



ZIMBABWE NATIONAL RECONCILIATION ALLIANCE

Zimbabwe Inclusive Dialogue Resolutions: For National Reconciliation and National Renewal

1.0. Preamble

We as Zimbabweans, have talked through our challenges; We have taken time to revisit our past, so that we can better understand our progression, present reality and cultural heritage. This process has helped us to be on the same page and has both unified us and given us the capacity to forge a common path going forward.

We hereby acknowledge that we as a people got our priorities wrong at Independence in 1980. We maintained the culture and spirit of segregation and prioritised total transfer of power and regime change, when we should have fostered a new spirit of Ubuntu or reconciliation and prioritised public service and nationhood.

In a sense, our nation took the wrong turn from the onset at Independence, and plunged downhill on a negative or retrogressive trajectory of greed and endemic corruption, deception, poor leadership and bad stewardship; including tribalism, nepotism and fragmentation. These challenges were compounded by the adoption of a western political system which is at a humongous variance with our cultural reality

The purpose of these campaign resolutions is to support and facilitate the radical transformation / renewal of this country into a properly founded, structured and progressive nation with a just and compatible socio-economic and political system in the shortest possible timeframe.

This reconciliation campaign entails a national dialogue process for a thorough objective review (reconciliation) of our socio-economic and political reality; towards reparation or reconfiguration and radical transformation of our foundational systems to obtain national renewal and sustainable national development.

1.1. The Shared Vision and Aspirations of Zimbabweans

We aspire or dream to be citizens of a country where;

- 1.1.1. Shared prosperity and the common good are highly esteemed; a just organised, productive, civilised, structured and progressive society where talents, gifts and abilities are honoured, celebrated and nurtured; and the very best are given priority to relevant jobs without fear or favour.
- 1.1.2. Security and justice are equally accorded to all citizens without regard to place of birth, ethnicity, social status or any other form of discrimination or prejudice.
- 1.1.3. Competent and accountable team of servant leaders are key and highly esteemed.

- 1.1.4. Nationhood and Oneness are of paramount importance and reflected through hunhu / Ubuntu; as in a strong cultural identity of unity in diversity – underpinned by the communal or oneness mantra of ‘I am because we are’
- 1.1.5. The descendants of Munhumutapa, Mzilikazi or Cecil John Rhodes including those from other patriarchs are the primary natives of the land and accorded the same status as represented by Shona, Ndebele and English as the three main languages

1.2. Zimbabwe National Constitution and or Structure

We hereby resolve to be a nation; a constitutional democracy; a community of people formed and based on a common history (a shared colonial and precolonial history); similar Ubuntu cultural norms and practices and a shared land territory.

We do acknowledge that whilst we mostly have a similar Bantu Ubuntu cultural heritage, we also have a variety of ethnic differences which should be celebrated as diversity and supported by appropriate devolution. It is also strategic for the nation to formally adopt the Roman Dutch legal system for business administration and criminal justice; and retain the traditional adjudication system for civil and other cultural administration.

The three key elements of nationhood are sovereignty, self – determination and self-sufficiency. For us Zimbabweans to exercise effective control over our land and our lives, we must achieve self-determination by organising a mechanism for effective self-governance. We must create a governance system that provides for substantive democratic representation and administration before we can effectively interrelate with the region or international community.

1.3. Our Ideals and core values and Principles

We resolve that the ten Ideals OR Values (In no particular order) that would make Zimbabwe a great nation are as listed below;

- 1.3.1 Justice** – *a society where justice in all its forms is administered fairly and consistently across all sectors and across all citizens; to ensure, 1) fair distribution of resources and access to opportunities, 2) fair and consistent punishment to all citizens for wrongs and or crimes committed and 3) fair or equal exertion of effort towards the reparation and or restoration of broken relationships;*
- 1.3.2 Statesmanship and Patriotism** – *A society where people are raised to have a healthy balance between individual / family responsibility; and nation building. A people who considers the interests of others or the common good in high regard; and an acute awareness, devotion and commitment first to country progress before personal progress;*
- 1.3.3 Democratic Governance** – *a society with a constitutional democratic system of government with four key elements: 1) a system for choosing and replacing the government through free and fair elections, 2) active peaceful participation of people, as citizens, in politics and civic life; 3) protection of the human rights of all citizens; and 4) a rule of law in which the laws and procedures apply equally to all citizens*
- 1.3.4 Sovereignty** - *A sovereign state – autonomous, and or independent from other states and self – governing; a nation and or a people with self-determination. Our sovereignty, however, needs to be balanced against a recognition of our*

inter-dependence in the global family of nations and our commitment to honouring the international law and the treaties which we have subscribed to.

