

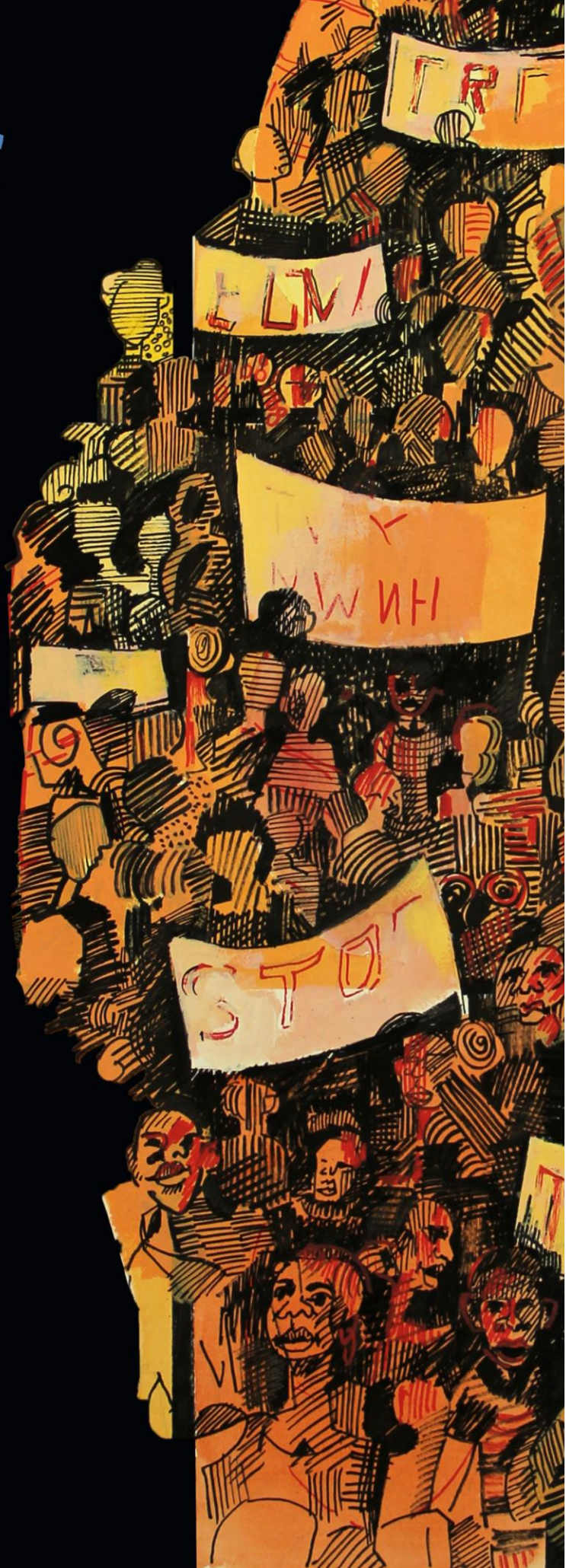


Popular
University
of Social
Movements

PEOPLE LAND SEEDS FOOD

15 years after
the agrarian reform
in Zimbabwe

Harare (Zimbabwe)
12 to 14 July 2016



Popular University of Social Movements Workshop

Land, seeds, food, water, people and the climate 15 years after the agrarian reform in Zimbabwe

Background and Context

Southern Africa is regarded as a food insecure region, with ten out of twelve countries having recently recorded a decrease in cereal production, ranging from 1% in South Africa to as high as 60% in Lesotho, when compared to 2011. According to Southern Africa Development Community (SADC), only Namibia and Tanzania recorded increased cereal production in 2012. About 28 million people are food insecure and in need of urgent humanitarian assistance.

SADC favours mainstream views of food security focused on stable food availability, food access, nutritional value and safety. This policy goes together with the promotion of corporate food regime and trade driven demands, which largely underpins the policy imperatives. The corporate influence in SADC region and in the African continent as whole is widespread and seeks, even through donor agriculture food programmes, to shift small-scale and subsistence farming to large commercial and monocultural farming. The goal is to integrate African small-scale agriculture into the corporate distribution network as opposed to enhancing local food production and regional networks. Essentially this kind of commercial farming is geared towards export production and with farmers dependent on transnational corporations to supply agricultural inputs, especially fertilisers and seeds.¹ This is being done under the guise of attracting foreign investment to spur growth on the continent currently facing high unemployment and poverty. Some countries have opened their agricultural lands to foreign investors, displacing thousands of peasant farmers. Agricultural corridors in Mozambique and Tanzania, special zones in Zambia and Malawi are purported 'magical areas' for promoting food security either through foreign exchange earnings or wage labour.

