

# **The British Methodist Church and African Nationalism in Southern Rhodesia 1950 – 1965**

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This paper deals with the development of African Nationalism in the period 1950-1965, the contribution of the British Methodist Church to that development and its response to it, up to the point at which the Methodist Church for the first time had an African Chairman and just before Ian Smith made a unilateral declaration of independence.

I was stationed in Southern Rhodesia from 1952 and 1963. After four months in Bulawayo, I was the Superintendent of a large African circuit based on Wankie and with European services every Sunday in Wankie itself, and monthly in Dett. I was then appointed a tutor at Epworth Theological College on the outskirts of Salisbury, and finally Principal of Waddilove Training Institution near Marandellas, about 50 miles SE of Salisbury. Other people who were there no doubt saw some of the situations differently and came to different conclusions. I can only report how they appeared to me.

In 1950 Southern Rhodesia had a population of about 3¼ million people, of whom 3m were Africans, and 250,000 Europeans.

There were two Methodist Churches in Rhodesia, one linked with the United Methodist Church in the States, working in the Eastern part of the country and the other linked with the Methodist Church in Britain at work in the North, West and South. The main difference between the two churches was that the one linked with Britain had a significant and influential number of European church members, while that linked with the United States was entirely African. I shall normally be speaking about the Methodist Church linked with Britain. In any references to the other Church I shall say “American Methodist”.

The Methodist Church linked with Britain had a membership of about 21,000 in 1950, of whom 1,500 were Europeans. There were 27 male missionaries, most of whom were ministers and 15 women (other than wives)

## **British government**

In the 1890's the British South Africa Company under Cecil Rhodes had taken control of the country in the name of the British Government. In 1950 it was still a British colony, under the authority of the British government but with its own Parliament, Prime Minister and Governor, control of its army and police, and with power to pass laws concerning the distribution of land.

## **European community including church members**

All the Members of the SR Parliament in 1950 were Europeans. Only 2% of Africans had the

right to vote; they voted for special European MP's appointed to look after African interests. Under the Land Apportionment Act, Europeans who were 6% of the population owned 35% of the land, and the land available for Africans was mostly in low rainfall areas and away from towns, roads and railways. Throughout the country in 1950 there were separate facilities for Africans and Europeans, separate counters in shops and Post Offices, separate restaurants, separate schools, hospitals, housing areas and separate seats in the parks. In education £8 per child per year was spent on African children, £103 per child per year on European children.

Most Europeans (including many European Church members) felt that this situation was justified; they felt it was European initiative, knowledge and skill that had developed and was still developing the country. The only contact most Europeans had with Africans was with servants or people in unskilled jobs, and they felt that Africans did not understand politics sufficiently well to be able to vote intelligently. They felt, too, that if Africans and Europeans were not kept separate, the whole European way of life would collapse.

### **The Methodist Church in Southern Rhodesia in 1950**

To some extent the divisions within the community were reproduced in the life of the Church.

African Methodists and European Methodists worshipped in separate buildings each Sunday. This was partly because Africans and Europeans lived in different parts of the cities and townships, and many Africans would not have found it natural to worship using the English language. But there were also different conditions of membership for Africans and Europeans (eg African members had to pay weekly class money, Europeans did not; Africans were disciplined if they were caught drinking alcohol, Europeans were not). The houses provided for missionaries in the 1950s were much better than those provided for African ministers and even when a missionary went on furlough and his work was taken over by an African minister, the African minister was rarely allowed to live in the European manse. The salaries of African ministers were much lower than those of European missionaries, European circuit ministers were provided with cars, Africans often had to do with bicycles. In Waddilove, where I was stationed from 1959 there had been separate housing areas for European teaching staff and African teaching staff. I was even told that in earlier days there had been special seats in the Waddilove church for European staff.

When I had been in the country only four months, I was made Superintendent of the Wankie circuit, though I was more-or-less straight from college. The African minister already in the circuit had had more experience than I had, yet he became the second minister.

