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In recent years, the Zimbabwe crisis rendered the country and its citizens to be a typical case of 'failed states', the world over. Zimbabwean society was and is still confronted with different challenges which include political, economic and social problems. Attempts to overcome these challenges have thrown light on the power that rests within individuals and or groups to change and even revolutionize their localities, communities, states and ultimately the world at large. Through experience, individuals and groups have promoted ideas that have aided in changing mentalities, attitudes and behaviors in societies at different levels. This book brings together contributors from various academic disciplines to reflect on and theorize the contours of power, including the intrinsic and or extrinsic models of power, which pertain to individuals, communities, and or groups in order to transform society. Reflections are on various groups such as political movements, environmental movements, religious groups, advocacy groups, gender groups, to mention but a few, as they struggle against marginalization, discrimination, exploitation, and other forms of oppression showing their agency or compliance.

The book represents a contribution to policy formulation and design in an increasingly knowledge economy in Zimbabwe. It challenges scholars to think about the role of education, its funding and the egalitarian approach to widening access to education. The nexus between education, democracy and policy change is a complex one. The book provides an illuminating account of the constantly evolving notions of national identity, language and citizenship from the Zimbabwean experience. The book discusses educational successes and challenges by examining the ideological effects of social, political and economic considerations on Zimbabwe's colonial and postcolonial education. Currently, literature on current educational challenges in Zimbabwe is lacking and there is very little published material on these ideological effects on educational development in Zimbabwe. This book is likely to be one of the first on the impact of social, political and economic meltdown on education. The book is targeted at local and international academics and scholars of history of education and comparative education,

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scholars of international education and development, undergraduate and graduate students, and professors who are interested in educational development in Africa, particularly Zimbabwe. Notwithstanding, the book is a valuable resource to policy makers, educational administrators and researchers and the wider community. Shizha and Kariwo's book is an important and illuminating addition on the effects of social, political and economic trajectories on education and development in Zimbabwe. It critically analyses the crucial specifics of the Zimbabwean situation by providing an in depth discourse on education at this historical juncture. The book offers new insights that may be useful for an understanding of not only the Zimbabwean case, but also education in other African countries. Rosemary Gordon, Senior Lecturer in Educational Foundations, University of Zimbabwe Ranging in temporal scope from the colonial era and its elitist legacy through the golden era of populist, universal elementary education to the disarray of contemporary socioeconomic crisis; covering elementary through higher education and touching thematically on everything from the pernicious effects of social adjustment programmes through the local deprofessionalization of teaching, this text provides a comprehensive, wide ranging and yet carefully detailed account of education in Zimbabwe. This engagingly written portrayal will prove illuminating not only to readers interested in Zimbabwe's education specifically but more widely to all who are interested in how the sociopolitical shapes education- how ideology, policy, international pressures, economic factors and shifts in values collectively forge the historical and contemporary character of a country's education. Handel Kashope Wright, Professor of Education, University of British Columbia

There is nothing particularly new or unique about the subject matter of Prophetic Figures of the Old Testament. In fact, greater authorities have covered it better many times before, and this endeavour is hugely reliant upon and indebted to these great minds for this current work. The hope is that readers can enjoy more of what they have already had, from many different quarters, presented through a different hand. It is also the hope that beginning learners of divinity or biblical studies can find this book greatly enjoyable and inspiring. In the main, the prophetic figures represented in the wording of the book title certainly refer to persons called or identifiable as prophets in the Bible. But this is also extended to include some objects, occurrences, and places that prophets may have encountered and even made use of in the performance of their prophetic duties. The interplay of these and the prophet is generally taken to signify the comprehensiveness or completeness of prophecy, in this book. The reader is invited to interrogate the relationship of the prophet and this environment in order to enjoy more fully the religious, historical, political, intellectual, and inspirational aspects one goes through in respect of the issues selected and commented on. The reader is encouraged to think beyond what one reads. Any statement or comment is not meant to be some kind of definitive prescription

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but is meant to arouse thought and more thought. More important, readers should always be in constant contact with the origin of the materials spoken about in this book - that is, the Bible. There is obviously no way in which selective consideration of items picked on a rather random, personal, subjective basis can replace the source from which these are originally taken. Reading of Prophetic Figures of the Old Testament should therefore always depend on knowledge of, or familiarity with, the background information provided in the Bible.

"Volume 18 of BiAS series is dedicated to critically unpack the meaning of the call to re-write the Bible made by the first President of Zimbabwe, Canaan S. Banana in 1991. In this book, the author engages with Banana's written works and makes critical observations regarding the call to re-write the Bible. This book argues that re-writing was proposed as a means to an end by Banana. It is demonstrated that what Banana intended was eradicating injustice, violence and inequality in the Middle East which was fuelled by the 'ideology of chosenness', which was sustained by a use of the Bible. Once it became clear the end was not re-writing the Bible, this work moved on to consider alternative means to achieving the same end. The search for alternatives leads the author to consider 'the way of Europe', that is, de-biblification or a watered down biblification, which is named partial de-biblification in this work. Finally, the author proposes a 'critical biblification' as a viable alternative to re-writing or de-biblification. This book, in honor of Banana, calls for socially and contextually relevant biblical studies"--

How do we begin to carry out such a vast task-the examination of three millennia of diverse uses and influences of the biblical texts? Where can the interested scholar find information on methods and techniques applicable to the many and varied ways in which these have happened? Through a series of examples of reception history practitioners at work and of their reflections this volume sets the agenda for biblical reception, as it begins to chart the near-infinite series of complex interpretive 'events' that have been generated by the journey of the biblical texts down through the centuries. The chapters consider aspects as diverse as political and economic factors, cultural location, the discipline of Biblical Studies, and the impact of scholarly preconceptions, upon reception history. Topics covered include biblical figures and concepts, contemporary music, paintings, children's Bibles, and interpreters as diverse as Calvin, Lenin, and Nick Cave.

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Best New African Poets 2016 Anthology has 251 pieces from 131 poets and artists in 7 languages (English, Portuguese, French, Afrikaans, Shona, Yoruba and Kiswahili) from 24 African countries and Diasporas, with South African and Angolan poets dominating the list. We also have a healthy number of poets from Uganda, Zimbabwe, Kenya, Moçambique, Ghana, and Nigeria, as usual. The nationalist sense is the one that most predominates with its pink, blue and gray tints that are expressed in parallel with existentialist perspectives that in turn go hand in hand with love, desire, hankering, joy, sensuality that transports us to epic, lyrical, utopian contexts without being lost in fantasy, they are artistic lines sometimes with traditional and sometimes more innovative touches. However, in contrast and to a lesser extent, almost as if there were resistant and with restraint we also find desolation, pain, negation that can be so sweet or so bitter that it allows the imagination to stop in a lament or end in resignation.

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