

Zimbabwe Review

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AGM 2019– Report

Margaret Ling reports on this year's Annual General Meeting, held at Friends House, Euston Road, London on Saturday 26 October.

The BZS has a new chair, Kathy Mansfield Higgins, elected at the Annual General Meeting, replacing Pauline Dodgson Katiyo who is stepping down for health reasons.

Kathy started working in Zimbabwe in the mid-1980s and has retained a close connection ever since, returning at least once a year. Most recently she was managing an Australian funded capacity-building programme with the Zimbabwe Revenue Authority (ZIMRA).

Since then she has completely changed direction, studying for a doctorate in literature and creative writing, and writing a short story collection set in the context of land reform since 2000.

Next year's Research Day

Other business included the announcement of the 2020 BZS Research Day theme: the working title is *Migration – People, Ideas and the Creative Arts*. The date will be either Saturday 13 or Saturday 20 June (please pencil both in, and the date will be confirmed as soon as possible). We are exploring the possibility of moving the Research Day to London for next

year, as St Antony's College is having renovation works in 2020.

Accounts

The AGM accepted the annual accounts and unanimously approved a motion from the Executive to increase some subscriptions in line with the rising costs of administration and member services (see full details on the next page). The changes will take effect from 1 January 2020.

Report from Stevenage/Kadoma Link

John Addison from the Stevenage Kadoma Link Association gave an informative, if depressing, account of the recent report from the Africa All Party Parliamentary Group report on the system and procedures that routinely result in the refusal of visas to African visitors to the UK.

Jan Addison ended the meeting with a lively report of her and John's visit to Kadoma this year for the celebrations to mark the 30th anniversary of the Stevenage Kadoma Link. The involvement of so many church, youth and other community groups has created a strong and resilient connection between the two towns. The effects on the school fees programme of currency changes and inflation have been tough but the work goes on regardless.

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BZS's new Chair, Kathy Mansfield Higgins.
Photo © Rori Masiane

Motion on subscriptions, approved unanimously by AGM, 26 October 2019

The BZS Executive, noting

- 1 That subscription rates for BZS membership have not changed for many years while running costs have increased;
- 2 That despite the cost cutting measures that have been taken, such as restricting the extent of Zimbabwe Review, a recurring annual deficit on

administrative and membership servicing costs has arisen which has to be funded from BZS reserves;

- 3 That the BZS Executive, at its 19 January 2019 annual Strategy Meeting, agreed that subscription rates should be increased and instructed the Treasurer to prepare proposals accordingly;

Proposes that BZS membership subscriptions be increased as per the details below, the changes to take effect from 1 January 2020:

- 1 The distinction between the reduced rate allowed hitherto on subscriptions paid by standing order ('Rate A') and other forms of payment ('Rate B') be abolished, and one universal rate to apply across all forms of payment
2. Rates to be increased as follows:

	Existing subscriptions		Subscriptions from 1 Jan 2020
	Rate A	Rate B	Increase to (all payment types)
Ordinary	£18	£21	£21
Joint (two at one address)	£21	£23	£25
Unwaged/Student	£7.50	£10	£10
Institution	£40	£40	£50

The Treasurer and Membership Secretary to take responsibility for implementing these changes and all members to be informed via the December issue of Zimbabwe Review, email and other internal media.

If you would like to have a copy of the annual accounts, please contact Margaret Ling at margaret.ling@geo2.poptel.org.uk or phone 020 838 8463

Bloodclots and Freedom: Philani A. Nyoni muses on the current state of Zimbabwe

These are my tools for the next few hours. Just got back home and electricity's still MIA. That's okay; I love pen and paper, and my laptop's coughing. If I wanted to type, I'd use the tablet but I'm a writer, and this simple act gives me so much joy.

I prefer a multi-coloured Bic pen. I write in black (or whatever is available really), then use the other colours to make edits and track sudden ideas, that way I have all versions when I make my final draft. Alas, I left one of my Bics in Kitwe (along with fatigues) and can't locate the other so two colours and a Steidler will do.

The rain is threatening and light is waning indoors, so I'll sit outside, make a fire and cook the evening meal on it.

If it gets colder I'll just move closer. Besides,

swinging an axe is one helluva workout.

And that's why I hold on to the craft, it's an intimate affair that turns the most mundane day into adventure and romance. Sometimes I stand in foreign cities and speak these words I make up, some have been translated and gone places I'll never see, but they rose here, out of this ash, and that, that brings me peace in my days and nights. And somewhere right now an alchemist is nodding: at this transmutation of base metal, dull reality, into gold.

I went to see the police today. I lost my phone in July, they told me to come last month but someone (me!) decided to gallivant across the region like some latter-day Troubadour ... and missed the appointment. Today I was half a month late, turned out I was half a month early.

Insh' Allah I afford coming into town then. God



The neck of a 'quart', a 750 ml bottle. Philani Nyoni says, 'I love the neck because the price on it shows how far we have fallen – \$20 at the time of writing.'
Photo © Philani Nyoni

knows what price it will be: kombis, fuel, anything. I froze while walking in the road today, awed by its nakedness. All the cars were parked alongside it towards a filling station but like the wait for a presidential motorcade, and the street was empty, like when it was crowded in teargas. That's the hardest thing about here: not knowing. Maybe I'm being dramatic, somehow things always work out here, we swallow the shit and burp apathy.

Who cares what nonsense They come up with next? We'll be here to laugh at it, tears are for the lonely.

Until I retrieve my Android from the police I'll have to suffer questions I should allow to die rhetorical from Mills-and-Boon-reading-fast-food-junkies on Zambian highways, like: 'You bought an iPhone in Zimbabwe?'

Yes, I did, it's three years old and it still works. What's your problem? Can't a man suffer in High Definition? She should see how quickly a designer shirt can land in my wardrobe, through the laundry bin of course when a man sicked on career alcoholism (as fair assessment of the times would prescribe) needs a drink at 7 a.m. Nice things don't mean anything.

After the cop-shop I went to my favourite dingy spot, sat and read a gay story. It reminded me of my own gay story, which I wrote with a gay guy so technically I have a gay baby. My co-parent is gone

South now, he's safer there. I suppose the homophobia train's too late for me now. Especially since I spent twenty-eight years being fucked by a limp-wristed man. Yes, the guy in the courtyard. My cousin wrote the one I read today, he's an MD in Canada: what's shaking me right now is the idea of coming out of the closet, as a writer, with a gay story. Good for him, it's incredibly hard to be one's true self here.

If a God intended us to live like this he must be nailed to a tree. At the spot, a man asked for another beer and was told the price just went up. That was stranger than my predicament of coming here yesterday and I swear ... I didn't pay \$20 for a quart. There was a funnier moment when the next guy explained how he just left a bar where the price went up while he was still counting his money, right by the counter!

After the hangover of the great November we woke up to this sordid realisation, that this country is still sick. Tell me Dambudzo, if we were whores riddled with that syphilis (of the White Man's coming) was it cured in 1980?

Or seven years later when you took the red stone for a pillow over to your head? Do I hear I-told-you-so from Warren Hills next to the land of the dead who (whom?) the mongrel bred, where Robert refuses to lie next to his wife? What diseased spawn that spooge left behind! And today I coined a crude compound: Gono-era, eponymously named for the antihero/villain of the hyper-inflation era.