There was discrimination in stipends, housing, transport, etc in Methodist churches in other parts of the world, and there too missionaries with less experience were being appointed to posts with authority over national ministers with more experience. The difference in Southern Rhodesia was that this discrimination was seen as part of the discrimination in the life of the country as a whole, and in neighbouring South Africa the discrimination was embedded in legislation.

### **African Methodist Church members**

Many African Church members resented the discrimination they had to face, and they felt that in many ways the Church went along with it. They saw the churches providing most of the schools, and they were grateful for this, but the churches worked under government supervision and with government financial support and this suggested that churches and the government were closely linked. Most of the African church members were not openly critical of the political situation, especially when talking with Europeans, though the way they supported the African political leaders when there was confrontation showed the depth of their desire for change.

But some African Methodists were more active politically. The ones I knew best were Josiah Chinamano, Stanlake Samkange, and Nathan Shamuyarira. They were often members of Synod. These men, were more outspoken about the discrimination they had to face.

### **European missionaries**

Most missionaries when they arrived felt more or less at home with the Europeans who were already there; they spoke the same language, they had similar interests, in many ways the Europeans they met were kind and generous people, and on the whole they appeared to be kind to their African servants, even if sometimes they treated them as if they were children. If new missionaries were not careful they were influenced by this. During the four months Margaret and I were in Bulawayo we had weekly visits from one of the church stewards, a builder, whose sole purpose seemed to be to tell us how to behave towards “the Africans”.

If new missionaries began to preach on racial issues, or to behave towards Africans in ways which did not fit in with what was regarded as generally acceptable, they were told they didn't understand because they had not been in the country long enough. If they persisted, it provoked a reaction which made it difficult for them to do their work

For example, when our first child (a girl) was born, we were in Wankie and we arranged for her to be baptised by my African ministerial colleague, the Rev Green Mnyama.. There was no morning service in English and so we arranged a special Sunday afternoon service following the English Sunday School. European and African church members were invited and all were invited to refreshments at the manse after the service. Some of our European church members were very angry at what had happened and when I made pastoral visits to them afterwards I felt there was a wall between us, even when they were quite ill. Several parents withdrew their children from the Sunday School, and Church members told me that some of the people they had been hoping to get to come to church were now quite unwilling to join us. It seemed that my pastoral ministry and our hopes that the church would grow had been undermined by what we had done.

Whereas much in the European way of life and culture was similar to that in Britain, with the added luxuries of a very pleasant climate and African servants to make life easier, much in the African traditional ways and traditional religion seemed strange to new missionaries. Sometimes it seemed almost like superstition, and incompatible with Christianity. And some church regulations supported this impression.

Most of the older missionaries seemed to go along with liberal European attitudes to politics

without being very active, apart from voting at elections. Three who were active were the Rev Percy Ibbotson, one of the members of Parliament specially elected to represent African interests; the Rev Herbert Carter, Chairman of the District and regarded as a “father” by the senior African ministers, and the Rev Fred Rea, an Irish missionary. Fred Rea was later awarded an honorary Doctor of Laws degree by the University of Zimbabwe for “his outstanding contribution to the community” and his obituary in the Minutes of Conference speaks of him “exercising a costly prophetic and statesmanlike ministry of reconciliation to the community”.

### **The Officers of the MMS in London**

The Officers at Mission House in London were able to take a more detached view of the situation, and were influenced by the fact that in other parts of the world, China, South India, West Africa, the leadership of the church was passing from the hands of missionaries into the hands of local people.

But the Officers were limited in what they could do. Though Southern Rhodesia was a District of the British Conference, its Synod exercised many of the powers which in Britain are exercised by the Conference. It stationed its ministers, it received annual reports on the work of the circuits, and dealt with any problems that arose. It decided whether missionaries who went on furlough were invited to return and it decided what grants to ask for – though Mission House did not always make available the grants that were requested.

### **Discrimination in Church less than in the Community**

The situation in the Church was better than in the community as a whole. In Wankie I was able to have a much more relaxed relationship with my African colleague than would have been possible in commerce or industry. Though theoretically he was the second minister, we worked together as equals. He was my teacher in Sindebele, the language used in Church worship in that part of Rhodesia and I was happy to rely on him a great deal for advice. He was made very welcome when he spoke to the European Women’s Fellowship meeting. Our first Christmas we had a nativity play in the European church in which both African and European children took part, and that was well received.

