

# Zimbabwe Review

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## The Journal of the Britain Zimbabwe Society

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### **ZVAKAPRESSER (We Are Under Pressure)**

*Pat Brickhill looks at the role of social media in Zimbabwe today*

**For decades the press and media in Zimbabwe have traversed a rocky road.**

After Independence in 1980, the repressive Rhodesian media laws and regulations incorporated in the Law and Maintenance Act (LOMA) (1960) which had restricted freedom of association, assembly, movement and expression were left in place. In 2002 the Access to Information and Protection of Privacy Act (AIPPA) effectively replaced LOMA.

### **Self-censorship gives way to the internet**

At first, the Zimbabwe media and population in general, adopted self-censorship to avoid confrontation with the government. This changed dramatically with the arrival of the internet, which for years remained unrestricted.

The availability of smart phones enabled Zimbabweans to embrace internet access with enthusiasm but, as *Chronicle* journalist Robert Ndlovu pointed out, while 'more and more people have access to the internet including Facebook, Twitter, WhatsApp there has been a corresponding dramatic rise in fake news'.

Ndlovu reported in the *Chronicle* on 31 December last year that, 'Fifteen years ago 97 percent of people were news consumers' but now 'anyone can publish anything on social media platforms'.

### **Tweeting and retweeting**

Many Zimbabweans believed the country would change with the resignation of former President Robert Mugabe in 2017. Posts flooded social media as citizens found a safe platform to celebrate.

On 19 November 2017 an unverified @zanu\_pf account tweeted:

*We have recalled president Mugabe, he is no longer the president of ZANU PF. May he leave with grace.*

This was immediately re-tweeted:  
*May he leave with 'g(G)race'... tiny spelling mistake, but excellent sense of humour!! #Zimbabwe*

Even before President Mugabe's departure, social media had become a meeting point for citizens to express frustration under cover of humour.

Bravado increased with use of spoof or anonymous accounts. The #GraceMugabeChallenge, where Zimbabweans posted videos repeating, with mocking humour, some of the former first lady's outrageous speeches took social media by storm.

Then, during the January 2019 'Shutdown' protests Zimbabwe Republic Police National Spokesperson

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Charity Charamba dismissed a SkyNews documentary, saying the video was shot in 2016. Charamba was forced ‘to admit she had lied after social media detectives decoded the video frame by frame and debunked her claims’.

The social media response was the #Charity-CharambaChallenge where people posted recently taken pictures and videos with a caption saying the picture or video was taken three, 10 or 100 years ago. On 30 January 2019 someone posted a recent photo with the caption ‘#CharityCharambaChallenge at the Funeral of Lobengula’.

And the trolling won’t stop.

### **The President’s account**

*TechZim* reported in late January that Presidential spokesman George Charamba said we shouldn’t believe things said on the President’s Twitter account.

President Mnangagwa responded that we should believe what he says because it’s in his account that he communicates his opinions and sentiments.

As if this was not confusing enough, Deputy Minister of Information, Energy Mutodi, said that the President’s tweets are not official.

The *Mail and Guardian* reported the story step by step:

1) In January, President Mnangagwa posted a video drop where he declared he was solely responsible for all the information posted on his official Twitter handle and that ‘the Twitter account is mine and every information on that handle is a reflection of my sentiments and opinion.’

2) Charamba came out guns blazing, saying citizens must not listen to or take the Tweets on Mnangagwa’s handle seriously as the messages do not portray a genuine reflection of the president’s opinions.

3) The Ministry of Information then publicly declared that the messages on Mnangagwa’s Twitter handle were genuine and citizens must treat them as such.

4) On *Star FM*, Mutodi dismissed the authenticity of messages and information disseminated on the Twitter handle saying they ‘could not be relied upon’. In Zimbabwe, speculation continues over whose fingers are producing the President’s tweets.

### **The battle for freedom of expression**

The battle for freedom of expression – or, as someone once said, freedom after expression – is set to continue.

After the January government shutdown of the internet, Energy Mutodi maintained the government was correct to block social media adding the government will do so again as ‘social media was used by criminals to organise themselves, to go out there to loot shops, to cause mayhem, to terrorise residents ... Not only in Zimbabwe but Africa as a whole, there has been an abuse of social media; people still do not understand what social media really is.’

Mutodi said the government would soon enact ‘cybercrime laws’ that would criminalise social media use in ‘spreading unnecessary, deliberate falsehoods.’

The government maintains the proposed law is not an obstruction in the flow of information, but it does not want citizens to abuse social media.

### **Nervous and suspicious**

On 8 February, *thezimbabwean.co.uk* reported people’s anger at blocked social media during January protests that started after the fuel price increase.

Rejoice Ngwenya, a social commentator, said: ‘Our government is very nervous and suspicious of social media because they are used to hiding and manipulating information.’

After previous denials, *The Standard*, on 1 February 2019, reported that President Mnangagwa told a ZANU PF ‘thank you’ rally in Mwenezi district he deployed the army to carry out a brutal crackdown against opposition and civil society activists, and he was ready to deploy the soldiers again to quell further protests against his rule.

He revealed that the government was ‘hunting down human rights lawyers and doctors (Zimbabwe Doctors for Human Rights and the Zimbabwe Lawyers for Human Rights) that assisted people that were arrested during the deadly army crackdown’.

### **Tendai Biti**

Finally, on 18 February 2019, MDC’s Tendai Biti was found guilty of contravening the Electoral Act in August 2018.

The same day, Twitter once more exploded:

*Tendai Biti has been fined US \$200 Harare magistrate Gloria Takundwa on two counts of contravening the Electoral Act.’*

*That’s US\$50. Yet the state wasted more than 50,000 prosecuting this case*

*A custodial sentence would’ve been fit in matters like these so that he became an example. Those six deaths*

*that we witnessed on Aug 1 were partly contributed by mr Biti*

*That's not fair all the state resources the salaries of everyone and you fine someone 200 bond, No man. How many months did this case took.'*

*While submitting mitigation, Muchadehama said Biti was not the only person who pre-announced the results. President @edmnangagwa and Paul Mangwana also did. He asked why Biti has to suffer for*

*this while ZEC itself announced different results three times, and now we are not sure what are the true results.*

*I heard Tendai Biti paid his \$200 fine with 5c bond coins I salute you mkuru wangu @BitiTendai Kkkkkkkk halaaaaa*

*Fake news? You tell me.*

*Pat Brickhill, writing here in a personal capacity, is secretary of the Britain Zimbabwe Society.*

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## ***The Economy – An Overview***

*Harare businessman Joe Musekiwa Chikanya makes an optimistic assessment of possibilities for the economy, following the demonstrations of 14 January*

**The current economic situation in Zimbabwe is in a state of disturbance after the demonstrations of 14 January 2019 that turned into looting, followed by a clean-up of illegal vendors by the government.**

The demonstrations reflected a number of issues – including dissatisfaction with the election result.

Much of the discontent was based on the government's reluctance to act on price increases that meant the general populace could not afford to buy food and other basic needs – price increases that were largely the result of a shortage of foreign currency and failure by local manufacturers to produce basic commodities for the retailing sector.

