



## The Journal of the Britain Zimbabwe Society

### *Zambia Decided: what does that say to Zimbabwe? Ibbo Mandaza looks north*

Zimbabwe's reaction to #ZambiaDecides2021 has been so poignant as to reflect the impression that the election had taken place in the country south of the Zambezi itself.

For the powers that be in Harare, the anxiety and fear was as palpable in the fact that the state media (including the various radio stations, most of whom are aligned directly or indirectly with the government) was largely silent during the five days that were the electoral process in Zambia, as shown by the strident tweets on the part of Mnangagwa's spokesman George Charamba, with the pre-election caricature of Hakainde Hichilema as a 'sell-out', and post election declaration that 'ED Won't Leave Office After Losing Election' (because the men in uniform will be there to ensure he stays put).

On the other hand, the opposition MDC Alliance – particularly its leader, Nelson Chamisa – was so elated at Hakainde Hichilema's victory that *The Herald Zimbabwe* quipped in a tweet, 'The day MDC-A's Chamisa "won" Zambian Zimbabwean elections'.

Indeed, the parallels between Zambia and Zimbabwe are too close to call, especially on the electoral front in recent years. This was reflected also in the discussion of the SAPEs (Southern African Political Economy Series) Trust Policy Dialogue Forum as the election results were being announced in Zambia on 17 August: '*ZambiaDecides2021: Observations on the National Situation and Lessons for SADC and Beyond.*'

#### **Voter turnout in protest**

The first observation to make is confirmation of the pattern, not only in Africa, but almost universally, that a massive voter turnout – usually on the back of mass voter registration, particularly of new and young voters – is almost always a protest against the incumbent.

*ZambiaDecides2021* is almost a perfect fit: Hichilema polled almost 60 per cent to Lungu's 38 per cent, in a turnout of almost 70 per cent, or a total of 4,858,193 votes cast out of the 7,023, 499 registered voters; with over one million first-time voters, mostly youth. Equally telling, was the organisation on the part of the opposition that translated the massive voter registration exercise into a high turnout at the polls across the country, thereby defying whatever rigging had been planned, and defending the

### **In this issue**

	<i>page</i>
<i>1 Zambia Decided: what does that say?</i>	1
<i>2 Towards the 2023 Elections</i>	3
<i>3 Being Away From Home or Making Homes Away?</i>	4
<i>4 Tributes to Christopher (Chris) Crompton</i>	7
<i>5 What Stories We tell: photographs from a bygone era</i>	9
<i>6 Book Reviews: All Come to Dust and An African Memoir</i>	10
<i>7 New Books From and About Zimbabwe</i>	12
<i>8 BZS AGM 2021</i>	14
<i>9 News: Budiro Trust AGM; Stevenage Kadoma Link Association AGM; Awards for Tsitsi Dangarembga</i>	15

vote through a systematic deployment of both polling agents and volunteers at every polling station.

#### **The end of the era of the one-party state**

That has been the history of elections for most of post-colonial Africa: the reality of the African condition in which there has been an inexorable decline of economic and social conditions; one in which the inherited dispensation at independence – or with post-apartheid – cannot cater for the new demands for democratisation and access to such fruits of independence as education and health facilities for the mass of the population, and with the quality and level of delivery as it had been for the white settler colonial minority.

The strain on the budgetary requirements for the democratisation of economic and social spheres grows inevitably and, likewise, the deficits and gradual decline in economic performance, with the passage of time and attendant to the burden of continuity of economies that have historically benefitted a minority.

This is exacerbated by the modes of production based on extraction of raw materials for export, as opposed to the benefit of those minorities, and the increase in employment opportunities for a growing population, especially that of the youth, under the age of 30, who constitute an average 65–70 per cent Africa's population.

These are the conditions that have invariably translated

*Continued on next page*

*Zambia Decides: continued from page 1*

into political and electoral nightmares for incumbent regimes and the idea of the 'Big Man' in Africa. The era of the one-party state, and the accompanying rhetoric of post-liberation promises, has long departed with the end of a Cold War behind which the 'Big Man' thrived under 'democratic centralism', yielding for him electoral victories of 90 per cent or more as a matter of course.

So, since 1991, when Kenneth Kaunda so gracefully conceded to the new march of multi-party democracy, it has become commonplace to witness the decline and collapse of the parties of independence in Africa. Those who have survived the onslaught, like the Chama Chama Mapundizi of Tanzania or even the former liberation movements of Southern Africa, do so by the skin of their teeth.

In Zimbabwe in particular, ZANU-PF last won an election only approximating the conditions of a free and fair election in the 1990s, even though some will argue that there has never been a truly democratic poll in Zimbabwe since Independence.

The main reason, therefore, that *ZambiaDecides2021* has shaken the very edifice in Harare was the realisation that were it not for the military and the related securocrat state, ZANU PF could have certainly faced the same fate – in 2008, 2013 and 2018 – as visited former President Lungu and his party in Zambia; and the palpable fear at the prospect of another *déjà vu* in 2023, and how, given the precedent of *ZambiaDecides2021*, to repeat the previous electoral frauds.

### **No longer business as usual**

Therefore, an important lesson from *ZambiaDecides2021*, for both incumbent and incoming regimes, is this: it cannot be business as usual in the face of newer and younger voters armed with social media and best references with respect to electoral and governance issues; and the primacy for comprehensive policy agenda through which to address the challenges that confront contemporary African societies, particularly youth unemployment, service delivery and, above all, an accountable executive watched by a vibrant legislature and a fiercely independent judiciary.

It is interesting to note that *ZambiaDecides2021* took place against the backdrop of allegations of systematic vote rigging in 2016, not to mention the attempt by the incumbent regime to adopt Zimbabwe-type militarisation of politics, intimidation of and violence against the opposition. And even though the Electoral Commission of Zambia will in retrospect have acquitted itself admirably in *ZambiaDecides2021*, there was the lingering suspicion that it could be manipulated by the powers that be, as was alleged in 2016.

Hence, the reports that Hakainde Hichilema and his United Party for National Development (UPND) invested as much as \$5 million in a Parallel Voting Tabulation (PVT); and, happily, it is also reported, there was a close tally in the numbers of the Electoral Commission of

Zambia (ECZ) and those of the PVT.

As Phillan Zamchiya, the director of Crisis in Zimbabwe Coalition stated during the SAPES Trust Policy Dialogue last Tuesday, 'election rigging has a ceiling'. That is evident when an opposition movement is organised ahead of and during the election, on the back of a massive voter registration exercise, a mobilised high voter turnout, especially on the part of the youth, most of whom were first-time voters, and a systematic defence of the vote right up to the end of the counting and collation process.

### **A definitive outcome**

In the final analysis, *ZambiaDecides2021* was definitive in its outcome, especially on the presidential front where Hakainde Hichilema beat the incumbent by more than a million votes. Even the most reluctant of incumbents would have been an obvious rogue not to concede.

All the same, the role of the former presidents, particularly Rupiah Banda, the diplomatic nudges by the various ambassadors (e.g. the British and the UN), and even, according to some reports, heads of state such as Cyril Ramaphosa – all helped Edgar Lungu to concede, thereby ensuring a democratic and peaceful transition. (Reports are that only Museveni of Uganda tried to urge Lungu to dig in. No surprise, if true.)

In conclusion, one has to echo the point made by Phillan Zamchiya last Tuesday: democracy needs strong institutions and not strong men; therefore, invest in reforms of institutions, including the reorganisation and revitalisation of the opposition movement. This is an obvious message to Zimbabwe – where the Zimbabwe Electoral Commission's reputation is in tatters, where militarisation of politics is now almost legion, and where the coup needs to be cured through the restoration of constitutionalism, the rule of law and the return of the military to the barracks.

But is this possible before 2023? Or are we here to witness a repeat of the same come the next elections in Zimbabwe, when the opposition forces are not organised and vital enough to overcome and overtake the securocrat state through a resounding electoral victory?

### **Minimum conditions for 2023**

The *ZambiaDecides2021* precedent should inform us on the following if there is to be a free and fair election in Zimbabwe in 2023: the minimum conditions being: unimpeded voter registration programme; a reformed Electoral Commission and a transparent voting and vote tabulation system; the presence of experienced domestic and international observers, before and during the electoral process; and the requisite diplomatic scaffolding on the part of regional and international factors/personalities.

Above all, it is inconceivable that all this can take place without the requisite and effective isolation and sanitisation of the military and security apparatus from the electoral process.

This is the major challenge for the democratic forces

in Zimbabwe, with the necessary support of the regional, continental and international factors.

The question is whether this is attainable in less than the 24 months to the election in July 2023.

