

MICHIGAN STATE UNIVERSITY

The African e-Journals Project has digitized full text of articles of eleven social science and humanities journals. This item is from the digital archive maintained by Michigan State University Library. Find more at:

<http://digital.lib.msu.edu/projects/africanjournals/>

Available through a partnership with



Scroll down to read the article.

BOOK REVIEWS

IsiNdebele Esiphezulu: A Manual of the Ndebele Language By *N. P. Ndhlukula*. Gwelo, Mambo Press in association with the Rhodesia Literature Bureau, 1974, 278pp. Rh\$1,70.

The rate at which Ndebele has been developed as a school subject in its own right, over the past two decades, replacing Zulu, is remarkable. There has been a persistent spirit of determination among Ndebele speakers that this goal should be attained and the results are highly commendable.

The Ndebele Language Committee, formed in 1956, has been deeply concerned with the promotion of Ndebele literature for educational use, and the Rhodesian Literature Bureau has taken practical steps to implement this policy by offering prizes to authors. Among outstanding writers who have emerged, mention might be made especially of such names as N. S. Sigogo, P. Mahlangu, N. Sithole, A. Mzilethi and Lassie Ndongezi. Besides pure literature in the form of poetry, plays and novels there has been also a need for practical text books. In this field, Ndhlukula's recent contribution, *IsiNdebele-Esiphezulu*, is a particularly useful school language manual for young Ndebele speakers.

It contains a wide range of material, arranged in such a way as to maintain interest throughout by varying the recipe constantly. Grammar is introduced in easily digestible, small but regular doses, interspersed agreeably with a great many selected passages of prose, and some poetry, drawn from a wide spectrum of sources. Besides extracts from modern Ndebele literature, a fair sampling has been taken from works by leading Zulu authors (translated into Ndebele). In addition, the rich heritage of traditional Ndebele oral literature has not been overlooked: due attention is given to episodes from folk tales, to riddles and proverbs, and to traditions, customs and social conventions. Each lesson concludes with practical questions or exercises on the material. Attention is also given to matters such as letter writing (both formal and informal), to the art of précis, and to practical approaches to specimen questions from examination papers dealing with set books. The book has been neatly and efficiently produced and should certainly fulfil a valuable role for a long time to come.

School of Oriental and African Studies, London

D. K. RYCROFT

Assessment of English Proficiency in the African Primary School By *J. E. Hofman*. Salisbury, University of Rhodesia, Series in Education Occasional Paper No. 3, 1974, 75pp. Rh\$2,00.

The situation investigated by Professor Hofman is one in which Shona-speaking African children in Rhodesia are receiving their primary school education through the medium of English from teachers who are non-native speakers of English. After a brief outline of the circumstances leading to the existing language medium situation, Hofman sets himself the task of discovering the extent to which the policy of 'early-English-cum-universal-permeation-cum-instructional-innovation' has been effective.

For purposes of this research he uses the *cloze* technique developed by

Taylor in 1953 and which has now been accepted as an accurate measure of the integrated skills of reading and writing. It is claimed that this test reveals both comprehension and proficiency in respective and productive skills and that it adequately covers the constituents of language performance. The test is an extremely simple one to administer. It comprises a passage of suitable level of comprehension in which every *n*'th word is omitted: the testee's task is to supply the missing word or a contextually meaningful replacement.

In the testing programme undertaken by Hofman the passages were based on curriculum material used in schools. The tests were administered at 10 African schools in the Mashonaland area and in 2 European schools in Salisbury which were to serve as a measure of proficiency exhibited by native speakers. Tests for the first three grades revealed a slightly lower level of reliability than did those above the third grade, although in all cases reliability was at an acceptable level. The tests also reveal high item-total correlations which is an indication of their ability to elicit comparable scores. Accepting Anderson's standards for the fixing of an independent reading level by means of the *cloze* test, Hofman found that whilst the average European children in the samples tested, attained levels of independent reading proficiency at Standard 1 (Grade 3) only the one-third above-average readers in Grades 5-7 in the African schools achieved the independent reading level. There was also a great range in individual differences within the same class. Another interesting finding was that whilst there were no differences between male and female scores noted in Grades 2 and 3, the girls' norms were generally higher than those of the boys in Grades 4 and 5 (the middle primary school) with the opposite picture existing for Grades 6 and 7 (upper primary school).

The author proffers some possible reasons for the high variability and low levels of proficiency noted in the black groups. Amongst these are automatic promotion, inadequacy of teacher preparation, crowded classes, lack of reading material and insufficient motivation. His findings call into question the desirability of schooling for black Rhodesian children through the medium of English from the beginning of their school careers. He raises the point that the initial decision to adopt this policy was based on political expediency and opinion rather than empirical research. This is obviously an area requiring an early and thorough reappraisal.

The tests as developed by Hofman would appear to be a reliable measure of reading and writing ability for black Rhodesian children in the primary classes, particularly from the third grade upwards, with the most satisfactory level being reached at Grades 6 and 7. These tests could with certain adaptations, offer an inexpensive, simple and much-needed tool for the testing of English proficiency in the skills of reading and writing amongst black primary school children throughout Southern Africa and enable comparisons to be undertaken between the various language groups.

