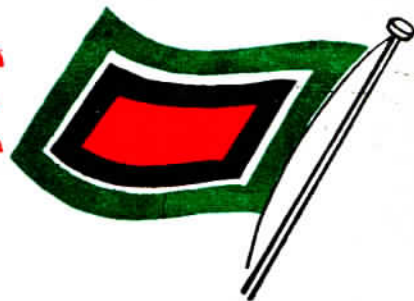


ZIMBABWE NEWS



"Let us Rebuild"

"WE ARE OUR OWN LIBERATORS"

6^d.

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IN
THIS ISSUE

AN OPEN LETTER TO MR. HAROLD WILSON.....

ZIMBABWE: A GROWING WELFARE PROBLEM.....

PAHAMA MUTORWA UNODEYI ?.....

SMITH AND THE AFRICAN CHIEFS.....

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AN OPEN LETTER TO MR. HAROLD WILSON.

January, 1970.

Dear Mr. Harold Wilson,

Your Government has unashamedly announced a "grant of gratitude" to a Sir H. Gibbs, once upon a time a Governor of Rhodesia. A staggering and incredible sum of £66,000 is mentioned.

We, the 5,000,000 Zimbabweans have no reason to disbelieve that you have the intention to transgress the law of Britain, relating to trade with the rebellious 200,000 whites in Rhodesia, by sending to them £66,000, through this "grant of gratitude" to Gibbs. You have not denied the fact that you are about to breach your own law - with impunity. According to your law, nobody in Britain can legally be involved in exporting large sums of money to the rebel territory. You have, indeed, rightfully penalised companies and British nationals for dealing with Rhodesia in such a way as to aid and abet the regime to strengthen its economic position, thereby defeating the whole purpose of your "economic sanctions" against the regime.

In Britain and for the British, law is law, nobody can flout the law with impunity - this includes your government, Mr. Wilson. Surely, you do not think you and your government can make a law for the British people which does not affect you. You think it is ridiculous? But how do you intend exporting all the large sum of £66,000 to Gibbs, then? Is Gibbs going to keep the £66,000 under the seat of his car and not in a Rhodesian bank from where the Smith clique can use it? What suffering, and hardship in fact, did Gibbs experience since he arrived in Zimbabwe? He has always been comfortable beyond question! When we ask about suffering and hardship, we mean suffering like Sithole, Mugabe, Takawira and the 5,000,000 Zimbabweans, who have languished in prisons, restrictions, detentions, and generally oppressed under a Hitler-like regime, in their own country.

Should it strike us as funny that you found it necessary and "humanitarian" to "compensate" Gibbs, and not Sithole, Mugabe, Takawira, or even Nkomo for that matter? Of the £66,000, how many pennies of it will Gibbs give to those Zimbabweans who/cooked, washed, and looked after his entire Governor's House? How much of it will he share with his underpaid farm labourers?

Was Gibbs loyal to you or to Her Majesty's Government, Mr. Wilson? We submit that he was not. All those who opposed the regime, and still do are either in prison and restrictions or are outside and have no vote and no political power. Gibbs has always had his votes and above all his full rights as a whiteman under the regime. Gibbs will continue to have his full rights and freedom under the regime at his ranch. The only difference being that he will be £66,000 richer than when he left it to be a "Governor". Gibbs will continue, just as he did when he was a "Governor", to go anywhere, at anytime, and by any means he pleases, which we, the owners of the country are prevented from doing. Where then do we find Gibbs' "endurance in face of difficulties" ?

The Gibbs comedy, Mr. Wilson, does not surprise us. It is the well known kith and kin game.

Gibbs never stood against the Smith fascists. He has only been a convenient "valve" to allow you and Smith play your game - while the whole world half-suspected you of chicanery and half believed you. But now the world neither half suspects you nor half-believe you ! The world knows where you stand. You stand shoulder to shoulder with Smith!

For our part Harold, make no mistake, we are capable of identifying our friends, our enemies and those apathetic to our struggle. We are capable of detecting a treacherous deceit, or settlements, or acts done (or not done) on racist and or kith and kin basis.

Letter to Wilson(Con'd)

Mr. Wilson, you may want to know from us, that we, Zimbabweans will not permit Smith, with your connivance, to make Zimbabwe a 'white folks' heaven' and hell for us; just as you would not sit idly while Hitler created havoc with your island. In your struggle against Hitler, the British people looked up to the British Army and Churchill for their salvation. Similarly in our struggle against imperialism in Zimbabwe, we look up to the Zimbabwe African National Liberation Army and Ndabaningi Sithole for liberation.

Your racist and cunning tactics in handling the Rhodesian rebellion will not save the Smith regime.

