

varying levels of competence. This is a substantial contribution to our overview knowledge, and the author gives credit for the help of Professor Eilcen Krige.

The chapter on 'Growing Up' by Virginia van der Vliet is a similarly competent extension of new from previous material, with a real attempt at analysis. Sansom's chapter on politics, 'Traditional Rulers and their Realms', is a little disappointing from an ethnographic point of view in that while he adopts a useful theoretical approach supported by case studies with some success, this tends to obscure the basic ethnographic parameters of Bantu political life, for which one still might have to refer to Schapera's contribution in the original book. The same might be said of Myburgh's chapter, 'Law and Justice', but for very different reasons. In spite of being well documented and utilising the highly relevant distinction between public and private law, the work appears somewhat diffuse although it has value in detail.

David Hammond-Tooke's own contribution of two chapters on religion and magic marks a modern advance on the earlier chapters by Eiselen and Schapera and Winifred Hoernlé respectively. He deals first with the Bantu world-view as a system of beliefs, and in the second chapter with the working out of these beliefs in action. The result is good ethnographic coverage together with a willingness, previously evinced in his inaugural lecture, to come to terms with the psychological components of social life, a fairly recent trend in anthropology.

The four chapters of Part II deal with social change and the processes of urbanization.

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Christianity South of the Zambezi Edited by A. J. Dachs Gwelo, Mambo Press, 1973, 213 pp. Rh\$2,90.

The significance of Christianity in Africa has never been limited to the purely theological implications of its teachings. Its introduction into Africa coincided with the advent of Western imperialism in much of the continent; and the conversion of individuals often was regarded

Benyon's historical introduction, of considerable value, somehow fits into the first section of the book, or should at least be read early. Desmond Hobart Houghton's account of 'The Process of Economic Incorporation' naturally follows on. The book concludes with two valuable chapters — the one on 'The Influence of Christianity' by Pauw, again with fine comparative ethnography, and the other on 'The Impact of the City', by Allie Dubb, an overview of urban Bantu life presented with his usual crispness and rigour. As he says in his conclusion: 'There is no doubt that since Ellen Hellmann wrote her chapter 'The Native in the Towns' in the original 1937 edition of *The Bantu-Speaking Tribes of South Africa*, urban studies have come a long way.'

In spite of the gaps (to which Dubb also alludes), this reviewer would say that the present volume demonstrates the same proposition of progress for ethnographic studies as a whole in southern Africa. The editor is inclined to be apologetic in his Preface about sheer lack of information and patent inaccuracies and misunderstandings, particularly in the earlier sources for this book. It may be that contributors have papered over the cracks a little too well and thereby produced some spurious concordances. Nevertheless one cannot fail to be impressed by the sheer technical, qualitative and quantitative improvements in ethnography and analysis in this volume over its now largely superannuated predecessor. Whatever one's views on the current state of anthropological theory, the vigour of its ethnography, at any rate in this part of the world over the last thirty-five years, cannot be doubted. This book must take its place as essential reading for southern African ethnography, and a sound guide to sources.

D. H. READER

as a sign that they had adopted Western cultural standards and had turned their backs on their own traditions. In much of Africa the task of introducing Western social services also fell to the missionary and for years the educational and medical facilities of the continent

were largely controlled by the various churches and societies working in Africa. The missionaries more than any secular authority encountered Africa at all levels and probably they were the most profound agents of change on the continent. No one concerned with the political, sociological and cultural life of Africa can afford to ignore their past and continuing significance.

This first volume in what it is hoped will become a series acknowledges this and thus fulfils a real need. The fact that it is interdisciplinary — educationists, historians, theologians and sociologists are among its contributors — indicates the breadth of the impact of Christianity on Africa. At the same time, more than a century after the first significant inroads were made by the missionaries into the traditional life of Africa, the book shows that we have reached a point where we can evaluate that impact with some detachment. Paradoxically this detachment is possible because of the very strength of Christianity in Africa. The insistence of many early missionaries on a rigorous orthodoxy that was felt to be necessary if the young churches were to survive — embattled as they believed them to be by paganism — has been replaced by a new generation of Christians both black and white that looks on African traditional religion with more sympathy and acknowledges the ethno-cultural content of much of the so-called orthodoxy. The Revd H. P. Hatendi, for example, is able to maintain that the marriage according to custom of a Christian Shona should be recognised as valid by the Church: 'Marriage within a dynamic community and according to custom deepened and enriched by Christian insights, should be encouraged' (p.149). This suggestion that Christianity has become a part of the cultural subconsciousness of the Shona and that this should be acknowledged although none of the external trappings of allegiance to a particular sect are apparent, is an indication of the necessary movement away from the dangerous identification of Christianity with the West.