Hofman's assertion that reading and writing tests are sufficient evidence of general language proficiency does receive support from such authorities as Oller and Tullins, but it is one which cannot boast general acceptance. No conclusive evidence has been advanced supporting the contention that the ability to read and write a second language presupposes verbal and listening fluency in that language. On the contrary, it is a common phenomenon in black schools to find that because of the teaching methods adopted and the absence of teachers who are native speakers of English, the skills of listening and speaking tend to be neglected whilst those of reading and writing are promoted. Darnell's development on the *cloze* procedure which he has named *Clozentropy*, whilst retaining the tests in their simple form and still allowing

for easy administration, does provide the research worker with a highly refined scoring procedure which the author might well be able to utilize in further research in this field.

University of Natal, Pietermaritzburg

J. M. Z. MICHAU

Rhodesia's Pioneer Women (1859-1896) *Compiled by J. M. Lloyd, revised and enlarged by C. Parry.* Bulawayo, The Rhodesia Pioneers' and Early Settlers' Society, 1974, 105pp., no price indicated.

Profiles of Rhodesia's Women Salisbury, National Federation of Business and Professional Women of Rhodesia, 1976, 176 pp., illustrated, Rh\$5.50.

The first of these books is a new edition, enlarged by some 360 entries, of the original edition of 1960. In all there are some 1 100 entries for women who entered Southern Rhodesia, mainly, of course, in the years 1892-6. The second book, published to mark International Women's Year 1975, is also a new edition, in effect, of the National Council of Women's publication in 1953, *Women of Central Africa*, which celebrated those who had made their mark in the first half of the century. The book contains entries of a hundred or so women lately prominent in Rhodesian life and also describes the main women's organisations. Neither book aims at being more than a biographical record, but the diversity of activities described in passing does throw some light on a situation in which 36 per cent of married European women are now actively employed economically.

R.S.R.

Agricultural Research and Development in Southern Rhodesia, 1924-1950
By H. Weinmann. Salisbury, University of Rhodesia, Series in Science Occasional Paper No. 2, 1975, 240pp., 29 Tables, Rh\$5.00.

This is the second volume by Dr Weinmann on this subject; the first covered the period 1890-1923 and was published in 1972 as a University of Rhodesia Occasional Paper.

Together these two volumes provide a detailed factual and chronological record of technical development in Rhodesia's agriculture. For this reason they can be described as histories but they will be more valuable as a source of information for the practising agricultural scientist or student; the historian will not find enough speculation or opinion on the causes, effects or importance of the various technical achievements described, to permit extrapolation in social or political terms and will therefore not be as interested.

Dr Weinmann's description of Rhodesia's agricultural development from 1890-1923 left me with three main impressions. First, the surprising fact that in spite of the great disparity in age between European and Rhodesian agriculture, research in agriculture was started in Rhodesia less than 60 years after its beginnings in Europe. What appears to be the main reason for the early initiation of agricultural research locally, makes the second impression, namely that as early as the turn of the century it was realised that mineral wealth would not, after all, be the draw card and that settlers would have to be attracted by the country's agricultural potential. The third impression is

the important role played by farmers and their own organisations in initiating, and often in financing and carrying out, agricultural research and development themselves. It is in fact possible to trace this strong independent pioneering spirit through the whole story that Dr Weinmann tells in this and the earlier volume.

From an agricultural point of view the second volume covers a much less interesting period. From 1924 to 1939 the effects of the economic depression and non-scientific leadership of a scientific activity like agricultural research, severely limited real technological progress. Then the war, and rebuilding after it, absorbed most of the available resources until 1950. The resultant stagnation is highlighted by the fact that the average maize yield for the last five years of the period (1945-6 to 1949-50) was less than 0.1 of a bag per acre higher than the average yield for the first five years, 1923-4 to 1927-8.

It is true that the famous hybrid maize breeding programme was initiated in 1933 and could not begin to influence yields until the fifties, but even this was due to the efforts of two or three dedicated individuals hampered, rather than assisted and encouraged, by the establishment. Without this hybrid maize breeding programme, agricultural research in Rhodesia would have had very little to boast of. Much of the subsequent and often outstanding success, other than with tobacco, was either stimulated or subsidised by the hybrid maize break-through.

The next instalment of the story of agricultural research and development in Rhodesia from 1951 to the end of the Federal era in 1963, would be worth recording soon because the yield and production increases achieved will be a better indication of the quality of the work done in preceding decades. Charles Murray, the last of the scientific leaders of Rhodesian agriculture, says in his Foreword that the forties saw the much wider use of fertilizers and manures, soil conservation, better husbandry methods and large increases in the strengths of technical departments, which were all long term investments that take time and yield dividends. This is true, but the Federal era that followed was, unfortunately, not one that maintained the momentum for agriculture, other than for the Extension Service which justifiably enjoyed a boom period, and for tobacco which had the wisdom to free its research from departmental control. Agricultural research was rated a low priority in Federal days compared with the expansion of education and health services and the development of communications, particularly in the two northern territories.

One of the two lessons clearly read between the lines of Dr Weinmann's second volume is that the interests of agricultural research, which are essentially for a stable, scientific atmosphere in which to work on the various commodities, have as a matter of Government policy, never been provided. Only in the case of tobacco did the grower have the strength and sense to shoulder the responsibility for his own research while the technical problems facing the producers of other commodities were thrown into the pot with roads, schools, police-posts and clinics. Wherever in the world the management of agricultural research is in the hands of Government, it has failed to meet the demands made on it by its customers, the farmers. Governments invariably have other, more important customers which it is politically expedient to consider first. The truth of the matter is that there is no sensible alternative to decentralization, localising and democratising agricultural research.

Dr Weinmann's second volume is a great improvement on the first in four important ways, it is a nicer size, has an easier-to-read type-face, is better bound and has good indexes of both subjects and names which were completely absent in the first publication.