If you think we are unfair in charging you with racism in respect of the Rhodesian question, take time, and think a littler harder, and perhaps even write a short speech on "THE DIFFERENCES BETWEEN RHODESIA AND ANGUILLA".

Finally, we shall be fair, comrade, and remind you that Zimbabwe is ours, and we are 5,000,000 of us. Zimbabwe does not belong to your kith and kin led by Smith. They are only 200,000 of them. This, comrade Harold is an important point to remember.

Yours in the struggle for Zimbabwe,

Yaavehondo Mutorwa.

"WE AND OUR CHILDREN MUST NOT
NATURAL DEATH BECAUSE WE ARE SLAVES. WE MUST DIE FIGHTING
FOR OUR FREEDOM RATHER THAN PRODUCE ANOTHER GENERATION OF
SLAVES".

MAI CHAKONDA

ZANU NATIONAL EXECUTIVE SECRETARY FOR WOMEN.

ZIMBABWE: A GROWING WELFARE PROBLEM.

THE ZIMBABWE WELFARE FUND.

THE British press most frequently presents issues in emotional and human terms, the question of Zimbabwe(Rhodesia) and her people has been an exception. Smith is no longer addressed as the 'Rebel' Prime Minister of Rhodesia, but simply as the 'Prime Minister'. The word 'treason' in reference to Smith and his racist clique has disappeared even in the most respectful of the British press. These are sharp pointers to the people of Zimbabwe. We knew that the 'names' given to Smith were but temporary and not meant at all by both the British Government and their press.

Since the issue of Zimbabwe(Rhodesia) has been debated in the Press and British Parliament as a constitutional one, the effects of the rebellion upon the people whom Britain considers subjects have been effectively ignored.

The political turmoil that exists in Zimbabwe today has given rise to many insurmountable problems for the African people of Zimbabwe. A war situation has been created as fighting erupted in April, 1965 at Simba between ZANU guerrilla forces and Smith's forces. The military situation deteriorated for Smith until he found it no longer a shame to appeal to S.Africa's Vorster for military aid, and today S.African and Rhodesian troops are neck-deep in a futile attempt to maintain white supremacy by containing African revolution in Zimbabwe. The fighting in Zimbabwe has created gigantic welfare problems for those with human hearts, and looking for the Africans of Zimbabwe.

The big advertisements of the hungry, homeless, diseased children and women, stretching out for help, found in practically every British paper, placed by various big charitable British organisations, somehow ignore the hungry, homeless, diseased children and women in Zimbabwe (and outside especially in Tanzania and Zambia). The homeless, starving and ill-clothed African women and children of Zimbabwe are a direct responsibility not only of the British Government, but also of the British people. It has become a problem for those with concern for Zimbabwe, to present the case for those people whose dilemma and tragedy is that they are the victims of not only the Smith oppression and fascism, but the British Government's deceitful attitude.

Her Majesty's Government by Order -in-Council issued in November 1965, immediately following the unilateral declaration of independence by Smith, accepted, and still accepts responsibility not only for Rhodesia-the land-but also for the people in it. The welfare requirements of Her Majesty's "subjects" who are in detentions, restrictions, and prisons in Rhodesia, are left to Smith, the enemy of the African people - and one would like to think of him(Smith) also as the enemy of the British Government and people.

The 400 men and women who today are languishing in Smith's prisons, detentions, and restriction camps, are men and women who, before being herded into these inhuman camps and prisons had dependents, i.e. children, wives, aged fathers and mothers. Those children, wives and aged parents looked up to the men and women that Smith now unjustly holds. for food, clothing, shelter and school fees. What now without them? Does the Smith regime look after the dependents of those it holds in prisons and restriction camps for political reasons? No! It does not! Someone ought to do something about it.

THE Z.W.F.

Inside Zimbabwe, the wives of prisoners, detainees and restrictees who have some kind of profession, for example, nursing, have found it not only difficult but impossible to obtain employment if they get marked as wives of political prisoners.

Outside Zimbabwe, the welfare problems of Zimbabweans are not less serious. Zimbabweans try to be accepted as refugees by governments of the world according to the Geneva Convention. They are rejected. Problems of maintenance begin to show their head. Often psychiatric problems develop. There are many examples of this category in the USA and Britain.

