

Habitat:

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National Report on Human Settlement in Zimbabwe (Rhodesia).

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The African National Council of Zimbabwe:

Habitat Committee

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## INTRODUCTION

The objectives of the National Report on Human Settlements in Zimbabwe (Rhodesia) are to discuss the state of the human environment in Zimbabwe, and on the basis offer a humanistic alternative to the whole social order. In line with the definition advanced in the working papers of Habitat, the term "human settlements" is here taken to mean any community of people living in villages, small urban areas and large metropolitan settlements. This paper will therefore concentrate on the relevant issues and problems of land and land-ownership, and necessarily on the social framework governing society. The paper also identifies some of the problems associated with human settlements such as agriculture and food production, health and sanitation, education, and social disruption.

Although the United Nations Conference on Human Settlements is on and about human settlements, we cannot discuss this issue without focussing on the problems of human settlement used as a tool of oppression. In Zimbabwe we are faced with a major problem of human dis-settlement caused by the decision of the illegal Smith regime to move more than 500,000 people into concentration camps disguised under the euphemism of "protected villages"

The escalating war of liberation is resulting in further displacement of people who are leaving their homes and fleeing to the cities and neighboring countries for fear of reprisals against them by the illegal regime.

The solutions to this problem can arise from the complete and total change of the colonial system which prevails on human oppression and denial of rights of the people of Zimbabwe to determine their own destiny.

In the context of this Conference, we would like to highlight some of the critical problems related to our struggle, especially as they pertain to the nature and pattern of human settlement in Zimbabwe.

PHYSICAL AND SOCIAL ENVIRONMENT

Zimbabwe (Rhodesia) which lies between 15° and 22° south and from 25° to 33° east, has an area of 389,000 square kilometers. It is land-locked and has four neighbours: Botswana to the southwest; Zambia, to the north; Mozambique to the east; and South Africa to the south.

Zimbabwe has a population of 6.5 million Africans who constitute 95% of the population number about 6.2, and the other 5% is made up of 30,000 people of mixed origins. The majority of Africans, over 60 percent, live in overpopulated and overstocked rural areas referred to as reserves. They depend largely on subsistence farming supplemented by small and irregular sales of surplus crops and livestock, occasional temporary employment, and remittances from members of their families working in the cities, mines and neighboring European farms.

### Brief Historical Background

Rhodesia, "legally" a British Colony was until 1923 administered by the British South African Company founded by Cecil John Rhodes. It was chartered by Queen Victoria to govern and administer Rhodesia in 1889. In 1923 the colony was granted the status of self-government, without taking into account the political participation of Africans. In 1953 Rhodesia joined the Federation of Rhodesia and Nyasaland, which broke up ten years later. Northern Rhodesia and Nyasaland became independent as Zambia and Malawi respectively in 1964. The present regime of Ian Smith came to power in 1962. Fearful of the prospect of eventual majority rule, it moved to consolidate white rule and began a series of negotiations with Britain for independence under European rule. In August 1964 the Smith regime declared a state of emergency, outlawed all African political parties, banned the only African daily newspaper, the Daily News, and put over 2,000 African political prisoners in detention camps. A year later, when it became apparent that negotiations with Britain would not lead to a solution acceptable to it, the Ian Smith regime declared independence unilaterally on November 11, 1965. From that time on Zimbabwe has been governed by an illegal settler regime.

