

## **The Church and the Politics: The Role of the Catholic Owned Magazine *Moto* in Zimbabwe**

**Nyasha Mapuwei<sup>1</sup>; Painos Moyo<sup>2</sup>; Gladys Kemunto Orina<sup>3</sup>**

<sup>1,2</sup>Midlands state university, Zimbabwe

<sup>3</sup>Multi Media University, Kenya

### **\*Corresponding Author:**

Gladys KemuntoOrina

Email: [kemuntog@gmail.com](mailto:kemuntog@gmail.com)

---

**Abstract:** The political developments in Zimbabwe cannot be told without mentioning the role played by *Moto* Magazine, a catholic church-owned magazine that immensely supported the armed struggle that led to Zimbabwean independence in 1980. This paper looked at the role played by the magazine in Zimbabwean politics before and after independence. The paper focused on the ownership of the magazine, its target audience, the political situation in all the five decades under study, the discourses of the political stories in the magazine and the style of writing on stories in the different decades. Key research methods included archival research, interviews, textual analysis, hermeneutics and diagnostic analysis. Theories that influenced the research include political economy, agenda setting, hegemony, ideology, public sphere and mediation among others. The research found out that *Moto* magazine played a leading role in providing a voice to the nationalists and guerillas fighting the Smith regime before independence and continued to provide a voice to those fighting the ruling ZANU-PF after independence such as Joshua Nkomo's opposition PF-ZAPU party before it was swallowed and later the MDC formations especially the one led by Mr. Morgan Tsvangirai.

**Keywords:** *Moto*, Church, Catholics, Media, Peace and Justice, Independence, Development

---

### **Introduction**

Historically the church ideally ruled. From the era of the biblical Roman Empire to that of the historic partitioning of the African continent, the colonizer was clutching on the Bible and laws governing nations were crafted in the Roman – Dutch understanding of governance [1]. In the end, it was the church that called the shots when it comes to politics of the time. This also means that the role of the church could not be separated from the political developments of different nations at different times. Both the politician and the church wanted their voices to be heard hence the creation of various arms of information dissemination channels. Pope Gregory XV actually created a youth arm in the year 1422 to specifically deal with the propagation of the faith to the world [2]. Taking a cue from the church, politicians also established information departments to specifically cater for the correct information dissemination to various publics that affect their political well being. It is therefore clear that both politicians and the church in history employed the services of the media to propagate their activities. The same can also be said of the Zimbabwean politics, the church in Zimbabwe and the role of the media to the two institutions' activities.

Beginning from the years of nationalism in the late 1950s, *Moto* magazine deliberately took sides to provide a voice to the nationalists and its visibility and impact began to be felt by the racist white regime led by Ian Smith, especially with its opposition to the in-famed 1965 unilateral declaration of independence. After independence in 1980, *Moto* continued to scrutinize the newly independent leaders led by the charismatic Robert Mugabe with its impact being felt during the paper's probe of the Matabeleland disturbances [3]. *Moto* became a platform for the anti-establishment groups of the society. However, although the colonial era *Moto* was purely sponsored by the church and guided by church principles such as peace and justice, the independence era *Moto* Magazine set out to please its new funders whose principles bordered on human rights and democracy just like those driving the civil society. Target readership has also blurred and the definition of peace and justice has suddenly become obscured in the voices of those calling for a change of government in Zimbabwe.

### **Background and Context**

The Zimbabwean political history has always been married to the two institutions of church and media from time immemorial. From the days of king Munhumutapa(16th century), the church was at the

---

forefront linking the relationship between the king and the white Portuguese traders. Exchange of information was at the Centre and the use of various media methods to make oneself properly heard was always integral to this relationship. Reese [4], reports that when the Portuguese traders came to the kingdom of Munhumutapa, the king used to send around messengers (Vashambadzi) proclaiming market days between his subjects and the traders. In 1561 a Portuguese Jesuit trader attempted to convert the king and his subjects into Christianity [5]. The Jesuit, father Gonzalo da Silveira was, however, murdered as he began to intervene in the political and court intrigues of king Munhumutapa [6]. Although the intervention by da Silveira did not indicate the use of media, the direct involvement of the church in political affairs of the 16th century Zimbabwe was not questionable. Two centuries later, the church was also visible in the political affairs of king Mzilikazi in Matabeleland Zimbabwe, in which a Scottish Jesuit, Robert Moffat, convinced the king to allow catholic priests in his fortified jurisdiction [7]. History has it that Moffat met Mzilikazi in 1829 and the two became friends with Mzilikazi being reported as having said to Moffat, “my heart is all white as milk; I am still wondering at the love of a stranger who never saw me” [8]. Moffat is said to have replied by explaining his desire to send missionaries to live among the Ndebele, “messengers of god to tell them (Ndebeles) of another and better world beyond the grave” [9]. Thus began one of the most important elements of the relationship between a missionary (the church) and an African warrior king (African politics).