It was a similar time: foul, unfair, contaminated. Last time around I had a lot of money for it; toothless money. When I 'got my things and left' my last fare was three trillion, an equivalent of five Rand. Half a dollar at the time. Maybe we deserve this because we were fixed to run. But Rome is turning and blood churning to chant, somehow we're back where 'twas begun.

The mysteries of the turning. Today's upside-down is upside down: there's salt in the shops, bacon and flour. But nothing at the butcher's, just sausages, sickly as syphilis and money we've none. So men and women with pride to spare put it aside and sit on the busy street, hoping for that smoker to pass by and remember his habit, hoping you run out of airtime and top up from them. They set aside their pride for their dignity, sustenance.

But the police will come, drive them off like spirits out of Legion, sometimes beat a man within an inch of his life, deny him medical attention and he crosses that inch. Yes, they will kill you for being hungry.

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In the eye of my spirit I weep to see him curled in curious rigor-mortis, but surely that can't mean anything to a country that shot its citizens in the street for protesting election results. What mused the poet that eve? *The decanter is new, the spirit old*. And the vinyl is still looping on the broken choir of 'sanctions'.

This place, this place man. This vacuum of Prayer. I get it though, people need hope. I guess there are a thousand places to be on Friday afternoons, sometimes I'm already in the bar, I hate drinking at

night: the cops, the exorbitant pricing, transport is already a nightmare and electricity returns late like the dark it chose to leave at, like a very busy man who has to put in work far, far away just to keep the lights on. Maybe when it comes back I'll be napped and ready to put in a few hours. I get it, the praying. But maybe God's asking for something to work with, even the miracle of Cana needed a little bit of water.

I'm blowing the fire.

Philani Amadeus Nyoni is an award-winning poet, short-story writer and actor, based in Bulawayo.

New money? Father Brian MacGarry looks at the impact of the fast-changing currency situation – and its effects on ordinary people

The situation around the Zimbabwean currency seems to be changing almost constantly and, for ordinary Zimbabweans, always for the worse.

Over the past few weeks, the relation of the 'bond note' to the US dollar has changed: on 14 November the bank rate for the exchange hovered around 15.4 bond = US\$1.00, though the banks were not able to give out cash in either form, while the street rate was 20-21 to the US\$, reversing the relationship of recent months.

Our bank was then in a state of confusion, as the 'new' currency had been issued the day before – though it required careful scrutiny to distinguish this from 'bond' notes. The only difference between this and the bond notes was, in fact, the absence of the actual words 'bond note' in small print in the top right corner of each note, on both sides.

Uncertainty

There was total uncertainty about what the exchange rate might be when it stabilises.

One unlikely story was that the authorities would like to stabilise this new currency, unsupported by any real wealth, at 1.0000 to the US\$. Imagine the confusion that would follow such a move, involving

every customer in every transaction needing to examine every \$2 or \$5 note to search for those little words 'bond note'.

A likelier outcome was indicated by a report this morning that the income tax threshold was to be raised from 3500 to 5000, with effect from January. Currently it stands at US\$350 and bond\$3500, set in August when the rate was about 10:1. Today's bank rate was 15.4, which would dictate in justice that the threshold should be a little over 5000 bond already; if the local funny money continues to drop at the rate of the past 3 months, it should pass 20 in January, meaning the threshold for people paid in funny money is half the equivalent of what people paid in US\$ pay.

'Real' value?

A survey this week showed that the only sector in which 100 per cent of employees are paid in US\$ is NGOs. If they are kept comfortable, they will mostly stay quiet.

We might suppose they hope it will take some time to settle to its 'real' value (probably much less than that of the paper it is printed on), but in reality we can expect a sharp drop on the street very soon.

Since the 'bond' and the 'new' notes are almost indistinguishable, this would make any attempt to fix the bank value of the new currency difficult.

Presumably they will rapidly demonetise the bond notes, which would still be difficult to enforce.

Hyperinflation, here we come!

And as usual, it is the poor, who still use cash, who suffer most.

Father Brian MacGarry is semi-retired, living at St Peter's Church, Mbare

Typical prices

- flour: 2kg 55 – 65 bond was \$2–3
- rice 2kg 55 – 65 bond was \$ 2 – 4
- sugar 2kg 32 bond was \$2
- maize meal 10kg 80 bond was \$10
- soaps total 300 bond/month

Then there is rent etc. and the fact that ZESA charges just went up 600 per cent.

The Mitambo International Theatre Festival Kathy Mansfield Higgins on a theatrical initiative this year in Harare

In October this year the Zimbabwe Theatre Academy (ZTA) launched and arranged The Mitambo International Theatre Festival.

As well as theatre companies and performing groups from Bulawayo, Gweru, Mbare and the ZTA itself, a number of regional and international groups performed. From Africa: Botswana, Zambia, South Africa and Kenya; and from further afield groups that attended included India, Belgium and Switzerland.

It was run on a shoestring – some artists were put up at the Zimbabwe Electricity Supply Authority ‘campus’ for example. Performances were held at the well-known Reps Theatre on Second Street Extension, at the new Jepheth Mphemo Little Theatre on Enterprise Road, and at the Beit Hall at UZ.

It was wonderful to see the shows so well attended – standing room only at some.

‘Theatre is part of our humanity’

As Lloyd Nyikadzino, the Director of ZTA, said in his speech on Opening Night, it was a dream come true. He went on to talk about theatre as ‘... a tool for social cohesion. Theatre is part of our humanity.’

The Festival included serious plays, dance dramas, fantasies, clowns and acrobats. It was a wonderful coming together of creativity and innovation and a new event on Zimbabwe’s performing arts calendar.

Background and mission

It is worth considering some background.

The ZTA was established only in 2017 by award-winning theatre director, Lloyd Nyikadzino. Lloyd is the National Coordinator for the Zimbabwe Centre of the International Theatre Institute (ITI) The ITI was founded by the first Director General of UNESCO. Its aims are to create platforms for international exchange and for engagement in education in the performing arts for beginners and professionals, and to use the performing arts for mutual understanding and peace. Lloyd established the ZTA to pursue these aims within Zimbabwe.

The ZTA mission is clear and ambitious: ‘We seek to offer an alternative means of uplifting lives, through providing a unique outlet for our youth and our community to show what amazing stories and dreams they have.

‘We deliberately give equal priority across the gender divide and any other form of marginalisation. We see the Academy as a vehicle for nurturing and



amplifying new and old voices, believing that free expression is at the centre of any vibrant democracy. ZTA seeks to contribute to the democratic development of Zimbabwe through theatre. Specifically, ZTA supports the development and strengthening of a sustainable, long term artistic development program in Zimbabwe. It is intended that this will make a significant addition to the vibrancy and sustainability of theatre and theatre industries in Zimbabwe and the SADC region.’

The Mitambo Theatre Festival is a fledgling innovation. It does not, yet, have the financial backing, the profile or the prestige of the Harare International Festival of the Arts (HIFA), but HIFA did not happen in 2019 and despite all the social and economic problems besetting the country, Mitambo did.

Bravo for Mitambo and the ZTA!

For more information, see:

<https://www.facebook.com/zimtheatreacademy/>

<https://www.iti-worldwide.org/>

Kathy Mansfield Higgins is Chair of the BZS, and a writer. Two of her short stories, set in the context of land reform issues from 2000 were adapted as plays and performed at the Mitambo International Theatre.

