

# PEOPLE'S COVENANT

M A G A Z I N E

## ZIM NEEDS A NEW SYSTEM OF GOVERNANCE

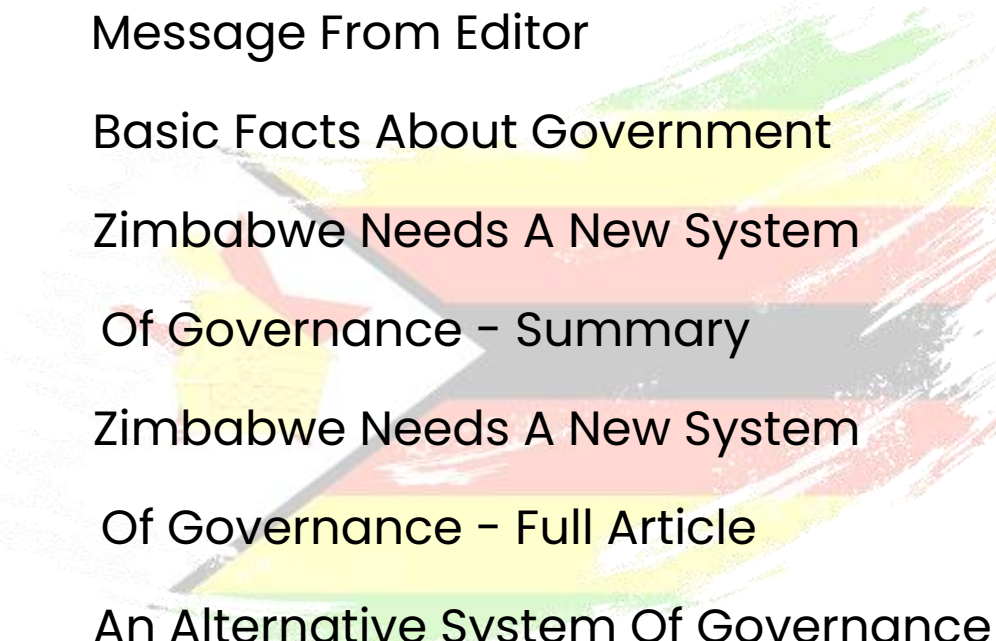
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# Message From Editor



For all the people to benefit from what is our common heritage, a few decisions must be made. The first one involves knowing that the power and authority to govern is with the people and will remain with them. Secondly, the people must start exercising that power and authority NOW. Lastly, the people must come up with a system of governance that they want.

In this Magazine, there are articles that talk about what the people must do, and how they can govern themselves. The language used may appear in some cases difficult to understand, yet this was done to ensure that a solid foundation is laid for what is coming. Where need arise, the same message can be summarised in simpler terms and translated into different languages. This can be done at a later stage. The purpose will be to make sure that everyone understands their role in making Zimbabwe the best it could be.

For now, there will be no names associated with this work. This should be a people's project. When the time comes, an appearance will be made. And let no one think that they can do whatever they want with the people and get away with it.

Regards,

Editor

This Magazine is a gift to the people of Zimbabwe.

The purpose of the Magazine is to help the people of Zimbabwe discover themselves so that they can accurately and effectively manage the inheritance that the country is to all her people.

Zimbabwe is our common heritage, passed on to us by our forebearers. It should benefit all her people. You will find in the Magazine many references to 'securement and service of the best and legitimate interests of all and everyone'. This simply means that ALL the people of Zimbabwe must benefit from everything that the country has to offer.

# Basic Facts About Governance And Government

Do you know that:

1. You own yourself. This makes you able to choose what is good and what is in your best as well as legitimate interest.
2. You are your own person, and you can self-govern.
3. There is no government without the people. It is the people who make a government.
4. Government can do nothing without your authority and permission.
5. You are sovereign, and no one can force or make you to be who they want you to be or who you don't want to be.
6. To be sovereign means that you have the right, entitlement, authority, and power to govern yourself and conduct your life in a way that best realise your interests.
7. All the money Government uses come from the people. Government has no money of its own and cannot use money as it wants without the agreement of the people.
8. Government owns no one and nothing. The people own Government and everything.
9. The authority and power Government exercises belongs to YOU and was given it by the people.
10. Zimbabwe has enough riches to take care of all her people's needs.
11. All the individuals who are in Government, whoever they are, are employed by the people, by YOU and I.
12. The people have the authority and power to discipline the government for anything it may do against their best and legitimate interests.
13. Government exist only to secure and serve the best and legitimate interests of all and everyone. A government that fails to or does not do this must be discontinued.
14. You are free so that you can self-govern, so that you can secure and serve your best and legitimate interest(s).
15. In governance, what you choose is what you get, and for every choice you make there is a consequence. You must accept the consequences of your choices.
16. The only way you can lose your sovereignty is when you do not take responsibility.