### Seizure of African Lands

Illegal seizure of African lands began with the arrival of the so-called pioneer column, a plundering

army of fortune seekers sent into Rhodesia by Cecil John Rhodes. Immediately after their invasion of Zimbabwe, these settlers grabbed large tracts of land. Within a short time some 15 million acres had been expropriated and given to the settlers who were coming to Zimbabwe in hoads. In 1894 a land Commission determined that many African villages should be moved from their fertile lands to special "reserves" in order to make room for European settlement. This forced resettlement of Africans from their home lands led to open warfare against the white settlers in 1896-97, in which the invaders suffered heavy casualties but won because of superior weapons. After the war, Africans were forced into these unproductive lands. However, there was a definite limit to the number of people such infertile and dry reserves could sustain. The rise in African population was not matched with expansion of the "reserves". Some of the settlers were even advocating further reduction of land the Africans could live in. After 1920 it had become apparent that land concessions of some kind would have to be made in order to minimize the complete take-over of land by the settlers. This led to the creation of the notorious Land Appointment Act of 1930. The Land Appointment Act highlighted the development of an official policy of racial separation by legally dividing land between the Africans and the settlers.

The settlers ended up in control of most of the land. The Europeans actually controlled over two thirds of the land.

<u>POPULATION AND LAND DISTRIBUTION</u>		
<u>1930</u>	<u>Percentage of a total Population</u>	<u>Percentage of Land Total</u>
Africans	97.4	31
Europeans	2.4	52
Others	0.2	14
Total	<u>100.0</u>	<u>100.0</u>

The main purposes of this Act were four-fold. First, that occupancy of the land would be determined according to race; second, that such divisions take no account of existing settlement patterns of the African people; that should there be issues arising out of land questions the decision should be in favour of the European; and finally that the white government make administrative provisions that would overrule the Land Apportionment Act itself to achieve the desired objectives of territorial segregation of the races.

The consequences of the Land Apportionment Act were disastrous for Africans. It caused further forced expulsion of thousands of African families from their traditional



fertile lands because such lands had been declared "white". They were moved to dry, unfertile and at times to unhealthy parts of the country. These lands were invariably located in remote areas away from any rail and road communication. According to Kenneth Brown, a British agricultural specialist who worked for six years for the Rhodesia regime:

"Most of the native area is poor soil, usually granite sand known as class III. In many parts of the country it is quite embarrassing to drive through an European area into a "native" area. Change in soil type coincides almost exactly with the boundary line and is startlingly obvious: an example is the Salisbury and Shamva road."

The bulk of white-owned land, which included all urban areas was divided into farms and large estates. These lands were situated in those parts of the country having better soil and rainfall and well served with road and rail communication.

According to recent regimes farming statistics, less than 2 percent of the European farm land was allotted to farms of less than 1,000 acres each, and over 33 percent of the European

was held in farms of over 20,000 acres each. The report reveals that 3,840,000 acres of European land were "farms on which no agricultural activities were carried on". This land lies idle and often belongs to absentee landlords who live in the European or other parts of the world. Allowing Africans to use this land for their livelihood would be considered politically ridiculous.

The Land Apportionment Act is the backbone of the system of discrimination of the Zimbabwe today. The Land Apportionment Act and subsequent legislation under the Land Husbandry Act have resulted in the following:

(a) Immense ecological deterioration of the environment due to overcrowding, overworking and overgrazing of the land. The African population has increased from less than 1 million in 1930 to 6.5 million in 1976 yet their land allocation has remained the same, despite the abundance of land in Zimbabwe.

(b) The creation of a large class of landless Africans who have no rights even of residence in African Reserves. The aid of the regime was to create a class of Africans dependent on wage employment in the white sector. For many years

Africans had been forced by the low wages and poor housing to lead a double life between the reserve and the city. They had no security of residence in towns which were all classified "white", could not carry on business there and could not find adequate housing.

In 1976, the situation has not changed, if anything it has worsened. The african population has grown to 6.5 million, yet the small settler population which constitutes less than 4% of this population continues to control over 50% of the total agricultural land.