- 1.3.5 Spirituality and Morality** – *We are mostly a spiritual people who believe in the God of the bible. We revere these holy scriptures which provide us with a moral compass to give us a clear sense of morality such as truthfulness, hunhu / Ubuntu, love and respect for others; and guide us as to what is right or wrong*
- 1.3.6 Sacred Human Life and compassion** – *A high value is placed on all human life and no effort is spared to ensure that lives are healthy, spared, protected and or extended; a society that looks after the weak and vulnerable or poor and needy without judging their status or why they are in the situation;*
- 1.3.7 Unity – in – Diversity and Tolerance** – *A society which expresses harmony, respect for others, unity and tolerance amongst dissimilar individuals and groups. It is about unity without uniformity and diversity without fragmentation; with the understanding that these physical and cultural differences enrich human interactions and experiences*
- 1.3.8 Service and Accountability** – *The call to serve one another is a core tenet of both Ubuthu and the Christian faith. It is the business of impartially supplying commodities and or services to any or all members of our communities / nation and a commitment to continuous improvement of these services towards better living standards and in so doing, with total transparency and an equal commitment to public scrutiny.*
- 1.3.9 Stewardship and Leadership** – *A society where people have an individual and corporate responsibility and commitment to manage and utilize our land, resources and the environment sustainably with great care. Those entrusted with the leadership of state and or public resources, must excel and do a great job for the benefit and the enjoyment of the nation and future generations;*
- 1.3.10 Meritocracy** – *A society where excellence is sought after; to achieve and or produce the very best. A society where talents, gifts, abilities and creativity are honoured, natured and celebrated, and the very best are given priority to relevant scholarships and or jobs without fear or favour.*

2.1.0 Does the Zimbabwean situation require incremental change or radical transformation and renewal?

- 2.1.1 A fair or good situation at any given point is the one logically synonymous with incremental change. However, a bad situation or state of retrogression such as our Zimbabwean reality requires nothing less than radical reformation, transformation and renewal.*

2.2.0 What kind of political and governance system would best suit and provide a good platform for the required national transformation and sustainable development of our nation?

- 2.2.1 Whereas the current political and governance system is predicated on the British and Western culture; we believe and resolve that we must have a renewed political and governance system which incorporates the strengths, weaknesses and aspirations of our Bantu cultural reality.*

- 2.2.2 *We are mindful and acknowledge that our bantu historical and post-independence configuration was mostly structured around a strong man (Emperor) for power, privilege and subjugation of the masses to serve those at the top of the pyramid. This has cascaded down and since been replicated across society fuelling our brokenness and retrogression*
- 2.2.3 *We hereby resolve to build a nation configured and structured around team leadership with mutual accountability for public service, nation building and wealth creation; all anchored on the ten ideals and our national identity*
- 2.2.4 *We resolve to negotiate the replacement of the current boss, father, Man of God type leadership system from across our public institutions and replace it with team leadership and shared servant leadership of first amongst equals governance system using a just and meritocratic appointment or selection system.*
- 2.2.5 *Power must be transferred from individuals to Institutions and the people eligible for High-ranking public office must demonstrate a long track record of a high degree of patriotism, honesty, integrity, stewardship, humble servant leadership and must not have any criminal history*
- 2.2.6 *Until such a time we have very strong public institutions, there is no justification for the executive presidency and presidential elections. We resolve to replace these with provincial elections for the Governors and members of parliament, and these governors once elected will nominate one amongst themselves to become the ceremonial president and head of state on a periodic and rotational basis.*
- 2.2.7 *We resolve that each province must be given complete devolved power to elect its own municipal, council and political leadership across the board; and to foster economic and infrastructure development of the region. This includes having autonomous provincial electoral supervisory boards*
- 2.2.8 *In pursuant to the principles of compact government and fiscal prudence and discipline, we resolve to revert to the original five administrative provinces as at Independence. These provinces must avoid names with tribal connotations to promote free internal movement, integration and inclusivity as follows; Matabeleland would be renamed Mosi-oa-Tunya; Manicaland – Eastern Highlands; Mashonaland – Munhumutapa; in addition to the Midlands and Masvingo (Great Zimbabwe) Provinces.*
- 2.2.9 *We resolve to uphold the doctrine of the separation of powers amongst the three branches of government; namely the Executive, the legislature and the Judicial Branch. This reconciliation and renewal process seeks to ensure the effective reconfiguration and implementation of this doctrine to reinforce the true spirit of team servant leadership, balance of power and checks and balances*
- 2.2.10 *Given our poor public fiscus, it is prudent to have a very compact government of not more than 100 elected members of parliament; 20 from each province. The Senate could be reduced to 20 elected members comprising five members per province plus the creation of an Executive Council comprising the five Provincial Governors, the Prime Minister and the Ministers of Defence and Finance.*

2.2.11 *Parliament could nominate three candidates from amongst themselves and submit to the Executive Council for the appointment of a Prime Minister.*

2.2.12 *Cabinet ministers, at least 50% from parliament could be selected and shortlisted by a cabinet committee comprising the chief of staff/ secretaries to the President and Prime minister. All these appointments must be strictly merit driven and must be ratified by both parliament and the Executive Council*

2.2.13 *The appointment of judges must be based on merit and done by the judicial service commission subject to ratification by parliament.*

2.3.0 What kind of economic system or principles would best facilitate rapid and sustainable economic growth towards shared prosperity?