### **Transport (Commuting) sector**

During the demonstrations, the performance of the commuter transport sector was disrupted: bus companies took their vehicles off the road, fearing they would be damaged, and commuters were unable to get to work which, in turn led to substantial losses for businesses.

The government was forced to restore public transport by bringing back into use a fleet of 66-passenger buses that had been put out of business by smaller, privately-owned combis.

These buses were welcomed by commuters, some of whom had been previously failing to get to work because of rising prices – up to \$4 per trip in a combi to Harare from Chitungwiza. On the buses, the price was only \$1.50 for the same journey.

Although the long-term performance in this sector is not yet clear it is forecast that it will improve as the potholes on the roads are repaired. (This is essential, as the Chinese buses the government has brought into action have low clearance).

Once the buses were in action, the combis quickly

reduced their prices also to \$1.50 per trip, although in the long run they are likely to go out of business because of the higher costs they bear. The buses have the advantage of economies of scale. The big buses are likely to stay, as the government is in the process of importing more.

It seems likely that the commuter transport sector is likely to return to normal trading levels.

### **Retail sector**

The retail sector was not spared by the protestors in the events of 14 January 2019. Some large supermarkets were targeted for looting and burning. Businesses in this sector were brought to a standstill.

However, after the protests business in this sector is back to normal, despite the unstable prices.

Some owners of the retail shops that had become unable to function because of competition from informal unlicensed roadside retailers who sell groceries at very cheap prices (because they do not pay tax and rentals) are optimistic that they will return to business now that the retailers have been rounded up in the government clean-up exercise.

The challenge of getting foreign currency for importing basic commodities remains, especially since the foreign currency that was previously available on the black market has become more scarce after the speculators were raided by the government. Yet that currency is needed while the manufacturing sector is still unable to cope.

The retail sector would be happy to see both a revived manufacturing sector and the reintroduction of the traditional bureau de change. This last is expected in the upcoming monetary policy statement.

The removal of unlicensed informal traders from

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the streets is likely to force some into formal trading and paying tax. This has potential to increase government revenue. Also the foreign currency circulating in the economy will be channelled to the formal sector thereby improving national economic activity.

### **Manufacturing sector**

All the above having been said, the manufacturing sector must operate at the capacity needed to reduce importation of finished goods.

In this regard it is incumbent upon the government to address all the policies that are affecting reopening major manufacturing companies. The already ailing manufacturing sector was further weakened by workers not being able to get to their jobs before the intervention of government with reintroduction of buses.

The manufacturing sector has long been affected by scarcity of foreign currency emanating from the previous government and, as we have seen, the situation was worsened by the removal of speculators from the streets.

The previous government relied on the income from the informal sector to compensate for some of the production from low performing or closed manufacturers.

Although this was not a solution to the problem, it did mean that some of the retrenched workers had some form of alternative employment.

In the short run, the industries will suffer but the situation is expected to improve when formal foreign exchange dealers are reintroduced.

However, it remains to be seen if the government's bid to attract foreign investors will be successful after these disturbances.

It is most likely that both foreign and local business communities' decisions in this regard depend on the expected monetary policy statement which should tackle the rates distortions.

### **Infrastructure and investment**

Government is playing a key role in provision of necessary infrastructure for this sector such as power, water, roads and rail. Since the introduction of the prepaid billing system by ZESA, electricity load shedding has significantly decreased.

The government's efforts to lure investors, who are likely to play a key role in resuscitating the manufacturing sector have been continuously restricted by the unstable political atmosphere since the 30 July 2018 elections.

However, this phase seems to be drawing to an

end since the general public have realised that they have little to benefit from resistance after destruction of property— although everybody has learned the hard way.

### **Agriculture**

The agricultural sector was not directly affected by the protestors. This sector was largely affected by the reduction of commercial farmers after land redistribution. It is now mainly dominated by the small-scale farmers and is improving since the introduction of Government-sponsored command agriculture.

### **Mining**

The mining sector is a major foreign currency earner along with agriculture but also could be improved by policy improvement, as in manufacturing.

### **Conclusion**

*Economic strengths in the new government:*

- Infrastructure investment
- Fighting off corruption
- Open up for democracy
- Re-engagement with the west
- Trade liberalisation

*Economic weaknesses in the new government:*

- Some policies are still scaring away investors, especially the unrealistic rate of US\$ to local bond note and fuel importation
- Slow reaction to threats
- Communication with business not good enough

If the weaknesses are addressed, the economy has a chance of revival with time.

*Joe Musekiwa Chikanya is an entrepreneur based in Zimbabwe.*

### **Charles Mungoshi: 2 December 1947 – 16 February 2019**

The writer Charles Mungoshi has died.

In a fifty-year career, he produced award-winning poetry, children's books, short stories and novels, perhaps the best known of which outside Africa is *Waiting for the Rain* (Heinemann 1975).

Writing in the *Herald* on 21 February, Minister of Information, Publicity and Broadcasting Services, Monica Mutsvangwa, described him as 'a remarkable artistic figure. He took the African oral tradition of story-telling around the fireplace to print and other media.'

We plan to produce an appreciation of Charles Mungoshi's work in the next edition of the *Review*.

## *Learning from crises*

*Ian Scoones reflects on state-citizen relations in times of cholera and drought*

**A fascinating paper by Simukai Chigudu has recently been published in African Affairs, entitled *The Politics of Cholera, Crisis and Citizenship in Urban Zimbabwe*.**

Based on recall interviews 7-8 years on, the paper reflects on how the spread of cholera was not a 'natural' disaster, but one that was created by the fundamental failures of the state. It was unquestionably a major health crisis, but it was also a significant political moment, coming on the back of accelerating economic chaos, hyperinflation and infrastructural collapse.

### **Forging new political subjectivities**

The paper makes the case that the response to the crisis forged new relationships between citizens and the state. The failure of the state to provide safety and security was laid bare: people were disposable.

It shines a light on the changing relationships between the state and (poor, urban) citizens in this period and argues that, despite their sense of abandonment by the state, townships residents exhibit a remarkable politics of adaptation in how they survived the cholera crisis – generating a form of citizenship that rejects a corrupt and ineffective state, creating new forms of social and political belonging.

### **Drought, hunger and crisis in rural areas:**

I was struck both by the parallels and contrasts with how crises of drought and hunger are faced in rural settings. Drought is a more slow-onset disaster than cholera: yet vulnerabilities to drought-induced food insecurity are not 'natural' either. It is not absolute lack of food that causes famine, but its distribution and the politics of access.

Drought crises, too, produce new forms of political subjectivity. Since Independence, the Zimbabwean state has always provided the guarantee that no one will starve. This was the social-political contract with the communal area population offered by the ZANU-PF government. But, as in the urban areas where the state has abandoned people, new political relations are being forged in the rural areas. Those in the communal areas are frequently reliant on projects from donors, with the state almost completely absent, while those in resettlement areas, where donors choose not to operate, often feel that the offer of land reform has not been followed up.

