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BOOK REVIEWS


As Senator Culverwell, the Deputy Minister of Education, points out in his Foreword to Socialism and Education, for Zimbabwe to succeed in its task of socialist transformation, there needs to be widespread understanding of 'the socialist thinkers and system with a view to resolving the dilemmas and the contradictions that at present prevail amongst Third World nations like our own' (p. 6). It is indeed heartening that the desired debate is being brought out for discussion by Zimbabwean scholars from such a range of educational homes as the University of Zimbabwe, the Ministry of Education and Gweru Teachers' College.

Chung and Ngara divide their book into two parts: Part One, 'Aspects of Socialism', contains six chapters. Chapter 1 offers broad answers to the question 'What is Socialism?' and the next five explore such key aspects of socialist theory as historical materialism and class, ideology, imperialism and colonialism, neo-colonialism and the relationship of culture to the task of socialist transformation. In all cases the purpose of the Chung and Ngara presentation is not to focus on theory as theory but to create images of what Zimbabwe looks like when viewed from socialist perspectives. For example, the notion of class is exemplified in Zimbabwean terms. Having been given Marx's analysis of how societies evolved from feudalism to capitalism we are reminded that the rule of traditional chiefs in pre-colonial Zimbabwe was analogous to the stage of feudalism (pp. 17-18). The bourgeois class in Zimbabwe is seen as being composed of a small powerful group of international capitalists together with local capitalists. The petty bourgeoisie are very vividly portrayed: 'This class includes the political and bureaucratic elite; the professional groups including managers, intellectuals, nurses, teachers and other educated personnel; small businessmen and traders; and elements of the police and army. The petty bourgeoisie is distinct from the bourgeoisie because its members do not own or control the major means of production' (p. 21).

We are reminded that the petty bourgeoisie 'may co-operate [sic] and support the capitalists', that, alternatively, others among them were 'the greatest supporters of the struggle for independence and for liberation', and that they 'can become a parasitic class' and 'may develop the taste for capitalist consumerism by wasting money on prestige projects rather than on productive projects in the way that capitalists would do' (ibid.). Through such sharply focused images we are invited to see the complexities of the Zimbabwean situation. At best, the petty bourgeoisie can provide insight and energetic leadership for our transformation; at worst, they can lack even the capitalist virtues of initiative and productivity.

To complete the picture of Zimbabwean social structure we are reminded of the comparatively small number of the workers, some 800,000 including over 300,000 agricultural and domestic workers, and of the huge majority, some 80 per cent of the population, who are rural peasants. References to Marx, Lenin and
Mao invite the careful reader to consider how their theories might have an impact on the particular circumstances of Zimbabwean class structure which has been described.

In their treatment of ideology the authors carefully develop the notion that 'every action is the expression of an ideology; there is no action which is ideologically neutral' (p. 32) and they give clear workings as to how the transformation of society can be derailed by such counter-forces as neo-colonialism, nationalism, racism, regionalism, the empty use of slogans and the shallow building-up of leaders into demi-gods. This chapter ends with the words: 'The mere adoption of socialism as an ideology does not mean automatic success, for socialism is not a declaration of faith. Socialism is a programme of action resulting from a sound theoretical basis. If it is to work it must be implemented correctly and by people who are committed to its success' (pp. 37–8). I am able to commend Chung and Ngara's book to teachers and students in Zimbabwe, precisely because the book successfully images their own view of socialism as a 'programme of action'.

This programme of action emerges in Part Two, entitled 'Education and Development', comprising Chapters 7–11. Chapter 7 poses and seeks to answer the question 'What is socialist education?' and is followed by three chapters dealing with curriculum planning, education with production, and the role of science, the arts, research and higher education. Social transformation is the constant theme and the values and actions to promote it are vividly imaged. The book is strong on the need for increased scientific and technological skills. As Marx revealed through his analysis of praxis, only by such means can man take material control of his environment; and the short chapter on education with production gives a vision of the dimensions of achievement which should be modelled in our ZIMFEP schools and eventually spread to all other schools. Six dimensions are identified: the emphasis on science and technology; the integration of theory with practice; the adoption of practical work as a potent methodology; the application of learning to reality; the importance of research at all levels; and, perhaps above all, the constant realization that the purpose of all this manipulation of material things is not because the material things in themselves have intrinsic value, rather that 'education with production is about developing people through interaction between thought and work' (p. 108). For me it is the way the book builds up this vision of people and their growing skills, this vision of people and their awareness of their own powers and liberties, this vision that it is growth in these people-focused dimensions which actually constitutes a nation's development, that is the book's most remarkable and valued achievement.

