



Zimbabwe Council of Churches

Voices of Hope

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NEWSLETTER



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Decentralization as a blueprint for local impact

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This initiative follows the successful formation of similar structures in seven provinces—Bulawayo, Masvingo, Manicaland, Mashonaland West, Mashonaland East, Mashonaland Central, and Midlands—completed in 2024.

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Upholding the Constitution: A Moral and Theological Imperative for Zimbabwean Governance

By Rev. Mbongeni Dube



Picture showing the Constitution of Zimbabwe

The ongoing discussions regarding the potential extension of President Mnangagwa's term to 2030 raise profound ethical and theological concerns.

Upholding the Constitution is not merely a legal obligation but a moral and spiritual imperative that ensures the integrity of governance and the collective well-being of the nation. The Church, as the moral compass of society, must actively encourage political leaders to honor the established laws, fostering a foundation for justice, peace, and prosperity. A nation flourishes when it is built on principles of righteousness, accountability, and fairness—values deeply rooted in biblical teachings.

The Constitution serves as a covenant between the government and the people, designed to uphold justice, promote peace, and safeguard the common good. From a theological perspective, honoring this covenant aligns with the divine call for righteousness in governance. The Bible provides numerous principles that reinforce the importance of upholding just governance, and this reflection seeks to underscore these principles as a foundation for responsible leadership.

1. Justice and Righteousness as Pillars of Governance

The book of Proverbs states:

"When justice is done, it brings joy to the righteous but terror to evildoers." (Proverbs 21:15)

Justice is a divine mandate. A government that upholds constitutional principles ensures justice prevails, creating an environment where righteousness thrives. The Church must, therefore, remind political leaders that any deviation from constitutional norms erodes the foundation of justice, leading to instability and social distress. Justice is not merely an administrative function but a reflection of God's will in governance.

2. Submission to Authority and the Limits of Power

The Apostle Paul writes:

"Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted." (Romans 13:1-2)

While this passage calls for respect for leadership, it simultaneously implies that authority must function within divine justice and righteousness. The legitimacy of authority depends on its adherence to moral and legal principles. When leaders seek to manipulate governance structures for personal gain, they violate both constitutional integrity and divine order. The Church must, therefore, courageously remind leaders that their authority is a stewardship entrusted by God for the service of the people, not for self-preservation.

3. Servant Leadership and the Ethical Use of Power

True leadership is modelled after Christ's example of servant leadership.

"Be shepherds of God's flock that is under your care, watching over them not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve." (1 Peter 5:2-3)

Leadership should be driven by a willingness to serve, not by a desire for perpetual power. Extending presidential terms without due constitutional process contradicts the biblical model of servant leadership. Those in positions of influence must reflect Christ's humility, seeking the good of the nation rather than personal benefit. The Church has a role in reinforcing this understanding among political leaders and the general populace.

4. Accountability as a Mark of Righteous Leadership

The Scriptures teach:

"When the righteous thrive, the people rejoice; when the wicked rule, the people groan." (Proverbs 29:2)

Good governance is characterized by accountability and transparency. Without adherence to constitutional principles, leaders risk ruling in ways that breed discontent and oppression. The Church must actively educate citizens on their rights and responsibilities under the Constitution, empowering them to demand accountability from those in power. Governance must reflect the will of the people, grounded in justice and equity.

5. Upholding Unity and Peace Through Constitutional Integrity

The Apostle Paul exhorts:

*“Make every effort to keep the unity of the Spirit through the bond of peace.”
(Ephesians 4:3)*

A nation is strongest when its leaders and citizens are united under just governance. The Constitution is a tool for maintaining societal harmony, and any attempt to undermine it threatens national unity. The Church must advocate for peace and reconciliation, emphasizing the need for a governance system that respects legal frameworks and promotes collective well-being.

6. The Church’s Prophetic Role in Society

Biblically, the Church has always been a voice of conscience in society. The prophets of old, such as Amos and Isaiah, stood against injustice and called for righteousness in leadership. Today, the Church in Zimbabwe must continue in this prophetic tradition, fearlessly advocating for governance that aligns with constitutional principles and divine justice.

Upholding the Constitution is not a political stance but a theological imperative. It aligns with God’s call for justice, integrity, and accountability. As the Church, we must advocate for a governance structure that serves all people fairly and justly, ensuring that leadership reflects the values of service and righteousness.