Why is it that Rhodesian Africans are not accepted by foreign governments as political refugees, in spite of the well known Rhodesian political persecution? Why is it that even the United Nations High Commissioner for Refugees will not do so? The answer was provided by Margaret Roberts, writing in Venture of February 1969, when she said, "... they cannot be regarded as refugees, because the British Government has explicitly accepted responsibility for their protection under international law. This means that they cannot be helped under the programmes of the United Nations High Commissioner for Refugees nor by any of the voluntary organisations and agencies - the Churches, Oxfam, and so on, which operate refugee assistance schemes. For these agencies a refugee is defined as a fugitive from political persecution who is without the protection of a sovereign state and who therefore require international protection ... Britain frustrates the purpose of the United Nations High Commissioner for Refugees by offering in theory, and then in practice provide none

When the Czechs (who are not British subjects) flee from their country and are destitute, without shelter, pocket money, food and clothing, school; it takes only a George Brown speaking for the Czechs at Hyde Park Speakers' Corner to move Her Majesty's Government, British charities, and the British people to rush to raise thousands of pounds in sterling in sympathy. Soon, there is food, clothing, shelter and school. The fleeing Czechs are happy and the British Government is happy and the British public is satisfied - having helped "suffering people".

When a Rhodesia African (who is a British subject) is persecuted by Smith's fascists and finds himself and his family helpless, sitting in Lusaka, or Dar-es-Salaam, or Britain - being confronted by a situation worse, surely, than the Czech situation - he finds no George Brown in Hyde Park, speaking for him, urging the British people and their Government to help the Zimbabwean children, women, aged fathers and mothers whose bread winners are either helpless in the circumstances or are actively doing in the Zambezi valley what Britain would not do.

It is a tragic and farcical situation.

The people of Zimbabwe have faced this situation with courage and determination. They have refused to be self-pitying. The ZIMBABWE WELFARE FUND has been founded to meet this situation and to give an opportunity to those people who have recognised the problems and plight of Zimbabweans arising out of the political persecution, to give a hand to alleviate the suffering. The Zimbabwe Welfare Fund has its H/Qts. in Lusaka, Zambia. It is run by a Company of Zambian Solicitors: Shamwana and Co., Permanent House, Lusaka, Zambia. They are helped by two Zimbabwean elders, Messrs Herbert Chitepo and Peter Mutandwa.

PAHAMA MUTORWA UNODEI ?

By
(Pasi Pane Ziso)

Chikei naJoko,
Muri pxere here kupanduka ?
Pahuro kachi, Chikei Joko,
Tsvimbo dziripi zvamabata nhowo?

Chewuka Chikei, Joko wona!
Muri mapofu here kusawona ?
Torai nhowo netsvimbo,
Irwai, muri mese.

Kwamakatarisa hakuna muvengi,
Cheukai muwone zviri shure.
Nhasi ihwai mangwana ibere.
Fudzai hwai mapere rwisai.

Mukoma kurwisa mununguna,
Pasi chigare vakuru vanoziva,
Mutorwa ibva, daka rako rabvepi ?
Rega mukoma nemununguna varwe.

Imi vatorwa ibvai, regai varwe.
Chikei, Joko, daka rabvepi?
Chewukai muwone mapere, anowuya sehwai!

 "We must affirm anew the
 discipline of the Party, namely:
 (1) the individual is subordi-
 to the organisation;
 (2) the minority is subordinate
 to the majority;
 (3) the lower level is subordi-
 nate to the higher level;
 and,
 (4) the entire membership is
 subordinate to the Central
 Committee.
 Whoever violates these articles of discipline disrupts Party
 unity!"
 -----CHAIRMAN MAO TSETUNG on DISCIPLINE -----
 "From the day of occupation of our land, more and more children
 of Zimbabwe were born into the insecurity of the landless, the
 degradation of rootlessness, and the misery of poverty."
 -----ZANU POLICY PUBLICATION-----
 "ZANU IS A MASS REVOLUTIONARY MOVEMENT OF DIRECT CONFRONTATION
 WITH THE ENEMY" . . . NDABANINGI SITHOLE. . .

SMITH AND THE CHIEFS.

Of all propaganda lies emanating from Salisbury (Rhodesia) the most calculated, the most insidious is the oft-repeated claim that the chiefs support the regime and the chiefs represent African people. In an attempt to hoodwink the world, the regime decided to stage the Chief "INDABA" at Domboshava. The affair turned out to be elaborate and well managed. The ageing chiefs were expensively wined and dined, their palms were lavishly greased and finally they were buzzed by the Rhodesian Royal Air Force planes before their "unanimous acceptance" of a racist white minority, settler rule, was recorded to the world press through a Harper the then Minister of "Internal Affairs".

Happily none but Smith's fascist backers in western Europe and the USA. believed the humbug. Even the reactionary British Government and Press gave a veiled rejection of the "acceptance" by the Chiefs of Smith's rule. But the lie was soon exploded by the ZANLA freedom fighters when they launched the war of liberation (Chimurenga) at Sinoia in April 1965. The settler regime rushed troops to the Zambezi Valley as well as to the Chiefs' villages. The "Chiefs needed protection from the people". A lie!

