.

These linkages and the importance of men as heads of the households which are the basic local units influence the form of the cult. Nevertheless, women also see in it an acknowledgement of the primacy of their relationship to their children, and find a justification for the matrilineal system in the obligation of the maternal kin to take the *muzimu* of the dead. They know that it is through themselves, the mothers, that their children receive the spirits identified with them both in life and death, and it is through them and their kinsmen that these spirits are perpetuated. One night a group of us were discussing the ownership of crops and how husband and wife divide the product of their fields. A man then began to complain that his children belonged to their maternal line, and that while he could take bridewealth for his daughters he would receive nothing in respect of their daughters. His wife remarked: "Yes, but the matrilineal group takes it because if I should die, my father's side would not come to purify my husband. They would not come to take my *muzimu*. It is the matrilineal group that does the work. Therefore the children belong to the mother even if you take the maize." Her husband snorted: "To the mother! You mean the relatives take them." She replied complacently: "It's the same thing. They belong to us."

The *muzimu* of the husband may be dominant in the household, but mother and

1) See, COLSON, 1951a, pp. 150-151.

children are united by the common fate of their perpetual *mizimu*—those drawn from the maternal line—in a bond very different from that which exists between a father and the children to whom he loans a *mizimu* for their lifetime only. The household which emphasizes the prerogatives of the father and the group to which he belongs is but a temporary affair, important though it is. So are the linkages between groups founded on paternity. The matrilineal group is permanent.

#### ANOMALIES IN THE CULT

So far, Tonga dogma about the *mizimu* has emerged as a reasonably coherent system of belief consistent with the social system. Those anomalies that have appeared are such that it is possible to explain them in terms of the system as a whole. We must now, however, turn to certain anomalies which seem to contradict both the dogma and the analysis presented of it.

Basic to the analysis are two statements: that the *mizimu* affect only members of their own line and the children of the line; and that each person at his naming receives a guardian *mizimu* from his own matrilineal line and from the matrilineal line of his father. Now there is no glossing over the fact that neither statement is absolutely true. Diviners sometimes attribute an illness to a *mizimu* unrelated to the person who is ill. Children frequently receive names which belong to the lines of their grandfathers or of even more remote ancestors. They sometimes are named after someone with whom they can trace no relationship whatsoever. The Tonga know that this is so. Indeed, they often say that they commonly name a son after their father. This name is not a nickname. It is a name associated with a guardian *mizimu* and is given instead of the name associated with the matrilineal group of the parent.

This means that many men go through life with a guardian *mizimu* from the paternal side which belongs to their father's father's matrilineal group. Less commonly children have a guardian *mizimu* not from their own matrilineal group but from their mother's father's group. And I have even known a woman to name her child after her own mother's father, the child's great grandfather. The Tonga argue that this does not matter, for after all these *mizimu* too take an interest in the child, and can be appealed to on its behalf. They add that of course these *mizimu* must be propitiated by members of their own lines, and that a representative of the line in question would be summoned when the offering is to be made. This is simple enough if a child has received a name from its father's father, so long as it is a member of its father's household, for a member of that line will be present in any event to make the offerings to the paternal *mizimu* of the father. In later life, it implies a continuing link with the people of the grandfather. But by this time the guardian *mizimu* from both parents are overshadowed by the house guardians. Nevertheless, as the table on house dedication shows, men often have the *mizimu* of their

grandfathers as house *mizimu*. Presumably this reflects the actual circumstances in which different individuals find themselves. Children frequently do grow up in close contact with their grandparents. They may continue to live in communities where the kinsmen of either grandfather are the important men. Their association with these people may be of the utmost importance to them, in establishing themselves within the community.

We may explain in the same way the fact that a child may sometimes be named after someone to whom it is not related. A man named after B2 is a case in point. His father was a foreigner of another tribe who moved to the Nampeyo area where B2 was the dominating personality. He brought with him a wife from another part of Tonga country who had no connection with any of the people at Nampeyo. After they had lived in the community for a number of years, under an alliance with B2 who recognized the foreigner as a possible rival and useful friend, B2 allowed the man to marry one of his sister's daughter's daughters. Then B2 died. When the first wife of the foreigner was in labour, the diviner announced that the *muzimu* of B2 wished to give its name to the child of his friend. The child received this name rather than a name from its matrilineal line. He has borne the name ever since, and proudly attributes his success to the *muzimu* of B2 which has presided over his destiny. When I questioned members of the matrilineal group of B2 about the matter, D11 answered somewhat querulously: "Yes, you see that is just as I have told you. Our names go into other groups and get lost to us. Now they have our name." He obviously felt that in some way he and his kinsmen had a grievance, but they accepted the fact that the *muzimu* of B2 was the guardian of a man of another line. They were never called to make offerings to the *muzimu* of B2 on the man's behalf, for he was a progressive man and quite contrary enough to be extremely proud of his guardian *muzimu* while at the same time denying the existence of *mizimu*.

