

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'

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**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.

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**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