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**THE**

**ORGAN OF THE PEOPLE OF ZIMBABWE**

Registered at the General Post Office as a Newspaper

# **ZIMBABWE REVIEW**

WE HAIL THE RE-ESTABLISHMENT OF THE UNITY  
OF THE PEOPLE OF  
ZIMBABWE IN THE AFRICAN NATIONAL COUNCIL

**ZIMBABWE-  
ONE COUNTRY-  
ONE PEOPLE-  
ONE VOICE-  
ONE FIGHTING FORCE**

IN UNITY ZIMBABWE SHALL BE TRULY FREE.



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# THE ZIMBABWE REVIEW

## EDITORIAL

### TO OUR READERS:

We extend our thanks to the hundreds of readers of "THE ZIMBABWE REVIEW" who have expressed their appreciation of the material that was ventilated in the columns of our previous issues. We hope to be able to continue providing revealing information of the Rhodesian situation.

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*We find it necessary, for the sake of better understanding, to give fuller explanation of the present course of the liberation struggle in Zimbabwe. Questions still linger about as to the nature of the unity the people of Zimbabwe re-established of themselves in the African National Council and as to whether considerations of the ceasefire as a pre-condition to settling the Rhodesian problem through conference means abandonment of the armed liberation struggle.*

*Answer to these questions is necessary not only for supporters of the Zimbabwe liberation struggle but also for fellow-Zimbabweans who, when confronted by such questions, suddenly find themselves thrown off balance mentally and begin to doubt their own judgement of their matters. Such individuals either have never really had a proper perspective and conception of the liberation struggle or became so used to being wined and dined on splitist ideas that they fear the terrible prospect of these glories vanishing.*

*On the question of the nature of unity one needs only to re-read the provisions of the Lusaka Declaration of Unity of December 7, 1974, to realise the full answer to the question. The unity means the total abandonment of the groupings in ZAPU, ZANU and Frohizi and the fusion of these groups in total unity within the African National Council which has been recognised and accepted as the unifying force of the people of Zimbabwe by these groups. It should be clear that the unity establishes a single liberation movement for the people of Zimbabwe and is, thus, neither a 'Front' nor a 'Federation' of these organisations. The provision in the declaration that organs shall have fused within four months prior to the movement's congress was not a qualification of the nature of the unity but a directive referring purely to the technical details of fusing such organs as bank accounts, external administrative organs and such branches of the parties as existed outside. That there*

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are people, Zimbabweans externally, who still live in the world of yesterday's differences between ZAPU and ZANU should be understood as a normal phenomenon of slow death of once entrenched prejudices. The future should be looked at in terms of tomorrow based on the compelling historical necessity to unite in the face of the stage and demands of our armed liberation struggle. The unity of the Zimbabwe masses was accomplished and sealed in the African National Council not only at its formation in 1971 but, in particular, in the national victory of the total rejection of the British fraudulent constitution before the Pearce Commission in 1972.

Already then, the masses abandoned the structures of ZAPU and ZANU and forged unity in the ANC. It is for this reason that the structure of the ANC, among the masses, could not be reversed because it is, indeed the rallying basis.

Some people have, for either ignorant or malicious reasons, cast doubts on the feasibility of the unity because, in their minds, the leading individuals themselves in ZAPU, ZANU and Frolizi, and the ideological inclinations of ZAPU and ZANU are incompatible. Of course a few Zimbabweans who are professional splitters have not helped some quarters of our international support by ordaining themselves, and themselves only, as the liberators of Zimbabwe. The fact of the freedom of Zimbabwe do so for the whole of Zimbabwe and in the belief that all Zimbabweans will fill in their ranks without distinction to free the country. They sacrifice their lives humbly and modestly without fantastic claims which is the monopoly of the few who see only themselves and not the nation in a liberated Zimbabwe.

Except for a few borrowed slogans, which can be discarded in a day, there are no basic ideological differences between ZAPU and ZANU. We all share the philosophy of scientific socialism. As to the incompatibility of individuals, this is a minor factor if any and will lose significance once the masses give their orders at the African National Council Congress due in April on who are to constitute the leadership of Zimbabwe and how they must work. Whosoever shall not fall in step with the decisions and orders of the people's congress shall fall by the wayside. The question that remains is whether some external forces may not, in the interest of their own political investments, persist in pulling a leg out of the ANC in order to make the unity lame, sometimes under the camouflage of deceptive slogans. External interference, particularly by imperialist forces, are a phenomenon of modern politics and the unity of the people of Zimbabwe is aimed at dealing a blow to such manoeuvres. It must be made abundantly clear that there is no question of abandoning the armed struggle. One of the cardinal objectives of the unity

of the people of Zimbabwe is to bolster the armed struggle by a single powerful armed liberation force. Our concept of a ceasefire is simple, straightforward and clear; we cannot observe a ceasefire which the enemy does not observe, we cannot lay down our arms under any circumstances. We cannot exclude a political solution through a conference if such a solution means the transfer of power to the majority. Political solutions are not an abandonment of the struggle, nor are the two mutually exclusive. All forms of struggle are brought into play in the course of any and all struggles depending on the maturity of the moment and as long as it is absolutely clear that the armed struggle is the decisive factor. This is the course of policy by the liberation movement in Zimbabwe.

The final element in the present situation is what view we hold on the participation of the British Government in settlement talks should they take place. Britain is the culprit and the Rhodesian racist regimes are accomplices through being agents on the spot for the colonial power. Any talks, therefore, on the transfer of power to the majority can only be carried out, substantively, between the British Government with Ian Smith as an extension of the British delegation on the one hand and the leadership of the African National Council on the other representing the people of Zimbabwe. Britain is the guilty party on the issue of Rhodesia and is, therefore, not an arbitrator.

Many people are, rightly, raising the question as to what the objectives of the South African racist leader, Balthazaar Vorster are in the whole exercise. We cannot go into the intricacies, delicacies and play of wit in the upper levels of interstate diplomacies relating to the Lusaka Manifesto, which, by the way, though liberation movements did not take part in its framing, was adopted not only by the O.A.U. but is in fact now an international charter adopted by the United Nations. It is clear, however, that Vorster is fighting to win reprieve for his Apartheid policies and also to stave off the inevitable and imminent upsurge of the armed liberation struggle in South Africa. He is sensing fate.

The position of the liberation movement in Zimbabwe must never be in doubt in the current situation regarding our oppressed compatriots in South Africa. We are comrades in arms for one and only one objective in South Africa, Namibia and Zimbabwe — transfer of power to the majority and elimination of racism or the minority as the basis of Government. All our strategies are based on these objectives for which we have already laid down our lives in Zimbabwe with comrades of the Umkhonto we Sizwe of the African National Congress of South Africa.