### **The Church and Politics in Zimbabwe**

Reese [10] has argued that an officially recognized relationship between the church and politics in Zimbabwe was initiated by Moffat's son in law, David Livingstone, a politician and an explorer, who in 1859 persuaded London missionary society in England to establish new missionary churches in both Angola and Zimbabwe as a way of keeping the two powerful kingdoms of the Makololo and Ndebele from fighting each other. After hesitation from both tribes, they however agreed to allow missionary stations in their respective kingdoms. The Makololo venture was an instant success but the Ndebele venture was total failure. It is understood that Mzilikazi and his people were hesitant because they shared a deep conviction that the opening of the country to the white could be the beginning of their end. They were proved to be right later in life.

After the death of Mzilikazi, his son Lobengula took over and immediately bestowed himself the honorary post of priest of the traditional Mwari (God) the rain maker in a direct move that linked religion and politics [11]. As the whites continued with their quest for converts in his kingdom, Lobengula moved in to give hope to missionaries by declaring

himself the Christian king. Bhebe [12] has intimated that Lobengula used Christian ideas and beliefs to strengthen his traditional beliefs and his kingdom. The relationship of politics and church seemed to have worked well until a different force came in the form of Cecil John Rhodes, whose intention was to forcibly occupy Zimbabwe and he chose the church as his bait.

In effect, by the time Rhodes came from South Africa, the missionaries in Lobengula's kingdom had by then concluded that Lobengula's political system and his Ndebele kingdom should be overthrown to pave way for Christianity [13]. However, Shaw [14], has pointed that the missionaries concluded that “the Ndebeles are a people living in a country where Satan has his throne,” after they failed to convert even a single Ndebele in 20 years of ardent Labour and evangelism. So, when Rhodes appeared, Lobengula needed an interpreter to negotiate with Rhodes and he got one called Helm from the missionaries already in his kingdom. Shaw [15] posits that Helm deliberately misinterpreted portions of the Rudd concession that gave Rhodes access to enter the Shona areas under Lobengula in search of gold, but the move ended with defeat of Lobengula and the destruction of Ndebele kingdom. Armed with this alliance of politics and missionaries, Rhodes rewarded the missionaries by parceling out land to different denominations as the missionaries saw the defeat of Lobengula as the perfect opportunity to build mission stations and gain converts. According to Ndlovu [16] Rhodes exclaimed in one of his speeches saying missionaries were better than policemen and it was cheaper to work with them. Missionaries also agreed with Rhodes that missionary work was, “one of the best means for opening up and civilizing a country” [17]. One aspect of organization was very distinct; the oppressive structures that existed in the Rhodes regime and subsequent colonial powers also existed in the colonial missionary style as observed from the African perspective. Thus, when the wave of change began to sweep Africa in the 1940s, African nationalism movements got sympathy from a number of churches who also sought regime change, hence the help that Zimbabwean nationalists got from the Catholic Church in seeking the removal of the Smith's regime.

### **Catholic Church in Zimbabwe**

The Roman Catholic missionaries were the first to arrive in southern Africa and were even able to penetrate inland in Zimbabwe. Reese [18] argues that father Gonaloda Silveira was the first person to introduce Christianity at the court of king Munhumutapa in 1560. He became friends with the king that he worked for him for a long time until he was murdered as a result of court intrigues. The Catholics continued to plant churches until 1567 when they were forcibly chased from king Munhumutapa's area by locals.