# Zimbabwe Needs A New System Of Governance [Summary]

Zimbabwe needs a new system of governance that benefits all her people.

It is a system of governance born out of, and founded on, the free and true authority and power of the people.

Authority and power to govern is with the people. It is the people who must govern themselves.

The current system of governance that uses political parties is divisive, corrupt, and partisan. It only benefits a few. For this reason, it works against the best interests of the people of Zimbabwe.

The inheritance that Zimbabwe is, must be a blessing to all her people. Yet it has become a weapon used to fight each other and create enemies. Zimbabwe is rich enough to cater and provide for everyone.

Therefore, a new system of governance is needed. It must come from the people using their authority and power to govern. The people must use their authority and power based on what is good.

The Government is owned by the people. Everyone in Government or who works there is employed by and works for the people. The Government and everyone who works there must do what is good for the people.

The people must start choosing by themselves the people they want to be represented by in Government. They must do this without involving political parties. There is so much good that can be done if our focus is on the people and not on political parties.

The people know what they want and what is good for them. Or at least they should know.

Leadership everywhere must do what is good for the people they work for and are employed by. Leaders have a duty to only do what is good as they lead the people. The best interests of the people are there for all to see and can be known by asking and consulting the people.

When people choose political parties to lead them, they are surrendering their power to political parties. When they do this, they get to be taken advantage of.

# Zimbabwe Needs A New System Of Governance [Full Article]

Zimbabwe needs a new system of governance that secures and serves the best and legitimate interests of all her people.

It is a system of governance born out of and founded on the unencumbered and accurate expression and manifestation of a people's sovereignty.

Authority and power derives from the people, in whom sovereignty permanently abides. The current system of governance, informed as it is by partisan configurations and end goals, has proved to be divisive, corruptible, and fit only to benefit a few and thus inimical to the securement and service of the best and legitimate interests of all and everyone.

As a result, the inheritance that Zimbabwe is, meant to be a blessing to all, has become contested and weaponised to breed enmity among a people who should otherwise treat each other as joint heirs and siblings in an estate rich enough to cater and provide for everyone.

For this reason, a new system of governance is needed, configured after the unencumbered and accurate expression and manifestation of a people's sovereignty instrumentalised for the securement, realisation, and service, as well as prioritisation of their best and legitimate interests/aspirations, achieved through the substance and conviction of that which is inherently and abidingly good.

The foundation on which this system of governance springs is the sovereignty of the people. It is the people in whom the authority and power to govern vests. What flows from this sovereignty are institutions of the people, exclusively existing to secure and serve the best and legitimate interests of the very people informing the existence of such institutions. To the extent then that any institution of the State, deriving its mandate as it does from the people's sovereignty, acts or should act contrary to and against the best and legitimate interests of all or anyone, it loses legitimacy and stands unfit for purpose. Over time, the institution or the individuals working in such institution(s) get discarded.

## PEOPLE'S COVENANT MAGAZINE

The sovereignty of the people is sacred, and thus inviolable. Governance derives from sovereignty. It behoves the people therefore to assert their sovereignty, even in the face of deception or forceful enslavement. This they can achieve, primarily by resisting every effort to be drawn into partisan persuasions and configurations, standing tall and high in seeking only after that which secures and serves their best and legitimate interests. At the very least, the people should start choosing by themselves, without the influence and direction of partisan groupings, those individuals of good reputation from amongst their communities and own selves whom they can entrust with the solemn mandate to embody and be expressions of service to their best and legitimate interests. Equally, every people should take the initiative to define by and for themselves their best and legitimate interests for harnessing and alignment in(to) the collective inheritance without the influence of partisan considerations.