2.3.1 *We propose a mixed economy with a compact, just and effective regulatory public sector underpinned by a broad and competitive private sector*

2.3.2 *We must give priority to investment in or the development of key and strategic economic infrastructure*

2.3.3 *Property rights must be accorded all Zimbabweans; and must be honoured, secured and enforceable at law for this is a bedrock and cornerstone of the factors of production and investor confidence*

2.3.4 *Since agriculture is projected to remain a significant component of our economy, commercial farm land must be preserved and maintained first for productive Zimbabwean commercial farmers to avoid economic loss and wasted land.*

2.3.5 *The mining industry also provides another significant component of our economy. Mining must be formal and structured with benchmarks and standards. It must be environmentally friendly and predominantly Zimbabwean owned*

2.3.6 *All economic investments in the provinces will require the consent and approval of the provincial leadership and must exclusively be to the mutual benefit of both the province receiving the investment and also the nation as a whole*

2.3.7 *We also propose the development of an educational curriculum for young people that ensures adequate financial and investment management training to equip them with these business financial skills*

2.4.0 What sort of mechanisms/process would best facilitate an amicable way forward for Zimbabwe?

2.4.1 *The first thing or step that we must make as Zimbabweans is public acknowledgement, confession and proclamation of the true nature and weight of today's brokenness. The deepening level of corruption across society, economic decline, poor service delivery*

and infrastructure disrepair is staggering and the nation continues to experience perpetual retrogression amidst widespread chronic poverty and destitution. This is the compelling premise or reason for this campaign.

- 2.4.2 *We acknowledge our brokenness and run this campaign with a clear understanding and commitment to the fact that in principle we bear collective responsibility for yesterday and today's reality as we also bear a collective responsibility to create a better tomorrow together. This is no season to play the self-righteous card and apportion blame to some and others; neither is it a season for cheap political slogans on the back of the ongoing suffering of the majority of Zimbabweans.*
- 2.4.3 *This campaign is guided by the principles of putting Zimbabwe first and collective responsibility. The issue of accountability for past wrongs has already been answered and resolved by the principle of collective responsibility for the past, present and future. Putting Zimbabwe First in this instance helps us to focus on the nation, the bigger picture or the collective towards national reconciliation and national renewal so that we can end this nightmare of retrogression and negotiate into place a substantive foundation and system towards shared prosperity and meaningful progress*
- 2.4.4 *Elections even with their vast frequency have failed to resolve the issues of endemic corruption, fragmentation and perpetual retrogression. Another round of elections will not make any difference. The fact that we continue to have elections in a society without any democracy is testimony to our foolishness and broken social order.*
- 2.4.5 *The only practical way out of this crisis is inclusive dialogue for national reconciliation and national renewal towards a negotiated settlement. This requires Zimbabweans to take a position of faith, truth and justice. If because of fear we chose to remain silent, then we are guilty and directly responsible for this brokenness and thus render our Sovereignty or Christian faith or religion worthless before our children and the God of heaven.*
- 2.4.6 *For the last 41 years, we have created a society predicated on lies, deception and propaganda. We have prioritised power and positions for self-gain at the expense of shared prosperity and nation-building. What Independence do we talk about when our children are ignorant of their true history and do not have a clear cultural identity? We cannot continue with this self-inflicted brokenness when the children of other nations are being empowered by their forebearers. We appeal to all leaders across society that now is the time to empower our children with the truth and make the necessary concessions for national reconciliation and renewal*
- 2.4.7 *This campaign does respect our sovereignty as a nation and shall continue to be a national reconciliation campaign first by Zimbabweans for Zimbabweans. Our collective responsibility, forgiveness and putting Zimbabwe first principles override any international conventions in this instance because this is what we the people of Zimbabwe have chosen. We wish to assure all leaders; politicians and non-politicians to have no fear of any past wrongs. We make that huge concession to forgive and overlook the past to make national renewal possible. This is the truth and our pledge so help us, God.*
- 2.4.8 *Our responsibility and obligation as ordinary Zimbabweans and as Christians is to convene an inclusive assembly as a people to dialogue and agree on a shared vision.*

Matthew 18:18-19 Assuredly, I say to you whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (We hold the key to our future, God is waiting for us to agree) Again I say to you that if two or three agree on earth concerning anything that they ask, it will be done for them by my father in heaven.

- 2.4.9 *We must take a position to believe God at his word and make him the main convener of our dialogue process and implementer of our shared vision, which once completed the churches must present before God every Sunday in prayer and petition him for divine intervention for implementation as the church repents from wrongs and undergoes reformation, renewal and revival. Gatiregedzei kutyira Mwari; he specializes in things thought impossible and he is in the business of doing the heavy lifting. But our duty as a people is to take a position for national reconciliation and national renewal and work for it.*
- 2.4.10 *The Dialogue assembly will in the end nominate a negotiation team to negotiate with the government of the day the adoption and implementation of these dialogue resolutions*