

CHAPTER 2: THE HISTORY OF POVERTY IN MOZAMBIQUE

The current situation of poverty in Mozambique cannot be well understood without taking into account the main events which brought the nation into existence and factors that contributed with the history to perform it. These aspects will be discussed from three major perspectives in order to respond to the questions about the task of colonialism in current poverty in Mozambique, the reaction of the citizens to their impoverishment, and the international policy in reaction to the Mozambicans' choice.

2.1 THE CONTRIBUTION OF PORTUGUESE COLONIALISM TO THE POVERTY IN MOZAMBIQUE

Mozambique was colonized by Portugal. According to Pélissier (1994:35) "Mozambique is a Portuguese colony or overseas province, which gained its independence in 1975 (República Popular de Moçambique) and include a totality of national territory of 783.030 km²". This definition has ethical implications regarding the colonialism in the territory and on the issue about overseas provinces, which can be analysed from the view of the current poverty and the Christian ethical perspective on it.

Colonialism was debated from various perspectives in the world to "reveal the facts of the situation while philosophical and theological analyses were for both the clarification and interpretation of its concepts" (Kretzschmar & Hulley, 2005:123). Colonization was discussed from political, philosophical, historical, economical, ethical and theological perspectives. In theological circles, it led to the development of the Theology of Liberation, in which various theologians were interested to support their trends and ideologies (Lane, 2003:201).

Different interests and trends influenced the interpretations of the world problems and gave different perceptions of these problems, as is the case with colonialism in Mozambique. Because of these different perceptions about the contribution of colonialism in Africa and Mozambique Portuguese colonialism has often been held solely responsible for the poverty in Mozambique (Isaacman & Isaacman, 2006:359),

which limited the development of Mozambicans. The questions that now arise are: when did the Portuguese begin to colonize Mozambique? What is colonization? Was everything the Portuguese colonists did wrong, and what are their ethical implications?

In order to provide a better understanding of this topic, the penetration by the Portuguese in Mozambique, their objectives and the church actions, will be briefly discussed.

2.1.1 Portuguese colonialism in Mozambique, slavery and its ethical implications

Before the appearance of the Portuguese people at the oriental coast there were many other people trading in the area with the citizens of these countries. According to Rocha (2006:27) “spices, woven material, glass beads, rare wood, gold, ivory, slaves, etc. circulated around among the East Africa, India, Far East and the Mediterranean”. This circulation was ongoing when the Portuguese entered the scenario with their access to the commercial network.

Historians agree that the first person from Portugal that reached the eastern coast was Vasco da Gama in 1498 (Pélissier, 1994:44). According to this author, many people from Portugal came to this area for the purpose of developing trade relations with other people that they encountered there, such as Chinese, Russians, Arabians and the Dutch.

Prior to the Portuguese arrival in Mozambique, there were many states, functioning according to the traditional organization of the people from that time. Some of these states that are worth mentioning are the Kingdom of Zimbabwe, Monomotapa Empire (1400- ≈1900), the State of Maravi (≈1300-1800) and the State of Gaza, the youngest one (Rocha, 2006:21-25). All of them resisted the attitude of the Portuguese people (see 2.1.2.), but the commercial network increased with the presence of the Portuguese, despite the citizens’ resistance.

It is considered, in colonial history that “the next 350 years, after the visit of Vasco da Gama, were a period of a very long succession of excessive hopes” (Pélissier, 1994:44). These years are thus considered because Portugal was not effective in controlling the activities in the territory, and it also did not have effective administrative structures to exert its power over the citizens.

The beginning of total power of Portugal over Mozambique is marked by “the break of liberal absolutism through the defeat of D. Miguel, in 1834 and the establishment of the monarchy, which form a unique part of the colonial history of Mozambique” (Pélissier, 1994:44). Although this might be true, Mondlane (1995:62) says that the active resistance of the Mozambicans was finally crushed in 1918 through the defeat of Macombe, the king of the Barue, region of Tete.

Colonists controlling the area they obtained by using power and ruling it until other colonists defeated them marked this liberal absolutism era of the past. This situation can be compared to the time of the Judges (17:6b).

The people that ruled independently before the establishment of the colonial authority were called “*prazeiros*” (people of short-term). The *Prazeiros* were interested in slavery trade, because they were selling people to the landlords of sugarcane plantations in Brazil and Cuba (Isaacman & Isaacman, 2006:96). This trade had implications for the local economy.

According to Livingstone (quoted by Isaacman & Isaacman, 2006:95), many traders were of the opinion that business in slavery was the easiest way to get rich, therefore they sold their own slaves, including their own workers. It is also reported that the “colonies were breaking down the ancestral rule which interdicted the selling of “*chicundas*” (local elite)” (Isaacman & Isaacman, 2006:95). In the end Mozambique had no people to defend it against the enemy incursions or to work in the land. The scenario shaped by this trade was one of impoverishment of the land and of the families.

The situation of slavery trade continued after the mandate of Vasco Guedes de Carvalho and Meneses, the General-Governor (April 1854 - September 1857), when

Portuguese control was effectively established (Pélissier, 1994:44). What does the Bible say about the ethical implications of the issue of slavery? What are the ethical implications in the social and economic life?

2.1.1.1 *Slavery in the Bible*

In the Bible it is said that there were slaves, both in the Old Testament, as well as in the New Testament times (Douglas, 2001:516). Douglas defines *slave*, according to the Roman law, “as being a person (male or female) owned by another person, without any rights, and as such he was considered as another form of property to be used and disposed according to his master’s will”. This definition is far removed from the definition supplied by Vorster (2004:168) where *slave* is defined as “a chattel, belonging to his master by right of conquest, purchase or inheritance”. The essential difference between these two definitions is their perspective of the rights of slaves. Vorster (2004:169) identifies many rights for slaves that brought economic and social benefits to them: the right to family (Ex 20:10; 23:12) the right to participate his religion (Deut 16:11) and to be a religious leader as priest (Lev 22:11) and the right to be liberated (Lev 25:41; 54).

Slavery essentially originated because of economic factors (Douglas, 2001:517), providing the reasons why the main ways of obtaining slaves were through capture, purchase, birth, restitution, shortage of fund to pay debts and self-selling. Slaves were seen as objects with which their master could do what he wanted and they had to obey all the orders received from their masters.

In the New Testament, slavery continued. According to Douglas (2001:521) every person had the reputation of being Yahweh’s slave, while Greek slavery was justified by a classic theory supposing the existence of a natural order of slaves. Although slavery was mitigated in neo-testamentary times, cruelty against slaves was condemned due to an increased sense of humanity.