# DECLARATION OF THE ZIMBABWE PEOPLE'S REVOLUTIONARY COUNCIL (ZPRC)

The Zimbabwe People's Revolutionary Council reviewed all aspects of the armed revolutionary (ZPRC) at its third plenary Session held from December 31, 1974 to January 4, 1975, in Lusaka, and noting the current developments, the Council: —

- 1.** Upholds its commitment to the revolutionary armed struggle, and calls upon all Zimbabweans to redouble their efforts in the intensification of the liberation struggle.
- 2.** Endorses the re-establishment of national unity of the Zimbabwe people in the African National Council (ANC) through the Lusaka Unity Declaration and calls upon the Zimbabwe people to be vigilant and guard this unity against manipulations by enemies that seek to divide our people again.
- 3.** Re-affirms the position that majority rule and independence are not negotiable — and that we stand by our policy of “one man, one vote”. Discussions can only be on the mechanics of transfer of power to the people of Zimbabwe.
- 4.** Maintains that the basic problem in Zimbabwe is that of British colonialism and, as such, does not distinguish between successive British Governments and their settler agents in Rhodesia.
- 5.** Reiterates its full responsibility for the liberation of Zimbabwe and expresses gratitude for the material and diplomatic assistance by the OAU, Socialist countries, progressive International and National Organisations and other progressive forces the world over.
- 6.** Expresses gratitude to His Excellency, President Kaunda, the Party, Government and the people of Zambia who have sacrificed their lives and done so much in support of our struggle.
- 7.** Appeals for increased material, financial and diplomatic assistance for the intensification of the Zimbabwe Revolution.
- 8.** Expresses revolutionary solidarity with revolutionary forces in all areas of conflict fighting against imperialism, colonialism, neo-colonialism and zionism in Africa, the Middle East, Europe, Asia and Latin America.

# EXTERNAL AND SOLIDARITY ACTIVITIES

Following the newly developed strategy of the unity of the people of Zimbabwe under the African National Council activities have been going on to inform and align all the supporters of the Zimbabwe liberation struggle with these developments.

Comrades Jaison Moyo, Chairman of the Revolutionary Council and Dumiso Dabengwa, Secretary of the Revolutionary Council participated in the biannual session of the Liberation Committee of the Organisation of African Unity held in Dar es Salaam from January 14, 1974, on an invitation to ZAPU by the Liberation Committee. There they gave full support to the application of the African National Council for recognition as the sole representative liberation movement for the people of Zimbabwe. Rugare Gumbo led the delegation of ZANU and Ishmael Mlambo represented the African National Council. There was full cooperation of the Zimbabwe delegation in the spirit of the re-established unity. Frolizi was also represented. The Liberation Committee accepted and undertook to recommend the recognition of the ANC to the O.A.U. Council of Ministers due in Addis Ababa on February the 13th.



Comrade Edward Ndlovu



Comrade Jaison Moyo

On an invitation by the fraternal party, MPLA, comrades Michael Maladze Dube and Pictor Mlambo accompanied the MPLA external delegation on its return to attend the ceremony for the installation of the transitional Angolan Government in Luanda comprising MPLA, FNLA and UNITA. The ZAPU delegation carried a message of solidarity and congratulations for the new Government on behalf of the struggling people of Zimbabwe. Angola is due for independence on the 11th of November, 1975. This date will do well to blot out the so-called UDI day by the Rhodesian racists. Comrades Maladze and Mlambo returned after a week. During their stay they were around the organisational units of the MPLA and found the masses of Angola determined to see colonialism leave the country forever.

Comrade Chairman of the Revolutionary Council, Jaison Moyo and comrade Edward Ndlovu, Deputy National Secretary of ZAPU, attended the meeting of the O.A.U. Council of Ministers held in Addis Ababa from February 13 to 21, 1975, capital of Ethiopia, once again on an invitation by the O.A.U. Their chief task was to promote the application for recognition of the ANC under the unity decision by the O.A.U. The application is now to be forwarded by the Council of Ministers for final decision by the Heads of States of the O.A.U. due in Kampala, Uganda midyear.

\*

Comrade Secretary for Women and Social Welfare, Jane Ngwenya, attend-

ed special session of the United Nations Development Programme which had among its items, assistance to Liberation movements on projects and the like. Comrade Jane Ngwenya carried with her a message from the party informing the UNDP of the party's commitment in the unity that is being forged in the African National Council and also appealing to external supporters to support the unity position of the people of Zimbabwe. The session was held in New York from the 15th of January.

\*

A delegation of the Party's Youth Front comprising comrade Atwell Nelson Bokwe and Pictor Mlambo attended the International Preparatory Committee

Session (IPC) which was held in Berlin, German Democratic Republic, from the 13-15th of February, 1975.

The 11th International Youth Festival due in Cuba 1978 and preparations have begun.

In the concerted task of international mobilisation for the Zimbabwe national liberation struggle, the youth front delegation carried circulars from the Party informing the international delegations that ZAPU had decided to forge unity of the People of Zimbabwe within the African National Council which was henceforth to be the sole liberation movement for the People of Zimbabwe. The delegation called upon the Youth of the World to support this unity.

# ZAPU DELEGATION'S SPEECH TO THE PEOPLE'S REPUBLIC TO THE CONGO'S WORKERS' PARTY'S CONGRESS

A two-man delegation of ZAPU attended the second ordinary congress of the Workers' Party of the People's Republic of Congo held in Brazaville from December 27 to December 30, 1974. The team, led by Comrade T. G. Silundika, national secretary for Information and Publicity. The other member was Comrade Easter Ndiweni, Lusaka-based editor of the people's official voice, THE ZIMBABWE REVIEW

A full text of the speech, delivered by Comrade Silundika, is given below:

"President of the Central Committee and of the Republic, Marien Nguabi, members of the Central Committee, delegates to the congress, and fraternal delegations. I am pleased to convey to you the warm and fraternal greetings of a united and struggling people of Zimbabwe."

"This congress is in itself a milestone in the development of a scientific and socialist revolution as well as ideological clarity not only in the Congo but in the whole of Africa. You have indeed gone beyond the stage of ideological hesitation. This should guarantee a successful implementation of the programme of the mighty Workers' Party of the Congo."

"Allow me comrades, through your Congress and on behalf of the liberation forces in Zimbabwe, to express our profound gratitude to the party, the people and government of the People's Republic of the Congo for the outright and concrete support you have given and you continue to give to our liberation struggle in Zimbabwe. Indeed we are comrades-in-arms in the struggle against colonialism and racism."

"Comrades, this congress has been a welcome opportunity at the present stage of our liberation struggle. I am pleased to announce to you that on December 7, only a fortnight ago, we, by our own decision as Zimbabweans, eliminated one of the major embarrassments which for years have accounted for the weakness in our struggle — that is divisive tendencies."

"We, on that day, abandoned the groupings under ZAPU, ZANU and Frohizi and rallied all liberation forces under the African National Council which now, accordingly, will have its policies changed. Our revolutionary struggle has now a far stronger launching base — a truly national one. We are now going to fight as one force, and speak with one voice."

"Comrades, we do not under-estimate redoubled efforts by enemies of our liberation struggle to seek to destroy this unity even by use of deceptive and pseudo-revolutionary slogans. We shall be vigilant and will not stand the thought of divisive tendencies again. We call upon all fraternal organisations and supporting states to stand behind this unity of the people of Zimbabwe."

