



**SHOULD
ZIMBABWE
ABOLISH THE
DEATH
PENALTY?**

**The Facts
The Case for Abolition**

CONTENTS

What is the Death Penalty?	1
The death penalty in Zimbabwe	2
History	2
The Current Law in Zimbabwe	2
Constitution	2
Statute Law	3
Moratorium on the death penalty	3
Conditions under which death sentence prisoners are kept	4
How Many Other Countries Have Death Penalty?	5
Worldwide	5
Africa	5
SADC	5
The Death Penalty in International Law	6
The United Nations	6
The African Union	7
The Christian Churches and the Death Penalty	8
The Catholic Church	8
The Anglican Church	8
The United Methodist Church	9
Zimbabwean Attitudes Towards the Death Penalty	10
The President	10
Traditional Leaders	10
The General Public	11
Does The Death Penalty Deter Crime?	12
Have Innocent people been put to death?	13
Is the Death Penalty Applied Fairly?	14
Poverty	14
Mental Health	15
Race	16
Gender	17
Is the Death Penalty Cruel Or Inhuman?	18
Dehumanising Effect of Executions	19
Conclusion	20

DISTRIBUTED BY VERITAS

e-mail: veritas@mango.zw; website: www.veritaszim.net

Veritas makes every effort to ensure the provision of reliable information,
but cannot take legal responsibility for information supplied.

WHAT IS THE DEATH PENALTY?

The death penalty is the killing of a person as punishment for a crime. It is sometimes called “capital punishment”, and people on whom the penalty is imposed are “sentenced to death” or “given the death sentence”.

Throughout the world societies have invented many ways of carrying out the death penalty: impaling condemned prisoners on stakes, stoning them to death, dismembering them (tearing or cutting them into pieces), cutting off their heads, etc. Nowadays in the few countries that still carry out the death penalty, the methods have become less obviously cruel: hanging, shooting and administering lethal injections are the main ones.

In Zimbabwe the law says that the death penalty must be carried out by hanging the condemned person by his neck until he is dead.

THE DEATH PENALTY IN ZIMBABWE

History

The death penalty was brought to Zimbabwe by the white settlers. Among the first people to be sentenced to death in this country were Mbuya Nehanda and Sekuru Kaguvi, who were hanged for resisting white rule.

In traditional Shona society the death penalty was not imposed. This was because of the belief in “ngozi”, where the spirit of the deceased would return to torment the living. Among the Ndebele people the death penalty was imposed for murder, but sometimes a fine or even corporal punishment was imposed instead.¹

The death penalty in its present form is therefore a relic of colonialism.

The Current Law in Zimbabwe

Constitution

Section 48(2) of the Constitution says that a law may allow the death penalty to be imposed, but only on persons convicted of murder committed in aggravating circumstances. And there are limits to such a law:

- The court must have a discretion whether or not to impose the death penalty
- Only men between the ages of 21 and 70 may be sentenced to death. The death penalty cannot be imposed on women
- A person sentenced to death must have the right to ask the President to pardon him or alter his sentence.

¹T Nhlapo “Homicide in traditional African societies: Customary law and the question of accountability” (2017) 17 African Human Rights Law Journal 1-34
<http://dx.doi.org/10.17159/1996-2096/2017/v17n1a1>

Statute law

Section 47 of the Criminal Law Code says that persons convicted of murder may be sentenced to death if the murder was committed in aggravating circumstances, and the section goes on to lay down what circumstances must be regarded as aggravating: e.g. if the murder was committed in the course of rape or housebreaking or if the victim was tortured.

Sections 337 to 342 of the Criminal Procedure and Evidence Act set out the procedure to be followed when the High Court sentences someone to death. Section 339(2) says that where the death penalty is carried out the person sentenced must be hanged by the neck until he is dead.

Important Note

The Constitution does not say that the law must provide for the death penalty and does not say that people convicted of aggravated murder must be sentenced to death. It leaves it to Parliament to decide whether or not a law should provide for the death penalty.

Hence the death penalty will be abolished in Zimbabwe if Parliament passes an Act amending section 47 of the Criminal Law Code and repealing sections 337 to 342 of the Criminal Procedure and Evidence Act. The Constitution does not have to be amended.

