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This book is likely to provoke a variety of reactions. Some will be stimulated by its sweeping generalisations and others dismiss it as superficial. Some will share many of the author's conclusions, particularly on aspects of Shona culture such as their manners, their concept of brotherhood, family life and religion, but many others will consider his arguments to be superficial. Those who have read the author's other books and articles may find little new in the present study. The book is, in fact, a mixture of reportage and academic research.

In the first part of the book traditional Shona manners ranging from greetings to table manners are described in detail. Relationships between members of the Shona extended family are also described and so are Shona ideas of the good and beautiful, right and wrong. The second part of the book deals with traditional religion and Shona medical beliefs and practices. The third part deals with marriage and in the last section an attempt is made to assess change in Shona society. Urban informants were questioned on various topics such as their present views on marriage customs, kinship, death rituals, food habits and so on.

The book as the title indicates is mainly about traditional Shona society. But this society has undergone great change over the last eighty years. This change has largely been due to urbanisation, industrialisation, and contact with other cultures. Thus readers interested in contemporary Shona society will not find much that is of use to them. Those interested in traditional society may also be disappointed. For Professor Gelfand has tended to describe how the traditional Shona ought to behave and not how they actually behave. Thus he has ignored deviant behaviour, and the tensions and conflicts that occur in daily life. Crimes are committed, neighbours quarrel, divorces occur and so on. This omission, however, may have been deliberate as Gelfand has discussed some of these issues in his other studies. The book should, therefore, be read along with other published studies of Shona society.

Gelfand's interest in the ideal Shona has led him to make a number of sweeping generalisations. For example, in discussing traditional medical beliefs and practices (pp.114, 117), he states:

In times of sickness or death of one of its members the family vadzimu are consulted to see which one of the spirits has caused the family to lose the protective powers of these spirits and so allowed evil to enter their homes. In other words, no one should die. Man should live forever. Death is not natural. Even a very old person should never die and life is removed by the vadzimu.

In other words, the Shona must always have their dead in mind and no one will doubt the findings of a ng'anga that the illness came simply because the guilty person had failed in some way to respect a spirit elder.

From my own studies and from those of others, however, it has been found that the Shona people in general make a distinction between normal and abnormal sickness and between natural and unnatural events in life. Thus people do not consult ancestor spirits or other social agencies when an illness is regarded as normal or natural. Some deaths are regarded as natural, others are not. People agree that
men and women grow old and die. Moreover, in times of illness and other misfortune people sometimes question the diagnosis of the ng'anga (traditional doctor). Where this is the case the patient and his social group can seek a second opinion.

The section dealing with the urban Shona and social change is rather thin and generally unsatisfactory. Here I have two main criticisms. The first concerns the manner in which Gelfand carried out his surveys. We are not told how he obtained his samples of informants and whether these were representative samples. Secondly, he could have strengthened this section by drawing from other urban studies that have been done in recent years. For example, the two studies by P. Stopforth (Survey of Highfield African Township: Two Aspects of Social Change, Highfield African Township Salisbury. Salisbury, University of Rhodesia, Department of Sociology Occasional Papers Nos. 6 and 7, 1971, 1972) would have greatly enriched Gelfand's analysis of kinship and marriage in modern Shona society.

After examining the various aspects of Shona culture Gelfand concludes that there are many aspects of Shona culture that are good: "Africa has something to offer the world in human behaviour and this the Shona man and woman can give by their fine example." He argues that means must be found of blending these Shona cultural aspects with what the West has brought to Mashonaland.

Although the book is impressionistic in parts, controversial in others, and not always factually accurate, it cannot be ignored by students of Shona society. Whether or not the conclusions drawn are accepted, the book is bound to find its way into footnotes for many years to come. The study will be all the more valuable if it succeeds in provoking others to examine with greater precision aspects and the functioning of the Shona society. One can only agree with Gelfand that as many aspects of Shona culture as possible must be recorded now for the use of future generations.

G. L. CHAVUNDUKA


This brief work is intended as a guide and stimulus to Christian ministers working in Rhodesia's Tribal Trust Lands. The author, both a Roman Catholic priest and a doctor in social anthropology, makes available to his missionary colleagues the insights gained from his academic training and his work in the field.