"We would like to emphasize, however, that this unity is not unity at any price or just for its own sake. It is unity for a purpose that is, to be a base and a vehicle for a revolutionary struggle. Our mission is to fight and eliminate colonialism and racism in Zimbabwe. Our solidarity with you, comrades here, and with all international progressive forces will be strengthened in our state of unity in Zimbabwe."

"This is by way of assuring you, comrades, that the armed liberation struggle in Zimbabwe is on. Of course, comrades, Ian Smith has spoken of a cease-fire in which he does not cease fire. How can a constitutional conference take off when he exploits the present situation by encircling the position of liberation forces and is not fulfilling the prerequisite conditions of releasing all political prisoners at once? "

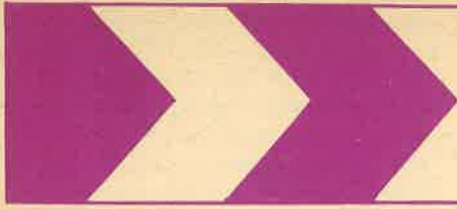
"The ball is completely in Smith's court and his supporters to prove a genuine intention to settle issues by serious discussions in response to conditions laid down by the authors of the Lusaka Manifesto. And any discussions can only be on the basis of the transfer of power to the majority."

"Allow me to conclude, comrades, by thanking you for the invitation to attend this Congress. We thank the concerted efforts of President Nguabi, alongside his colleagues presidents Dr. Kenneth Kaunda of Zambia, Dr. Julius Nyerere of Tanzania, Dr. Seretse Khama of Botswana, and comrade-in arms President Samora Machel of Mozambique for sparing no effort in support of our liberation struggle in Zimbabwe."

**"We wish this congress all the success."**

**"Long live Comrade Marion Ngabi!"**

**"Long live the solidarity of the struggling people of Zimbabwe with the Workers' Party of the Congo!"**



# INSIDE ZIMBABWE

## SMITH'S RHODESIA IS FULL OF HUNGER AND MISERY FOR AFRICANS

When the Rhodesian racist leader, Ian Smith, told an all-white dancing party on the eleventh of last November that Rhodesians were "not only surviving but thriving", he was not referring to the country's 5 800 000 Africans but to the 273 000 whites. He made the revealing remark at a ball celebrating the ninth anniversary of his unilaterally declared independence. The jubilant revellers roared with approval and continued with their merry-making in one of Salisbury's many racially discriminating hotels. Similar occasions were held in the country's other urban centres. The African majority treated the date as one for national mourning. This had been appropriately observed by Zimbabwe's African National Council under whose umbrella Zimbabweans are now fighting for freedom.

Smith's sentiments about Rhodesia are reflected in the country's economic system and general distribution of wealth based on a strictly pro-white allocation of means of production. The system is so heavily in favour of whites that 47 per cent of Rhodesia's 150,333 sq. miles is reserved for whites, six per cent for what are termed national areas actually meant for whites-only recreational purposes, and 47 per cent for the oppressed Africans. Legislatively and economically the Africans are barred from the recreational centres in the so-called national land.

The Smith regime always tries to avoid comparing the standard of living of Rhodesian whites with that of the exploited blacks. This is because the disparities between the wages of the two races are scandalous. It is on these disparities that whites in Rhodesia "are not only surviving but thriving". For the Africans, the country is full of hunger and misery.

The yawning gap between the African and the white standard of living did not begin when Smith's fascistic Rhodesian Front party first got into office in December 1962. It dates back to earlier periods. The RF has, however, strongly consolidated it and wants it entrenched for ever. It calls it "the Rhodesian way of life".

This so-called "Rhodesian way of life" shows that in 1960, Europeans, who then comprised eight per cent of the country's total population, received 60 per cent of incomes generated. Africans in employment then were 35 per cent of the population. They got a mere 28 per cent of the incomes. The remaining 57 per cent was made up of Africans living in the rural areas. These received a paltry 12 per cent of the incomes. The trend was visible again in 1967 when 605,000 Africans employed got an annual average of the equivalent of £ 132 (sterling) while the whites, whose number of employed at the time was 12,000 more than that of 1957, re-

ceived a hefty annual average of the equivalent of £ 361 (sterling).

In 1972 there were about 848 000 Africans in employment receiving an average of £ 166 annually. Of these, 338,000 were in the country's agricultural sector whose average earnings per year were an unbelievably low £ 68. While this works out to nearly £ 6 (sterling) monthly for each worker in the sector, it is known that about two thirds of these workers received wages varying from £ 3 to £ 4 (sterling) monthly.

In the same year, there were some 120 000 African domestic servants whose average monthly earnings were nearly £ 12. It is known, however, that about 25 per cent of this category received its earnings in kind. The remaining 390,000 of the total African work force earned approximately £ 22 (sterling) monthly each in theoretical terms.

This is because 22 per cent of this number received less than the equivalent of £ 10 (sterling) per month in cash. A part of their wages was given in kind. The same practice is found among agricultural employers.

The comparatively high monthly average for this group was caused by the fact that 20 per cent of these workers get roughly £ 25 (sterling) monthly. During the same year, the average earnings of a white worker were as high as the equivalent of £ 151 (sterling) monthly. This means that a white worker got more per month than what an African earned per year. It is clear that African workers subsidise white wages.

The situation becomes even clearer if it is realised that the number of working women in the white community is proportionally higher than that of the African community. With such a combination of inflated incomes, the Rhodesian Europeans do not feel any financial strain (experienced by Africans) due to dependants. It is estimated that the average number of dependants per European family in Rhodesia is 1,5 while it is much higher among the Africans.

The pet settler argument that Africans ought to reduce their birth rate is used in

support of "the Rhodesian way of life" rather than in support of the African struggle for freedom from economic exploitation and political oppression. The Africans want a full share in their country's means of production and an equitable distribution of the land's resources as well as its surplus value created by the people's labour. The existing invidious situation is not caused by the alleged over-population by the Africans, but by over-consumption by the white minority settlers. The white minority fears that it will be overwhelmed by the numerical weight of the Africans if the present rate of their increase is unchecked.

The over-consumption by the whites is reflected painfully in the already stated land question whereby about 70,650 sq. miles of the country's best soil are kept for only 273,000 whites as against the same area for 5 800 000 Africans.

A very tiny number of whites lives in the rural areas. This is why those who are called farmers have whole countryside for their estates and entire valleys for their houses. While their fellow-whites enjoy an incredibly high standard of living (which is actually subsidised by the African workers) in the urban areas, they live on the sweat and blood of the Africans (who has been brutally deprived of his land) in the rural areas.

In the educational field, the regime

spends the equivalent of £ 102 (sterling) per year annually per European child and a meagre £ 10 on each school-going African child. Education up to secondary level is compulsory for whites but not for Africans. This is why there is virtually no illiteracy among Rhodesian whites as compared to 70 per cent among the Africans. Most of the educational burden among the Africans has been carried by Christian missionaries. Bearing in mind that only 15 per cent of the country's population is Christian, we can say that the missionaries' educating role has had more effect than their christianising mission. There are several reasons for this.