Moratorium on the death penalty

Although the Constitution allows the death penalty to be imposed for murder, and although the High Court still sentences people to death, no executions have been carried out in Zimbabwe since July

2005. For the past fourteen years there has been a moratorium (i.e. a suspension) on the death penalty. This means that people who have been sentenced to death remain in prison, often for many years, waiting to be hanged.

Conditions under which death sentence prisoners are kept

Prisoners who have been sentenced to death are kept on what is known as “death row” while they wait for the President to reduce their sentences or, if he refuses to do so, while they wait to be hanged. They are kept in solitary confinement – i.e. they are kept alone in their cells – and have very little opportunity for exercise or reading. They are not told when they will be hanged, so they never know from one day to the next whether it will be their last. They are kept like this for years on end. Their relatives often do not know they are still alive.

Last year the President altered the sentences of prisoners who had been on “death row” for more than 10 years, sentencing them to life imprisonment instead.² Some of those prisoners had been on “death row” for up to 20 years.

The High Court still sentences people to death for aggravated murder, so even though the President reduces the sentences of some prisoners, death row is never emptied.

²Clemency Order 1 of 2018 (GN 164 of 2018).

HOW MANY OTHER COUNTRIES HAVE THE DEATH PENALTY?

Worldwide:

More and more countries in the world have abolished the death penalty either in law or in practice. When the United Nations was founded in 1945 only eight countries had abolished the death penalty. Today, out of the 195 UN member or observer states:

- 105 have completely abolished it for all crimes
- 35 do not carry out executions and have not done so for the past 10 years or more. Zimbabwe is one of these countries
- only 55 keep the death penalty in law and in practice³.

Africa:

In Africa too, fewer countries have the death penalty. Of the 54 nations in Africa:

- 21 have now completely abolished the death penalty
- 18 have not carried out executions for over 10 years
- only 15 continue to carry out executions⁴.

SADC

Of the 16 member states of SADC:⁵

- 7 Have abolished the penalty completely – Angola, Madagascar, Mauritius, Mozambique, Namibia, Seychelles and South Africa
- 8 have a moratorium on executions: i.e. they do not carry out the death penalty and have not done so for over 10 years. They are: Comoros, the DRC, Eswatini (Swaziland), Malawi, Tanzania, Zambia and Zimbabwe
- Only one – Botswana – continues to carry out executions.
- Zimbabwe, as already stated, has a moratorium on executions since no one has been executed in this country since 2005.

³https://en.wikipedia.org/wiki/Capital_Punish-by-country

⁴www.deathpenaltyworldwide.org

⁵Death Penalty Information Centre and the Cornell Centre on the Death Penalty

THE DEATH PENALTY IN INTERNATIONAL LAW

The United Nations

In 2017 UN Secretary-General António Guterres called on all countries which have not forbidden the extreme practice to urgently stop executions.

“The death penalty has no place in the 21st century.”⁶

In 2007 the UN General Assembly passed a resolution expressing deep concern at the continued use of the death penalty and calling on all countries to establish a moratorium on executions pending complete abolition, i.e. to stop the use of the death penalty temporarily with the aim of fully abolishing it at a later date.⁷ The General Assembly has re-affirmed this resolution five times, with ever-increasing majorities.

The International Covenant on Civil and Political Rights (ICCPR)⁸ was adopted in 1966 when most countries still had the death penalty. Article 6 of the ICCPR states that in countries which have not abolished the death penalty, the penalty can be imposed only for the most serious crimes and must not be imposed on minors or pregnant women. The wording of Article 6 shows that even then the UN had begun to foresee a world in which the death penalty was completely abolished.⁹ [Zimbabwe is a party to the ICCPR and is bound by its provisions.]

In 1989 the UN General Assembly passed the Second Optional Protocol to the ICCPR¹⁰. This Protocol states that “all measures of

⁶ October 2017 speech at UN Headquarters, in New York.

⁷ A/RES/71/187 Moratorium on the use of the death penalty

⁸ UN General Assembly, International Covenant on Civil and Political Rights, 16 December 1966, United Nations, Treaty Series, vol. 999, p. 171

⁹ Third paragraph of the preamble to the Second Optional Protocol to the ICCPR.