In the debates in Synod, African members had complete freedom to express their views just as did the Europeans, though there was sometimes a feeling that real power rested in the hands of Europeans, and that the Chairman was closer to other missionaries and to European church members than he was to the Africans. At Synod public meetings, Africans and Europeans stood together on the same platforms.

Some European Methodists were willing to give considerable help to African churches: both financial help and practical help, including, for example, the training of Sunday School teachers.

No matter how much the Church compromised in its treatment of the African people, in its teaching and preaching it spoke of the equal importance of all people before God. This helped

to strengthen the African people's desire for self-determination. And though the church's role in education may have suggested that the church was closely linked with the government, the education provided by the church also gave many of the African people the vision and the skills they needed to develop the organisations through which their nationalist spirit could be expressed.

Even their sharing in the organisation of the Church helped with this. Ndabaningi Sithole, who wrote the classic book about African Nationalism, also wrote *Obed Mutezo*, the story of an African nationalist in the American Methodist Church. He says:

Apart from being a Sunday School teacher, Obed Mutezo also had vital experience in the 'Fishermen' movement whose object was to recruit more young people into the church. Obed Mutezo became the treasurer of his local branch, and from 1950 to 1963 he was the chairman. From this movement he learned practical organisation of public programmes, chairing meetings, handling men, sensing conflicting motives among people who had only one expressed aim in coming together, and many other useful things. (p 101)

and these stood him in good stead in the nationalist movement.

Though many of the Europeans in the Church in the early 1950's accepted the discrimination, some were concerned that things should change

### **Federation – Garfield Todd**

In 1953 Southern and Northern Rhodesia and Nyasaland became a Federation. Sir Godfrey Huggins, who had been Prime Minister of Southern Rhodesia, became Prime Minister of the Federation, and Garfield Todd, who had been a missionary with the New Zealand Churches of Christ Mission was the elected Prime Minister of Southern Rhodesia. On the whole Garfield Todd took a more liberal approach to the advancement of the African people than his predecessors had done.

Around that time there were moves to remove some of the racial barriers between Africans and Europeans.

### **Inter-Racial Association**

The Interracial Association was formed in 1963 to bring together Africans and Europeans to meet socially and discuss, and share in cultural activities, some of which were prohibited by law. It pressed for amendments to the Land Apportionment Act. It brought together leaders of African and European trades unions with a view to getting Africans properly recognised under the law as "workers". Nathan Shamuyarira in *Crisis in Rhodesia* (p 19) tells how enthusiastic he was about the Inter-Racial Association when he first heard about it. He recruited his room-mate Edson Sithole: "As long as it is multiracial, I will join you," Edson said. I have no evidence for this but I feel sure that the missionaries Herbert Carter and Fred Rea were members of this Association.

### **Capricorn Africa Society**

A more overtly political organisation was the Capricorn Africa Society founded by Colonel David Stirling to devise a political constitution that would be acceptable to all races. It set up groups of Africans, Europeans and Asians throughout the whole of Central Africa, and they hammered out proposals for an electoral system, for land reform, education, labour relations, and immigration that could be acceptable to all races. These were adopted at a conference in Salem on the shores of Lake Nyasa in 1955. Fred Rea was one of the opening speakers at the Conference, Stanlake Samkange was the Deputy Chairman of the Society in Southern Rhodesia and Herbert Carter, who by then had retired from being Chairman of the Rhodesia District, was on the Executive.

These were all hopeful signs.

Round about the same time the Rhodesia Synod passed resolutions urging the government to allow inter-racial clubs to be legal and to allow a non-racial hotel to be established.

### **New Missionaries**

Mission House then sent as missionaries some men who had already had several years experience in the ministry, and who would be more critical of the discriminatory practices in the life of the church. The Officers recommended to Conference that the Rev H Jesse Lawrence be appointed as the new Chairman of the District, instead of one of the Methodist missionaries already working in the country. The normal practice had been for the District Synod to nominate a new Chairman, the Missionary Committee to recommend the person to Conference, and the Conference to appoint. But in the case of Jesse Lawrence there was no consultation with the District. The Officers justified this on the grounds that the District needed a Chairman who was well known by Methodist Church leaders in Britain. The appointment caused resentment amongst some of the senior missionaries but in the end his leadership was accepted.