Obituary: Dr Chartwell Shorayi Dutiro *Richard Selman remembers a great Zimbabwean musician*

Dr Chartwell Shorayi Dutiro was laid to rest on 27 October at kumusha in the village of Chiriseri, near Domboshawa, Mashonaland East, Zimbabwe.

Chartwell mastered mbira at an early age and later taught himself tenor saxophone while playing in brass bands. He first rose to international acclaim in the late 1980s and early 1990s, touring and recording as a member of Thomas Mapfumo and the Blacks Unlimited. He came to London in 1994 as a collaborator in Will Menter's Arts Council of England-funded tour *Strong Winds, Soft Earth Landing*. This multi-media presentation combined music, film, sculpture, dance and storytelling, exploring perspectives of migration between Zimbabwe and the UK.

Collaborations

Chartwell remained based in London for the next several years, gaining a Masters in Ethnomusicology from SOAS while founding, performing and recording with Spirit Talk Mbira. In 2007 he partnered with Keith Howard as co-editor of *Zimbabwean Mbira Music on an International Stage*, a book celebrating Chartwell's mission of using the mbira as a musical catalyst for cross-cultural collaboration.

Chartwell's collaborations were many. He provided music for the Royal Shakespeare Company's 2005 production of *Breakfast with Mugabe*, and in 2012 toured RSC's production of *Julius Caesar*.

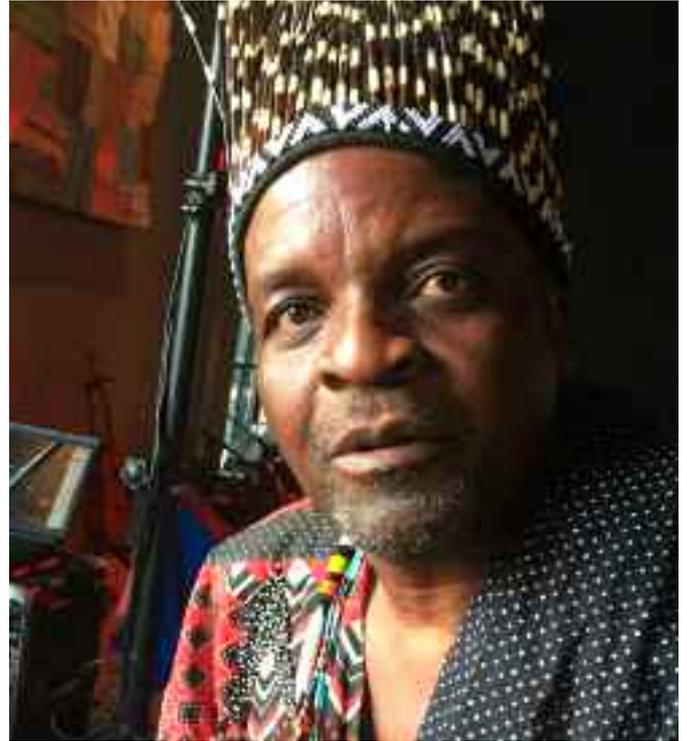
After relocating to Devon, Chartwell founded the Mhararano Mbira Academy to provide educational opportunities for learning mbira in schools, workshops and music festivals.

In 2017, Chartwell became a doctoral candidate at Bath Spa University. Part of his PhD dissertation research was the creation of Mbira Hut, a collaboration with Bath Spa University to collect 'a multimedia ethnographic archive of songs, video recordings, narrative text and lyrics of mbira music for cultural preservation and exploration'.

Work ethic

Chartwell will be remembered by those who knew him for his disarming smile, easy grace and wicked sense of humour. His accessibility as a teacher gained him lasting relationships.

His work ethic was without compare, having performed throughout this past summer in between sessions of chemotherapy – most recently at the Cambridge Folk Festival on 4 August.



Chartwell Dutiro, photo © Richard Selman

Tribute from his children

Chartwell's children said it best in a recent campaign to raise funds for his repatriation to Zimbabwe:

'Our Baba, Chartwell, Mhofu ye Mukono, Bla Charts, Mukoma and finally Dr Dutiro was a gifted musician, arranger and teacher. His mother taught him at an early age that if anyone wanted to hear mbira, he must play. Often he and his brothers would be awakened in the middle of the night to play mbira.

'Baba continued this discipline throughout his life. It evolved into his mission to build bridges with mbira music. Many of you joined him in this mission beginning over thirty years ago – seeking him out for lessons in our home in Highfield. Maybe you caught up with him at Queens Hotel in Harare or while he toured the world with Thomas Mapfumo and the Blacks Unlimited. He taught mbira from our home in West Hampstead and also to students at SOAS. More recently you may have found him in Devon where he established a community of mbira players.

'There are so many cities, towns, festivals and workshops all over the world where Baba has performed and given his music so generously. The bridges Baba built were made to last.

'A great testament to this came in his final weeks as former students, musical collaborators, family and friends joined him at a home ... in Torquay. ... some

came for hours while others stayed for days contributing to the fellowship of food, music and love offered back to Baba for all that he had given. Though the body was weak, his spirit remained strong.

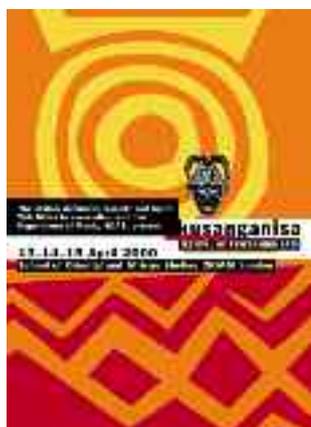
‘United we had gathered to comfort him – and in the end, it felt like it was he who brought comfort to us.

‘The title of Baba’s PhD dissertation from Bath Spa University was *The Power of the Voices of the Ancestors: The Influence of the Mbira on Collaborative Music Making*. There could be no better written description of the power of the ancestors, influence of mbira and collaboration that was manifest at the gathering in Torquay. It was his thesis come to life.’

Dr Chartwell Dutiro: December 26, 1957 – September 22, 2019 Discography includes Ndonga Mahwe – Return as Spirit, Spirit Talk Mbira, 1997; Taainerimwe: Chartwell Dutiro with Spirit Talk Mbira Live at Gateway, 2002; Tatenda, Chartwell Dutiro, 2004; Dendere Ngoma ©Music Nest®, Spirit Talk Mbira, 2010; Pasichigare, Chipindura Mbira Trio, 2013; Sadza With The Head Of A Mouse, with Timbila, 2017; Musumo, Mystic Mbira Music of Zimbabwe, Chartwell Dutiro, Jori Buchel, 2019

Richard Selman lives in Birmingham, Alabama. He first met Chartwell Dutiro with Thomas Mapfumo and the Blacks Unlimited on their first US tour in 1989.

Margaret Ling describes BZS’s experience of working with Chartwell Dutiro



The BZS’s long and fruitful collaboration with Chartwell Dutiro started in 2000, with the Kusanganisa/Inhlanganiso Festival of Performing Arts.

At that time he was studying for his Masters in Ethnomusicology at the School of Oriental and African Studies (SOAS) in London. He was also performing with his band, *Spirit Talk Mbira*, which comprised musicians from several countries – consistent with Chartwell’s view that culture, including mbira music, was meant to be shared and would be strengthened by being so.