In the context of naturally occurring platforms of governance, authority and power, and those born out of participative processes, their legitimacy derives from the abiding and consistent application to the securement and service of the best and legitimate interests of the people towards whom they bear a responsibility. It is therefore incumbent upon and a solemn responsibility of those in whom a trust is reposed to be faithful by applying themselves exclusively to the securement and service of the best and legitimate interests of all and everyone. Such best and legitimate interests of the people are self-evident, or at the very least plainly ascertainable and discernible, being always embodied in the people themselves. Specific to governance, people must choose their representatives for legislative bodies and other elected office without the influence of, and/or entertaining, partisan lobbying. When a people outsource their sovereignty to politicians and partisanship, they stand to lose the same and very sovereignty and consequent to that, the securement, realisation, and service of their best and legitimate interests as well as aspirations.

Asserting unfettered and accurate sovereignty by a people is key to, and the most effective way of, securing and serving best and legitimate interests that a people have and are entitled to in the collective inheritance. The people, through the agency of their sovereignty, and all institutions and platforms pursuant thereto, must administer, defend, and perpetuate the inheritance that is and should be configured exclusively to the securement and service of their best and legitimate interests and aspirations. Every single person exists to embody, give expression to, secure, and serve best and legitimate interests. Exercising their sovereignty, it is the people who must invite suitable individuals into roles of responsibility, to embody and promote, secure, and serve the same and very people's best and legitimate interests. The one and those who fight against the sovereignty of the people have not the best and legitimate interests of the people at heart and they have to, and must, be exposed as and for such. Partisanship desecrates an inheritance that is supposed to accrue, and should devolve, to all. It poisons the environment in and spirit with which the inheritance must be administered. Partisan interests and paradigms replace, and are anathematic to, the sovereignty of the people.

The inheritance that Zimbabwe belongs to all the people of Zimbabwe. It inheres in the people. The people have, through their unencumbered and accurate sovereignty, the mandate, authority, and responsibility, including through platforms and institutions they may establish, to administer, defend, and perpetuate the inheritance for the securement and service of their best and legitimate interests. An inheritance conceived, configured, sifted, and administered through partisan political lenses and filters is an inheritance destined for corruption, hijacking, and deployment against and/or contrary to the securement and service of the best and legitimate interests of the very people it exists to benefit and cater for.

# An Alternative System Of Governance

If systems of governance configured after partisan political arrangements and considerations are eternally hopeless for the securement and service of the best and legitimate interests of all and everyone in the common inheritance, it follows that an alternative system of governance must be found.

This system of governance must be capable of securing and serving the best and legitimate interests of all the people of Zimbabwe, even a system of governance informed and defined by the unencumbered and accurate expression and manifestation of a people's sovereignty.

It is a system of governance exclusively configured after and calibrated to the securement and service of the best and legitimate interests of the people, and located in the unencumbered and accurate exercise of sovereignty by the people.

In exercising their sovereignty, the people should be informed, defined by, and focused on that which is inherently and abidingly good for the securement and service of the best and legitimate interests of everyone in the inheritance. Such a system of governance discards partisan politics for an administration oriented towards the securement and service of the best and legitimate interests of everyone in the inheritance that Zimbabwe is to all her people.

Zimbabwe is the land of our common heritage, bequeathed to us all by our forebearers.

The liberation struggle sought to rescue and succeeded in releasing the sovereignty of the people from a partisan and minority grip, into the liberty of a people in possession of their inheritance. Being released therefore from the limitations that hitherto encumbered us, it is imperative that we be confident enough to assert our sovereignty without let or hindrance from anyone, whoever they might be, for the securement and service of our best and legitimate interests.

Exercising unfettered and accurate sovereignty, we are and should be able and capable to administer, defend, and perpetuate the inheritance that Zimbabwe is to us all for the securement and service of our best and legitimate interests.

The people are sovereign for the securement and service of their best and legitimate interests. It is for the securement of their best and legitimate interests that people are and should be sovereign. In the absence of unencumbered and accurate sovereignty, it is impossible for a people to secure and serve as well as realise their best and legitimate interests.

It is common cause that governance informed by partisan politics undermines and compromises the people's sovereignty as well as work against the realisation of the people's best and legitimate interests. Governance defined by and configured after partisan politics, postures, paradigms, and influences is unsuitable for the securement and service of the best and legitimate interests of all the people. By nature, partisan politics leads to partisanship. Partisan politics thrive on a modus operandi that is exclusionary, divisive, corrosive, and often weaponised against those outside the 'laager'.