The idea of the difference in treatment between citizens and foreigners was reputed in the New Testament, where citizens enjoyed the privilege of getting a court of justice in order to be free (Douglas, 2001:520). The same idea was emphasized by

the ethics of the *chicundas* i.e. “the prohibition of selling and buying the *chicundas* and their relatives” (Isaacman & Isaacman, 2006:95).

Slaves were essentially the poor people. That is the reason why it was a great struggle to free them without the intervention of a powerful person. The inability of the slaves to free themselves of their situation, led Jesus to make use of their situation to exemplify His ministry of liberation (Luke 4:18-19) “...He has sent me to proclaim liberty to the captives and recovery of sight to blind; to set free the oppressed and announce that the time has come when the Lord will save his people”.

Although the liberation referred to in this text was spiritual, Jesus took the pragmatic example to reveal His mission and He often used the metaphor of slavery to teach spiritual lessons in His parables (Mt 21:34; 22:3); He for instance referred to the relationship between himself and his disciples as the relationship between the slaves and their masters (Douglas, 2001:521).

Jesus changed the meaning of the word slave to humility. The modification of the meaning of the word slave did away with all human divisions based on social classes in the new community of Christ (1 Cor 7:22) “for a slave who has been called by the Lord is free for the Lord, in the same way a free person who has been called by Christ is his slave” and He further added that “there is no difference between Jews and Gentiles, between slaves and free people, between men and women; you are all one in union with Christ Jesus” (Gal 3:28). Based on these statements, it can be said that the differences on economic grounds are not very important and it can be biblically considered unacceptable, especially in the New Testament, because the real richness for humans are to have Christ in their heart, He who is life and provides life (John 14:6).

2.1.1.2 *The Ethical Implications of slavery*

The Ethical implications of slavery on poverty in Mozambique will be approached from two perspectives. On the one hand it will be approached from an economic point of view and on the other hand the biblical point of view towards the Portuguese's attitude towards the people in Mozambique in relation to slavery will be discussed. The connection between these two perspectives and the current poverty in Mozambique will also be reviewed.

The slave trade brought political instability and led to a drastic reduction in agricultural production locally (Isaacman & Isaacman, 2006:95). This reduction in agricultural income had an impact on the future economic growth of the land. The social communities were affected by internal conflicts, the cohesion in the African organized Kingdoms were weakened and the local sovereign lords were involved in the slavery trade, reaching a considerable personal wealth, instead of battling to secure their future (Rocha, 2006:42). This increased the resistance against the Portuguese penetration of Mozambican territory and internal conflicts. These occurrences inspired the people to fight against exploitation, as stated by Mary Anderson (quoted by Vorster, 2004:1) when saying that "the human rights violations of today are wars of tomorrow".

From an analytical point of view, these occurrences shaped the approach of the Mozambicans towards all white people, because, "everyone, in the union carry in himself two types of baggage, one filled with his past (sorrow, rejection, perceptions and subjectivity) and, another, his personality" (Wells, 2002:18). This part of their personality is reflected in many of the actions of the people, for example, the feeling of inferiority and inadequacy in relation to anyone who is white, despite his real ability.

The practice of slavery is "a disrespect towards the human body and an abuse of the flower pot that God decorated in His image and honoured it by the incarnation of His Son" (Geisler, 2000:215). This is the point of departure of one of the major arguments on human dignity. From a biblical ethics perspective it can be argued that man was created in the image of God, as God Himself declared "and now we will

make human beings; they will be like us and resemble us. They will have power over the fish, the birds, and all animals, domestic and wild, large and small" (Gen 1:26). With this basic argument Vorster (2004:95) stated that today "in spite of depravity, God dignifies man so that the sinful man in a broken world can act dignified".

Douglas (2001:740) says that the image of God is the nature of man, as well as the relation between man and God. He demonstrates the fundamental distinction between man and animals, but he also shows that man does not have the same position than God, but man depends on Him, and exists by His will. Berkhof (1985:114-115) also supports this idea when he states that the doctrine of the creation of man in the image of God is of great importance, because this image differentiates and distinguishes man from other animals and from other creatures. Berkhof (1985:115) also demonstrates that the doctrine of the creation of man in the image of God is supported by all the different branches of Christian churches, such as Roman Catholic, Lutheran and Reformed Church. This doctrine is reflected to with special emphasis in the New Testament.

In the teachings of the New Testament, the argument of "*imago Dei*" is also reflected in the creational point of view and the incarnation of Jesus Christ. These teachings include 1Cor 11:7a "a man has no need to cover his head, because he reflects the image and glory of God"; and the incarnation of Jesus Christ is evident in passages like Col 1:15; 3:10 where it is said that "Christ is the visible likeness of the invisible God. He is the first-born Son, superior to all created things". Based on passages like Eph 4:24 and Col 3:10 Berkhof (1985:116) concludes that man has spiritual attributes as true knowledge, rectitude and sanctity, and in a larger sense, man is a spiritual being, rational, moral and immortal – attributes that constitute the divine part of man.

For Berkhof (1985:165) the doctrine of the two natures of Jesus Christ is proof of the existence of the divine characteristics in the body of the human being (Mt 9:6; 14:33; John 1:14; 20:28; Heb 2:14). The abovementioned arguments are often used by many human rights defenders to validate their opinions towards the struggle against present day slavery. Slavery existed since the times of the Old Testament, it carried on during the time of the New Testament, and into the twentieth century.

Since slavery was practiced during the Portuguese dominance in Mozambique, it is fair to analyse this issue as a second perspective. Based on the comments above one can conclude that the main contributor towards poverty in Mozambique is surely the ethics of the Portuguese governance, which benefited some groups and harmed others.

2.1.2 The Portuguese governance ethics in the colonies

The current poverty in Mozambique cannot be approached well without speaking about principal aspects of colonialism in Mozambique. The ethics of the Portuguese governance will be approached from three main perspectives: the Portuguese governance's link with the church, the results of this link regarding education, health, local investments and its strategies to implant their policy in Mozambique.

2.1.2.1 *The fulfilment of the Portuguese power in Mozambique*

The effect of Portuguese power in Mozambique is generally speaking considered since the mandate of Vasco Guedes de Carvalho and Meneses, the General-Governor in the period from April 1854 - September 1857 (Pélissier, 1994:44). According to Rocha (2006:44) "Portuguese officials and soldiers were acting in autonomous manner relating to the established government in Mozambique Island, the capital" in the Portuguese institutes, contradicting the norm imposed by the Portuguese Crown to maintain the land with people originally from Portugal.

