

Chapter One

Exiting Zimbabwe

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When modern states go into terminal decline or fail altogether, the predictable response of ordinary people is to get out, as soon as they can, to wherever they can go.¹ Zimbabwe has now joined the list of 'crisis-driven' migrations which includes such recent African crises as Angola, the Democratic Republic of Congo (DRC), Rwanda, Somalia and Sierra Leone.² Twenty years ago, despite growing political authoritarianism, few would have predicted this fate for Zimbabwe. Following a bitter and protracted independence war, Zimbabwe made major economic and social gains in the 1980s. After 1990, however, the accelerating social, political and economic unravelling of the country led to a rush for the exits. An economy in free-fall, soaring inflation and unemployment, the collapse of public services, political oppression and deepening poverty proved to be powerful, virtually irresistible, push factors for many Zimbabweans.³ The proximity of Zimbabwe to countries such as Botswana and South Africa, and the demand for Zimbabwean professionals abroad, provided people with somewhere to go.⁴ The numbers exiting Zimbabwe increased in the 1990s and have risen sharply since 2000.⁵

Mass out-migration would seem to be a perfectly predictable consequence of Zimbabwe's economic and social collapse. As one commentator recently observed, the exodus of hundreds of thousands of people is the result of "the Zimbabwe government's political actions and the country's decline [which] have led to their economic destitution and desperation, and have ultimately forced them to leave the country to survive the political and economic crisis."⁶ However, although large numbers have left, the majority remain.

Given the ruinous state of the country's economy, it remains a puzzle as to who, why, and indeed how, anyone could stay. The transformation of Zimbabwe from breadbasket to basket-case has been a protracted process lasting well over two decades.⁷ Migration (both internal and international) has varied considerably in volume, direction and character over that period. While out-migration is a common response to socioeconomic disintegration, it can also accelerate that process, leading, in turn, to further migration.

Emigration has led to crippling skills losses in the public and private sectors in Zimbabwe over the last two decades. No country could experience this kind of professional brain drain without it seriously affecting the quality of education and healthcare, the productivity of the private sector or the efficiency of the public. This is something of a vicious cycle, for as the rot sets in, workloads increase and employment conditions deteriorate so more skilled people, in turn, decide to leave. Without a compensating inflow of skilled immigrants, the cycle is difficult to break. Immigration to Zimbabwe came to a virtual standstill in the 1990s. Emigration without immigration has clearly facilitated the economic and social collapse of Zimbabwe. Yet emigration also shapes the character and speed of decline and can sometimes, paradoxically, even slow its pace. It does this by providing people who remain behind with the remittances and other resources to survive increasingly intolerable personal circumstances.

The essays in this volume focus on the connections between economic and social decline and migration since 1990 in Zimbabwe. These connections are explored from different angles and use a number of different methodologies ranging from large-scale national surveys to individual life histories. The volume also seeks to give contemporary migration movements historical depth and to place them in their regional and international context. Historically, Zimbabwe has simultaneously been a country of in-migration and out-migration. In the last two decades of decline, it has become a place almost exclusively of out-migration. In terms of theoretical context, the volume seeks to situate the Zimbabwean case within the current high-profile international debate on the relationship between migration and development.⁸ As scholars of migration from "failing states" have pointed out, this debate is especially relevant in the case of countries, like Zimbabwe, that are undergoing accelerating poverty, economic collapse, de-development and mass out-migration.⁹

The introduction to this volume is divided into three sections. The first section provides a socio-demographic profile of the Zimbabwean migrant population. Then we exam-

ine some of the major themes of the contemporary international migration-development debate and relate them to the situation in Zimbabwe. Finally, the chapter summarises how the individual chapters relate to one another and to the themes of the book as a whole.

ZIMBABWE'S DIASPORA: A PROFILE

Estimates of the number of Zimbabweans who have left the country in recent years vary widely – from the barely plausible to the totally outlandish. Excoriating the South African government for its foreign policy stance on Zimbabwe, veteran journalist Allister Sparks recently argued that there were three million Zimbabwean migrants in South Africa and that without a tougher line against Robert Mugabe, South Africa “could well see another two million pour in here.”¹⁰ Whatever the truth of his numerical claims (and most knowledgeable commentators would think them highly exaggerated), this kind of alarmism omits a crucial dimension of the migration equation.¹¹ What Sparks overlooks is that every Zimbabwean working in South Africa supports an average of five people at home. As long as each migrant is able to support dependants in Zimbabwe, they will tend to stay where they are. In other words, but for migration there would be a great deal more migration than there has been. This is only one of the many paradoxes of Zimbabwe’s recent migration history.

The South African media claims that there are three million Zimbabweans in South Africa. The earliest use of this figure dates back to 2003; the most recent, early 2009. What are we to make of the inference that the number of Zimbabweans in the country has not increased in six years? After all, this is the same media that for the last six years has plied its readership with stories of Zimbabweans “pouring” and “flooding” across the Limpopo. Does this mean that there are now well over three million or that the 2003 figure was incorrect? And if it was correct, then what is the actual number now? To resolve this contradiction, it is helpful to know where the three million figure first came from.

The original source seems to have been former South African President Thabo Mbeki, who reportedly told Commonwealth Secretary General Don McKinnon in October 2003 that “he has three million Zimbabweans in South Africa, Chissano (Mozambique) has 400,000 while Botswana hosts up to 200,000 of them.”¹² The Department of Home Affairs, cited in the same article, contradicted Mbeki by stating that there was no way

of knowing how many Zimbabweans were in the country because they enter illegally: "These people do not use the designated ports of entry but enter the country clandestinely by jumping the borders, swimming through the river etc."¹³ Here, in one article, are the two elements that have characterized all reporting on Zimbabwean migration to South Africa. Migration flows are in the "millions" and migrants from Zimbabwe ("these people") are "illegal." The South African media and officialdom have a history of making up numbers about migration to the country.¹⁴ These numbers, often highly exaggerated for alarmist effect, acquire a life of their own once they enter the public realm. Tracking down their source usually reveals that they have no sound statistical basis.

The Zimbabwean government has not kept any reliable statistics of departures. South Africa, the main receiving country, can tell how many Zimbabweans enter the country legally every month and the stated purpose of entry but publishes no corresponding record of departures. In addition, there are no reliable estimates at all of how many migrants enter South Africa clandestinely. Further complicating matters is the migration behaviour of many Zimbabwean migrants within the Southern African Development Community (SADC) region who return home extremely frequently for periods of time.

The majority of migrants from Zimbabwe head either for South Africa or the United Kingdom. The volume of legal cross-border traffic between Zimbabwe and South Africa has gone through several phases since Zimbabwean independence (Figure 1.1). For most of the 1980s, about 200,000 people crossed from Zimbabwe into South Africa each year. In the early 1990s, with the collapse of apartheid and growing economic hardship in Zimbabwe, the numbers increased dramatically, peaking at 750,000 in 1994. Thereafter, the numbers actually fell again, reflecting the tightening of restrictions on Zimbabwean movement by the post-apartheid South African government. These restrictions gradually eased after the passage of the 2002 Immigration Act. In 2000, around 500,000 people crossed legally from Zimbabwe into South Africa.¹⁵ By 2008, this figure had more than doubled to 1.25 million. In the case of the United Kingdom, official immigration statistics show a recent decline in the entry of Zimbabweans from 56,600 in 2002 to 39,250 in 2007. Most of the drop is in the "visitors" category, a result of increased restrictions on entry to the UK.

In 2001, according to the South African Census and the United Nations (UN) "migrant stock" database, a total of 131,887 Zimbabwean-born people were in South Africa and

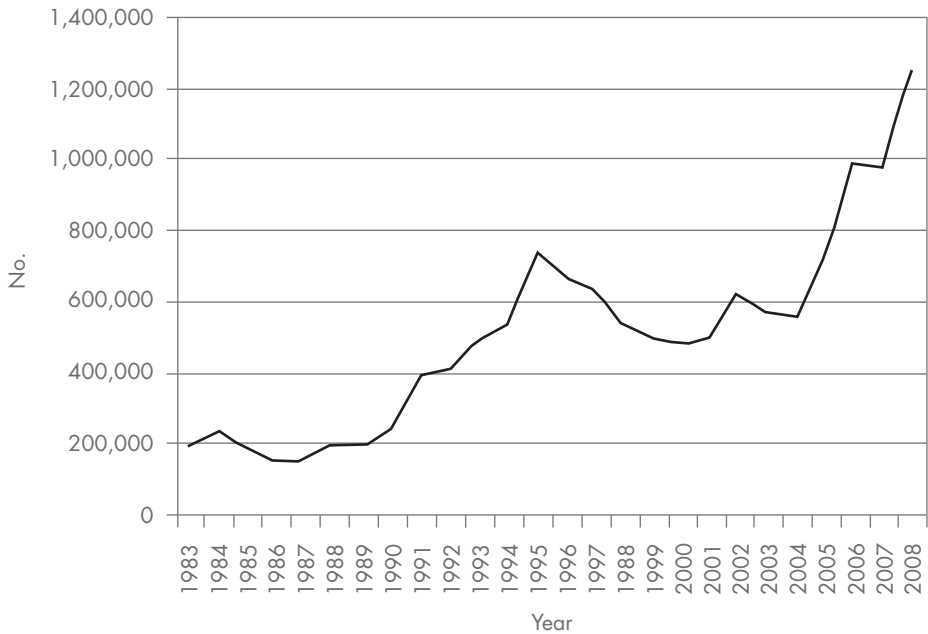


Figure 1.1: Recorded Cross-Border Movement from Zimbabwe to South Africa, 1983-2008

Source: South African Department of Trade and Industry

49,890 were in the United Kingdom. The South African figure included 66,033 black and 64,261 white Zimbabweans. The number of black Zimbabweans in South Africa at any one time has undoubtedly increased since 2001 but by how much is uncertain. The World Bank has estimated that in 2005 there were 510,084 Zimbabweans in South Africa (although the basis for this estimation is unclear). In this volume, Makina uses a different methodology to arrive at a figure of 1,022,965 in 2007. Whatever the precise numbers, it is clear that there has been a substantial increase in migration from Zimbabwe to South Africa since 2000 and a drop in migration to the United Kingdom.