*Ibbo Mandaza is a Zimbabwean academic, author and publisher; convenor of the SAPES Trust Policy Dialogue Forum; Co-convenor of the Platform for Concerned Citizens (PCC); and designate Distinguished Visiting*

*Professor, School of Governance, University of the Witwatersrand.*

*The original version of this article first appeared in the South African Sunday Times on 22 September, and is reprinted here with the permission of the author. See: <https://www.timeslive.co.za/sunday-times/opinion-and-analysis/2021-08-22-challengers-victory-in-zambia-is-keenly-felt-across-the-zambezi/>*

## ***Towards the 2023 elections in Zimbabwe: Zanu PF's authoritarian playbook is already under way: Brian Raftopoulos suggests that the prospects for Zimbabwe's democracy are bleak***

**As citizens in the SADC region followed the elections in Zambia in August 2021, there was great excitement at the country's third presidential transfer of power to its latest incumbent President Hakainde Hichilema of the United Party for National Development (UPND).**

With former President Edgar Lungu's government moving into increasingly authoritarian forms of rule, the fight for a credible and peaceful election became the centre of the struggle to maintain a democratic path in Zambia.

As Kate Pruce and Marja Hinfelaar observed<sup>1</sup>, a key part of the struggle revolved around the interventions and linkages between 'progressive CSOs, intellectuals, lawyers, and artists and the use of social media ....'.

In addition, the Christian Churches Monitoring Group, under the leadership of Emmanuel Chikoya, played a crucial role in election observation.

However, a central part of the presidential transition was a combination of the political neutrality of the military and the determination of citizens to protect their vote.

### **The military's role in Zimbabwe**

As Zimbabwe moves towards the 2023 elections, the battle to bring about the first substantive democratic transition in the post-colonial period looks much bleaker. With the military continuing to play a central role in the politics of Zanu PF, particularly after the 2017 coup, the authoritarian political logic of the previous Mugabe regime has only deepened.

One of the features of the political sphere in Zimbabwe post-2017 has been the persistent attempts by the ruling party to systematically dismantle the main opposition MDC Alliance led by Nelson Chamisa. The attempts have taken the following forms:

- The use of the judiciary to remove Nelson Chamisa from his position as President of the MDC Alliance.
- The setting up of a more pliable leadership of the MDC under the leadership of Douglas Mwonozora, who claims to be the 'legal' President of the MDC Alliance.
- The removal of 28 MPs and 105 local councillors from the MDC Alliance, following the removal of Chamisa as leader of the main opposition party.
- The creation of a Political Actors Dialogue (POLAD)

process controlled by Zanu PF and excluding Chamisa's party, which has refused to join what it considers to be a futile dialogue process.

- The suspension of by-elections under the cover of the COVID pandemic, in order to provide an extended period of survival for Mwonozora's leadership. The Zimbabwe Election Support Network (ZESN) has recently expressed concern that this continued suspension of by-elections has taken place despite the 'hive of activity with multitudes of congregants at religious meetings and camps where concern about peoples' health does not seem to have been given weight as in the suspension of by-elections'. ZESN also noted that that this delay is 'contrary to democracy and human rights' and 'non-compliant to regional and international instruments that govern the conduct of democratic elections'. (ZESN Statement on Continued Suspension of By-Elections, 5 November 2021 – <https://kubatana.net/2021/11/02/statement-on-continued-suspension-of-by-elections/>).
- Violence against the Chamisa leadership in 2021 as the MDC Alliance leader attempted to campaign ahead of the 2023 elections in the provinces of Manicaland, Masvingo and Mashonaland West.
- The gazetting of a Private Voluntary Organisations Amendment Act on 5 November 2021, which essentially seeks to comprehensively police the activities and messaging of the civil society groups. In effect, this Act will prevent civic groups from campaigning against the Zimbabwe state in regional and international spaces.

### **Glimmer of hope**

At this stage, only more strategic and unified initiatives by the political opposition and civil society groups will present even a glimmer of hope for a democratic transition.

Such pressure could lead South Africa and a few other countries in SADC to push for a new national dialogue between the major political forces in Zimbabwe.

One indication of SADC's interest in such a way forward on the Zimbabwe crisis was a recent statement

*Continued on next page*

*Election 2023: continued from previous page*

by the current Chair of SADC, Malawian President Lazarus Chakwera.

Even though the statement confirmed SADC's call for the lifting on all sanctions on Zimbabwe and reiterated its solidarity with the Government of Zimbabwe, President Chakwera also stated:

The Republic of Zimbabwe, and the SADC region, are committed to engage in meaningful and constructive dialogue with all relevant stakeholders, with a view to consolidate the rule of law, democracy, governance and human rights. It is only through such exchanges that better appreciation of

concerns of all parties could be secured and progress towards their resolution be achieved.<sup>2</sup>

However narrow, this could be a possible gateway for a way forward in Zimbabwe.

*Brian Raftopoulos is Director of Research and Advocacy, Ukuthula Trust*

#### References

1. K. Pruce and M. Hinfelaar, Against the odds? Democracy counters dominance in Zambia's 2021 election. Global Development Institute, 26 October 2021).
2. Statement by His Excellency Dr Lazarus McCarthy Chakwera, President of the Republic of Malawi and Chairperson of SADC, calling for the uplifting of sanctions imposed on the Republic of Zimbabwe, 25 October 2021.

---

## ***Being Away From Home or Making Homes Away? Zimbabwean immigrants in the UK, c.2000 – 2020: Tinashe Nyamunda and Patience Mukwambo consider changes in the diaspora in the UK***

**The terms *kumusha/ekhaya* (communal lands, rural area) or *kumba/endlini* (home) are used by Zimbabwean immigrants in the United Kingdom (UK) in reference to their land of birth. But they are strongly informed by deeper colonial and historical processes than the words allow.**

They are strongly informed by Zimbabwe's colonial history, when the Southern Rhodesian settler state deployed legislation (for example, the Land Apportionment Act of 1930) to grab the most fertile lands and to push Africans into reserves<sup>1</sup>. This explains why land reform, even with all its complexities, still receives relatively wide support from Africans. And within urban settings, laws such as the Industrial Conciliation Act (1930) never recognised Africans as workers, and concretised the basis for job colour bars, while legislation such as the Native Urban Areas Act (1953) facilitated residential segregation.

So the pride with which Zimbabweans connect with *Kumusha/ekhaya kumba/endlini* reflects a realisation of perseverance against historical odds. They proudly embrace this background, even as many still fight for social justice. For them the idea of home evokes sentiments of belonging, nostalgia, one's upbringing, and the deep connections and networks that are forged in those places. Yet, as Mary Douglas suggests, 'the more we reflect on the tyranny of home, the less surprising it is that young people wish to be free of its scrutiny and control.'<sup>2</sup>

### **Leaving home**

People leave 'home' for a number of reasons – they may have come of age and need their independence, or are forced to leave. At a macro level at which the diaspora community conceive of Zimbabwe as *kumusha/ekhaya*, similar forces may be at play.

Many left because of political and economic circumstances: often fleeing a kind of 'tyranny of home' in the sense of being stifled from securing sustainable

opportunities. There have been waves of movements at different historical moments: the focus of this paper are those who left in the early 2000s.

Most literature on Zimbabwean migrants tends to focus on either experience in the host country, investments back home and narratives of possible return<sup>3</sup>.

But what about contexts in which return never occurs, as people remain only to be repatriated at death<sup>4</sup>? Indeed, a very recent study by Rosie Jaji has examined how Zimbabweans in South African and Germany never intended to settle. However, despite hoping for a political and economic solution to their home's challenges, they have over time 'transformed waiting into settling'<sup>5</sup>.

Informed by respondents who left for the UK in the early 2000s, this paper asks about changing ties to Zimbabwe. What happens to the links and connections with one's country of origin when there is an unending crisis? After decades away, can people still call that place home? In what ways are relationships maintained and nurtured and at what point do ties start getting undone? What are the conditions of the host country and how do they inform connections with *kumusha/ekhaya*?

This paper discusses attempts to stimulate conversations about diasporic experiences beyond narratives of return.

### **Emigration to the UK and the enduring crisis in Zimbabwe**

Zimbabwe was plunged into crisis at the turn of the twenty-first century, and there appears to be no end in sight<sup>6</sup>. This crisis is a product of a number of complex local developments and international challenges<sup>7</sup>. The local antecedents of the challenges can be traced back to the ZANU PF regime that continues to hold the nation to political ransom with the claim to have liberated it from British colonialism.

This claim is what Terence Ranger called 'rule by historiography' and it became the basis of politics in Robert Mugabe's Zimbabwe<sup>8</sup>. Even after the November 2017

coup, a kind of Mugabeism has persisted beyond the death of Robert Mugabe<sup>9</sup>.

The crisis resulted in a collapsing economy, causing massive deindustrialisation, record unemployment, collapse in social services, hyperinflation and political instability. This ‘tyranny of [the Zimbabwean] home’ pushed many to seek job opportunities elsewhere.