Although, the "Berlin Conference (1884-1885) dictated the division of Africa between the main European influential Countries" (Rocha, 2006:45), Portugal demonstrated a weakness in successfully exploiting the resources of Mozambique, motivating the country to hand a part of the country to non-Portuguese concessionaire societies. This practice facilitated the exportation of the wealth of Mozambique out of the country, and impoverished it.

From this point of departure it can be said that the current poverty in Mozambique is a result of the poverty and laziness of its colonizers who permitted foreigners to take out so much from this country.

According to Reifler (1992:190), “work gives satisfaction” a statement he supported with passages like (Prov 14:23) ‘work and you will earn a living; if you sit around talking you will be poor’. When someone sits around and hopes to receive from another person’s work, there will not enough to sufficiently supply in his needs, because other people will not necessarily make enough to supply for others than themselves. According to the Bible working in the correct manner leads to enjoyment, ‘so I realized then that the best thing we can do is to enjoy what we have worked for’ (Eccl 3:22). Reifler (1992:190) also stated that “honest work is praiseworthy” and he mentioned a variety of jobs that can be performed, such as administrative, agricultural, commercial, spiritual and artistic jobs.

Social activities such as education, health, culture amongst others were left to the Roman Catholic Church (Gonçalves, 1960:121) because this church formed part of the governmental structure (Van der Walt, 2006:30). Thus, the Portuguese government recognized the function and the special rights of the Roman Catholic Church to Christianise and to educate the local people, aiming to civilize and nationalize them (Mondlane, 1995:62).

Mazula (1985:78) considers the Organic Statute of Portuguese Missions in Africa and Timor as a period, which marked the narrow collaboration between the State and the Church, causing the education of the indigenous people to not be the sole responsibility of the Church. The place and implications of the link between the Portuguese government and the Catholic Church will be discussed in 2.1.3 that exposed the weakness or incapacity of the system.

The incapacity of the Portuguese government to control all activities in its colonies caused the majority of economic activities to fall beyond its responsibility, with the government only receiving taxes, for instance the case of tax of the thatched hut (Rocha, 2006:45). These taxes increased to include various types, amongst others tax on enforced work, assimilated people tax (black people that could read and write Portuguese and theoretically had some rights as white people) and indigenous tax (people without any right). The tax issue forms part of the economical activities of the colonial period, and will be discussed in 2.1.2.2.

Because of the major dependency on external powers “it had the result that the country could no longer plan and regulate its economy on its own” (Van der Walt, 2006:91), causing external dependency and external economic driven activities, issues to be discussed later.

2.1.2.2 *Economic Activities in the Colonial Period*

The economical activities during the colonial period will be analysed from the perspective of the ways in which people had access to economic activities. It will also be connected with the main industries in Mozambique, as well as the provision of water, electricity and health assistance in the country.

The Mozambican economy was driven externally during the colonial period (Van der Walt, 2006:91). According to Rocha (2006:91) “towards the end of XIX century, and in the first decades of XX century, means of communications were constructed, above all the railways, and the infrastructures of the harbour with purpose of exporting raw material extracted from the mines and plantations of South Africa and South Rhodesia (now Zimbabwe), which in those days were under (the) British power”. This shows that the access ways were constructed to correspond with the objectives of the exportation of the products to the Asian, European and American continents, countries where investors came from.

Before the different kind of economical and political difficulties in these colonised countries arose, there was a movement to free them from the colonies, selling them to whom could pay more, till “in 1895, the Marine and Overseas Ministry, Ferreira de Almeida proposed to the Parliament to sell Timor, Ajudá (in Daomé) and Guinea” (Pélissier, 1994:167). The financial difficulties of Portugal were critical. According to Pélissier (1994:167) “in 1890, Portugal’s income was \$40 924 000 000 and the expenses \$52 714 000 000, the state accumulated a public debt of \$592 852 000 000, creating an interest rate of \$18 904 000 000, a year”. Portugal was no economical power to maintain its colonies without the help of other economical powers.

The economical stress had implications in other areas of the social life of the people as well. Portugal recognized that it was “a small military authority, to hinder the organized assault of the strong, active and efficient Protestants missionary societies” (Gonçalves, 1960:121). This meant that colonization and missionary activities were closely linked, as states Van der Walt (2006:30) by saying that “during the 15th to the 18th Century the Portuguese (Roman Catholics) also brought the Gospel to the coasts of the southern parts of Africa, which makes the causes for Africa’s crisis many and complex, because they are so interconnected that it is often difficult to distinguish between cause and effect” (Van der Walt, 2006:29).

The penetration of foreigner investors in Mozambican territory opened doors for other missionary societies. These missionary societies were essentially from those countries that were investing in Mozambique and were using the roads and railways in this territory. Later on, it was very difficult to block the missionaries and reduce their activities; “the government of the metropolis, and of those two provinces (Angola and Mozambique) issued a law to control the protestant activities and to confine them as far as possible to religious catechesis” (Gonçalves, 1960:121).

Aiming to reduce the protestant movement in Mozambique, the Civilian Administration Services Direction established that building constructions for non-Catholics religious missions should be subjected to the approval of the projects and inspection established by the law for Administrative Reform of Overseas (22/1955). The law shows clearly that there was inequality in the treatment of different churches by the Portuguese Government. It is assumed that the Roman Catholic Church benefited from this and that there was prejudice against the protestant churches. It can now be asked what influenced the state in restricting the protestant activities in Mozambique? And how does it contribute to the current poverty in Mozambique?

2.1.3 The task of the church in the colonial governance

The task of Church in a given country depends on its relationship with the State, because there are “social relations between employer and employee, civic relations between citizen and Government, and a relationship between authority and subordination in the church of our Lord Jesus Christ” (Reifler, 1992:101). This

relationship is a determinant that places the church in a certain position, which will then influence her actions in that country.

2.1.3.1 *The Church and State Relationship: Historical Models*

During the period of Portuguese power in Mozambique, the relationship between the State and the Church influenced the actions of each one. Vorster (2004:198) says that the “form of the relationship between the state and religion differed from time to time and from situation to situation, it was guided by certain basic principles”. Mozambique surely was no different in this regard.

Historically speaking, one may identify four main models; “these are the **State-Religion model, the Religion-State model, the Hostile Separation model and the Separation model**” (Vorster, 2004:198). These models differ from each other in the way in which they are exercised. According to the concepts supplied by Vorster (2004:198) “the State-Religion model is founded on an alliance between the state and specific religion and particular religious tradition”. The classic example of this model was registered “in 380 AD, when Christianity was recognized as official religion of the Roman Empire, and a Christian emperor was exercising supreme power, rounded by a parliament formed by professed Christians” (Hurlbut, 2002:69).