The plight of the African worker in Zimbabwe is sharpest in the agricultural sector where experts have observed that real wages were 3,8 per cent lower in 1972 than in 1964. The black peasants too are in a pitiable situation in that for what they produce on their small plots, they are paid less than what the white farmers get for exactly the same crop and weight. The prices of these commodities are discussed and decided by the regime and are effected through its grain marketing board. The same principle and practice are applied to the price of livestock most of which are bought from the African peasants by the regime's cold storage board. The cold storage board is, like the grain

marketing board, a buying and selling agency whose policies are the regime's prerogative. To force Africans to sell their livestock, regular proclamations reducing the number of beasts each African can possess in respective areas. Those in excess of the declared number are to be sold at giveaway prices. Buyers of these beasts include white farmers. As most Africans live in the rural areas, they feel this ruthless type of exploitation more than those in towns because of the low incomes generated in the unindustrialised rural regions.

According to the 1972 figures, Rhodesia's four main urban centres had a total population of 849,000. (The breakdown was: — Salisbury: 463,000; Bulawayo: 284,000; Umtali and Gwelo each had 51,000). If figures of other towns like Fort Victoria, Que Que, Gatooma, Selukwe, Wankie, Sinoia, West Nicholson, Gwanda, Shabani, Plumtree, Marandellas are taken into account, the country's urban population may be slightly higher than a million.

This figures includes foreign workers most of whom are found in the mining centres such as Wankie (where there is the world's biggest coal-mine), Selukwe (where American companies have large chrome interests), Shabani (where British firms mine asbestos), Gatooma (where the multi-national Rio Tinto has taken over the former Cam and Motor



Zimbabwe workers return home after hard work for wages under bread and butter



Mine), Bindura, Que Que, Shamva and elsewhere. The Wankie Colliery work force composition was revealed by the June 1972 disaster in which 427 people were killed.

Of these, 177 were from Rhodesia, 91 from Zambia, 37 from Malawi, 30 from Tanzania, 52 from the two Portuguese colonies of Mozambique and Angola, 13 from Namibia, 14 from Britain, 12 from South Africa, and one from Botswana. This is the general profile of Rhodesia's mining centres. In 1971, the average monthly wages for African mine workers were the equivalent of about £ 15 (sterling) and those for white mine workers were nearly £ 186. During the same period, average monthly wages for factories stood at the equivalent of £ 18 (sterling) for Africans and £ 125 for whites.

In the same year, the Smith dictatorship boasted that it had spent 11 per cent of its gross national product on education. This was very misleading because it did not state that the bulk of that budget was meant for European education in whose favour the ratio of expenditure was 10.2 to 1. The same erroneous picture is always given by the regime in connection with the country's health services. It is estimated that in Rhodesia there are about 333 people per hospital bed and something like 9,300 per physician. This figure does not differentiate between health services for whites (which are fabulous) and for Africans (which are undeniably lacking). The number of Africans per hospital bed and per physician in Rhodesia is much higher than the official one.

Apologists and propagandists of the regime have been at pains to say that in 1971 the Rhodesian per capita income was the equivalent of £ 135 (sterling). This figure places the very exploited African workers together with the very highly paid whites. The white workers are encouraged and allowed by law to buy shares where they can and to establish themselves as entrepreneurs. They have both the law and the money to help them in this regard. The Africans have neither.

The regime also tries to suppress the fact that this on-sided and racialistic system has caused a serious retardation of the country's economic growth. The regime attributes the cause of this to a number of factors prominent among which is the population growth rate. In 1973 Rhodesia's gross national product per head was about the equivalent of £ 93 (sterling) whereas that of Zambia was a healthy £ 133.



Woman farm worker with a child on her back, is forced to work in order to supplement the family income

Rhodesia's annual growth per head averaged a negligible 4 per cent while that of Zambia was a roaring 7.1 per cent. The population growth of these countries also differs greatly. Rhodesia's birth rate is only 21.8 per 1,000 while that of Zambia is a rocketing 48.8 per 1,000. If the Rhodesian regime's contention that a country's population growth rate causes a fall or retardation in its economic growth, Zambia's annual growth per head would be lower than Rhodesia's inasmuch as Zambia's birth rate is much higher than Rhodesia's. Rhodesia's economic ills are almost all caused by political factors.

The country's general situation becomes even gloomier when it is considered that in 1973 only 42,000 new jobs were created in the country compared with a population increase among the Africans of 215,000. African employment went up by 197,000 between 1969 and 1973 compared with 330,000 male school-leavers in the same period. This development has inevitably precipitated a very revolutionary atmosphere in Rhodesia. It is precisely because of this that the Smith regime is frantically trying to contain visible signs of the spreading of the people's liberation war. Its concentration camps in the Chiweshe Reserve (Tribal Trust Land) alone have 46,960 inmates. In this particular area, the regime spent the equivalent of

nearly £ 560,000 (sterling) on building the camps in the first nine months of 1974. During the same time, the dictatorship dished out about £ 40,000 to its informers to help it keep tabs on freedom-fighters.

The Smith regime immediate aim is to destroy the liberation struggle. In strict persuance of this policy, Smith's racist in charge of finance, John Wrathall, declared when he presented his budget last August 28 that he was imposing a 10 per cent increase on individual and company tax to avert a possible £ 22 million deficit which was "unacceptably high . . . It arises from severe demands on the exchequer, not the least be it the security situation . . ."

That there is a strain on Smith's fascist forces has been admitted and confirmed by the continued presence of South African troops in Rhodesia. But it is abundantly clear that with the newly re-established unity of the people of Zimbabwe under the African National Council, the Smith regime has very slim chances of "survival" let alone of "thriving" for more than a couple of years at the longest. Only through a people's government with a progressive policy and ideology will the hunger and misery suffered by Zimbabweans be eradicated. To establish such a government, the armed struggle must continue without slackening in either tempo or intensity.

# ZIMBABWE DAY

The seventeenth of March of each year is the day of Solidarity with the people of Zimbabwe in their struggle for freedom and independence. It is a day that has become internationally recognised and observed by all the international forces which support the struggle of the people of Zimbabwe. We, the people of Zimbabwe, reflect very seriously on the course of our struggle on this occasion. We remember in particular how many millions of dedicated workers all over the world take the Zimbabwe struggle as their struggle and place an obligation on themselves to contribute either by organisation of greater support among others or give whatever material is within their reach for promotion of the struggle.

It is only fitting that as an introduction to this day a brief history of how it came about be given. Zimbabwe Day was decided upon internationally at a conference of the Afro-Asian Peoples Solidarity Organisation held at Moshi Tanzania, 1963. The people of Zimbabwe were introduced into the Afro-Asian Peoples Solidarity Organisation through the initiative and efforts of comrade leader, Joshua Nkomo. After the first conference of the All African Peoples Conference convened by the late, great Dr. Kwame Nkrumah, indomitable son of Africa, in December 1958, comrade leader, Joshua Nkomo carried his mission further to Cairo at the invitation of the late Egyptian pan-Africanist, Dr. Foad Galal. There, among other things, he came into contact with the nucleus of individuals that was just establishing the Secretariat of AAPSO. He threw his lot on behalf of the people of Zimbabwe with this effort. Thus the Zimbabwe struggle became part of this great Afro-Asian Peoples Solidarity Movement which took its origin from the Bandung Conference of 1955 among whose great movers were the late Dr. Pandit Nehru of India, Presidents the late, Surkano, Nasser, and Dr. Kwame Nkrumah. The Zimbabwe liberation movement eventually occupied a seat as an Executive Council member which it still holds to this date. AAPSO has never fallen short of solidarity with all liberation movements which have sprang up in all parts of the world.