¹⁰ UN General Assembly, Second Optional Protocol to the ICCPR, Aiming at the Abolition of the Death Penalty, 15 December 1989, A/RES/44/128

abolition of the death penalty should be considered as progress in the enjoyment of the right to life". It prohibits any executions by countries that are parties to it and obliges them to take all necessary measures to abolish the death penalty within their jurisdictions.¹¹ As of September 2018 a total of 86 countries had signed the Protocol ¹² but Zimbabwe has not yet done so.

The African Union

The African Commission on Human and Peoples' Rights (ACHPR) – the AU authority responsible for promoting and protecting human rights in Africa – has called for the death penalty to be abolished.

In 2014 the ACHPR convened the Continental Conference on the Abolition of the Death Penalty in Africa, which met in Benin's capital Cotonou. The Conference called upon African States that had not yet done so to consider abolishing the death penalty statutorily or constitutionally, and to consider acceding to or ratifying the Second Optional Protocol to the International Covenant on Civil and Political Rights aiming at the abolition of the death penalty.¹³

In 2015 the ACHPR proposed that the AU should adopt a Protocol to the African Charter on Human and Peoples' Rights specifying that "the right to life is the foundation of all the other rights" and that "the abolition of the death penalty is vital for the effective protection of this right."¹⁴

In 2015 the ACHPR prepared a General Comment on article 4 of the African Charter on Human and Peoples' Rights, which protects the right to life. On the death penalty, it states :

"International law requires those States that have not yet abolished the death penalty to take steps towards its abolition..."

¹¹ Article 1.2 of the Protocol.

¹² <http://indicators.ohchr.org/>

¹³ Paragraph 6 of the Cotonou Declaration.

¹⁴ The ACHPR adopted the draft Protocol and it awaits adoption by the AU.

THE CHRISTIAN CHURCHES AND THE DEATH PENALTY

Although the Christian Church originally accepted the death penalty, in the past 100 years the main branches of the Church have increasingly favoured its abolition. Some Christians, for example the Quakers (the Religious Society of Friends), have always been against all forms of killing, even in execution of a death sentence.

The Catholic Church

Pope Francis, the present Pope, is an opponent of the death penalty and in 2018 approved a redraft of article 2267 of the Catechism of the Catholic Church, to read as follows:

“... the Church teaches, in the light of the Gospel, that ‘the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person’, and she [the Church] works with determination for its abolition worldwide.”

So the Catholic Church is now against the death penalty.

The Anglican Church

The 39 Articles of Religion, formulated in 1563, stated in Article 37:

“The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.”

But the Church’s ideas have developed since then, and in 1988 the Lambeth Conference of Anglican and Episcopalian bishops condemned the death penalty:

“This Conference ... Urges the Church to speak out against ... all governments who practise capital punishment, and encourages them to find alternative ways of sentencing offenders so that the divine dignity of every human being is respected and yet justice is pursued.”

So the Anglican Church too is against the death penalty.

The United Methodist Church

One of the social principles of the United Methodist Church is opposition to the death penalty:

“We believe the death penalty denies the power of Christ to redeem, restore and transform all human beings. ... We believe all human life is sacred and created by God and therefore, we must see all human life as significant and valuable. When governments implement the death penalty (capital punishment), then the life of the convicted person is devalued and all possibility of change in that person’s life ends.”

All the main branches of the Christian Church, therefore, oppose the death penalty.

ZIMBABWEAN ATTITUDES TOWARDS THE DEATH PENALTY

The President

His Excellency the President has strongly opposed the death penalty for many years. In February 2016, at a conference in Rome, he said:

“Having survived the death penalty myself, I know the tribulations faced by those on death row ... The moment a sentence is pronounced that you are going to die by hanging, the whole world collapses on you ... The death penalty is, in fact, a flagrant violation of the right to life and dignity.”

And he pledged that measures would be taken to abolish the death penalty.¹⁵

Most recently, in October 2018, the European Union said on its official Twitter account: *“The death penalty is an affront to human dignity. It constitutes cruel, inhuman and degrading treatment and is contrary to the right to life. The death penalty has no established deterrent effect and it makes judicial errors irreversible.”*¹⁶

The President re-tweeted it, adding: *“I agree whole-heartedly.”*¹⁶

Traditional leaders

Traditional leaders have urged the Government to abolish the death penalty, saying it is not cultural but a relic of the colonial era. At a conference organised by the Zimbabwe Association for Crime Prevention and Rehabilitation of the Offender in 2016, they said:

*“We as chiefs have concluded that killing is not an acceptable form of punishment. When you kill, you only kill the person leaving the spirit which caused him to kill behind.”*¹⁷

¹⁵Reported in *The Herald* 25th February, 2016.