Not all southern African countries have taken that route to attract investment. Zimbabwe's experience with land reform is one such case while Namibia and South Africa provide the variants. Zimbabwe through its fast track land reform programme starting in 2000 redressed colonial land inequalities and now provides lessons for its neighbour South Africa and to

some extent Namibia, on how to democratise land ownership. The role of movements in pressuring governments for land reforms are and will continue to be significant. The majority black population now owns and farm over 70% of the agricultural land, integrating them in wider economic activities and has thus enabled them to diversify livelihood options.

Social organisations, in a constrained economic environment, through knowledge sharing in complex and closely knit ties on various issues, such as seed, farming methods in times of climate change and limited state support, nutrition and traditional medicine has enabled the Zimbabwe peasantry to weather difficulties over the years. Thus, peasant farming has become a foundation of economic prosperity. This teaches us that in an agriculturally based economy no development programme will succeed if people are not given access to land. Equitable access to means of production is vital to the success of any development programme. There is a direct link between poverty reduction and land reform, and issues of poverty reduction cannot be tackled without addressing issues of land reform.² Southern African countries, if they are to tackle poverty, there is a need to promote political consciousness among the citizenry so that it can usher equitable growth. Social movements, by their nature, are important harbingers to herald such social transformation.

The Popular University of Social Movements' workshops are designed to promote the sharing of knowledge born out of experiences of struggle. It is a process of broadening, articulating and enhancing the forms of struggle against neoliberal globalization, capitalism, colonialism, sexism and other relations of domination and oppression, seeking to rethink and renovate the knowledge on political and social struggles, developing, from the global South, new paradigms of social transformation.

Notes: 1. Pressend, Michelle and Monjane, Boaventura (2015). Enhancing sustainable livelihoods of smallholder farmers in Southern Africa through trade and climate change policies. SEATINI. Harare (Unpublished paper).

2. Chitsike, Francis (2003). A Critical Analysis of the Land Reform Programme in Zimbabwe. 2nd. FIG Regional Conference. Marrakech, Morocco. 2003. P.10

The Popular University of Social Movements

The Popular University of Social Movements or Universidade Popular dos Movimentos Sociais (UPMS) was created at the 2003 World Social Forum (WSF) -- a space for meetings and exchanges among social movements from different parts of the world. UPMS emerged as a means for linking diverse forms of knowledge, strengthening new forms of resistance thereby making a contribution towards the reinvention of social emancipation, as a basis on which diverse projects work towards transforming dominant power relationships into relationships involving shared authority.

UPMS – Global Network of Knowledges – aims to contribute towards the creation of mutual understanding among social movements. For instance, in the sphere of global social justice, what is of deep significance is global justice for different forms of knowledge. Subsequently, if we make more explicit the diverse forms of knowledge (mobilised by movements as part of their struggles) which are in turn understood and appreciated, more clear and specific will be the transformative actions of each of these movements and more autonomous and reflective would be their protagonists, in lending credibility to the discourse of fortifying diversity of such knowledge.

UPMS is destined for activists and leaders of social movements and members of non-governmental organisations, as well as social scientists, researchers and artists committed to progressive social change. The training which this initiative intends to provide emerges from a process of self-education which has two main dimensions. On one hand, it involves the self-education of activists and leaders of social movements and organisations through the debates they hold among themselves and with social scientists/intellectuals/artists, thereby deepening the analytical and theoretical frameworks that enable them to enrich their practices and broaden alliances among them. And on the other, it involves self-education for social scientists/intellectuals/artists committed to social movements through the debates they hold among themselves and with the activists and leaders of social movements and organisations, thereby completing the process of mutual reciprocity or exchange. For more information on the UPMS, please access the following link (<http://www.universidadepopular.org/site/pages/en/about-upms/what-is-upms.php>).

