

profound Christian charity and forgiveness as exhibited by the new leaders constitute "a demonstration of human maturity so far rarely equalled in our world" (p133). The pragmatism of reconciliation is also recognised, but this does not detract from how impressive it is that there have been no purges, no war trials, no violent recriminations against the former regime or the whites in general - even the opposing armies were successfully integrated within a year, with few serious hitches.

A telling quotation is given from Maurice Nyagumbo speaking in relation to Van der Byl, previous Minister of Defence and Foreign Affairs: "If I had not forgiven that man he would still be my gaoler". De Waal writes "The moral insight of that reply is due to the solid ground on which Zimbabwe's policy of National Reconciliation is based" (p1). Ironically, the hand of friendship was extended so readily at Independence, in complete contrast to what many whites feared would come, that some have failed even to recognise the magnitude of forgiveness and acceptance, and have continued to feel justified and secure in maintaining racist and separatist attitudes. The economic base has remained intact, and many, it is argued, have seen little need for fundamental attitude change.

The problem of reconciliation between different sectors of the black population, notably the two main political parties, is also touched on. The unrest and repression in Matabeleland in 1982-3, the rise of the Zimbabwe Unity Movement under Tekere, and the uniting of ZANU PF and ZAPU are all briefly explored, although a more critical appraisal of the problems would have been useful.

As noted earlier, this is a very readable book, giving valuable insights into some of the thinking and attitudes behind the known historical facts. Apart from the prominent focus on moral imperatives, it also examines some of the cultural dimensions of conflict and reconciliation. For example, hyperbolic speeches by African leaders are seen as culturally expected by the masses, and are interpreted appropriately as a display of strength or commitment. They are not intended to be taken literally, whereas the white population and white politicians often misread them as insincere or false because they do interpret them in a literal way.

Overall this is a valuable publication, not for the depth nor breadth of its historical coverage, but for its attempt to portray personal attitudes, cultural understanding and the moral base of its subjects. However, the political and economic realities that block a fundamental social transformation are only partially alluded to and this weakens the book, but it remains a refreshing and worthwhile addition to the literature.

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Modernising Hunger: Famine, Food Surplus and Farm Policy in the EEC and Africa, Philip Raikes, Catholic Institute for International Relations/James Currey/Heinemann, 1988 (280pp, price not stated, ISBN 0 85255 111 8 hbk, 0 85255 112 6 pbk).

This thought provoking book, which evolved from a narrower research study on how policies have affected agriculture in Africa, is an attempt to grapple with a series of concomitant aspects of what the author calls the 'food crisis' in Africa. It is not an easy book to review or read. In part this is because the author is determined to look at policies and

implications from a refreshingly unblinkered perspective. He does not embrace any particular theoretical framework which would bind the considerable loose ends he unravels together in a coherent fashion. Raikes appears to be disenchanted with the limitations of some of the obvious ways in which he could have organised his material: by writing a manual of policy recommendations which are unrealistic, or by adopting the disciplinary or ideological scaffolding offered by either economics or Marxism.

The book is divided into two parts. After an introductory chapter the author devotes three chapters to setting the scene in Africa, by focusing on the cause and nature of the 'food gap' and taking a closer look at the implications of food shortages and famine. The second part of the book investigates the international situation, with chapters on the EEC, the relationship to project aid, food security and agriculture policy. The final chapter is an attempt to treat some of the disparate strands that have emerged from a different perspective.

The author concedes that in hindsight he could have organised his material differently. His discomfort with the arrangement is evident throughout the book, and one occasionally suspects that one is reading a text which has not yet jelled. This notwithstanding, he writes lucidly and simply and the book offers a provoking *smorgasbord* of perspectives on different aspects of the food problem: distribution, marketing, food production, agricultural policy, peasant agriculture, famine, food shortage, African governments' different responses to food security and agriculture (examples from Ethiopia, Zimbabwe, Mozambique and other African countries abound), bias towards technological innovation, food aid, the EEC's Common Agricultural Policy, US and European protectionism, corruption ("Kleptocracy"), and development project design.