Partisan politics poisons discourses and corrupts the body politic.

It is inconceivable therefore that a people, under the auspices of partisan political governance, will ever be able to secure and serve the best and legitimate interests of all and everyone. Only a few benefit from the inheritance that is supposed to accrue to all. By partisan politics, a people benefit nothing from their inheritance. Rather, governance by partisan political configurations corrupts the inheritance and impoverishes a people.

At a practical level, the legitimacy of leadership at every level should be calibrated to an availability, abidingness, and consistency of application to the securement and service of the best and legitimate interests of the people towards whom they owe a trust.

The people, on their part, bear the primary responsibility, once configured to unencumbered and accurate sovereignty, to retain the integrity thereof. In this inherence and state of originalness, the people ought to deploy their sovereignty exclusively to and for the securement and service of their best and legitimate interests, and to insist on no less.

As to and for electoral processes that bestow legitimacy as a result of the participation of the people and their exercise of sovereignty, it has to happen on the people's terms in whom sovereignty vests. The people should identify, nominate, and define terms of reference for those who in their name appear in legislative bodies and other platforms of governance that are products of the people's sovereign mandates. Inherent to this is the retention of original sovereignty by the people with the authority and power for ongoing deployment, active application, and recalibration and reconfiguration as their best and legitimate interests and aspirations may require.

Conceived in this way, the State and all its institutions are products of the people's sovereignty, exclusively in existence for the securement and service of the people's best and legitimate interests. In fact, no State or State institution exists by its own authority but by the authority of the people.

Much as this may appear too simplistic and seemingly obvious, it comes against the background of prevalent abuses of the -

-people's sovereignty across the body politic. In many ways, people have become victims of their own sovereignty, being oppressed, and suppressed, and experiencing nothing close to the securement and service of their best and legitimate interests. Their sovereignty has been weaponised and turned against them. They have little to nothing to show that the authority and power to govern and of governance, as well as to administer the inheritance that Zimbabwe is, inheres in them. The people and their sovereignty have been commodified and objectified. They have been reduced to strangers and aliens in their own inheritance. Only a few have benefited from the inheritance belonging to all.

The people must therefore assert their sovereignty for the securement and service of their best and legitimate interests. They have to secure, administer, defend, and perpetuate the inheritance, their inheritance. In this regard, they have an absolute entitlement.

The call to action is immediate. Every person, office, and institution with a responsibility and every platform of governance must be benchmarked to the availability – abiding and consistent – to secure and serve the best and legitimate interests of the people. Anything short of that must be discarded, reconfigured, or recalibrated by the people through the agency of the sovereignty that inheres in them. Equally, identifying, nominating, and defining the terms of reference for anyone who may appear in or before any platform of governance in the name of the people should start in earnest. Those who put themselves forward outside the initiative of the people's unencumbered and accurate sovereignty for the securement and service of their best and legitimate interests should be rejected outright.

# Governance By The People And Not By Political Parties



# What About Political Parties, Including The Ones In Place?

Sovereignty of the individual is sacred. By it an individual is capable of choosing, defining, and shaping a destiny that is for the securement and realisation of best and legitimate interests as well as aspirations. Sovereignty must therefore be unencumbered as well as exercised accurately.

People are sovereign in both their collective and individual capacities. What they apply their sovereignty after is up to them. Unencumbered and accurate sovereignty applies itself to/after the securement and service of best and legitimate interests and aspirations. Indeed, the people are sovereign to secure and serve as well as for the securement and service of best and legitimate interests and aspirations.

Sovereignty is for deployment and application to the securement and service of best and legitimate interests. It is that sovereignty for example, and nothing else, that a people exercise when they vote, configure themselves into a society or community, as well as when they constitute themselves into institutions and platforms of governance and communion. To vote for, as well as configure and constitute selves after, partisan political persuasions and governance is to choose against the best and legitimate interests of not only oneself but also those of all and everyone. For by partisan configurations will no one's best and legitimate interests be secured, realised, and served. Rather, partisan governance corrupts an inheritance. It limits, encumbers, and constrains a people's options, imagination, and full expression in the exercise of their sovereignty for the securement and service of best and legitimate interests.