The Zimbabwe liberation movement, ZAPU, participated at the Moshi Conference of AAPSO through a delegation which was led by the Reverend Ndabaningi Sithole who was, then, National Chariman of ZAPU. March the seventeenth was selected for two reasons from the Zimbabwe point of view. It was on March 17th in 1896 that the myth of the so-called Matebeleland rebellion and Mashonaland rebellion was exploded. A regiment of Lobengula's general, Mukwati Ncube and that of Mashayamombe at Hartley fused into one military

unit and carried out a morning blistering attack on the settler camp at Fort Mhondoro establishing that actually there was nothing Mashona or Mandebele about the resolve and commitment to do away with the settler invaders who were seizing cattle and also trying to impose themselves as a government. It was plainly the African people of Zimbabwe defending the right to their land.

Secondly, customarily in Zimbabwe, it is about mid March that the people start to look at the green in their fields and increase mutual visits of solidarity among themselves as between relatives and neighbourhoods. This background is the base on which the momentous idea of contemplation on and rededication to the armed liberation struggle is mounted through this day, Zimbabwe Day, March 17.

Solidarity Day for Zimbabwe gives every Zimbabwean the opportunity to have at least a day in the year to dismiss from his or her thoughts care about the self and be occupied with thoughts about national obligations in unified exercise not only with Zimbabweans but with the whole fraternity, all over the world, of the anti-colonialist and anti-imperialist forces.

This includes primarily, remembrance of the Zimbabwe gallant fighters who have already laid down their lives for liberation of our country, heroes who are languishing in the prisons of the Rhodesian regime and in detention camps facing either a death sentence or long years of imprisonment, thought about the gallant fighters who are making their way; gun in hand, to target areas perhaps without food.

We have to remember on this day hundreds of destitute children and wives of gallant fighters who are either no more or cannot be of any assistance to their families. These destitute families are of, by this also in the field of battle.

Despite these painful facts Zimbabwe Day must not be looked at as a day of sentimentality or emotion. It is a day of exercise in direct cold calculation of realities followed by decision to fact. Action in the struggle means only one thing for Zimbabwe, immediate filing in the ranks of freedom-fighters under the directions of the Party and to fight.

It is not by accident, ignorance or unintended bad judgement that the racist regimes decide to oppress us by violence. It is by direct design. The Afro-Asian People's Solidarity Organisation has won us tremendous international support for our liberation struggle.

Solidarity committees of Socialist countries play a decisive and effective roll within AAPSO, on the question of practical and committed support to the struggles for national liberation.

Zimbabweans must observe Zimbabwe Day bearing these facts

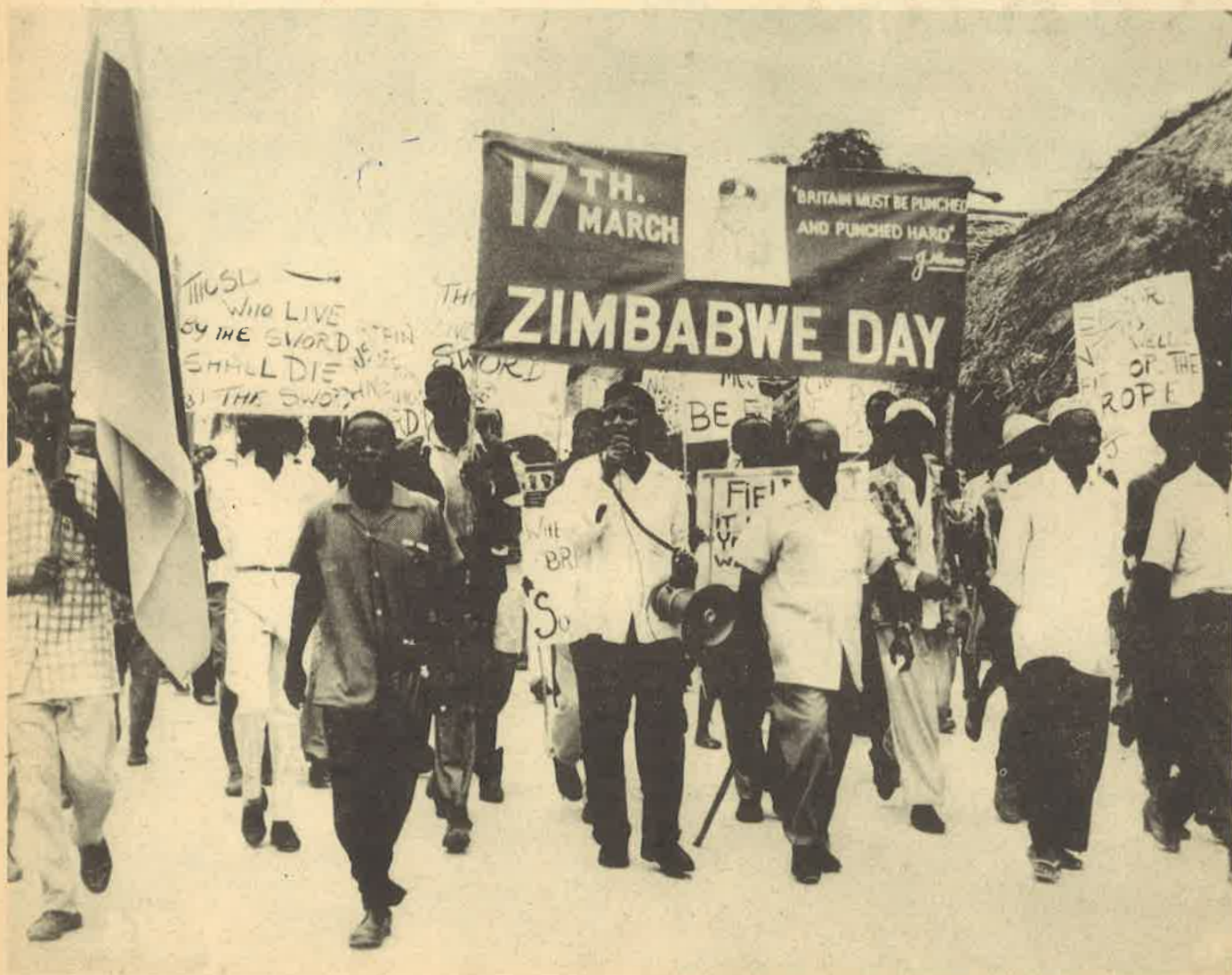
# ZIMBABWE DAY

in mind. From the 25–27 November 1974, there was to have been an „International“ Conference in Support of the people of Zimbabwe in their struggle for Freedom and independence, at Mogadiscio, Republic of Somalia. The Zimbabwe Conference was to have been the culmination of the efforts of AAPSO in its programme of support for the Zimbabwe struggle. The expenses put into preparation for the conference by AAPSO and other Solidarity Committees all over the world were staggering. The Conference was postponed because of unforeseen developments leading to the release of some of the

detained leaders of Zimbabwe and the imminence of the idea of a constitutional conference.

