

Addresses Nampula Rally

MB0910210288 Maputo Domestic Service in Portuguese
1800 GMT 8 Oct 88

["First part" of speech by Joaquim Chissano, Frelimo Party chairman and president of the People's Republic of Mozambique, at a rally in Nampula on 8 October—recorded]

[Excerpts] We lost President Samora Moises Machel in October 1986. All Mozambicans from the Rovuma River to the Maputo River shed tears. We all wept bitter tears from the Rovuma River to the Maputo River. We asked: What are we going to do?

Our enemies hoped there would be a power struggle within the Frelimo Party leadership. Others hoped and believed our people would be divided, especially since our leader died when we had major problems. They believed our people would be divided. Those who wanted to destroy the Mozambican people's power believed they had a good chance of doing that. They were mistaken.

Following our president's death, the entire Mozambican people developed a sense of unity—the unity of Mozambicans and the unity between the Mozambican people and the Frelimo Party. There was neither a president of the Republic nor a chairman of the Frelimo Party in our country when President Machel died. However, our people knew the party continued to exist, and they kept their discipline and came forward to say: We are ready to receive orders. We are ready to continue the struggle. This kind of discipline and determination expressed by the Mozambican people strengthened us and allowed us to emerge victorious in the struggle against our enemy and in the improvement of our living conditions.

We faced serious problems. No other government or party in the world would have managed to continue in power with all the difficulties we faced—unemployment, nakedness, war, displaced people, burned farms. No government would have managed to survive. How is the government of the People's Republic of Mozambique able to remain in power? Why does the Frelimo Party remain in power and strengthen? It remains in power and gains strength because our power is truly a people's power. It is a power that belongs to the people because our party is a people's party.

Our people know they should fight against all odds. They can establish their leadership and create party and state organs that must guide them. Guiding people means

realizing the wishes and aspirations of the people, and showing the path to realizing the people's wishes and aspirations. It means protecting people's interests.

Our party organs include the Frelimo Party Central Committee. The Frelimo Party Central Committee elected a new president following President Machel's death. We are convinced that the people trust our party's Central Committee, which is elected by our party's congress by delegates mandated by our people.

All the same, we believe it is always important to give the people a chance to correct our mistakes. Thus we immediately began contacting the people of all provinces. We visited provincial capitals, district capitals, local headquarters, administrative posts, village communes, and private residences. We talked to everybody—young people, children, women, adults, and people we found in the streets. We did not want to know their names. We wanted to know their views.

We have come here to Nampula Province for the same reason. Nampula Province can speak. The Central Committee has elected the president. In the photograph, one cannot see well [words indistinct] who speaks in a frank and strong voice. There is good and bad, that is why we said it is better for us to get closer together, so that the people can express their feelings about what they know. That is why we came to Nampula Province.

Nampula Province is especially fortunate in that the new president has already been working for nearly 2 years. It is just 1 month short of 2 years. During that period, he has had time to make many errors. So now you can say: This is the president appointed by the Central Committee. So this is him. You have the opportunity to say: We do not want him. You can say: Yes, he can carry on, but he must correct these defects or those errors that we have noticed over the past 2 years. Thus, it is not a totally bad thing that Nampula Province should be the last province to be visited. It is fortunate in the sense that the province can make that analysis, that assessment.

Others can say, yet again, that this president comes from the south and, on top of it, from Gaza Province. No, we do not want him. You must change him. Get someone from some other province. I am not sure that this choice should be made according to provinces. This year the man comes from a given province, next year he comes from another. You have the opportunity to state: This president come from Gaza Province. Everything he does is for Gaza's good. He does nothing for Nampula Province.

We also came here to see how you work, how the people of Nampula work, how they fight, how they have organized themselves, and how they discuss problems. Perhaps you air problems in this manner: You go to a place, assemble, sound a horn—I do o't know what it is called out here—and the people come. Perhaps (Mutepe) will pick up a panga or a rifle and tell the people: You do this, you do that, etc. When he has stopped, (?he will say: Go

and do it). We do not know what you do. We do not know how you meet, whether you discuss issues, arrive at decisions and implement them. [words indistinct] an appointed or chosen commander: I do not know how you do these things in Nampula.

We have also come here to learn about your difficulties, to see what problems we can help resolve and what problems you can resolve by yourselves. We want to know when these problems can be resolved—today, tomorrow, the day after tomorrow, or perhaps 1, 3 or 10 years from now. We are going to listen to what you say about all the problems that I have mentioned here.

Perhaps I will speak from now until tomorrow and say nothing that interests you. Of course, we cannot listen to too many people, but those we can listen to, whoever wishes to do so, can come forward and tell us what interests him—whether it is no to Chissano or long live the armed bandits. You can come and say that. If you want to, come and say that you are tired of the war, that we must negotiate with the armed bandits to share a little power with them. You may come forward and say so. If you want to say that you were forced to offer gifts to the president when he arrived here, you can say so. If you want to say that you were obliged to contribute money toward the fifth congress, you can say that. You can also say: We are wasting our time, that is not what we want to hear. The president has come here and he must tell us some things.

You can also tell me that you were forced to come here. You may have been told if you do not go, we will not allow you back in this ward tonight. Or at work if you do not attend the rally, you will not be back to work here. Our friends want to hear. So you can talk. [Unidentified person shouts: Long live Frelimo! Crowd responds: Long live!] [passage omitted]

Young people, old people and women have spoken here. That is why I allowed them time, at least to let those women talk, because no woman had spoken yet.

First, I would like to reply to that comrade who asked whether this was a peaceful conversation. We would like to warn those militia, policemen, soldiers, directors, administrators or governors who start persecuting anyone speaking here that they will lose their positions. [applause]

They must know that they will also be punished. They will not only lose their positions, they will also be punished. They will know they have not said anything stupid. Those people who have spoken at the rally must be heard. If the person is wrong, he will be corrected. If he lacks awareness, he will be enlightened. Those who speak outside the rally, mobilizing people against the people's power and the Frelimo Party, those people are talking trash and are criminals. Those who take our problems to the armed bandits are enemies. But those

people who have spoken here have made use of their rights, even though they may have said things that we do not like or with which we disagree.

Among those who spoke, some spoke well and they spoke many words. Others spoke rather less. We cannot force everyone to know how to speak.