The Religion-State model subordinates the state to a certain religious tradition (Vorster, 2004:203). In this model, everything the state issues is controlled by the religious tradition as was evident during the time “Charlemagne reigned on a vast dominium with wisdom and power. He was reformer, conqueror, legislator, protector of the education and church” (Hurlbut, 2002:114). In the Medieval age many acts determined when the church exercised power over the state. Other examples of these are the demand of Gregory VII to dismiss the emperor and how Innocent III named and destitute emperors and kings (Hurlbut, 2002:115).

The Hostile Separation Model is characterized by enmity between religion and state (Vorster, 2004:205). According to this author, the hostility is evident from two sides: religious antagonism towards the state, and state antagonism towards religion. An example of religious antagonism against the state is evident from the Anabaptist

rejection of the State Church, in which everyone was forced to be connected (Lane, 2003:31) by advocating that the Christian faith was free and voluntary and should not be coerced. The Marxist philosophy is the major promoter of the state hostility against religion through the rejection of the essence of religion.

To demonstrate the hostility, Afanássiev (1982:405) affirmed that the opponents of Marxism attempted to prove that religion is eternal and that religious emotion was something natural in man. In fact, religion emerged during certain phases of societal development. This Marxist Philosopher considers religion as a unique opponent of his philosophy because he believes that Christianity is an antagonist to their materialist philosophy.

The Separation model is the model most advocated currently. In this model “each one is seen as free to operate within its own sphere of authority” (Vorster, 2004:208). Generally speaking, this model is in use in parts of the world, and leads many “states to be secular, because all policies are guided by certain ideological presuppositions” (Vorster, 2004:210), although it guarantees religious freedom through no interference of the state in religious issues.

The Overseas Annual Statistic of the 1958 identified that “in 1950 there were four religious groups (Catholics, Other Christian Religions, Other Religions and non-religion or unknown religion) in Mozambique”. Gonçalves (1960:109) defines “other Christian religions, as Protestantism; and other religions, as Hinduisms, Israelites, Taoists, confucionists and Islamism”.

When Gonçalves (1960:115) wrote about the arrival of Protestantism in Mozambique, he said that the “Mozambicans, catechised by the Dutch Reformed Church missionaries, created protestant nucleus in Mozambique, some of them started separate churches, which in that province are called *gentiles’ religious sects*”. The terminology ‘*sects*’ was meant to despise Protestants. The government of Portugal wanted to reduce the protestant’s evangelisation by passing a law confining them to religious catechesis only” (Gonçalves, 1960:121) thus benefiting the protected Roman Catholic Church.

In order to reinforce these practices, agreements between Saint Cathedral and the Portuguese Government were signed to furnish the missionaries with a wide range of racial and ethnocentric prejudices and to furnish various colonial organizations of the Government with an argumentation and knowledge that facilitated their destructive action of social and economic structures of the indigenous (Mazula, 1985:78).

The influence of that discrimination were applied in the social-economic life of the citizens in the environment in the form of inequalities in the rental distribution; restrict access to employment and to administrative positions, absence of facilities to the basic education and to health (Mazula, 1985:140).

The events in Mozambique during the colonial period indicate that the State-Religion model was used, which brought religious segregation and contributed towards racism, discrimination, stigmatisation and did not create freedom of thought. These factors contributed towards drawing a black future for the Mozambicans, currently classified as poverty or absolute poverty, a classification identified as the main problem of the country.

2.1.3.2 The Place of the Church and its Implications

The place of the church can be classified in a dualistic manner. According to Mondlane (1995:63) the foundation and direction of the schools for African and European children was the responsibility of the church (Roman Catholic Church). The aim with this was to teach the Christian doctrine to the black Mozambican children, assuring that they will be a docile population and faithful to Portugal. What then happened to the education of people of other faiths?

According to Gonçalves (1960:127) the Protestants were compelled to pray separately from the Europeans, although to the same God. The black Mozambicans from the Rand (South Africa) sects, which they had formed there, was totally prohibited. The Roman Catholic Church was seen as a governmental institution, where the Protestant denominations were all seen by the Portuguese government as sects to be combated against.

According to Gonçalves (1960:115) the reasons for their rejection by the Portuguese government were their teaching and preaching in the indigenous tongue, their inter-confessional missionary alliances with local cultures, and their character as simple workers and advertisers of separated religions and their poor theological preparation.

Although the majority of the Protestants were seen as theological adventurers, Gonçalves (1960:122) pointed out that the presence of some registered names in the annals of Protestantism, such as E.H. Richards, William Taylor, Henri Junod and A. Beuchat indicated that they were the people making a scientific contribution towards the social studies of the southern African tribes.

The prohibition to practice their religion meant rejection to the Protestants, which led to the increase of the nationalist spirit. Although, in the Catholic tradition some voices emerged against exploitation, they never spoke openly against religious stigmatisation, demanding the rights of the blacks.

Rocha (2006:56) divided the actions of the Christian church in two ways by stating that “in midst of the Christian Churches, in the forties and fifties, appeared the first voices of reproof of the regime and requesting for an immediate liberation from that regime, the end of the exception laws and the respect to the rights of the blacks”. He used the terminology ‘Christian Church’ for the Roman Catholic Church since that was the Church in that time (Gonçalves, 1960:109). He placed the Protestants in second place by saying that since the years 1920 and 1930, in midst of churches of syncretism and prophetic movements the pan-African idea of ‘Africa for Africans’ developed quickly.

The paradox in the sequence of events shows the kind of consideration between these churches. The first church that reacted against the colonial attitude was the Protestant church in 1920-30, contrary to the Roman Catholic, which is first mentioned in 1940-50. Gonçalves still places the Protestants in second place, despite their deep concept of liberation through the idea of Africa for Africans that would shape their own religious work, intellectual and political forms (Rocha, 2006:56).

The blunt ideas of liberation was a result of the existence of the system of injustice that must be recognized as institutionalised violence, which needed a vast change, courageous, urgent and profoundly innovative (Lane, 2002:200). This thought was advocated by liberation theologians from all the denominations. These reactions prepared people to act for their independence. What can then be ethically asked about the means that people can use to free themselves? This is an issue of the moral choice, which will be discussed later.

2.2 FIGHT FOR THE INDEPENDENCE OF MOZAMBIQUE

When injustices occur, people blame liberation in any possible way. This liberation can be conceptualised differently according to the people that suffered those injustices, and then to define the mean to be freed is another ethical problem. Therefore the Mozambican people had to carry out measures to be freed, for instance the protest against the regime, strikes, exiles and wars as a last way, to help them to reach liberation with its own ethical implications.