Within SADC, 55 percent of the Zimbabwean migrant stock in 2001 was in South Africa, followed by Mozambique (17 percent), Zambia (16 percent) and Malawi (16 percent) (Table 1.1). A Southern African Migration Programme (SAMP) sample survey (conducted in 2005) found that 58 percent of Zimbabwean migrants were within the SADC region. The two data sources suggest some interesting changes in migration patterns. For example, the proportion of Zimbabweans outside SADC seems to have increased from 33 percent to 41 percent. Since migration to the UK became more difficult, this trend – if

verifiable – might suggest a greater global dispersal of Zimbabwean migrants. Within SADC, the proportion of SADC migrants in South Africa remained virtually constant (at around 55 percent) but there appears to have been a very significant increase in movement to Botswana (from 1.5 percent to 28 percent) and corresponding fall in migration to Mozambique (17 percent to 9 percent), Zambia (16 percent to 4 percent) and Malawi (7 percent to 1.5 percent).

Table 1.1: Location of Zimbabwean Migrants Within SADC

Country	2001 UN Migrant Stock		2005 SAMP Survey	
	% of Global	% in SADC	% of Global	% in SADC
South Africa	36.9	54.8	32.3	55.8
Mozambique	11.2	16.7	5.1	8.8
Zambia	10.6	15.7	2.1	3.6
Malawi	4.5	6.7	0.9	1.5
Botswana	1.0	1.5	16.1	27.8
Angola	1.0	1.4	1.0	1.5
DRC	1.0	1.4	<0.1	<0.1
Tanzania	1.0	1.4	0.2	0.4
Seychelles	0.1	0.1	<0.1	<0.1
Lesotho	0.1	0.1	<0.1	<0.1
Swaziland	<0.1	<0.1	<0.1	<0.1
Namibia	<0.1	<0.1	<0.1	<0.1
Madagascar	<0.1	<0.1	<0.1	<0.1
Mauritius	<0.1	<0.1	<0.1	<0.1
Total	66.5	100.0	58.9	100.0

Source: UN, SAMP

The UN Migrant Stock database suggests that the Zimbabwean-born diaspora was already becoming global in its distribution in 2001. Nearly 20 percent of the global migrant stock was located in Western Europe, 5 percent in North America, 4 percent in Australasia and 3 percent in the rest of Africa (Table 1.2). Of the 222 jurisdictions (countries and other territories) reported in the database, 192 (or 86 percent) have at least one Zimbabwean-

born person. However, certain countries have clearly been major destinations. They include the United Kingdom (14 percent of the global stock), the United States (3.5 percent), Australia (3.3 percent), Germany (2.8 percent) and Canada (1.2 percent).

Table 1.2: Zimbabwean Migrant Stock by Region

Region	No.	% Global Stock
Southern Africa	240,494	66.5
East & Central Africa	1,087	0.3
West Africa	9,012	2.5
North Africa & The Horn	715	0.2
Western Europe	66,910	18.4
Eastern Europe	4,068	1.1
Australasia & Pacific	14,664	4.1
North America	16,598	4.6
Latin America	397	0.1
Caribbean	193	0.1
Middle East	2,872	0.8
Asia	4,733	1.3
Total	361,743	100.0

Source: UN

At the time of the 2001 South African Census, 52 percent of recorded Zimbabweans were in the province of Gauteng, with smaller numbers in KwaZulu-Natal (13 percent), Limpopo (12 percent) and the Western Cape (9 percent) (Table 1.3). Most of the post-2000 doubling of movement from Zimbabwe to South Africa came from migrants who declared their purpose of entry as “holiday,” an all-purpose category that conceals a multitude of motives for entry and provides no insights at all into what people actually do in South Africa (Table 1.4). Very few, we can be sure, were “on holiday.” They were joining or visiting relatives, getting medical help unavailable at home, buying and selling goods and, of course, making money to send or take home. They are legally in the country but they are certainly not on holiday. The number of legitimate entrants on “business” remained virtually stable over the period. The numbers of legal entrants for work and study

did increase but remained a small proportion of the total. The numbers with legal work permits increased from 3,500 in 2001 to 21,000 in 2008, suggesting that it has become easier to legally employ Zimbabweans in South Africa since the 2002 Immigration Act was passed. However, a greater number are almost certainly working without permits.

Table 1.3: Location of Zimbabweans in South Africa, 2001

	Male	Female	Total	%
Eastern Cape	2,570	2,691	5,261	4.0
Free State	930	689	1,619	1.2
Gauteng	40,822	27,788	68,610	52.0
Kwazulu-Natal	7,986	8,812	16,798	12.7
Limpopo	9,865	6,317	16,182	12.3
Mpumalanga	2,941	2,042	4,983	3.8
Northern Cape	200	186	386	0.3
North West	4,216	1,895	6,111	4.6
Western Cape	5,428	6,508	11,936	9.1
Total	74,958	59,628	131,886	100.0

Source: *Statistics South Africa*

Table 1.4: Stated Purpose of Entry from Zimbabwe to South Africa, 2002-8

Year	Holiday	Business	Work	Study	Other*	Total
2002	566,838	28,910	3,557	6,644	6,594	612,543
2003	526,479	26,620	4,749	7,227	3,551	568,626
2004	507,016	31,995	6,980	8,920	3,222	558,093
2005	679,562	25,286	7,079	9,909	4,183	727,726
2006	937,766	24,853	9,043	12,646	5,306	989,614
2007	916,093	28,876	13,074	13,389	5,669	977,101
2008	1,178,733	27,345	21,050	13,387	7,528	1,248,043

* Includes in transit and border passes

Source: *Statistics South Africa*

In the United Kingdom, a growing proportion of entrants were returnees coming back after a visit home (rising from around 20 percent of entrants in 2002 to over 50 percent in 2007) (Table 1.5). In all other categories – ordinary visitors, business visitors, students, work permit holders, dependants of permit holders, reunified spouses or fiancés and refugees – the numbers have consistently declined since 2000. This seems counterintuitive since the pressures for migration from Zimbabwe to the UK have only increased. Rather, it reflects tighter British border and visa controls by a government trying to keep Zimbabweans out, and able, much more effectively than South Africa, to actually do so. The tightening of restrictions on migration to the UK has, of course, had the perverse effect of increasing the migration pressure on neighbouring South Africa and Botswana.

Table 1.5: Zimbabwean Entrants to United Kingdom, 2002-7

	Returnees	Visitors	Business	Students	Work Permits	Dependents/ Family	Refugees	Other	Total
2002	15,500	27,500	2,790	1,780	730	845	1,710	9,225	56,600
2003	19,100	14,900	1,850	790	565	1,550	70	4,890	43,665
2004	24,300	16,000	1,730	830	525	1,340	160	6,600	51,320
2005	21,000	14,500	1,710	795	470	1,270	135	5,455	45,335
2006	20,700	12,700	1,620	480	350	1,085	60	5,025	41,910
2007	20,800	11,600	1,500	375	290	765	35	3,915	39,250

Source: *UK Control of Immigration Statistics, 2002-7*

Traditionally, in Southern Africa, outbound migration streams were dominated by young, single, unskilled males. The contemporary migration flow from Zimbabwe is extremely “mixed” compared with pre-1990 out-migration and with that from other countries in the Southern African region. There are almost as many women migrants as men; there are migrants of all ages from young children to the old and infirm; those fleeing hunger and poverty join those fleeing persecution and harassment; they are from all rungs of the occupational and socioeconomic ladder; they are highly-read and illiterate, professionals and paupers, doctors and ditch-diggers.

The most recent national profile of the Zimbabwean migrant worker population was obtained in a representative household survey undertaken by SAMP in 2005. The survey confirmed the increase in migration from Zimbabwe after 2000 (Table 1.6). Nearly three-quarters of the sample (72 percent) had worked outside the country for 5 years or less and only 10 percent had been working as migrants for over 10 years. There was no major difference between men and women, suggesting that for the vast majority of both sexes out-migration is a recent experience.

Table 1.6: Length of Migratory Experience

Years	Male (%)	Female (%)	Total (%)
1 – 5	71.1	72.5	71.6
6 – 10	20.9	20.5	20.8
11 – 15	4.6	4.3	4.5
26 – 20	1.4	1.9	1.6
19 – 25	1.2	0.3	0.8
26 – 30	0.2	0.0	0.1
>30	0.4	0.0	0.2
Don't know	0.2	0.5	0.4
Total	100.0	100.0	100.0

N = 805

Source: SAMP

The 2001 South African Census found that 57 percent of Zimbabweans in South Africa were male and 43 percent female. In 2005, SAMP found a very similar ratio still pertained (56 percent and 44 percent). Many more migrants were married than unmarried (58 percent versus 31 percent) with another 10 percent widowed, separated or divorced (Table 1.7). Around a third of migrants were sons and daughters in the household, 28 percent were heads of households and another 13 percent were spouses or partners of household heads. All of this suggests a broadening and deepening of participation in migration from Zimbabwe.

Table 1.7: Demographic Profile of Migrants

		No	%
Relationship	Head	226	28.3
	Spouse/Partner	101	12.6
	Son/Daughter	286	35.8
	Father/Mother	7	0.9
	Brother/Sister	115	14.4
	Grandchild	2	0.3
	Son/Daughter-in-law	8	1.0
	Nephew/ Niece	18	2.3
	Other relative	30	3.8
	Non-relative	7	0.9
	Total	800	100.0
Age	15 to 24	124	15.4
	25 to 39	454	56.4
	40 to 59	185	23.0
	60 and over	7	0.9
	Don't know	35	4.3
	Total	805	100.0
Marital Status	Unmarried	247	30.7
	Married	469	58.3
	Cohabiting	7	0.9
	Divorced/Separated Abandoned	45	5.6
	Widowed	37	4.6
	Total	805	100.0
Education	None	6	0.8
	Primary/Secondary	383	47.9
	Diploma	225	28.1
	Degree/Postgraduate	182	22.8
	Don't know	4	0.5
	Total	800	100.0

Source: SAMP Migration Database

The majority of migrants were relatively young (72 percent are under the age of 40) and well-educated. Less than 1 percent had no schooling and over 50 percent had a post-secondary diploma, undergraduate degree or post-graduate degree. Migrants were employed in a wide variety of skilled, semi-skilled and unskilled jobs outside Zimbabwe. In other words, this is a generalized out-movement of people, not confined to one or two professions or sectors. Twenty percent of migrants were in the informal sector as traders, vendors, hawkers or producers. Also significant were skilled professionals (15 percent), health workers (12 percent), services (9 percent), teachers (7 percent), manual workers (6 percent) and office workers (5 percent) (Table 1.8).