LAND DISTRIBUTION

<u>European Area</u>	<u>Acres (in ooo's)</u>
Forest Land	755
Parks and Wildlife Land	1,774
General Land	15,619
Specially Designated Land	8
	<hr/>
Total European Area	18,156

<u>African Area</u>	<u>Acres (in 000's)</u>
Forest Land	172
Parks and Wildlife land	255
Purchase Land	1,485
Tribal Trust Land	16,181
Specially Designated Land	<u>119</u>
Total African Area	18,212

### Protected Villages

African resistance against Smith regime and all it stands for has now intensified to include armed struggle. To ensure the constant surveillance of the African people in rural areas, the regime has taken steps to put Africans in barbed wire concentration camps it chooses to call "protected villates". The Smith regime has summarily sounded up African villagers and transportated them to these "protected villages". The regimes airforce has also deliberately bombed civilian villages, destroying homes, property, and crops, also used chemical defoliant to minimize vegetative caves for the freedom fighters.

The resettlement of Africans inside the socalled "protected villages" began in the latter half of 1973. In

the past such villages were used in Vietnam, Malaya and in the former Portuguese colonies of Angola and Mozambique to control the activities of freedom fighters.

In all cases they failed to achieve their objective which was to isolate guerrillas from all sources of food and shelters. In Zimbabwe they will fail too, for the people and the guerrillas are the same. Initially such villages were confined to the North East and the Zambezi Valley, the first areas to be affected by guerrilla activity. By mid-1974, however, the regime announced that virtually the entire population of the Chiweshe area, some 40 miles North of Salisbury would be moved into 21 protected villages. In the space of one month, between 43,000 and 47,000 people had been forcibly moved from their homes into these concentration camps.

Today there are protected villages all over the country and an estimated 2½ million people are affected. These so-called protected villages have been established in areas such as Mtoko, Mudzi, Murewa, and many others declared "operational zones".

The Catholic Commission for Justice and Peace in Zimbabwe investigated conditions in these villages and their report vividly reveals the appalling conditions in these villages.

The typical "protected village" is of about 100 acres in area and has an outer fence, the gates of which are guarded and locked during the night. Inside the village, usually centrally situated is an administrative headquarters fortified by a number of embrasures made of sand bags. This central enclosure is surrounded by its own double fence and behind this live the European District Officer and his African Assistants.

Obviously, the number of inhabitants in the protected village differs from village to village. What emerges quite clearly, however, is the fact that life in a "protected village" little resembles life in the traditional village. The principal difference lies in the proximity in which the people live with one another. The description of life in a typical African village reveals clearly the importance of a family unit and the ties of blood and kinship which bind it. In the protected villages whole villages have been compressed, effectively preventing free social intercourse between one village and another. It is alien to the traditional African way of life to mingle age groups and sexes such as is done in the protected village. Traditionally, African people know their position in society and the barriers are clearly defined so that the individual is unshakably aware

of his rights and obligations in the village. Any break-down in this system of social observance must lead to a sense of anomie with an accompanying deterioration in the moral values of the individual and society as a whole.

This resettlement has brought many other problems in its wake and these include:

(a) Agriculture and Livelihood

Most Africans, and especially those with more resources at their disposal, moving into the protected villages constituted a substantial material and financial loss. In many instances it entailed abandoning well-built homes, or even shops, in which they had invested a lifetime of savings, without any compensation. It is a declared policy of the Smith regime that no compensation is payable to an African for buildings which have had to be abandoned. In addition everybody has had to expend valuable time and labour in erecting new dwellings which could otherwise have been applied to more productive pursuits.

It is also the policy of the illegal Smith regime that where African people fail to guard their cattle properly herds have to be disposed of entirely, especially if guerrilla pressures increase. This is only one step removed from a scorched earth policy.

Since the Smith regime has deliberately destroyed all vegetation in certain areas, many people have gone hungry for the simple reason that their fields have been rendered useless by toxic chemical defoliants. Even in the "protected villages" because of the curfew regulations, villagers in all areas have been unable to protect their crops from baboons and stray cattle during the night.

(b) Health

At first, in some villages there were no toilets at all. The majority of the toilets that have been built, often between rows of crude shelters, consist of four feet deep pits in which twelve inch cement pipes have been inserted. The stench is over-powering in the rainy season, and there are fears of an epidemic. In many, if not all the concentration camps, the water supply is either inadequate or dirty. In several of the "protected villages" water has to be carried a mile or more from outside the fence. Other "villages" have wells but again insufficient supply of water to cater for hundreds of families.