---

The Catholics began serious work of evangelism in the 17th century using Dominicans to work among traders in king Changamire's area who had succeeded king Munhumutapa. Changamire was however, wary about the spread of Catholicism in his area and thereby he drove the Dominicans out of his chiefdom in 1693 [19]. The modern set up of Catholicism in Zimbabwe can be traced to the Zambezi missions run by the Society of Jesus in 1879 and led by father Henry Depelchin in Bulawayo of Matabelel and region. These again faced some difficulties with the local tribes and were briefly driven out by force before they forcibly made a serious comeback with the occupying forces of Cecil John Rhodes in 1890.

### **The Moto Magazine**

Moto – meaning fire - was established in 1957 by Bishop Haene in Gweru, midlands province of Zimbabwe under the auspices of the Catholic African Association. It was published by mambo press, which was in turn started under the name catholic mission press of the diocese of Gweru. During that time, it was simply envisaged as a press capable of supplying the literary needs of the local missions and schools. The printing entity began to meet the needs of a growing African readership by translating vernacular liturgical books and supplying vernacular readers with translated books. The establishment of the press, however, coincided with the expansion of mission schools in Zimbabwe and a growing call for nationalism

Real change and expansion of missionary press establishment came when father Michael Trebor took charge in 1962 changed the name to Mambo press [20]. From this time, Mambo press was no longer concerned with printing catholic or religious literature only, but the new leadership realized that there was need to practice a broad vista of Christian humanism as seen against the background of both the African tradition and the emerging modern Africa at that time. Mambo press as a large entity had to change its editorial policy by reflecting in its publications. It tackles the aspirations of the emerging African nationalism, the state affairs in race and the state-church relationship.

Thus the magazine Moto, launched at a time of soul searching in the country, subsequently lent itself more to a critical review of current political affairs. Aided by the banning of the popular African Daily news in 1964, Moto, by now a national weekly, ceased the opportunity to fill the void by interpreting local political events from the African perspective. As such, it became then possible to find opinions of the majority of Zimbabweans in the magazine on what they believe things should be run in the country. As a result, the nationalist movements came to depend on the magazine as their only line of communication with the public [21]. Thus from a modest beginning, Moto quickly

stepped its development to become one of the most outspoken voices in the war of liberation era, by providing criticism of the Smith government and at the same time offering support to the African nationalists and guerilla units fighting the government.

Moto was banned in 1974 by the Smith Regime, its editor father Trebor was deported and only re-emerged in 1980 at independence. After its ban, *Mambo* press established *Mambo* magazine in its place, and when *Mambo* magazine was also banned, they established *Kristo* in its place. Smith's government limited Mambo press' publications by publishing a decree explaining that catholic bishops had no right to speak out on government actions and that the church's kingdom was not of this world. *Mambo* press publications were therefore barred from commenting on "current political issues" in their news coverage. After independence, *Moto* emerged in full support of the triumphant guerillas, especially the ZANU-PF wing led by Robert Mugabe. As the country was heading for a watershed election, and as politicians saw the importance of *Moto*, a forged variant issue of *Moto* was published to scurrilously attack the popular Mugabe and was freely circulated in the populated townships in Harare and Bulawayo.

The *Moto*, however, soon faced a new set of challenges in independent Zimbabwe as firstly it needed to correctly make the transition from its campaigning stance it had developed against the Smith regime before independence, to a critical but independent voice in the new era of majority black rule. The turning point however, was the eruption of a low insurrection in Matabeleland in which the government moved in to quash the dissent element with brutal force and at the same time the media was silent on the activities that *Moto* found its position in post-liberation Zimbabwe untenable to its prior-independence stance.

### **Discussion of the Findings**

A cross section of stories, editorials and cartoons were analyzed stretching from the establishment of the Moto magazine in 1957 to present day Zimbabwe. It was found out that the majority of the articles published in the magazine were largely pro-opposition and anti-establishment before independence and after independence. The majority of those published during the initial stages of the magazine in the early 1960s castigated white rule and especially on the coming of the hard-line Ian Smith in 1962 and his subsequent unilateral declaration of independence in 1965. At the same time, Moto magazine provided the opposition to Smith's rule with a platform to air their views, the kind of views that were different from those offered by the established newspapers that were largely supportive of actions by the sitting government of the day. This trend persisted during all the years of the war of liberation in which the magazine largely engaged in

---

pro-guerilla and anti-Smith regime activities. Moto was however closed in 1974 for its persistent negative coverage of the regime's political activities while providing a space to banned political parties that were by then waging a war against the regime in power.