In a drought, food aid is increasingly politicised – reliant on conditions such as party membership and allegiance, or participating in certain projects. Crises always provide moments to exert control, generate

patronage relations and create new forms of citizenship. In the narratives of people, drought is explicitly related to politics: in interviews we did in Chivi in 1997-98, fingers were variously pointed at South Africa, Britain, local 'witches', spirits and the state. Drought was not just a climatic phenomenon: it reflected political relations; just as for cholera.

### **Things (don't quite) fall apart**

Chigudu's overriding narrative is that people feel abandoned, neglected and disposable. January's riots are witness to these same feelings: the state's failure is the central storyline. However, he doesn't nuance this with any analysis of what – despite everything – was working. The mortalities from cholera were shocking, but far lower than they might have been, largely due to committed and massively underpaid state health professionals. There were outsiders, including finance via NGOs, but there were also government doctors, nurses and health assistants, operating in decrepit facilities with limited medicines.

Chigudu emphasises a common refrain about how the Zimbabwean state has been captured by a military-security elite, and how the modernising bureaucracy no longer functions. Yet, assuming the state and government agencies are all the same is problematic. Sectors such as health and agriculture retain committed professionals who, under extremely difficult situations, continue to operate. In 2008, sanctions left support to confront cholera fragmented, preventing international aid being channelled through the state. NGOs had to deliver, with funds disbursed by UN agencies. External aid was significant, but it could probably have saved more lives with a more coordinated approach involving the Ministry of Health.

Crises are always political. And, in Zimbabwe's fraught context, this applies not only to the reframing of political subjectivities of township dwellers confronting cholera or rural people facing drought, but also the relationships between the state, civil society and external players, including donors.

The current crisis is generating new state-citizen political dynamics, with uncertain consequences.

*Ian Scoones is a research fellow at Institute of Development Studies, based at the University of Sussex. This is a shortened version of his blog, which can be seen in full at: <https://zimbabweland.wordpress.com/2019/02/18/learning-from-crisis-state-citizen-relations-in-the-time-of-cholera/>*

## ***Visa Refusals for African Visitors to the UK***

*The Royal African Society has published a summary of the key findings from a parliamentary meeting on this issue on 22 January. The following is a précis of that summary.*

**The barriers set up against Africans getting visitors' visas to the UK seem, in many cases, to be almost insurmountable.**

That's the message from a summary by Hetty Bailey for the Royal African Society (see box on facing page) of a meeting on 22 January of the All Party Parliamentary Group (APPG) for Africa, working in coalition with the APPG for Diaspora, Development and Migration and the APPG for Malawi. The summary was published on 6 February 2019.

### **'Doing commercial damage'**

Two cross-party panels of MPs heard from a range of speakers from legal, business, cultural and academic sectors who, along with individuals, gave accounts of events ranging from conferences, festivals and business partnerships which have been undermined by the extraordinary difficulties placed in the way of Africans seeking to enter the UK.

The summary states that: 'The panel heard how the current visa system was doing commercial damage ... by undermining relationships and building barriers with Africa.' It claims that 'evidence strongly demonstrates that the UKVI (UK Visas and Immigration) system lacks consistency, intelligence and any accountability.'

### **Logistical problems**

Part of the problem lies in the logistics of visa application, now outsourced to a private company – Teleperformance UK. This has just three decision-making 'hubs' (two in Nigeria and one in Johannesburg), and 27 Visa Application Centres (VACs) in the entire continent.

The summary explains that visa applicants must pay £93 and visit a VAC in person, 'to provide biometric data and document, which can mean extensive and expensive travel within countries and across borders. Further, producing official marriage and birth certificates and bank statements is not always easy in some African contexts.' The applicant's passport is often held for the duration of the application and decisions 'are subject to long delays without explanation.'

The helpline for applicants was described as 'vague and expensive' and although the rest of the application is online, there is no tracking of applications.

Furthermore, the distances between the place of

application and where the decisions are made mean the absence of local expertise, context and insight that was previously held at the High Commissions.

### **Legal requirements**

In making a visa application, applicants must meet a list of legal requirements, the first of which is the 'genuine visitor test' (where the applicant must show that he or she intends to leave the UK at the end of the visit). This is the cause of most failures.

Solicitor Iain Halliday explained to the meeting that the Home Office guidance allows factors such as the political, economic and security situation in the country of application to be considered, along with immigration compliance from those in the same geographical region.

This, he said, allows all manner of prejudices and assumptions, and that 'it ultimately comes down to the fact that the Home Office are less inclined to believe that people from some parts of the world will leave the UK at the end of their visit.'

The report says 'evidence suggests a culture of disbelief exists within UKVI ... (with) small discrepancies in the documentary evidence being used to support the conclusion that the applicant is not "genuine".'

'Collectively,' claims the report, 'decisions are frequently inconsistent, errors regularly made, and ... vary drastically in quality.'

Support for this view came from CAFOD and the London International Festival for Theatre, which showed how applications that were initially refused were accepted on a second, unchanged, application.

### **Prejudice and failure to understand**

The summary outlines numerous cases in which there was prejudice or a failure to understand the details of an application. In one case, an internationally renowned choreographer and two dancers from the DRC were refused entry because entry clearance officers 'couldn't understand why they couldn't find people from the UK to fill the roles'.

In another, an African professor was denied a conference visa because 'he had not demonstrated that he had previously been sent on similar training in the UK' – assuming (offensively) that 'training' was the only reason an African academic might want to enter the UK.

Applicants were often rejected on financial grounds – in the (unsubstantiated) belief that poorer people are more likely to abscond. Academics were often denied visas even where a sponsoring body had produced evidence that all expenses would be covered.

### **‘A rogue system’**

Ambreena Manji, President of the African Studies Association (ASA-UK) said a culture had grown up into a ‘rogue system’ without enough oversight.

This, coupled with the lack of any right of appeal (other than an expensive and lengthy judicial review) means the system cannot learn from its mistakes and decision-makers are not held accountable.

There was a consensus in the APPG that ‘the independent targets set each day for Entry Clearance Officers on how many cases they must clear and make decisions on is having an impact on decision-making quality’ and that, the system, compared with that which existed before outsourcing, and which was embedded in embassies, is now ‘less accountable and more bureaucratic’.

The summary ends by saying, ‘The meeting concluded that the current system ... is not fit for purpose. Until there is effective accountability ... the UKVI will continue to fail to deliver a robust but fair visas systems for the UK.

The summary ends with an appeal: ‘To keep up to date on the work of the APPG for Africa, please follow up on twitter @AfricaAPPG.

*This précis is by Jenny Vaughan: Information Officer BZS. The full summary of this meeting was prepared by Hetty Bailey and the Royal African Society (which provides the secretariat of the APPG for Africa) and can be found at: <http://www.royalafricansociety.org/analysis/key-findings-parliamentary-meeting-uk-visa-refusals-african-visitors-uk> For a full minute of the meeting, see: <http://www.royalafricansociety.org/document/minutes-appg-meeting-uk-visa-refusals-african-visitors>*

### **The Royal African Society has asked us to include the following information:**

The Society is a membership organisation that provides opportunities for people to connect, celebrate and engage critically with a wide range of topics and ideas about Africa today.

Through our events, publications and digital channels we share insight, instigate debate and facilitate mutual understanding between the UK and Africa. We amplify African voices and interests in academia, business, politics, the arts and education, reaching a network of more than one million people globally.