¹⁶Reported in *Newsday*, 13th October, 2018.

¹⁷Reported in *The Herald* 20th January, 2016.

Chief Charumbira, the president of the National Council of Chiefs, said: *“In our tradition we used to order compensation. The murderer was made to pay several cattle.”*

Public opinion is not a barrier to abolishing the death penalty.

In 1999 the Constitutional Commission chaired by the late Chief Justice Chidyausiku conducted a survey of Zimbabweans’ attitudes towards constitutional issues, including the death penalty. It found that only a small majority (56,2 per cent) wanted the death penalty retained.

In 2017 the Mass Public Opinion Institute of Zimbabwe (MPOI) conducted a survey to examine Zimbabweans’ attitude towards the death penalty.¹⁸ A sample of 1 200 Zimbabwean adults, representing all social groups and all regions in the country, were interviewed for the purposes of the survey. The sample was large enough to capture the attitudes of the Zimbabwean public as a whole, with a margin of error of ± 3 per cent. The survey found that though a relatively small majority supported the death penalty, the support was not strongly held: of those in favour of the death penalty, 80 per cent said they would accept abolition if the government decided to abolish it.

The survey also showed that the death penalty is not an important issue for most Zimbabweans. Most people do not know much about it; for example, 83 per cent of the people surveyed were unaware that Zimbabwe has not carried out an execution for more than 10 years and 45 per cent did not know that the method of execution is hanging. People surveyed felt that moral education and reducing poverty were more effective than the death penalty in reducing violent crime.

¹⁸The results of the survey are published in “12 Years Without an Execution: Is Zimbabwe Ready for Abolition?”, by Mai Sato, published by the Death Penalty Project in co-operation with Veritas. The report can be accessed at www.deathpenaltyproject.org

DOES THE DEATH PENALTY DETER CRIME?

There is little evidence that the death penalty deters or prevents crime.

- In **India** the murder rate fell by 23 per cent between 2004 and 2011, a period when the country had an unofficial moratorium (suspension) of the death penalty.
- In **Canada** the homicide rate fell in the years after the death penalty was abolished in 1976.
- In the **United States** a survey in 2000 analysed homicide rates over a 20-year period and found that states without the death penalty had lower homicide rates than those which had the death penalty.
- In **Hong Kong** and **Singapore** (which have a similar population size) there was little difference in murder rates for a 35-year period beginning in 1973, despite Hong Kong having abolished the death penalty and Singapore retaining it.
- In the **Caribbean** there is no correlation between the death penalty and low crime rates: six of the ten countries with the highest homicide rates in the region retain the death penalty.¹⁹
- In **Zimbabwe**, the 13-year moratorium on carrying out the death penalty has not led to a country-wide increase in the murder rate.

¹⁹These statistics come from “Not Making Us Safer – Crime, Public Safety and the Death Penalty”, published by Amnesty International (2013).

HAVE INNOCENT PEOPLE BEEN PUT TO DEATH?

YES

In the **United States**, according to a 2014 study, it was estimated that at least 4,1 per cent of people sentenced to death were innocent.²⁰ A total of 164 prisoners sentenced to death were exonerated (i.e. found to have been innocent) between 1973 and 2018.²¹

Data from other countries also suggest that people can be wrongly sentenced to death. In **India** a total of 53 convicted persons in 2017 had their death sentence convictions commuted to lesser sentences.²²

Errors occur even in the best legal systems, and miscarriages of justice do take place. Also in some countries accused persons are denied their right to a fair trial, a right guaranteed by various international conventions. Sometimes unethical means such as torture are used to extract confessions, resulting in innocent people being sentenced to death.

In **Zimbabwe** errors have almost certainly occurred in death sentence cases. No justice system can be perfect, and Zimbabwean judges are just as likely to make mistakes as judges in other countries. These mistakes can be fatal in murder cases. If judges make mistakes in ordinary criminal trials and send innocent people to prison, the prisoners can be released and compensated. But if an innocent person is sentenced to death and hanged, there is no remedy: the injustice cannot be put right.

²⁰“Rate of false conviction of criminal defendants who are sentenced to death” Samuel R. Gross, Barbara O’Brien, Chen Hu, and Edward H. Kennedy

²¹ Death Penalty Information Centre (www.deathpenaltyinfo.org).