Inspiration

He was the inspiration behind Kusanganisa/Inhlanganiso (Shona and Ndebele for ‘mixing’ – of peoples, ideas,

skills and experiences). The Festival celebrated diversity in Zimbabwe and the UK.

‘This is a Festival for sharing’, Chartwell, as Festival Director, told participants. ‘We all have something to give to each other – and something to learn. Let’s open our hearts and join together in a journey of discovery.’

It also marked Zimbabwe’s 20th anniversary of independence on 18 April 2000.

‘We celebrate the cultural vitality and diversity of Zimbabwe and Britain, ... the strong links ... which bind both peoples together ... an expression of support for peace and a non-racial, multicultural democracy’

He concluded, ‘Above all, enjoy yourself and have fun.’

The programme ran from Thursday 13 April through to the evening of Saturday, 15 April. It was held at SOAS in association with the Department of Music, and was hugely ambitious.

There were talks and discussions, and workshops on marimba and mbira music, theatre, guitar and percussion, participatory singing, dance, imbube voice harmonisation, isicathamiya dance styles – and Appalachian clog dancing.

Discussions covered topics from understanding mbira music mathematically to improvisation and musical intelligence, cultural innovation as an engine for change, identity and the arts, kwela township music, spirituality, the status of musicians in and out of Zimbabwe, the song lyrics of Thomas Mapfumo, African cinema, and much more.

There was also a dedicated programme for schools of mbira and marimba music, singing and dance workshops, and story-telling.

The grand finale was a celebration concert, involving all the performance artists – which included Dr Chris Timbe of the Zimbabwe College of Music in Harare, Chirikure Chirikure, Chiwoniso Maraire, Anna Mudeka and Baba Simba, Ephson Ngadya and Grassroots Performing Arts, Imbizo, Sunduza, Harare Dread, Batanai Marimba, and of course, Chartwell and Spirit Talk Mbira – and speakers and performers from the UK and internationally.

A watershed

Although Kusanganisa/Inhlanganiso did not make the BZS any money, it was a watershed for the Society in new thinking about music and culture, innovation, event production, working with partners and building friendships through joint practical effort. The Society’s annual community-based Dayschools, in which Chartwell played a prominent part over several years, owed a lot to the Festival’s inspiration.

Margaret Ling is BZS Membership Secretary and Treasurer

Obituary: Lawrence Vambe Trevor Grundy on a long and distinguished life

Soon after Independence in April 1980, a reporter from the German radio station *Deutsche Welle* asked Lawrence Vambe what he most hoped for now that his long-suffering country had moved from white-ruled Rhodesia to a black-led government in Zimbabwe.

He said his greatest wish was that people would not enter the political arena to gain fame and fortune for themselves but, rather, to serve the people and meet their needs, now that ethnic war that started in 1966 and ended in 1979 had ended.



Lawrence Vambe in the mid-1980s at Domboshawa, close to where he was born and raised at Chishawasha Roman Catholic Mission Station. Photo: © Trevor Grundy.

He said, ‘Everywhere you look in Africa, you see a tiny minority living on islands of plenty in seas of poverty. We must never let that happen in Zimbabwe.’

Thirty-seven years later, not long after his 100th birthday, this author of two seminal works on Africa: *An ill-fated People – Zimbabwe before and after Rhodes* (William Heinemann, 1972) and *From Rhodesia to Zimbabwe* (William Heinemann, 1976) the veteran Zimbabwe journalist, Pius Wakatama visited him: ‘When I suggested to Lawrence that since he was now in his twilight, he should come home and be buried there, he wistfully looked at me and said, “I would rather die here than go home and see the mess that Mugabe has brought our country into.”’

Early years

Lawrence Vambe was born on 5 March, 1917 at Mashonganyika Village in the Catholic Chishawasha

Mission about 20 kms north-east of Salisbury (Harare).

His mother died after his birth during the worldwide influenza epidemic, leaving baby Lawrence in the care of German Dominican nuns. Every morning one of them milked a cow and fed him with fresh milk.

He started his pre-primary education at Chishawasha Mission, moving on to Kutama Mission run by Jesuit priests and Marist Brothers. It was the place where so many formidable Africans put their toes onto the first rung of the education ladder. One of them was Robert Mugabe.

At Kutama, Lawrence became absorbed in Christianity but was aware that while the European missionaries preached love, forgiveness and brotherhood, nearly all white Rhodesians embraced racial discrimination.

He considered the priesthood and, in 1936, entered the Seminary of Saints John Fisher and Thomas More. But after three years he changed his mind after teaching at various Catholic mission schools. He saved enough money to enroll as a student at Saint Francis College, a Catholic institution, at Mariannahill in Natal, South Africa.

And it was there that for first time he met young men and women who wanted independence for Africa not just reforms approved by white politicians.

Many of these young Africans were card-carrying members of the South African Communist Party (SACP). For Vambe the appeal of Marxism was strong. But the appeal of the Catholic Church’s more enlightened social teachings was stronger.

He embraced not *Das Kapital* but the encyclical issued by Pope Leo XIII in May 1891, *Rerum Novarum* that addressed the condition of the working classes in an age of social and economic revolution.

A change of direction

At Mariannahill, Lawrence specialised in English, History and Art and earned his Matriculation Certificate from the University of South Africa in February 1943.

It seemed his vocation was teaching but, in 1946, he was offered the job as journalist with African Newspapers, a company which owned a string of publications catering for the tastes of young blacks and people of mixed race.

Lawrence Vambe, whose grandfather was a Shona chief, lived for several years in Old Bricks, the poorest part of Mbare Township that surrounded Salisbury, sharing a room with another aspiring reporter.

He said his life at that time was, ‘a regimented existence, in which each person’s movements, income, opinions and even visitors, and of course drink, interested the Big White Brother.’

In crowded townships throughout the land, prostitution, illegal beer brewing, gambling and alcohol wrecked lives and ruined families.

Lawrence Vambe wrote about this world with understanding and concern and, in 1953, he was appointed editor-in-chief of the African Newspapers Group.

Bad timing?

And what a moment it was to be an African reporter!

That year, the liberal missionary Garfield Todd became Prime Minister of Rhodesia with the formation of the Central African Federation (CAF) that linked Northern Rhodesia (Zambia) with Southern Rhodesia (Zimbabwe) and Nyasaland (Malawi).

Despite the opposition of up-and-coming nationalists such as Joshua Nkomo, James Chikerema and George Nyandoro, Lawrence Vambe saw CAF as something positive because it might block the advance of Marxists from the North and West of Africa and halt apartheid rising up from the South.

Todd was overthrown by his own Cabinet in 1958 and the liberal dream in Southern Rhodesia ended – though Vambe continued to believe CAF was a force for possible good.

In 1959, he was offered the job as information officer for CAF at Rhodesia House in London. He accepted. But the timing of the offer and his acceptance could not have been worse. In March, a State of Emergency had been declared throughout the Federation. Several hundred nationalist were arrested. Fifty protesters were shot dead by the police and soldiers.

Lawrence flew to London in June that year, after accepting the MBE awarded to him by Queen Elizabeth II for his services to Commonwealth journalism, at the start of a three year contract.