Many of the articles are historical and a contribution like Hatendi's can be read against accounts of the traditional attitude of missionaries to local cultures. D. N. Beach's important

article on the Southern Shona missions (which have not been studied in any detail before) shows features in those missions familiar to any student of missionary history: the inability of the missionary to recognize value in traditional religions, the adoption of Christianity for local political advantage and so on. At the same time, however, this mission was largely in the hands of Africans and was thus one of the few nineteenth century missions whose impetus derived from within Africa itself. Equally important was the fact that large numbers of converts were made before the Occupation and the success of the mission did not depend on the more familiar associations between Christianity and an Imperial power. N. M. H. Bhebe's essay on the Kalanga and Ndebele missions shows a more familiar line-up. Missionaries working in the direct sphere of Lobengula's influence appreciated that they would only make headway if the power of the King were broken and nearly all were enthusiastic advocates of imperial intervention in Matabeleland. Similarly Dachs's article on Sotho-Tswana missions shows that the missionaries worked quite openly for political change and often there was a clash between missionary and chief on wholly secular matters.

One of the most interesting features of Christianity in Africa has been the growth of the so-called independent churches. These breakaway movements from the original missionary congregations command a huge following throughout the continent and their popularity suggests the need in Africa for a Christianity where there is not even covert foreign control. M. L. Daneel's essay on independent churches in Mashonaland is an interesting survey. He examines the relationship between them and the traditional and government authorities and the nationalist parties. He concludes that the usual account offered for the formation of these churches as a statement of political alienation does not seem to be true in Mashonaland. Not only does their growth not appear to be related to particular political issues but they have shown themselves to be consistently and strenuously opposed to nationalism. Their appeal according to Daneel is in their 'presentation of Christianity in a typically African guise, which rings true according to African perception' (p.188).

From the beginning the Church in Southern Africa has been unable to separate itself from political issues and in the last twenty years individual Christians and even some Churches have emerged as strenuous critics of the racial policies of the white Southern African regimes. It is appropriate that this selection should end with two articles examining aspects of this confrontation. Both T. McLoughlin and the Revd D. B. Schultz concern themselves with the Catholic Church in Rhodesia but the situation they describe is probably true of all the major Churches: that European congregations are unwilling to be directed by their spiritual leaders on political issues. One of the reasons

for this is the obvious one that Whites are so caught up in the institutional privileges afforded them by segregationist legislation that they are unwilling to examine its moral justice. But it could also be argued that many white Christians do not believe that social morality is an appropriate area for the church's concern since traditionally the church has been inclined simply to reflect prevailing social attitudes. In the context of this collection, however, white hostility to the 'political sermon' is ironic as in the past Church has underwritten the processes of imperialism and few Whites would have regarded that as anything other than wholly just and appropriate.

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A. J. CHENNELLS

Pre-School Opportunity and Sex Differences as Factors Affecting Educational Progress By S. F. W. Orbell, D. J. Freer and E. Hendrikz Salisbury, University of Rhodesia, 1973, Education Occasional Paper No. 2, 30 pp. Rh\$2.10.

In the introduction Hendrikz explains the circumstances in which three distinct papers are published together; admittedly there are common links but the papers are not as unified as the single title suggests and certainly they do not flow into, or build one upon the other.

The first paper by Orbell entitled 'The early years: the vital years of childhood' surveys evidence from such sources as Werner, Bernstein, Biesheuvel, Piaget to *The Times Education Supplement* and United Kingdom political party manifestos all of which have contributions to make about the effect of the pre-school environment on individual progress in school. This is a familiar social problem of modern societies and as most of the evidence is taken from studies of European, American and Coloured immigrants groups it is difficult to see how 'suitable volunteer adolescents' would serve as adequate substitutes for the full-time mature 'tender loving care' of a mother particularly in the local African context.

The contribution by Freer, 'Sex bias as a variable in primary education', is a useful survey of the work done in identifying the different rates of development of boys and girls, and the influence of the sex of the teacher on the different sexes, and it draws attention to the resulting problems in a co-educational school.

In spite of the reference to these studies the author supports co-education but makes little reference to any studies which bring out their advantages over single-sex schools.

Hendrikz, in her paper, 'Sex differences in scientific and mathematical competence at adolescence', makes, among other things, considerable reference to her own work with European and Shona High School children in Rhodesia. In order to make statistical results more palatable to members of a public audience there seems to be a danger in overgeneralizing from data which show slight differences in particular situations. As a result equal importance is attached to all data as long as it supports the main argument. I wonder, for instance, whether African boarding-school girls are conveniently described as having lives 'much less circumscribed' than day-school girls because they score better on spatial and conceptual tests. As the difference is described as only fractional the evidence becomes very thin indeed. I find it difficult to agree that 'a start has been made in unravelling some of the mysteries of the interaction of genetics and environment in the development of human abilities' (p.29). What I am more conscious of is that the knot seems to get bigger and more involved. Whereas the debate in education lay