In addition to its necessary technological and ideological dimensions, education must include experience of co-operation and community participation. It must be democratizing, not only through its availability to all, but through the experiences it offers and the decision-making and problem-solving procedures it promotes. Knowledge, we are reminded, has its own potent psychology:

The advance of natural science does more than transform people's environment and productive capacity. It also has far-reaching effects on their ideology and world outlook. Knowledge of physics, chemistry, mathematics, human physiology and the plants liberates people from erroneous views about the universe and humanity. Such knowledge helps people realize they are not hopeless victims of the forces of nature and are in fact capable of
overcoming or alleviating the effects of these forces. ... people become more and more confident of their capacity to cope with disease, poverty and other concomitants of underdevelopment (p. 111).

Curriculum planning should be democratized to include the active participation of teachers; research should be planned and co-ordinated and its findings widely publicized; the arts must be promoted and given freedom so that they can fulfil their proper function 'because art shapes and sharpens our consciousness and our perception of the world around us' (p. 115).

The final chapter, on ‘Socialism and Development’, epitomizes what I find most educationally attractive about the book. Socialism itself is treated as problematic; it contains within it many dilemmas and contradictions, each of which has to be weighed up and considered in the particular circumstances of Zimbabwe. The fundamental dilemma is that socialism perceives that it is through control of his material world that man evolves both his consciousness and the quality of his life. How, then, does a new socialist nation deal with such realities as the efficiency of local infrastructural development both in the past and at present being dependent in no small measure on local capital initiative? Or that multinationals, anathemas in themselves, through the greater efficiency they may have at their command, may be more productive and may, therefore, in some cases, have greater transformational potential than state enterprises? And what of our use of aid, which we need to develop our human skills and productivity, but which so often is managed in ways that increase the debt of Third World countries and thus prolong their dependent relations with developed economies? Political dilemmas are also explored: What is the proper balance between central direction and decentralized initiatives? What are the characteristics and dangers of a mass party, of a vanguard party and of a one-party system? What also are the dangers of bureaucratic and even of totalitarian control? No simplistic answers to these dilemmas are offered by the writers. Rather they imply faith in the human capacity to develop skills in judgement and rationality and they remind us that ‘scientific socialism is very much based on the analysis of social forces within a society, combined with a pragmatic strategy for the implementation of socialist goals as was done by Lenin’ (p. 131).

What I perceive as the strengths of Chung and Ngara’s book I see as the weaknesses of Gwarinda’s. Whereas Chung and Ngara are open and two-sided in their presentation of problematic issues, Gwarinda tends to be doctrinaire. For, example, Chung and Ngara present us with examples of the differences between vanguard parties such as the Chinese Communist Party and Frelimo and mass parties such as Chama Cha Mapinduzi and ZANU(PF) (pp. 146–7). The implication is that for these writers there is no single, best solution. The flavour of Gwarinda’s approach is away from pragmatism; rather, all action must be dictated by ideology. There are more imperatives to follow: we are told that a socialist curriculum ‘cannot accommodate religion’ (p. 19); that existentialism is inimical to socialism (p. 22); that the colonial education system ‘must . . . be entirely changed not merely transformed’ (p. 104); that ‘unless the Party is properly re-constituted in accordance with its stated Marxist–Leninist ideology, the likelihood of socialist revolution remains nebulous’ (p. 106); that ‘“African socialism” is a sham; it is based on wrong analysis of society and romantic notions of the future’ (p. 112); and that the success of the revolution in Cuba was because
of ‘the correct conception of socialist revolution’ (p. 92). All this will no doubt appeal to some readers as a truer diagnosis of what is needed, but to me it looks the vision of the better world which is the source of the powerful appeal of Marx’s ideas. In the place of faith in man’s capacity to improve himself, there is the imperative of conformity with prescriptions of higher authority, and the oppressive threat of coercion (which, we recall, it was the business of the revolution to remove) lurks as an ominous presence.

Yet the book has its own strengths: classes in Zimbabwe are concretely presented; the analogy of the Rozvi dynasty using the Mwari movement in much the same way as feudal dynasties used the notion of divine right for purposes of legitimation (p. 33) struck this reviewer as being the kind of applied Marxist analysis which will convey potent meanings in Zimbabwean classrooms. Of equal potency is the story told of the ‘embourgeoisement’ of African perceptions through such educational institutions as Domboshava and Tsholotsho in the 1920s, Luveve, Chibero and Gweru Teachers’ College in 1960s, and such élite mission schools as St Ignatius, St Francis Xavier (Kutama) and Bernard Mzeki (p. 102). The presentation of this history is lucid and economical and Gwarinda’s interpretation that the small scale of institutional provision for Blacks was contrived to perpetuate subordination within a White system scrupulously fits the facts. Gwarinda clearly thinks that Zimbabwe would do well to follow Cuba’s example of revolutionary mass education much more closely and his chapter on the Cuban example gives the kind of detailed information on which much fruitful discussion can be based. The twelve-page glossary of socialist and Marxist terms and the direct treatment of such Marxist concepts as base, superstructure, the evolution of society, and praxis are handled with the kind of clarity which teachers and students will find accessible and useful.