In 1955 the Officers also sent the Rev Whitfield Foy, who came from being the minister at Wesley, Cambridge to be the minister of the main Methodist Church in Salisbury. He worked with Prof Terence Ranger and others to produce *DISSENT*, a fly-sheet radically critical of the government. He was forthright in his condemnation of discrimination, maintaining from the pulpit that members of the right-wing Dominion Party should not be allowed to be members of the Methodist Church. He set up an Inter-Racial Fellowship in his church which met fortnightly. and ministers and leading laymen of both races discussed together questions of concern to all. Stanlake Samkange, for example, described with a characteristic touch of humour some of the humiliating experiences he had had to endure because he was black. They discussed "African Nationalism – is it good or bad ?" But in 1961 the Salisbury European circuit meeting refused to extend Whit Foy's appointment and he came back to Britain.

Another sent out in 1955 was the Rev Tom Baird, who had been Assistant Tutor at Headingley Theological College, had worked for three years as Dr Sangster's assistant at Westminster Central Hall and served for five years in Liverpool and in Kingston-on-Thames. He too was

openly critical of the Southern Rhodesia government and had an uncomfortable time.

The Rev Nigel Gilson who had had two years in Cornwall and six years in Newark was sent out in 1958. He was perhaps less outspoken in his criticism of the government but still made clear he was unhappy with the general stand of the Rhodesia Methodist Church on racial issues.

### **Only hope via African Majority Government**

By 1955, however, some African activists had come to the conclusion that Garfield Todd, the Inter-racial Association, and the Capricorn Africa Society were not going to bring the changes that they wanted. They concluded that these would only come when there was an African majority government, and they began to develop their own political organisation.

### **City Youth League**

George Nyandoro, James Chikerema, Edson Sithole and others in Salisbury formed the City Youth League. In August 1955, in protest against the raising of the bus fares in Salisbury, the City Youth League organised a successful boycott of the buses. It was only Africans who used the buses. For three days the majority refused to travel on the buses. Bus shelters were knocked down, food stalls were looted, and African girls who had defied the boycott were viciously attacked. The European community were shocked by the intensity of the violence. I was tutor at Epworth Theological College on the edge of Salisbury at the time, Fred Rea was the Principal, and I remember Fred going down into the townships, trying to persuade the African leaders not to use violence. But it had little effect.

### **Garfield Todd's Response**

Garfield Todd's government took notice of the African resentment, and agreed to subsidise the tickets for travel on work days. Garfield Todd also planned to double the number of African primary schools and give every African child of school age the opportunity to go to school. He also tried to increase the number of Africans eligible to vote from 2% of the electorate to 16%. Through its success in the bus boycott the City Youth League had proved it could exercise its muscle and it became stronger. In 1957 it joined with the Bulawayo branch of the old African National Council to form a renewed African National Congress with Joshua Nkomo as President and James Chikerema as Vice-President.

### **Sir Edgar Whitehead**

Garfield Todd's party refused to allow him to do what he wanted and he was replaced in 1958 by Sir Edgar Whitehead.

The ANC grew in strength. In December 1958 it sent representatives to the first All-African Peoples' Conference in Accra and gained support from leaders in newly-independent African and Asian countries. In Feb 1959 Sir Edgar Whitehead declared a state of emergency and banned the ANC, claiming that it had run an intolerable campaign against Africans who would not give

it their support. ANC leaders, including Joshua Nkomo, were arrested and put in prison, and nearly 500 other members were arrested and detained in other prisons. Similar African political parties had been formed in Northern Rhodesia and Nyasaland and in the following year these also were banned and their members detained. Some were detained for a few months, others for several years.