Those interested in the technical development of agriculture and in improving its service to farmers will be grateful to Dr Weinmann, the University and the various sponsors for making these two publications possible and it is to be hoped that the difficult task of continuing the story will be tackled before long.

Sugar Experiment Station, Mount Edgecombe, Natal

P. A. DONOVAN

Cold Comfort Confronted By G. and M. Clutton-Brock. Oxford, Mowbray, 1972, 201pp., £1.25.

Rhodesian Black behind Bars By D. Mutasa. Oxford, Mowbray, 1974, x, 150pp., £0.95.

The Rhodesian Board of Censors has determined that neither of these two books will be available in Rhodesia. I am not entirely clear as to the purpose of reviewing 'banned' books in a Rhodesian journal. Is it to let the readers of the journal know that these 'illicit' books exist and give them an indication of their contents? Given the inevitable brevity of a review this cannot be of much help. Or is it to let some of the academic community abroad know that their colleagues in Rhodesia are not totally isolated and that they somehow still manage to get hold of banned books (usually on visits abroad)? Or is it to assess the potential value of such works for a limited circle of 'specialists' inside, and possibly outside, Rhodesia in terms of scholarly research, should they have, or be able to gain access to them? This last is probably the most realistic and useful objective. At the same time, the publication within the country of a review such as this could also be interpreted as a symbolic denial of the legitimacy of the political censorship which is practised in Rhodesia.

Be that as it may, the banning of these books as well as the fate of the authors, who have been closely associated with each other in the Cold Comfort co-operative farm venture, provide some significant pointers to the nature of Rhodesian society. I recall a meeting at the University of Rhodesia soon after my return to the country in 1969. It had been organised by the campus Current Affairs Association to commemorate the centennial of Ghandi's birth. The three speakers were Garfield Todd, Didymus Mutasa and Guy Clutton-Brock. Todd and Clutton-Brock obviously enjoyed the occasion and I remember the approving roar which issued from the predominantly black student audience as Clutton-Brock exclaimed: 'This year our black mothers will bear more babies than there are Europeans in Rhodesia!' I also remember my own incredulity at the fact that such speakers could still address a student gathering within Rhodesia in such terms. Of the three speakers, Mutasa was the most subdued and circumspect in his statements, as behoves a black man in the situation. Today none of them can operate freely in Rhodesia. Mutasa was detained late in 1970 and was only released two years later on condition that he left the country for Britain where he was to pursue a university education. Early in 1971 the Cold Comfort Farm Society itself was declared illegal, Clutton-Brock was stripped of his (acquired) Rhodesian citizenship and was deported. Todd was detained and later restricted to his farm after the Pearce Commission had arrived in early 1972 to test the acceptance of the Anglo-Rhodesian settlement proposals.

If one compares *Cold Comfort Confronted* and *Rhodesian Black behind*

Bars, it is the Clutton-Brocks' book which now appears mild and relatively innocuous (despite their insistence on referring throughout to the post-1965 regime as 'illegal') against Mutasa's forthright and frequently impassioned account in which the impact of imprisonment and the subsequent experience of living abroad clearly shows. Both are essentially autobiographical accounts: Clutton-Brock's (for Guy is evidently the principal author) provides an outline of his whole career, and Mutasa's deals chiefly with his detention (although he fills the reader in briefly on his background). Yet in the end, it is clearly the intention of both to say something about Rhodesian society rather than simply about themselves. And both accounts are well worth reading for anybody wishing to gain a general acquaintance with the way in which the pernicious system of minority domination and racial discrimination operates.

Both books have limitations even when viewed as partial autobiographies. Coverage is highly selective and tendentious in the sense that the authors are intent on making a number of points regarding settler society, the failings of the church, the virtues of traditional African society and so forth. Yet, in the case of Clutton-Brock, the account reveals a considerable amount about the person. His is a story fluently, even pleasantly, told. It is possible that somebody might attempt a serious historical biography of Clutton-Brock in due course. But although the Rhodesian phase proved to be the major involvement of his variegated and interesting career, I believe such a study would cast more light on a peculiar strand of an idealistic British liberal socialism which emerged during the 1920s and 1930s than, say, on the rise of black nationalism or the prospect for collective enterprises in Rhodesia. One thing that strikes the reader about Clutton-Brock is how little his optimistic and rather ill-defined faith in the evolutionary potentialities of man had changed from the time that he started working in the East End boys' clubs to his forcible departure from Rhodesia. There is more than the ordinary contradictions apparent in the Rugby and Cambridge-educated son of a stockbroker's clerk who declined throughout his life to collect any possessions, but has always had friends in high places in Whitehall and in the respectable British left-wing establishment; who never really shunned publicity, but 'worked' all of these and a range of ecumenical contacts diligently to gather support for his various projects in Central Africa, or to bring more international pressure to bear on the settler regime.

As sources of specific historical data these books could be of some, if limited, value. We learn as much about a small body like the Makoni Students' Association from Mutasa as is likely to be known until such time as C.I.D. files might become available in archives. Clutton-Brock gives a bit of detail regarding the role that he personally, and St Faith's Mission in general, played in the founding of the 1957 African National Congress. But anybody who might eventually want to judge the successes and failures of the collective ventures which he helped to initiate at St Faith's, Nyafuru, Bamangwato, or Cold Comfort, would not find much data in these two books on which to base their assessment. Significant insights are more likely to be drawn from 'anecdotal' evidence which happens to be mentioned in passing. A case in point concerns the pervasive and partly informal surveillance of blacks which emerges from Mutasa's experience. Any essay on citizenship which he had written as punishment at Goromonzi secondary school during the fifties surfaced as a key piece of evidence at Review Tribunal hearings during his detention nearly twenty years later to prove that he nursed a hatred against Whites and was therefore likely to pose a threat to public peace and safety.