It is important for the world in support of the Zimbabwe struggle to know that the “International Conference in support of the Zimbabwe struggle” is very much in the programme. With the Unity re-established in the A.N.C. the prospect of the Conference is much greater.

May we on this day, of solidarity with the People of Zimbabwe, express our deepest satisfaction with the support from all Solidarity Committees.



# PAPER BY ZAPU DELEGATE TO SEMINAR ON IMPERIALISM AND REVOLUTION IN SOUTHERN AFRICA

Presented by Saul Ndlovu:  
Editor-in-Chief of  
THE ZIMBABWE REVIEW

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DAR ES SALAAM  
UNIVERSITY  
ON JANUARY 17-19, 1975

"The Rhodesian issue cannot be discussed without bringing into question the whole colonial practice and its creations and effects on the various areas it affected. One of these creations is the administrative and legislative machinery the colonialists built over a period of time and later termed legal. Another is the mental attitude by which indigenous victims of the colonial administrators tend to attempt to differentiate colonial agents from the metropolitan power under whose direction the agents function."

"A major aspect to consider is the known dispossession of the indigenous people on whose consequent helplessness the metropolitan authority then proceeds to exploit the colony's natural and human resources for the benefit of the colonialists. These considerations raise one pertinent question: CAN A COLONIAL REGIME EVER RIGHTLY CLAIM TO BE A LEGAL AUTHORITY OVER A COLONISED PEOPLE?"

"It is mainly this question I will endeavour to examine in this

brief paper to show how the Rhodesian regime's illegal status did not begin on November 11, 1965, when Ian Smith's regime made a unilateral declaration of independence, but in 1890 when the very first batch of Cecil John Rhodes' fortune-seekers set foot on Zimbabwean soil and hoisted the Union Jack (British Flag) on the Harare Kopje on September 12."

"It will be recalled that after three years in Zimbabwe, the bandits began a war pre-planned before they had left South Africa where the group had been collected or recruited on the strength of a royal charter granted to Rhodes by Britain's Queen Victoria following a trade treaty thumb-printed by Zimbabwe's King Lobengula who had acted under pressure, threats, and, last but not least, very deliberately misleading information given him by missionaries of the London Missionary Society whose station was few miles outside his capital of Bulawayo. Due to inferiority of weapons, we lost the war." "After the 1893 Patriotic War against the intruding white



Comrades Joshua Nkomo and Willie Musarurwa during the early days of the Zimbabwe Struggle and on the right is Mr. Garfield Todd, a former Prime Minister of Rhodesia

bands, the people of Zimbabwe were subjected to more dispossession of land and livestock by the white settlers whose flimsy argument was that according to Zimbabwean customary law and practice, land and livestock belonged to King Lobengula whose property had become war booty."

"Basing their actions on this aggressive stand, the white minority then passed laws meant to consolidate their position over the African majority. These laws, known as orders-in-council, came from Britain where they were made on the advice of the white settlers then plundering Zimbabwe. Queen Victoria's royal charter had been given at first for 25 years. At the end of that period, the First World War intervened and the matter was not discussed till about 1920 when the British administration of the day gave the Rhodesian white settlers the right to choose between what was termed internal self-government and becoming a province of South Africa – the fifth."

"In 1923, the settlers chose the former. It was after that stage that the Rhodesian settlers felt that they had an unquestionable right to exercise ruthlessness on the African majority. After all, the British Government had reserved only the right to handle Rhodesia's foreign relations and defence matters. Racially discriminatory laws would be vetoed by Britain, so stated the arrangement. But there was also a convention by which the United Kingdom undertook not to interfere in the internal affairs of Rhodesia."

"Racially discriminatory laws were passed and Britain refused to act because, it said, that would have been regarded as interference in Rhodesian internal affairs. This was a case of constitutional responsibility being abrogated on the pretext of observing a non-constitutional convention. It was on the strength of this British-Rhodesian non-interference convention that such laws as the Land Apportionment Act (1930), the Industrial Conciliation Act (1934), the Native Affairs Act

(1928), the Native Land Husbandry Act (1951) the Preventive Detention Act (1959), the Unlawful Organisations Act (1959), the all-embracing Law and Order Maintenance Act (1960), the Southern Rhodesia Electoral Act and the Native Education Act were passed by the Rhodesian minority parliament."

"We cannot discuss the above legislation without examining colonialism itself. There is no doubt that colonialism is a crime against its victims. At no time in the development of human or racial relations do we ever find a people voluntarily asking to be colonised by any power. The aim of colonialism is to exploit, as it has already been pointed out, both the natural and human resources of the area in question. Where colonial powers have not discovered wealth under-ground, in the forests, in the sea, or in human traffic (slavery), they have never bothered themselves to colonise. Where climatic conditions have been favourable, colonialists have settled or attempted to settle permanently."

"Because of the open opposition of the colonised to their dispossessors, the colonialists pass laws aimed at protecting themselves and their interests. Their legislative and state machinery is geared to this objective at all levels. The colonised do not have a voice in all this. The colonial regime makes laws against them rather than for their good. This is because the interests of the colonialists are always at loggerheads with those of the colonial victims. Can such a system be described as legitimate by any standards? "

If by legitimacy it is meant a state of affairs based on rules or regulations whose purpose it is to give maximum benefit to the maximum number of the people they affect, we can safely say that colonialism is the exact antithesis of this state of affairs. It is undeniable that legitimacy emanates from the majority of the people and not from a minority, whether that minority is an alien colonial group or an indigenous and aristocratic clique. The masses are the sole sources of legitimacy of any regime at any time of the people's development.

"It is on this basis that we have always declared that there has never been a legal government in Rhodesia since 1890 when the people of Zimbabwe were brutalised and deprived of their right to determine their own destiny as they saw fit. The imposition of any system upon any people (other than through the ballot box on a freely practised system of universal adult suffrage) is illegal and cannot rightly claim to have established a legitimate regime. This is precisely what the Rhodesian regime has always been and is up to now. The act of UDI was only an attempt to consolidate an already illegal situation. It was an extension of an illegality."

"Addressing the Southern Rhodesian African National Congress annual delegates conference in 1958, its then president-general, Joshua Nkomo, had this to say, among other things, about the laws of Southern Rhodesia: "... Beginning with the franchise laws of this country, it is sad to observe that the settlers have devised elaborate schemes to bar Africans from participating in the government of their country. A qualitative franchise such as the one enforced in this country has only one result - the complete deprivation of the African people of their right to vote..."

"It would be incomprehensible for the African people of Zimbabwe who are deprived of their right to choose their own government to describe as legal a regime of those who are deprived of this basic right. It is because of their very obstructions of basic human rights that colonial and minority regimes have no justifiable claim to legitimacy. The logical conclusion of this trend of thought is that the Rhodesian regime has always been illegal and that the people of Zimbabwe will establish a legal government only through one man, one vote which is their irreducible, non-negotiable demand."