Moto magazine, however, changed its stance and tone on independence in 1980 when it was allowed to publish again by the newly elected government of president Robert Mugabe, but soon the magazine ran into problems trying to position itself as a fourth partner of the three arms of government by taking the position of monitoring the activities of the new government on behalf of the new citizens. This stance was taken as a support to the opposition political parties especially during the disagreements in the midlands and Matabeleland provinces in which Joshua Nkomo and his opposition PF-ZAPU had the largest support among the Ndebeles. Mugabe is Shona.

Moto's stance kept its distance from accepting ZANU-PF policies and instead taking the stance of monitoring the ruling party's activities also coincided with the 1990s agitation of the Zimbabwean society following the adoption of the structural adjustments programmes and the subsequent creation of the opposition Movement for Democratic Change (MDC) in 1999. The findings further show that from its coverage of Zimbabwean politics, the catholic owned magazine Moto and the opposition political party MDC were strangely political bed fellows much to the annoyance of ZANU-PF. Surprisingly, in this era of the inclusive government in which the MDC and ZANU-PF are governing as a unity, Moto had stuck with the MDC element of the government choosing to heap the blame for economic problems on the shoes of ZANU-PF pointing to the years in which the revolutionary party were the sole governing party from 1980 to 2009 when a compromise was reached for a government of national unity with the MDC. Initially Moto magazine castigated the opposition, especially its president Morgan Tsvangirai for entering into the government of national unity saying the move helped ZANU-PF more than the Zimbabwean society. Later, when ZANU-PF were calling for the abolition of the government of national unity, Moto magazine criticized this, inline with the civil society, believing holding election would again help ZANU-PF. In effect Moto today, just like during the Smith regime, seems to be campaigning for a regime change in Zimbabwe. Ownership and funding of the magazine seems to be playing an important role in the slant of the stories published before and after independence.

### **Moto's Ideological Role**

Ian Chambers (1996) locate the origins of the concept of ideology in Karl Marx who used it to explain how different social subjects set apart by wealth and classes were bound together into a common society.

Ideology is any knowledge that is paused as natural and generally applicable particularly when its social origins are suppressed or deemed irrelevant. Louis Althusser [22] defines ideology as a representation of the emergence of relationships of the individual to their real conditions of existence. Thus in this case Moto magazine sought to pacify the black community in Rhodesia as well as poor Zimbabweans after independence by transforming first the guerillas and their powers, choices and direction into appearing as natural, fair and normal against the smith regime. The findings prove that it is ideology, as exhibited by publications from Moto that continually papered over the cracks in the social fabrics working to prevent obvious social and economic inequalities from spilling over into open political confrontation or even a war zone.

Ideology therefore is responsible for successfully putting into place a common frame of reference as shown in the constructions and experiences of daily life in Moto. At the heart of Moto publications' ideological stance before and after independence is the idea of controlling by consensus. It was clear from the publications by Moto that ideology is not something "imposed from the above" but continuously works in and through the society meaning that it provides the daily plasma in which people cohere, recognize themselves, move and act as unified subjects. Thus, for Moto magazine, there is the social and political belief that the Zimbabwe government should continuously change hands. This belief is then socialized in the audience through news articles and the readers begin to see it as natural and generally applicable, but they do not question or are not given time and space to question why this is so. Ideology thus becomes "not the reality" but "a way of seeing reality," and therefore becomes a representation.

### **Moto and Political Representation**

Gregc Rosenberg and Michael Anderson were the proponents of the theory of representation in 1962. They posited that representation is anything that stands in for something else. They concluded that a representation provides guidance for action as seen by Moto stories. Representations provided by Moto magazine derived their content from their role of supporting the basic intentionality of action. Representations are usually used in conjunction with other representations such as stories as is the case with Moto in order to extract the correct guidance in understanding the intentions of the owners. Three types of representations are clear in this paper as used by Moto magazine in the form of reflective, intentional and construction theories of representation. The reflective theory of representation was used by Moto through the use of language, which mirrored what the magazine deemed to be the true meaning as it exists on the ground. The intentional theory of representation was

---

used by Moto magazine when it selected words that were intended to mean what the editors and owners intended them to mean to different readers at any given time. The findings show that the construction theory of representation was also applied by Moto magazine when they deliberately took positions in which interpretations by editors could not fix meaning to events but were only contextual. It was therefore the use of particular symbolic codes that worked during the war of liberation for guerillas as well as the smith regime that fixed meaning of the stories of the magazine with heavy reliance on the understanding and meanings of happenings of the time.