Table 1.8: Occupational Profile of Zimbabweans

Occupation	No.	No. of Migrants	% of Migrants	Migrants as % of Total
Scholar/Student	865	10	1.3	1.1
Trader/Informal sector	302	154	20.3	51.0
Professional worker	247	120	15.8	48.6
Teacher	199	56	7.4	28.1
Service worker	153	72	9.5	47.1
Health worker	133	92	12.1	69.2
Office worker	116	40	5.3	34.5
Business (self-employed)	112	33	4.4	29.5
Manual	100	50	6.6	50.0
Domestic worker	74	18	2.4	24.3
Managerial office worker	67	29	3.8	43.3
Mineworker	58	24	3.2	41.4
Farmer	44	5	0.7	11.4
Police/Military/Security	35	5	0.7	14.3
Agricultural worker	28	11	1.5	39.3
Employer/Manager	16	10	1.3	62.5
Foreman	15	6	0.8	40.0
Other	61	23	2.9	37.7
Total	2,625	758	100.0	37.3

Source: SAMP Migration Database

A comparison of total with out-of-country employment by sector shows that 70 percent of Zimbabwe's health workers were migrants. Over 40 percent of professional workers, service workers, managerial office workers and mineworkers were also migrants. Between 30 and 40 percent of office workers and agricultural workers were outside the country. For teachers, the proportion was 28 percent and for domestic workers 25 percent. Only in the security and military sector and in farming were there significantly more people employed inside the country than out of it.

Table 1.9: Frequency of Return

		No.	%
Return Frequency	Twice or more per month	138	16.5
	Once a month	121	14.5
	> Twice in 3 months	65	7.8
	Once in three months	90	10.8
	Once every 6 months	57	6.8
	Once a year	159	19.0
	At end of the contract	33	3.9
	Other	173	20.7
Total		836	100.0
Time Away	< One month	152	18.3
	1-6 months	154	18.6
	6-12 months	245	29.6
	One year at a time	59	7.1
	> One year	110	13.3
	Other	109	13.1
Total		829	100.0

Source: SAMP Migration Database

The survey also confirmed that most migrants maintain close connections with Zimbabwe. Nearly half visit their families at least once every three months. However, almost 20 percent of the migrants (mostly living overseas) are only able to return home once

a year (Table 1.9). Absences from home are highly variable: 18 percent are away for less than a month at a time, 19 percent for between one and six months and 30 percent for between six months and a year. Twenty percent are away for a year or longer. As several of the essays in this collection show, these patterns facilitate the flow of remittances as well as influence the channels preferred by migrants for sending money home.

MIGRATION AND ZIMBABWEAN DE-DEVELOPMENT

The developmental role of migrant remittances is central to the current international focus on the relationship between migration, poverty and development.¹⁶ International bodies such as the World Bank, the International Monetary Fund (IMF), the UN, the Organization for Economic Cooperation and Development (OECD) and the International Organization for Migration (IOM) remain incorrigibly optimistic about the development potential of migrant remittances.¹⁷ Researchers have generally been more sceptical, highlighting the degree to which remittances are used for basic needs rather than for savings and investment in productive activity.¹⁸ Various reasons have been advanced for why remittance flows often fail to improve the development prospects of a country of origin: "First, there is the difficulty in many countries of converting remittances into sustainable productive capacity; second, remittance income is rarely used for productive purposes but for direct consumption. Very little is directed to income-earning, job-creating investment. Finally, remittances increase inequality, encourage import consumption and create dependency."¹⁹ In short, it is "a distant hope that remittances could help families, communities and countries remain permanently out of poverty."²⁰ If this is true of developing countries in general, it is a statement of the obvious in fragile and failing states. There remittances can play a crucial role in taking the edge off people's suffering and in providing them a basic livelihood in the midst of economic and social chaos, but little else.²¹

If remittances were once a potential lever for sustainable livelihoods in Zimbabwe, that threshold has long ago been crossed. The vast majority of Zimbabwean households with a migrant member in the region or abroad regularly receive remittances.²² Indeed, remittances from the Zimbabwean diaspora have reached such volumes that they kept the economy grinding along for a number of years. Cognizant of this fact, the Mugabe government tried various ruses to ensure that the state got its hands on a greater

proportion of the remittance inflow.²³ However, as in many parts of the developing world, remitters tend to avoid formal channels and use informal means in the main. Without the constant infusion of remittances from abroad, the economic and social collapse of Zimbabwe would have been much faster and even more catastrophic.

Levels of poverty and chronic shortages of the basic necessities of life are such that remittance getting is a survival, not a development, strategy in contemporary Zimbabwe.²⁴ The proportion of migrant remittances spent on food is amongst the highest in the world. The Zimbabwean population, as has often been mentioned, is unable to feed itself, necessitating large-scale food imports.²⁵ Very few households can afford to invest funds in activities that would, for example, enable them to increase their own food production. What is sometimes forgotten is that without remittances of food and cash to purchase food, the hunger and malnutrition situation in Zimbabwe would be even more dire than it has become.

Globally, skilled emigration from almost all developing countries increased substantially in the 1990s. For many, the share of skilled nationals residing in developed countries became “staggeringly high.”²⁶ Much skilled migration is South-North in character; an estimated 90 percent of skilled migrants from developing countries live in the member states of the OECD.²⁷ The estimated percentage of emigrants with tertiary education is largest for Africa at 75 percent, followed by Latin America at 48 percent, and Asia and the Pacific at 20 percent.²⁸ Others estimate that one in ten tertiary-educated adults born in the developing world resided in America, Australia or Western Europe in 2001; this figure rises to between 30 and 50 percent for individuals trained in science and technology.²⁹

Critics argue that the “brain drain” has a major negative impact on the development prospects of a country: “While high skilled migration in sectors such as IT seems to have played an integral role in helping spur economic development in a few source countries, high-skilled migration in other sectors – health and medicine, in particular – [has] done considerable damage to source countries.”³⁰ Most effects discussed in the general literature are negative. They include output and productivity declines; larger skill premiums that increase inequality; fiscal losses through lost tax revenue; diminished scale economies; loss of role models and spillover knowledge from most-skilled to lesser-skilled individuals; loss of entrepreneurs; and changed comparative advantage. Human capital is lost with implications for gross domestic product (GDP), entrepreneurialism,

training the next generation, flows of foreign direct investment and a country's capacity to build critical domestic institutions.³¹

The established wisdom on the "brain drain" has been challenged by adherents of the self-styled "new economics of the brain drain" approach.³² This postulates that "brain drain" is a temporary stage and that, indeed, it may even be the "harbinger of powerful gains."³³ One argument is that the prospect of migration produces over-education, a "brain strain" and "educated unemployment." Another is that the feedback effects of migration (including remittances, investment and knowledge transfer) as well as return migration should be considered. The "new economics" approach uses selective case studies to make its point, proving only that generalizations across the South are inadvisable. Tanner, however, asserts that benefits accrue more to large, relatively better-off developing countries that have deliberate labour-export policies, and to elites in these countries:

The measures presented as mitigating or even eliminating the effects of brain drain do not achieve an ethically sustainable objective – to directly or indirectly relieve general poverty and inefficient use of human resources, and to promote more equitable long-term development throughout the country of origin's society as a whole.³⁴

The Southern African region has been in the grip of a serious "brain drain" for two decades.³⁵ Not only have skills losses been very serious but there is little prospect of the drain being reduced as long as employment opportunities persist in destination countries. With the notable exception of Botswana, and more recently South Africa, none have pro-active immigration policies to counteract the ensuing skills crisis. Of all the countries in Southern Africa, Zimbabwe has been worst-affected by the "brain drain."³⁶ In the 1980s, the black Zimbabwean population benefitted from a post-independence educational policy that emphasized universal access and advanced skills acquisition. As the 1990s progressed, and global competition for developing country skills intensified, advanced qualifications became a passport out of the country. There was growing "educated unemployment" but many of those who left had jobs in Zimbabwe. The extent of the "brain drain" from the private and public sector has been of such magnitude and impact that it has had severely negative, even ruinous, impacts.³⁷ The "emigration potential" of those who remain is extremely high and it is certain that without significant return migration there is little hope of sustained economic recovery in Zimbabwe.³⁸ The

phrase “feminization of migration” has been coined to describe increases in the volume of international female migration and its growing importance relative to male migration.³⁹ While there has certainly been a global increase in female migration in recent decades, the UN has pointed out that in proportional terms, the global female stock of migrants was already 47 percent in 1960 and increased to 49 percent by 2000.⁴⁰ In recent writing “feminization” has therefore come to refer more to changing forms of female migration, including a greater degree of independent migration and migration for employment purposes.⁴¹ The evidence suggests that in Africa as a whole female migration has increased in numbers and relative importance in recent decades (from 41 percent in 1960 to 47 percent in 2000). In Southern Africa, however, male migration still predominates.⁴² A 2005 SAMP survey of migrant-sending households in five SADC countries, found that 84.5 percent of migrants were male and only 15.5 percent were female. Migration from Zimbabwe was highly “feminized” in comparison with the other three countries (with 44 percent of migrants being female) (Table 1.10).