Commercial Growth and Consumer Behaviour in Suburban Salisbury, Rhodesia By *M. A. H. Smout*. Salisbury, University of Rhodesia, Series in Social Studies Occasional Paper No. 1, 1974, 69pp., 13 Figs, 10 Tables, 2 Appendices, Rh\$2.00.

This Occasional Paper by Smout is the first in a new series of Social Studies papers to be published by the University of Rhodesia. Unfortunately there is no preface or editorial statement sketching the aims and objects of the series. Such a statement would appear to be desirable and in its absence it is up to the reader (or reviewer) to infer what the aims and objectives are — a somewhat invidious task. In its own introduction the paper under review makes it clear that it aims at providing an explanation and description of the changes that have taken place in the composition of shopping centres in suburban Salisbury, together with associated consumer behaviour during the period 1969-1974. As such it must be regarded as a work essentially empirical in nature although the opportunities for methodological and technical discussion were obviously present. The fact that the paper chooses not to set out much detail on these latter points prompts this reviewer to regard the Paper as directed more towards general readership by intelligent laymen as opposed to urban researchers. In these terms the Paper is successful and certainly provides a good insight into the growth, structure, planning problems and way of life of consumers in this Third World City (p.53) and one that must be regarded as representing a colonial-type of enclave in a Third World country.

In the body of the text the author shows how and why the suburban shopping centre development has proceeded. This development appears to be strong and is surprising bearing in mind that the study covers virtually the whole period since U.D.I. Nevertheless, the developments must be seen against the relative perspectives of Southern Africa balanced by the relative size of Salisbury. The larger South African cities appear to have seen great developments in suburban shopping over the same period. However, Salisbury in terms of its total development is still in the little league (68 suburban centres as compared with more than 700 in Cape Town in 1970). However, the popularity of the suburban centre appears to be due to the life style adopted in the suburbs (and in this respect the white suburbs in particular). Attention is drawn to the fact that the median distance between residence and city centre is only 6 km, that parking problems are not really great in the downtown area, but that the residents 'become impatient [when visiting the Central Business District] if car parking is not available where and when it is wanted' (p.41). These factors coupled with the apparently good range of shops easily accessible in the suburban shopping centres appear to account for their growing popularity and economic success.

Some criticisms must be levelled at the Paper, notwithstanding the above comments. The section on African shopping and shopping behaviour is tantalisingly brief. The difficulties of collecting data are appreciated but it is hoped that later studies in the series will throw more light on this aspect of Salisbury's urban life. As mentioned in passing above there is only little of interest for the urban theoretician or those involved in intra-urban central place theory. These shortcomings, however, may be attributed to the aims as inferred by the reviewer.

On editorial and production matters the paper exhibits both attractive and irritating features. On the positive side is the attractive binding, clear type style, and letterpress setting, the whole printed on good quality paper. Among the more irritating features are the rather heavy reduction of some of the

Figures (e.g. 1.2) to less than a page size as compared to the rather over large Figures (1.4 and 5.1). The style of referencing by means of footnotes appears both antiquated and shortsighted, particularly as there is no full reference list at the end of the work. The greatest pity is that the discussion ends in mid-air. There is no attempt at a solid conclusion and in this respect the last chapter, on the African retail system, appears to be a mere appendix.

Nevertheless, if seen in terms of the objectives inferred at the outset of this review, the Occasional Paper is largely successful; certainly on the strength of it, a standing order for the Series would appear to be worth considering.

University of the Witwatersrand

K. S. O. BEAVON

Statistics of the Roman Catholic Church in Rhodesia By R. H. Randolph.
Gwelo, Mambo Press, Occasional Paper, Missio-Pastoral Series No. 6,
1976, 38pp., Rh\$0.50.

The title of this pamphlet is misleading, since only twelve of its thirty-eight pages are actually devoted to statistics of the Roman Catholic Church in Rhodesia. Relevant statistics are given on Catholic education, Catholic seminarians, Catholic priests and religious, and the Catholic population, in which figures for Rhodesia are compared with world figures and those of other specified areas. The rest of the pamphlet contains statistical tables on a multiplicity of aspects of Rhodesian society, ranging from 'Land Apportionment in Rhodesia 1890-1969' to 'Full-time Students at the University of Rhodesia 1971-1975'.

The statistical tables are not only poorly presented, but are also largely unsystematic duplication of figures from various original sources such as the *Statistical Year book of the Church 1975* and the *Rhodesian Census of Population 1969*. There is no attempt to interpret the statistics, and the graphical representations of the figures given below the first five tables are not readily comprehensible and do not clarify the statistics. Furthermore, some of the data presented are not comparable and therefore are meaningless. For example, in the Table 'Christian Churches in Southern Africa' (p.10), Section A refers to Rhodesia in 1974 and Section B to South Africa in 1970. In addition, Section A gives a comparison of European and African membership of the main churches in Rhodesia; the figures for the European population are taken from the 1969 census, while the figures for the African population are presumed to be estimates for 1974. Moreover, in the same Table 1975 figures represent the Roman Catholic population for both races.