One of the most popular destinations was the United Kingdom. Many Zimbabweans took advantage of the UK visa regime before 2002 to travel there. The poet Gabriel Okara opined, that they were ‘seeking admission into white society’<sup>10</sup>. At the time, many Zimbabweans only needed an interview for entry permits once they arrived at the airports in the United Kingdom.

Relatively fewer people considered emigrating before the more recent crisis-triggered influx, but ultimately migration was such that the United Kingdom started sending back more people. It then decided that the best way to resolve the crisis was to make Zimbabweans apply for their visa in their home country. The visa requirements became more stringent, limiting the number of people making their way to the UK.<sup>11</sup>

This paper looks at the experiences once in the UK of those who left just before the enforcement of the new visa regime and soon afterwards. Their testimonies reveal how people had very clear objectives of a temporary sojourn when they left, but whose minds have been changed by their experiences in the UK and encounters with Zimbabwe in the last two decades.

### **The diasporic encounter and questions of return**

Leaving home is quite emotive. Many first-time travelling respondents felt they were journeying into the unknown. One said he felt as if he was entering a strange world of the whites who had always been so economically dominant in Zimbabwe and he wondered whether his blackness would be accepted<sup>12</sup>.

Disconnecting with home would be difficult, but necessary. It was important to work in order to send money back home to now support a retired father, laid-off brother and other siblings and extended family members<sup>13</sup>. And for many, including a former general manager at what used to be one of the leading department stores in the country, the sojourn was temporary, only until the crisis was over and Mugabe had retired or was defeated in elections<sup>14</sup>. Meanwhile, they would take any work (typically care work) to raise money to buy homes and invest in small businesses in preparation for their return.

For many, the first five to ten years were about saving money, thrifty living and shift work. There was no space for luxuries, little time for leisure. A former female engineer who took up care work lived in a bedsitter, working three shifts, and often sleeping less than four hours, saving and remitting most of her earnings<sup>15</sup>.

Managing to buy her mother a high-density house which she renovated and improved, she focused on build-

ing her own upmarket house on a low density stand, and was researching what kinds of investments or business opportunities would sustain her and her siblings on her return<sup>16</sup>. Similar stories were told by those who viewed their purpose in the UK as accumulating earnings to invest, while waiting for the crisis to end.

These immigrants’ encounters with the UK were complex. They discovered, as some claimed, something best captured in a poem by Okara, of ‘the insincerity of whites and their ways: “taught how to laugh only with teeth/ to shake hands without hearts/ how to wear a face...”.’ Indeed, there was a longing for ‘wanting to be what I used to be’<sup>17</sup>.

But even if some found their earlier experiences unpleasant, the unending crisis at home forced them to endure continued work to support those left behind<sup>18</sup>.

Over time, even as many derived satisfaction through supporting families (for which they were highly regarded), they discovered that degrees of disconnection were widening. Although many continue to send remittances, they ultimately transformed their condition of waiting and have since invested in many ways, such as properties, homes, careers, attainment of citizenship status, that have informed their decisions to settle permanently in the UK<sup>19</sup>.

The majority of respondents interviewed for this paper who left for the UK in the early 2000s were young and unmarried at the time, with an unquestioning commitment to their families in Zimbabwe. While some succeeded in bringing some family members abroad, others retained the responsibility of looking after many of those left behind, where opportunities kept contracting. But, as their siblings in Zimbabwe started families despite the political and economic challenges, they began doing the same. Amongst the respondents interviewed, some married white Europeans, or other African immigrants from elsewhere, but most preferred Zimbabwean partners. This significantly changed the dynamics of waiting in the UK.

### **Home is where the heart is: integration, permanence and tensions in the idea of home**

The interviews and focus group discussions were held between November 2017 and October 2018. We met some of the respondents at a Christmas party hosted by a Zimbabwean in December 2017. The host, who had held a similar kind of get-together around 2005 told me that the first party was attended mostly by young single people<sup>20</sup>. This time, they were married with children. The majority had not only acquired mortgaged residential properties in the UK, but had also secured British citizenships or permanent leave to remain<sup>21</sup>.

Although some of the partners at the gathering were not Zimbabwean, the topical issue was the November 2017 coup in Zimbabwe. But they also discussed the impending Brexit.

*Continued on next page*

*Away From Home: continued from previous page*

That was the point when I observed that ties to Zimbabwe, and to those left back home, had certainly shifted. No one seriously considered returning, except for short visits. Many of their children spoke hardly any Shona or Ndebele, and unlike their parents, were much more British by birth, in diction and habits.

*Ukaona phone yapinda ichibva ku Africa, unotozeza kuti vanhu vaye vakuda mari futi* ('When you receive an incoming call from Africa, you dread the thought of people wanting to ask me for money again!'), complained one respondent<sup>22</sup>. I asked why she felt that way. Had she always felt this burdened? The unanimous response from others pointed to the fact that the obligations they had towards their siblings and other extended family members in their earlier years in the UK were weakening. Even if they continued remitting, the original sense of responsibility had been increasingly replaced, at least to some degree, by a feeling of being pressured.

### **Transforming 'waithood' to settlement**

Although most respondents were not explicit about their transformation from 'waithood' to settlement, their priorities had certainly shifted more towards their new homes in Britain. They were now far less concerned about being away from home and more invested in their homes in the UK. Whenever Zimbabwe was the subject, there was clear frustration.

Firstly, this was because the diaspora are not eligible to vote in Zimbabwe despite sending remittances. Secondly, they felt let down by those left behind who appear incapable of changing the situation. Thirdly, the immigrants have had to contend with extended responsibilities, when siblings 'back home' started their own families without sufficient means to support them, hence continuing to depend on remittances for school fees, small informal activities and so on.

Moreover, as McGregor has noted in her work on investments in Zimbabwe, diaspora attempts to invest at home had been frustrated by the state and, sometimes, cheating relatives. The Reserve Bank of Zimbabwe's homelink programme, for example, established to attract diaspora housing investments has at times been exposed for producing very poor-quality properties. Cases of relatives who misused or misappropriated funds remitted to construct houses are rampant<sup>23</sup>. This created an impression amongst some in the diaspora that there was a lot of theft, misappropriation and trickery taking place – hence the gradual shift in attitudes despite their commitment to support family.

There were also instances where tensions arose between diaspora communities and those left in Zimbabwe. Although it started as satire or even comedy, there was a viral *zviri kufaya* social media challenge which pitted diaspora communities against locals<sup>24</sup>, possibly inspired by Robert Mugabe's open resentment of Zimbabweans who

had gone abroad, whom he accused of abandoning their country in the time of need.

Some of his political supporters began arguing that things were going well in Zimbabwe as there were diamonds, they had secured land and opportunities to make money were opening up. This ended up with family members getting the (usually wrong) impression that locals no longer needed financial assistance.

Those who had stayed in the UK for close to two decades had started families, created new networks and made new friends. One respondent told me how his children's friends and their families made him open up to them a bit more and although still very 'Zimbabwean' at heart, he had begun to appreciate certain aspects of British culture and even felt proud to hold British citizenship. He could determine his political participation more in Britain through voting for members of parliament or determining the Brexit vote: he certainly had more rights there than in Zimbabwe. His connection to home was more of the memories, sentimentality and the financial obligations that he had, rather than any ability to contribute politically. So, in some sense, those like him have become somewhat 'outsider-insiders', appreciated and accommodated for the value they bring through remittances but denied rights as long as they remain away from home. Yet where they are trying to build homes away in the diaspora, they face certain struggles, not least of which is racism.

For their children, the connection with their parents' home country is fading. While some may acknowledge and value their relatives in Zimbabwe, they are far more connected to their host communities and could never move to Zimbabwe. Indeed, the narrative of return is fast being replaced by less frequent visits and an acceptance that their immigration to Britain is far more permanent than they initially envisaged.

### **Conclusion**

As tensions grew amongst Zimbabwean immigrants to Britain about what home has become, a new wave triggered by Covid 19 seems to be on the horizon. Because of a shortage of nurses in the UK's National Health Service (NHS), a number of Zimbabweans are taking English proficiency tests in order to qualify. It will be interesting to see how this latest wave of migrants consider waiting or settling, given their longer encounter with and deeper understanding of the crisis in Zimbabwe.

Those who have been 'away from home' for over two decades predominantly appear to be settling and making new homes. Before the recent constitutional amendment, Zimbabwe did not accept dual citizenship, so some had to relinquish their Zimbabwean citizenship.

Although that does not necessarily mean cutting ties with Zimbabwe, it is an important step in establishing permanence elsewhere.

*Kumusha/Ekhaya* thus becomes a sentimental place that one came from but can never really return to except

to be buried there when you die. It is within this long period of absence, the time-induced disconnections and distance that tensions between those who left and those left behind escalate and notions of what truly is home begin to shift.