### **Detainees**

I had been transferred to Waddilove Training Institution, near Marandellas by this time, and many of the detainees were put in Marandellas Prison. The Prison was one of the preaching places on Waddilove circuit plan., and we held weekly services there. Many of the detainees were church members, of all denominations, from all three territories and they shared enthusiastically in the services. I took services there quite regularly and Joseph Msika (later one of Mugabe's vice-presidents) interpreted for me.

As time went on many of them were released but a so-called "hard-core" remained, including Edson Sithole, James Chikerema, George Nyandoro, Dan Madzimbamuto, and Jason Moyo. I used to spend alternate Wednesday mornings trying to help them with personal problems and with their studies. We discussed many issues together, often beginning with a passage in the Bible. Others helped them as well. Harry Morton, for example, by then the Africa Secretary at the Overseas Division, sent Dan Madzimbamuto a number of law text books he needed for his studies. When the group was moved away to another part of the country, other missionaries visited them and tried to help them. I kept in touch with some of them by correspondence after I returned to Britain.

### **National Democratic Party**

The banning of the ANC did not put out the flame of African nationalism. Within 11 months, a new political organisation, the National Democratic Party was formed, again with Nkomo as President. Amongst the founder-members were Nathan Shamuyarira and Robert Mugabe, who gave up a good teaching post in Ghana to become the NDP Publicity Secretary and the organiser of its Youth Wing. At the beginning the NDP had a strong policy of non-violence. It went all out to demand an African majority government. Whitehead offered to allow Africans 15 seats in a 65-member parliament. The NDP Executive rejected the offer.

The NDP offices in Harare were raided, three of its leaders were arrested and a crowd of 4,000 marched from Highfield to Salisbury to protest. Whitehead refused to see them. There was rioting in Salisbury and Bulawayo and the government reacted by passing the Law and Order (Maintenance) Amendment Act making all mass protests illegal.

NDP members attacked government buildings: schools, teachers' houses, tanks for dipping cattle, shelters in beer gardens. There were also attacks on some mission schools. A petrol bomb was thrown into the bedroom of one of our missionary families in another part of the country, endangering the lives of their children. Fortunately the bomb did not go off.



About the same time, a policeman came to see me at Waddilove, and urged me to designate a building at the institution which could be made into a place of safety for the European staff, if the institution was attacked. He said it needed to have a safe supply of water, and in it we should store arms and ammunition in a secure place. I said that such a proposal was quite alien to everything we were in Rhodesia to do, and we could not comply.

On another occasion, an official was waiting for me after a Sunday morning service. He asked to speak to me privately, and said that when they had raided the NDP offices they had found my name and address on the circulation list for the NDP literature. I said that I was working with students who were old enough to be politically involved and I needed to know what they were thinking.

Rhodesian Methodist Church leaders, together with others, tried to persuade the government to take more seriously the concerns of the African people but it had little effect. The government was in no mood for compromise, and pressed on with its legislation and oppressive policies of detaining political activists.

In 1961 the Whitehead government brought in new constitutional proposals which included African direct representation in parliament for the first time (16/65 seats). It organised a massive campaign to persuade Africans to enrol as voters, using posters, articles in the African press and programmes on the radio. But though 100,000 Africans would have been eligible to vote under this new constitution, only 19,000 enrolled. The African people had decided they wanted nothing less than an African majority government.

On Dec 9th 1961 the NDP was banned, its leaders and many members were put in detention. Within ten days, on Dec 19 another party, the Zimbabwe African Peoples' Union, was formed. Within nine months this too was banned, with its leaders being put under restriction.

Whitehead's government was then defeated in a general election by the newly-formed Rhodesian Front, led by Winston Field, Clifford Dupont and Ian Smith.

### **Only Hope Armed Struggle**

By this time, many of the African people had come to the conclusion that the only way forward was through armed struggle. In July 1963 ZAPU split – and a new breakaway party, ZANU, was formed led by Ndabaningi Sithole, and including Mugabe. ZANU dedicated itself to the armed struggle. ZAPU (led by Nkomo) tried to persuade Britain and the international community to isolate the Rhodesian government politically and economically. ZANU was predominantly Shona and ZAPU predominantly Ndebele. The leaders of both ZAPU and ZANU were arrested. Mugabe remained in prison from Dec 1963 to Dec 1974. Nkomo was out of the country when the first arrests were made but he was arrested on his return on 16 April 1964.