He returned to Salisbury in June 1962, where he worked with the PR department of Anglo American Corporation for which he worked until 1979, first in Salisbury, then in Lusaka and finally in London.

He returned to Rhodesia in 1979, shortly before the Lancaster House Conference that led to the appointment of Robert Mugabe as Zimbabwe’s Prime Minister in April 1980.

Mugabe wanted Lawrence Vambe to have a high public profile in his government of reconciliation and asked him to devote himself to spread African culture as a minister. Lawrence refused.

He never joined the ruling party Zanu (PF) and



Lawrence Vambe with veteran Zimbabwe journalist Pius Wakatama, who said Lawrence Vambe was his mentor; visiting him at his north London care home, after Lawrence Vambe’s 101st birthday on 5 March 2018.

Photo © Trevor Grundy

distanced himself from Mugabe at the time of Gukuruhundi (1983–1987) when Mugabe unleashed his Fifth Brigade on men, women and children in Matabeleland. Lawrence also watched the former mild-mannered Jesuit-trained schoolboy, Robert Mugabe, encourage the violent takeover of white-owned farms in 2000.

UK life

He and his third wife Mary left Zimbabwe and lived first at Telford in Shropshire and then, after Mary’s death in 2013, with his daughter Elizabeth and her husband Stephen Pollock, in North London, until he moved to the care home where he died on 14 September.

His lasting literary legacy is his first book, *An Ill-fated People*. In the Foreword, the Nobel Prize winner Doris Lessing, a life-long friend, wrote: ‘It was painful reading this book. I hope it will be painful for other white people to read. I hope particularly that it will be read by the white-skinned British, who are responsible for the double-dealing, the negligence, the cruelty, the atrocities described here.’

Lawrence Vambe, author, historian and journalist: 5 March 1917–14 September 2019. His funeral was held at St Joseph’s Catholic Church in Highgate, London on 9 October, 2019.

Trevor Grundy is a British reporter who lived and worked in Central, Eastern and Southern Africa from 1966-1996.

Obituary: Professor David Sanders *Anso Thom remembers a pioneer health activist in Southern Africa*

The sudden and unexpected death of public health activist and teacher Professor David Sanders has left the health community in South Africa and beyond saddened, but determined to make sure that they continue his work. Sanders died while on holiday in Wales.

I was a wet-behind-the-ears health journalist, fresh out of completing a short stint on the health beat at a daily newspaper, when Health-e sent me on my first story. It was a long trip involving flights and cars and bumpy roads.

I recall walking into a ward where a baby was hanging from a makeshift sling, a scale measuring his weight. A bearded man with a sling bag over his shoulder and a file in his hand gave me a steely look and growled something which I assumed was 'follow me'.

That was my introduction to David Sanders.

Inequities

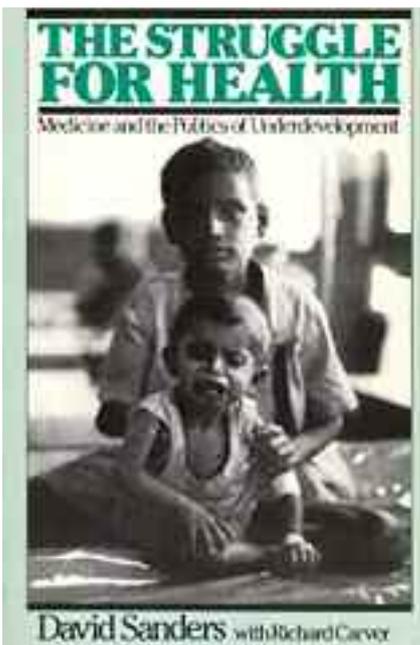
It was 1999 and there would be many chance meetings, visits to the then prefab buildings at the University of the Western Cape where I bumped into many of today's top health researchers and leaders, back then learners under Sanders' tutelage and steely eye. David was not one for small talk; when he gave you his time, which was often, it was to teach you, to guide you and in my case, make me a better health journalist.

He taught me about inequities in the health system, why community healthworkers mattered and that a child in the middle of Cape Town could be as malnourished as a child in the rural Eastern Cape.

For more than 40 years, Sanders was active in policy development, research, advocacy, lobbying, and teaching, to promote primary healthcare, health equity, and health as a human right, both nationally (Zimbabwe, South Africa) and internationally. Sanders was a paediatric specialist with postgraduate qualifications in Public Health. His work combined scientific quality with social activism for communities whose health is compromised by injustice and inequality.

On returning from exile to independent Zimbabwe, he assisted the new government to develop and implement new health policy. At the University of Zimbabwe Medical School in the 1980s he revolutionised paediatric teaching by introducing the first rural attachment for medical students.

In 1993 Sanders was appointed a founding director of the new Public Health Programme (later renamed School of Public Health – SOPH) at the University of the Western Cape. He built the SOPH into a large, nationally and internationally acknowledged postgraduate teaching and research unit, and contributed to health and education policy development at both national and provincial levels.



Visionary leadership

His ability to work across policy and community levels is demonstrated by his work in the Eastern Cape, where his team, through research and training, has assisted staff in several hospitals to restructure their work practices, thus reducing child deaths from malnutrition. Sanders' influence as head of the SOPH at UWC over a 16-year period produced research that has informed key equity-oriented policies and trained many public health graduates in this approach. Under his visionary leadership the SOPH established itself as a significant and pioneering initiative with national and continental influence.

His first book, *The Struggle for Health*, published by Macmillan in 1985 and reprinted many times, was extremely influential in popularising debate on the social determinants of health, health system development and the politics of health. His longstanding advocacy activity included his founding, in 2000, and then assisting co-ordination of, the Peoples Health Movement, a health civil society network present in more than 70 countries.

Professor David Sanders, 1945– 30 August 2019

This article is reproduced with the kind permission of the South African paper, The Daily Maverick. Anso Thom is its Associate Editor.

SMALL ORGANISATIONS

Both inside Zimbabwe and among the diaspora, there are a great many small organisations, mostly started by and run by Zimbabweans to help improve life at home. Here, we have three examples – but we are always keen to hear about any others.

The Budiriro Trust

Since 1967 Budiriro has given grants to many hundreds of young people in Zimbabwe, equipping them to play their part in the professional, administrative and technical life of the country. The Trust is committed to go on supporting the vital work of education in Zimbabwe at A Level.

This year we have a total of 40 students supported by Budiriro scholarships in six selected schools across Zimbabwe. Students are selected on the basis of their academic ability as well as their financial need. Close contact is maintained with the schools and pupils by our two Regional Co-ordinators.

Education is something that many of us take for granted. Yet we find our society severely challenged in providing this precious gift to our children. Zimbabwe is in the throes of arguably the worst period in its history, which is why we see an ever greater need for organisations like Budiriro to continue playing a role.

We were thrilled this year to be recognised for the first time at the Zimbabwe Achievers Awards where we had the honour of being voted Community Organisation of the Year 2019. We are grateful to everyone who voted for us and to Conrad Mwanza and his team at ZAA for a superbly organised event.

To learn more about some of the students we have helped in recent years please watch the short films on our website www.budirirotrust.org or follow us on Facebook <https://www.facebook.com/BudiriroTrust/>

Anyone interested in learning more about the work we do or wanting to help with fundraising for this vital work please email Budiriro.trust@tiscali.co.uk

Zimbabwe AID Trust

The Zimbabwe Review has received an appeal from Mr George Nduma Sithole, the director of a small, Bedford-based charity called Zimbabwe Aid Trust.