In the Zambezi Valley where the terrorist regime of rebel leader Ian Smith has been destroying all vegetation to deny cover and food to the people's army, the defoliation scheme has carried with it the possibility of some disquieting side



effects. Towards the end of 1974, there were reports from one border area of a strange illness which caused children to shake violently and sometimes to die. The visiting doctor ascribed this to the spraying of vegetation from the air with defoliants earlier that year. The maize crops in the same area were again sprayed in January 1975, presumably to destroy any food sources which might sustain the freedom fighters.

Health conditions continue to provide cause for concern. During the last rainy season there were wide-spread fears of outbreaks of Typhoid, and doctors confirmed that there was an increase in diseases related to contaminated water supplies. An attempt has been made to situate villages close to rivers to make water more easily available to man and beast, but this creates acute problems during a good rainy season such as the one just past. The water collect in low lying areas, homes are plagued by dampness and mosquitos proliferate.

A spokesman for Chiweshe villages complained of this situation and expressed this in his own words as follows:

"The health of our people is in great danger.

The crowdness of the people in the concentration camp does not allow them to make the area tidy every time. The whole family is to live on a 15

square metre piece of land with all the property that the family might have, a toilet pit also as well as fowl run etc. The very shallow toilet pits uncovered on top make the villages place a great danger on public health. Out of these toilets the big green flies come and get on to good stuffs and some even in water containers as well as in milk pots... Due to the wet ground mosquitos are found in big numbers in most concentration camps, they breed easily and very quickly in these toilets and in some pools of standing water found everywhere in the keeps. As a result diseases like Typhoid, Diarrhoea and Malaria have broken out in greater number of cases."

Another comment received from a different source reflected outrage at both the crowded conditions and the affront to social mores. This informant said "Here we have to eat our food in the sight of our own defecation".

The Chiweshe Residents' Association, make up of people from the area who are temporarily employed in Salisbury, has been among those who have expressed concern about the social disruption in the concentration camps. Several factors contribute

to this. Being crowded together with many who are strangers, the disruption of the normal rhythm of life and the changes in the obligations people have or the ability to discharge them adequately are all conducive to a breakdown of the ordinary informal communal controls. The lack of privacy and widespread apathy easily breeds an anomic situation - that is of general normlessness.

The spiritual and religious side of the African rural community is also of extreme importance. An African "musha" (home village) is, in the first instance, his spiritual home - the place where his ancestors are buried and where the "midzimu" (spirits of his forefathers) reside. A family cannot move without first consulting a spirit medium in order to obtain the approval of the spirits and taking some soil from the ancestral graves to the new place. To ignore the observances or act contrary to the wishes of the spirits is to invite calamity. To move under duress is to generate insecurity and fear regarding unforeseeable repercussions. In passing, it is interesting to recall that when the Kariba Dam began to fill and inundated the surrounding area, these traditional observances were scrupulously followed and the building consortium at the time went out of its way to assist so that there was as little social and religious disruption as possible and the spirits were appeased - at no small financial cost to a company which was sensitive to these needs.

Urban Areas

As mentioned earlier on all urban centres are European lands and technically there cannot be any African living in an urban centre. The Rhodesian system of exploitation is based on making the role of Africans in the economy one of serving the interests of the Europeans as labour migrants to the European towns, farms, and mines. Africans are not allowed to own homes or land in the urban areas. About eighty percent of the houses provided for Africans are for single male labourers who might live two, three or four to a room. As a result if an African succeeds in securing a house in the African townships he cannot allow a visitor to spend a night in his home without permission of the European superintendent who administers that particular African residential area. Houses in the African townships are often raided by Police or the Special Branch in search of so-called illegal visitors without taking into account the right to privacy of the residents. The occupants of the raided houses are subjected to such indecent and inhumane harrassment. If a man loses his job, he automatically loses the house in the township and if arrested could be charged in a court of law for "vagrancy" defined in Rhodesian European law as "any person wandering about and is unable to show that he has employment".