Two interesting interrelated themes dominate. Raikes makes much of the first, and the now familiar, argument that the recent approaches to food shortage (in reality caused more by poor distribution systems and a concentration on the wrong kind of macro development projects) have been technical responses that have underrated political and social dimensions. Without flamboyance and jargon Raikes convincingly demonstrates that this multifaceted problem cannot be adequately understood or addressed by submitting it to the filter of an ideological or disciplinary cage, by deliberately forcing us to infer the implicit conclusions for ourselves. The dissatisfaction caused by the lack of forthright 'recommendations' is more than made up for by the seriousness of the questions he raises.

Raikes is able to point to an ironic and false congruity of thought from different camps. He resists the temptation to attack any easy targets or to set up straw-horses, but prefers to tease out more complex interrelationships. An important example of this is his rejection of the two incompatible and simplistic 'explanations' of the food problems of Africa: those that blame imperialism and the internationalist capitalist system (ie the IMF or World Bank), or those that blame high population growth, low productivity and the policies of the African governments themselves. He argues that although these views are diametrically opposed the protagonists of each version agree wholeheartedly that one must modernise agriculture through technologies, inputs and equipment originating from Western or Socialist countries. They share the "assumption of the necessarily beneficial and socially neutral impact of 'modern agriculture'". Raikes amply demonstrates the falsity of this assumption.

The second theme that permeates this book is more subtle and has less relevance to those concerned with food shortage or development *per se*. Raikes' intellectual honesty and

confidence in the import of his arguments results in his deliberate 'signposting' of the perceived weakness of the tools of his discipline (economics), his ideological inclination (Marxism), his terms of reference for the original study (designed by the EEC), and his organisation of the material. This book thus acquires a significance beyond development and emergency studies, because it would be a useful book to use in refining 'write ups' of social science research. It would help many 'blocked' research students who are engaged in the gruelling business of testing their 'scientific' and 'ideological' hypothesis against their empirical findings.

I recommend this book both to those interested in development and 'food' and to those who might gain from seeing how convincing (and rewarding) an argument can be without a conceptual framework to organise and hammer the points home.

Reviewed by Gerry Salole, Director, Save the Children Federation (USA), Harare, Zimbabwe.

Trends in World Social Development. The Social Progress of Nations 1970-1987, Richard J Estes, Praeger, New York, 1988 (no price available).

The pedagogy of social development assumes a unique position in the context of social work education, practice, and research (SW-EPR) for two important reasons. First, traditional social work programmes in the United State do not emphasise, much less require, social development as an essential or specialised component of professional education. The list of entries in the *Encyclopaedia of Social Work* does not include social development (NASW, 1987). Second, SW-EPR's continuing crisis of confidence as a fully fledged profession warrants the exposition of developmental issues beyond its approaches. These premises have special ramifications for social technology that is designed to improve the human condition 'Beyond the Third World' (Mohan and Sharma, 1987).

Estes' *Trends in World Social Development: The Social Progress of Nations 1970-1987* is a welcome sequel to his previous study (1984). World trends in this field are suggestive of numerous dimensions that are crucial for understanding social development in a cross-national perspective. The Estes report on the progress of nations is timely and authentic. It is a chilling reminder of the hopeless human condition that people themselves have contributed to. The forces of dehumanisation - ranging from racism, colonialism and neoglobalism to hunger, disease and ignorance - thwart societal development and global welfare. 'Bioglobalism', therefore, should be the ultimate agenda of social development (Mohan, 1988a). *Trends in World Social Development* lends support to a global paradigm that underscores the oneness of humanity, inequalities notwithstanding.

In *The Progress of Nations* Estes made a courageous attempt to assess global social progress in a troubled world. The later book "was undertaken for the purpose of better understanding the myriad social, economic, and political factors that sustain social inequality" (pxvi). A perusal of detailed tabular structures indicates the diversities, complexities and perversities of nations that are preoccupied with games of mutual destruction rather than real life-enhancing endeavours. "Man is recklessly wiping out life on earth" asserts Linden lamenting "The Death of Birth" (1989:32). Social development seeks to promote life-sustaining systems at the expense of destructive projects. *Trends in World Social*