The first part of the booklet deals with the concept of "community" and with the principal features of traditional Shona communities; these can provide a natural basis for the formation of newer Christian communities. Here the author shows a thorough grasp of his subject expressed with a clarity that is all too often lacking in the writings of academics.

The second part of the work is prescriptive rather than descriptive. The author presents a number of practical suggestions on how ministers can encourage the growth of specifically Christian communities. These are plausibly argued and presumably reflect the author's experience in missionary work, though no evidence is presented on how the suggestions have worked out in practice.

The work can be well recommended to the Christian ministers for whom it is intended.

M. F. C. BOURDillon


None of these books is written in a disinterested or detached manner. The first three in fact recount the unpleasant experiences of their authors in Rhodesia. Parker and Niesewand were both journalists who fell foul of the Official Secrets Act and were prosecuted.

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Niesewand also suffered Detention, as did Miss Todd for her part in the 'No' campaign against the settlement proposals of 1971-2. None of these three books is of great weight but they will undoubtedly be useful for the historian of the future who wishes to discover what Rhodesia was like after U.D.I. What will then stand out is the close similarity between the experiences and reactions of these three authors who were otherwise so different, in background, temperament and political views; equally noteworthy will be the fact that the reader meets the same small range of characters who play subsidiary roles in the authors' predicament - lawyers, policewomen, journalists. The conclusion surely will be to emphasise both the uniformity and smallness of Rhodesia's ruling white class, which perhaps is why two of the three are banned.

The fourth book under review is a diatribe against Africans, in which Rhodesia is little more than a 'peg' on which to hang anti-communist and anti-nationalist arguments. The tone is so hysterical that it is difficult for a reviewer to summarise its meaning, but one example of the author's methods is illuminating. He cites from The Rhodesia Herald complaints about the 'uselessness' of an African's reading History, Sociology and Shona at the University of Rhodesia; what is not cited, however, is this reviewer's published reply to that complaint which showed that the student in question had been found eminently suitable for professional social work among Africans. Readers will be interested to note that this book is not banned.

R.S.R.


Independent Churches are growing rapidly in numbers and membership throughout Africa and in Rhodesia in particular. Dr Daneel's study of this phenomenon based on years of participant observation is welcome and timely. The volume under review is the first of a planned series of four; it is concerned with the socio-economic and religious background of the Southern Shona and an historical account of the rise of Independent Churches in the southern districts of Rhodesia. Further volumes will consider the attractions of these movements especially as shown by patterns of recruitment and affiliation, the organization and leadership of Independent Churches, and finally their ritual and belief.

The Zionist and Ethiopian churches came to Rhodesia from the American Negro equivalents through South Africa where the early leaders in Rhodesia met the independent movements while working as migrant labourers. Nevertheless, once established the movement in Rhodesia took on characteristics distinct from the South African movement. Some of the leaders were of high standing in mission Churches which they left after disillusionment or conflict with mission authorities. Others relied on charismatic gifts to obtain a following rather than on familiarity with Church education and organization. The relationship between independent Churches and established Mission Churches varied between tolerance and mutual antagonism at the start, although later most, if not all, Independent Churches aspire to relationship with Mission Churches in which they are acknowledged as equal denominations within the Christian body. The attitude of Independent Church members to traditional religion also varies from refutation to tolerance, depending partly on how closely the Church concerned modelled itself on some established mission body. The relationship with government depended to some extent on personal relationships between leaders and local administrators. At the outset, the Independent Churches were suspected of being politically orientated, occasionally with some justification. But the attempts of many leaders to improve the status of their Churches through official approval and recognition have eventually been successful. One finds a number of historical and social variables producing a rich variety of churches spreading their influence throughout Rhodesia (especially in the case of John Maranke's Apostolic Church). Well supplied with a full index, the volume under review is an invaluable historical source book using both documentary evidence and oral traditions on the rise and spread of Independent Churches in Rhodesia.
The book does, however, have some weaknesses. The author's treatment of the socio-economic and particularly of the religious background of the Southern Shona is disappointing. Instead of filling the southern gap in the ethnography of Shona religion, the author fuses his own observations of the Karanga with studies of the Shona elsewhere and at times it is not clear which group of Shona he is writing about. It seems strange, for example, to write of 'mhondoro' spirits, a name which applies to a number of classes of spirits in Korekore and Zemura country, but which is rarely used among the Southern Shona and not used at all in some areas.