Table 1.10: Sex of International Migrants, 2005

Country	Male (%)	Female (%)
Lesotho	83.6	16.4
Mozambique	93.6	6.2
Swaziland	92.4	7.6
Zimbabwe	56.4	43.6
Total	84.5	15.5

Source: SAMP Migration Database

Diminishing alternatives have forced Zimbabwean women from across the full range of age, skills and education levels to engage in various forms of cross-border economic activity, from informal trade to long-term formal employment. Without reliable, regular data on levels of female migration at earlier dates, it is difficult to accurately assess the extent to which female migration has increased in either absolute or relative terms. An earlier SAMP survey in 1997 found that the ratio of male to female migration from Zimbabwe was very similar to that in 2005.⁴³ There is very little gender difference in the lengths of time that people have been migrating. In other words, in Zimbabwe

(unlike other countries) the majority of male and female migrants are recent migrants. This suggests that feminization of migration relates more to growing numbers and new roles rather than any sudden post-2000 surge in the importance of female versus male migration.

Another important aspect of the global migration and development debate concerns the role of diasporas in the development of countries of origin.⁴⁴ To some extent, the focus on diasporas is a conscious antidote to the critics of "the brain drain" for, if nothing else, the idea that migrants do not leave for good clearly softens the claims of those who feel that skills loss represents an unmitigated disaster. In the global discourse on migration and development, diasporas are rapidly replacing remittances as the "new development mantra." One classification helpfully identifies three forms of diaspora engagement: first, development in the diaspora (the economic and social advancement of immigrants in the host country); secondly, development through the diaspora (the use by diasporic communities of their global connections to facilitate economic and social development); and thirdly, development by the diaspora (how diasporic flows and connections to home countries facilitate development in those localities).⁴⁵ Diaspora actors include individuals, hometown associations, ethnic associations, alumni associations, religious associations, professional associations, development NGOs, investment/business groups, political groups, national development groups, welfare/refugee groups and virtual organizations.

There has been a growing recognition in destination countries that diaspora individuals, groups and organizations are engaged independently in activities that have developmental aims and outcomes and that these should be encouraged and supported. Diasporas are themselves increasingly well-organised and lobbying for assistance in these activities. By tapping the diaspora, developing countries aim to encourage remittance flows, investment and technical and scientific knowledge transfer. The oft-cited cases of India and China are particularly important in demonstrating how diasporas can contribute to investment and economic growth in countries of origin.⁴⁶ The evidence for Africa is less compelling although the African Union has been particularly active in encouraging African states to engage with their emigrant diasporas.⁴⁷ In some cases, states have met a very positive response from abroad.⁴⁸ Diaspora organizations and networks with an express development brief have begun to spring up in destination countries and are actively seeking ways in which to bring their

knowledge, capital and connections to bear on the challenges that face many African countries.

The Zimbabwean diaspora is widely-dispersed, very young and extremely insecure.⁴⁹ This is not a group who have emigrated permanently to another country over an extended period of time, put down roots and achieved the kind of social and economic success that enables systematic engagement of the kind usually associated with diasporas in development. Zimbabwean diaspora organizations are increasingly common in countries such as South Africa and the United Kingdom. However, these tend to be of two kinds: politically-focused organizations dedicated to raising consciousness about Zimbabwe or protesting treatment in their countries of destination, and humanitarian groupings and networks dedicated to helping new migrants survive, settle and integrate.⁵⁰ While the Zimbabwean diaspora remains intensely interested in their home country and follows events there with great assiduity, many in the diaspora are profoundly hostile to the political regime in power. Supporting struggling families at home is one thing. Engagement in any activity that might be deemed supportive of – or co-optable by – Mugabe is not.

Zimbabwean migrants within Southern Africa, but also those living outside the region, return home relatively frequently. When away they also maintain very close contact with relatives and kin still in the country. The intensity of contact and exchange is such that the terms “transnational migration” and “transnationalism” have been increasingly applied to Zimbabwean migration.⁵¹ Transnational migration has been defined as “a pattern of migration in which persons, although they move across international borders, settle and establish ongoing social relations in a new state, maintain ongoing social connections with the polity from which they originated.”⁵² Transnational migrants literally live out their lives across international borders through “the high intensity of exchanges, the new modes of transacting, and the multiplication of activities that require cross-border travel and contacts on a sustainable basis.”⁵³ The concept of transnationalism seeks to capture the reality of “simultaneous embeddedness in more than one society.”⁵⁴ However, the term “transnationalism” and the reality it seeks to capture are extremely subversive of conventional policy notions and models of migration.⁵⁵ At best, policymakers have admitted the term “circulation” to the debate.⁵⁶ But while circulation is a feature of transnational migration, transnationalism is not simply about continuous or regular physical movement between two places.

Transnationalism first emerged as a way of describing and understanding migrant cultural identities and practices.⁵⁷ Assimilation of immigrants into some fictive "national culture" is a primary goal of many social and cultural integration and social cohesion programmes in the West. However, for transnational migrants "success does not depend so much on abandoning their culture and language to embrace another society as on preserving their original cultural endowment, while adapting instrumentally to a second."⁵⁸ Underlying the cultural emphasis of transnationalism is an argument that hybrid identities and cultures cannot be explained without examining forms of migration and mobility that produce them.⁵⁹

A collection of essays published in 2002 by SAMP assessed the utility of the concept of transnationalism to contemporary African immigration to South Africa.⁶⁰ The editors concluded that much temporary migration to South Africa was of a transnational character and involved a "dense web" of personal and economic links with the country of origin. None of the essays in that particular collection addressed the situation of Zimbabwean migrants but the thesis is now gaining increasing currency. There is certainly no question that migrants who have left Zimbabwe maintain the kinds of "high intensity exchanges" that characterize transnationalism. In fact, the crisis-driven nature of migration, and the dire situation of many people in the country, probably intensifies connectivity with home. But to what extent are Zimbabweans who have migrated embedded in the society and culture of their destination countries? The recency of much migration may suggest that it is really too soon to tell. But part of the equation is the reception they receive on arrival. Are destination countries and communities inclusive or exclusionary? The evidence suggests that Zimbabwean migrants as a whole are denigrated, devalued and marginalized (especially in South Africa and the United Kingdom).⁶¹ In the context of such social, economic and cultural exclusion, it is hard to see how Zimbabwean transnational migrant behaviour will translate into "simultaneous embeddedness" in two societies.

The UN has taken a strong stance on migrant rights through the controversial *International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families* and through efforts to have the Convention ratified in more states. None of the states to which Zimbabweans prefer to migrate has ratified the Convention. Their rights are seriously circumscribed in many states, including South Africa and the United Kingdom. The global media has ensured that no one can be unaware of the trials and tribulations of ordinary Zimbabweans under the Mugabe regime. Yet this has not

translated into a great deal of sympathy for those Zimbabweans who have left the country. The world, it seems, would prefer that Zimbabweans stay home and suffer.

Perhaps the most outrageous example of hostility occurred in South Africa in May 2008, when scores of Zimbabweans, along with migrants from other African countries, were hounded out of their homes and communities by rampaging mobs.⁶² This was not an aberration, as hostility towards Zimbabwean migrants has been pervasive in all sections of society in countries such as South Africa and Botswana for many years.⁶³ In South Africa, Zimbabweans elicit the most consistently negative responses of migrants from any country in Africa (with the exception of Nigeria). South Africa's visa regime with Zimbabwe has been so punitive financially that it almost inevitably pushed people into clandestine migration channels. Zimbabweans worldwide have found it extremely difficult to access refugee protection systems. In many countries where they either live beyond the margins of legality or even within them, labour market discrimination finds them struggling to make ends meet.⁶⁴ When migrants are shut out of the labour market in destination countries (or forced to be downwardly mobile into jobs that hardly make best use of their skills and experience) then the ability of households in Zimbabwe to survive is reduced and the migration of more family members becomes an almost inevitable consequence, especially if they are reduced to destitution.

MIGRATION THEMES

The first two chapters in this volume provide important context for the contributions that follow. The initial chapter by historian Alois Mlambo surveys the history of migration to and from Zimbabwe before 1990. The current debate about migration and development is notable for its superficial approach to the history of this relationship and blindness to longstanding arguments about the meaning of development.⁶⁵ Policy-related discussions about contemporary migration in Southern Africa are similarly blinkered regarding the region's long history of cross-border migration.⁶⁶ This is surprising since the historiography of migration in Southern Africa constitutes a particularly voluminous and rich body of scholarship. Indeed, it would be fair to say that the history of cross-border migration in Southern Africa was one of the major pre-occupations of progressive researchers in the 1970s and 1980s.⁶⁷ The disconnect between this body of work and contemporary writing on migration is striking. This is not simply a matter of acknowledging that migration has a history but also of understanding the relevance of this history in the present. The

relationship between migration and development, for example, is not a new debate in Southern Africa. In one way or another, it has been a constant preoccupation of colonial and postcolonial states.

Mlambo shows that, for most of its history, Zimbabwe was primarily a destination for migrants. Prior to the nineteenth century, the Zimbabwe Plateau was peopled by migrants from the north. In the early eighteenth century, there was a wave of migrants from the south fleeing the political and economic upheavals of Zulu expansionism. In the twentieth century, following colonial conquest and extensive land expropriation, white settlers entered the country in considerable numbers. Their numbers peaked at 270,000 in 1970 but would have been even larger, says Mlambo, but for a restrictive immigration selection policy that welcomed whites from the UK and discouraged those from elsewhere.

The contemporary migration and development debate has recently discovered circular migration as if it were a new phenomenon. However, it has been the dominant form of migration in Southern Africa for many decades. Unable to secure enough labour for their farms, plantations and mines, white settlers imported unskilled black migrants from neighbouring Malawi, Mozambique and Zambia. In a region well-known for the temporary nature of unskilled migration, these migrants often stayed in Zimbabwe and eventually cut their links with home. Zimbabwe experienced other types of in-migration as well. During Southern Africa's Thirty Year War of liberation from colonial white rule, for example, Zimbabwe became a destination for white settlers from other newly-independent African countries. Later it was a haven for political refugees from South Africa and Mozambique.

Set against this long history of in-migration, Zimbabwe's recent and rapid transformation into a country of out-migration is particularly stark and dramatic. However, as Mlambo shows, people have always found reasons to leave Zimbabwe. During the period of colonial and settler rule, almost as many settlers left as came. Between 1921 and 1964, for example, the country received a total of 236,330 white immigrants but lost 159,215 (around two-thirds) through emigration. Between 1960 and 1979, more whites left than arrived (202,000 versus 180,000). At independence, whites who feared the loss of racial power and privilege relocated to apartheid South Africa or left the region altogether. Their numbers dropped by two-thirds in the first decade of indepen-

dence and were down to less than 50,000 when the farm seizures began at the turn of the century.

