Racism and Anti-Racism

reconcile themselves to majority rule.

The Future of White Settlers
Herbert Chitepo

*Response to an interview question by the Chairman of ZANU, published in Zimbabwe Today (Cairo), I, 21, 28 October 1967.*

**Zimbabwe Today:** What is the future of white settlers if they continue with their present attitude?

**Chitepo:** We have said this not once, not twice, not thrice but many many times, that what we are seeking in Rhodesia is not a racialist state. We are seeking a state based on political justice. This is why we have stuck to our idea of one man one vote. All that means equal dignity for all men. This is what we have stuck to. This has no reference to white people at all. Had the white people been able to accept this, there need not have been what is taking place. It is quite clear that it is the white people who are determined to keep political rights restricted to themselves in order to enjoy all other rights that flow from the possession of political power for themselves alone. This is what they are trying to get. Obviously a polarisation takes place when you get a situation of this kind. And as far as I can see the longer the struggle between us and the white people goes on, the less likely it will be possible for us to maintain a strictly non-racial society in Zimbabwe. I think a great deal of anger of feeling and ill-will against white people as such as having been the cause of that which we are suffering through now, will have stayed and may take a long time to eradicate. I regret it. But the ball is not in my court.

Not an Isolated Struggle
Agostinho Neto

*From a message by the President of MPLA, broadcast on 6 June 1968 on the ‘Voice of the Angolan Freedom-Fighter’ on Radio Tanzania.*

One of the more debated of problems in recent times is the presence in our territories of Portuguese, or the descendants of Portuguese, whose ideas coincide with ours, whose lives have been dedicated to the struggle against fascism in Portugal, and who understand and accept the right of the peoples of the Portuguese colonies to regain their Independence and self-government, like any other sovereign people.
The National Liberation Movements

On this point we have sometimes observed negative reactions on the part of some of our combatants and of our friends. It is those negative attitudes that can prejudice and deter the success of our struggle for freedom. I speak of the problem of racialism.

In our countries we are not making a racial war. Our objective is not to fight against the white man solely because he is white. It is that we fight those who support the colonial regime. All those in our territories who show raised unarmed hands, or who show themselves willing to give their collaboration to the guerrillas, providing them with foodstuffs and products that are unavailable in the forests; all those who in any manner show their desire not to cooperate with the colonial regime must not be despised or treated as enemies. They constitute a force that operates in our favor, in the same way as on the international plane. There we do not seek support only in the countries of Africa south of the Sahara, called Black Africa, where the skin of the inhabitants is darker; but we also go to look for the aid of countries of North Africa, where the people have a light skin. We go even further to Europe to look for political, diplomatic and material help from countries where the majority of the population have white colour, and in other continents where the racial differences are even more evident. If, on account of racial differences, we despise that formidable force that is represented by progressives of the whole world, and by the underdeveloped countries, we will only be digging our own grave...

Therefore, we invite the Portuguese, the sons of Portuguese people, who are in uniform and armed in Angola, Mozambique and Guinea Bissau, to desert the ranks of the colonialist army and not to soil their hands with the blood of innocent men, women and children whose only objective is to be free — acting in the same manner as did the heroic Portuguese themselves during the Arab occupation of Spain. Instead of assassinating defenceless people, they must raise their arms in surrender when confronted by the guerrillas of MPLA, FRELIMO or PAIGC. They will be received as men and will be given the choice of a destination in those countries that accept political refugees. Or better still, we make an appeal to the Portuguese to desert with their arms and cross to the side of the nationalists, avoiding the shame of participating in an unjust war that is as dirty as the war in Vietnam.

During the course of the war in Angola, MPLA have had occasion to admit to neighbouring countries some Portuguese who had deserted. And there, in various countries, some of them are actively engaged in struggle against the Salazar regime, while others go about their work so that they and their families may live in peace.

Therefore, if there exists in some of our combatants the idea of a war against the white man, it is necessary that it be immediately substituted by the idea of a war against colonialism and against imperialism; a war against oppression, for the liberty and for the dignity of all men in the world. This idea will fortify our struggle. It will offer more guarantees and new perspectives that open up a brilliant future for all men. In a time of hatred we will have fraternity and understanding.