In one important sense Gwarinda seems to me to have done education a disservice. To expose the closed nature of such professions as medicine, the law and accountancy and to further develop the insight that the effect of the rules of exclusion which these professions are able to adopt in fact operates to the financial and material advantage of the members themselves seems entirely appropriate; a transformed society will have to find ways to eliminate or at least to mitigate such blatant exercise of privilege. But to apply the same analysis to the teaching profession is surely inappropriate. Firstly, teachers in practically all counties are not organized as a profession; they do not make their own rules of exclusion; entry is determined by the state and is organized on a mass scale. Teachers do not determine their own conditions, and their bargaining power is weak. Throughout the world they are thought of as a service — frequently they are part of the civil service — and, like other groups of employees, they have trade unions. They do not seem to fit in with the other groups of whom membership of the profession is seen as a means ‘to secure freedom from extraneous social duties’ and as ‘a strategy for advancing and defending a relatively privileged position’ (p. 72).

Moreover, Gwarinda seems to have missed an opportunity to give teachers-in-training some badly needed insights into qualitative dimensions of their social role. If the word ‘professionalism’ carries negative connotations, then a writer does not have to go too far to seek an alternative term. Hoyle and McCormick developed the notion of teacher ‘professionality’.\footnote{E. Hoyle and R. McCormick, \textit{Innovation, the School and the Teacher} (Milton Keynes, Open Univ. Press, 1976).} The notion covers such aspects
as the need for the teacher to be in touch with theoretical developments and the findings of research, his need for ongoing training and the further development of professional skills, the assumption that the teacher will be deeply and imaginatively committed to the well-being and intellectual development of his pupils, and that in his work he will display a capacity to take decisions and to generate innovation. Professionality perceived in such ways is of great relevance to teachers in Zimbabwe where so much is expected of their capacity to be active agents in the process of social transformation.

The different orientations and emphasis of these two books, by Chung and Ngara and by Gwarinda, bode well for the debate to which Senator Culverwell looks forward. Moreover, Gwarinda’s book is one title in a new series ‘New Directions in Education’ put out by College Press. If the series is to achieve international recognition, standards of printing and proof-reading will need to be improved, but, for the moment, this new initiative is to be applauded. Additional titles in the series are already available and will no doubt be reviewed in future issues of Zambezia.

University of Zimbabwe

T. J. E. Bourdillon


The Hon. Enos Chikowore, Minister of Local Government, Rural and Urban Development, sums up the achievements of this book in the foreword when he states that it is ‘a significant venture in exposing, explaining and assessing the unique architectural heritage of Harare’ (p. ix). One hopes that he is expressing an official view in recognizing that old buildings can and should be integrated into future urban plans. Ivan Fielden, a former City Architect, echoes these sentiments by stating that ‘positive change is so much more than just indiscriminate replacement’ (ibid.). Peter Jackson provides here a practical and sensitive approach to the conservation and appreciation of Harare’s old buildings.

Three main objectives can be identified. Firstly, through the use of copious photographs and sketches, Peter Jackson tries to instruct the reader on ‘how to see what is there’. This is very closely tied to the second objective which concerns the understanding of ‘how it came to be as it is’, and in order to do this he goes beyond simple illustration and comments on the historical background, architectural styles of the time and the personal idiosyncrasies of the architects. The third objective relates to the development of a coherent strategy for conservation.

The book can be divided into two main sections: the background, historical and architectural, and the detailed descriptions of selected buildings. The first section begins with a historical summary of the period 1890–1940, which, although brief, is sufficient to provide the framework for the outline of the architectural development. The old photographs of the settlement from the kopje are fascinating, especially given the clear labelling of identifiable buildings and features relevant to the settlement’s development. Unfortunately, the same cannot
be said of the early maps. The plans of Salisbury in 1891 and 1940 are particularly poor in that they are copies of the original maps and contain too much detail to allow their successful reduction to the format of this book. As a result, the reproduction of these potentially interesting maps is blotchy and most of the lettering is completely unreadable, even with the aid of a magnifying glass!

The next section concerns the architectural development of the settlement, and, while it may appeal more to the specialists among the readers, it is written clearly and is supported by an adequate glossary of terms so as to be of interest to the layman. Pen-sketches are numerous in this section, but there is little specific reference to them in the text, leaving the reader to make the connection — not always successfully.

The incorporation of traditional styles of architecture into the first settler houses is graphically illustrated in the photographs of the first houses, but this very quickly gave way to the utilitarian 'ox-cart' architecture and then the more formal 'railway' architecture. While examples are given for each period, it is not made clear at this stage that photographs and detailed comments do appear in the second half of the book, and it would have been useful if the later page number of the example, in addition to the address, had been given. Subsection headings could have been made more prominent for quick reference as the bold print used for the run-on headings does not always stand out clearly.