### **Moto's Propagandist Techniques**

Propagandais communication aimed at influencing the attitude of a community toward some cause or position [23]. As opposed to impartiality provision of information, propaganda in its most basic sense, presents information primarily to influence an audience. The study showed that Moto used propaganda techniques to present facts selectively (thus lying by omission) to encourage a particular synthesis especially during the nationalists' need for support against the smith regime. Moto used loaded messages to produce an emotional rather than rational response to guerilla causes as well as to the causes of the opposition PF-ZAPU in the early 80s as well as to the regime change causes of the MDC after the year 2000. The desired result for Moto was a change of the attitude toward the regime agenda in the Zimbabwean society. Propaganda, as exhibited by Moto magazine is the deliberate, systematic attempt to shape perceptions, manipulate cognitions, and direct behaviour to achieve a response that furthers the desired intent of the propagandists in this case ZANU-PF before independence and MDC after independence. The primary vehicle for most persuasive appeals is the mass media and in this case Moto magazine in which the Zimbabwean society required the magazine to make informed decisions, resolve, and coordinate activities, thus agreeing with agenda setting function [24]. Moto was therefore a mouthpiece for the persuasion efforts by the ZANU-PF party before independence and the MDC party after independence. Moto capitalized on the use of mass suggestions and influence through the manipulation of guerilla war symbols, images and slogans that appealed to the Zimbabwean society's emotions. Crudely in this study, focus zeroed on how Moto unethically employed the use of different news articles and even cartoons to deliberately misinform and dis-inform with the express aim of turning the society against the established regimes. Moto, like any other propaganda player, concentrated on matters of the heart and mind where emotional, intellectual and spiritual topics on politics were the order of the day. 'Glittering', 'generality transfer', 'labeling' and 'name calling' were some of the tactics used by Moto that were directly borrowed from propaganda strategies.

### **Moto and Hegemonic Wars**

Gramsci [25] states that hegemony is a process through which dominant classes or groups in society seek to re-assert their dominance and power over other groups or classes through discourse. Thus, through the use of Moto, both ZANU-PF and MDC parties sought to incorporate and integrate rather than forcibly dominate other social groups and classes of the society. Before and after independence, the respective opposition ideologies in Moto magazine sought to empower the seemingly powerless people by enabling them to understand their historical situations and social positions better. As is the case with all hegemonic struggles, Moto became an arena for ideological consternation, where hegemonic wars between the government of the day and their respective oppositions fought using various ideologies as the ammunition. Moto was central in the dissemination of different world views translating its role in hegemonic wars as a struggle for cultural and political leadership. Moto was correctly used to establish, maintain and dismantle hegemony at different intervals in the history of Zimbabwe politics.

### **Moto's role as the Fourth Estate**

A fourth estate is a societal or political force or an institution whose influence is not consistently or officially recognized [26]. Implied in the statement is that the media, as the fourth estate, may not assume the official title of playing the watchdog over political developments, but they assume this role on their own. Thus for Moto, the watchdog role was not officially recognized before and after independence but the magazine took it upon itself to watch the activities of both the Smith regime before independence and those of the Mugabe regime after independence. This way, Moto acted as the guardian of the public interest. The media as the fourth estate guarantees the provision of information to society because information is essential to society as it drives the healthiness of a democracy. By playing the fourth estate role, Moto ensured that the Zimbabwean society is able to access information thereby ensuring the citizens to make responsible and informed choices rather than acting in ignorance on the performances of both pre-independence and post-independence Zimbabwe. Governments are normally constituted by the legislature, the executive and the judiciary but the media, in this case Moto, provides the checking function in which it sought to ensure that elected representatives uphold their oaths of office and carry out the wishes of those who elected them.