The Royal African Society has a diverse and influential membership network made up of individuals, companies and organisations who take a proactive interest in Africa and value opportunities to connect, share ideas and develop partnerships. We offer individual, student, friend and corporate membership packages. For more information, please visit: [www.royalafricansociety.org/join-us](http://www.royalafricansociety.org/join-us)

## ***Remembering Shelagh Ranger***

*Margaret Ling remembers the life and work of a remarkable woman*

### **The BZS is sad to announce the death of Shelagh Ranger on 17 February.**

Shelagh was the widow of Professor Terence Ranger, the BZS President, who died in January 2015. She had been unwell with arthritis and other ailments, and bedridden for a number of years, at the Rangers’ flat in Woodstock Road, Oxford.

Shelagh Campbell Clarke was born on 9 December 1930. She met Terence Ranger when he was doing postgraduate research at St Antony’s College. They moved to what was then Southern Rhodesia in 1956, when Terry took up a lectureship at the University College of Rhodesia and Nyasaland.

It was not long before they became involved in nationalist politics, where Shelagh developed a reputation for outspokenness and courage, *inter alia*, for her work defending the rights of political

detainees and their families. ‘I am widely known among Africans as Mr Shelagh Ranger’, Terry wrote to his parents. Shelagh joined the National Democratic Party in 1960 and became influential in NDP councils.

When the Rangers were deported from Rhodesia in 1963, the ZAPU Women’s League sang for them at the airport – ‘Nkomo is a bull, Ranger is a bull, Shelagh is a militant woman’.

Shelagh continued to be a brave and outspoken woman to the end of her life, bearing the discomfort and difficulties of her later years with stoicism.

Shelagh joined the Roman Catholic church in Zimbabwe, but later became a Quaker (Terry did not) while they were living in Oxford.

*Continued on page 14*

## *Where Do We Rally Now?*

*Pelagia Nyamayaro pays tribute to the musical giant, Oliver Mtukudzi*

**The legendary music icon that was Oliver Mtukudzi has passed on.**

After a protracted struggle with his health, he tragically lost the fight at the age of 66.

And now, during this solemn period, many are asking themselves – how will we rally as a nation?

Throughout Zimbabwe’s tumultuous history – the good the bad and the ugly – we have always had music to see us through.

### **We had music ...**

In the fight for liberation we had music, in the years of reconciliation and nation building we had music, in our most testing socio-economic and politically turbulent period, we had music. When everything came crashing down, we had music.

Unquestionably, Oliver Mtukudzi’s music was a rallying point, a symbol of resistance, resilience and hope. On the sombre afternoon of Wednesday 23 January 2019, the world learned that his light shone no more, and life became a little more bleak.

Admittedly, Oliver Mtukudzi was not the only legendary music icon Zimbabwe has produced, but he was arguably a supernova among the greats. With a career that spanned over four decades, he not only enjoyed remarkable crossover appeal with an international reach but also inspired many generations of artists.

His music translated beyond language, age, race and gender – so much so that his accomplishments included being a UNICEF Goodwill Ambassador for the Southern African Region, a human rights activist and philanthropist. His efforts brought Zimbabwe to the foreground of discussion on the world stage at various critical points and ultimately immortalised him as the cultural icon he will forever remain.

As an artist who sung in Shona, Ndebele and English as well as collaborating with African and other international artists, Oliver Mtukudzi helped to continue to shape what the African identity is and means in a globalised world. He contributed to upholding the pride and dignity of so many in the face of dehumanising conditions. He was a rallying point for almost every facet of society.

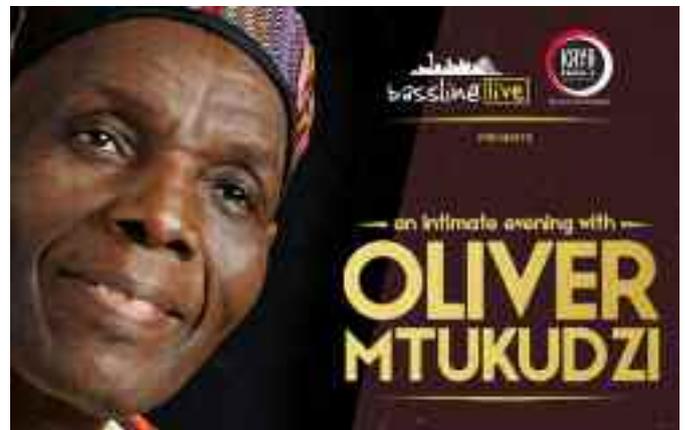
### **What now?**

So, what now?

Mtukudzi may no longer be with us, but his music and spirit will forever be in our hearts and minds. There are many lessons from his life that we can take

away. This is by no means an exercise or attempt to deify what was ultimately a human of flesh and blood but merely a call to utilise the lessons that are useful in forging a brighter and better future for all.

This is our opportunity to open a dialogue on Mtukudzi’s life and music, how these have influenced ordinary people. Music and hope did not die with Oliver Mtukudzi, for we all have a song in our hearts and minds that can be sung and heard. While it is helpful to look to the past for guidance, we can now also bring the past to the present to forge the future. Mtukudzi’s music is iconic and classic, but his greatest – unsung – contribution may have been his nurturing of new talent.



*A poster advertising ‘an evening with Oliver Mtukudzi’ in Johannesburg’s Gold Reef City in 2017.*

### **A point of reference**

His music will forever be a vital point of reference and a safe space for resistance, resilience and hope.

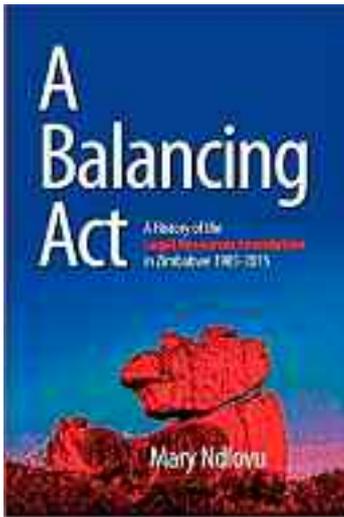
As the liberation fighters have chanted in the bush fields of the then Rhodesia, ‘Pamberi!’, so must we, who stand up for what we believe in, continue the fight for our dreams and futures. In all the ways we do this, big and small, even if we do not know it, we are the rallying point for someone else – the small light of hope in their lives. We are the new rallying point for that nation and the world.

Oliver Mtukudzi’s light may have flickered its last ember, but with its last spark like a supernova it has reached our hearts in whatever corner of the world we are in. The onus is now on all of us to be each other’s light and rallying point. Pamberi!

*Pelagia Nyamayaro is a Zimbabwean-born British graduate in International Politics from Brunel University. She has a background in volunteering and community engagement.*

## REVIEW

### *Paul Hubbard reviews A Balancing Act: A History of the Legal Resources Foundation in Zimbabwe 1985-2015 by Mary Ndlovu*



**Founded in Harare in April 1985, the Legal Resources Foundation (LRF) had the simple aim of improving access to justice in Independent Zimbabwe, ostensibly complementing the efforts of the government.**

How this was achieved and how the role of the LRF evolved from this simple aim is a fascinat-

ing story of service and achievement.