Its chief project is getting a good water supply to the Chipinge area, where a rural community of around 700 people has suffered from a severe water crisis for around five years. Water arrives for only about three hours at a time, three days a week.

As a result, sanitation is poor, sickness common, life expectancy is falling and infant mortality is rising.

‘We are appealing for funds to revive our water infrastructure and train locals to maintain it,’ says Mr Sithole

The trust is aiming to raise an initial £20,000 for a medical clinic and better sanitation – but its ambitions



Collecting water: photo © Zimbabwe Aid Trust

stretch to a all-round infrastructure development: it aims to develop engineering training facilities so that people can look after all this for themselves.

George Sithole regularly goes to Zimbabwe, and reports back on progress. To find out more about the Trust, go to: <http://www.zimbabwe-aid-trust.org> and/or take a look at this Youtube video: <https://www.youtube.com/watch?v=rjG-13b3DPA>

Donations can be made to Zimbabwe Aid Trust NatWest account 6227643 sort code 60 02 13

(81 High St Bedford MK40 1NE)

Or send a cheque or postal order to Zimbabwe Aid Trust, 34 Christie Road, Bedford MK 2 0EL

Success Academy – The Vision

BZS member Jane Fisher, in Oxford, says, ‘I have worked with and supported, over several years, a small organisation called Success. Volunteers have set up a school and other support systems in Hatfield extension (on the edge of Harare) and in a camp for displaced people. The initiative is for the large numbers of children who can no longer pay school fees. They are doing a great job with limited resources but lots of determination and commitment.’

This is what Success has to say about itself:

The current political situation has closed many opportunities for the less privileged populace, with children being worst affected. This gave birth to Success Academy, two community schools with a total enrolment of 900 vulnerable children in

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a marginalised community of Hatcliffe extension.

This initiative has transformed lives of more than 10,000 children. Two small cabins in one area, and an old rented house in another, have turned into a haven of hope for these vulnerable children. We have introduced good governance and life skills into the curriculum – providing hope for self-reliance and employment creation in this community as economic meltdown continues. This helps fight political exploitation, drug abuse, dependency syndrome and prepares children for self-reliance.

Many of our school leavers have been trained in in-

come generating projects (capital being the only missing link in this life transformation process!) and the Success Academy has produced several university graduates, despite high teacher turnover. We have hope and faith that one day these children and youths will transform this community into an economic hub.

Laytone Marisa, Success's founder, has been using his own savings to keep this project going – but this is becoming problematic, and donations will be welcome.

Contact Laytone at: success.layt01@gmail.com. Cell +263772 383 855.

Jane Fisher is a member of BZS and Oxford Quaker

Christmas in rural Zimbabwe *A seasonal contribution from Hosea Tokwe, who remembers his childhood visits to Mberengwa, in Midlands Province*

Whenever I think about Christmas in rural Zimbabwe, my mind goes back to my childhood.

It was such an exciting time! If they could, families would set out on Christmas Eve in the family car, laden with as much food as they could fit into it. Others, less lucky, had to make the journey by bus.

Travelling on hazardous mountain roads to remote rural areas like the district of Mberengwa in Midlands Province – where we went – could be tricky.

Heavily-laden trucks sometimes failed to negotiate the steep road and lost everything they were carrying. When you got to the top, your ears felt as if you were going deaf. And, though the road was rough, the landscape was wonderful: leaving from Gweru meant passing through Shurugwi Town, which we called *Selukwe*, 'scenery town' because of those mountains.

In the village

Once in the village, we had to visit as many relatives as possible – and that always meant food and drink. Sometimes it was just tea, but we might be lucky enough to get sliced bread with 'sun jam', a delicacy for every child in any rural area.

Christmas was more than just one event: often, there were other celebrations – traditional ceremonies like appeasing our ancestors, or holding weddings, when rural folk brought gifts – anything thing they could afford, such as cooking sticks, baskets, hoes, clay pots and mats. Some would even pledge a beast.

Christmas Day itself started early – fires had to be set and everyone had a task to do – even the children. Women went to the well, while the men made sure there was enough firewood. The mothers-in-law were soon by the fireplaces tending to the drums of draught beer to keep them warm. Other women boiled

fresh green maize from the fields, while young boys set the brai stands ready for roasting meat.

As the Christmas mood gathered momentum, there was plenty of loud music, and villagers from nearby would be drawn into the celebrations. Sometimes, women would arrive with traditional three-legged pots as gifts, and then join in the work of cutting chunks of meat to go into those pots. Smoke rose as burning firewood crackled.

Some women offered the new arrivals tea and bread with fried eggs. But others – the men, most often – preferred downing draught beer and telling jokes.

Keeping up traditions

During the festivities, tradition demanded that villagers must stand up for an opening prayer followed by greetings to the Traditional Chief – there might be a poem, hailing the Chief in his totem, followed by ululation and whistling. Then, after the Chief had spoken, the merriment began in earnest.

Women moved among the people dishing out platefuls of rice and sadza and beef stew. And all this time, there was a chance to laugh at the stories people told – and maybe settle a few disputes.

The elderly joined in the dancing – showing off their skills as the red African sun slowly disappeared behind the mountain. Then womenfolk would kneel to bid farewell to the day – but the men usually continued enjoying the draught beer.

The Christmas season is still a wonderful time for families to get to know each other and learn the traditional ways. The joy, respect and humility shown by the rural folk is why I get such a pleasure from Christmas in the countryside.

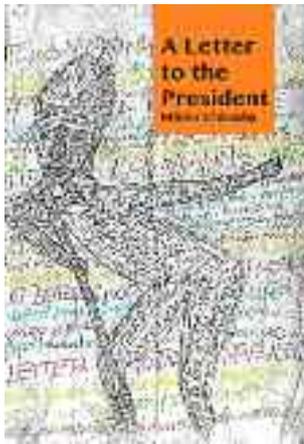
Hosea Tokwe is Chief Library Assistant at Midlands State University, Gweru.

New books from and about Zimbabwe

Stephen Chifunyise

Oh My Grandfather

The celebrated Zimbabwean poet and cultural icon Stephen Chifunyise died in August 2019. His many plays have been performed on stage, television and radio. In this play, Mutumwa Matanga from Gutu, visits his son in Borrowdale suburb, Harare, where he finds his 16-year-old granddaughter and 14-year-old grandson. Matanga is surprised at how unaware his grandchildren are of themselves, their family and their culture. He decides to correct the situation by teaching them everything he thinks is critical for them to know. 108 pages, paperback, Booklove Publishers, Zimbabwe, 2018, ISBN 9 780797473621



Mbizo Chirasha

A Letter to the President

The author relives memories of victims of corruption and the false memoirs of looters of the land. *A Letter to the President* is a collection of his experimental poetry. Here is the man on a mission; his pen is dipped in acid and no thug escapes his laser beam. 56 pages, paperback, Mwanaka Media and Publishing, Zimbabwe, 2019, ISBN 9780797495494

Innocent Chirisa & Mike Eric Juru (eds)