This workshop

This Popular University of Social Movements workshop intends to perform a deep and serious discussion, in a form of exchange, on the meaning of the Zimbabwe land reform, looking at its impacts after 15 years. As Zimbabwe is intimately linked with other Southern African countries, the workshop will also look at the current situation in the neighbouring countries, regarding issues such as land, seeds, food, water and climate, aiming to strengthen cooperation and co-learning from the available experiences.

Some key questions to be discussed at this workshop are as follows:

- What can the Zimbabwe land reform teach us?
- What is the situation of the food question in the Zimbabwe and SADC region?
- How do we understand the regional policies regarding land, seeds, food and water?
- What are the climate change issues affecting the peasantry? How do people induced climate changes threaten the livelihoods of peasant farmers in the region?
- What can be achieved/promoted collectively in responding to the challenges facing Zimbabwe and the region on the issue of food, land, seeds, water and climate?

This workshop, to be held in Harare, seeks to strengthen linkages and interactions among movements and civil society organizations, activists, artists and intellectuals. The goal is to amplify our knowledge of the reality about Zimbabwe and the Southern Africa region, contributing to the strengthening of our mutual knowledge and strengthening our commitment and participation in developing common agendas and political actions.

No one alone and individually has an answer to the situation we face, but together we can all make an important contribution, sharing reflections on the reality that this raises.

ORGANIZERS

Zimbabwe Small Organic Farmers Forum (ZIMSOFF)

Zimbabwe Small Organic Farmers Forum (ZIMSOFF) is a forum for smallholder farmers Zimbabwe Small Organic Farmers Forum (ZIMSOFF) is a forum for smallholder farmers practicing in organic agriculture in Zimbabwe. It was formed to create and nurture a dynamic alliance of Smallholder Farmer Organizations (SFOs). ZIMSOFF promotes organic farming, processing and marketing, in partnership with PELUM Zimbabwe Service Provider Organizations (SPOs) to uplift the welfare of smallholder farmers in Zimbabwe through participatory ecological land use planning and management. It is members of La Via Campesina and currently hosts the international secretariat of La Via Campesina.



Rural Women Assembly (RWA)/Zimbabwe

RWA is a membership based coalition of grassroots women which is aimed at amplifying the voices of grassroots women to speak with one voice to influence processes at local, regional and international levels. This is also a space for information sharing, creating market linkages, advocacy, formation of commodity associations and networking.



Alice Project/Centre for Social Studies-University of Coimbra

ALICE is a research project coordinated by professor Boaventura de Sousa Santos that seeks to re-think and renovate socio-scientific knowledge by drawing upon “Epistemologies of the South, an approach proposed by Santos. The objective is to develop new theoretical and political paradigms of social transformation. Throughout Europe and the Global North as a whole, there is a sentiment of intellectual and political exhaustion. ALICE operates under the auspices of the Centre for Social Studies (CES) – an Associate Laboratory of the University of Coimbra, Portugal.



African Institute of Agrarian Studies

The African Institute for Agrarian Studies (AIAS) has been in operation for thirteen years since the beginning of its operations in 2003. It was established and registered as a Trust in 2002 to influence land and natural resources policies through multidisciplinary social science research, policy dialogues, and training and information dissemination. AIAS interacts with various organizations and countries to assist them in developing capacity for policy formulation and research. It also facilitates policy dialogue among governments, academics, civil society and others on land and agrarian development, especially the land rights of marginalized social groups.



PARTICIPANTS

The workshop will bring together about 35 leaders and activists of social movements in Zimbabwe, as well as from the region (Mozambique and South Africa), intellectuals, researchers and artists. The concept of co-learning, underlying to UPMS, roots from the proposal of mutual learning and 'ecology of knowledge'. The goal that unites us is to discuss common concerns, both in terms of social and political practices or ideals of social change.