This small pamphlet may become more intelligible if it is read in conjunction with Fr Randolph's other work in this series, *Aspects of Catholic Life in Rhodesia*, but regrettably, on its own it adds little to our knowledge. The pamphlet has no obvious framework and since there is neither an introduction nor a conclusion, the question of the author's intention and purpose in publishing this work, and of his perception of this conglomeration of statistics remains unanswered.

University of Rhodesia

DIANA SEAGER

The Land is Bright: A Special Report to the National Arts Foundation on the State of the Arts in Rhodesia 1973, with Some Proposals for Their 1974, 159pp., Rh\$1.75.

The Story of Reps: The History of Salisbury Repertory Players By R. Cary Salisbury, Galaxie Press, 1975, 240pp., Rh\$5.50.

These two books ostensibly share little in the way of subject matter, as Jackson's is a report on the contemporary scene and Cary's is a history of one organisation; but they are in a sense complementary, for Jackson's survey gives a context of activity in the arts in which the detailed account of the genesis and development of Rhodesia's foremost dramatic society offered by Cary may be more fully appreciated.

As Jackson acknowledges in his Introduction, his survey commissioned by the National Arts Foundation of Rhodesia, 'has had to be carried out, assessed, programmed and costed in about five months'. For a work that is so far-reaching in its coverage and executed at such speed, *The Land is Bright* is a remarkable achievement; its defects are largely those of haste. Jackson begins with a comparative study of aid for the arts in Canada, Australia, New Zealand, and the Republic of South Africa. Then under the successive headings of Art, Ballet, Arts Councils, Music in Education, Theatre, Theatre in Education, Literature, Poetry, and Festivals he describes and evaluates the activities of no less than 48 societies, institutions, and promotional organisations. Thereafter he assesses the contribution to the arts of 13 Municipalities and 3 major public bodies. A brief chapter on 'Housing for the Arts' is given to the physical requirements of the arts for the present and in terms of future expansion. Jackson concludes with a 'Summary of Proposals', 29 in all. There is an Appendix which gives the names and addresses of organisations connected with the arts.

As its title indicates, *The Land is Bright* offers a cheerful and encouraging picture of cultural activity in a country struggling against considerable odds: likewise, its prognostications are, in the main, optimistic. Much of the book manifests Jackson's firm grasp of fact and clarity of insight. However, it is unfortunate that his few asperic moments are also his least informed; these occur chiefly where he arms the sling of the David of Bulawayo against the Goliath of Salisbury and where he attacks those large institutions which he terms 'Titans'. He reveals the fabled British sympathy for the underdog, a trait which, though admirable on the field of battle, has little justification in a work of this nature. Nevertheless, his adverse criticisms are not entirely without foundation; one could only wish that they were more evenly distributed. *The Land is Bright* is much more readable than one might expect a survey of this kind to be and will form a useful basis for future researchers into the arts in this country.

In *The Story of Reps*, Cary recounts the history of the Salisbury Repertory Players from the foundation of the society in 1931 up to 1975. He begins with some pre-history; Chapter I offers a racy and thoroughly entertaining account of social life in Salisbury before there was a Reps. Witty, anecdotal, and often seemingly irrelevant, this chapter epitomises Cary's approach: one is reminded of those prose writers of the Renaissance who would unashamedly digress in the interest of a good story and who are today the more readable for it. However, the irrelevancies in Cary's book are apparent rather than real: for example, his quotation from an advertisement inserted in *The Rhodesia Herald* of January 1931 by a prominent motor company ('Our service is

100% European labour. No natives employed or allowed in the workshop.') prepares one for a later chapter describing the mentality with which Reps was later to grapple in the society's battle with the authorities over attendance by Africans and, ultimately, over African membership.

The Story of Reps is largely a story of personalities. This is fitting because Reps has been moulded by the influence of a few dominant individuals. The Story proper begins in Chapter II with the youthful zest of Christine Collings, to whom the book is dedicated, the young Rhodesian who returned from her studies in England with a headful of ideas; the life which she and her immediate associates, Dr Paul Anning and Joan Rankin, infused into the nascent theatrical world of Salisbury is projected forcefully and movingly by Cary. Later chapters recount the financial tribulations of Reps until comparatively recent times, the growth of the society and the critical, even agonizing, decisions on matters of policy which accompanied changes in the character of Salisbury. Many of the productions over the years are succinctly evaluated, often with a spicy (but never uncharitable) account of intrigue behind the scenes. One of the most serious points reiterated through the book is the constant intention of Reps, from its inception, to fill the need in Salisbury for drama that is more than frivolous entertainment; Cary protests — too much, some might think — that the sneer of 'box office' success cannot be levelled at Reps. Among the personalities who dominate the pages of the book in turn are George Barnes, Dr John Keeling, and the society's professional Director Adrian Stanley. They are drawn with sureness of touch by Cary, who is himself a founder member of Reps, as well as an experienced author.

If Cary's special qualification for writing this book, his intimate association with Reps, is his strength, it is also his weakness. There are moments when he expends more energy than is due to minor events and petty crises which are simply boring to anyone who was not involved in them. But these are infrequent blemishes on a book that must be read by anyone who is genuinely interested in the history of theatre in this country.

Cary and the publishers must be congratulated jointly on the excellent appearance of the book, which is set in clear and attractive type, and for the profusion of well-chosen photographs, which are excellently reproduced.

University of Rhodesia

C. J. WORTHAM

A Service to the Sick: A History of the Health Services for Africans in Southern Rhodesia (1890-1953) By M. Gelfand. Gwelo, Mambo Press, 1976. 187pp., 44 Photographs, Rh\$6,50.