2.2.1 The Protest against Stranger Occupation

When the Portuguese people came to Mozambique they encountered other foreigner people developing trade with the local citizens (Pélissier, 1994:44). The beginning of the actions against the Portuguese presence was registered in 1505/1507, when they built trading posts and fortresses in Sofala and Mozambique to defend their flourishing slave trade against Africans, Swahilis, Arabians and Indians (Rocha, 2006:31-32).

Various ethnic groups discussed the issue of slave trade, some of them even tried to legislate it, with the objective to gain some benefits or privileges (Isaacman & Isaacman, 2006:95). In the twentieth century the protests against discrimination, racism and stigmatisation took the form of social and political contestation, indicating a ripeness and growth of the conscience of the people (Rocha, 2006:56). Two views will now be described to clarify the types of struggles used against colonialism in Mozambique.

2.2.1.1 *The Political Situation of Africa in 20th Century*

Until World War II, there were some nationalist movements in Africa, which were dismantled by some colonizers (Rocha, 2006:50). These movements were characterized by the integration of some intellectuals, especially after World War II. According to Rocha (2006:57-58) "the crumbling of German and Italian fascisms, the creation of the United Nation Organization, whose Constitution Charter recognized the right of freedom and independence of everyone, brought ample hope to the organized African movements and groups, made aware of their situation of colonization".

Hedges (1999:208) remarks that at the end of the 40's, African students in Lisbon, as well as others in Paris and London, began to question their situation of the assimilated of the colonizer cultural values. During this quest they used the contestation of cultural events, lectures, and their own written productions reflecting the African culture, and they were not very interested in the regime policy with African elites, especially in education.

Without true independence Zambia, Malawi, Tanzania and other countries colonized by England and France were hoping for their liberty (Rocha, 2006:56) and "the progress of the people's struggle in Ghana, Egypt and Kenya raised attention of the people of Portuguese colonies" (Hedges, 1999:208). While in the Portuguese colonies there were no hope of the sophistication and reinforcement of the repressive means, made clear by the creation of the political police in the colonies, the PIDE (International Police for State Defence) in 1957 (Rocha, 2006:56). According to Hedges (1999:205), the colonial government established the Public Security Council in 1949 under the General-Governor's control to keep an eye on the political subversion in African territories.

These developments in the African thought and the consequential disagreement with colonial structures gave rise to the foundation of various anti-colonial movements in Africa, exercising a main influence in the efforts for African liberation, including "in December/1957, in Paris, a meeting of the «Consultation and Study for struggle

against Portuguese colonialism», where were present representatives from Mozambique, Guinea and Angola” (Rocha, 2006:59).

In that meeting the MAC (Anti-Colonial Movement) was founded, transformed to FRAIN (African National Front for the Portuguese Colonies National Independence) two years later, with its headquarters in Conakry, Guinea, which obtained its independence in 1958 (Rocha, 2006:59). Three years later, in April/1961, the constitutive assembly of the «Nationalist Organizations Conference of the Portuguese Colonies» held in Casablanca-Morocco, approved a declaration to the Portuguese people (Rocha, 2006:59)

There was a general struggle against colonialism in Africa founding diversified organizations. It is evident from the paradox of the answer received from Portuguese government to the questions of the colonized, that there was more violence than in British and Franchisee colonies (Hedges, 1999:208). The difference in answering the questions of the people contributed greatly towards the changed actions of Mozambicans.

The focus will now be moved to the Mozambican attempts to independence, and it will analyse what drove the people towards armed struggle to obtain their objective and what ethical implications the choice of armed struggle had.

2.2.1.2 Pacific Organizations in Mozambique and their Actions

Since 1930, the fascist repression obstructed the development of anti-colonial organizations. Hedges (1999:196) says that “despite the accuracy of the repression, the intensification of the rural exploitation and the racial barriers in the job, increasing division and land alienation to benefit colonies, and the religious discrimination, could not leave to inspire opposition from Mozambican people”.

These injustices enforced by the Portuguese that were “recognized (that) was institutionalised violence, because the existing structures were violating the basic rights of the people” (Lane, 2003:200). The ethical problem was: How should Mozambicans act to change that situation? Is it good to disobey the state in such a

situation? What can be expected from the state when people ask for changes? And, when the state uses power to silence the voices of the people for change, what should be done?

According to Pohl (1999:212), "Christians, as citizens, should practice subordination before a governmental authority". He bases this subordination on passages from the New Testament such as Mk 10:42-45; 12:13-17; Rom 13:1-7; 1Tim 2:1,2; Tit 3:1 and 1Pet 2:13-17. Geisler (2000:138) confirms this idea justifying that "God ordered government (Mt 22:21; Jn 19:11), and Paul urged to Timothy and Titus to respect and pray for governmental authorities because they were ordered by God (1 Tm 2:2; Tt 3:1)". The question that now arises is whether it is good to let unjust structures continue to govern?

Modern ethics advocates fundamentally "the responsible employment of authority before the people" (Pohl, 1999:211), which is intended as "the limitation of authority of Government and the rights of subordinates" (Vorster, 2004:41) found in the concept of a constitutional democracy. Mozambicans, in request to their rights, acted pacifically to get equality before their companions from Portugal. Thus, they held strikes, mutinies and other forms of protest from the peasants' and workers' side (Hedges, 1999:197).

The reactions of peasants can be illustrated by their secret rejection of the production of cotton by "cooking the cotton seeds before sow in the ground, in Magude, Manjacaze and Chibuto, in south, and Pemba, Montepuez and Mueda, in north, as form to sabotage the culture and to provoke its abandonment" (Hedges, 1999:211). These actions were justified by the low prices paid by colonies and companies that contributed towards the impoverishment of those peasants and to the low production. Rocha (2006:57) says that "revolt of the peasants, in Mueda, on 16th June of 1960, and the violence within had abated against their inspirer finished this experience". The scenario of Mueda marked the decisive stage in creating a conscience of a true nationalist feeling.

In addition, at intellectual level, many nationalist movements like the Associative Centre of Blacks (CAN), Necrophilia Institute (IN), African Association of

Mozambique (AAM), African Association of Zambezia and Association of Inborn of Mozambique (ANM) were founded, especially after the creation of the UN (Rocha, 2006:58). With the developments of reflections on colonialism and the situation in Africa, Agostinho Neto (later leader of MPLA), Amílcar Cabral (of PAIGC), Marcelino dos Santos (FRELIMO), Noémia de Sousa (later of FRELIMO) and Mario de Andrade, founded the Centre for African Studies (Hedges, 1999:208-209) which was closely linked with NESAM (Nucleus of Secondary Students of Mozambique) idealized by Eduardo Mondlane in 1949 (Hedges, 1999:203). In February of the same year, he was sent to study at Witwatersrand University with a scholarship from the Christian Council of Mozambique, where he was expelled in August (Hedges, 1999:203).