I found a number of instances where a diviner ascribed an illness to the wrath of a strange *muzimu*. One involved the wife of D11. Years before D11 had quarreled with an old widow living in his village, and because she complained about the inroads of the cattle on her fields, he told her to move out. She went. Later D11 gave her field to his wife. Now the wife was ill. When they consulted a diviner, he announced that the illness was due to the anger of the old woman's *muzimu* which grudged her the field. Another divination ascribed the death of a man's wife to the anger of the *muzimu* of his first wife. The first wife died in childbirth, and her kinsmen appointed a young girl as her successor. The husband gave the child gifts of clothing, and at the time of her puberty ceremony he sent a goat to be slaughtered. But from the beginning, he doubted that he would actually marry the girl, and other people in the community seemed equally dubious. Finally, he married another woman, and his betrothed eloped with another man. When the second wife died in childbirth, the diviner announced that she had been killed by the *muzimu* of the first which was angry at the slight put upon her kinswoman.

The Tonga do not attempt to redefine their dogma about the *mizimu* to explain such

cases. The divination is applied to the particular misfortune, and has no effect upon the structure of belief which relates to the groups within which people are organized. But then, even these groups are in a sense convenient myths of the Tonga. What they know are the multitude of relationships which exist between those living together in Tonga country. They define these relationships in their dogmatic statements about social structure. They are well aware that the dogma is not a completely accurate description of what happens, but it is sufficiently close for their purposes. The dogma of the *mizimu* is brought into conformity with it. They know that men do not always act in accordance with the dogma that governs their interrelationships with each other. They are not overwhelmed when confronted by evidence that the *mizimu* also sometimes act without reference to the dogma that relates them to mankind.

#### SUMMARY

In the foregoing paper, it has been shown that various aspects of the Tonga social system are reflected in the set of beliefs they hold about the *mizimu*.

1. The affiliation of each individual with the two matrilineal groups of his father and his mother is reflected in the belief that a person receives at his naming a guardian *muzimu* from each line, which is important in determining character and actions. It is further reflected in the belief that all *mizimu* of either line may affect him.
2. The system of matrilineal inheritance, and the primary affiliation with the matrilineal group of the mother, is reflected in the belief that when a person dies his own *muzimu* is inherited by the matrilineal line, and has no power over members of the father's group.
3. The dogma that the matrilineal group is undifferentiated is reflected in the belief that any *muzimu* belonging to the line may affect any member of it.
4. The lack of instituted formal leadership within the group is reflected in the belief that every adult may approach the *mizimu* of his matrilineal line on his own behalf, and in the fact that no one person acts as priest for the rest of the group or for any division within it.
5. The local dispersion of the matrilineal group is reflected in the absence of local shrines for the propitiation of the *mizimu*, and in the belief that they are present wherever living members of the line live.
6. The importance of the household is reflected in the belief that only men and women who have formed their own households become *mizimu* in their own right when they die.
7. The dominant rôle of the husband as representative of the household is reflected in the domination of his *mizimu* over the *mizimu* of the wife in household ritual.

8. The necessity for integrating people into a local community composed of members of many matrilineal groups is reflected in the stress upon the importance of the paternal *mizima* for whose propitiation an intermediary is necessary.

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time ones. There is a rough division of items offered for sale by sex of the vendor; women deal characteristically in staple grains and men in relishes and fish. Such a division of labor follows the expected pattern in Rhodesian society. Most vendors had little formal education, were in the 23-40 year old age bracket, and obtained the products offered for sale by the fruit of their own labor. There were few links between the rural markets, and little African awareness, from one market to the other, of differences in the character of each market.

## CHAPTER 24

*Trade and Wealth among the Tonga*

BY ELISABETH COLSON

People speaking dialects of language known as *ciTonga* occupy most of the Southern Province of Northern Rhodesia and extend over the Southern Rhodesian boundary into Sebungwe, Wanki, and Urungwe districts. They call themselves BaTonga, their country BuTonga, and their language *ciTonga*. These terms have been anglicized by omission of the prefixes, and I shall follow this practice here. The language belongs to the Central Bantu group and is related most closely to the languages of the Subiya, Totela, Ila, Sala, Soli and Lenje of Northern Rhodesia.

Altogether the Tonga probably number somewhere in the neighborhood of 250,000 at the present time. Numerically they are the strongest group in Northern Rhodesia, though their lack of a centralized political organization and the absence of powerful indigenous chiefs have minimized their importance and influence in the political life of the country. Today they are organized into three tribal divisions: the Plateau Tonga of Mazabuka and Choma districts, the Valley Tonga of Gwembe district, and the Toka-Leya of Kalomo and Livingstone districts. Each of the tribal divisions is administered independently of the others under its own Native Authority.