In conclusion, '[a] diasporic consciousness', to quote J.U. Jacobs, 'is formed between dwelling in a home country and a contingent home in a host country, in a mixed space of acceptance and rejection'<sup>25</sup>.

*Tinashe Nyamunda is Associate Professor, Department of Historical and Heritage Studies, University of Pretoria and Patience Mukwambo is a lecturer in the Department of Education Management and Policy Studies, University of Pretoria. This paper is based on the authors' contribution to the BZS Research Day, 19 June 2021.*

#### References

1. Robin Palmer, *Land and Racial Domination*, Berkeley: University of California Press, 1977; S. Moyo, *The Land Question and the Peasantry in Southern Africa*, CLASCO Conference on new worldwide hegemonies, Havana, Cuba; I have also written a review article examining five recent books on the land question: T. Nyamunda, *Land and Politics in Southern Africa, 2015-2017: a historiography of reordered landscapes and livelihoods in Zimbabwe's crisis economy*, *Journal of Peasant Studies*, 49:6 (2019).
2. M. Douglas, *The idea of home: A kind of Space*, *Social Research*, 58:1 (1991), p. 287.
3. J. McGregor and R. Primorac (Eds.) *Zimbabwe's New Diaspora: Displacement and the Cultural Politics of Survival*, London: Berghahn Books, 2010; J. Crush and D. Tevera (Eds.) *Zimbabwe's Exodus: Crisis, Migration, Survival*, Cape Town: Southern African Migration Programme, 2010; J. McGregor, *Sentimentality of Speculation: Diaspora investment, crisis economies and urban transformation*, *Geoforum*, 56 (2014)
4. B. Mbiba, *Burial at Home? Dealing with Death in the Diaspora and Harare*, J. McGregor and R. Primorac (Eds.) *Zimbabwe's New Diaspora*, pp. 144 - 163.
5. R. Jaji, *Delayed Return: Consolidation of the Zimbabwe Diaspora and Transnationalism*, *REMHU, Rev. Interdiscip. Mobil. Hum.*, 29:62 (2021), p. 50.
6. B. Raftopoulos, *The Crisis in Zimbabwe, 1998-2008*, in B. Raftopoulos and A.S. Mlambo (Eds.) , Avondale, Harare: Weaver Press, 2009, pp. 201– 232; J. McGregor and D. Pasura, *The difference that crisis makes: diasporic entanglements with home and the case of Zimbabwe*, *Africa Diaspora*, 7:1 (2014).

7. P. Bond and M. Manyanya, *Zimbabwe's Plunge: Exhausted Nationalism, Neoliberalism and the Search for Social Justice*, Avondale, Harare: Weaver Press, 2003.
8. I. Phimister, *Narratives of Progress: Zimbabwean Historiography and the End of History*, *Journal of Contemporary African History*, 30:1 (2012); T. Ranger, *Nationalist Historiography, Patriotic History and the History of the Nation: the struggle over the past in Zimbabwe*, *Journal of Southern African Studies*, 30:2 (2004).
9. S.J Ndlovu-Gatsheni (Ed.) *Mugabeism? History, Politics, and Power in Zimbabwe* (US: Palgrave MacMillan, 2015).
10. Daniel Okara cited in Suzane Valenti, *The Black Diaspora: Negritude in the Poetry of West Africans and Black Americans*, *Phylon*, 34:4 (1973), p. 391
11. For a more concise discussion, see J. McGregor, *Diaspora and Dignity: Navigating and Contesting Civic Exclusion in the UK*, in McGregor and Primorac (Eds.) *Zimbabwe's New Diaspora*.
12. Interview with MK male, 21 December 2017.
13. Interview with MK male, 21 December 2017.
14. Interview with GM, 18 November 2017.
15. Interview with Sibs, 12 January 2018.
16. Interview with Sibs, 12 January 2018.
17. Okara cited in Valenti, *The Black Diaspora*, p. 391.
18. Over time, academics, the international community, Zimbabwean migrants and those left behind started coming to terms with the idea that ZANU PF would not be easily defeated and waiting would be frustrating. See for example, I. Phimister, 'Rambai Makashinga (Continue to Endure)': *Zimbabwe's Unending Crisis*, *South African Historical Journal*, 54:1 (2005).
19. Although Sekuru MK, interviewed on 21 December 2017, reiterated this point vigorously, his sentiments were shared by most of the respondents at a focus group discussion on 23 December 2017 in Bletchley, Milton Keynes.
- 20, 21. Interview with MK, 17 December 2017. In fact, one respondent noted that the moment she gave birth to a baby girl and acquired a mortgage for her house in Birmingham, she abandoned plans to return and now intended to live out her years in the UK. Interview with BM, Birmingham, 3 January 2018.
22. Sentiment passed by Discon, Focus Group Discussion, Milton Keynes, 26 December 2017.
23. Interview with MK male, 17 November, Milton Keynes. In his case, he lost a residential stand and money to a dubious proprietor who had worked in cahoots with a relative.
24. What's this 'zvinhu zvirikufaya' craze? *Techzim*, 8 July 2014, <https://www.techzim.co.zw/2014/07/zvinhu-zvirikufaya-videos/>
25. J.U. Jacobs, *The trauma of home and (non)belonging in Zimbabwe and its diaspora: 'Conversion disorder' in Shadows by Novuyo Rosa Tshuma*, *Literator – Journal of Literary Criticism, Comparative Linguistics and Literary Studies*, 31:1 (2016), p. 4.

## TRIBUTES TO CHRISTOPHER (CHRIS) CROMPTON (1942 – 2021)

Martin Prendergast and Father Brian MacGarry look back at the life of a man whose early experiences left him with a lifelong commitment to Zimbabwe

**Martin Prendergast writes:**

**Between January 1968 and January 1970, Chris Crompton assisted Jesuit Missions as Headmaster of St Peter's Community Secondary School in Kambuzuma Township west of Salisbury (Harare) in Rhodesia.**

A volunteer teacher, he was taking a break from an industrial career after training as an electrical engineer at Leeds University and working for Westinghouse. From January 1968 to January 1970, he assisted Jesuit Missions as Headmaster of St Peter's Community Secondary School in Kambuzuma Township west of Salisbury (Harare) in what was then Rhodesia.

St Peter's had been founded some years earlier by Father Edward (Ted) Rogers SJ, a prominent advocate of African education and social work, and later a leading HIV/AIDS activist.

The school's aim was to educate township youth whose life chances were limited by poverty and by a scarcity of secondary schooling and employment. (This was a time when Rhodesian government attitudes to secondary education for African youth meant support for St Peter's was lukewarm at best.)

In Chris's time, St Peter's taught around 400 to 500 pupils, initially to Junior Certificate (Forms 1 and 2) level.

*Continued on next page*

*Chris Crompton tribute: continued from previous page*  
Class sizes were large and fees were deliberately kept low. The teaching staff was mainly local, augmented by British volunteers.

### **‘At the deep end’**

With no previous teaching experience, Chris was ‘thrown in at the deep end’. However, with the resolute backing of his Jesuit sponsors and his own natural determination, good judgement, and inter-personal skills, he led St Peter’s successfully through managerial and administrative difficulties and preserved the school’s founding ethos.

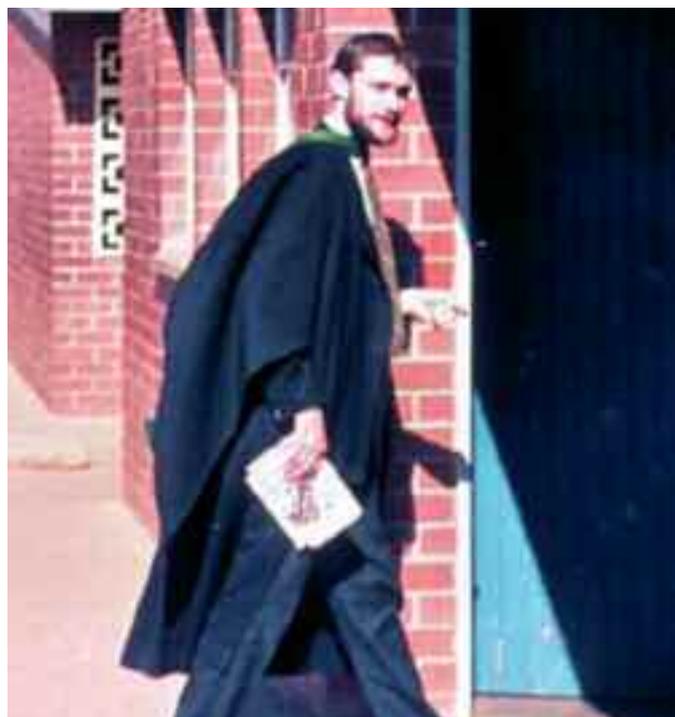
He oversaw the introduction of O-level courses (Forms 3 and 4) in 1969, taught classes himself, introduced technical training and practical subjects, and – as often became necessary – helped pupils who were in difficulties to continue their studies. He also organised extra-mural activities such as camping, a science club, and visits to places of regional interest. His energy, friendliness, and obvious delight in his job won him ready respect, liking and appreciation from pupils, staff and parents alike.