Nevertheless it must be admitted that the regime was satisfied with the propaganda value of the "Indaba".

The Smith regime has proceeded on a deliberate policy of wooing the chiefs with higher salaries and increased "power" over their "subjects". Urban Africans are now compelled to register under some chief or headman of a country village they have never lived in. The Smith regime is sucking the blood out of the African people by the imposition of countless indirect taxes - payable to the Chiefs. Through the Tribal Courts Act 1969, he has tried to give the Chiefs some "power" over the Africans in their "Reserves". The Bill was introduced with a flowery apologia of African law and customs, with learned references to Dr. Livingstone and Hugo Grotius. It was called "the most important and far-reaching and interesting Bill concerning the traditional lives of the African people". We are also told that the Bill is "founded on respect for and goodwill towards indigenous African law", and that we must not attribute it to racial or political motives.

However, through the thicket of rhetoric it is easy to see that the Bill is part of the general policy of apartheid of the races borrowed from Vorster's book on Bantustanism. Having forcibly taken 60% of the best land from the African, he must be driven from the towns and mines and herded back into this barren and already over crowded "Reserves". Smith and his clique consider the African neither fit for democratic government nor for justice from a modern rational system of Courts. The Chief is permitted by Smith to be as autocratic as he wants in his "Reserves" provided he is a pawn in the game of oppressing his own people under the racist white minority regime - so goes the settler logic.

No African law and custom can be preserved and developed under a white, foreign, racist, and minority dictatorship. African law and custom can only be preserved and developed under a legitimate, popular government of the people of Zimbabwe.

THE ZWF.

Briefly, the ZWF. aims at trying to keep the children of political prisoners and detainees at school, clothed, fed and to prevent the headless families from being evicted from their houses in Highfield, Harare, Mzilikazi, Sakubva or Mambo, just to mention a few townships. Outside Zimbabwe, the same problem of keeping these families fed, clothed, housed and receiving medical attention is ever increasing. The ZIMBABWE WELFARE FUND without the assistance from other charitable organisations or governments cannot do much for anybody. Hence this appeal.

The Fund collects and distributes clothing - men's, women's and children's - to those in need inside and outside Zimbabwe who have become refugees. The Postal address of the Zimbabwe Welfare Fund in Lusaka is: Box 2331, Lusaka, Zambia. In Europe, financial aid or other forms of aid could be directed to: The ZIMBABWE WELFARE FUND, 36, Sydney Grove, London, N.W.4. The Zimbabwe Welfare Fund already has, at the above address some parcels containing clothes, but because the FUND has no money, the parcels have been held up for months before sending them where they are most needed.

The ZWF. has specific names and addresses of families who are in desperate need. These families can be adopted by interested groups or other families or individuals who wish to help. For example, a group or individual may, after selecting a needy family of a detainee or restrictee or prisoner, volunteer to pay school fees or maintenance of so much a month for a given period as they feel able to contribute.

The ZWF will gladly send a Zimbabwean to talk to a group or individual who may want to know more about the increasing welfare problems among Zimbabweans both inside and outside Zimbabwe. The FUND is ready to work co-operatively with any genuinely interested persons or groups who on humanitarian grounds alone are prepared to help alleviate the suffering which has arisen from the political persecutions now going on in that country.

The welfare problems now facing Zimbabweans are growing and will continue to grow as the conflict and confrontation between Smith's forces of racial oppression and the progressive forces of justice and democracy (led by ZANU) grows and deepens. The problems are real, but are deliberately being ignored. The ZWF. feels that this trend must be arrested. The time to arrest this trend is now.

"CHIMURENGA, THE WAR OF LIBERATION OF THE MASSES OF THE PEOPLE OF ZIMBABWE, IS CONTINUOUSLY INTENSIFYING. THOSE PARTICIPATING IN IT AND THOSE TO COME REQUIRE MORE KNOWLEDGE AND A PROFOUND UNDERSTANDING OF THE NATURE OF OUR STRUGGLE, THE ENEMY, HIS INTENTIONS AND ALL HIS TACTICS, AND THE NECESSARY CONDITIONS FOR ITS SUCCESS."

-----M W E N J E, -----

... A ZANU POLICY PUBLICATION....

"It is my deep conviction that all peoples wish to be free, and that the desire for freedom is rooted in the soul of every one of us!"

----- DR. KWAME NHRUMAH-----

in AFRICA MUST UNITE - FREEDOM FIRST. 1963. London.