²² Death Penalty in India Annual Statistics Report 2017

IS THE DEATH PENALTY APPLIED FAIRLY?

The reasons why the death sentence is imposed in some cases and not in others vary greatly. In the landmark South African case of *S v Makwanyane and Another* (1995), the Constitutional Court of that country said that the application of the death penalty was arbitrary and capricious and depended on such factors as:

*“The differences that exist between rich and poor, between good and bad prosecutions, between good and bad defence, between severe and lenient judges, between judges who favour capital punishment and those who do not, and the subjective attitudes that might be brought into play by factors such as race and class ...”*²³

All these factors apply in Zimbabwe.

Poverty

In Zimbabwe and in other countries, studies have shown that most people who are sentenced to death in murder cases come from poor and underprivileged backgrounds.

- In the **United States of America**, statistical analysis showed that in 2007 95 per cent of the 3 350 prisoners on death row were from poor backgrounds.²⁴
- In **India** it has been found that 74 per cent of those sentenced to death were “economically vulnerable”.²⁵
- In **Malaysia** it is estimated that nearly 90 per cent of the 300 people on death row are poor.²⁶

²³*S v Makwanyane and Another* 1995 (3) SA 391 (CC), Chaskalson P at para 54.

²⁴Research conducted by Equal Justice Initiative of Montgomery, Alabama.

²⁵Death Penalty India Report, 2016

²⁶Charles Hector, interviewed by Inter Press Service News Agency, January 2019.

- In **Zimbabwe**, a study conducted by Veritas showed that since 1980 in most of the murder cases where death sentences were imposed, the convicted persons came from rural areas and were unable to pay for their own lawyers to represent them.

The poor generally cannot afford the best lawyers and have to rely on legal aid, i.e. on lawyers provided by the State. These lawyers are often newly qualified and do not have the experience they need to give their clients the vigorous, competent defence such serious cases demand. Hence poor people are more likely to be sentenced to death than rich people who can pay for the best lawyers.²⁷

To remedy this situation the legal aid system would need to be properly funded. Large sums of money would have to be poured into it, which is impossible given Zimbabwe's current economic straits.

Mental health

It is impossible to tell how many murders and homicides are committed worldwide by persons who have mental health problems. One study has suggested that in the United States up to 10 per cent of homicides are committed by people with severe mental disorders.²⁸

In Zimbabwe, at least in theory, people who are insane when they commit a murder will not be sentenced to death, because if they did not understand what they were doing they will not be convicted of murder in the first place. Instead they will be imprisoned and treated in a mental institution.

²⁷"Justice Denied : A Global Study of Wrongful Death Row Convictions" The Cornell Center on the Death Penalty Worldwide

²⁸Matejkowski JC, Cullen SW, Solomon PL: Characteristics of persons with severe mental illness who have been incarcerated for murder. *Journal of the American Academy of Psychiatry and the Law* 2008; 36:74–86

In practice things are not so simple. There are many different kinds and degrees of insanity and it is often difficult to decide whether a particular person is sane or not. Even if he is found to be insane, it may not be easy to decide how well he understands what he is doing or, in legal terms, whether he understands the difference between right and wrong. To decide these things properly the person should be examined carefully by a medical expert, a qualified psychiatrist.

The problem is that there are very few psychiatrists in Zimbabwe. As a result very few people charged with murder are examined to see if they were insane when the murder was committed.²⁹ Usually it is left to legal practitioners representing accused persons at their trials, or the judges presiding over the trials, to call for the accused to be medically examined – and this is done only if the murder is sufficiently bizarre to make it clear that the accused was probably insane. Where medical examinations are carried out they are not always done by qualified psychiatrists.

As a result it is likely that cases have occurred in Zimbabwe where people have been sentenced to death despite their having a mental disorder or disability which might have excused or at least mitigated their crimes.

Race

Before Zimbabwe's Independence, racial prejudice almost certainly played a part in determining whether criminals convicted of murder were sentenced to death or not. Since Independence, however, race has not apparently been a factor.