The European who stays in residential areas called suburbs can have as many houses as he wants in the urban centres. He can have as many visitors as he wants and the visitors could stay as long as they want without harrassment from the police. Should the same European lose his job or simply does not work he is taken care of by the state.

The urban population distribution in Zimbabwe is illustrated in the following section. The trend in urban migration is expected to increase in the next decade due to increased military conflict between the settlers and people of Zimbabwe, lack of adequate food and limited resources for maintaining a decent livelihood in the rural areas.

Salisbury, the Capital City, has an estimated population of 569,000 (1976) which includes 138,600 non-Africans; and Bulawayo, the second largest city, has a population of 340,000 including 70,200 non-Africans. Less than 15 percent of the non-Africans live in rural areas. The predominantly urban, affluent experience an average annual earning of non-Africans in 1968 - R\$2,828 is in marked contrast to African life.

In the period 1965-68 African employees averaged 617,000 and their average annual earnings in 1968 were R\$288. Less than half of the African labour force in paid employment lived in urban townships. Forty-two percent worked on European farms; and domestic servants (15 percent) constituted the second largest category of employees. African Workers are drawn not only from Rhodesia's "tribal" lands but also from Malawi, Mozambique and, to a much lesser extent, Zambia. Foreign labour probably constitutes about one-third of the labour force. Migrations into the employment centres are predominantly male. Consequently there are more than 200 men per 100 women in the African urban population and about 150 men per 100 women in African society on European farms.

Other important towns include the following:

Gwelo	64,000 people
Umtali	62,000 people
Gatooma	33,000 people
Sinoia	19,000 people
Wankie	28,000 people
Ft. Victoria	19,000 people

Fundamental Institutional and Policy Changes

The problems of human settlement in Zimbabwe arise from the existing oppressive colonial institutions. In order to improve the conditions under which our people live, the colonial policies and principles for human settlement would be eliminated. The basis for our national development shall be based on the following principles:

National and Social Revolution

1. The Party stands for total national liberation through armed revolution to achieve revolutionary independence.
2. The Party seeks to change totally and completely the existing social and political system and establish a new society altogether which is not based on private ownership of the means of production, a socialist society in which, naturally, the democratic process is to be exercised in such a way that the most exploited masses have control of political power, since they alone can go furthest in establishing proper rights and liberties for all.
3. The Party stands for a society in which all classes and all prejudices or privileges shall be combatted and weeded out.
4. Any person regardless of his or her race, ethnic origin, culture, sex, racial background or nationality who shall identify himself or herself with a socialist Zimbabwe will have expanded opportunities to contribute fully towards the development of the country and live as human being; but no one

shall be permitted to exploit or oppress other free and equal citizens for his or her own benefit, or to receive material or financial benefits that do not derive from his or her own efforts.

### Political Economy

1. The economic system in Zimbabwe today is geared to benefit the settlers and capitalists, and international capitalism. The economy of a socialist Zimbabwe shall be designed to meet the basic needs of each worker and peasant in accordance with living standards, and to develop abilities to the full.
2. All means of production, distribution, exchange, and communications shall be placed fully in the hands of the people of Zimbabwe as a whole. The economy shall provide for the greatest dominance of worker-peasant interests throughout the system.
3. Labour, which is the greatest asset of Zimbabwe, shall be used for the fulfillment of the personality of every Zimbabwean, enabling him or her to lead a decent life.
4. The economic system shall enable every worker and peasant to make the greatest possible contribution to his or her own and the country's development.



5. Exploitation and privileges shall not be allowed by and among free citizens of Zimbabwe. Property as a commercial or exploitative factor shall be abolished.