The attempts at conversation and protests did not give an efficient result, although they slightly improved the nominal wages in 1950, 1954 and 1961 (Hedges, 1999:220) but for the majority of the workers it did not help them to face the taxes and cost of living. The failure of the actions of the peasants and of the activities of the intellectual organizations, and the violent answer from Portuguese authorities to that pressure, brought about an idea to change the strategy. It was time to reflect about what to do once more.

2.2.2 The liberation Mean Choice and Its Implementation

Facing the brutal answer from the Portuguese government, Mozambicans had to select another form of struggle against the oppression. Their actions changed according to the answer from the government, and they had to decide what to do. Many revolutionary movements in the colonies followed. It was a challenge to determine a way in which to liberate the country from colonialism.

2.2.2.1 *The Genesis of the Mozambique Liberation Front (FRELIMO) and its Objectives*

The occurrences of Mueda and Sharpeville (South Africa) transformed into a symbol of opposition against colonialism and “Mozambican groups manifested once again a

strong desire of liberty and independence, for instance, they thought of political emancipation" (Rocha, 2006:57).

The MAC «Anti-Colonialist Movement» was transformed to FRAIN «Revolutionary Front for National Independence of the Portuguese Colonies» (Hedges, 1999:247). This led to the "formation of UDENAMO, MANU and UNAMI, and the will expressed by Ghana, Guinea, Egypt, Morocco, Argelia, and Mali, at the African State Chiefs meeting «Casablanca, 1961» for supporting the liquidation of colonialism in all continents, stimulating the international movement against Portuguese colonialism" (Hedges, 1999:247-248).

The revolutionary character of the new movements indicated their conceptions about a mean in which to liberate their countries. Diverse groups and organizations of Mozambicans began to gain a sense of unity and wanted to develop unification to fight against the Portuguese colonial dominium and for independence (Rocha, 2006:59). These changes were the response to the "appeal to the patriotic struggle of the people of Portuguese colonies in a scientific and organized form, based on political, national and international unity, and on the fundamental power of the workers" (Hedges, 1999:246).

The result of this was that on June 25th, 1962 diverse nationalist groups and personalities accorded to unify and to found the «Mozambique Liberation Front» FRELIMO, with the participation of Eduardo Mondlane, Marcelino dos Santos and Urias Simango (Rocha, 2006:59), with the purpose to fight against colonialism. Now it can be asked what economical implications that struggle had? And in what way can the struggle against the rulers in power be ethically justified?

According to Geisler (2000:16), the ethical actions can be approached firstly, in a "teleological sense, where is emphasized the results of ethical actions, and secondly, in deontological sense, with major emphasis on the ethical norms, or principles for the ethical actions". Vorster (2007:11) agrees with these theories, although using other terminology, like the utilitarian theory or consequentialism for a teleological theory.

What was the target of the Mozambique Liberation Movement? According to the Base-Documents of the First Congress of FRELIMO (quoted by Rocha, 2006:60), it prevented “the Mozambicans’ expectations from the Portuguese to recognize that the opposition is against Portuguese colonial-fascist administration, and it recognized their dignified position of noble democratic traditions to contribute and to avoid the development of the war in Mozambique”. It is demonstrating that the main aim was not war, but a struggle against injustice.

If “respect for the rights of others is the essence of true justice” (Vorster, 2004:34), it can be stated that Mozambicans were fighting for justice anyway. They were not very interested to respect ethical norms, but to get justice, and “get the power from who controls a major part of the riches and employs power to maintain the majority of the people in permanent state of poverty” (Olson, 2001:621), with some privileged groups of society contributing towards injustice and inequality. For FRELIMO, “liberation referred to the transformation of social-economic relations in that zones controlled by FRELIMO” (Mazula, 1985:106) and they were interested to get “everyone tied on the base of equality” (Vorster, 2004:35).

This being so, FRELIMO began to restructure itself to “firstly, obtain international recognition of the justness of cause of Mozambique independence and, secondly, to prepare conditions which had to allow the beginning of armed fight of liberation” (Rocha, 2006:60). Because of the failure of a peaceful way, war was chosen as unique mean to obtain liberty and consequently justice.

2.2.2.2 *The Political Agenda during and after the war*

The political agenda of the FRELIMO movement included the major concept of liberation. It is the concept of liberation that brought contradiction into the midst of the FRELIMO movement during the war for liberation. Mazula (1985:103-104) states that separatist movements emerged that culminated with the exit of some of the FRELIMO leaders, that supported “political divergences on military strategy, the definition of enemy and the participation of the white people in war; ideological and theoretical divergences on the model of economic development, woman

emancipation and her participation in the battle, and later, on the type of teachings to adopt in liberated zones' schools".

The prominence of the problem of military strategy can be explained in the struggle for political independence as the major project to fulfil aimed to establish the people's power in a national democratic revolution (Rocha, 2006:61). For that, changes in mentality and life were required to learn the new values to the formation of a society, not based on racism, tribalism and regionalism and other types of negative prejudices, but above all, to become a space that forge national unity in a new type of working social relationship (Mazula, 1985:106).

During war, the concept of democracy was connected with that situation and from it arose the economic challenge in unstable conditions. According to Mazula (1985:107), the "democratisation of the work methods consisted on a construction of understanding based on speech «on the methods to increase, diversify and to improve the production, in conjunction of positive and negative experiences»", developing in this way the idea of a people's state or people's power. Increasing, diversifying and improving the production were of interest to Samora Machel in the struggle against poverty during that time.

For Mondlane (quoted by Mazula, 1985:108) education was the basic political-ideological condition to the success of the struggle against colonialism. Samora was advocating that school is the basis for people acting in power (Mazula, 1985:117). A military program and an educational program with essential aspects of the struggle was seen as central events leading to liberation, because for FRELMO, liberation meant the "transformation of social-economic relations in the liberated zones" (Mazula, 1985:106).

The abovementioned interpretations of liberation, e.g. the linking of the military and educational programs, the appearance of tribalism, racism and sexism, and its connection with economic and religious affairs agreed with the thought of Van der Walt (2007:28), when he says that the different aspects of human life (social, economic and political) cannot completely be separated from each other. This way of thinking led to the idea that the current poverty in Mozambique cannot be separated

from the wars that took place for years in the country and made a contribution to the current state of affairs.

2.2.3 The Wars and Their Contribution to Poverty in Mozambique

Wars in Mozambique lasted a long time and had serious implications in the lives of the people that are currently blamed for the problem of poverty. How can these wars be classified? And who promoted these wars and why? These are the issues to be discussed next.