In doing so, we echo the words of the prophet Micah:

“He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” (Micah 6:8)

A just and accountable government is not merely an ideal but a divine expectation. Let the Church remain steadfast in its mission to uphold justice, promote peace, and guide Zimbabwe toward a future where righteousness reigns.



Campaign Poster for the 2013 Constitution Referendum. Source: Nehanda Radio



ZCC 60 Years of Breaking Walls, Building Bridges, and Projecting the Future - *John 17:6-11*

By Josphine Munhape



As the Zimbabwe Council of Churches (ZCC) continues to celebrate its 60th anniversary, this milestone marks more than just six decades of existence.

It is a moment to reflect on the council's rich history of advocacy, unity, and the evolving role it continues to play in Zimbabwe's socio-political landscape. These reflections took center stage during the ZCC's Theological Conference in Chinhoyi, held from 21–22 January 2025, under the theme *'Breaking Walls, Building Bridges, and Projecting the Future' (John 17:16-11)*. Church leaders, theologians, and stakeholders gathered to discuss the council's journey and its future in shaping a just and inclusive society.

From its inception during a period of racial division to its present-day challenges and future aspirations, the Zimbabwe Council of Churches has remained a vital force for change and reconciliation in Zimbabwe. Established in 1964 in direct response to the limitations imposed by the racially exclusive Southern Rhodesia Church Conference, the ZCC was founded with a vision of Christian unity that transcended divisions. It emphasizes the importance of churches not only as spiritual leaders but also as active participants in socio-political discourse.

From its inception, the ZCC has stood as a beacon of unity, promoting the Christian message of peace, justice, and collective action. One of the ZCC's earliest and most significant acts of social justice came in 1965 when the council condemned the Unilateral Declaration of Independence (UDI) by the Rhodesian government. A key moment in this early advocacy occurred during the meeting at Trinity Methodist Church Hall, where church leaders gathered to denounce the UDI and its devastating impact on the majority black population.

The 1970s brought Zimbabwe's liberation struggle to a head, and the ZCC became an important support pillar for those fighting for freedom. The council provided humanitarian aid to political detainees and their families and became a platform for dialogue amidst an environment of intense political unrest.

In the annals of Zimbabwe's history, the Church has often been seen as a beacon of hope, a voice for the silenced, and a moral compass for society. However, during some of the most turbulent times, including the Gukurahundi massacres and the implementation of the Economic Structural Adjustment Programme (ESAP), the Church's silence has raised questions about its role in advocating for justice and social change.

The Gukurahundi, which occurred between 1983-85, was a brutal campaign against perceived dissidents in Matabeleland and the Midlands. Thousands of lives were lost, and entire communities were devastated.

Despite the scale of the atrocities, the Church remained conspicuously silent. Critics argue that this silence not only betrayed the victims but also allowed the government to carry out its actions without accountability.

Similarly, the introduction of ESAP in the mid-1990s led to widespread economic hardship, resulting in job losses, increased poverty, and social unrest. During this critical period, the Church's voice was largely absent in advocating for the marginalized and vulnerable populations who bore the brunt of these policies. Many congregants turned to their churches for guidance and support, yet found a lack of leadership in addressing the pressing socio-economic challenges.

The Church however remained deeply involved in addressing Zimbabwe's economic crises, particularly the effects of hyperinflation, widespread poverty, and the rise of informal economic activities. With a focus on sustainability, the council has been a key voice in advocating for economic reforms, calling on the government to tackle the root causes of economic instability and create a more just and equitable system. Its advocacy continues to highlight the plight of Zimbabweans who face daily struggles in securing basic needs.

In the aftermath of the 2008 and 2018 elections, the ZCC found itself confronted with political repression and violence, as the country faced challenges in its quest for peace and democracy. The council worked diligently to mediate peace, provide aid to victims of violence, and hold the government accountable for human rights violations. Balancing its spiritual role with its socio-political advocacy, the council has sometimes faced the challenge of being perceived as politically biased or out of touch with certain sections of society. As such, maintaining a sense of unity within the church while still advocating for political change has been an ongoing struggle.