Some black Zimbabweans worked on settler farms and mines (often migrating within the country to do so) but throughout the twentieth century many crossed into South Africa to work, where, despite the humiliations of apartheid, wages were generally higher. As Mlambo points out, there are parts of southern Zimbabwe where migration to South Africa by young men was something of a “rite of passage.” In the 1970s, thousands of Zimbabwean workers were recruited to fill the mine labour shortages in South Africa caused by the recall in 1974 of 120,000 Malawian migrant workers. Political reasons for leaving Zimbabwe also pre-date the 1990s. In the 1970s, for example, many black Zimbabweans opposed to the Smith regime went into exile but returned again after independence. While Zimbabwe has now experienced almost two decades of unrelenting emigration, history suggests that the country’s more natural state is as a country of both origin and destination.

Apart from historical amnesia, another major omission in the migration and development debate is any systematic consideration of internal migration and its relationship with international migration. Indeed, some commentators have pointed out how internal and international migration are often viewed as separate spheres or “disconnected circuits.”⁶⁸ Rather, their causes and origins, the processes involved and their impact and outcomes are so similar that they ought to be considered together. In a volume devoted almost exclusively to international migration from Zimbabwe, it is therefore important to understand what was happening to internal migration during this period and to identify any parallels and connections with out-migration from the country. In her chapter, Deborah Potts provides an overview and analysis of internal migration trends from 1990 to the present.

Potts points out that in relation to the usual economic forces driving internal migration in Africa, Zimbabwe has experienced only two decades of “normality” – the 1980s and 1990s. During the period of white settler control, many Zimbabweans were forcibly displaced from their lands to make way for white settlement. Then they were “subject to a vast array of institutionalized controls and constraints on their freedom of movement and settlement in urban areas.” One effect of such constrained urbanization was to reduce the size of the indigenous urban population below the levels that would have occurred in the absence of such restrictions. In the 1970s, as the independence war escalated, these

restrictions broke down and migration to urban areas increased significantly. Potts sums up the pre-independence experience as follows: "The experience of coerced migration away from areas of economic opportunity (as well as ancestral rights) was sadly familiar to many African households, as was the prevention of migration into areas of economic and social opportunity."

The 1980s are earmarked by Potts as a decade of normality in the sense that post-colonial internal migration in Zimbabwe resembled that of most other African states after independence. Freed of controls on their mobility, rural dwellers headed for new economic opportunity in the towns. Urbanization outpaced the delivery of employment opportunities and an informal sector took root. Most migrants felt insecure about a long-term future in the urban areas and retained close connections with their rural homes. Despite the intense economic competition and lack of a social safety net, Potts still designates this as a "halcyon period" in the eyes of many black Zimbabweans. While the departure of disaffected whites accelerated, that of blacks came to a virtual halt. In 1981, Mugabe recalled all Zimbabwean mineworkers in South Africa and banned any further recruiting. South Africa in the 1980s was also in the violent death throes of apartheid and was not an appealing prospect for migrants. In the first post-independence decade, the new opportunities afforded by unrestrained internal migration "substituted" for international migration, thus reducing its importance to ordinary households.

In the 1990s, as Potts' careful analysis of the available data confirms, there was a dramatic deceleration in urban growth rates in Zimbabwe, especially in the larger towns and cities. Two smaller towns that did continue to experience rapid growth were Mutare and Beit Bridge. Both are border towns whose growth was a function of increasing cross-border movement and informal trade with Mozambique and South Africa respectively. By 2002, virtually all of Zimbabwe's provinces were experiencing net out-migration. None had net in-migration from internal sources, and the population of every province was growing at a rate less than the natural increase due to emigration. Potts, like other commentators, attributes decelerating urbanization and growing emigration to the devastating economic impact of World Bank-led Structural Adjustment.

The data is not yet available to show what has happened to internal migration at the national scale since 2002. However, Potts argues that two major policy interventions (expropriation of commercial farms and urban "cleansing") have had a dramatic impact on livelihoods and precipitated household responses that involve internal and

international migration, or some combination thereof. The expropriation of white-owned farms forced a significant net out-migration of farmworkers, many of whom were the descendents of migrants from other countries. After 2005, the government's Operation Murambatsvina targetted informal housing and employment in the towns, again destroying the livelihoods of thousands. This led to massive internal movement within the cities and "significant short-term out-migration from the towns by people who could find no other urban livelihood or accommodation." Both of these interventions swelled the numbers of households without a livelihood and added to the pool of desperate people forced to try their luck outside the country's borders.

Those sceptical of the developmental value of migration often point to the crippling impact of skills migration from developing to developed countries. The next two chapters in the volume, by Daniel Tevera and Jonathan Crush and by Abel Chikanda, focus on different aspects of the "brain drain" from Zimbabwe which began in the 1990s and has gathered pace ever since. Tevera and Crush lay out two contrasting positions on brain drain causality. One, what we might call the "discourse of poaching," argues that the main imperative for the brain drain comes from the demand of developed countries for highly specialised professionals. A contrary line of thinking – the "discourse of flight" – blames the developing world for its own misfortune. In other words, there would be no brain drain if conditions at home were more conducive for skilled people to stay. Emigration is people voting with their feet, "a flight from spectacular misgovernment, from appalling working conditions and pay levels so low that they are below subsistence."⁶⁹ While Zimbabwe would appear to be an ideal exemplar of the "discourse of flight," skilled Zimbabweans would never have left in such numbers if they had not also been considered valuable assets in the developed world's competitive global quest for skills.

A common approach to the brain drain is the compilation of large macro-scale data sets of migrant flows from which to make inferences about causality and impacts. This approach is favoured by neoliberal researchers anxious to conclude that the "brain drain" is not, in fact, as damaging as the proponents of the "discourse of poaching" maintain.⁷⁰ These conclusions have predictably enjoyed rapid take-up amongst developed country governments. To understand the actual migration behaviour of skilled people and the impact of migration on those who remain, such analyses obviously need to be supplemented with interview-based studies of the attitudes, perceptions and

actions of actual and potential migrants. The problem here is that many studies rely on such small samples that it is hard to know how representative the opinions gleaned actually are. SAMP's alternative approach has been to try and understand decisions about migration through the decision-makers themselves but to do so in a way that is statistically representative and policy-relevant.

Tevera and Crush's chapter on "Discontent and Departure" analyses the results of two surveys undertaken by SAMP in Zimbabwe – one of skilled and professional Zimbabweans working in the country and the other of final-year students in universities and technical colleges. The latter study was undertaken on a regional scale at the prompting of the then Deputy Minister of Home Affairs in South Africa, Charles Nqula, who maintained that departing professionals were essentially "traitors" uncommitted to the development of the region and that the next generation of skilled people would be much more "loyal." Unfortunately, the research showed that the region's potential skills base, unencumbered by job seniority and family obligations, would be even more footloose than their predecessors. The surveys discussed by Tevera and Crush are not strictly comparable since the two sample populations differ and were taken some years apart. For example, levels of discontent were notably higher amongst the student body but we cannot conclude that the students were necessarily more dissatisfied than working professionals at the time. In all likelihood, the dissatisfaction levels of those working in Zimbabwe increased considerably in the years following the survey. If that is indeed the case, then the findings (from related though not identical samples) become instead a commentary on how much worse conditions became between 2001 and 2005.

The two surveys revealed extreme dissatisfaction amongst the skilled residents (actual and in training) with a wide variety of economic and social conditions in the country. On virtually every indicator, a majority said that they were dissatisfied or very dissatisfied. Moreover, most also felt that the situation would get worse or much worse in the ensuing five years. Comparing conditions in Zimbabwe with those in their most likely destination of emigration, their home country scored worse on every social and economic measure. These findings are extremely sobering for they are significantly more negative than those for the other countries surveyed in SADC, including South Africa (which also has a major brain drain to contend with). Given the widespread dissatisfaction with current conditions and the deep pessimism about future general and personal pros-

pects, it is unsurprising that the “poachers” of Zimbabwean skills have found such rich pickings. Tevera and Crush also examine the relationship between negative attitudes and emigration intentions. Some 57 percent of the skilled professionals and 71 percent of the students had given emigration a great deal of consideration. Sixty seven percent of the professionals said it was likely or very likely they would emigrate within five years. Seventy percent of the students said they would leave within two.

The magnitude and impact of the medical brain drain from Zimbabwe has garnered much attention in the literature. The debate is an uncomfortable one. Hardly anyone blames Zimbabwe’s doctors and nurses for wanting to leave completely intolerable working conditions in the public health sector. Most would do the same in their position. Yet, at the same time, the healthcare situation for the mass of the population becomes more dire with each one who leaves their post. As Chikanda points out, the brain drain of nurses from Zimbabwe’s public health system began in the late 1990s after other means of redress for their grievances had been tried, and failed. They found a ready market for their skills overseas, especially in the UK, and began to leave in increasing numbers. By 2003, Zimbabwe had become the fourth largest “supplier” of nurses to the UK (after the Philippines, India and South Africa). The number of Zimbabwean health professionals registered in the UK increased from 76 in 1995 to 2,825 in 2003. Of these, over 80 percent were nurses. Nurses came formally through private recruiters and under their own steam.

In 1997, only 56 percent of nursing staff requirements in the Zimbabwean public health system were filled. At that time, the primary reason was movement out of the public into the private system (a career move often accompanied by internal migration). The number of nurses employed in the public sector fell by 19 percent between 1995 and 1999, while the public sector share of nurses fell from 58 to 45 percent in even less time (1996-99). Internal migration (from public to private, and from rural hospitals to towns, where most private practices are located) was often a prelude to international migration. Chikanda argues that many nurses engaged in “step-wise migration,” moving internally into the private sector in order to accumulate the funds (and contacts) to make the move overseas. The migration attitudes of in-country nursing professionals revealed in the survey showed enormous dissatisfaction with working conditions. His survey of nurses found that as many as two-thirds were considering a move to the private sector and that 71 percent were considering leaving the country. The most likely destination was the UK

(30 percent), while 24 percent preferred destinations within Africa (mostly South Africa followed by Botswana). The extent of dissatisfaction in the public health sector was massive, a finding replicated in SAMP surveys.