This book, the first of a new series entitled 'Zambeziiana', has been written by the Professor of Medicine in the University of Rhodesia. This series, under the General Editorship of Professor R. S. Roberts, Professor of History at the University of Rhodesia, aims to 'focus on various aspects of culture and of development of society in Central Africa'. The author is already well known in the field of medicine in Southern Africa and has also published many works concerning historical aspects of medical practice.

The book, published in both soft and hard covers, describes the development of the health services in Southern Rhodesia from 1890 onwards in 17 chapters. There is a masterly foreword by Dr Dyson M. Blair, the last Federal

Secretary for Health, which admirably summarises the period covered in the book.

Although the sub-title suggests that the period covered is 1890-1953, the author frequently takes us beyond this period and sometimes up to the 1970s. The book contains an extensive bibliography related to each chapter which will facilitate further research by serious students of this subject, but the reviewer noted a footnote (n.12, p.129) for which there is no reference in the Notes. The inclusion of the photographic plates in the book adds to the interest, as some of the people illustrated are still living in Rhodesia today. It is to be hoped that many of those who study the plates will write to the author and help him to identify further the people illustrated. As an example, in an extract from a letter (p.93) there is a statement: 'There was a small maternity section run by a nurse called Priscilla'. Among the photographic plates (facing pp.128, 129) there is one showing Harare Maternity Unit 1950. The Priscilla referred to is Miss P. Ngonyama (now Mrs Mwamuka) but unfortunately the lady shown in the photograph is in fact Miss Dorothy Ngonyama (now Mrs Sigauka), Mrs Mwamuka's sister.

This small volume is crammed with facts covering the development of the health services in Southern Rhodesia and the author has done well to marshal them for us as he has done. Inevitably a number of errors have crept in which should be eliminated in a subsequent edition as these tend to be carried on from one text to the next. By way of illustration and by no means exhaustively, the reviewer would point out that the text should read as amended, as follows: 'Ian Wright now a surgeon in Canada' (p.71); 'By 1944 when European patients' (p.96); 'Completion of the main hospital was however, not achieved until 1958' (p.99). Incidentally the Memorial Hospital (p.99) did not close its doors until May 1961 when the Richard Morris Hospital was opened in Bulawayo. It is stated (p.161) that an African tuberculosis hospital was opened in Chinamora Reserve in September 1946, but this institution was not opened until 1950 (see Southern Rhodesia, *Report on the Public Health for the Year 1952* (Sessional Papers, C.S.R.20, 1951), 19). It is suggested (p.162, n.12) that 120 beds for tuberculosis were opened in Bulawayo in 1951, but on the same page it is stated that 'In December 1954 the Mpilo Chest Hospital at Bulawayo was brought into existence, providing 120 much needed beds'. As in all books there are also a number of typographical errors which have passed the proof readers, such as 'possible' for 'impossible' (p.96), 'spacious' for 'specious' (p.113), 'mattress' for 'mattress' (p.130) and 'Miss Louse Adam' for 'Adlam' (p.132).

In bringing these errors to the attention of readers of this book, the reviewer merely wants to highlight the need for the text to be read critically in order to avoid the continuation of these minor errors in future studies. There are a number of quotable sentences in the text which might be picked out to illustrate the enormous progress which has been made in the development of the health services in Rhodesia; for example, 'Fleming was concerned with up-lifting the African and encouraging him to live in better houses with better food and clothing' (p.115). Thus we see recognised by the health authorities at an early date the tremendous value of environmental improvement on the health of a community. In describing the work of Dr Jim Kennedy of Ndanga the author states that he 'practised community or family medicine for over 33 years'. Here we see the long term effects which runs throughout the book of having one devoted doctor remain in the same place and become known and trusted by the people.

Gelfand has added to his already many triumphs in writing this book. Not only is it a fascinating account of the development of the health services,

particularly the African health services, but he has done this by the inclusion of interesting accounts written by some of the participants in this development themselves. As one of the lesser participants involved in this development (and incidentally no mention is made by Gelfand of the important part he himself played in this development), I am proud to have been and still be identified with the continuance of this 'Service to the Sick'

University of Rhodesia

W. FRASER ROSS

Old and New in Southern Shona Independent Churches. Vol. 2: Church Growth — Causative Factors and Recruitment Techniques By M. L. Daneel. The Hague, Mouton, 1974, xvii, 373pp., maps, illus., 45 Dutch guilders.

This is the second volume of a proposed four-volume study of independent churches among the southern Shona peoples of Rhodesia, what Professor H. W. Turner describes in his foreword as 'the most considerable study of African independent churches ever attempted' (p.vii). As such, the reader might expect close detail and case study derived from meticulous field research. He will not be disappointed with Daneel's examination of the churches of the Chingombe chiefdom, nearly 40 pages of statistical Tables based on interview and questionnaire, 16 pages of photographs and 3 detailed maps.

Daneel's text reaches above detail to a careful analysis of the reasons for the growth of Independent Churches among the rural Shona, the attractions of their belief and ritual and their methods of recruitment. Above all the terminology of 'schism' and 'separatism' is laid to rest as inappropriately suggesting the defection of Independent Church members from prior membership of mission churches. Instead the direct appeal to many young people is demonstrated; more than half of Independent Church members claim no prior mission-church affiliation (pp.18, 76); and the Independent Churches show a much higher proportion of male members than almost all the mission churches (p.73). The churches stand on their own faith, ritual and the satisfaction they provide for the religious needs and aspirations of the southern Shona.