Using her own experience as well as unparalleled access to internal primary documents (memos, minutes of meetings and letters and other correspondence), Mary Ndlovu is able to outline and evaluate the achievements and mistakes made by the LRF with a clear eye and extraordinary detail.

#### **Achievements**

Without any legal background, I would hesitate to evaluate the efficacy of the LRF's various programmes but it is clear from the book's text that much was achieved. Divided into three parts, the 30 chapters cover topics as diverse as the genesis of the organisation, the staff who made it all work, and the difficulties and opportunities of the period of hyperinflation (2003-2009).

The flagship, the paralegal programme, is the focus of two chapters, as are the almost equally important educational initiatives. Continuous publication of law reports, handbooks and legal miscellany will perhaps be the greatest legacy of the LRF, and Ndlovu provides good detail as to how this monumental achievement was accomplished in exceptionally difficult circumstances.

Of most interest to me, was the chapter detailing the publication of the seminal *Breaking the Silence: Building True Peace*, a report on the disturbances in Matabeleland and the Midlands 1980 to 1988, which came out in 1997. As someone directly impacted by the violence of Gukurahundi, I have often delved into this book, one of Africa's most important human rights reports, to try to understand the circumstances and events of the time.

Ndlovu reveals a surprising history of the report – the reluctance of the partner organisation, the Catholic Commission for Justice and Peace (CCJP) in releasing it, as well as analysing its impact.

#### **A voice for all time**

Even if they never did anything else again, the LRF could proudly rest knowing they have provided the victims with a voice for all time. 'The rest of Zimbabwe had to come to terms with the truth; and the international community - sections of which had also known the truth – could no longer pretend that nothing had happened... No one could disprove the facts, and indeed, not even ZANU-PF tried' (p.213).

As detailed in the latter half of the book, the LRF became an activist organisation due to the political events of the late 1990s, moving from statements of 'concern' to joining coalitions of civic organisations to initiating and funding political test cases. Fights against the death penalty, election rigging, political and civic intimidation by government, and election monitoring all became almost *de rigueur* before 2009. The fact that the LRF continued to thrive, even after the judicial system and its impartiality were gutted in the early 2000s, is truly remarkable.

#### **Donor funding**

If there is one lesson from this book, it is the need for organisations like the LRF to wean themselves from regular donor funding. Such reliance places any organisation at the mercy of capricious funders who may have their own goals and needs.

A large part of the book reports the constant need to satisfy donor expectations, which from the reading, were often illogical, ill-suited to local conditions and constantly erratic in the amount of funding support available.

This does not mean that one should never seek donor funding – indeed the LRF would not have begun without it – but it highlights the need to develop adequate local funding structures to meet running costs ('core funding') and thus perhaps only to rely on outsiders for one-off projects.

It is easy to say this, but how to implement it in the face of an often hostile, unsupportive national government, consistently erratic economics, and a high turnover of staff defies an appropriate answer.

*Continued on next page*

*A Balancing Act: continued from previous page*

The fact that the LRF has managed to keep active and to even expand some of its programmes is huge testament to the dedication and hard work of the staff and trustees, more than any individual donors.

Overall, this is the sort of book that I crave: a detailed history of a single organisation, invaluable to the development of Zimbabwe.

From the outset it is clear that this is an expertly

produced, meticulously researched and well-written volume: I would easily rank this as one of the finest ‘micro-histories’ I have ever read.

*Paul Hubbard is an independent researcher, based in Bulawayo*

*A Balancing Act: A History of the Legal Resources Foundation in Zimbabwe 1985–2015, by Mary Ndlovu, 398 pages Harare: Legal Resources Foundation. 2016 ISBN: 978-0-7974-7612-7. Paperback*

## **Notes On ‘Genocide’**

*Diana Jeater questions the terminology used in our previous edition’s use of ‘genocide’ to describe the Gukurahundi*

**I was disturbed by the uncritical adoption of the term ‘genocide’ for the *Gukurahundi* in the otherwise welcome coverage of the film in the last issue of the BZS newsletter (December 2018: *Gukurahundi Genocide 36 Years Later*).**

In trying to get justice for those murdered during the *Gukurahundi*, much campaigning energy has recently been put into the assertion that the *Gukurahundi* was a ‘genocide’. There are strategic reasons for this. Genocide is defined by international law (see below), and where a state is guilty of genocide, the world as a whole has a responsibility to act on this, and so organisations globally are keen to have atrocities defined as ‘genocide’.

The correct use of the term is carefully protected by the UN, not least because inaccurate claims of ‘genocide’ are likely to exacerbate, rather than resolve, inter-ethnic tensions within a state, and make future atrocities more likely. Very few atrocities against civilians are actually ‘genocide’ under the law.

### **A festering sore**

There is no doubt that the *Gukurahundi* has long been a festering sore in the Zimbabwe body politic, and it needs attention. The murders of civilians were well reported in the UK press at the time, thanks to Godwin Matatu’s coverage for Tiny Rowland’s *Observer* in May 1984.

But they did not become widely known within Zimbabwe itself until the reports on mass graves by independent media such as *Horizon* and *Parade* in the mid-1990s; and the release in 1997 of the Catholic Commission for Justice and Peace’s *Breaking The Silence* report on ‘the disturbances in Matabeleland and the Midlands, 1980-1988’.

In those days, it was recognised that the victims came from both the siNdebele-speaking south-western

areas and the chiShona speaking south midland regions such as Lower Gwelo, and that political affiliations seemed to determine which areas were targeted.

The BZS did not speak out about the murders at the time of their reporting in the UK press in 1984.

This was largely because Terence Ranger and others were aware of South African destabilisation through proxy armies in Mozambique and Angola, and thought it likely that the Zimbabwe army was responding to an equivalent threat in the south of the country. The South African attacks on the Inkomo Barracks in 1981 and the Thornhill Air Base in 1982 supported such an interpretation.

However, the Zimbabwean government failed to release the reports from the Chihambakwe Commission of Inquiry into the killings of civilians by the Fifth Brigade, and no one was put on trial for the murders. In later years, Ranger came to regret his earlier silence. The country is still waiting for explanations and reparations.

### **‘Tribalism’**

Nonetheless, during the 1980s, the BZS did consistently speak out against lazy journalistic analysis of the politics of Zimbabwe as ‘tribalism’.

Western journalists tended to treat the whole continent as one place, with one story: murderous affiliation to tribal identities created conditions of permanent civil war. The ‘liberal’ journalists argued that these problems were a colonial legacy. The ‘conservatives’ presented it as evidence that Africans could not govern themselves and that decolonisation was a mistake.

Ranger and others in the BZS felt called on to explain that neither of these approaches described the Zimbabwe case: the differences between ZANU and

*Continued on page 12*

## *An Obituary for Yvonne Kassim*

*This is created by Marieke Clarke from the eulogy spoken by Yvonne's son Hussein at her funeral and from messages from friends and from Croydon Quaker Meeting which she attended*

**Yvonne was an extraordinary person. She touched the lives of many people and will be remembered with great affection.**

Yvonne was born on 2 May 1939 in Brentford, Isleworth, the eldest of three children. Her mother worked in an office, her father was an electrician. Her upbringing in Twickenham was strict.