### **After Zimbabwe**

Returning to Britain in January 1970, Chris resumed his industrial career (which over the years saw him working in many different parts of the world), and in the same year married Ann Berwick, whom he had met in 1966.

Setting up home in Devizes, Wiltshire, they had two sons, Robert and Matthew. Later, they moved to Menai Bridge in Anglesey, where he died on 4 October 2021 after a short illness at home, surrounded by his family.

Chris’s Rhodesian venture was undoubtedly the great formative experience of his life: he maintained a strong



*Chris Crompton in 1969, entering the St Peter's school office during his time as headmaster. Photo © Ann Crompton*

interest in Rhodesia/Zimbabwe, never losing contact with Jesuit Missions or with many of his former associates, and kept up with developments at St Peter’s – at one point organising the donation of computers to the school.

He visited the country twice again, once in the mid-1980s on a holiday with his young family and again in 2004 to attend the school’s 40th Anniversary celebrations. He was an active member of the Britain Zimbabwe Society.

### **‘An exemplar of modern Christian discipleship’**

In recent years, Ted Rogers asked Chris to assist his Jesuit AIDS Project, overseeing funds to educate children orphaned by AIDS, a task which Chris undertook with his characteristic dedication.

Brought up in a Jesuit parish in Clitheroe, Lancashire, Chris was a committed Roman Catholic throughout his life. As described by the celebrant at his funeral in Bangor, he was ‘an exemplar of modern Christian discipleship’.

*Martin Prendergast taught at St Peter’s in 1967/8 and again in 1970/1 and was a longstanding friend of the late Chris Crompton.*

*Jesuit Missions tell us they ‘will continue to support the work in Southern Africa’ with Zimbabwe as a key focus. They plan, where necessary, to raise new funds funds, and say, ‘The new focus of the project increases the opportunity for this, which means Fr Ted’s initiative and Chris’s hard work will be built upon for the future.*

### **Brian MacGarry writes:**

When I arrived in the then Rhodesia in 1968, Chris Crompton was already headmaster of St Peter’s community school as one of a group of volunteers recruited from UK by Father Ted Rogers, founder of the school, which carved itself a niche in the educational system, in later years by combining conventional academic subjects with employable skills such as carpentry, metalwork, building and electrical and motor mechanics.

The school was expanding rapidly and the headmaster’s tasks included a bit of everything, including occasionally driving the school bus.

Chris ‘retired’ from his teaching post at the end of 1969 at the age of 25 but, like several of Ted’s volunteers, he kept up contact with the school and with Ted, offered continued support: the secondhand computers he donated were, at the time, still rare items in Zimbabwe.

His long relationship with Ted developed further when Ted, aged about 90 in 2014, was diagnosed with a serious heart condition and returned to England.

By this time, Ted had founded the School of Social Work in Harare and, when that was running itself, he had taken on the direction of the Jesuit AIDS project. A loose end when Ted moved on from this was a fund to support for a number of families of AIDS orphans, donations from Ted’s contacts in UK. Chris took over administering this project, which was smoothly transferred to him by the time of Ted’s death in December 2017.

*Father Brian MacGarry is semi-retired, living at St. Peter’s Church, Mbare.*

# What Stories We Tell – photographs from a bygone era

## Andy Ross made a chance discovery at a London book fair

Late last summer I made a fascinating discovery at an anti-quarian book fair in Central London.

As I trawled the stands, my eyes lit upon a photograph album with the typewritten words ‘AFRICA – 2 PHOTOGRAPH ALBUMS – 1970s’ and below, in handwriting, ‘Rhodesia Jan 1976. South Africa Feb 1976’.

This promised adventure. I opened the albums. They were filled with black and white photographs, each mounted on black paper and descriptively captioned. These needed to be in our collection, – so we bought them.

### Valuable history

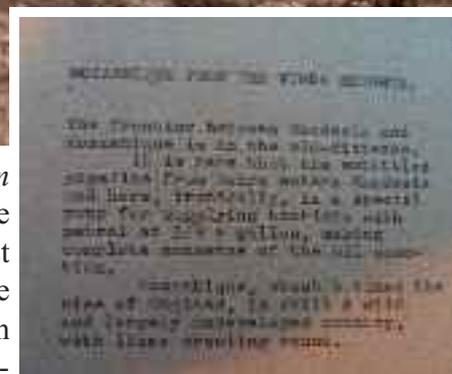
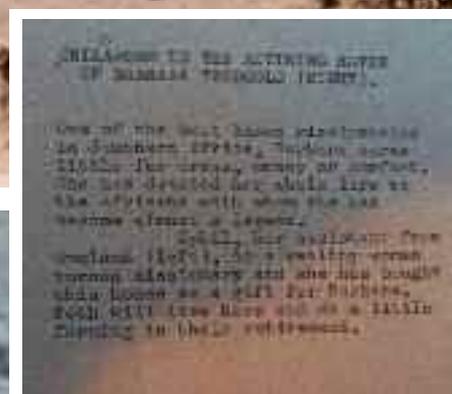
They proved to reveal a valuable piece of history: two trips made to various African countries in 1970 and 1976 by one of Lorna Tredgold’s brothers, and his wife, Brenda. (Lorna Tredgold was the first wife of Sir Robert Clarkson Tredgold, one-time acting Governor General of Southern Rhodesia. She died in 1972.)

Apparently these albums had been languishing in the dealer’s basement for twenty years before coming to the fair. Maybe serendipity played a part in getting them to us? Whatever the case, these images are now safe; black and white memories of a unique time and place.

A quick email to the BZS list and responses have been coming in; useful information from family and friends about the photographs.

### Finding out more

I would love to find out more. There are pictures that I am sure families would love to see and so I have made a Flickr albums online of the images. Anyone can go into the site at <https://www.flickr.com/photos/193725915@N04/albums/72157720022727078> to see the first album and <https://>



[flic.kr/s/aHsm](https://www.flickr.com/photos/193725915@N04/albums/72157720022727078)

[WYdYDc](https://www.flickr.com/photos/193725915@N04/albums/72157720022727078) to see

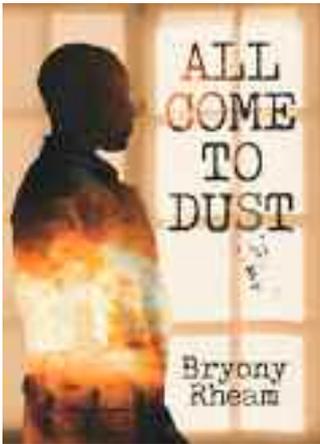
the second. Just two photos are shown here, with their original captions.

We would be grateful to anyone can help us find the photographers’ heirs, so we can credit them.

Andy Ross was born in Zimbabwe. He lives and works in Shetland, where he leads GlobalYell, a charity working in textiles education and training.

## Reviews

*Pat Brickhill on a Bulawayo-based detective story and the memoirs of a remarkable journalist who played a significant role in reporting Zimbabwe's fight for freedom*



### ***All Come to Dust, by Bryony Rheam***

**Bryony Rheam has written a ground-breaking book – a captivating detective story set entirely in present-day Bulawayo, Zimbabwe.**

Rheam explores a different writing style from her debut novel, *This September Sun*, and presents the reader with a story that is more than the traditional detective genre (and which perhaps embraces several genres).

The novel opens as we meet Chief Inspector Edmund Dube shortly after a murder has been committed in the leafy inner suburbs of Bulawayo.

Marcia Pullman, a wealthy but unpopular socialite, has been discovered dead in her bedroom.

Dube, who is an apparently high-ranking policeman, is in on the case (despite a lack of co-operation from his colleagues).

### **Reminiscent of Agatha Christie**

*All Come to Dust* is reminiscent of Agatha Christie's work, as Bryony Rheam leaves tantalising clues and red herrings, leading the reader down several cul-de-sacs. The initial pace of the novel was slow but I enjoyed the book more as the pace increased.

Chief Inspector Dube meets Craig Martin on the day of the murder and commandeers his battered Renault to reach the scene of the crime. Martin is destined to play a central, sometimes comical role.

The eccentric Edmund Dube appears even more of an enigma than Agatha Christie's Hercule Poirot. At times it was difficult to fully accept his role as the protagonist and, in spite of the difficulties he grappled with as a child and now as an adult, I struggled to feel compassion or much fondness for him.

On the other hand, the oddball Craig Martin is far more developed as a character. He almost demands our attention as we find out about his struggles with life.