2.2.3.1 The Principal wars in Mozambique

Currently the last two wars in Mozambique are blamed for the poverty in Mozambique (Rocha, 2006:94). Rocha states that “with the background of war and successive climatic disasters, the decomposition of Mozambican economy and of state had accentuated”. In this statement he is indicating two of the many causes of poverty in Mozambique, the wars and natural disasters (Mazula, 1995:169).

According to Committee of Counsellors (2004:16), the major contributor to the current poverty in Mozambique are the last two devastating wars; the one being the colonial war against the Portuguese which lasted 10 years and the other the civil war of 16 years which only ended in 1992 with the signing of the Roma Peace Accord.

The war against Portuguese colonialism was conceptualised as the **war of national liberation** (Mazula, 1985:106). It was aimed at transformation of the socio-economic relations in Mozambique and to provide the people with power (Mazula, 1985:107), a result of the political program and political device that were able to demolish the specific form of colonialism in Mozambique and to conquer national independency (Hedges, 1999:249).

The most devastating war that occurred in Mozambique was between Frelimo and Renamo. Manghezi (2007:263) comments on the pact of Incomati that “the activities of MNR had improved to the level in which it was impossible to think about the development of the country, because people, schools, and hospitals were daily

destructured". Samora Machel was compelled by the circumstances to sign a peace agreement of no aggression with P. W. Botha, the Prime-Minister of South Africa, on 16th March of 1984 (Manghezi, 2007:261) to save the country from destruction. Mozambique, as well South Africa were interested to "stop the support to the aggressors 'terrorists' (ANC and RENAMO), and to put economy functioning" (Manghezi, 2007:269).

This war receives different names, depending on the political tendencies of the leading party. For Frelimo it was a war of instability or war of disturbance; for Renamo it was a war for democracy. However, the position assumed by civil society relative to the war is more moderate, it is called the **war of sixteen years** (Committee of Counsellors, 2004:16).

Hedges (1999:17) argues that "the collapse of the state of Gaza, that constituted the major menace to the colonial occupation plan, in the south of Mozambique, and the prison, followed by the deportation of the emperor Gungunhana to Acores, raised the will to seize weapons and to face again the usurper".

These intentions were not reached because of the "incontestable military supremacy of the enemy" (Hedges, 1999:17). Hedges (1999:17) remarked that the default of the Barue rebellion in 1917 and the occupation of the Macondes plateau in 1919-1920 marked the end of armed uprisings according to traditional socio-political models.

The resistance movements against colonial occupation had registered before the period described above. Isaacman and Isaacman (2006:95) says that "due to its debilitated state, the Barues and Ngunis successive raids to the second quarters of the century finished the destiny of the regime of prazeiros (people of short term)" and he demonstrates the connection of these actions with economic aspects through the mentioning of the occupation of twenty-eight of forty-six officially established functioning prazos (Isaacman & Isaacman, 2006:96).

The opposition against the occupation did not only happen in the armed way. The opposition was characterized by the "intentional reduction of the rhythm of work,

sabotage, until the rebellion, although the flight had to be the probable the common form of resistance” (Isaacman & Isaacman, 2006:97).

These actions in conjunction with others can be classified as the **war of resistance against the colonial occupation** (Isaacman & Isaacman, 2006:97). Currently this war is not used as a probable contributor to the poverty in Mozambique. What is very important is to recognize that all forms of war, struggle, strike and resistance to the established order, independently of their reasons, have their economical implications. This will be consequently discussed.

2.2.3.2 *War and Poverty*

The world experienced many destructive wars, amongst others the “crusades that had throughout for three hundred years, 1095-1272” (Hurlbut, 2002:119), “the Second World War by the Nazi’s during the period 1939-1945, classified as a genocide” (Vorster, 2004:6), the struggle for liberation from colonialism imposed by worldwide imperialism to the African, Asian and Latin America people (Afanássiev, 1982:348) and the ethnic conflicts that are nowadays occurring especially in Africa and Eastern Europe (Vorster, 2004:159). These last struggles are sometimes justified as struggles for democracy and/or struggles for human rights.

According to Reifler (1992:118), “since 1945 more than 150 armed conflicts and more than 25 million of people were in active military service in the world”. How did the wars affect the economy of the countries in which it occurred? What is the ethical implication of these wars? What contribution did it have on the Mozambican economy?

Despite the reasons for the decision to recur to war to solve something, it must be kept in mind that “war is a barbarous state of humanity” (Geisler, 2000:142). The barbarity referred to consists of the destruction of social infrastructures, murder of innocents, hunger, pain and economic retreat (Geisler, 2000:144).

Reifler (1992:118) affirms, that “in 1979, Soviet Union spent up to 165 million of dollars on weapons”, that money could have been used to solve the misery and hunger of the third world countries. The weight of a war on a poor country like Mozambique is unimaginable. The abovementioned destruction is in direct opposition of the biblical commandment that says “do not commit murder” (Ex 20:13; Lev 24:17; Mt 5:21). Pacifists advocate this argument when they argue that “the evil could not be resisted by physical power, but by the spiritual power of love” (Geisler, 2000:142).

The social arguments of pacifists also confirm the relationship between war and poverty. Geisler (2000:144) affirms that “the concomitant of war is death and destruction”. Van der Walt (2006:29-30) mentions corruption, tribalism and religious intolerance as some of the many causes for the socio-economic-political state of

affairs in Africa. These elements contribute to the starting of many wars in Africa and to the wars in Mozambique.

Rocha (2006:85) states that when we are introduced to the PRE (Programa de Reabilitação Económica) '*Economic Rehabilitation Program*', "RENAMO's guerrilla war extended to the Mozambican territory in vertiginous speed: if, in 1980, its actions were limited to some zones of central provinces of the country, at beginning of 1984 reached the totality of the Mozambican space". The destructive acts of that movement was registered by Manghezi (2007:263) who stated that "the activities of MNR had improved to the level in which it was impossible to think of development of the country and people, if schools and hospitals were daily destructed".

The problem of the destruction of infrastructures was demonstrated by Mazula (1995:165) when he states that "the effects of drought and of the armed ruffians, (that) lead, especially in the last years, to the closing and indiscriminate destruction of schools". In this way, between 1983 and 1985, 2,629 schools were closed (Mazula, 1995:169).

But the destructed infrastructures were not solely schools it also affected hospitals, railways, communication networks, commerce, agriculture and so on. The reason why Mazula (1995:165) only mentions the schools destructed in that time is because of his interest in the educational problem.

These actions contributed greatly to the negative impact on the economy because of the death of workers, the stopping of preparation for the future through the destruction of schools and the depopulation of the country because of people fleeing to neighbouring countries as was verified by the fact that "the numbers of schoolboys planned to the period 1981-1985 were less than to 1979" (Mazula, 1995:168).