6. Economic development shall be determined by the state using socialist methods and techniques of planning.

7. Incomes shall accrue in accordance with the amount of labour each one contributes to society.

8. There shall be minimum and maximum wage levels determined by the state.

#### Land

1. All the natural resources of Zimbabwe - the land, minerals, water, flora and fauna - belong to the people of Zimbabwe, and shall be administered by the state.

2. There shall be no private ownership of land or natural resources.

3. There shall be land reform and an agrarian revolution geared to meet the needs of the peasants, co-operatives, and collective and communal programmes at every stage of development in the nation.

#### Education

1. Every Zimbabwean shall have the opportunity to acquire free, compulsory and good education commensurate with his or her capacity and desire to learn, and in consistency with the manpower needs and capacity of the society.

2. The party's aim shall be to educate the citizen for responsibility and participation in the economic, political cultural or social life of the country.

3. In a free Zimbabwe, the Party shall advocate and stress technical and science education.

### Culture

1. A new Zimbabwe culture drawn from the best in our heritage and histories and developed to meet the needs of the new society shall be encouraged.

2. Zimbabwe culture shall stem from Zimbabwe creativeness.

### BASIC MANPOWER DEVELOPMENT AND PLANNING

The process of change in Zimbabwe cannot be confined to political issues only but extends to all the aspects of life in Zimbabwe. In our aspirations to change the oppressive institutions existing in our Country, we must look at the processes and manner in which we will administer, implement and maintain the new political social and economic order. Under the present settler regime, very few of our people are prepared to participate in the national development of our country. Under the present regime training Africans to participate in all aspects of life is viewed as a threat to the existence of the colonial institutions. These institutions are maintained exclusively for whites with token Africans included for window dressing. The few skilled African available are either forced into exile or imprisoned or underemployed. The decision-making process is an exclusive right of the whites. The policies

of the white racists regime has been to maintain a servant-master relationship between the Africans and the Europeans.

Whilst we are talking about the transfer of power from the white settler minority to the African majority, we are also focussing our attention to the transfer of administrative and managerial power, from the Europeans to the Africans in all the industrial and other economic institutions. We cannot afford to maintain a high expatriate labor force whose allegiance is to multinational corporate managements and former colonial powers whose sole motives are to exploit the natural resources of the country at the expense of the indigenous people. To minimize such pitfalls, it is incumbent upon us to prepare and mobilize our manpower resources. This conference should commit itself to the issues of assisting the colonized and oppressed people develop adequate manpower needed in the area of human settlements and rehabilitating the landless.

There are over two and half million Zimbabweans who have been placed in the socalled "Protected Villages" and others are fleeing the country and seeking refuge in neighboring countries for fear of reprisals by the settlers in the operational areas.

This number is increasing by the day as armed struggle intensifies in Zimbabwe. Skilled manpower would be greatly needed to plan and design better methods of resettling these displaced people. Already thousands of children, women and elderly people are suffering disease resulting from lack of adequate health care, sanitation, suitable water supply, and shelter.

We have attempted to establish priority areas of manpower needs for programs on human settlements in Zimbabwe. We would appreciate the cooperation of member states and non-governing organizations participating in this conference to assist us in training personnel in these technical fields:

I. Health and Allied Health Programs

- a) Dental Health Assistants
- b) Respiratory Therapists
- c) Medical Records Technicians and Librarians
- d) Medical Technologists
- e) Physicians Assistants
- f) Radiological Technologists and Technicians

II Public Service Personnel

- a) Water and Wastewater Treatment Plant Operators
- b) Power Utility Operators
- c) Telecommunications Technicians
- d) Transportation Facilities Operators and Designers
- e) Construction Equipment Operators

III

Engineering Technicians

- a) Civil Engineering Technicians
- b) Electrical Engineering Technicians
- c) Industrial Engineering Technicians
- d) Agricultural and Food Technologists

There are many other related fields which are equally needed, our not mentioning them here does not minimize their importance to our national development.

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