Loyalty should be to the sovereignty of the people for the securement and service of their best, legitimate interests and aspirations, by the substance and conviction of that which is inherently and abidingly good. It is not and should never be to partisan political interests, leanings, and persuasions.

There is prevalence of an experience of servanthood in many respects by and for a people who ought to be and are heirs of and in the inheritance called Zimbabwe.

Securing and serving the accurate and legitimate interests of all and everyone entails harnessing the best in us all without the limitations that partisanship, in particular partisan politics, impose on a people.

Every political party is partisan, informed as it is by partisan end goals and interests, among which is to secure the power and mandate to govern. Yet both the power and authority to govern inhere in and derive from the people who, if they choose to, can configure themselves to self-govern in securement and service of best and legitimate interests.

The people have been without shepherds in many respects, as those entrusted with such a responsibility have turned to their own ways. For the pursuit of own ends, those entrusted with leadership responsibilities have abandoned the people as well as the securement and service of the best and legitimate interests of those they ought to shepherd.

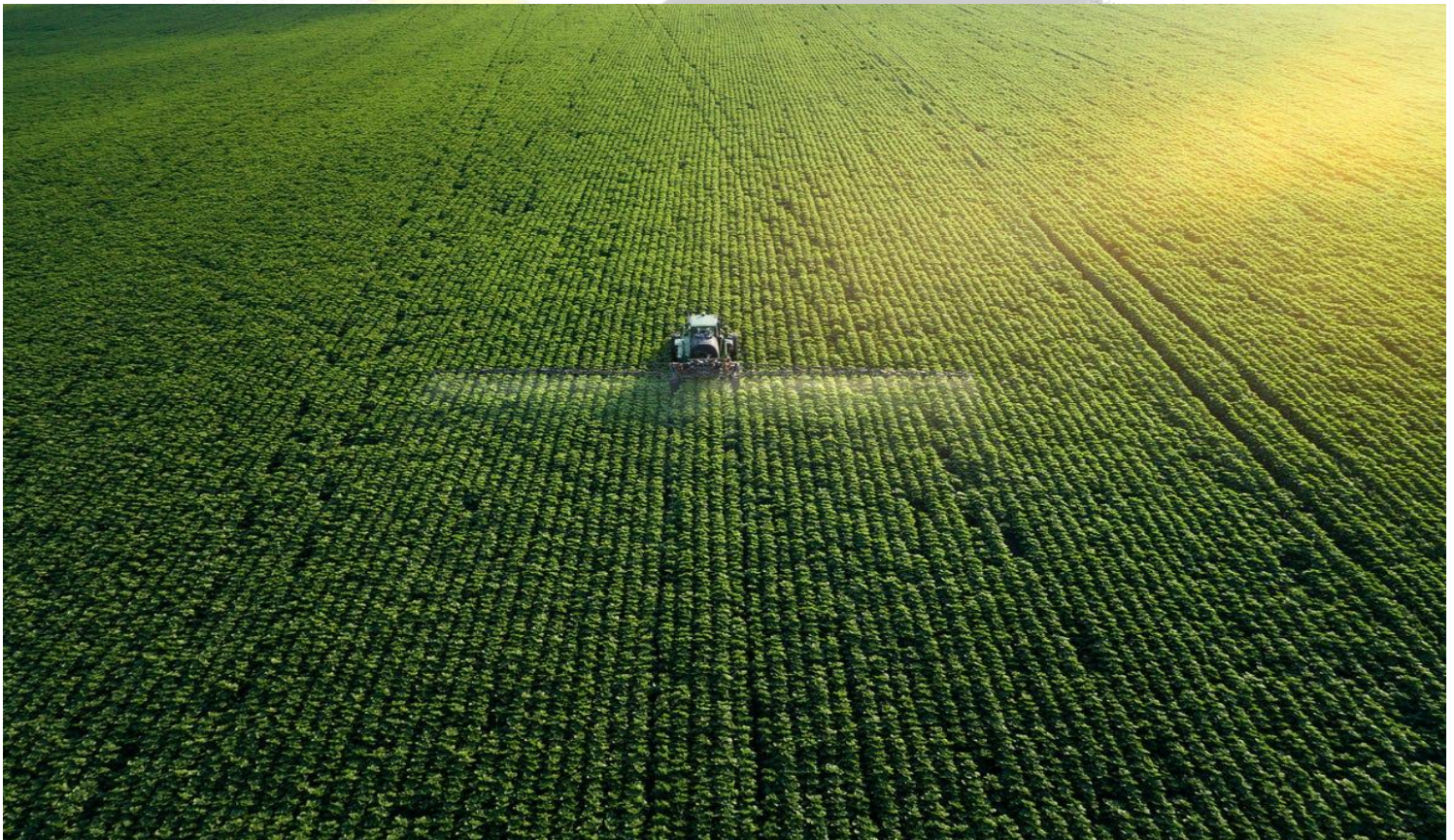
For who can testify with conviction and in good conscience that under the current configuration – entrenched as it is in partisan governance – the best and legitimate interests of all the people have been or are being secured, served, and realised? Even at the individual level, who can witness that their best and legitimate interests, aspirations, and expectations in life have been, are being, or will ever be realistically secured, served, and realised under the current set up? Rather, it is a few who have rode on the sovereignty of the many to achieve own as well