This account deals only with the Plateau and Valley Tonga since I have no first hand knowledge of the people of the Toka-Leya division. In 1946-47 and 1948-1950, I carried out field work among the Plateau Tonga, in 1956-57 among the Valley Tonga.<sup>1</sup> Since 1957, the Northern Rhodesian Government has resettled some 35,000 Valley Tonga due to the building of Kariba Dam and the formation of Lake Kariba which now covers much of their former territory. Here, however, I shall ignore the changes brought about by the formation of the lake and the resettlement of the people.

Since so much has already been written about the Plateau Tonga as cash crop maize farmers, I shall also very largely ignore this aspect of Tonga economy save insofar as it impinges upon ideas about exchange. This article is based on my own field work, and it seems

(1) Under the auspices of the Rhodes-Livingstone Institute. In the study of the Valley Tonga, I was associated with a colleague, Mr. Thayer Scudder.

pointless to provide footnote references to the various published works now available on the Tonga.

#### THE BACKGROUND

##### *Environment and Population.*

The Plateau Tonga occupy the high savannah country of the Northern Rhodesian Plateau, living at an altitude of some 3000 to 4000 feet above sea level. On the northwest their territory extends into the flood plain of the Kafue River, which provides magnificent pasturage for cattle and herds of game. Here the Tonga adjoin the Ilala, whom they emulate and with whom they share the deep attachment they have for their cattle. To the east lies bush savannah, where the soils are good by the standards of Africa and where agriculture rather than cattle raising predominates as a valued way of life. Rainfall averages some 30 inches per year, concentrated in a single rainy season which lasts from mid-November to the end of March. Arable soils and surface water are sufficiently well distributed so that the population is relatively evenly distributed across the country. Today average density is in the neighborhood of 60 to the square mile. In the nineteenth century it was much less, but at that time many people had found refuge in the hills to escape the raiding parties of Ndebele and Lozi who periodically swept the area. Communication between neighborhoods is easy, and few neighborhoods have any natural boundaries.

On the east, the Plateau breaks into a zone of very rugged hills, locally known as the Escarpment, carved by tributary rivers running down to the Zambezi River where it flows through a narrow fringing plain some 1300 feet above sea level. In the hills, although the average annual rainfall is higher than either on the Plateau or in the Zambezi Plain, there is a shortage of arable soils. Spurs of hills usually cut off one small tributary valley from the next. Travel is difficult, and much of the country is uninhabited. Average density is probably no greater than two to the square mile. Small isolated neighborhoods center around the alluvial soils of the tributary valleys.

In contrast to this is the densely populated Zambezi Plain, where the density in places rises to around 300 to the square mile. Populous neighborhoods center around deposits of alluvial soils formed along the banks of the Zambezi or in the deltas where the tributaries join the great river. Although rainfall averages only 25 inches in the Zambezi Plain, it is sufficient to support agriculture. In addition, many fields adjoining the river can be cultivated twice a year: during the rains and again in the cold season after the annual inundation of

the Zambezi River. When the waters begin to fall, the people plant on the river banks, gradually extending their cultivation down the slopes as the waters continue to subside. The Tonga of the Zambezi Plain can therefore expect two harvests each year.

The Tonga practice mixed farming. Crops are annual ones. Sorghums and bulrush millet were the staple crops in the nineteenth and twentieth centuries although maize was already of considerable importance, especially in the Zambezi Plain. Today maize has become the staple, and almost the only grain crop upon the Plateau; elsewhere the other grains continue to be of at least equal importance. Subsidiary food crops consist of groundnuts, groundpeas, sweet potatoes, sesame, and various cucurbits grown for their leaves as well as for their fruit. Fruit trees have been planted in this century in imitation of the European settler: mango and papaya trees are found in many homesteads and in the little valleys of the hills the riversides may be planted in bananas. A few cultivators have also begun to grow European vegetables, and the advanced farmers of the Plateau grow beans and sunnhemp as part of their crop rotation. Tobacco is the only important non-food crop. Small amounts are grown everywhere, but the chief tobacco growing region is on the Zambezi Plain. The tobacco is of a native type which is not sold on the regular European market.

Distribution of livestock is less general. In the nineteenth century, most of the cattle herds of the Plateau were lost to raiding parties or in the rinderpest epidemic at the end of the century. During the present century, the herds have increased rapidly throughout the Plateau, but the largest herds are still to be found among the western Tonga near the Kafue River. Here the people have few other animals except hunting dogs and the inevitable chicken. Other Plateau people keep goats as well as cattle, and since the 1920's they have begun to raise pigs to sell to European buyers. The Tonga of the hills and the Zambezi Plain have large flocks of sheep and goats. Wherever tsetse fly is absent, they also have small herds of cattle. In most of Gwembe District these are recent introductions since until about 1950 much of the district was tsetse country.

##### *Indigenous Organization.*

Today the peoples of the Zambezi Plain and hills are joined together in one tribal division as the Valley Tonga; the Tonga of the Plateau form another. The divisions and their governing bodies have been created by the British Administration and date only from the 1930's. They do not represent cultural or linguistic distinctions recognized by the Tonga themselves, nor do they conform to any previous