The last section of the general first part of the book concerns the very important discussion of a conservation strategy. This incorporates the true meaning of the word 'conservation' in which a building should be a functional unit, incorporated within new development but retaining the features identified as worthy of preservation. Preservation alone is not sufficient because of the pressure for space within the city centre where many of the buildings are found, they must become functional as well.

The existing regulations regarding the preservation of historic buildings are contrasted with an alternative, more positive, approach to retain and incorporate the designated buildings within future development plans in a variety of ways. One of the more pressing and perhaps controversial areas of conservation is the 'streetscape' of Manica Road, which is well illustrated.

Finally, this section details a nine-point check-list which the author has then used in the case of each example to provide the rationale for its selection as a building worthy of conservation. Although very subjective, the criteria do provide a necessary starting-point for the examination of old buildings.

The remainder of the book divides the city into areas — the Kopje, Manica Road, the Central Business Area, the Avenues and the Suburbs — and then identifies selected buildings within each. The relatively clear, but unscaled, location maps allow one to actually visit the buildings to identify the features described. There is a mixture of old and new photographs, all of a high standard and very well reproduced although, unfortunately, all in black and white (recent photographs are by Neils Lassen).

For each building, details of the architects, clients, builder and the criteria for selection are presented. There is then a detailed description of the architectural features, many of which can be identified on the photographs but which also create a desire to visit the buildings, thus successfully achieving the first of the book's objectives. This section forms the bulk of the book and is suitable for dipping into, rather than reading straight through.
In conclusion, this is a timely contribution to the effort to conserve Harare’s old buildings, yet it also provides a fascinating insight into a style and way of life now past but leaving its imprint all around us. It is encouraging to see this heritage recognized.

University of Zimbabwe

Sioux D. Harvey


As the author states, this book is a successor to his Rhodesian Commercial Law, a volume which he admitted was obsolete almost as soon as it was printed. One of the primary purposes of that work was to provide a commercial law text covering all three territories of the Federation. The new work is confined to the present Zimbabwean law but is no less ambitious in its attempt to provide a comprehensive coverage of the legal aspects of business in Zimbabwe.

The work is clearly intended as a simple exposition of the main areas of law likely to be encountered by the average businessman, accountant, chartered secretary or non-legal professional in the conduct of his day-to-day business affairs. For the practising lawyer it will be a useful primer; however, the coverage of most topics is superficial and there is a lack of ‘in depth’ coverage of the issues at the ‘cutting edge’ of legal development. While this is accepted as a necessity in a book of this nature (otherwise it would run to four or five volumes), it becomes very easy for the layman or student of business law to slip into the typical lay assumption that law is static, whereas in a society such as present day Zimbabwe it is dynamic.

As is inevitable with a legal text, certain aspects of the book are already out of date, for example the chapter on Employment which will require amendment pursuant to the passing of the Labour Relations Act (No. 16 of 1985). These perennial problems for the legal writer, of instant obsolescence by the addition of legislation, could be mitigated by reference in the introduction to each section of possible new directions which might be followed, given the socialist aspirations of Government. The author has never professed to be anything other than a ‘black letter’ lawyer, but a little social context, particularly for the business-oriented reader, would help the layman to understand the function and purpose of the various branches of the law. An example of this can be seen in the perfunctory treatment of co-operative companies and co-operative societies in the chapter on the options available when starting a business (p. 139). At least some mention could have been made of the major efforts by Government to promote co-operatives as a development technique. It is important not only for the emergent co-operatives themselves to know of their options but also for other business enterprises or ancillary organizations such as insurance companies and banks to know the nature (even if only postulated) of the type of organizations they are, or are likely to be, dealing with.

Similarly, in the chapter on Sale, I could find no reference to either the

average consumer or consumer protection. The reason, no doubt, is that the book deals specifically with law for the businessman. However, I believe it is necessary at least to mention the problems attached to the exercise of legal rights by the consumer. It is clearly insufficient merely to point out the remedies which exist as it is a trite fact that most consumers cannot afford to pursue the remedy through the courts, and must at best rely on bodies such as the Consumer Council of Zimbabwe for assistance in negotiating a remedy. Given the market, the book is primarily aimed at some discussion of hens, and similar remedies might also have been expected, perhaps in a chapter devoted to 'Remedies'.

Zimbabweanizing the law cannot be achieved solely by relegating the South African and English cases to the footnotes. This technique may show the Zimbabwean aspects of many areas of the law but, regrettably, it does not give an accurate picture of the whole compass of the law in a given area. Holmdene Brickworks (Pvt) Ltd. v. Roberts Construction Co. Ltd., 1977 (3) S.A. 670 (A), is a seminal decision in both the development of damages in contract and the addition remedies, yet it is consigned to a footnote in both the chapters in which it is mentioned.