Brain drains are often said to cause general "skill shortages" and "crises." One remedy, which has so far escaped most Southern African countries, is to make in-migration of skilled migrants a lot easier. In Zimbabwe, this has never really been an option. Working conditions were so poor and continued to deteriorate. Even the most active global recruiting campaign would have had little success. In the medical sector there is no such thing as a general impact of migration. The results are felt immediately by patients and by those workers who have not yet left. When nurses leave the public health system for the private sector or for other countries, it is not only the patients who suffer but the nurses who remain. Chikanda shows how this has produced a vicious circle in Zimbabwe. Nurses leave the country. Those who remain work longer hours, carry heavier patient loads and, particularly in rural areas, are forced into multiple roles for which they have no formal training. Conditions become so taxing and morale so low that they too leave. None of the government's attempts to stop the exodus have had much effect.

Despite the increasingly global spread of the Zimbabwean diaspora, migrants congregate in certain countries and in certain places within those countries. The next three chapters in this volume, by Alice Bloch, JoAnn McGregor and Dominic Pasura, examine different aspects of the Zimbabwean diaspora's recent experience in the United Kingdom. Zimbabwean migrants there tend to be middle-class, educated professionals. The historical linkages between Zimbabwe and the United Kingdom have made this an obvious channel for skilled migrants leaving the country. The result, as Bloch points out, is that the Zimbabwean population of the UK is considerably less diverse socially and economically than that in South Africa. Two-thirds of Bloch's respondents left Zimbabwe after 2000. Over 80 percent had jobs but almost half said they had skills and experience which were not being used in their jobs in the UK. Many were forced into the lower levels of the UK labour market. The rise in the numbers of Zimbabweans doing care work indicates that skilled migrants are being "trapped" in a lower-skilled sector "notable for its exploitative labour market practices."

As Bloch shows, Zimbabweans in the UK are "active economic, social and political transnational actors." Nearly everyone has close family members in Zimbabwe with

whom they maintain frequent contact by telephone, email and text messaging. Eighty percent remit money to Zimbabwe and 19 percent elsewhere, indicating an active global diaspora network. Forty percent remit at least once a month with the amount remitted strongly correlated with income. Family livelihood needs are the main reason for remitting, though 12 percent remitted for the main purpose of buying land or property or investing in business. Zimbabweans in the UK have strong social ties, and migrant networks provide advice about moving, accommodation and help in obtaining visas.

Interest in return migration is strong, with 72 percent definitely wanting to return home. Only six percent definitely did not want to return to Zimbabwe in the future. Having a spouse or partner or children in Zimbabwe was a key factor influencing the desire to return. The longer people had been in the UK, and the more secure their immigration status, the lower the desire to return to Zimbabwe. The minority who definitely did not want to return to Zimbabwe emphasized the political and economic situation and the uncertain future. Bloch also explores whether there is any interest in participating in development activities in Zimbabwe. Only six percent said they were definitely not interested.

As Bloch points out, the UK "care industry" has become the single major employer of Zimbabwean migrants during the last decade. In her survey, nearly 20 percent of migrants were working as carers or care assistants. Drawing on her interviews with those working in the sector, McGregor examines the role and experience of an exploited and extremely dissatisfied group of Zimbabwean migrants. In Zimbabwe, migrants in the sector are disparagingly referred to as "bum technicians" or as "working for the BBC" (British Bottom Cleaners). Most migrants have little experience in care when they arrive in the UK and are forced into the sector only because the jobs are available and they have few alternatives: "Most Zimbabweans working as carers are stressed and frustrated because they have experienced deskilling and a loss of status, and feel trapped in care work, with little prospect of using their qualifications in the UK."

The "care gap" between demand and supply in Britain has been created by an aging population, geographical mobility (which has split up families) and the fact that British women have been less able or willing to perform "traditional" caring roles. The privatisation and outcontracting of local authority residential and home care services has worsened conditions of employment in parts of the labour market, making care

jobs increasingly unattractive to native workers. As McGregor notes: "These changes have been important in spreading temporary work and creating unstable and insecure employment conditions at the bottom end of the job market, contributing to the shortages of carers and the growing importance of migrants." The care gap is increasingly filled by insecure (often irregular) international migrants, although "their service has often been "invisible," and their contribution is little appreciated."

Most Zimbabwean carers had little or no experience in care work prior to arriving in the UK, partly because the majority have skills or training or experience in other professions and partly because there is no care industry as such in Zimbabwe (where care is the responsibility of the family). Zimbabwean carers prefer working for clients who are more independent rather than in nursing and dementia homes. Many work for agencies supplying temporary staff to residential homes. Rates of pay "vary enormously" and carers are typically responsible for their own insurance and receive no benefits. McGregor's respondents described "killing themselves with overwork," pushing themselves to the limit to raise enough money to cover rent and other living expenses in the UK as well as meeting their obligations to support networks of dependants in the UK and in Zimbabwe. Most were unhappy with their social life in Britain, as anti-social hours allowed them little time with family and friends. At work, friction with the permanent staff is exacerbated by the fact that the temporary staff are African or other migrants, compared to a predominantly white permanent staff. Racist attitudes and verbal abuse from clients is also not uncommon. In addition to the racism from clients and permanent staff, the male carers complained of gender discrimination at work. At the same time, many men felt that their masculinity was challenged by jobs that were beneath them.

The different responses to care work by male and female migrants, in a sector in which neither would work voluntarily, shows that the Zimbabwean diaspora experience is profoundly gendered. This theme is taken up in the chapter by Dominic Pasura who shows how gender roles, norms and expectations in Zimbabwe have been challenged and reconfigured once migrants arrive in the UK. In the private spaces of the household, Pasura argues, gender roles and expectations brought from Zimbabwe have come under pressure, leading to intense domestic conflict and the break-up and dissolution of many marriages. The primary reason is that in the UK women have become the primary income earners in many households. Men resent the loss of "status" and their

self-image as breadwinners almost as much as they dislike having to undertake household chores they would certainly never have considered doing back home. Most of Pasura's male respondents referred to the shift in the balance of power in diaspora households when women do paid work: "Women's access to an independent income, which in most cases is more than that of the husband, threatens men's hegemonic masculinity which centres on being the main provider and decision-maker in the family. Most of the women claimed to have control over how they used their salaries, unlike in Zimbabwe."

Quite apart from their new role as primary breadwinners and the financial independence this has brought, the diasporic context has led women to question basic assumptions about traditional gender roles and relations and to carve out new gendered identities. They are able to do this more successfully in Britain than in Zimbabwe, where extended families and kinship ties are central to the production and reproduction of gendered ideologies. Marriage in Zimbabwe is primarily a contract between two families. In the diaspora context, divorced from its social and cultural context, the contract often does not hold up. Other forms of relationship are taking its place. One, discussed by Pasura, is the "move-in household," a form of common-law arrangement where there appears to be a greater degree of autonomy and equality between the two partners in the relationship. The dissolution of conventional marriage partnerships, the invention of new forms and the reconfigured gender relationships that accompany both, do not go uncontested, particularly in the public spaces of churches and public houses. Churches are attended more by women than men, yet the church leaders are generally male and propagate an ideology of male authority and female subservience more in keeping with the pre-migration situation in Zimbabwe. Pubs and *gochi-gochi* (a Shona word for barbecue, where friends get together, roast meat and drink beer) are also male domains where men reassert their crumbling masculinity. Men, not surprisingly, see the regendering of domestic roles as a temporary phase which will come to an end with their eventual return to Zimbabwe.

In contrast to the skilled and highly educated profile of the Zimbabwean migrant cohort in the United Kingdom, that in South Africa is far more diverse, drawn from virtually all social and economic strata of Zimbabwean society. Historically, both Johannesburg and the farms of northern South Africa are established destinations for Zimbabwean migrants. However, as migration from Zimbabwe has become more

generalized, so the profile of migrants in both sites has diversified and become more complex. Based on recent sample survey research, Daniel Makina and Blair Rutherford construct a picture of the migrant population in both centres. There are certainly differences between the two groups of migrants in Johannesburg and on the farms but these are not as significant as one might think, a direct result of the desperate situation of many in Zimbabwe and their willingness to accept employment wherever they can find it.

Johannesburg is the main destination for migrants from Zimbabwe and also has the most diverse Zimbabwean population. Harrowing scenes of desperate Zimbabweans camped in and around the Central Methodist Church in Johannesburg have come to symbolize the sorry plight of the most vulnerable migrants. But these groups, though increasingly common, are far from typical of the Zimbabwean population of Johannesburg. In 2007, Makina undertook a survey of over 4,000 Zimbabwean migrants in inner-city Johannesburg which showed how diverse the migrant population is, even within three high-density inner-city suburbs. The most striking finding was how quickly the influx of Zimbabweans into the city gathered pace after 2000. Only 8 percent of the migrants had arrived in the city before 1999. Between 2001 and 2006, the average annual growth rate for new arrivals was 34 percent.

Zimbabwean migrants in Johannesburg hail from all parts of Zimbabwe. However, the majority (70 percent) are from the southern provinces. Half of the migrants in Johannesburg came from Zimbabwe's two largest cities. In other words, there is significant urban-urban migration from Zimbabwe to South Africa. While a third of the migrants who arrived in Johannesburg in the 1990s were female, the overall proportion of women climbed to 41 percent by 2007. Labour migration to South Africa was once the preserve of the single, unmarried young adults of the Zimbabwean household. This group constituted only 36 percent of Zimbabwean migrants in Johannesburg. As Makina concludes, over half of the migrants are married or cohabiting which "is testimony to the extent to which patterns of migration to South Africa have changed over the last decade. In many Zimbabwean households, anyone who can work is now a candidate for migration whatever their age or marital status." Johannesburg migrants are relatively well-educated with over 50 percent holding diplomas and university degrees. They work in a wide variety of jobs and have very low rates of unemployment. Yet there is considerable deskilling with many people being over-qualified for the jobs they do. Nor are they well paid, with only 20 percent

earning more than R4,000 a month. Despite this, 90 percent remit regularly to Zimbabwe.