A second point of criticism is that Daneel sometimes presents us with a clear, over-systematic account of Shona beliefs, such as one might expect from an indigenous informant, but giving no indication of how the beliefs work themselves out in practice. Thus, for example, the author states:

At one stage or another the Nji’u possesses its host (hardly ever a male) and leads her to the 'city of the Nji’u spirits' (Guta reNji’u) under the nearest dam or river, where she stays for several days (p.129).

Some explanation is needed and none is given. In this section of the book certain European concepts such as 'magic' and 'worship' receive analytical attention which would perhaps have been better spent on African concepts and beliefs.

The section on the missionary background to the rise of Independent Churches is a more valuable contribution. Of particular interest is the comparison between the Roman Catholic Church and the Dutch Reformed Church as they operate among the Southern Shona: their remarkable similarities appear to belie fundamental doctrinal differences. The author's discussion of the greater defection from the latter body to the new Independent Churches suggests the lack of elaborate ritual in the Dutch Reformed Church to be more fundamental than the doctrinal, political or administrative differences between the two bodies.

For a full discussion, however, of the mass popularity of Independent Churches we must wait for the next volume in the series: in this volume, reasons for independency are considered at the level of leadership rather than of popular support.

The book contains a wealth of material for those who are interested in religion in Rhodesia or in independent religious movements in Africa; and the emphasis on the particular and the detailed case studies complement the more generalized studies of Sundkler and Barrett. It is unfortunate that the price will keep this work confined on the whole to institutional libraries.

M. F. C. BOURDILLON


Empirical studies of racial attitudes in Rhodesia are conspicuously rare; consequently, racial views in the political arena achieve most visibility, resulting in the portrayal of such attitudes as essentially uniform and static. A notable exception, of course, is the work by C. A. Rogers and C. Frantz (Racial Themes in Southern Rhodesia, New Haven, Yale Univ. Press, 1962); however, their study is subject to a number of distinct limitations — it is dated, restricted to a small sample, and provides little, if any, insight into rural attitudes.

Dr Weinrich's recent work, within the context of this 'empirical vacuum', provides valuable insight into the heterogeneity of racial views among Rhodesia's rural black and white elites. Written in conjunction with her previous study (Chiefs and Councils in Rhodesia, London, Heinemann, 1971) this work focuses on the interaction of Europeans who stand in influential and authoritative positions in African communities, and with the emergent African elite (p.9). Her European sample consisted of fourteen district commissioners, fourteen extension officers, an equal number of missionaries, and eight farmers, while her data on the
African elite included the church, medicine, education, agriculture, and commerce. Applying Banton's hypothesis concerning the influence of initial racial contact, the inequality of subsequent race relations and the duplication of elite structures among subordinate groups, she proceeds to give a descriptive account of both European and African elites. Among the former, farmers and district commissioners tend to reveal high levels of racial paternalism and rejection of African political advancement while extension officers and missionaries, on the other hand, demonstrate more positive views of the African's character and in general favour his economic and social development. Examination of the African elite reveals the extent to which the religious, medical, and agricultural elites are integrated with the African community in general, demonstrating low interest in modern politics, while the educational and commercial elites, subject to higher levels of 'westernization' and direct discriminations also, reveal great interest in the issue of their participation in Rhodesian politics. From these and other results, Weinrich concludes that Banton's principles have been confirmed, subject to their expansion to include the 'marginality' of missionaries, and the radicalizing effects of simultaneous westernization and racial discrimination. Finally, racism is seen as preventing the above differences from producing accurate and objective inter-racial perceptions.