The chapter on Negotiable Instruments would, I am sure, have been greatly improved by the addition of illustrations. Although most people handle and issue negotiable instruments constantly, they are, by and large, singularly ignorant about them. This great mystery area of the law could be significantly demystified by the use of simple illustrations accompanied by short explanations. More emphasis could have been given to cheques and their crossings, the effect or non-effect of crossings, and the purpose of the lines and squiggles added to cheques. One only has to deal in the market place to discover how many business employees are hideously ignorant of even the simplest aspects of this branch of law. Unless I am mistaken, there is no reference to the use of cheque cards, a practice which is becoming increasingly necessary both for the consumer and the businessman alike. Admittedly, this lies outside the provisions of the Bills of Exchange Act, but business reality must be considered in such a text.

Lest I give the impression that the book is unsatisfactory, let me point out that it will prove to be a major contribution to the Zimbabwe business scene. Apart from my earlier comment on the absence of discussion on co-operatives, the chapter on Starting a Business is both useful and simply explained. Similarly, the chapter, albeit brief, on Importing and Exporting will prove invaluable to those interested in the legal aspects of business as a whole. The book will prove particularly valuable to students of business law, largely because of its clear exposition of the legal rules and principles in a wide range of topics. It will also serve as a sound primer for the law student and legal practitioner.

University of Zimbabwe

JULIE E. STEWART


The covers of Zindi's Roots Rocking in Zimbabwe are a potent advertisement for the intervening text, both to Thomas Mapfumo's fans and to the author-cum-
recording artist's. The front cover is dominated by a photograph of Mapfumo and company, the former, with dreadlocks swaying in the wind, his lips tightly spread to emphasize a musical phrase as he, conceivably, pounds the ground to the rhythm of his song. The back cover features Zindi himself, smartly turned out in open-necked shirt and smiling broadly — that smile that is calculated to send shivers of excitement down the spines of those fans who made his record 'Hallo Brothers! Hallo Sisters!', a resounding success. Both covers, as well as the overall care expended on the production of the book, are further testimony of Mambo Press's professionalism in publishing.

Roots Rocking in Zimbabwe comprises six chapters. These are followed by a 'Reference' section and the book closes with the words, staff notation and tonic sol-fa for 'Ishe Komborera Africa', Zimbabwe's national song. The first chapter (pp. 1-10) traces the history of Zimbabwean music, prefaced by fleeting references to the role of music in the culture of a people, the contexts in which different types of song are sung, as well as the various types of traditional musical instruments used (pp. 2-3). While the personal character given to this chapter by the author linking the subject to his own encounter with Zimbabwean music (he uses the first person singular) achieves that immediacy that encourages the reader to go on reading, the lack of reference to any particular, typical songs leaves the subject rather suspended.1

The emergence of Zimbabwean music as we know it today through the works of such prominent artists as Thomas Mapfumo and Oliver Mutukudzi has a troubled and precarious history. This is due mainly to the unequal competition for an audience which was, and continues to be, simultaneously exposed to more well-established musical styles from outside — from South Africa, Zaire and the West in particular. A further and related complication is the lack of committed sponsorship of the inestimable wealth of potential and budding artists. Businessmen and recording companies have an abundant source of cheap labour in artists who cannot afford either to acquire musical equipment or produce their own records. Roots Rocking in Zimbabwe acquires its controversial character from Zindi's personal knowledge of the unsavoury and scandalous machinations of these 'sharks' who are growing fat from the spoils of continual 'rip-offs'.

The second chapter (pp. 11-22) deals with the influences of foreign musical traditions on Zimbabwean music and its practitioners. The most immediate emerged from Malawi and Mozambique through migrant labourers and from Zaire through touring bands. The mysterious way in which music affects the lives of people, as well as its cultural function in being part of the definition of those who compose and perform it, emerge clearly in this chapter. Migrant workers from these territories would sing songs in their own languages as a way of keeping anchored to their geographically distant homes, while local artists (p. 11) would produce and perform acculturated versions of these songs, as instruments of romanticizing away their own problems under colonial rule: those distant countries were seen as providing an alternative existence which surely was better. Consider this remark from Ghaby of the group, the Real Sounds: 'The [Mutare] audience's reaction to our music was excellent. It seemed they only preferred us to

1See P. Berliner, The Soul of Mbira (Berkeley, Univ. of California Press, 1978).
play rhumba. When we tried to sing it in Shona, they protested. They preferred us to sing it in Lingala, our own [Zairean] language! (p. 47).