Looking ahead, the ZCC is focused on deepening its engagement with local communities, prioritizing civic education, human rights advocacy, and economic empowerment. The council aims to strengthen its presence in rural and marginalized communities, empowering individuals with the tools to improve their own lives by addressing the root causes of poverty and inequality. Economic empowerment programs will be crucial in helping vulnerable populations become self-reliant. ZCC is also committed to fostering interfaith dialogue as a means of promoting peace, tolerance, and social cohesion. Its partnerships with other religious organizations have already proven valuable in strengthening solidarity across faith-based groups, and the ZCC aims to continue building these bridges.

As the Council looks toward the future, the Council's vision for a united, peaceful, and prosperous nation remains unwavering. Through continued grassroots engagement, interfaith collaboration, and advocacy for inclusive governance, the ZCC is positioning itself to play a crucial role in shaping Zimbabwe's socio-political landscape for years to come. The council continues to reflect on its journey and renew its mission to inspire lasting transformation across the nation.

In a statement following the event, ZCC reaffirmed its deep commitment to the Church's role in public space amidst the ongoing socio-economic and political challenges. The statement emphasized the importance of the Church in continuing to stand as a beacon of hope, advocating for reconciliation, good governance, and the dignity of all. Reflecting on 60 years of prophetic witness, the ZCC called for unity, reconciliation, and a commitment to justice, reaffirming its dedication to promoting peace, justice, and environmental stewardship in Zimbabwe. To access the full statement [click here..](#)

ZCC Takes a Stand Against GBV at He/She Champions Anti-GBV March

By Karen Manzera



H.E Jobst von Kirchmann and Hon Monica Mutsvangwa touring the ZCC Exhibition stand at He/She Anti-GBV campaign

The Zimbabwe Council of Churches joined the UN Women's He/She Champions Anti-GBV campaign in the capital on January 29, 2025, marching against gender-based violence.

The march, which began at Rainbow Towers and culminated at Townhouse, was led by the Minister of Women Affairs, Community, Small to Medium Enterprises Hon. Monica Mutsvangwa, and the European Union Ambassador to Zimbabwe, His Excellency Jobst von Kirchmann. This event was a significant moment in the ongoing efforts to address GBV and promote equality, with ZCC standing firm in its commitment to the cause.

During her tour of the ZCC exhibition stand at the march, Minister Mutsvangwa expressed her appreciation for the work being done by the ZCC in supporting government efforts in empowering women and fighting GBV.

"I applaud the ZCC's work in supporting the Ministry of Women Affairs in the fight against Gender-Based Violence. Your dedication to this cause plays a vital role in creating awareness and promoting solutions that address this critical issue in our communities," said Minister Mutsvangwa.

The ZCC also seized the opportunity of the march to engage with a diverse group of participants, including various civil society organizations. The Council distributed important informational and educational materials, such as Bill of Rights handbooks and comic books addressing Violence Against Women in Electoral Processes. These resources are designed to educate individuals about their rights and the significance of combating violence against women, especially in the context of elections.

The distribution of these materials is part of ZCC's broader strategy to empower communities with the knowledge and tools necessary to challenge GBV and promote justice and equality. Through reaching out to both march participants and onlookers in town, the ZCC emphasized the importance of collective action in addressing GBV, advocating for stronger, more inclusive systems where women and men are equally respected and protected.

Inspired by the scriptures in 1 Peter 2:17, the Church remains dedicated to ending gender-based violence and promoting peace, equality, and justice within the communities regardless of gender. This march was just one of many steps in the ongoing effort to make Zimbabwe a safer, more inclusive place for all, and ZCC is proud to stand alongside other champions of the cause in this mission.

New Dawn for Community Progress: Buhera Lights the Development Fire

By Promise Mupfigo



Community Leaders (Village Heads) being acquainted with the CCMP for the first time.

The coming in of the Church and Community Mobilization (CCMP) Project in Buhera has helped the local church -St Michaels Anglican build lasting relations with the local leadership as witnessed by the engagements the church with local leadership is now enjoying in ward 10.

In a display of unity and solidarity, the Church and the local community came together to 'light the development fire,' on January 29, 2025, symbolizing their commitment to ensuring the prosperity of the ward. This collective effort marked a promise of collaboration and shared purpose in fostering growth and development in their communities.

Among the local leadership which graced the Relation Building Activity included Ward 10 Councilor, Elijah Marowa, village heads and church leaders from other denominations.

Speaking during the training session, councilor Marowa appreciated the Church's involvement in the CCMP which is a unique approach to making sure that communities are self-sustaining.