Sovereignty was never a product of partisan efforts or interventions. It predates all man-made configurations. Sovereignty is inherent to, constitutive of, and inseparable from the notion and very reality of personhood and peoplehood. It cannot therefore be subject and be subjected to partisan political injunctions and dynamics.

The people must therefore choose the securement and service of their best and legitimate interests and aspirations ahead of partisan political leanings. Such best and legitimate interests and aspirations are not located in partisan political organisations but in the exercise of unencumbered and accurate sovereignty by the people.

If political parties are to continue to exist in their current configuration, it would be because the people chose to surrender their sovereignty to partisan oppression and deception, which will work to the same people's detriment.

Institutions and platforms of governance for the securement and service of a people's best and legitimate interests should be non-partisan in nature. Partisanship and partisan political organisations and configurations, to the extent they are divisive, corruptible, and place limitations on the unencumbered and accurate expression of individual and collective sovereignty by the people, should be rejected for their inadequacies.



PEOPLE'S COVENANT MAGAZINE



**Government Of  
The People In  
Action**

# The Sovereignty Of The People In Action

Being released from the limitations that partisan politics impose, a people must exercise their sovereignty to secure, serve, and configure their best and legitimate interests as well as aspirations.

Stewards of those whose mandate is to embody the best and legitimate interests and aspirations of the people must be identified. Their mandate and terms of reference must be clearly defined. They must carry themselves in the substance and conviction of the inheritance.

The blessing of the inheritance must be established by the heirs with the help of the steward facilitators, administered in love, defended through justice, and perpetuated by faithfulness for the benefit of all and everyone.

Communities should identify individuals who embody or can embody the best and legitimate interests of all. There are people in every community worthy delegating and deploying who on the mandate of the people can embody the best and legitimate interests of all and everyone. If it's not about the people – their best and legitimate interests, the securement and service thereof – then what is, or could governance be all about? If it's not about the securement and service of the best and legitimate interests of the people, then governance might as well have to be about nothing. It cannot, as currently constituted and configured, be about some, in fact a few, indulging in their own selfish interests whilst piggybacking the sovereignty of the people.

We may have to stop the pretence and come out in the open on what it is all about. And whatever it is, or it may be or will turn out to be, if it's not about the best and legitimate interests of the people as well as the securement and service thereof, it cannot be (done) in or sanitised with the name of the people or of their sovereignty. A time comes, a point in the existence of a people beckons when they have to draw a line and reclaim and reconfigure their sovereignty. For they cannot, and should not, allow it to be desecrated whilst playing along and cheering up such desecration. In that case, they would have only themselves to look at for whatever happens. This is the time and point we are in and at.

All partisan political governance falls short of securing and serving the best and legitimate interests of all and everyone. An inheritance that accrues to all cannot be administered, defended, and perpetuated using partisan configurations and approaches. It requires non-partisan modus informed exclusively by the unencumbered and accurate sovereignty of the people for the securement and service of their best and legitimate interests.

There is adequate provision and supply in the inheritance that Zimbabwe is so much as to meet the best and legitimate needs and interests of everyone for whom the country is a heritage. This is possible only when faithful and the right stewards are put in positions of responsibility, even stewards born out of the accurate and unencumbered expression of a people's sovereignty. Such a scheme of things requires the people to bear the agency for the securement and service of their best and legitimate interests, and not partisan political configurations.







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