But I am digressing. For Zindi's history is here, as in all the other chapters, a chronicle of events couched in vivid images of the poignant vicissitudes of the lives of Zimbabwean artists. Hardly is there a paragraph devoted to the themes, political or social, of this very functional music. Rather, the consistent theme running through Chapters 3 (pp. 23–61), 4 (pp. 62–75), 5 (pp. 76–81) and 6 (pp. 82–88) is that typified in Thomas Mapfumo's experience reported by Zindi:

In 1984, Thomas Mapfumo toured Europe and during his tour he was suprised to see his L.P. being sold in Amsterdam, Berlin and London. Thomas told me that he did not receive any royalties for these L.P.'s and that his record company (Gramma) had no right to give licences to overseas companies as their deal with him was for Africa only. When I went to ask Jumbo Vanrene who was responsible for importing Mapfumo's music into Europe through his Earthworks company, how he had done it, he told me that he had done it legally with the permission of Gramma Records... Jumbo, a white South African also told me that 'If there is any rip-off involved, I don't want to be part of it. When I put out records, I try to inform the musicians about the deals.' He also told me that he had paid Thomas personally a sum of £6,000 which Thomas denied having received (pp. 66–7, emphasis added).

While it may be true that Mr Vanrene tries 'to inform the musicians about the deals', he certainly does not bother about critics such as this reviewer, whose translation of Mapfumo's lyrics into English he features prominently on the jacket of the L.P. in question, Chimurenga Singles, 1976–1980. The publishers of my book are not aware of this deal; the only acknowledgement being that Earthworks are grateful to the Information Department of our London mission for the translations! In March this year (see The Herald, 21 Mar. 1986), that album was very favourably reviewed in The New York Times, about eight months after I had bought a copy of the album in downtown Los Angeles.

Nor is this the only source of injustice which Zindi is concerned to expose: 'Most musicians in Zimbabwe seem to have signed away their songs to the record companies because there are numerous occasions where songs are interchanged through record companies without consultation with the original composer' (p. 67). However, there is a sense in which the musicians are their own worst enemies. In 1981 the Zimbabwe Musicians Union and the Association of Musicians were formed. But, as Zindi points out, 'the two organisations have wasted all these years struggling for power and feuding with each other' (p. 73). Thus, even when the Government imposed an amalgamation of these bodies, it was headed by two presidents. Earlier (p. 71), Zindi points out that the Zimbabwe Broadcasting Corporation uses compositions by Zimbabwean artists as signature tunes — such as Flavian Nyathi's 'Pachimoyo' on The Nation television programme — without paying any royalties. It must be the desperation arising from this that made 'one or two musicians' met by Zindi resolve 'to boycott payment of ZBC's listeners' licences' on the grounds that 'they were listening to their own music. "We want to see if they will take us to Court", they said' (p. 71).

*A. J. C. Pongweni, Songs That Won the Liberation War (Harare, College Press, 1982).*
Yet some of these very musicians connive with record companies to record and sell their comrades' compositions without paying royalties! (p. 66).

*Roots Rocking in Zimbabwe* does address itself to issues other than these machinations. But the latter dominate the book, making it a chronicle of the bare-knuckle brawl that the music industry seems to be today. I empathize with the small man caught between the companies on the one hand, and an ineffectual politicking union on the other. The book could have gained considerably from a reproduction or two of the one-sided contracts which our musicians allegedly enter with the record companies. Zindi's enormous amount of knowledge of the shady goings-on in this industry is bound to disarm readers, as will his first-name-first 'Reference' section of the book which implies his intimate knowledge of the profession, the personalities and the industry that he is writing about. The gloom that envelops this publication must be alleviated by the knowledge that

music is the first of the fine arts, by which every mind is moved. But music, however crude and simple, speaks to every human heart, and this, with dance, constitutes nature's general festival throughout the earth; for the music of a nation in its most imperfect form and favourite tunes, displays the internal character of the peoples (J. G. Herder).

One hopes that all concerned will realize this and give our music due respect.

*University of Zimbabwe*

A. J. C. PONGWENI

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The Traditional Medical Practitioner in Zimbabwe By M. Gelfand, S. Mavi, R. B. Drummond and B. Ndemera, Gweru, Mambo Press, Zambesiana 17, 1985, x, 411 pp., illus., Z$43.70 (p/b), ISBN 0-86922-350-X.

This book is divided into two parts. The first part deals with the principles and practice of the traditional healer: In this part the authors describe how individuals in Zimbabwe become traditional healers, the various methods used in Zimbabwe in carrying out a diagnosis, witchcraft beliefs, preventive medicine, midwifery, psychiatric practice, and some of the commonly treated illnesses. The second part is focused on the plants used by traditional healers in the treatment of various illnesses. This second part of the book is further divided into sections. The first section consists of an alphabetical list of complaints, symptoms and other reasons for which traditional healers in their sample were consulted, and under each heading the plants prescribed are listed, also in alphabetical order. The number of traditional healers interviewed for this second part of the study was 250. This section is followed by a table with the same list of plants but indicates in some detail how these plants are often used by traditional healers. The next section is a comparison of plant remedies used in Zimbabwe and other African countries. In the last section some poisonous plants that are sometimes used by traditional healers are described.