"The CCMP itself is a resource for development. The successful lighting of the fire was not just a symbolic act but a declaration of the community's readiness to face challenges together, despite the obstacles we may have encountered in the past," he said.

The CCMP came into the district when it was facing an array of difficulties, including drought, underdevelopment and a long-standing donor dependency. The ward has also been struggling to do community projects due to a lack of cooperation from community members -the stalling of the community clinic project. The community is looking forward to bearing the fruits of the project as they have pledged to work together on various projects that are on the ward plan.

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Mr. Douglas Chiengerere, a member of the community clinic project committee, shared his frustrations on how community members are not willing to participate in community development offices.

"What we have seen in the past is saddening; the community has not been forthcoming in mobilizing resources to make this project a reality. But I am happy this platform is going to help revive this project."

Pastor Caston Jongwe, a CCMP trainer, encouraged participants to strengthen their relationships with one another, referencing the biblical passage from Luke 10:26-37, which emphasizes love and collaboration.

"The church and community must work hand in hand to create lasting change. Aid is not the solution to the problems we face as a community; it creates dependency, but unity and self-sufficiency bring real transformation," Pastor Jongwe remarked.

The CCMP project was introduced by the ZCC in February 2024 and aims at empowering and equipping churches to respond to the needs of their communities using local available resources without relying on donor funds.

The program has been implemented across six wards in Buhera, Bikita, and Zvishavane districts, involving key Church partners such as the Anglican Diocese of Masvingo, the Reformed Church in Zimbabwe, the Methodist Church in Zimbabwe, the Evangelical Lutheran Church in Zimbabwe, and the Church of Christ.



Pastor Caston Jongwe during the training session

Decentralization as a blueprint for local impact

By Annie Mbenve



ZHOCD Matabeleland South Provincial Leadership being commissioned

In an inspiring move towards fostering community driven leadership, the Zimbabwe Heads of Christian Denominations (ZHOCD) has embarked on an exciting journey of decentralization. Transitioning from a National Executive Structure to a more localized Provincial Structure

Recently, Matabeleland North and Matabeleland South became the latest beneficiaries of this transformative process, with new structures established on January 29 and 30. This significant shift not only enhances local governance but also strengthens the voice of communities in shaping their own futures.

This initiative follows the successful formation of similar structures in seven provinces—Bulawayo, Masvingo, Manicaland, Mashonaland West, Mashonaland East, Mashonaland Central, and Midlands—completed in 2024.

The ZHOCD, with a presence throughout the country, capitalized on communities' intimate understanding of their own challenges, recognizing that they are best positioned to develop effective solutions.

Speaking during the Matabeleland South Provincial Structure establishment in Gwanda, the General Secretary of Zimbabwe Catholic Bishops' Conference (ZCBC) Father Trynos Moyo emphasized that the church has a bigger mandate to fulfil as it is regarded as the salt of the world, therefore, decentralizing and effectively coordinating its structures will be an effective step towards enhancing its role in the public space.

“What drives us as the Church is the need to serve others, as we are accountable to the people we serve, our mother bodies and to God,” adding on that “the church is represented in every corner of the country, and that is the major strength we have.”

The meeting provided an opportunity for representatives from different denominations within the ZHOCD structure to connect and discuss ways to support community needs at a more local level.

The Church must embrace digitalization to remain relevant

By Karen Manzera



Participants at the 2025 Theological Conference

As the digital revolution is vastly transforming the communication sphere the Church is left with no option but to embrace the fast-evolving world lest it finds itself in the abyss of oblivion.

The recent Theological Conference held in Chinhoyi was an eye-opener for the 31 members of the Zimbabwe Council of Churches where they were urged to utilize digital tools to enhance their outreach, ministry and impact in the society.

Presenting his paper Digitalization, Social Media and Misinformation during the conference, Dr. Peter Masvotore unearthed the advantages of using digital platforms in the church that would benefit not only the church members but reach everyone with just a click of a button.

“The ability to broadcast sermons and teachings globally ensures that the Church can serve its community and spread its message far and wide, engaging with people who may not have access to physical church buildings due to distance, mobility challenges, or health concerns,” highlighted Dr. Peter Masvotore.

He further reiterated that the Church can use Social media platforms to promote discussions around faith, advocate for poverty alleviation and human rights, and champion the voices of the marginalized in communities.