In April 1964 the Rhodesian Front party leaders deposed Winston Field from being Prime Minister and replaced him with Ian Smith.

### **Appointment of Andrew Ndhlela**

Whilst these political changes were taking place, within the Methodist Church there were moves to give Africans more opportunities for leadership. The District was divided into four Area Councils, each with its own Chairman and Secretary, some of whom were Africans. And then in 1965 the Officers in London appointed the Rev Andrew Ndhlela to be Chairman of the District in place of Jesse Lawrence.

That was the situation in 1965, and by that time I was back in Britain. We had come on furlough and felt unable to return because Margaret's parents were then quite old and needed our help.

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Appendix:

### **African Methodist Laymen active in Politics 1950-80**

**Josiah Chinamano** (-1984) local preacher. He came to Britain with his wife in 1955–1956 to be the William Paton Fellow in the Selly Oak Colleges. He was on the staff of the Teacher Training Department at Waddilove when I was there, and left to become head of an NDP Community School in Harare for children who could not find places in the usual schools. Detained 1964–75. His wife Ruth was also detained for the same period but in a different place. He was one of the leaders of ZAPU and was in the ZAPU team at the Lancaster House Conference. . He was sometimes a member of Synod.

**Enoch Dumbuchena** (1930–2000) Zimbabwe's first black judge then Chief Justice (1984–1990).

**Joshua Nkomo** (7.6.1917–1.7.1999) studied at the University of Fort Hare in South Africa where he met Nelson Mandela and other South African nationalists. In 1950 he was employed by Rhodesia Railways as a social worker, but soon became the Secretary of the African Workers Union, then President of the African National Congress and later leader of ZAPU, the guerrilla movement that fought alongside Mugabe's ZANU in the war. He was a local preacher on the Bulawayo African circuit plan certainly until 1978 and maybe even later, although his official links with the Methodist Church became more tenuous as he became more and more involved in politics. He led one of the groups at the Lancaster House Conference. After independence Mugabe offered him the post of President but he declined and became Minister for Home Affairs.

**Stanlake Samkange** (1922–1988) son of the Rev T D Samkange. Secretary-General of the newly-formed African National Congress in 1949. Candidate in election for the Federal Parliament. A Vice-President of the Capricorn African Society. A close associate of Garfield Todd in the United Rhodesia Party and Central African Party (Vice-President). Was arrested and detained for a short time. In 1964 joined ZANU. Was adviser to Muzorewa's UANC in the Geneva Conference. Wrote a number of novels and one or two books on the history of Rhodesia. Founded Nyatsime (Technical) College. Sometimes a member of Synod.

**Sketchley Samkange** (-1960) a younger son of the Rev T D Samkange (younger than Stanlake). Chairman of the Makwiro branch of the ANC. One of the founders of the NDP and became Secretary-General. Was detained. Went to Malawi to help Hasting Banda's Malawi Congress Party and died in Malawi (probably from heart failure while swimming).

**Nathan Shamuyarira** (29.9.1928 -) Methodist member, son of a Methodist evangelist. On the staff of the African Daily News in the early 1950s and became editor-in-chief in 1959. In 1962 he was appointed lecturer in adult education at the University College of Rhodesia, then went to America to study. Author of *Crisis in Rhodesia* (1964). A founder-member of ZANU. Was at the World Council of Churches Consultation in Notting Hill in 1969 which led to the setting up of the Programme to Combat Racism. Sometimes a member of Synod. Minister of Foreign Affairs and Tourism; Minister of Information in Mugabe's government.

**Ndabaningi Sithole** (31.7.1920–12.12.2000) Educated at a Methodist school in Shabani – then to Dadaya Mission (with Garfield Todd) – Waddilove TT – taught at Tegwani – became an accredited local preacher – then to an independent Methodist Church led by Esau Nemapare – to Mt Selinda (American Board Mission) – was given a scholarship to train as an American Board minister in America. Returned to Rhodesia and was one of the founder members of ZANU in 1963. Detained 1964–74 along with Mugabe. In 1978 joined Bishop Muzorewa and Ian Smith in signing the “Internal Settlement” and was in the Ian Smith – Muzorewa group at the Lancaster House Conference. He wrote the classic book on *African Nationalism* (1959).