Flashbacks reveal both men's childhood experiences: Edmund Dube has grown up straddling two cultures, and feels unaccepted by both the black and

white communities, while Craig Martin has survived an unhappy and sometimes tragic childhood.

### **Social commentary**

I applaud the author's decision to weave social commentary through her story. She refers to the realities, inequalities and prejudices familiar to anyone who grew up in Rhodesia and after 1980 Zimbabwe when, among other changes, facilities previously reserved for whites were opened to all races.

Bryony Rheam shares her knowledge of the majestic Bulawayo landscape with striking portrayal of the everyday life and struggles that have affected so many Zimbabweans, especially in the last 20 years.

She handles her subject sensitively, though strongly enough to make the reader aware that all was not well in society when Edmund Dube was a boy. This state of affairs affected not only his immediate family (his father goes to join the struggle and his mother has to support him by working a domestic worker in town) but also the country as a whole.

Edmund, fairly unusually, is taken into the home and under the wing of a Scottish couple, the MacDougals, who employ his mother. They appear to do all they can to provide opportunities which, otherwise, he might not have had. Archibald MacDougal is also a policeman, a Detective Inspector, and this seems to provide the inspiration for Edmund's later career choice. Another legacy of the MacDougals is Edmund's unusual passion for fictional and television British detectives.

### **Left guessing**

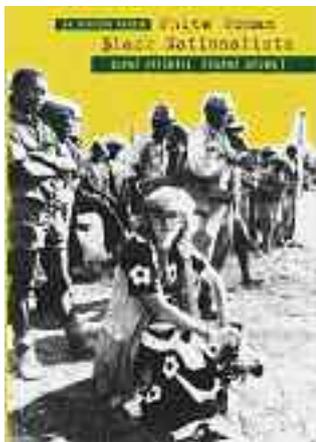
Very cleverly, the reader is left guessing, almost to the end of the book, as to the reason for the crime or identity of the murderer. Edmund Dube – like Poirot – gathers the potential murderers together and questions each in turn to identify the real culprit.

Bryony Rheam's story telling is gripping, very clever, sometimes sad, often amusing, but very occasionally I felt was not totally credible. I found the closing pages of the book as she tied up all the loose ends a little too neatly and the convenient connections slightly unconvincing – perhaps because she presented us with rather too many potential murderers and a victim without a single redeeming quality.

While this may not be have been completely my

cup of tea, I congratulate Bryony Rheam on her achievement and I am sure we have not seen the last of this Zimbabwean writer. I think fans of the traditional detective story will enjoy this book.

Published 2020 by amabooks Publishers, Zimbabwe, 2020 ISBN 9781779060808 and Parthian in Wales.



### **An African Memoir: White Woman, Black Nationalists: Diana Mitchell**

The memoirs of Diana Mary Mitchell – known as Di – have been published posthumously.

Di died unexpectedly on 8 January 2016 as she was working on her memoir.

She described herself as a ‘relic of colonialism’ and a staunch white ‘liberal’. It annoyed her that the term liberal had taken on meaning that now implied something close to patronising.

Di was born Diana Mary Coates in Harare (then Salisbury) in 1932. As a white Rhodesian despite material and sometimes maternal deprivation, Di received a good education at Evenlin High School in Bulawayo. She writes in her memoir:

Perhaps the new immigrant family’s experience of poverty and deprivation so akin to that of poor blacks then ... could have contributed to my lifelong empathy \_ or call it an identification – with underprivileged and deprived people ... No such thoughts crossed my mind in those early years of course.

After completing high school she went to the University of Cape Town. Unable to study Afrikaans as a ‘foreign language’ she chose Shona. In 1950 the Nationalist government had not totally implemented apartheid and it was in Cape Town that she met black students who were her equal, and had black lecturers.

#### **Taking up the cause**

On her return to Rhodesia she married and began a teaching career, later transferring to Salisbury where they lived near the legendary Hardwicke Holderness:

I took up the cause of fighting Smith’s RF regime with almost religious zeal. It was the example of Elspeth Holderness that got me going. She ... was married to Hardwicke Holderness, an extraordinary man, a Rhodesian lawyer, a decorated fighter pilot and World War II hero, a former Member of Parliament and above all, a loyal friend and follower of ex-Prime Minister, Garfield Todd.

Di writes in detail about the Centre Party, of

which she was a founder and dedicated office-bearer. She stood for political office unsuccessfully. Following the Unilateral Declaration of Independence she became an outspoken opponent of the Rhodesian Front.

Her friendship with journalist Robert Cary completed Di’s journey to political awakening. He and Di published *African Nationalist Leaders in Rhodesia: Who’s Who*, a pioneering work aimed at enlightening a hostile white community about the men and women who would be their leaders. In 1975, this white Rhodesian woman travelled to Zambia and Tanzania to interview exiles, with the assistance of her friend, veteran journalist Willie Musarurwa. Di kept in touch with many of the leaders she had interviewed in the 1970s and she recalls several in her memoirs.

#### **After Independence**

After Independence, when the government began to show signs of repression, Di wrote articles for the *Financial Gazette* and became an outspoken critic of the men she had once interviewed.

In 1991 she was part of the Democratic Forum Party of Enoch Dumbutshena and she writes about her friendship with him, and with other well-known Zimbabweans, such as Willie Muzorewa, Judy Todd, Janet Banana, Trevor Ncube and others.

The memoir ends:

Finally, I can understand why General Chiwenga is reported to have sweated and become shrill in the face of a concerted shout of ‘*Hatikuzivi!*’ (we do not know you) from the soldiers assembled before him on the 14th of August 2007. I am reminded of ... the rank and file of the fighters in the camps in Tanzania when Bishop Abel Muzorewa attempted to persuade them to accept him as their leader.... I was there, in Tanzania in late 1975, collecting material for my *Who’s Who* .... the cry ‘We will choose our own leaders!’ went up in Mgagao and other guerrilla camps. They chose Robert Mugabe. With General Chiwenga, Mugabe’s appointee, and other leaders proving a disappointment to the rank and file of today’s military, who will they choose when it comes to the crunch and will he (or even she) be a soldier or a politician?

#### **An important record**

Di’s memoirs are an important historical record. It is unfortunate a Zimbabwean publisher was not found but I remain hopeful many Zimbabweans will one day know her story.

<https://www.amazon.com/AFRICAN-MEMOIR-White-Nationalists-MITCHELL/dp/B08VCJ1Q8T>

Pat Brickhill is Secretary of the Britain Zimbabwe Society.

## New Books from and about Zimbabwe

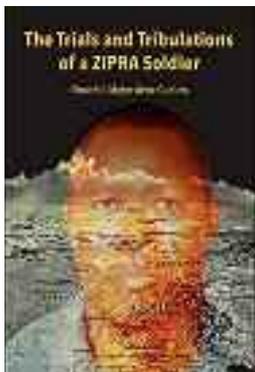
This selection covers the period since our last New Books listing in December 2020.



Centre for Conflict Management and Transformation (CCMT) (editors)

*Development Induced Displacements in Zimbabwe – Learning from Colonial and Post-Colonial Experiences*

Rural communities, particularly in developing countries, risk being displaced by infrastructure development projects such as dams or roads, urban expansion or large-scale commercial projects. Without proper compensation and social support, such displacements may lead to loss of land, livelihoods, shelter, property, and access to social facilities, natural resources and cultural heritage. Communities often resist relocations and conflicts emerge. In 2019, the CCMT hosted a series of policy dialogues on the issue, together with a research symposium on Zimbabwean displacement experiences and policy options. This book, with contributions from a wide range of researchers and practitioners, presents the results of that process. 200 pages, paperback, Weaver Press, Zimbabwe, 2021, ISBN 9781779223869



Churchill Mpiyesizwe Guduza  
*The Trials and Tribulations of a ZIPRA Soldier*

The story of a young Zimbabwe People's Revolutionary Army (ZIPRA) soldier. Churchill was the son of a Rhodesian father, Makhathini Bhesisizwe Guduza, and Amy Poppy Lottering, a South African. Born in Johannesburg, he later attended secondary school in Rhodesia while his father was in continued political detention and his mother scraped a living in the rural areas. He returned to South Africa in 1973, took part in the Soweto uprisings and later joined ZIPRA in Zambia. Trained in Angola, he fought the Rhodesian security forces under the *nom de guerre* Taffy Carlos, and fell out with the ZIPRA High Command. Today, he leads the Mthwakazi Liberation Front (MLF). 512 pages, paperback, Langaa RPCIG, Cameroon, 2021, ISBN 9789956551781

Chenjerai Hove

*Bones (new edition)*

This new edition of Chenjerai Hove's first novel in English has a foreword by Professor Kizito Muchemwa. Farmworker Marita's only son joins the freedom fighters in Zimbabwe's war of liberation. He does not return after the war and Marita is determined to find him or find out

what happened to him. This is a landscape where women, particularly the poor and the marginalised, suffer many layers of oppression. *Bones* was awarded the Noma Award for Publishing in Africa in 1989. 126 pages, paperback, Weaver Press, Zimbabwe, 2020, ISBN 9781779223906. Also ePUB ISBN 9781779223913