Aspects of Real Estate Theory and Practice in Zimbabwe: An explanatory text

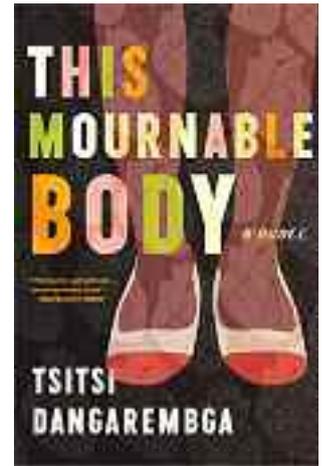
States and governments now realise that real estate is a corner stone of socio-economic development. Real estate contributes to gross physical capital formation, to employment, infrastructure and gross domestic product. The challenges are about where and how to develop it, how to manage and compute valuations. The authors draw on Zimbabwe as a case study, to demonstrate the critical aspects that define theory and real estate theory and practice in national, regional and international contexts. Innocent Chirisa is a professor in the Department of Rural & Urban Planning, University of Zimbabwe. Mike Eric Juru is a registered and practising valuer and estate agent. 346 pages, paperback, Langa RPCIG, Cameroon, 2019, ISBN 9789956551125

Tsitsi Dangarembga

This Mournable Body: A Novel

This is the last in the trilogy that started with *Nervous Conditions* in 1988 and continued with *The Book of Not* in 2006. It examines how the hope and potential of a young girl and a fledgling nation can sour over time and become a bitter and floundering struggle for survival.

Anxious about her prospects after leaving a stagnant job, Tambudzai finds herself living in a run-down youth hostel in downtown Harare. For reasons that include her grim financial prospects and her age, she moves to a widow's boarding house and eventually finds work as a biology teacher. At every turn in her attempt to make a life for herself, she is faced with a fresh humiliation, until the painful



contrast between the future she imagined and her daily reality ultimately drives her to a breaking point. 284 pages, paperback, Graywolf Press, USA, October 2018, ISBN 9781555978129 (also due to be published in hardback and ebook formats in January 2020 by Faber & Faber, UK)

Ronnie Lessem, Passmore Musungwa Matupire & Munyaradzi Mawere (eds)

Integral Kumusha: Aligning Policonomy with Nature, Culture, Technology and Enterprise

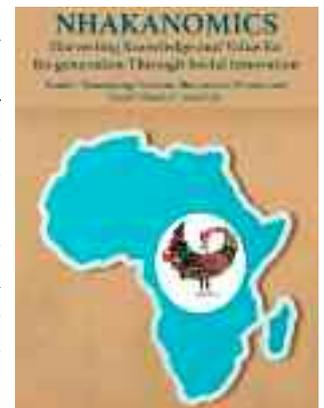


The world needs an economic and political regeneration – what is termed in this book ‘policonomy’. It calls for an awakening of consciousness at all levels. The authors posit that ‘southern’ nature and community, i.e. ‘integral kumusha’, should lead such regeneration, with ‘eastern’ culture and spirituality, ‘northern’ science and technology and ‘western’ economy and

enterprise following in its wake. 248 pages, paperback, Africa Talent Publishers, Zimbabwe, 2019, ISBN 9781779063618

Munyaradzi Mawere, Daud Taranhike & Ronnie Lessem
Nhakanomics: Harvesting Knowledge and Value for Regeneration through Social Innovation

Adopting a decolonial Pan-Africanist perspectives, with insights from social anthropology, economics, and business and management studies,



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Nhakanomics is a unique socio-economic approach applicable particularly in Southern Africa. Its interrogation of neo-liberal economics in the Global South makes it useful for students and practitioners in economics, development studies, political science, science and technology studies, business management, sociology, and transformation studies. 434 pages, paperback, Africa Talent Publishers, Zimbabwe, 2019, ISBN 9781779294661

Tendai Rinos Mwanaka (ed)

Nationalism: (Mis)Understanding Donald Trump's Capitalism, Racism, Global Politics, International Trade and Media Wars, Africa vs North America Vol 2)

A collection of 10 essays, three fiction pieces, 51 poems, and two plays from leading and upcoming writers, essayists, academicians and poets from Africa and North America and their diasporas. Cornell dissects issues to do with blackness and racism using Fanon's theories, Nyongesa deals with the fetishism of Donald Trump's policies known colloquially as Trumpism, others deal with terrorism, capitalism, xenophobia and white supremacy. A rich and robust collection. 290 pages, paperback, Mwanaka Media and Publishing, Zimbabwe, 2019, ISBN 978177906844

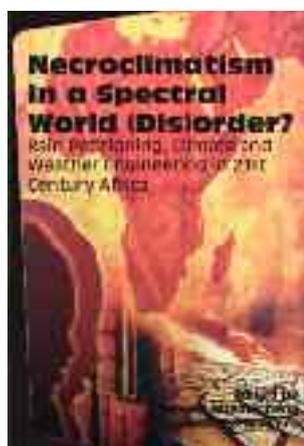


Jabulani Mzinyathi

Righteous Indignation

'When I vision through the seas of oppression and the grinding poverty I write not out of anger but righteous indignation.' Jabulani Mzinyathi has published pieces in various journals and anthologies over the years and his maiden collection of poetry *Under The Steel Yoke*, was published in 2018. 82 pages,

paperback, Mwanaka Media and Publishing, Zimbabwe, 2019, ISBN 9781779065025

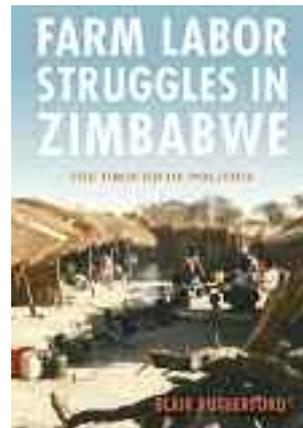


Artwell Nhemachena & Munyaradzi Mawere (eds)

Necroclimatism in a Spectral World (Dis)order? Rain Petitioning, Climate and Weather Engineering in 21st Century Africa

Highlighting the problems of working with a narrow version of greenhouse effects or global warming, this book posits the broader theory of necroclimatism. It sees formerly colonised peoples as greenhoused and entrapped in the

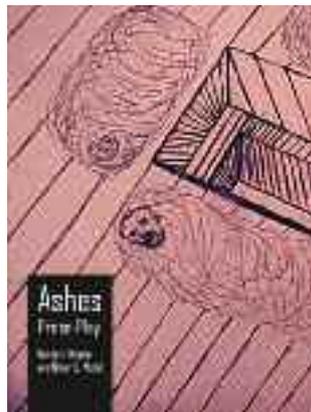
heat of global apartheid and neo-colonialism, and underlines their supposed disposability and dispensability. 416 pages, paperback, Laangaa RPCIG, Cameroon, 2019, ISBN 9789956550463



Blair Rutherford

Farm Labor Struggles in Zimbabwe: The Ground of Politics Examines the unequal social and power relations shaping the lives, livelihoods, and struggles of farm workers during the occupations of white-owned farms by black urban dwellers. His analysis is anchored in the time he spent on a horticultural farm just east of Harare. He shows that there

was far more in play than political oppression by a corrupt and authoritarian regime and a movement to rectify racial and colonial land imbalances, as dominant narratives would have it. Instead, farm worker livelihoods, access to land, gendered violence, and conflicting promises of rights and sovereignty played a more important role in the political economy of citizenship and labor than had been imagined. 294 pages, paperback, Indiana University Press, USA, 2017, ISBN 9780253024039



Kenneth Weene and Umar O Abdul

Ashes: Prose Play

Hundreds of years have separated Wyndel Blackman and his mother from his father's homeland in Africa. Now they have come from America to scatter his father's ashes. What will they learn on this journey? What will they teach the people of that distant community? 106 pages, paperback, Mwanaka Media and Publishing, Zimbabwe, 2019, ISBN 9781779064868

News

From Kubatana net. Kubatana is a community with members from all walks of life, based in all corners of Zimbabwe.