In the preface (p. ix) Gelfand says that the first part of the book contains, 'a
more detailed general survey of the practice of the n'anga than attempted hitherto. I do not agree. The material presented in this part of the book is superficial. There is nothing here that Gelfand and others have not said before about traditional medical practice in Zimbabwe. Some of Gelfand's own books, published before the present one, contain more detailed information than presented here. Much of the information presented in this part of the book was obtained from small surveys conducted by the authors. In the first survey only thirty-four traditional healers were included in the study; we are not told when this survey was carried out. The second survey was conducted in 1980; fifty traditional healers were included in this survey. These traditional healers were mainly from the Greater Harare area. Another survey was conducted in a rural area called Seke. Only nine traditional healers were interviewed. The samples drawn up for these three surveys were obviously too small; it was an unrepresentative sample. Information gathered by the Zimbabwe National Traditional Healers Association indicates that there are about 30,000 traditional healers in Zimbabwe. I am not suggesting, however, that the findings of the present study are always wrong; many of the findings support those of several previous studies. People interested in traditional medical practice in Zimbabwe should read other studies in addition to the present one in order to get a better understanding of this subject.

The second part of the book is rather different. A lot of work went into the preparation of it, and the material presented is extremely valuable. Although much work still needs to be done, the authors have given us a record of the plants commonly used by traditional healers. This record is important for two main reasons. The first is that some of the plants used by traditional healers are becoming extinct. One aim of the study, therefore, was to make a record of these plants before this valuable information is lost. Secondly, it is true that knowledge of the various medicinal plants is being gradually lost each year in Africa as people become more and more dependent on Western medicines; the authors have attempted to preserve this knowledge. It is also interesting to note that 60 per cent of the plants said to be of medicinal value in Zimbabwe were also used in other African countries to treat the same sort of complaints as in Zimbabwe. This information will make the work of other scientists much easier because if a plant is being administered for a similar reason by traditional healers in different countries, it deserves further scientific investigation. Experimental research is now required so that the pharmacological properties of these various plants may be recorded. Some work has already begun in a number of African countries.

The book as a whole is an important contribution to our understanding of traditional medicine not only in Zimbabwe but in many other African countries as well. It should be read by persons interested in the field of illness and health.

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G. L. CHAVUNDUKA

Edward (Ned) Paterson was born in 1895 in Aberdeen, went to South Africa at the age of five and lived his early life in Noupooport in the Karoo and Benoni near Johannesburg. During World War I, he served in Namibia and East Africa. After this, he went to London to study at the Central School of Arts and Crafts (1920–3). He then returned to Benoni. It was at this time that this former agnostic became a Christian, allegedly because he considered the Bible so absurd that it could only have such influence if it were true! Then, influenced by the Benoni vicar Edward Paget, he began his ministry with the Anglican Church. For the next fifteen years he worked in South Africa, as a railway missioner, at a training college for Blacks near Pietersburg, and Potchefstroom. During this time, his interest was in the Blacks and the underprivileged generally; he also put his artistic talent and training to good use in beautifying church buildings.

In 1938 he was invited by Paget, by then the Bishop of Southern Rhodesia, to start a school for Africans near Bulawayo. Thus began Cyrene. Though with unpretentious beginnings, and experiencing all sorts of problems, the school flourished artistically. By June 1944, Cyrene was holding a local art exhibition. More exhibitions followed, both local and national, and one was even taken to South Africa. Added publicity came during the Royal Visit in 1947. In 1949 a major exhibition of Cyrene art was held, first in London, and later throughout Britain, to much acclaim.

Paterson left Cyrene in 1953. From then until his death in 1974 he directed other artistic institutions. First, he taught art at Chiroduzo School in Mbare. Here the art, though quite different from that of Cyrene, was again of such a standard that a consignment of paintings was exhibited widely in America and finally given to the Smithsonian Institute in Washington. Secondly, he directed a government art centre called Nyarutsetso in Highfield (1961–71); here he taught 2,000 pupils a day, and, for the first time, girls as well as boys. Finally, he supervised the Farayi Art Centre in Mbare Musika (1971–4), now known as the Canon Paterson Craft Centre.

Paterson was something of a phenomenon — artist, archaeologist, silversmith, essayist, poet, teacher, priest. He was also something of a ‘character’. He was always boyish, full of high spirits — by all accounts, April Fool’s Day was a time to stay particularly clear of him. He was very human: he was so irascible that he could come down from the altar to wallop the boys, and at a time of rage could dismiss the entire staff at Cyrene, only to forget the whole business when he cooled down. His humanity also explains his warmth, both within his family and for all his pupils, even the 98 per cent he knew would never be great artists. It also explains his religious life, his ecumenical spirit, long before that was fashionable, and his unpretentious, anti-ritualistic, inclusive spirituality.