Dr. Masvotore also warned that the Churches must practice restraint when using digital platforms so that they can effectively communicate without infringing peoples' rights.

“However, the Church needs to approach digitalization with intention and responsibility. As with any technological advancement, ethical considerations regarding privacy, security, and inclusivity must be prioritized.



The Church must also ensure that the digital platforms they use are accessible to everyone, especially the elderly, those with disabilities, and individuals in rural areas who may have limited access to technology,” he added.

To fully embrace the digital age, the Church must invest in digital literacy and infrastructure. The Church can ensure that it not only survives but thrives in an increasingly fast-paced and evolving world by providing training for both leaders and congregants on how to effectively utilize digital tools.

Empowering Communities through Devolution: The Success Story of Bubi’s Grassroots Activism

By Davison Marenga

The Devolution and Decentralization Policy was approved by the Cabinet on July 21, 2020, in Zimbabwe. This marked a significant step towards decentralizing power and resources to local authorities in the country. However, due to unclear implementation of the policy, community activists took it upon themselves to preach the gospel of devolution within their communities and even to the duty bearers.



Doreen Sibanda

Doreen Sibanda from Ward 11 in Bubi can’t remember the last time she was not engaged by community members seeking clarification on governance or policy issues.

“Almost everyone in the community wants to hear about the devolution; they constantly frequent my doorstep, and others call me,” she explains.

Over the past two years, Doreen has advocated for transparency and accountability in Bubi. She has been involved in several initiatives, including administering social accountability scorecards within the community.

One of the key issues hindering participation in governance for the people of Bubi, particularly in Ward 11, is identity documentation. In response, Doreen has taken the initiative to assist community members in obtaining the necessary documentation.

“Now, I have helped the children of Wards 15 and 11 obtain their birth certificates,” she proudly states.

Participating in policy and governance issues was never a concern for the people of Bubi, as many believed they could not influence policy changes at the local and national levels.

According to a survey conducted by the Zimbabwe Council of Churches, the majority of participants in various dialogues—particularly women, youth, and persons with disabilities—did not believe their voices were influential in bringing about change in their communities.

Doreen reflects on her past hesitations: “Because we were not afraid to respectfully speak to our leaders, we used to not attend full council meetings, unsure if we were allowed. I was also afraid to enter a councilor’s office, thinking some people were more deserving. But now, I’m no longer afraid.”

This newfound confidence has fueled her zeal to see positive changes in Bubi.

“After the realization that my voice was important, I now want to see the Bubi I once dreamt of.”

Issues of accountable governance and transparency were previously neglected, as the local authority operated without consultation—community voices were often a distant echo. Now, communities are in a position to engage with duty-bearers and demand timelines for promised actions.

“When we discuss what needs to be done, there should be a timeframe and transparency. We should be involved in sectional meetings and attend full council meetings with the councilors,” she insists



Doreen Sibanda shares a moment during a local church service



Temper Gonde

Temper Gonde, 56, a spirited member of the Bubi community, has become a beacon of change. He has always been passionate about his community but felt powerless when it came to engaging with local authorities. This all changed when he participated in the devolution project. Through a series of training sessions, he learned about advocacy, governance, and the importance of social accountability.

"I have learned a lot through the devolution project. I can now approach the local authorities without fear, and I have seen a lot of changes because of this project," he said.

A 15-Year Odyssey: Reflecting on the Impact of the Alternative Mining Indaba

By Payton Sibanda



AMI observes a moment of silence for victims of Mining related accidents

The 16th Alternative Mining Indaba (AMI) was officially launched in Cape Town, marking a significant milestone in a journey that began in 2010. Over the past 15 years, AMI has evolved into a powerful platform advocating for economic justice, sustainable resource management, and the rights of mining-affected communities. This year's gathering opens with a critical reflection on AMI's journey, culminating in the establishment of guiding principles and a General Assembly, an accountability mechanism designed to strengthen AMI's governance structure and ensure its long-term impact.

In her Theological Reflection, Rev Suzanne Matala stressed the need for justice in the extractive sector quoting from Proverbs 31:8-9.

As the General Assembly convened for the first time, discussions centered on evaluating AMI's progress, drawing insights from Southern African countries such as Zambia, Tanzania, and Zimbabwe, nations that have played a pivotal role in shaping AMI's regional and local initiatives. The reflections underscored AMI's success in providing a vital space for marginalized communities to elevate critical issues and influence policy discussions within the extractive industries.