After leaving school at 14, Yvonne trained as a caterer and spent most of her working life managing kitchens. She was also a cookery teacher, a qualified dressmaker, a cub scout leader, a relationship adviser, a football manager, a handywoman, plumber, and music manager, as well as an organiser and an activist. A Baptist earlier in life, she became a Quaker in her 50s.

### **Marriage and afterwards**

At a dance at Chiswick Polytechnic in the late 1950s, Yvonne met George Kassim, a Rhodesian, older than she was, whom she married in 1963. It was not a happy union. Although the marriage lasted formally until George's death in 1989, they lived separately from the 1970s.

When George moved to Zimbabwe in 1980, Yvonne felt liberated, but the legacy of the relationship would be enduring. Importantly, she had the children: Hussein, and twins Sabri and Akram. Yvonne raised the three boys alone – a huge achievement given the prejudice of the time. She was delighted that all three found happiness in their long-term relationships, and was especially fond of her three grand-daughters.

The nature of Yvonne's own marriage made her a strong feminist, firmly committed to the empowerment of women in the home and in the workplace.

Another legacy of her marriage was a love of Africa, especially southern Africa – Zimbabwe and South Africa – that she never lost. Personally, and politically, relationships were established that Yvonne never ceased to cultivate. There were the many friends from Africa that she made and helped out, notably when she was living at 21 Shepherd's Bush Road, in the 1960s. Many of the people from that period became lifelong friends.

### **Political involvement**

In the late 1950s and early 1960s, Yvonne became involved in the politics of African nationalism. She



*Yvonne Kassim (photographer unknown)*

participated and contributed in many ways over decades to the struggle for the independence of Zambia and Zimbabwe, and against Apartheid in South Africa.

She was an active member of the Anti-Apartheid Movement and later ACTSA, and served on the executive of the Britain Zimbabwe Society.

In later life, when she had retired from catering, she worked for Community HEART alongside Denis Goldberg, a co-defendant with Nelson Mandela at the Rivonia trial, whom she greatly admired. She also worked as the promotor, manager, driver and organiser of a band of Kenyan musicians with disabilities.

Yvonne's political activities were not limited to African independence. She took up many causes that

*Continued on next page*

*An obituary for Yvonne Kassim, continued from page 11*

sought to overcome injustice. They included campaigns for gender equality, against domestic violence, for gay and lesbian equality, against racism, combating AIDS, and support for refugees and asylum seekers. Yvonne was fully engaged. She was energetic and active, and always ready to work directly on the front line.

Yvonne made many friends in many places in many walks of life. It was difficult for her family to keep up with the many people she mentioned in conversation! As well as the friends from Chiswick Polytechnic and from Hammersmith, Croydon and Leytonstone, she met people through the political and campaigning commitments that took her around the UK and beyond. Despite her austere upbringing, Yvonne was adventurous. As well as southern Africa, she visited Hong Kong, Thailand, Kenya, Ethiopia, and Cuba. Everywhere she went, she was always keen to see how ordinary people lived their lives.

Yvonne rarely did things the easy way. Somehow, she managed to remain active and apparently indestructible well into her 70s. She passed away peacefully in her sleep at home on 22 October. She was 79 years old.

*Marieke Clarke is a longstanding and former Executive member of the Britain Zimbabwe Society.*

*Notes on 'Genocide', continued from page 10*

ZAPU were rooted in history and politics, but not in tribal identity.

Insofar as there was a tendency for siNdebele speakers to support ZAPU and chiShona speakers to support ZANU, this reflected different experiences and histories of pre-colonial Nguni empires, industrialisation, trade union mobilisation, forced removals, and the geographical zones of deployment of the two liberation armies during the war. Indeed, in the 1980s, ethnic hatred was mercifully absent in Zimbabwe, by comparison with other African states.

### **Devastating economic decline**

In recent years, there has been a marked growth in 'tribalism' in Zimbabwe, as people with Ndebele roots report how they are discriminated against. A generation of young people has grown up in a period of devastating economic decline for the south west, which was once the industrial powerhouse of Zimbabwe. They have also grown up in the shadow of *Gukurahundi*.

While young Zimbabweans of all ethnic origins

### **Testimonies from outside the family**

*'Yvonne was stalwart and unfailing in her support for the cause of freedom and justice in Zimbabwe and Southern Africa, and one of the kindest and most generous people I've had the privilege to know.'*

*'I knew Yvonne for only five or six years after I became active at the Refugee Day Centre, and it quickly became apparent to me that she was passionate about the plight of asylum seekers and refugees. Whenever she came to us with donations, she always wanted to stay and chat – to find out for herself what exactly was going on locally ... which countries were people coming from, how many, and what were the greatest needs. I can honestly say it was a privilege knowing her. She will be missed.'*

*'Yvonne and I went back a long way, as we met first in Zimbabwe where I lived. We met regularly subsequently through the Britain Zimbabwe Society and our love for Zimbabwe. Yvonne was a good woman, a woman with a strong sense of right and wrong and a heart of gold. I will miss her and her courage in the face of adversity ... Yvonne left this world a better place than she found it.'*

*'We will also all miss her in Croydon Quaker Meeting. She had been a very active member and worked very hard for our Meeting when she was able to be more active, particularly on our Premises Committee, when she would roll up her sleeves and get on with cleaning chairs or varnishing tables when she saw it was required, as well as contributing her experience to the more formal Committee work. She was generous and passionate in her support for the causes she believed in.'*