"They do not call for a return to the status-quo ante in which there will be a British colonial governor or a minority more loyal in word, thought and deed to Whitehall or to the British Crown than the present dictatorship. Loyalty of any agent of colonialism to his masters can never be regarded correctly as a concern, immediate or remote, of the victims of colonialism. The right course for the colonised people is to force the metropolitan authority to withdraw its agents so that the masses can exercise their rights without let or hindrance in their own lands. THIS IS WHAT ZIMBABWEANS DEMAND TODAY."

"In the above analysis of the illegitimacy of the colonial regimes vis-a-vis the colonised masses I have indirectly answered the question as to whether there is a difference between the aims of the metropolitan power and its agents running its colonies. What may at times appear to be a difference of opinion is not so much on the fundamental aims of colonialism, but rather on how to re-adjust today's colonial strategy to suit the thinking and contain the modern world's anti-colonial dynamics. But the real objective is to retain former colonies as dependable sources of raw materials for the imperialist forces. The colour of the faces of the people to insure this is of no consequence to former colonial powers."

It has been found, however, that it is safer if that colour is the same as that of the formerly colonised majority. Psychologically the masses, it is believed, are quietened by this token take-over and cease to act in a manner likely to jeopardise the continued supply of the raw materials to the metropolitan power. In the Rhodesian case, Britain was and is the creator and protector of the Smith regime and its predecessors from the time of the granting of the royal charter right through the 1923 giving of the Letters Patent by which the country was awarded so-called internal self-government, through the 1953 attempt to impose the Federation of Rhodesia and Nyasaland up to the UDI era. Its nauseating United Nations vetoes confirm this view. There is, therefore, no difference of objectives between the Salisbury regime and its colonial mentor in London. Tactics are too minor a detail to be regarded as a basic difference on the ultimate objective. It is on this view that we maintain our stand that the British Government is not and cannot be neutral in this issue.

"Its role is no less colonial today than in 1890. What appears to be changed are tactics due to international and internal (Zimbabwean) pressure and anti-colonial strategies. Our newly re-established national unity is not an end in itself neither is the much talked about constitutional conference. We view these as sign-posts and not as our destinations. Our goal is a free Zimbabwe whose national institutions will be based on universal adult suffrage enjoyed freely by all; a state where the only qualification for one to enjoy human rights will be to be human; a state where the rights of the individual will be in consonance with the needs of the majority; a state where land, water and air will not be purchasable commodities; a state where individuals will have security of work, life and education; a state where freedom of thought will be paramount but where minority-held views will conform to those of the majority."

"How do we mean to achieve this state? It has been said that peaceful means must be tried. While we have no quarrel with this view, we hope that those who express it do not forget that peaceful persuasion has been used by the oppressed Africans in Zimbabwe since the turn of the last century. The decision to resort to armed struggle was not an expression of a love of war by the people of Zimbabwe, but of a realisation that no other method can achieve Zimbabwe's freedom. We do not see any reason to be optimistic about settling the Rhodesian issue over a constitutional table at this stage."

"We are aware, that the British, Rhodesian and South African regimes have seen obvious signs in the sky of an inevitable black-white armed confrontation over Zimbabwe. This development will, willy-nilly, envelope the whole of Southern Africa. This cannot be avoided."

"What then, should be done? Should the armed struggle be abandoned? NO. The oppressed majority of Zimbabwe will not deviate from the armed revolution. It is their only hope of salvation. What should be accepted is that freedom for Zimbabwe, Namibia and South Africa is a sine qua non to the establishment of lasting peace in Southern Africa. Detente or

peaceful co-existence cannot obtain in the area as long as Smith and Vorster brutalise and degrade the masses in those areas."

"Can Lesotho, Swaziland, Mozambique, Botswana live peacefully with South Africa when Vorster's armed police shoot down exploited mine-workers (of these states) in South Africa? Can there be an effective detente when thousands of blacks are languishing in jails in South Africa, Namibia and Zimbabwe? There cannot be, because human feeling for justice cannot be confined to or by geographical or political borders. It is as universal as human rights are inalienable."

# THE TRIBUNAL



The Tribunal Presidium from left to right: Dr. Erika Runge, Mr. O. Paliwal (AAPSO), Comrade Andreas Nuukuawo (SWAPO), Comrade T. G. Silundika (Zimbabwe), Comrade P. Dietzel (ASK), Reverend Alt-

haus (Chairman of the Tribunal), Comrade Moses Mahbida (SACTU), Comrade Pallo Jordan (ANC of South Africa) and Mr. Rex Chiwara (Zimbabwe)

The Anti-Apartheid and the Anti-Imperialist Solidarity Committees of the Federal Republic of Germany jointly sponsored a Tribunal against Colonialism and Apartheid in Southern Africa. It was held in Bonn on the 15th of February 1975. Peter Dietzel of the Anti-Imperialist Solidarity Committee was the Administrator of the Tribunal. ZAPU was represented by Comrades

George Silundika and Albert Ndindah who carries out various tasks of the Party in Berlin, German Democratic Republic, for ZANU was Chiwara who resides in England, whilst the African National Congress of South Africa and SACTU were represented by Comrades P. Jordan and Moses Mahbida respectively. SWAPO of Namibia was represented by Comrades A. Nuukuawo

and B. Amathila.

Attending from the Federal Republic of Germany were several Support Groups which work very hard in support for the national liberation struggle. The Hall was full to capacity and the charges laid against the minority racist regimes in Southern Africa were sharp and conclusive in themselves.

The issue which emerged clearly was the



involvement of NATO countries in support of the racist regimes in Southern Africa. The role of the Federal Republic of Germany was expressed by Dr. Wolff Geisler of the Anti-Apartheid Committee. His revelations of the involvement of the West Germany capitalists in South Africa and Rhodesia were most startling. Quoting statements by leaders of the Christian Socialist Union, a neo-fascist oriented Party, and those of the Social Democratic Party, presently in power in the FRG, he proved that they hold the same policies of so-called "excellent relations with South Africa" (Horehet and Jochen Schultz).

At a news Conference introducing the Tribunal on Friday the 14th of February Comrade Silundika informed the participants that ZAPU and ZANU now

fused into the African National Council and he called upon the supporting solidarity groups in the FRG to support this unity. He warned the Federal Republic of Germany that she could not have it both ways – support the regimes which practise racism and oppress millions of Africans in Southern Africa on the one hand and expect to be embraced as a friend on the other by national liberation movements at their victory on the simple note that FRG is having the money to rescue the Africans from their economic plight. What would count for Southern Africa were those countries which support the national liberation struggle now.

Comrade Moses Mahbida for the workers in South Africa (SACTU) stressed the plight of the African worker who was exploited in the mines and subjected to

malnutrition and a host of diseases. He asserted, however that the African people of S. Africa were all the throes of an armed national liberation struggle to put an end to Apartheid.

Speaking for SWAPO before the Tribunal, Ben Amathila, representative based in Stockholm emphasised that the maintainance of a Bonn Consulate in Windhoek was an act of enmity against SWAPO and the people of Namibia by the FRG.