LOGISTICAL AND PRACTICAL INFORMATION

The following is the logistical and relevant information on your participation at the UPMS workshop to be held in Harare, Zimbabwe, from July 12 to 14. (**Arrival: July 11, Departure: July 13 evening or July 14**)

VENUE AND ACCOMMODATION

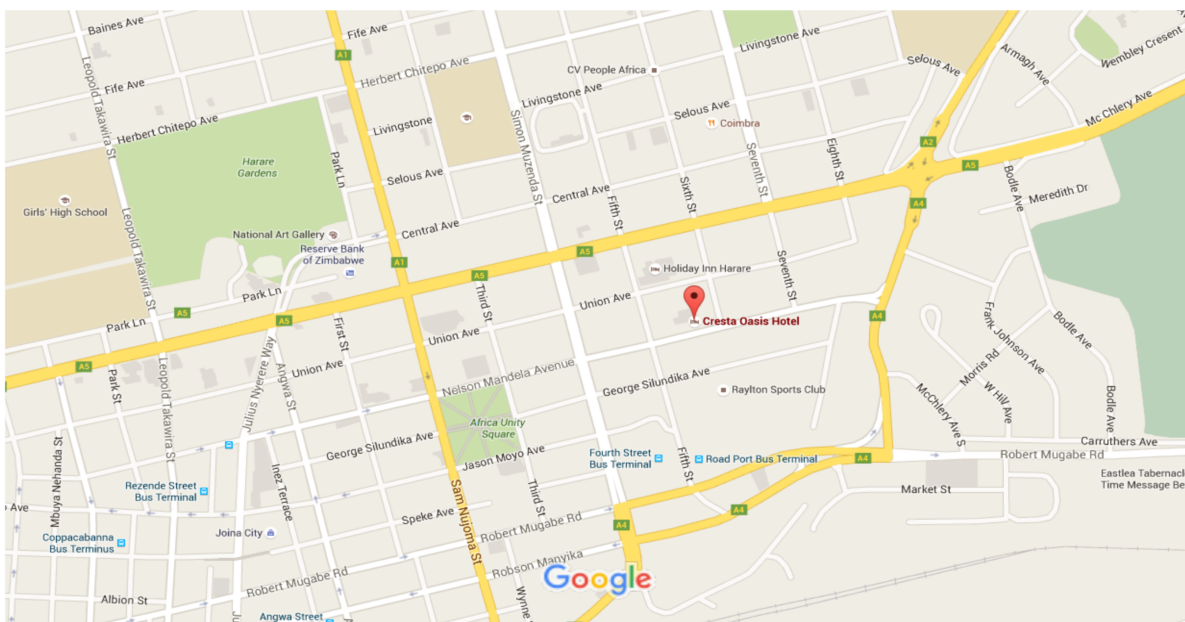
The workshop will take place at **Cresta Oasis Hotel** in Harare, at **124, Nelson Mandela Avenue**. The hotel telephone number is: 04 790 861.

(See map and hotels main gate bellow).

All rooms at **Cresta Oasis Hotel** have direct dial telephone, TV, and sets of blankets, sheets and towels will be available. Free wireless connectivity is available in the rooms and the venues.

To learn more about the venue and accommodation:

<http://www.crestahotels.com/hotels/cresta-oasis/>





TRAVEL AND ARRIVAL

Non-Zimbabwe participants will arrive at Harare International Airport, which is located about 20km from the city centre. The airport can be reached from the City by metered taxis (available at the airport and at the Cresta Oasis hotel). We are expecting self-funded participants to take a taxi from the Airport to the Hotel and cover the cost.

However, in the case you cannot cover this at all, the organizing team, where necessary, will arrange for those delegates to be picked-up from the airport. If that is your case, **please inform us before July 6th, sending us your arrival and departure details (date, time and flight number).**

If a pick is arranged, the person who comes to pick you up will hold either your name or a flag of one of the local organizers (ZIMSOFF, AIAS, RWA). We may ask you to wait for another participant in order to be picked up together.

ENTRY FORMALITIES (VISA)

The citizens of certain countries require a visa for travel to Zimbabwe. We advise all participants particularly those coming outside of the SADC region to apply for their VISAs at Embassy of Zimbabwe in your country. Participants from certain countries can receive their visa upon arrival.

If you need an invitation letter for visa application, please let us know as soon as possible.

CURRENCY

Zimbabwe uses a multi-currency regime. However, the United States dollars are most preferable in Harare. Other currencies can be exchanged easily at most commercial banks or at the airport.

Many souvenir shops and hotels quote their prices directly in US dollars or other foreign currency.