Zimbabwean farmworkers in northern South Africa earn a pittance by comparison with most migrants in Johannesburg. The legal minimum wage on the farms was R785 a month in 2005. The farmworkers earned an average R571 a month with 35 percent earning less than R400 a month. Nevertheless, these migrants too, were regular remitters of money and goods to Zimbabwe. In Johannesburg, Zimbabweans work in a multitude of occupations. In the farming zone, there is only one occupation, though a variety of farm tasks. Like migrants in Johannesburg, many working on the farms have prior employment experience in Zimbabwe. Two-thirds of the farmworkers had been employed at home, though only one in ten had prior farm experience. They were employed in a wide variety of occupations, including office work, retail, domestic work, and teaching.

Rutherford compares his results with those of an earlier SAMP survey in the same area to examine how the crisis in Zimbabwe has reshaped the character of migration to the farms of South Africa. One major change is where migrants come from in Zimbabwe. Most farmworkers (who have been crossing the border to work on the farms in small numbers since the mid-twentieth century) used to come from communities just across the border, primarily as seasonal workers. While the majority are still from the south of Zimbabwe, there are now farmworkers in the border zone from many other parts of the country, including Harare. Other changes identified by Rutherford include a reduction in the numbers of young migrants and a dramatic increase in those over the age of 30, a marked increase in married migrants of both sexes and a more educated workforce (a common complaint of Zimbabwean workers now is that they are too educated and skilled for farm work). In 1998, the majority of farmworkers were temporary (often seasonal) workers but this pattern seems to be giving way to a more extensive "permanent" workforce. With labour in abundance and no chance of employment at home, workers are tending to stay on the same farm and build patronage relations with farmers.

In 1998, the proportion of migrant farmworkers who had entered South Africa without documentation was over 90 percent. This made them very vulnerable to arrest and deportation when they were off the farm, or when the police raided the farms (often just before payday with the connivance of farmers). More recently, the legal status of farm-

workers has, somewhat inadvertently, improved. For the first decade of ANC rule, the South African government pursued a relentless rights-disregarding campaign of arrest and deportation of migrants from neighbouring states, under powers inherited from the apartheid government. Those draconian powers were meant to be softened somewhat by the Immigration Act of 2002 but deportations and rights abuses by agents of the state continued in defiance of the law and the Constitution. Between 1994 and 2008, over 2 million people were detained and forcibly removed from South Africa in a policy widely regarded as a complete and extremely expensive failure. The numbers would have been even higher but for the well-known propensity of the police to accept bribes in exchange for not arresting migrants or tearing up their documentation. The disruption to lives and livelihoods has been immense, an aspect of the migration and development "debate" which has received scant attention globally.

Zimbabweans have increasingly borne the brunt of deportations. In 2005, Zimbabwean deportations exceeded those of Mozambicans for the first time and have since risen to over 150,000 per annum. Denied access to the South African refugee system or documentation to work in South Africa, Zimbabweans became easy prey for a dispirited police force anxious to boost its "crime-fighting" statistics. The result has been the dangerous and corrupting "revolving door" of expulsion, re-entry, evasion, arrest and re-deportation. The policy shift should spell relief for migrant farmworkers who have been preyed on mercilessly by the police in Limpopo Province for many years. However, at the same time, the Immigration Act also regularized a set of very messy, local arrangements (including farmers issuing their own "work permits") that prevailed in the area for the first decade after apartheid. Farmers have been applying for, and been granted, corporate work permits under the Act to hire a specified number of foreign workers. Unfortunately, legal status has not made much difference to the working and living conditions of the average Zimbabwean migrant farmworker.

SAMP has consistently tried to understand migration in terms both of its general macro-level characteristics and trends and as experienced through the eyes of migrants themselves. This volume therefore discusses the results of large-scale, statistically representative national household surveys and provides examples of how migration is experienced, talked about and interpreted by individual migrants. One of the major shifts in migration over the last two decades is growing female cross-border migration. In the

case of Zimbabwe, this process has been accelerated by the economic collapse of the country. Initially, in the 1990s, the majority of female Zimbabwean migrants worked in informal cross-border trade. In the last decade, this has changed dramatically, as unemployed women have looked to use their formal sector skills and experience in South Africa. The chapter in this volume by Kate Lefko-Everett examines this shift from the perspective of the women themselves.

Lefko-Everett provides a mechanism for the “voices” of migrant women to be heard, through extensive verbatim quotation from in-depth individual interviews and focus groups. The women are extremely direct and frank about the factors encouraging migration from Zimbabwe. They are in South Africa out of necessity, not because they find it a pleasant place to be. SAMP has shown how pervasive and virulent xenophobic attitudes are in contemporary South Africa.⁷¹ All foreigners from Africa are disliked, and those from Zimbabwe even more than most. While the xenophobic violence of May 2008 was directed at foreign migrants in general, many Zimbabweans were caught up in the firestorm – at least five of those who were killed were Zimbabwean.⁷² Xenophobia was not a new experience for migrant women in South Africa, however, as the women’s “voices” reproduced here clearly show.

Crossing into South Africa, as Lefko-Everett’s respondents show, is an extremely hazardous undertaking. There is a clear preference for legal border crossing, not least because it is much safer. At the same time, many women are forced into irregular channels by costs and the restrictive visa regime between South Africa and Zimbabwe. Once in those channels they face almost certain physical hardship, exploitation and, in many cases, sexual assault. The interaction between border-crossing and sexual violence in South Africa is a shameful by-product of draconian, but ultimately pointless and ineffective border controls in Southern Africa. Do borders serve any function other than the sexual and material gratification of those, including male agents of the state, who prey on disempowered migrant women?

The question of the “purpose” of borders within Southern Africa is also raised by Nelson Pophiwa’s chapter on clandestine informal trading across the Mozambican and Zimbabwe border. In the eyes of the state, borders are there to clearly demarcate the territorial limits of the nation-state and its differentiation from its neighbours. Zimbabwe, however, has six neighbours and thousands of kilometres of unguarded and unpatrolled borders. The challenge to the state comes when the borders are ineffective physical

barriers, when people have reasons for crossing them and when the state cannot prevent them from doing so by force or deterrent.

As Pophiwa points out, large-scale informal trading under the noses of the authorities took off in the 1990s along the border with Mozambique and exploded with the economic meltdown in Zimbabwe. The state engages in sporadic high-profile efforts to crack down on "smuggling" (defined as such for its supposed illegality) without a great deal of success. The trade is simply too important to households that have few other means of economic survival. The state blames syndicates and gangs when, in truth, most "smugglers" are ordinary men, women and children. This border is considerably less dangerous for border-crossers than others (such as the South Africa-Zimbabwe boundary). This is because, in the study area at least, the border cuts communities of similar culture and language in two. Local cross-border movement to visit friends and relatives has been going on for many years. Everyone knows about the paths across the border and can guide those who come from outside the district, adding to their income. In other words, it is the very existence of the border that makes "smuggling" an economically attractive proposition. And it is the fact that people know the border so well, through long residence in the border zone, that renders it ineffectual as a means of controlling "smuggling." The best the state can hope for is to drive the trade through the formal border post where officials can collect duties from some and demand bribes from the rest.

The next three chapters in the volume examine the central question of how households have managed to survive in a country that is in total economic disarray. As argued earlier, remittances from those who do leave are the key to unlocking why more people do not flee collapsing states and how households keep going in intolerable circumstances. Because so much of the remittance flow to Zimbabwe is informal in nature, there are no reliable estimates of the total sums involved. The chapter by Daniel Tevera, Abel Chikanda and Jonathan Crush presents the results of the first national survey of remittance-receiving households in Zimbabwe, conducted in 2005 by SAMP. In the year prior to the survey, 75 percent of migrant-sending households had received remittances. Although the remittance package (in rand terms) was not large (an average of R3,700 per annum), the regularity of remitting behaviour is very striking, with 62 percent of households receiving cash remittances at least once a month. Almost two-thirds had received remittances in the form of goods in the year prior to the survey, including foodstuffs (for example,

maize-meal, sugar, salt, and cooking oil) as well as consumer goods (such as bicycles, radios, sofas, agricultural inputs and building materials.) Informal channels are definitely the preferred method of remitting with 70 percent either bringing the money in person or sending it with a relative, friend or co-worker. This is enabled by an extremely regular pattern of home visits, confirming that the vast majority of migrants see themselves as “temporary exiles” engaged in circular migration.

The survey found that various factors influence the amounts remitted by individual migrants. For instance, heads of households remit more on average than their children. Men remit slightly more than women – an indication of greater labour market access and higher earning potential in destination countries. Those in the 40-59 age group remit more than migrants in any other age category, probably because they have the greatest number of dependants. Married migrants remit more than those who are single for similar reasons. The geographical destination of migrants also affects the volume of remittance flows. Migrants overseas remit more on average than those within Southern Africa. This is consistent with another finding – that skilled migrants tend to remit more than those who are unskilled or semi-skilled. However, the gap is not massive, suggesting that the latter probably remit a much greater proportion of what they do earn.

The bulk of remittances are spent on basic livelihood needs. Food purchase is particularly important but remittances are also vital in providing for clothing, transportation, school fees, housing and medical treatment. Remittances are the main source of household income for the surveyed households but the situation is precarious as the vast majority of households depend on just one or two migrants. Forty-two percent of households in the survey said they spend 40 percent or more of their income on food. Twelve percent spend over 70 percent of their income on food. Very little of the remittance package is available for savings or investment in income-generating activity. Without remittance flows, the situation of many Zimbabwean households would be even more dire. Remittances reduce vulnerability to hunger, ill-health and poverty in both rural and urban households. Households with migrants go without basic necessities less often. Remittances also allow families to keep children in school and to put roofs over the heads of household members.