Makanatsa Makonese

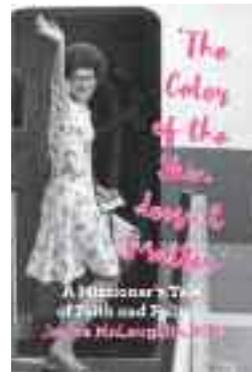
*Women, Law and Power – Perspectives from Zimbabwe's Fast Track Land Reform Programme*

Without adequate protection and consideration from the



state, women were left out of Zimbabwe's Fast Track Land Reform Process (FTLRP) at the turn of the century. Leaving them to fight for resources in a murky, convoluted system will not address women's rights to land. Specific attention to women's rights and needs is needed to guard against land and other resources being co-opted by

the privileged and those with the requisite social, financial and political capital. 166 pages, paperback, 2021, Weaver Press, Zimbabwe, ISBN 9781779223982



Janice McLaughlin

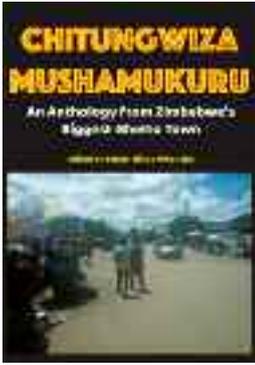
*'The Color of the Skin doesn't Matter' – A Missioner's Tale of Faith and Politics*

Sister Janice McLaughlin (1942–2021), was an American Maryknoll nun who committed herself to the freedom struggles in Africa. Trained as a journalist, she first began work in East Africa in 1969.

Eight years later, she came to

Rhodesia (now Zimbabwe), to work as press secretary for the Catholic Commission for Justice and Peace at the height of the liberation war. Here, her outrage at the brutality of the Rhodesian regime led her to be denounced as a 'terrorist sympathiser'. She was imprisoned and deported. Returning after independence, she was consistently committed to work in social justice with the newly developed ZIMFEP schools. 272 pages, paperback, Weaver Press, Zimbabwe, 2021, ISBN 9781779224033, ePUB 9781779224040

*An obituary to Sister Janice appeared in the June 2021 issue of Zimbabwe Review*



Tendai Rinos Mwanaka (editor)  
*Chitungwiza Mushamukuru – An Anthology from Zimbabwe’s Biggest Ghetto Town*

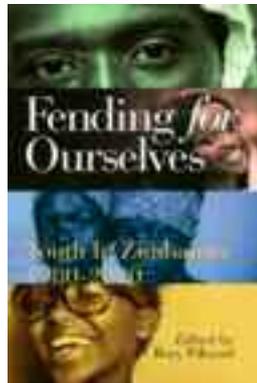
Sprawling to the south east of Harare ... there is a place millions call home, Chitungwiza. It is Zimbabwe’s biggest village, that became a town, that became a city, that became our own Soweto... Zimbabwe’s biggest suburb yet

also Zimbabwe’s Hollywood. It has produced Zimbabwe’s creatives in film, writers, poets, musicians, entertainers, academia, media practitioners, sculptors and those involved in the visual arts. Twelve of them have contributed to this anthology. 106 pages, paperback with colour photos, Mwanaka Media and Publishing, Zimbabwe, 2020, ISBN 9781779295989

Rory Pilosof (editor)

*Fending for Ourselves – Youth in Zimbabwe, 1980–2020*

While Zimbabwe as a nation is no longer young, its population certainly is: over 60 per cent are under the age of 35. Understanding youth perspectives and experiences is vitally important. This collection reviews the recent histories and realities of youths in Zimbabwe, exploring education, employment and work, the urban experience, involvement in the informal economy, mental health, and political activity. It shows how ideas, experiences and reactions to the social, political, and economic context have shifted over time, and underlines the agency and resilience of Zimbabwe’s young people. 278 pages, paperback, Weaver Press, Zimbabwe, 2021, ISBN 9781779224002



Kay Powell

*Then a Wind Blew*

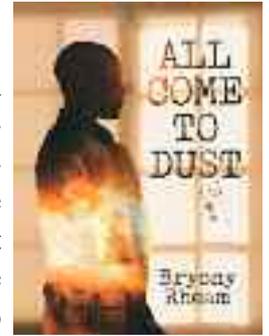
The story, told through the voices of three women, of the final months of the war in Rhodesia, before it became Zimbabwe. They have nothing in common, yet the events of war draw them into each other’s lives in a way that none of them could have imagined.

The novel intertwines their stories, showing us the ugliness of war for women caught up in it and reminding us that, in the end, we all depend on each other. 220 pages, paperback, Weaver Press, Zimbabwe, 2021 ISBN 9781779223838, ePUB 9781779223845 (*Then a Wind Blew* was reviewed in the June 2021 issue of *Zimbabwe Review*.)

Bryony Rheam

*All Come to Dust*

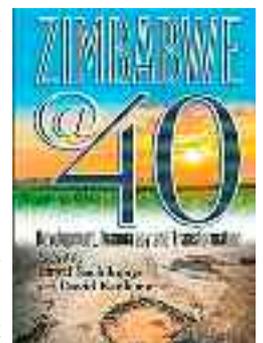
Marcia Pullman has been found dead at home in the leafy suburbs of Bulawayo. Chief Inspector Edmund Dube is onto the case at once, but it is clear that there are those, including the dead woman’s husband, who do not want him asking questions. As his investigation progresses, Edmund realises that unravelling the past is a dangerous undertaking, threatening his very sense of self. 474 pages, paperback, amabooks Publishers, Zimbabwe, 2020 ISBN 9781779060808 (*See page 10 for a full review.*)



Lloyd Sachikonye and David Kaulemu (editors)

*Zimbabwe@40 – Development, Democracy and Transformation*

Forty years is a relatively short, but formative period in a nation’s life: what lessons can be learned in that time? This collection focuses on Zimbabwe’s development trajectory: the linkage between values and institutions; defects in democracy; the ‘curse’ of mineral and agricultural endowment; the impact of migration; and the social exclusion of women and young people. Written with a commitment to a just, peaceful and prosperous Zimbabwe, it represents a ‘work in progress’. 190 pages, paperback, Weaver Press, Zimbabwe, 2021, ISBN 9781779223937



Rangarirai Gavin Muchetu

*After Radical Land Reform – Restructuring agricultural cooperatives in Zimbabwe and Japan*

Examines the development of Japanese cooperatives in the aftermath of radical land reform, and compares it to Zimbabwe. The author analysed data from three villages in each country to understand different types of cooperatives, their growth, and constraints.

Japan’s experience proved relevant for the development of a new agricultural cooperative framework for Zimbabwe, using the opportunity of the Fast-Track Land Reform Programme to develop robust, genuine grassroots cooperatives from below. 392 pages, paperback with colour illustrations, Langaa RPCIG, Cameroon, 2021, ISBN 9789956551910

# AGM 2020–21

## BZS Chair's Report for the AGM 16 October 2021

**Welcome to everybody. What a pleasure to see you all here. This is our second Zoom AGM and it is my honour to deliver this year's Chair's report.**

We have had a very busy and successful year. Our President, Dr Knox Chitiyo, has asked me to convey his thanks – and of course I add my own – to the Executive Committee – for working to put on all the events that follow in this report. This is a small team that plans, prepares and implements each one of these occasions. They are:

- Knox Chitiyo, with his untiring energy to promote and initiate on behalf of BZS;
- Pauline Dodgson-Katiyo, with her experience and knowledge of the Zimbabwe academic landscape, and her eclectic networks;
- Margaret Ling, who takes care of membership and finances;
- Pat Brickhill, without whom there would be no meetings, agenda, or minutes – who keeps us in touch and makes sure I do things the right way;
- Philip Weiss who signs us in and out on his Zoom account.
- Rori Masiane and Pelagia Nyamayaro, who ensure we have a social media presence.

Of course there is no point in doing any of this if we did not have the support of the wider BZS community – so thank you for all your support this year.

### Events

After the last AGM we held our normal Strategy Executive meeting on 23 January, planning for the year to come. There, we referenced our Strategic Plan for the coming year. We went on to plan for the Research Day 2021 (Zoom format); the 40th Anniversary event; and the Lifetime Achievers Award.

The 40th anniversary was on 12 June. 'A celebration of remembrance, renewal and sharing', it was designed to be inter-generational, and we had formal presentations and memories of the BZS in the first half and showcased presentations and performances in the second half. These ranged from a master chef item on cooking spinach (*rugare*) and peanut butter to poets and singers and bands. About 40 people attended.