The contribution of this particular work includes insight into racial attitudes within the rural context, the complexity of social stratification in a plural or racially heterogeneous society, variation in intra-racial attitudes, and the operation of social-psychological factors in race relations (i.e., the effects of economic position and occupational socialization on racial attitudes). However, the book as a whole may be criticized on a number of accounts. Firstly, the author's application of Banton's 'hypothesis' is rather simplistic and is not clearly referenced. The 'contact approach' may also be viewed as essentially static and simplistic in its typological delineation of only two 'types' of race relations. Furthermore, the application of western conceptual frameworks to colonial situations must be viewed with caution, in view of the potential problem of ethnocentric views of subordinate race groups, as J. W. Blasingame has shown in his portrayal of American slaves as active and with a culture of their own in contrast to the predominantly passive view of slaves in the work of white historians (The Slave Community, New York, Oxford Univ. Press, 1972).

Secondly, her sample is extremely small and under-documented with respect to distribution and levels of representation. The racial elites also lack comparability in the absence of white doctors and businessmen while the small numbers in general make the examination of correlations and comparison with the data of Rogers and Frantz highly problematic.

Thirdly, methodology and measurement are also issues. While Dr Weinrich describes her methods as 'intensive interviewing (p.xii), no details concerning their structure or indices used to measure items such as 'attitudes towards African social advancement' are provided. The methodological problem implicit in a member of the dominant elite interviewing subordinate Africans also represents a central issue in a study such as this.

Fourthly, her ready use of concepts which have proven to be theoretically and empirically problematic in the past, such as 'marginality', without explanation also raises some concern. Lastly, her portraits of the white elites in particular are poorly organized, oscillating between background and attitudinal characteristics.

Such problems in theory and method highlight the need to apply more dynamic and multi-level frameworks to the analysis of structural and social-psychological factors in Rhodesian society in reference to urban and rural elites as well as non-elites among all major race groups. A variety of methodologies is also needed. Such efforts, however, would contribute to greater understanding of this heterogeneous society on a number of levels. It is in such a context that Dr Weinrich's analysis represents a stimulating starting-point as an exploratory case study.

G. C. KINLOCH
It is welcome to see a growing interest in the South African economy. The three volumes by Houghton and Dagut comprise a collection of some 550 extracts drawn from nearly 200 different sources, arranged by topic in each of the volumes which are chronological (1860-99; 1899-1919; 1920-70). The extracts are well chosen and do illustrate both the remarkable economic growth of South Africa and the intractable problems of that divided country; and there can be little doubt that those unable, or too lazy, to go to original sources will find these volumes extremely useful. Nevertheless certain reservations must be made about this sort of source-book which is increasingly being taken up by publishers.

The first problem is that a collection of snippets gives a view of the South African economy that is inevitably episodic and incomplete. The reader is given, for example, details of the 1918 census but little, except passing references, to later growth of population. To make such a collection of extracts really meaningful and useful, there needs to be added tables of basic statistics which would provide the full context.

The second problem is that extracts each tend to concentrate on one facet of the economy with the result that an integrated view of that economy escapes the reader. Thus, despite useful extracts from the Report of the Low Grade Mines Commission of 1920, and the Third Interim Report of the Industrial and Agricultural Requirements Commission of 1941, neither the gold-mining industry's peculiar need to minimise costs nor its importance in capital formation for the rest of the economy is brought out.

Similarly, equally useful illustrations of the migratory labour system are provided by extracts from the Report of the Economic and Wage Commission of 1925-6 and the Report of the Native Laws Commission of Enquiry of 1948, but its crucial role in the gold-mining industry and effect on the rest of the economy are not brought out. Although the editors obviously cannot include everything, it is strange that there is no extract from the revealing Mines Native Wages Commission of 1947, nor indeed from the Native Land Act of 1913.

What is clearly lacking, then, in such a collection is interpretation of the economy that is being atomised by extracts. To some extent Troup's history of South Africa supplies this want. For while making no pretension to being more than an introduction based on secondary sources, this example of liberal historiography does pay more attention than usual to the economy; and unlike the collection of extracts, sees the need to talk in terms of political economy.