The authors point to a double irony. Without the economic crisis in Zimbabwe, migration would not have reached the volume that it has. In turn, migration (through remit-

tances) has staved off the worst aspects of that crisis for many households, and even kept the national economy afloat: "However, the depth of the crisis and the struggle for survival mean that remittances are rarely used in a systematic or sustained manner for what might broadly be called "developmental" purposes. That is not why migrants remit and those are not the uses to which remittances are put."

The other two chapters dealing specifically with remittances add considerable nuance to the national picture sketched by Tevera, Chikanda and Crush. In their chapter, Sarah Bracking and Lloyd Sachikonye discuss the results of two surveys of urban households in Zimbabwe, conducted a year apart in the same cities (2005 and 2006). In 2006, 50 percent of households in Harare and Bulawayo were receiving remittances from outside the country. The proportion of households receiving cash remittances at least once a month was over 70 percent in both years. In a single year, there was an increase in the number of households reporting that the receipt of goods was a regular event (from 38 percent to 52 percent), a reflection of the increasingly empty store shelves in both cities. Another significant shift in a single year was a noticeable increase in personal conveyance as the main channel for remitting. Use of all other channels (including entrusting remittances to friends or co-workers) declined between 2005 and 2006. A decline in the use of formal sector banks for remitting corresponded to increased reliance on informal mechanisms of currency exchange. In 2006, over 50 percent of remittance-receiving households used money changers (up from 40 percent in 2005.) As the authors point out, this signifies the ever-greater and unrealistic gap between official and parallel rates during the survey period and suggests a consolidation of the parallel market.

Bracking and Sachikonye also reflect on the struggle between state and citizen over control of the remittance package. Migrant remittances clearly play an important role in household poverty reduction. However, "not only are Zimbabwean dollar receipts subject to constant devaluation, remittance receivers have experienced expulsion and government extortion." Although households resist the pressure from the government to surrender remittance receipts into the formal system, the market value of remittances does not stay constant at the parallel rate. The Zimbabwean ruling elite view remittances as somehow belonging to them, and punitive taxation regimes and spurious taxes are often devised to capture some of the income sent by migrants. The government's "Home Link" scheme failed because "the indirect tax built into the scheme was punitive in relation to the value of the money." However, the lucrative rents and profits to be found in

money changing and money supply in transactional exchange between the informal and formal economy benefits the “cash barons” at the heart of government. “Spoils politics” undermines the pecuniary value of remittances, by reproducing chronic scarcity in goods markets, and by failing the citizens in terms of the welfare obligations of government to the poor.

The chapter on remittances by France Maphosa explores the relationship between remittances and irregularity in the context of migration to South Africa from a rural district in southern Zimbabwe. Undocumented migrants in South Africa face a double bind. Their irregular employment status makes it difficult to access the formal labour market without the connivance of South African employers seeking cheap, exploitable labour. This means that even those who do obtain employment are underpaid and have less to remit home. Their irregular legal status makes them vulnerable to arrest and deportation with consequent loss of employment and earnings. To avoid deportation, they are forced to pay bribes to the police. They keep their jobs (until the next arrest) but have less to remit. Nevertheless, in Maphosa’s study, nearly 80 percent of rural households surveyed still received regular remittances. As in the towns, remittances are used primarily for household livelihood needs. There is some investment in agriculture (stock purchase and buying seeds and fertilizer) but no significant investment in other income-generating activity. While virtually all remittances go through informal channels, undocumented migrants take much greater personal risks if they go home as often as they would like. As a result, these migrants are connected with their home communities by the activities of *omalayisha* (transport operators) who ferry goods and cash from migrants to their rural homes.

Maphosa shows how irregular migrants seek to minimize the odds of being arrested and deported by “blending” as far as possible into local communities and populations. Most of these migrants have learned one or two South African languages as the South African police often use cultural signifiers and lack of language proficiency as markers of “foreignness.” The local symbols and products acquired by migrants extend to dress, music, dances, style of walking, mannerisms and food. The term *injiva* describes a distinct migrant way of life, a combination of characteristics such as language, dressing, preferences for music (usually the *kwaito* genre), type of dance, style of walking, mannerisms, food preferences and even temperament. As Maphosa argues, the introduction of cultural symbols and practices into the rural community by young migrants often causes conflict with elders who decry the loss of “local cultural values” due to migration.

The final two chapters in this volume build on Maphosa's examination of the reception of Zimbabwean migrants in countries of destination, especially South Africa. Hostility towards foreign migrants has been a pervasive and troubling feature of post-apartheid South Africa, culminating in widespread violence against non-citizens in May 2008 which killed over 60 people and displaced over 100,000. The "dark side of democracy" was of little relevance to Zimbabweans prior to the disintegration of their own country and the emergence of South Africa as a migrant destination. As migration increased, South Africans had very little difficulty transferring their general dislike of foreign nationals to Zimbabweans, migrants from a neighbouring country with strong historical ties to South Africa. A leading force in the reconfiguration of Zimbabweans as a threat to South Africans was the South African media. The chapter by Aquilina Mawadza and Jonathan Crush shows how the xenophobic media sentiment of the 1990s was repackaged to represent Zimbabwean migration to South Africa. The negative metaphors associated with migration came to epitomize media coverage of Zimbabweans coming to and living in South Africa. The chapter shows how three dominant anti-immigration metaphors (the migrant as alien, migration as an unnatural disaster and migration as a process of invasion) were, and continue to be, applied to Zimbabwean migrants. The South African media is always quick to distance itself from xenophobia but this chapter leaves little doubt about media complicity.

While the media and ordinary citizens have responded with venom to the growing presence of Zimbabweans in South Africa, the government, in contrast, has adopted a position of "studied indifference." The final chapter in this volume, by Tara Polzer, analyses the institutional response to Zimbabwean migration. After reviewing the evidence she concludes that the South African government "has failed to meet its legal obligations to Zimbabwean migrants, including its obligation to prevent refoulement and to uphold basic constitutional rights." The government's "business as usual" approach means an inability or unwillingness to articulate an overall policy position on migration from Zimbabwe. Zimbabwean migrants are treated (and mistreated) as if this was just another unwanted migration movement to the country, rather than a crisis-driven influx requiring a coordinated policy response. So total has been the silence from the central government that other levels of government have no guidance or operational framework with which to work. Polzer attributes the paralysis within government concerning Zimbabweans in South Africa to South Africa's foreign policy stance on Zimbabwe and associated tendency to downplay the magnitude of the social and economic crisis within Zimbabwe itself.

Governmental paralysis has made life in South Africa extremely challenging for most Zimbabwean migrants. There is an assumption that civil society organizations have managed to pick up much of the slack. Polzer challenges this view, arguing that civil society has also failed to develop a coherent response to the challenge of Zimbabwean migration. The cumulative impact of actors dealing with legal and protection issues and those providing social welfare has been relatively small in relation to numbers and needs. Furthermore, "where Zimbabwean issues have brought together a wider range of South African civil society institutions, including labour unions and social movements, this has been mainly focussed on advocacy regarding the situation within Zimbabwe, rather than the plight of Zimbabweans in South Africa." The South African Human Rights Commission, which abandoned an anti-xenophobia campaign in 2002 in favour of rights issues affecting citizens, has also abdicated its potential role as a voice on Zimbabwean migration.

The economic and social collapse of Zimbabwe has been both a consequence and a cause of migration. The transformation of Zimbabwe into one of the world's larger migrant-sending states has largely been prompted by the intolerable situation at home and the need to find employment to support those who remain behind. No one knows quite how many Zimbabweans have left, or exactly how much they send home. In an especially vicious cycle, out-migration of the skilled, in particular, weakened the economy and accelerated the collapse of public services. That, in turn, has provided others with greater incentive to leave. But the final meltdown has been delayed precisely because migrants remit and households could survive, buying food and fuel, paying school fees and meeting medical expenses. Yet, the reception that migrants have received outside their own country has been anything but welcoming. Acceptance and integration have certainly not been the experience of most Zimbabweans in the major destination countries of South Africa, the United Kingdom and Botswana. Given this, and the reasons for leaving in the first place, it is worth asking, in conclusion, about the likelihood of return migration if conditions were to change in Zimbabwe. Or, to put it another way, what would have to change to entice people back?

Daniel Makina put this question to Zimbabweans in Johannesburg. Over two-thirds said they would return for good if Zimbabwe were to normalize. A third did say they would stay in South Africa, but only 6 percent said they would remain permanently. Of the 72 percent who would return home, 48 percent said they would want to return

and set up a business, 25 percent said they would want to be "gainfully employed," 14 percent would want to work in the NGO sector and the rest simply said they would "settle." Twenty-one percent of the total sample (and 62 percent of those who would stay in South Africa) said they would want to establish a business in South Africa. These findings suggest, first, that the vast majority of Zimbabweans want to go back if the conditions are right. And even those who do not want to go back straightaway would want to invest in and grow businesses at home. Second, perhaps sceptical that Zimbabwe's unemployment problem will be easily overcome, many migrants see entrepreneurship as the way forward, possibly indicating that the émigré experience has encouraged a more entrepreneurial spirit and knowledge.

The similarities with Zimbabwean migrants in the United Kingdom are striking. Nearly three-quarters (72 percent) of Zimbabweans interviewed by Alice Bloch said they definitely wanted to return and a further 22 percent might want to return. As in South Africa, only 6 percent definitely did not want to return. Bloch also found that migrants with a partner or children in Zimbabwe had even higher rates of potential return (over 80 percent). Length of time and legal status in the UK were also important determinants. In general, as Bloch shows, the longer people had been in the UK and the more secure their immigration status, the lower the desire to return to Zimbabwe. Only half of those with UK or EU citizenship wanted to return, for example.

What does "normalization" mean for Zimbabweans abroad? Improvement in the political situation was mentioned by nearly 90 percent as a precondition for return. Other preconditions include an improvement in the economy (mentioned by over 80 percent), the security situation (over 70 percent) and the health situation (over 60 percent). Finally, when asked what development activities they were interested in pursuing in Zimbabwe, 62 percent said that investment in business was a priority. As with migrants in South Africa, entrepreneurial activity rates most highly, surely an encouraging sign for the rebuilding of a crisis-ridden country that has seen its "best and brightest" leave over the last two decades, but not necessarily for good.

NOTES

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