Our 2021 Research Day was on 19 June, with about 60 participants. Our theme *Zimbabwe Migration – People and Ideas in Motion*. A range of speakers explored the theme.

Panel 1 *Narratives of Home, Return and Belonging* focused on what we might expect from migration. We heard from Tinashe Nyamunda and Patience Mukwambo – see pages 4–7 of this issue.

Panel 2, *Migration of People, Ideas and Memory*, explored love and the theatre and migration. Speakers were Ushehwedu Kufakurinani, Economic History Department, University of Zimbabwe, Zoe Groves, University of Leicester, and Lloyd Nyikadzino, Director, Zimbabwe Theatre Academy, Harare.

From Panel 3 we heard from Drs Sunanda Ray and Farai Madzimbamuto and Dr Brighton Chireka on *Migration of Health and Health Care*.

Our keynote address, from Ethel Kuuya, Managing Director, Advisory K, was *Home and Away: Zimbabweans in Motion*, and encouraged building strong ties across the diaspora.

### Lifetime Achievers Award

This was a very special event for the BZS. The award went to Pathisa Nyathi for his lifetime work as a writer, historian, poet, cultural custodian and all-round polymath. Great thanks to Pauline Dodgson and Knox Chitiyo as the co-organisers of this event.

This is not an annual award: we intend to intersperse it with the Young Researcher Award.

### Seeking relationships

We are still actively seeking strategic relationships, and one of these is the Africa Centre. And of course we recognise and cherish our long relationship with the Stevenage Kadoma Association. We are happy to consider others so please help us with this.

The *Review* continues to thrive under the editorship of Jenny Vaughan – and a large number of contributors. Thanks to you all. We continue to ask if any members would be prepared to receive the journal electronically but are continuing the hard copy version.

### The Distinguished Speakers

The Distinguished Speakers series is another initiative we introduced a couple of years ago in our quest to bring to members news and interesting people to talk to us about Zimbabwe.

I am delighted that today our speakers are two practical women, one in the diaspora, one in Zimbabwe – living in different generations, but joined by a joint desire to work with and for the communities

they live in. They are the Hon. Joy Laguda (MBE) and Spiwe Chakawa.

Joy Laguda is a local government councillor for Newham in London and has a career in the NHS and local politics while maintaining active links with Zimbabwe's health sector, including Chipinge Hospital.

Spiwe Chakawa is the Director of the Chiedza Childcare Centre, a community-based child and family care centre in Mbare with outreach in Chitungwiza, Rushinga, and Zvimba. The organisation is a home-grown initiative established by professional and business people in Harare to respond to the plight of orphans and vulnerable children affected by HIV and AIDS. Since its inception Chiedza has reached over 20,000 children and their families.

## Finally

We are always open to suggestions for the future of the BZS – how can we make it continually relevant and interesting?

Thank you all – and let us look forward to another year of BZS events!

*Kathy Mansfield Higgins, BZS Chair, 16 October 2021*

## News

### Budiriro Trust

The Budiriro Trust held its annual Open Meeting on 30 October, deciding this year to return to its usual face-to-face format, at the Wesley Chapel in London. Trustees, members and guests focused on the aftermath of the pandemic on top of the existing difficulties of daily life for the majority of Zimbabweans.

Chairman Sikhumbuzo Ngwenya ('Sikhu') reminded the meeting that the lockdown in Zimbabwe had kept school students at home until September 2021, meaning that they had had no lessons at all for 18 months. Education had gone backwards, with regression in both academic ability and social skills.

The idea of 'catching up' from Covid-19, popular in the UK, made little sense in Zimbabwe. While students had access to smart phones, online lessons were not an option given the extortionate price of data in Zimbabwe.

After a year in which the Trust had been unable to disburse any funds at all (no school = no school fees to pay = no scholarships) it had now selected 36 students due to start year 12 in 2022.

The challenge, Sikhu said, was to raise more funds to increase the number of scholarships.

One strategy was to seek partnerships with corporates and trusts with Zimbabwean links, to broaden its

funding base beyond the many individuals who were supporting it with direct debits.

A lively round-table discussion ensued on how this might be put into effect, with former recipients of scholarships who had since built successful careers identified as a potentially valuable asset.

*The Budiriro Trust has been disbursing A level scholarships to secondary school students in Zimbabwe with the brightest academic potential but no access to resources, since 1967.*

*See: [www.budirirotrust.org.uk](http://www.budirirotrust.org.uk) for more information.*

### SKLA AGM

The Stevenage Kadoma Link Association (SKLA) held its AGM on Zoom on 16 September with its usual efficiency and aplomb.

Like the BZS, the SKLA has found that working online, while it has its disadvantages, does open up new opportunities.

Zoom has helped to raise awareness of the Link, and of poverty both in Stevenage and in Kadoma itself.

### A new partnership

A project which has thrived during the pandemic is a new partnership between Cornerstone, a Christian group in Stevenage, and Sungano Youth Organisation, another Christian group in Kadoma.

The project, named 'Sunstone',

provides hampers of food and essentials to needy people in Rimuka township. Although the two groups have worked together since 1997, the project has proved a learning curve in how to collaborate even more effectively in challenging times.

Cornerstone initially committed to funding 12 hampers, on a monthly basis, for six months. Sungano committed to selecting the food items, agreeing who the beneficiaries should be and delivering the hampers. Both groups worked together to form an agreement, and the project was set up through the monitoring of Unselfish Gesture, a Zimbabwean Trust that supports small projects.

Spar Kadoma came on board to provide the grocery supplies. It is now hoped that the project can be continued indefinitely, six months at a time as funding allows.

Andy Hills, leading the initiative on the Stevenage side said: 'It has been great to partner Sungano again in a very worthwhile project.'

'We have learnt how to work with Sungano from distance during this Covid pandemic, understanding what needs to be put in place for clear communication and trust to achieve a good results within a limited budget. ... We are now in the place where it works like clockwork, with all partners knowing their roles.'

'We will go on refining it together as we understand ways in which improvements can be made.'

### A monthly report

Nixon Kaulo of Sungano writes a report each month on how the deliveries go, and comments:

'Initially there were teething problems, particularly with securing reliable transport and delivering during lockdowns, meeting Covid requirements and getting through bad weather, but not one delivery has been missed.'

'It was a challenge to get organised and a regular team now undertake the deliveries with a hired driver. The local Kadoma Spar provide prepared hampers for pick up and they have

*Continued on next page*

News, continued from previous page

been a good partner.

'We have made minor changes to hamper content to ensure beneficiaries needs are considered. On the negative there has been a death, but on the positive there have also been those who have managed to find work or other support and are no longer as destitute. It is not hard to fill the spaces.'

### The school fees programme

Back in Stevenage, SKLA's school fees programme is a bedrock of the group's programme. Since 2007, £120k has been raised and spent on paying school fees for students at a wide-range of Kadoma schools, including both those that have twinning links with Stevenage schools, and those that don't.

At present, fees are being paid for 75 primary school students and 24 secondary students, in a total of 15 primary and eight secondary schools.

Standing orders are at their highest level, but one-off donations are much reduced from earlier years.

### The future

SKLA members are looking forward to returning to a mixture of Zoom and face-to-face activities in the future.

Centralising their digital archives is a priority whose importance has become all too apparent during the pandemic.

- Louise Holmes was re-elected at the as SKLA Chair, and John Addison as Secretary.

More information at <https://www.facebook.com/StevenageKadomaLink>

### Awards for Tsitsi Dangarembga

Tsitsi Dangarembga, whose recent novel, *This Mournable Body*, was shortlisted for the 2020 Booker Prize for literature, continues to make the headlines.

On 11 October this year she was awarded the prestigious PEN Pinter Prize: an annual award for freedom of expression in literature (<https://www.bl.uk/events/pen-pinter-prize-2021-tsitsi-dangarembga>)

And on 24 October, she was awarded the Peace Prize of the Book Trade, one of Germany's most important awards, which honours a personality who has contributed to the realisation of the idea of peace.

<https://www.friedenspreis-des-deutschen-buchhandels.de/en/>



## Contact the Britain Zimbabwe Society

**President:** Knox Chitiyo

### 2021–2022 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:

Pauline Dodgson-Katiyo     Diana Jeater

Victor de Waal

Pelagia Nyamayaro

Julius Mugwagwa

The Stevenage-Kadoma Link Association

*Vacancies exist on the BZS Executive.*

*If you are interested in joining the Executive, please contact Pat Brickhill at [zimgekko@aol.com](mailto:zimgekko@aol.com).*

## 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 WhatsApp network membership, 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).**

(You may also join the BZS online, payment by credit/debit card, via our website:

[www.britainzimbabwe.org.uk/join-bzs-today](http://www.britainzimbabwe.org.uk/join-bzs-today))

### Rate

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

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

NAME

TELEPHONE:

ADDRESS

POSTCODE

EMAIL