### **Moto as a Public Platform for Political Debate**

The concept of the public sphere is derived from a belief in the provision of an open platform for public debate whose origins can be traced from Jurgen Habermas 1962 influential text – the structural transformation of the public sphere. According to Habermas, the public sphere is the arena where citizens

---

and citizen-based associations discuss state authorities, political accountability and representations [27]. Thus in line with Habermas' public sphere concept, Moto provided a platform for political debate, where the society articulated their opinions, received and imparted any form of information without interference. Moto, therefore, acted as a "market place of ideas" where issues of public interest and concern were discussed. Moto's public sphere, however, acted as the space where the final residue of critical debate became the fundamental law or police option taken on behalf of the Zimbabwean society. Moto was turned into a serious discursive arena entertaining citizen debate, deliberation, agreement and action.

### **Moto, the Political Agenda Setter**

Mccombs and Shaw posit that the media have a large influence on audience by their choice of what stories to consider newsworthy and how much prominence and space to give them [28]. The agenda setting theory explains why information about certain political issues was made available to the public by Moto while others were not. Moto set the political agenda through the use of "framing the other", where certain aspects of political issues and events were given prominence over others. Thus in 1974 Moto published a cartoon that gave a frame of reference to the magazine's political stance on the adoption of a new constitution that overlooked the role of the black majority in the country. The theory of agenda setting explains the correlation between the rate at which Moto covered a political story and the extent to which the society think that this story is important. This correlation has been shown to occur repeatedly. The ranking of issues was identical, and the conclusions match the hypothesis that Moto positioned the opposition agenda for public opinion by giving prominence to regime change topics.

### **The Moto Politics and the Catholic Church**

It can be argued that Moto magazine, as owned and sponsored by the catholic church in Zimbabwe, was the first sign of the use of a reading and listening culture as opposed to a culture of imposition of ideologies disguised in teaching practices through biblical and formal school teachings. Moto demonstrated in publication after publication before and after independence how the repository of truth about the local political situation could also be found in the laity and not necessarily in the more traditional corridors of authority and power in hierarchical church and government. In the end, it is clear that religion has become a tool of politics as political leaders continue to invoke the name of God in their political activities and sought to use religion to influence governance through the media. As such, Moto reported both political and social events from the perspective of its politically and religiously aligned catholic owners, especially during the era of bishop Pius Ncube's open political confrontation with the Zimbabwean government which

only ended with the publication of bishop Ncube's love affair with another man's wife in the government owned newspapers and his subsequent resignation from heading the Bulawayo chapter of the Catholic church.

Therefore, the media has the ability to mentally order and organize the world for humans and in this paper it was clear that Moto may not have been directly successful in telling the Zimbabwean people what to think, but in line with the agenda setting and agenda building roles of the media, politically it was stunningly successful in telling Zimbabweans what to think about. Moto also framed political happenings in Zimbabwe to suit its owners' objectives especially those of regime change. A frame is the central organizing idea used for making sense to relevant events by providing meaning to the event [29]. Thus new information, in the form of news stories in Moto, had no intrinsic value to the Zimbabwean society until they were embedded in meaningful political contexts which organize and offer cohesion. This was successfully applied by Moto when they were attempting to assist the reader to understand and identify political frames by bringing in the interpretive commentary that attends to political events in Zimbabwe. Readers are sensitive to the contextual cues when they reason about national affairs and thus in the case for Zimbabwean readers of Moto, their explanation of issues is critically dependent upon particular reference points provided by the presentations from Moto. News frames are drawn from and are reflective of a shared cultural narrative and sometimes even myths and then go on to resonate with the larger social and political themes to which the media would be sensitive to.

### **Evaluation, Conclusions and Recommendations**

By analyzing the role played by the catholic church through Moto magazine in the historical Zimbabwean political developments, it is clear that the relationship between church and politics relate to institutions and practices in which two institutions are independent of each other are juxtaposed to deal with two spheres of political and religious activities in the life of the same Zimbabwean individual. Therefore, from the performance of the Catholic Church in Zimbabwe through Moto, religious beliefs have both moral and social implications through political coverage in the media. For the Catholic Church in Zimbabwe, it was therefore appropriate for them to express moral and social implications through media activities such as was the case with the use of Moto in the Zimbabwean political order. In the end, the church represents both the individual believer and the institutional entity and both the individual and the corporate entity have a part to play in the political realm of every society as was the case with the catholic church in Zimbabwe who provided the Moto magazine for the society and also the journalists and the editors who were drawn from its

---

followers to serve the society by writing political stories. Moto thus played a central role in both colonial Rhodesia and independent Zimbabwe history.