This is not necessarily so in other countries. In the United States a study showed that African-American defendants were three times

²⁹Research by Veritas showed that in 91 per cent of cases there was no medical examination of the accused.

more likely to be sentenced to death than white defendants.³⁰ Indonesia has also been found to impose the death penalty in a racially discriminatory manner – though that is partly due to foreigners being more likely to be convicted of drug trafficking, which carries the death penalty.³¹

Gender

Gender is certainly a factor in determining whether or not a person convicted of murder will be sentenced to death. Many countries are reluctant to execute women even for murder. In Zimbabwe the Constitution discriminates against men rather than against women: as already noted, section 48 of the Constitution states that only men between the ages of 21 and 70 can be sentenced to death.

Since the present Constitution was enacted in 2013, therefore, no women have been sentenced to death and there are no women on “death row” awaiting execution.

³⁰Capital Punishment in Connecticut, 1973-2007: A Comprehensive Evaluation from 4686 Murders to One Execution (2011). Yale school of Law

³¹“Justice Denied: A Global Study of Wrongful Death Row Convictions” The Cornell Center on The Death Penalty Worldwide, page 21

IS THE DEATH PENALTY CRUEL OR INHUMAN?

There is some evidence which suggests that death by hanging (the way the death sentence is carried out in Zimbabwe) is a cruel form of execution. Certainly it requires a skilled hangman to carry out an execution properly, and if he botches his job the victim can be left to die slowly from asphyxiation, taking up to 20 minutes to die.³²

It can be said that the deliberate killing of a human being is always cruel and inhumane, even when authorised by a court. As was pointed out by the Special Rapporteur on Torture, an independent expert appointed by the United Nations Human Rights Council:

“If even comparatively lenient forms of corporal punishment, such as 10 strokes on the buttocks, are absolutely prohibited under international human rights law, how can hanging, the electric chair, execution by firing squad, and other forms of capital punishment ever be justified under the same provisions?”³³

³²“Methods of Execution”, Cornell Center on the Death Penalty Worldwide
<http://www.deathpenaltyworldwide.org/methods-of-execution.cfm>

³³Manfred Nowak, United Nations Human Rights Council, Promotion and Protection of All Human Rights, Civil, Political, Economic, Social and Cultural Rights, Including the Right to Development, p. 11 para. 38, A/HRC/10/44, Jan. 14, 2009, quoted in the Cornell Centre study cited in note 29.

DEHUMANISING EFFECT OF EXECUTIONS

Respect for human dignity is one of Zimbabwe's founding values and human dignity is protected by our Constitution. This means we must respect everyone's humanity, a humanity we all share by virtue of being human beings.

Even criminals are human beings, and we must respect their dignity when punishing them. Punishment that respects their human dignity is justice; punishment that dehumanises them is itself a crime. The death penalty dehumanises criminals in the most final way of all by killing them, by ending their humanity.

The death penalty dehumanises not only the criminals who are put to death: it also affects everyone else involved in carrying out the penalty. Prisoners on death row become walking dead, their human spirit destroyed. Prison officers who attend executions become hardened to killing. They have to collude in the execution process, helping to move things along to their grim conclusion.

The death penalty makes killers of us all.

CONCLUSION

- There is no moral or practical justification for retaining the death penalty in Zimbabwe
- It is a relic of colonialism
- It is against customary practice in Zimbabwe
- It has not been carried out for the past 13 years, and the rate of murder has not gone up as a result
- Few independent states in the rest of the world, including Africa, still carry it out
- The United Nations and the African Union are against it
- All the major Christian Churches oppose the death penalty on the ground that it is contrary to Christian teaching
- Traditional leaders are against it
- It has not been shown to deter crime
- If innocent people are wrongly convicted of murder and hanged, the mistake can never be corrected
- It is often imposed arbitrarily, and is more likely to be imposed on poor people than on the wealthy. Only men can be sentenced to death.

The President is firmly against the death penalty, and the general public would not oppose its abolition if the government decided on it. It is time therefore for the Government and all Members of Parliament to take the lead and remove the death penalty from our statute book.

It would not require changing the Constitution to do this, just a simple amendment of two Acts of Parliament.

Let's put an end to the death penalty.

Veritas

April 2019



*This work is licensed under a Creative Commons International Licence.
It can be shared and copied as long as Veritas is acknowledged as the author*



Schweizerische Eidgenossenschaft
Confederation suisse
Confederazione Svizzera
Confederaziun svzra

Embassy of Switzerland in Zimbabwe

Printed By Sable Press