Delegates highlighted AMI's alignment with the Sustainable Development Goals (SDGs), reinforcing its relevance in the global movement for responsible mining practices. However, a significant concern emerged: the persistent underrepresentation of marginalized voices. The General Assembly emphasized the urgent need to strengthen efforts toward inclusivity, calling on stakeholders to enhance participation from affected communities and expand grassroots initiatives.

The collective realization underscored the necessity of amplifying the voices of those historically sidelined in conversations surrounding resource extraction.

Another key resolution from the General Assembly was the reaffirmation of AMI's commitment to linking its declarations with regional and global platforms, such as the African Union (AU) and the Southern African Development Community (SADC). This horizontal integration ensures that AMI's resolutions are not just discussed in isolation but actively elevated to broader policy frameworks, where they can drive meaningful change.

As AMI marked its 16th gathering, several milestones were celebrated:

- **The partnership between faith-based organizations and civil society**, which has been instrumental in shaping AMI's advocacy under the theme "Economic Justice for All."
- **Shifts in policy and governance driven** by AMI's influence, transforming local grievances into a powerful international narrative demanding sustainable and equitable mining practices.
- **The ongoing push for accountability and transparency** in the extractive sector, ensuring that corporations and governments uphold responsible resource management.

This year's gathering is not only a reflection on past achievements but also a call to action, a renewed commitment to inclusivity, empowerment, and the protection of communities impacted by resource extraction. As AMI moves forward, its legacy of amplifying marginalized voices and shaping global policy will continue to inspire future generations, ensuring that the work that began fifteen years ago remains a beacon of change in the extractive industries.

As the 16th AMI unfolds, it serves as a reminder that the journey toward equitable resource governance is far from over. There is strength in collective advocacy, and AMI continues to be a driving force in the fight for economic justice and sustainable development.

"We must stop being the voice of the voiceless! Give back communities their voices..."

By Davison Marenga



ZCC General Secretary Rev W. Dimingu speaking during the AMI

Speaking during the official opening of the 16th Annual Alternative Mining Indaba in Cape Town, the Zimbabwe Council of Churches General Secretary Rev. Wilfred Dimingu called for a fundamental shift in how communities are involved in discussions about energy production and resource extraction.

He urged that these communities should become advocates for their own quagmire rather than waiting for others to speak on their behalf.

"We must stop being the voice of the voiceless! Give back communities their voices and let them speak for themselves," he said.

Reflecting from Matthew 14:1-6 Rev Dimingu lamented the manner in which countries are normalizing the abnormal when the continent is in a dire state due to the irresponsible mining activities perpetuated by artisanal mining and some international mining companies. The communities are powerless as those at the helm of power are the major stockholders of the proceeds of these activities.

"When John the Baptist was beheaded and his head was put in a plate, no one dared to ask why John's head was in a plate but the party continued. We must learn to ask questions and demand answers. This inquiry reaches beyond the technicalities of energy production and consumption; it delves into the very essence of justice, equity, and our shared humanity," he added.

Rev Dimingu reiterated that the host communities which are usually the poorest in the countries where mining is happening-

in Africa have nothing to show and usually the marginalised communities (women and PwDs) are the most affected by the effects of irresponsible mining activities. "Historically, marginalized communities—often those least responsible for climate change—have borne the brunt of environmental degradation, pollution, and resource extraction. As we shift toward sustainable energy, we must prioritize the voices of those who have been silenced and ensure their needs are met," he said.

The energy transition is often framed as an environmental necessity, but the Indaba stressed a crucial reality, sustainability must be synonymous with justice. As the world races to adopt cleaner energy solutions, there is a danger that marginalized communities many of whom have already borne the brunt of extractive industries will once again be sidelined.

Speaking during the same platform, Adv Thembeke Ngcukaitobi called for an inclusive approach in mining and energy extractive sector which is usually fraught with ecological and social disparities in which the poor are usually at the peripheries of the of the purported 'green revolution'.

"A people-first transition doesn't just ensure economic gains today it safeguards the environment, cultural heritage, and livelihoods for generations to come," said Adv Ngcukaitobi.

Addressing energy equity requires an acknowledgment of existing injustices, an understanding of our collective responsibility, and a genuine effort to foster solidarity