It is prudent that the church in any society recognizes that it has a key role to play in politics of the society it religiously serves. Although Christians struggle to comprehend the involvement of the church in socio-political and economical issues, the biblical scriptures and also political history support church's political place in society. In the Bible, Daniel was appointed a political leader in exile Babylon and Joseph was also appointed a political leader in exile Egypt among other examples. Prophets such as Amos and Elijah directly addressed political and societal ills of the societies they religiously served. Paul in the New Testament repeatedly spoke against abuse of political power and sought just use of political power and today's church should do as such by serving the society politically.

The role of the church in politics should also be prophetic. This mean that the church should comment on policy, structure, social, economic and political issues without fear or favor on behalf of the society it serves. Since the church has a guided set of moral norms based on biblical scriptures, its prophetic role should therefore be seen in its application of relevant moral norms to contemporary political concerns of the day. Thus the church should be visible in the context of policy formulation to the extent of being able to say No or Yes to government decisions. The church should continuously strive to engage the government on issues to do with justice, corruption, leadership, economy, policy making, education and even security concerns.

#### References

1. Linden I; The Catholic Church and the Struggle for Zimbabwe. Gweru: Mambo Press. 1980. Print.
2. Bhebhe N; Christianity and Traditional Religion in Western Zimbabwe 1859 – 1923. London: Longman. 1979. Print.
3. Waldahl R; Politics and Persuasion: Media Coverage of Zimbabwe's 2000 Election. Harare: Weaver Press. 2004. Print.
4. Reese R; A History of Protestant Missions in Zimbabwean. Lancaster: World Mission

- Association. 2009. Print.
5. Ibid. Reese, 2009.
6. Ibid. Reese, 2009.
7. Ranger TO; Revolutions in the Wheel of Zimbabwe History. Gweru: Mambo Press. 1982. Print.
8. Reese, 2009. [See note 6]
9. Ranger, 1982. [See note 7]
10. Reese, 2009. [See note 8]
11. Windrich E; The Mass Media in the Struggle for Zimbabwe: Censorship and Propaganda under Rhodesian Front Rule. Gweru: Mambo Press. 1981. Print. Windrich E; The Mass Media in the Struggle for Zimbabwe: Censorship and Propaganda under Rhodesian Front Rule. Gweru: Mambo Press. 1981. Print.
12. Bhebhe, 1979. [See note 2]
13. Zvobgo CJM; A History of Christian Mission in Zimbabwe 1890 – 1939. Gweru: Mambo Press. 1996. Print.
14. Shaw, M, 1995.
15. Ibid. Shaw, M, 1995.
16. Ndhlovu F; Politics of Language and Nation Building. Harare: Rablow. 2009. Print.
17. Ibid. Ndhlovu, 2009.
18. Reese 2009
19. Ibid. Reese, 2009
20. Frederikse J; None but Ourselves: Masses vs. Media in the Struggle for Zimbabwe. Harare; ZPH. 1982. Print.
21. Ibid. Frederikse, 1982
22. Althuser L; Lennin and Philosophy and Other Essays. London; New Left Books. 1971. Print.
23. Practikins A & Eliot A; Age of Propaganda: The Everyday Uses and Abuses of Persuasion. New York: Henry Holt. 1991. Print.
24. Mccombs ME & Shaw DL; The Agenda Setting Function of Mass Media. London: Arnold Publishers. 1972. Print.
25. Gramsci, 1971.
26. Rusike ETM; The Politics of the Media: A Personal Experience. Harare: Rablow. 1990. Print.
27. Habermas J; The Structural Transformation of the Public Sphere. Cambridge; Polity Press. 1998. Print.
28. Mccombs & Shaw, 1972. [See note 24]
29. Harris, D; A Society of Sign. London: Routeledge. 1996. Print.