Particular roles associated with the Independent Churches include fertility and rainmaking, health and security, social roles and comforts that attract considerable numbers. Indeed Daneel claims that, 'No single factor has been mentioned more often by members of the Spirit-type Churches as the direct reason for their joining these movements than the healing treatment performed by African prophets' (p. 186). This constitutes a 'gospel of strength' (p.255). Other factors dealt with, and bound together into some overall African unity, include dreams, communication with the ancestors and spirits, wizardry and possession.

Throughout, the religious content of the churches was uppermost, as were the religious reasons for their growth. Daneel properly insists that the Independent Churches are not 'predominantly land-protest movements' (p.47) and that shortage of land played a scant role in membership growth even in recent years. Moreover Independent Church members are not confined to the 'economically less privileged ruralists' (p.65). Rather, 'the Independent Church households . . . belong to the "privileged" rather than the "deprived" rural classes' (p.49) and 'on the whole, the Independent Churches have the "wealthiest" pastoralists in the chiefdom' (p.63). And as religious institutions 'the

Independent Churches are not (overtly at least) identified with the African cause for more land to a greater extent or on a more organized basis than any of the other religious groupings' (p.48).

The growth and attraction of the Independent Churches are accountable by their 'typically African guise', a process of continual adaptation, not static conformity to traditions; 'This is a dynamic process with numerous variations, even within the same Church' (p.309). It also raises problems of syncretism and the messianic content of these church movements, with which it is hoped that Daneel will deal in succeeding volumes.

This is a scholarly work of anthropology, sociology and theology which will interest experts in these fields. The treatment of different churches through time will also be of importance to historians. But above all, thinking men and especially Christians will find in this volume, and in Daneel's other writings, a source of understanding of the faiths, beliefs and religious needs of the African peoples of Southern Rhodesia. The book is superbly produced and splendidly illustrated.

Stonyhurst College

A. J. DACHS

What do the Coloureds Think? An Attitude Study of the Coloured Community of Johannesburg By M. L. Edelstein. Johannesburg, Labour and Community Consultants, 1974, 153pp., no price indicated.

With a view to proposing an alternative mode of analysis for the study of Race in Southern Africa, one would have liked to detail the theoretical shortcomings of Edelstein's work on the 'Coloureds' (of South Africa), particularly its failure to explain systematically the historical and ideological basis of the concept of 'Coloured' and the consequent absence of a definition of a 'Coloured Community' except in terms of that common tendency — originating and inherent in popular racist theories based on crude stereotypes — to treat the distinguishing physical and biological characteristics (i.e. the mere genetic and racial constituents, complexion of skin, hair type, etc.) which set apart persons of mixed race as, in themselves, constituting, *a priori*, a social category. Nevertheless the limited academic content of the work might become evident in this discussion — to which we are restricted by the exigencies of space — on its ideological outlook, which will already be evident from the paternalism implicit in its title, *What Do The Coloureds Think?* (Edelstein published another book, *What Do Young Africans Think* in 1974?) He states quite explicitly that the major objective of his study is to provide a means of predicting the attitudes of the 'Coloureds' towards the Government and of how best to ensure their allegiance to the Whites. 'What is the future of the Coloured people of South Africa? What steps can they, the authorities and those sympathetic to Coloured progress take to ensure and assist their advancement within the broad framework of South Africa?' 'To some extent the answers to these questions will be suggested by the results of this survey?' (p. 94). This is a position not surprising from a man who was once a Chief Welfare Officer of the Department of Non-European Affairs (1960-2) where he became 'intimately associated with some of the problems of the Coloured people' (Preface) and an officer of the Bantu Administration Authority until his unfortunate death this year at the hands of angry Soweto students when they attacked the Administration buildings in that township.

But this book, which is based on a D.Phil. thesis of the University of

Pretoria, is more than just a personal view; for it is written at the height of the debate, in South African white circles, about what to do about the 'Coloureds'. It might well be considered obsolete after the decision earlier this year that the 'Coloureds' could not be integrated politically with the Whites, and in view of the recent disturbances at the Cape which many of the 'Coloured' leaders have been wont to interpret as destroying the 'myth' that 'Coloureds' want to be integrated with the Whites. Yet the book's importance lies precisely in that it reflects Pretoria's dilemma over the 'problem' of the 'Coloureds'. In fact, the work is well in the tradition of the Pretoria schools of thought, 'whose views are respected because they have studied the problem scientifically and come in direct contact with Coloured people and their leaders' (p.94): of *Verkrampies* like Dr Schalk van de Merwe and Professor W. B. Vosloo and of *Verligtes* like Professors S. P. Cilliers, H. W. van der Merwe, N. J. Rhoodie, Simon Brand and J. B. du Toit. (We also get the views of white opposition political parties (United and Progressive), of 'Coloured' political parties (Federal and Labour) and of various South African academics ('Coloured' and white)). But lest the reader wonder at the end why a work which purports to be 'scientific' should make (political) recommendations (*inter alia* that there be 'joint sittings of Parliament and the Coloured Persons Representative Council on common problems' (pp.127-8)) to the government, my advice is that one should keep in mind what has already been stated about Edelstein's ideological position and about the object of the study. To that extent it matters little whether one accepts or rejects his method of inquiry — a somewhat impressionistic observation (personal interviews, questionnaires, etc.), over a period of five months (29 February to 31 July, 1972) of a sample of 500 'better class adult Coloureds' (p.3) living within the Municipal boundaries of Johannesburg — and the conclusion thereof; and we are told in Chapter One that the survey 'does not in any way pretend to represent the attitudes of all Coloured people of South Africa' (p.4), though both the cover title as well as the nature of the discourse throughout can only indicate the converse.