The book is not just a personal portrait. It also tells of Paterson’s place in art in Zimbabwe. It mentions the people who influenced him most: Ruskin, William Morris, Laurence Binyon, Eric Gill. It explains his philosophy of art, his encouragement just to ‘fill the page’, his expectation that only a few could produce great art but that all would derive from the experience real benefit for practical living. Paterson’s philosophy of art is well expressed here in a section (pp. 82–4) outlining the differences between his approach and that of Frank McEwen, the
first director of what is now the National Gallery of Zimbabwe. It describes what constitutes Cyrene art, and what distinguishes it from other ‘schools’ such as that of the Serima art fostered by Paterson’s contemporary, Fr Groeber. This book assesses Paterson’s influence, and records the further work of his best-known pupils, artists like Job Kekana, Adomech Moyo and Sam Songo. It tells of the impact overseas of Cyrene art — it is of considerable interest to read the many excerpts (pp. 53–5) from the critical acclaim given the London exhibition in 1949.

The book is well produced and the text is ably supported with illustrations. This is a generous tribute to someone who was both an intriguing personality and an important influence in Zimbabwe’s recent cultural history.

University of Zimbabwe

P. Gifford


This is the personal story of Ian Smith’s son, Alec. A problem schoolboy, he became a disastrous student at Rhodes University where he immersed himself in student rebellion and the drug culture, spectacularly failing his exams and being expelled at the end of his first year. Back in Rhodesia, he did little, spending his time ‘high’ on drugs. His father — ‘to “clean up” his hippie son’ (p. 22) — ensured that he did not evade his military call-up. He hated his military training; the high point of this period was being caught in possession of drugs and convicted by a military court. After this training he made his living pushing drugs, but was eventually caught smuggling marijuana in from Mozambique. Amid considerable national and international publicity — ‘Premier’s Son on Drugs Charge’ (p. 35) — he was convicted, but escaped with a relatively light fine.

Then came conversion to Christianity and Moral Re-Armament (MRA). This brought about a personal change of heart, some insight into the injustice of Rhodesian society, and dedication to reconciliation within the country. At an MRA Conference on Reconciliation, held at the University of Rhodesia in 1975, his recounting of the story of his conversion brought about a similar experience in the life of Black nationalist, Arthur Kanodereka. Soon afterwards, Smith and Kanodereka began to tour the country preaching reconciliation, using their friendship as a sign of what could happen nationwide if others took the same step. Apart from time spent on military service and at MRA headquarters in Switzerland (where he met his Norwegian wife), Smith worked with Kanodereka until the latter’s murder in 1978. Smith has continued working for reconciliation, since 1981 helping to unite the three former warring armies into the new Zimbabwean army.

Basically, the book chronicles a conversion to Christianity. It tells of the previous dissolute life, the initial reluctance to change, the personal reorientation, and the subsequent involvement. He admits that he became ‘higher’ on Christianity than he ever was on drugs — ‘my father did ask me one day if I ever did anything in moderation!’ (p. 47). The book’s theme, as the back cover explains, is ‘how God can take a dedicated life and help to change the course of
history'. The theme is thus the MRA understanding (the book is published by MRA) of the importance of personal change: society will be changed by the changed hearts of individuals, by personal reconciliation. This exclusive stress on social change through personal conversion puts Smith some distance from the various forms of liberation theology which constitute probably the dominant stream in Christianity today. This stream pays far more attention to the injustice inherent in structures and systems, and is less sanguine that those who benefit from the present structures will voluntarily relinquish those benefits.

Those who would hope to find here new information on the inner workings of the Rhodesian Government, or new disclosures on the transition to Zimbabwe, will be disappointed. It is not that sort of book. At some points, the author suggests that his activity (either as an individual or with MRA) influenced national events. These occasions include the 1975 MRA conference; his introducing Kanodereka to his father — 'it was the first time [Ian Smith] had ever met a black nationalist socially, ... Dad was bowled over by his sincerity and his courage' (pp. 84–5) — which it is claimed helped Ian Smith to understand Mugabe later; and his setting up this meeting between his father and Mugabe the night before Mugabe was declared Prime Minister, which is described as 'a meeting with profound significance to the country' (p. 86). The evidence in the book is too limited to enable the reader to evaluate the significance of these activities — perhaps it is unrealistic to expect more from what is basically an account of a spiritual odyssey.

The book is well written, racy (even slangy — the author is not infrequently 'stoned out of his tree') and well-structured. If the author reveals no startling new historical information, he portrays several things very effectively, not least his relationship with his father for whom he obviously has considerable affection despite their profound and wide-ranging differences of opinion.

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