Major credit cards such as Visa, MasterCard, Eurocard and American Express are accepted in hotels, restaurants and shops. ATMs are widely available and accept cards such as Visa, Mastercard, which are common throughout the country. We would recommend, however, to be **bring cash with you**, particularly if you are self-covering your accommodation and conference fees.

ELECTRICITY IN ZIMBABWE

Zimbabwe operates on 220 volts, with square plugs. Participants are advised to bring suitable adaptors.

WEATHER

Its winter in Zimbabwe and we would advise participants to bring warmer clothing. Nights are particularly colder than during the day (Temp. 7-15 degrees Celsius in the night and morning; 24-26 degrees Celsius mid-morning till about late afternoon).

IMPORTANT NOTE FOR SELF-FUNDED PARTICIPANTS

The local organizers have advanced 50% of all the conference expenses (including accommodation) for 30 people, in order to secure the event. All self-funded participants who had not previously transferred their contribution to ZIMSOFF are asked to hand over the amount of their expenses to the organizing team (ZIMSOFF) upon arrival. Since the booking was made as a group with some negotiated discounts, ZIMSOFF will make the payment to the hotel. The organizing team will arrange with the hotel in order to provide individual receipts to those self-funded participants who need them.

OTHER ADMINISTRATIVE QUESTIONS FOR ALL PARTICIPANTS

Drinks and personal charges: Meals only include water and soft drink. Any additional drinks or personal consumptions must be paid individually. Any personal charges such as use of minibar, room service, room telephone, hotel bar, etc., should be paid directly by the

guests.

CONTACTS

For any additional information please contact:

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PROGRAMME

Day 1: 11th July

AFTERNOON

Arrival of participants at the Hotel

17h00

Coordination and methodology meeting

19h30

Collective dinner + "socializing"

20h30

Knowing each other and pre-introductions
What is the UPMS?

Day 2: 12th July

08h00 - 09h00

Breakfast

09h00

Agree on agenda points and "rules" of the workshop

09h30

Knowing each other through our struggles
- Introducing ourselves, our organisations and **our struggles**

11h30

Coffee break

12h30

15 Years of Land Reform in Zimbabwe: the process (First intervention Elizabeth Mpofu, Walter Chambati and Thandiwe Chidavarume)
Collective discussion

13h30

Lunch

14h30

Working Groups
The state of land, food, climate and people in our countries: current situation, determinants and trends

16h30

Coffee break

17h00

Plenary: Similarities and particularities (Sharing of group discussion)

18h30

Conclusion of the day

19h30

Dinner and "socializing"

Day 3: 13th July

08h00 - 09h00

Breakfast

09h00

Brief summary of day 1 session

09h20

Global context and interconnection to Africa/SADC: Land, food, climate and people (15 min introduction: Boaventura de Sousa Santos, Easter Chigumira and Lodwick Chizarura)
Collective discussion

11h30

Coffee break

12h00

Reviewing our letters of Complaint/Denunciation/ Protest/ Formulation of alternatives (in groups or individually).

13h30

Lunch

14h30

Group discussion: Convergence of our struggles: what can we do together - connecting our alliances for future actions: social movements; NGO's and intellectuals/academics

16h00

Coffee break

16h30

Plenary
Reporting the discussions
Reading of the declaration/press statement and closing remarks

18h30

Live Radio program (TBC)

Charter of Principles of the Popular University of Social Movements

NOTE: The UPMS Charter of Principles gathers together the contributions of all UPMS participants since the idea was first launched at the 2003 World Social Forum. It is particularly indebted to the contribution both of the organizations integrating the technical secretariat and of all those participating in the UPMS workshops that took place in Córdoba (Argentina), Medellín (Colombia), Belo Horizonte (Brazil), Porto Alegre (Brazil), and Aldeia Velha - Casimiro de Abreu (Brazil) (under the 2012 Peoples Summit), as well as of all the participants in the meetings on the UPMS carried out in Caracas (Venezuela), Roma (Italy), Utrecht (The Netherlands), Mumbai (India), Amsterdam (The Netherlands), Nairobi (Kenya), Dakar (Senegal). It was prepared by the working groups created in the 2012 Thematic Social Forum, namely the Coordinating Committee ("Panel of 28 January 2012") and the Charter and Methodology Committee. This version includes amendments discussed at the UPMS meeting held in Lima in 2014