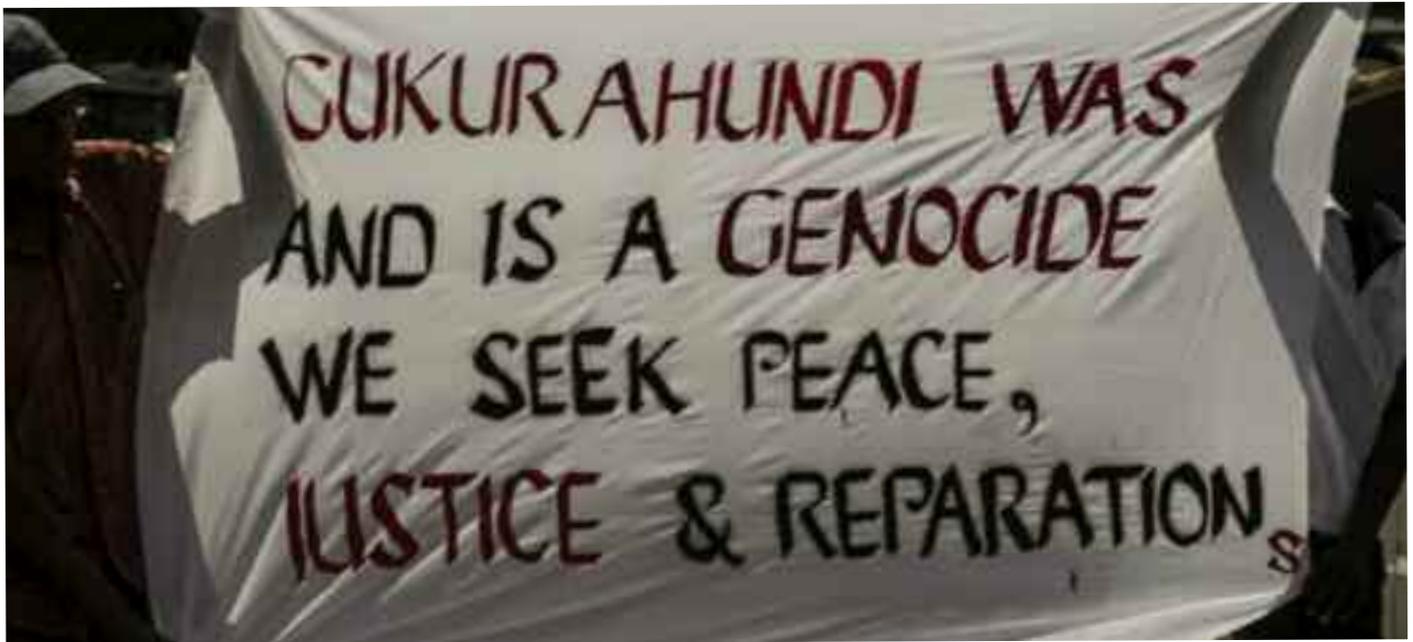
have been forced into the diaspora for both political or economic reasons, those from siNdebele-speaking backgrounds can additionally interpret these upheavals in their lives as being a result of ethnic discrimination. More than their parents and grandparents, they seem likely to project back ethnic hatreds onto the history of the 1980s. And, as part of this, we see the demand that the *Gukurahundi* be defined as a genocide against the Ndebele people.

### **An atrocity – but 'genocide'?**

However, while it was undoubtedly an atrocity that deserves proper investigation and justice, the *Gukurahundi* does not qualify as a genocide under international law.

As mentioned above, the term 'genocide' has very specific meanings laid down by the UN (<http://www.un.org/en/genocideprevention/genocide.html>), and the *Gukurahundi* doesn't meet those criteria.

There was no systematic killing of people of Ndebele origin *regardless of where they lived* in Zimbabwe; and people who were not of Ndebele origin



were also killed. The press did not attempt to demonise Ndebele people; and the state did not attempt to sterilise Ndebele people or take siNdebele children away from their parents to be raised in non-Ndebele families.

The mis-use of the term ‘genocide’ doesn’t help young people in Zimbabwe today to understand what was happening in the 1980s. It makes it much harder for them to make sense of their family’s past or their own citizenship in the present. It undermines vital community peace and reconciliation work, including that of the National Peace and Reconciliation Commission (NPRC), because it stirs up ethnic hatreds.

It gets in the way of seeking a fuller understanding

*The use of the term ‘genocide has been challenged – but it is widespread. (Photographer unknown)*

of what led to these atrocities in the past, in order better to prevent them in the future.

The vital campaigns for *Gukurahundi* justice and for future peace-building and national reconciliation will be better served if the demand for a ‘genocide’ label is put aside.

*Professor Diana Jeater, writing here in a personal capacity, is Emeritus Professor of African History, UWE, Bristol and a member of the BZS Executive, of which she is a former chair.*

## REVIEW

*Paul Hubbard reviews A Cradle of the Revolution: Voices from Inyathi School, Matabeleland by Marieke Clarke and Pathisa Nyathi*

**Inyathi is a deeply evocative name in Matabeleland’s history. The story of its founding and subsequent development is thrilling, while the role of the school in the fostering of many political activists and politicians is widely known but, till now, badly recorded.**

Thus the publication of *A Cradle of the Revolution* is a welcome attempt to address this lack.

Starting with a brief history of Inyathi school, 22 former students are included in the book, along with two former teachers and an appendix highlighting the life of activist Peter Mackay. The list of alumni in this book is startling and impressive. Walter Mthimkulu, Aleke Banda, Welshman Mabhena, Jack

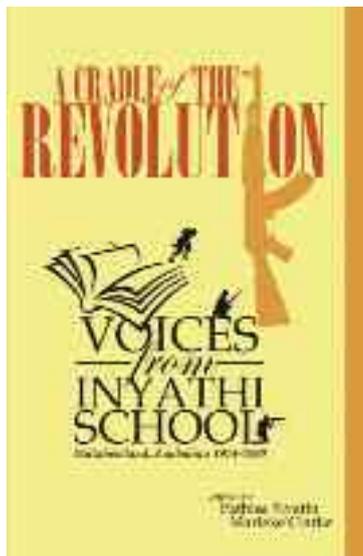
Nhliziyo, and Roger Muhlwa were all names I was familiar with, but delighted in new details I discovered in this book.

The chapter which made the most impression was that by Moffat Ndlovu (p.104–114), whose callous and brutal treatment as a prisoner in Rhodesia is relayed in the chillingly calm manner of a man who has experienced the worst of a system gone wrong but has moved on with his life, bent but unbroken.

### **Not only ‘big’ names**

That the book does not only focus on the big names in politics and history is a great strength. One of the most touching stories is that by Sibongile Moyo, who

*Continued on page 14*



relates life as a new pupil at the boarding school, highlighting the common, casual cruelties by older students on the new, younger ones, often happening only because it was always seen as a normal occurrence (p.160-161). Several other accounts bring forth mundane details of family life, shopping trips, observations on

life in the 1960s and 1970s, as well as the hopes and dreams and experiences of the students in and outside of the school, often relatable and touching.

### The Reverend Kenneth Maltus Smith

I wished, though, that there had been a separate chapter on the life and accomplishments of the Reverend Kenneth Maltus Smith: a teacher there between 1954 and 1957 and who became the Principal from 1957 to 1968.

A liberal authoritarian, he had a fulfilling time building Inyathi into a reputable educational institution while also raising his family and students alike.

Thanks to his leadership, almost half the students in the book mention his pivotal role in their political awakening. For example, Joshua Mpofo (p.73), says, 'I was delighted to be at a school where the political

issues of the African continent were so hotly debated fearlessly and openly by students.'

Musa Dungeni backs this up, saying, 'Inyathi Mission was an iconic site for student activism' (p.154). In the repressive atmosphere of Rhodesia in the 1960s, Kenneth Smith's tolerance of dissent and discussion was of incalculable value to the struggle. It may be no coincidence that several participants in the March 11 Movement in ZAPU, which challenged the leadership crisis in the party and army in 1971, came from Inyathi School.

### Complexities

This book makes an important effort to move the historiography of the liberation struggle from the 'grand struggle' narrative created in the country by several politicians, journalists and historians in the last decade.

By drawing us into grassroots narratives, the book ably shows the complexities of joining the liberation struggle and also, for many, of remaining committed to it in the light of the leadership and other difficulties.

It was not all a simple matter of dedication to the cause and unswerving loyalty to those whose names grace so much of our infrastructure in Zimbabwe today.