This piece, *State of the Nation's Youth*, was published on their website on 29 October, and references the work of The Youth Empowerment and Transformation Trust (YETT) recently published a report entitled *Decades of Struggle and Hope: A Zimbabwe Youth Compendium*. This can be seen at: <http://kubatana.net/2019/10/01/decades-of-struggle-and-hope-a-zimbabwean-youth-compendium/>. The report compiled findings from a youth situational analysis carried out between November 2018 and April 2019. The survey was conducted with 5,582 youth

(15 – 35 years of age) from across Zimbabwe's ten provinces. The report's includes the following findings:

- Only about 7 per cent of youth are formally employed.
- No more than 43 per cent of youth have access to the internet – 65 per cent of these were urban youth and 30 per cent were rural.
- A third (33 per cent) rely on community meetings as their main source of information, whilst almost another third (31 percent) rely on social media.
- One in five receive news from friends and/or community members and 21 per cent from traditional leaders.
- Only 35 per cent of respondents have ever been tested for HIV.
- Almost half (46 per cent) of respondents viewed food insecurity as a major humanitarian issue in their communities, whilst 32 per cent were concerned by limited access to clean water.
- 70 per cent reported that their household had either

failed to pay bills, gone without food to eat or failed to access medication when they needed to in the 12 months preceding the study.

- 76 per cent cited alcohol as a major social challenge affecting young people in their communities, while 66 per cent reported drugs and substance abuse and 42 per cent reported that their peers engaged in sex work.
- The majority of the respondents (87 per cent) hadn't contacted their local councillor in the last 12 months, and 94 per cent had never contacted their Member of Parliament and/or government official.
- Only 17.5 per cent of survey respondents reported knowledge or awareness of the 2013 Constitution.
- Only 5 per cent were aware of the existence of the National Youth Policy
- None of the young people with no formal education reported ever having heard of the Constitution.

With thanks to Kubatana.net

Farewell to 2019

Our outgoing chair, Pauline Dodgson- Katiyo looks back over her final year in the post.

Since this is my last report as Chair, I have taken the opportunity to look at ways in which this last year's events and activities may inform the Society's future planning.

Our flagship event, the BZS Research Day, was this year on the theme of *Creativity and Innovation: Research and Resilience in Arts and Science*.

Response to the Research Day was very positive. There was a buzz throughout the day and evaluations and comments from delegates suggested they were enthusiastic about the diverse programme.

The programme included sessions on science and humanities research and entrepreneurialism; an interactive presentation that reflected critically on the role of the diaspora; and a wonderful recital from musician Anna Mudeka.

There was also a presentation from Zimbabwe via Skype – a first for us!

Falling attendance

However, the attendance of 55–60 is part of a downward trend over the past few years. We have to ask ourselves if this is cause for concern.

We could take the view that if about 60 people enjoy the event and if we break even, then that's fine. Counter arguments to this are that we need to reach out to younger audiences and we need to generate enough income from the Day to enable us to bring a speaker from Zimbabwe to the UK if external funding is not available.

St Antony's College

The Research Day is held at St Antony's College, Oxford, and we value our relationship with the College and with the Oxford Centre for African Studies. However, next year, building work at St Antony's makes it unlikely that they will be able to meet all our requirements. Although no decision has yet been taken, we will probably need a new venue.

As part of our planning for next year, we will explore the possibility of holding the Day in London. If we then go ahead with a London venue in 2020, we can see whether this makes any difference to the size and type of audience.

We also need to look at the format and content; ideas include having fewer speakers and more audience participation.

Stevenage-Kadoma link

For many years, we have held an event, usually a panel discussion, after our October AGM. This year, we did not advertise a post-AGM event for logistical reasons. However, following the AGM, we were delighted to have a presentation by Jan Addison on the visit she and her husband, John Addison, made to Kadoma to celebrate thirty years of the Stevenage-Kadoma link.

A challenge

Small attendances at the AGM and at post-AGM events in the recent past have provided us with a challenge. We now have to look at planning and marketing. Our initial thinking is that the event should be marketed under the banner *The BZS Distinguished Speakers Series*.

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The AGM and the event will be on the same day but the *Distinguished Speakers* event will be advertised separately so that it attracts members of the public in addition to AGM attendees.

Planning needs to start earlier, perhaps in tandem with Research Day planning, since distinguished speakers tend to get booked well in advance.

Further possibilities

We will also look at the possibility of holding the event in partnership with an organisation or another society in order to increase capacity. Suggestions from members on speakers and themes and offers of help would be very welcome.

We continue to work to improve our communications strategy which needs to be updated and implemented. The *Zimbabwe Review* provides an

excellent guide to what is happening in Zimbabwe and the diaspora through information and analysis written by well-established and emerging journalists, academics and writers.

The Review is intended primarily for members but, with further wider and targeted distribution, it could become an important resource and archive for researchers and members of the public interested in Zimbabwe.

As I step down as Chair, I would like to thank the Executive and the Society's members for the support they have given me. It has been a privilege to act as BZS Chair.

I wish every success to our newly elected Chair, Dr Kathy Mansfield Higgins.

Pauline Dodgson-Katiyo, November 2019



Contact the Britain Zimbabwe Society

President: Knox Chitiyo

2018–2019 Officers and Executive

Chair: Kathy Mansfield Higgins

Vice-Chairs: Millius Palayiwa, Rori Masiane

Secretary (Minutes/Correspondence): Pat Brickhill

Secretary (Membership): Margaret Ling

Information and Publications Officer: Jenny Vaughan

Web Officer: Philip Weiss

Treasurer: Margaret Ling

Other Executive members:

Membership Promotions Officer: Gary Chimuzinga

Pauline Dodgson Katiyo Diana Jeater

Ranka Primorac Richard Pantlin

Victor de Waal Pelagia Nyamayaro

Julius Mugagwa

Representatives of Stevenage-Kadoma Link 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 your regular copy of the Zimbabwe Review, postings on the members e-mail discussion forum, and Research Day discount, please print and send the completed form below with your subscription cheque to:

Margaret Ling, BZS Membership Secretary, 25 Endymion Road, London N4 1EE

Please enrol me/us in the BZS at the following annual rate (tick relevant box)

	Rate		
Ordinary	£21 <input type="checkbox"/>	Unwaged/student	£10 <input type="checkbox"/>
Joint (two at one address)	£25 <input type="checkbox"/>	Institution	£50 <input type="checkbox"/>

Membership runs by calendar year, renewals are due on 1 January each year.

You may also join the BZS online, payment by credit/debit card or PayPal, via our website: www.britainzimbabwe.org.uk/membership

NAME TELEPHONE:

ADDRESS

POSTCODE EMAIL