The Tribunal wound up by a thorough and unequivocal condemnation of the racist regimes of Vorster and Ian Smith. It resolved to intensify support for the national liberation struggle in Southern Africa and to continue to expose to masses of the FRG. how governing circles were flirting with racism for the sake of profit.



Solidarity meeting on the eve of the Tribunal in Bonn 14. 2. 1975

Dr. Wolff Geisler (AAM of the FRG) addressing the Tribunal

The Delegations at the Press Conference  
which took place on the 14. 2. 1975 in Bonn



## stop press

Comrade Joshua Nkomo has described the December 7 unity accord as "one important thing that has happened in the history of our struggle . . ." Speaking to THE ZIMBABWE

REVIEW in Dar es Salaam on February 6, Comrade Nkomo said: "It think the Lusaka unity accord is one important thing that has happened in the history of our struggle because the unity of the people of Zimbabwe has been re-inforced."

"We all know that unity of a freedom movement is the biggest weapon against imperialism. One pleasing fact about the people of Zimbabwe is that they are completely conscious of their national commitment to unity."

"After news about the unity

agreement reached in Lusaka, the people of Zimbabwe had greater confidence and strength in themselves. They were pleased that at last they had done away with divisions." Comrade Nkomo was one of 12 Zimbabwean freedom-fighters who were on a brief consultative visit to Dar es Salaam during which they conferred with Zambia's President Kaunda, Botswana's President Sir Seretse Khama, Mozambique's President Samora Machel, and Tanzania's President Julius Nyerere.

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# POET'S CORNER

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## COMMISSARS CHART THE WAY

*They came in like thunder,  
Through the darkness impervious;  
Tunnels through the impervious they made,  
Lanes through the minefields they cleared,  
Bridges across the impassable they span,  
To deliver the mighty seed of revolution.*

*They entered the yards of the deceived and cursed,  
On the sealed doors they knocked,  
Few responded but many  
A deaf ear they paid,  
But they steered on.*

*To All, they delivered the barrage of fire!  
Yes! it was a sting of the bee of glory!  
Which stung deep into conscience;  
Alas the Commissar was welcome!*

*Then, the doors opened wide  
The conscience of the people was awakened  
From the deep slumbers of oppression  
"Yes we want our motherland!"  
The growth of freedom awareness caught like bush fire.*

*Yes the Commissar is the source of the golden discovery  
He probes into the darkness impervious  
To deliver the people  
From the horrors of oppression.*

*Yes, they came sneaking!  
They seemed unwelcome  
But only when they delivered.  
It all struck like grenade fragments.  
All were fevered.*

*Commissars, you are the light,  
You are the road,  
On which the gun finds way.  
You have boundless power to tame,  
Your art of persuasion is unequalled;*

*Commissars!  
The inadequacy of the human lamp,  
The impenetrability of dense fog,  
And the boundlessness of the world of search;  
Alas! you have overcome!*

*Yes Commissars! Chart the Way!  
You are the advance guard of the revolution:  
You are the chosen spokesmen of the revolution.  
Spark of life, flame of the conscience, run, shine on the roads  
and everywhere!*

*Forward Commissars,  
To the slums where man is dumped upon man  
Where hunger and misery have made their permanent homes,  
Into the village of the robbed peasants,  
And deliver them.*

*Forward into war declared zones  
Where the greedy hawks of settlers  
Prey with bombs and guns  
On the unarmed peasants and workers in cold blood.*

*Forward into the Factory  
Where man works without rest for a starvation wage  
And steel the workers' heart,  
To smash the industry of exploitation!*

*Forward Commissars  
Into the school that turns out skilled labourers of exploiters.  
Teach them freedom and break the walls of ignorance  
And give them an ideology,  
Cursed be the fog that still clouds the student!  
Forward man of steel!*

By. A. NIKITA

---

## MY MISSION

*I wake up to the receiving of a mission  
So compulsory dictates its determination  
I have no choice but offer my life;  
Of all explanations it reflects strife  
But it's the only way, the only means;  
Emancipation of the people constitutes the sacrifice.*

*Mountains shall be my horses;  
Animals shall be my friends;  
Rain shall be the soother;  
Reptiles shall be honoured guests;  
Birds shall be orchestras;  
Rocks shall be sofas;  
Vegetation shall be the garden;  
Water shall be champagne.*

*The sun shall be the strainer;  
The gun shall be the loudspeaker;  
The gun shall be the microphone;  
The gun shall be the telephone;  
In rallying progressive forces,  
In mobilising the masses:  
Re-assuring them of their self-determination,  
Reminding the reactionaries of their destruction.*

*The day will come and I will report  
Lives lost, disabled and dispossessed  
Without choice. It's my given mission!  
Freedom to Zimbabwe and no friction!*

*John Mandla*

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# ZPRA- COMMUNIQUE

Since December, 1974 our forces have conducted several operations including the following:

### 14th December, 1974:

Our urban guerillas in Kariba town attacked six policemen on patrol and killed one police officer in close combat and seriously wounded four.

### 25th December, 1974:

Our forces in the Deka area ambushed an enemy patrol boat along the Zambezi river and killed all the three occupants and sunk the speed boat.

### 27th December, 1974:

Our forces attacked an enemy camp and captured several material including a big boat engine in the Binga area.

### 29th December, 1974:

One enemy soldier was killed and seven seriously wounded when their truck detonated a landmine along the road from Binga to Kamative Tin Mine.

### 1st January, 1975:

Our guerillas operating in the Nchete Reserve attacked an enemy harbour camp and captured large quantities of material including patrol boats. The enemy withdrew in disarray.

### 1st January, 1975:

A goods train was derailed along the Falls — Wankie line. The locomotive was completely demolished and its driver killed.

### 2nd January, 1975:

Three enemy soldiers were killed when their truck detonated a landmine in the Sidinda-Matetsi area — Wankie Tribal Trust Land.

### 11th January, 1975:

Our forces in the Mana Pools area — Urungwe District ambushed an enemy convoy and killed 8 enemy soldiers, captured large quantities of arms, ammunition and destroyed completely a troop carrier.

**NATO weapons captured by ZPRA patriots from Rhodesian fascists on the right there is the enemy's camouflage uniform and a sheathed jungle knife**



# A GALLANT COMRADE PASSES

On the 6th of February, 1975, our comrade Jabulani Ncube, head of the Medical Corp of the Zimbabwe African Peoples Revolutionary Army was taken away from our ranks by death. He was suffering from blood and heart trouble. By his death he lay in the ranks of the many heroes before him who have laid their lives, complete lives, for no other than the freedom of their motherland, Zimbabwe. Jabulani, like others, could have pursued the easy way out through continued schooling, but decided to dedicate his boyhood and manhood completely to the sacrifices of the struggle. We remember him particu-

larly for showing courage against his illness to make sure that he was never left out in any risky mission at the front. Perhaps it is this double-sacrifice which finally weighed on him. It was a most appropriate coincidence that comrade leader, Joshua Nkomo, happened to be in Lusaka and came to pay his respects. Whilst extending condolence to his relatives, our message to all Zimbabweans who have known him is that the most fitting tribute to all our gallant heroes in the struggle is to fill their ranks join and fight for the liberation of Zimbabwe. HAMBAMBA KAHLE JABULANI.

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