Witness, for example, the inherent subjectivity of the questionnaire method. Thus once it has been ascertained, on the basis of the responses of the sample members, that most (88 per cent) 'Coloureds' would still claim 'one man one vote' even if they had free and equal access to all public facilities, services and amenities (p.73) and that most prefer to be called South African rather than either 'Black' or 'Coloured' (p.77), another of the many questionnaires seeks to determine which of the already selected 14 'Grievances of Coloureds' were the 'greatest' (p.81). There were five of these in declining order of greatness: unequal pay for equal work; inadequate opportunities for employment (job reservation); inadequate educational opportunities; inadequate accommodation; White domination. Edelstein's implied conclusion from this is not only that 'Coloureds' do not so much mind white rule, if only their material condition could be improved, but also that once the latter has been accomplished then the idea of *separate but equal* racial groups would be a reality in South Africa. But need we comment on his blindness to the dialectical connection between white domination and the concept of 'Coloured' in Southern Africa nor, therefore, of his vain expectation that there can be equality in a system based on inequality? But, then, this is our point. It is not so much the question of what the 'Coloureds' — whether by this term is meant the leaders, the sample or all persons of mixed race — think of, as whether the white rulers of Southern Africa can ever resolve a 'problem' which is so closely tied to the overall contradictions that have arisen out of their system of exploitation and domination. The decision not to implement

the Theron Report and its recommendations should not be interpreted as an exercise in options on the part of the South African Government; on the contrary, it demonstrated an inability to adapt. The 'problem' of the 'Coloureds' is certainly the Achilles' heel of the ideology of white supremacy in South Africa and the extent to which it has become a source of discomfort for Pretoria may be an indication of the course of change which the oppressed, *and not the oppressors*, of Southern Africa have begun and whose outcome only they can determine.

University of York

I. D. J. MANDAZA

African Law and Custom in Rhodesia By B. Goldin and M. Gelfand. Cape Town, Juta, 1975, xvi, 325pp., Rh\$11.90.

A Bibliography of African Law, with Special Reference to Rhodesia. By T. W. Bennett and S. Phillips. Salisbury, Univ. of Rhodesia, 1975, xxxiv, 291pp., Rh\$5.00.

The authors of the first of these two books essayed a very difficult task. The main difficulty arises from the fact that the African law and custom that has grown up naturally and spontaneously over the years has been engrafted, in a somewhat clumsy way and with severe limitations, into the ordinary statute law of the land. This has meant that there were at least three possible lines of approach: To treat the subject as a purely ethnological study, disregarding the legislation; to produce a practical legal text book for the use of practitioners and others concerned with the administration of the law; or to attempt a combination of the two. The authors have adopted the third approach, which is that most beset with pitfalls. It is greatly to their credit that they have avoided these and achieved so large a measure of success.

There were lesser difficulties in their way. As the authors themselves recognise, the basic material of their study varied from tribe to tribe and even from locality to locality within the tribe. They have dealt with this on broad lines and have, wisely, resisted the temptation to extend their investigations to the divergent customs of such subordinate peoples as the Venda, fascinating to the ethnologist but distracting to those concerned with the practical application of the law.

In the result the book should prove of great value. For the first time, so far as I am aware, the true customary law is considered in juxtaposition with those sections that have been modified by statute or by judicial decisions.

The judicial decisions are considered critically. Apart from comment on individual cases certain tendencies are revealed which, unless they are checked, could lead to unfortunate consequences. For example, if the authors are correct in their belief that there is a tendency for decisions in District Courts to diverge from those in Tribal Courts, then action must be taken to see that this is avoided. It may prove to be nigh impossible, but something on the lines of the circulars of the Justice Department could help. Certainly something should be attempted, for legal history is full of examples of the sad results where different lines are taken in courts of more or less co-ordinate jurisdiction.

Directly or by implication the authors raise a number of other questions of the first importance. Some are inherent in the system itself. For example, how long will Africans in a modern technological state continue to wish that

their affairs be governed by a system designed for a simpler society, however much we may share with them a nostalgia for the older days?

Other problems arise from the manner in which the system has been incorporated into the background law of the land. It has already been hinted that this has been inept. I am thankful that I shall not, as a judicial officer, be called upon to construe the application of customary law laid down by Section 3 of the African Law and Tribal Courts Act. When the time comes when these problems have to be faced, I am sure this book will afford guidance to those compelled to resolve the perplexities involved. Meantime, if the book receives the attention it deserves, it will serve a useful purpose simply by drawing constructive attention to the existence of the difficulties. Apart from its value to the busy practitioner or administrator of the law the theoretical ethnologist will find here much that is not only interesting but authoritative.

Almost simultaneously, the University of Rhodesia has published a cognate work. It sets out to deal with a wider field — Africa at large. The present reviewer does not feel competent to comment except in so far as the book relates to Rhodesia, or at most, Southern Africa; but it is not unreasonable to assume that this gives a fair indication of the general value of the material. Such a bibliography falls to be tested by the answers to the following questions: Is it accurate? Is it comprehensive? Are the references easy to find and to follow? This book appears to satisfy all these requirements in a high degree. In fact, one is left a little awed by the extent of the research that must have been involved in its compilation and the competence with which it has been handled.

Marandellas

SIR ROBERT TREDGOLD