**Herbert Ushewokunze** (-1996) medical doctor – one of the leading members of Mugabe's team at the Lancaster House Conference. Minister of Health; Minister of Water, Energy and Development in Mugabe's government.

**Eddison Zvobgo** (02.10.19 –22.8.2004) father was a minister of the Dutch Reformed Church but he did his secondary education at Tegwani. Detained 1964–71, during which time he qualified as a lawyer. One of the leading members of Mugabe's team at the Lancaster House Conference. Minister of Local Government and Housing; Minister of State, Public Services in Mugabe's government.

### **African Methodist Ministers active in Politics 1950–1980**

**Rev Canaan Banana** (5.3.1936–10.11.2003) candidated for the Methodist ministry in 1958, and after training at Epworth worked in four circuits. A member of Synod. He joined Bishop Muzorewa in the formation of the UANC. In 1973 he went to study in America though his travel documents had been withdrawn. Was arrested on his return in 1975 and detained until 1980. He was then appointed by Robert Mugabe to be the first President of Zimbabwe (1980–2003). Worked hard to bring ZANU and ZAPU together.

**Bishop Abel Muzorewa** (14.4.1924 -) of the American-linked United Methodist Church. Came into prominence politically in 1971 when all the other political leaders were in detention or out of the country and someone was needed to head a political movement to oppose the “Proposals for a Settlement”. He became leader of the newly-formed United African National Council. He then joined with Ian Smith on the “Internal Settlement” and was with his group at the Lancaster House talks.

### **Some other African politicians who were not Methodists**

**James Chikerema** (1925 -) Mugabe's nephew and, like Mugabe, brought up a Roman Catholic. Worked closely with George Nyandoro (see below). Was the first nationalist politician to articulate the notion of "one man, one vote". Became acting-President of ZAPU when Nkomo was detained. He himself was detained for a time at Marandellas. Later joined Muzorewa's government but then broke away and formed the Zimbabwe Democratic Party with Stanlake Samkange and Enoch Dumbuchena.

**Joseph Msika** (6.12.1923 -) was detained at Marandellas and interpreted for Church services. Was originally a member of ZAPU but changed to ZANU and was Vice-President of Zimbabwe from December 1999.

**Robert Mugabe** (1924 -) Brought up a Roman Catholic, he studied at Fort Hare University in South Africa, then went to teach at Achimota Secondary School in Ghana. He returned to Southern Rhodesia in 1960 and joined the National Democratic Party. He was detained 1964–74 during which time he continued to study law. On release from detention he fled to Mozambique where he led the ZANU army in the war against the Smith regime. He shared in the Lancaster House talks, won the ensuing election, and became President of Zimbabwe in 1980.

**Didymus Mutasa** (27.7.1935 -) In 1965 he resigned from the Civil Service to join Guy Clutton-Brock in setting up Cold Comfort Farm, a non-racial cooperative on St Faith's (CofE) Mission, Rusape. Chairman of Salisbury Christian Action Group, member of the National Executive of the Red Cross. Detained 1970-72 and released on condition he left the country. He came to Fircroft College, Selly Oak. The first Speaker of the Zimbabwe Parliament after independence. Minister of National Security and Head of State Police.

**George Nyandoro** ( - 1994) A great grandson of one of the Shona chiefs who took up arms against Cecil Rhodes and the white settlers in the 1890s. Together with James Chikerema (see above) persuaded Nkomo to lead the ANC and then worked with Nkomo in ZAPU 1959–64. Detained at Marandellas. In Muzorewa's group at Lancaster House.

**Edson Sithole** cooperated with James Chikerema and George Nyandoro, studied law during his 4-year detention part of the time at Marandellas, and was called to the Bar the year he was released. In October 1975 he was captured by Ian Smith's Selous Scouts and executed.