2.3 THE INTERNATIONAL STRESS AGAINST MOZAMBIQUE AFTER INDEPENDENCE

The issues of the wars in Mozambique and their contribution to poverty of this country were discussed above. It was evident that the last two wars had mainly contributed to the current state of affairs. Now it can be asked whether Mozambicans desired to live with wars forever? Was this initiative solely from the Mozambicans or did some foreigner have intermission?

2.3.1 The International Policy

The appearance of the “first socialist country through the Great Socialist Revolution of October divided the world in two lines of thought: Capitalism and Socialism” (Afanássiev, 1985:349). Of course by believing that poverty and suffering is the result of unjust structures (Lane, 2003:199) many countries adhered to Socialism, especially after World War II, as an alternative to get independence.

Afanássiev (1985:360) demonstrated this adherence to socialism by the increase in the number of Marxist countries from 14 in 1960 to 64 in 1981. The emergent community of socialists created CAME ‘Community of Mutual Economic Aid’ to give the most varied technical and economic aid to 90 independent countries of Asia, Africa and Latin America (Afanássiev, 1985:360).

With adherence to Socialism, Capitalism was losing ground because of its system in which “each individual works and trades to individual advantage” (Williams, 1998:38). Contrary to the Socialist system in which every relation among people, i.e., socio-economic, morals of family and of class were reorganized according to a new collectivist principle (Sabirov, 1987:212).

This collectivism was testified by changing the leaders, so that the proletariat function of leadership in social progress was recognized by program documents of the government parties of Angola, Congo, Mozambique, Benin, Ethiopia and other countries of continent (Afanássiev, 1985:355).

It was the during the time of the cold war (Manghezi, 2007:269) in which each one was pressing the underdeveloped countries to adhere to their economic system. The pressure included espionage, disturbance through terrorism and economic blockade (Manghezi, 2007:268). The struggle for control in the poor countries provoked the succession of revolutions and counter-revolutions and direct armed intromission in the internal affairs of the new-liberated States (Afanássiev, 1985:351), confirming the idea advocated by some ethicists that “war creates more war” (Geisler, 2000:145; Lane, 2003:200; Reifler, 1992:120).

The Marxist philosophers believe that “the advance of society towards Communism begins by socialist victorious revolution” (Sabirov, 1987:254). Afanássiev (1985:265) adds to the socialist victorious revolution, that “the essence of the socialist transformations, whichever its depth and form, it is (an) indispensable symptom of the way of socialist orientation”. This means that armed revolutions were the unique means to change every society from capitalism to socialism.

Mozambique was not freed of these occurrences, it also suffered the consequences of the international state of affairs that resulted in the above described wars and economic deficiencies.

2.3.2 Mozambique towards Southern Africa policy

Mozambique’s independence was seen by the international policy as the point of departure of the Marxist actions to extend their policy of liberation to Southern Africa through the “development of the war material furnishing, special operations, political, security and health departments to assist the national liberation movements” (Manghezi, 2007:263), which started in Mozambique in 1975, after the proclamation of independence. These acts brought enmity between the new Mozambican government and the Rhodesian and South African regimes, which can be seen as the anti-imperialist and anti-feudal exponents of national liberation revolutions (Afanássiev, 1985:354).

The cold war in Europe was changed to warm war in Southern Africa, seen from the perspective of Zimbabwe’s independence, of the ANC’s struggle against Apartheid in

South Africa and Mozambique's National Resistance that "premised in their territories to the organization of irregular forces or armed bands, including mercenaries, that intended to attack neighbour country" (Manghezi, 2007:262). In this regard, Rocha (2006:83) affirms that "the Marxist-Leninist orientation determinate the hostility of white regimes of the region, South Africa and Rhodesia, getting them to promote actions of economic instability against Mozambique and to support an armed opposition, which had constituted in Mozambique National Resistance 'RENAMO', at the end of the seventieth decade".

The major problem that facilitated the hostility in the midst of Mozambicans was surely the option of the FRELIMO Party to the Marxist-Leninist line of orientation during the third Congress in February 1977 (Rocha, 2006:82). Some members of FRELIMO were not in favour of these ideals because they were advocating the capitalist ideal of "individual freedom that is the right of that individual to freely possess property and to use it in whatever way is desired" (Williams, 1998:40).

Contrary to the Marxist-Leninist ideals that advocate that the fundamental spheres of economy, i.e. industry, banks, transport, telecommunications and external commerce, it became social property and formed the economic base of state (Sabirov, 1987:192). In Mozambique it occurred through the nationalization of social sectors like education and health, amongst others that aimed to transform the economic structures of the country (Rocha, 2006:81), to the possibility of the equitable distribution of the wealth of the country to serve the common goods (Williams, 1998:84).

Although socialism emphasizes human equality and recognizes that people may be equal, but they recognise that they are different and have different requirements and different preferences (Williams, 1998:82-83), it cannot be seen as biblically acceptable by its approximation with the parable of the labourers in vineyard and parable of the talents (Mat 20:1-16; 25:14-30), respectively, showing that equality and justice are two different concepts.

2.4 CONCLUSION

Historically, the poverty in Mozambique originated from many factors, amongst them, Portuguese colonialism and the cold war in the world that provoked instability in the social, political, economical and religious spheres.

The Portuguese governmental system was too fragile to establish proper power in those territories where it was ruling. This fragility greatly affected the relationship between the government and the citizens due to the non-satisfaction of the basic necessities of the people like education, health, communication networks and transport, revealing its economic incapacity to rule in the territories.

Furthermore, the alternative by the Portuguese to alleviate the deficiency via slavery, was contrary to the ethical principles of the local people and it caused severe reactions among them, e.g. the refusal to grow cotton, the fleeing to neighbouring countries, the creation of anti-colonial organizations to fight for independence and in the religious department where there were reactions against religious discrimination.

The solution for ending the impoverishment of the citizens was by gaining independence through war. The difficulty encountered by Mozambique to be freed from poverty was increased by the successive wars that devastated the country for a long time. Since the arrival of the Portuguese, Mozambique experienced various wars until the end of the war of sixteen years, classified as the most devastating war experienced by Mozambique in its history. The cold war in the international arena contributed mainly to the starting of this last war, and it had a larger negative effect on the economy than the combat for a proper system.

The process of colonization and wars had finished on the 4th October 1992. But, the problem of poverty in Mozambique is ongoing, and its prevalence after fifteen years of peace is not justifiable. Why and what is happening for poverty to remain problematic in Mozambique is discussed the next chapter.