It is nevertheless significant that neither Troup, nor the extracts or comments of Houghton and Dagut, use the term 'class' in dissecting the South African economy; and, congruently, the fact that this term is consistently not employed by the contributors to the symposium on Race Relations in Southern Africa, printed in this edition, is indicative of the nature of both academic debate and official concern in Southern Africa rather than of the true nature of the political economy that ostensibly is being debated.

R.S.R.


This account of the processes of education in Rhodesia is based on a very extensive bibliography, but in size remains quite a modest volume. Having selected such a broad canvas for the portrayal of significant stages, it is not surprising that Atkinson covers some areas quite thinly.

For instance, although the educational ideas of H. S. Keigwin are adequately outlined, and H. Jowitt's important contribution to African schools is recognized, there is no reference to E. D. Alvord, whose collaboration with Jowitt in African development probably provided the essential ingredient in effecting social change. Likewise, the attempt to cover the ten years of the Federal experiment in sixteen pages could
not do justice to the enormous adjustments in attitudes in both African and European communities which marked this period, nor to the vast educational expansion which occurred. At times the work reads more like a chronicle of events and views rather than an interpretative history.

Nevertheless this book has the merit of bringing together for the first time, quite a full record of the main considerations which have affected the growth of the education provided for all Rhodesians, with particular emphasis on the development of the African people, in a most thorough assembling of well-documented facts. The book has also some of the defects of a pioneering text, some factual, some interpretative, and possibly some of omission.

In his introduction to this work Professor Basil Fletcher makes a salient point:

Two very different imperial traditions met at the Zambesi. It has remained for a century an ideological barrier across tropical Africa like the Iron Wall in Europe.

This point may have arisen because of an overready acceptance in this book of comments by visiting educationists, contained in commission reports and other writings, which have ignored or undervalued this difference.

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*University of Rhodesia*


This work catalogues more than 3,000 books, pamphlets and manuscripts belonging to C. M. Doke which the University of Rhodesia acquired ten years ago. The collection includes some rare books such as Appleyard’s *The Kafir Language* of 1850, and invaluable manuscript dictionaries and grammars on subjects such as Rhodesian Tonga. Altogether there are works in more than 120 Bantu languages, and there are also valuable works on folklore.

The collection is not systematic, but represents the interests and opportunities of a life-time of study, travel, gift, purchase and reviewing, and there is less than one might expect on some aspects of Southern African folklore. Nevertheless the research potential of such a collection of early texts on African languages is great, as has been demonstrated by a recent article on Mwari by G. Fortune (Rhodesian History, 1973, 4). The Catalogue in fact has a useful introduction on Doke and the Collection by Professor Fortune.

Unfortunately there is some confusion as to the exact contents of the Catalogue. Professor Fortune notes that the Doke Collection that was acquired did not contain works by Doke himself and thus it comes about that neither this Collection nor the Catalogue (nor, incidentally, the University Library itself) contains such important works of his as *The Phonetics of the Zulu Language* of 1926 which, however, has recently been made available in a reprint. It is partly to offset this absence of Doke’s works that this Catalogue has added to it a useful
bibliography of Doke's publications. Nevertheless some works of Doke, mainly offprints, are included in the Catalogue (see pp.79-84 in particular), presumably because they were included in the Collection.

The Catalogue itself is photocopied from the index cards in the University of Rhodesia Library, and they are printed in full in both an author and subject arrangement. Publishers presumably know their own business, but it seems very wasteful to thus duplicate all the cards, which themselves are very wasteful of space. Instead the reader could have been far better served with some explanation and guide to the Library of Congress classification scheme under which the cards were originally arranged. The section PL 8000-8844 of the Library of Congress scheme is in fact very intricate and out-moded, and unless a reader takes the trouble to acquire a copy of those schedules the Catalogue is, regrettably, almost unusable as a tool for research.

R.S.R.

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THE RHODESIAN LAW JOURNAL

The only journal covering all aspects of Rhodesian law. Notes on cases, articles, book reviews, reports of specialized tribunals.

Published twice year by
The Department of Law, University of Rhodesia, P.O. Box MP 167, Mount Pleasant, Rhodesia.

Editor: R. H. Christie, Q.C.

Subscription Rates: R$6.00 or US$15.00 PER YEAR