*Paul Hubbard is an independent researcher, based in Bulawayo*

*Nyathi, Pathisa. and Clarke, Marieke (eds). A Cradle of the Revolution: Voices from Inyathi School, Matabeleland, Zimbabwe 1914-1980, 232 pages. AmaGugu Publishers, Bulawayo, Zimbabwe. 2018 ISBN: 978-0-7974-9250-9. Paperback*

### Remembering Shelagh Ranger, continued from page 7

In 2007, she published *The Word of Wisdom and the Creation of Animals in Africa* (James Clarke & Co, Cambridge), a discussion of the centrality of the natural world in African theology. This was something sorely lacking in the dominant religious traditions, she argued.

Shelagh was a founder member of Asylum Welcome in Oxford, through which she continued her human rights work. She also served as a trustee of the Centre for Black and White Christian Partnership in Birmingham, and on the executive committee of the Catholic Association for Racial Justice.

She was a steadfast member of the BZS to the end of her life.

R.I.P. Shelagh Ranger

*Margaret Ling is Treasurer and Membership Secretary of the Britain Zimbabwe Society*

### News

#### **Internet shut-down illegal?**

Civil society groups estimate that January's internet shut-down 'cost the country's economy around USD 5.2 million each day', reports *ifex* ('The global network defending and promoting free expression').

*Ifex's* main concern was with the media, quoting Kuda Hove, a legal officer with the Zimbabwe chapter of the Media Institute of Southern Africa (MISA-Zimbabwe) as calling the shutdown a 'desperate effort on government's part ... that will adversely affect (its international) standing.' *Ifex* says the shutdown – which the government claimed was designed to protect property 'from the marauding crowds' – 'was in contravention of provisions of UN Resolution A/HRC/32/L.20, which condemns online restrictions on freedom of expression and internet shutdowns and ... ensures that the rights people enjoy offline, are protected online. <https://www.ifex.org/zimbabwe/>

## From Brian McGarry ...

Readers of the December's *Review* will remember Father McGarry's youth group's plans to develop a children's playground around the Materirini flats – complete with a non-functioning light aircraft for children to play in. Since then, an organisation called the Angel of Hope Foundation has constructed its own amusement park there, 'handed it over to the community' by Environment and Tourism Minister Prisca Mupfumira. See: <http://www.zbc.co.zw/amusement-park-for-mbare-community/>

## New novel

Look out for a *Tapestries of Difference*, a novel from former BZS Zimbabwe chair Roger Riddell. Set in the UK and Zimbabwe, it is available from Blackwells bookshop in Oxford, and from <https://blackwells.co.uk/bookshop/product/Tapestries-of-Difference-by-Roger-Riddell-author/9781999613747/> and from Amazon.

## Campaigning success – so far

Sheffield resident Zimbabwean Victor Mujakatchi has been saved from immediate deportation after being taken into detention by the UK immigration authorities in early February – following a massive local campaign which included a petition on [change.org](http://change.org) that gathered almost 80,000 signatures, and the support of MP Gill Furniss, MP for Sheffield Brightside. Describing Victor as someone who 'has distinguished himself for his voluntary work in the community', his supporters noted that the deportation threat came after two attempts to gain political asylum in the UK. A press release from Sheffield ASSIST (see website below) and City of Sanctuary Sheffield welcomed the news of the stay, but added that 'more needs to be done to protect asylum seekers from being forcibly returned to Zimbabwe.' (<https://www.assistsheffield.org.uk/news/assist-press-release-reaction-news-stay-deportation-victor-mujakachi>)

## Contact the Britain Zimbabwe Society

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**President:** Knox Chitiyo

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Kathy Mansfield Higgins

Representatives of: Stevenage-Kadoma Link Association; Zimbabwe Association

*Note: There are vacancies on the Executive: please contact Pat Brickhill if you are interested in joining it.*

## Britain Zimbabwe Society Membership Form

To join and receive regular newsletters, e-mail discussion forum and conference discounts please print off and send the form below to the membership secretary with your remittance to:

**Margaret Ling 25 Endymion Road, London N4 1EE**

Please enrol me/us in the BZS

	Rate A	Rate B		Rate A	Rate B
Ordinary	£18	£21	Unwaged/Student	£7.50	£10
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**Rate A** applies to those who pay by Standing Order (please ask for a form to be sent to you).

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## BRITAIN ZIMBABWE SOCIETY 2019 RESEARCH DAY

*Creativity and Innovation: Research and Resilience in Zimbabwean Arts and Science*

**Saturday 15 June 2019**

**9.00am – 5.30pm (doors open from 8.30am)**

**St. Antony's College, Nissan Theatre, 62 Woodstock Road, Oxford, OX2 6JF**

*In partnership with the Oxford African Studies Centre*

The Britain Zimbabwe Society's 2019 Research Day will explore the findings of researchers and practitioners in the achievements, challenges and futures of Zimbabwean innovation and creativity. Arts and culture, science and technology have demonstrated extraordinary resilience through the most difficult and turbulent economic and political circumstances in the 20th and 21st century. Key questions arise about identity, national and social recognition, finance and livelihoods, education and development, and the role of research.

RD 2019 will interrogate and critically reflect on these issues. It is a forum to which all are welcome, and where presenters share original research, fresh thinking and new perspectives with an engaged and supportive audience.

There will be four panels, two on art and culture, two on science and technology, with plenty of time for audience questions and discussion. Our speakers this year include:

**Dr Geoff Banda**, lecturer on global food security and innovation at the University of Edinburgh, on the innovative TIBA Partnership (Tackling Infections to Benefit Africa) and pharmaceutical manufacture in Zimbabwe.

**Dr Julius Mugwagwa**, assistant professor on innovation and development at University College London, on how innovation can stimulate Zimbabwean economic recovery and growth.

**Lisa Sidambe**, programme director on global affairs for the Nhimbe Trust in Bulawayo, on Nhimbe Trust's promotion of cultural policies for Zimbabwe that nurture creativity and recognise its vital role in development.

**Rob Lehmann**, head of participation at the Young Vic Theatre in London, on the Young Vic's exchange programme with Nhimbe Trust.

*Watch this space for updates as the programme takes shape – ask to be added to our Research Day mailing list.*

For programme and presentation enquiries, contact Dr Pauline Dodgson-Katiyo:  
pauline.dodgson@btinternet.com

Further information on registration and the day's practical arrangements, contact Margaret Ling:  
margaret.ling@geo2.poptel.org.uk

*We look forward to welcoming you to Research Day 2019.*

**For online bookings, see: <https://www.eventbrite.co.uk/e/creativity-and-innovation-tickets-53087788003>**

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Complete and return with your cheque to: Margaret Ling, Treasurer, BZS, 25 Endymion Road, London N4 1EE

Enquiries: [margaret.ling@geo2.poptel.org.uk](mailto:margaret.ling@geo2.poptel.org.uk). Please register me/us for the BZS 2019 Research Day:

Standard £30 \_\_\_\_\_ BZS member £20 \_\_\_\_\_ Unwaged £15 \_\_\_\_\_ Organisation £50 \_\_\_\_\_

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I enclose a cheque for £ \_\_\_\_\_ made out to 'Britain Zimbabwe Society'

*Please note: includes refreshments but not lunch.*