- 1 - The Popular University of Social Movements (UPMS) is an initiative in self-education for dignity and social emancipation. It aims to serve as a space for intercultural political training that promotes interknowledge and self-education with the dual aim of increasing mutual understanding amongst movements and organisations, and making possible coalitions among them, as well as joint collective actions.
- 2 - The UPMS is an open meeting place for reflexive thinking, the democratic debate of ideas, formulation of proposals, free exchange of experiences and interlinking for effective action for local, national and global entities and social movements opposed to the domination of the world by capitalism, colonialism, racism and patriarchy, and the human suffering caused by the injustice, exclusion, discrimination, domination and oppression which this creates.
- 3 - The UPMS public is composed of activists, leaders of social movements and members of non-governmental organisations and civil society associations, in addition to academics, intellectuals and artists who support the struggles of movements and organisations working for emancipatory social transformation.
- 4 - The UPMS functions by means of a network of interactions dedicated to promoting the ecology of knowledges and intercultural translation amongst social actors who, in different

regions of the world, are fighting to make another world possible, using a wide range of knowledges, world views and collective practices. The aim is for broader, more closely linked and more global collective actions to emerge from the ecology of knowledges and intercultural translation, without ever compromising the identity and specific character of each movement, struggle and/or context.

5 - UPMS specific mission is inter-thematic and inter-cultural. It is inter-thematic since it aims to foster encounters and dialogue amongst movements/organisations with different agendas and struggles in order to facilitate alliances and links among actors (for example, feminist, workers, indigenous, *quilombola*, afro-american, religious, student, ecological, rural, urban and other movements); inter-cultural because it aims to create mutual understanding between the cultures and narratives of the different struggles, and between their different principles, mobilising concepts and guidelines for social change.

6 - More specifically, its main objectives are:

- a) To overcome the separation and hierarchy between academic and popular knowledges and between theory and practice, promoting regular encounters between those who mobilise popular, traditional and indigenous knowledge and are primarily dedicated to emancipation and social transformation, and those who mobilise academic knowledge and are primarily dedicated to theoretical production.
- b) To promote reciprocal, supportive and cooperative understanding between movements and organisations working in different thematic areas or in the same thematic area but stemming from different contexts, cultures of struggle and mobilising principles and concepts.

7 - There are various dimensions to the work of the UPMS:

- a) Its activity takes form in self-organised workshops, run in accordance with the methodological options (see methodology document at www.universidadepopular.org);
- b) The UPMS also organises assemblies, actual or virtual, particularly under the different world social forums and other spaces of convergence of social movements and organizations to bring together those involved in order to enable them to engage in dialogue, make assessments and define guidelines.

c) On the initiative of UPMS activists, other activities are possible, provided that they respect the Charter of Principles and the spirit of the methodological guidelines for workshops.

8 - The initiative for these activities comes from movements and organisations, whether they have taken part in previous workshops or not, provided that they follow the methodological guidelines and respect this Charter of Principles. Proposals for any activities linked to the UPMS must be submitted to the organising body of the UPMS (see site) for assessment.

9 - All UPMS activities are free, and there is no payment for participation in workshops.

10 - The UPMS does not award degrees or diplomas. It only provides certificates of attendance for those who take part in workshops.

11 - Compliance with the methodological guidelines and respect for the Charter of Principles are both conditions for remaining associated with the work of the UPMS.

12 - The UPMS has a virtual head office, its webpage and is dedicated to the storage and processing of the UPMS memory and archive.

13- Anyone organising and taking part in workshops in accordance with this Charter of Principles and the methodological guidelines is considered to belong to the UPMS.

14 - The UPMS is a collective asset and cannot be appropriated by anyone. The UPMS may enter into partnerships with institutions (including popular education institutions, other popular universities, public bodies, and extension departments of conventional universities) which identify with the objectives, Charter of Principles and methodological guidelines of the UPMS and aim to help organise workshops within the sphere of their activities.

15 - The UPMS was created within the sphere of the World Social Forum (WSF), on the basis of its guiding principles. The UPMS Charter of Principles is closely linked to the WSF Charter of Principles, and processes related to the UPMS must therefore respect the WSF Charter of Principles.

