

Town and Country in Central and Eastern Africa Edited with an Introduction by D. Parkin. London, International African Institute, 1975, 362pp., £6.50.

This book is the nowadays familiar presentation of conference papers, in the present instance papers presented at the twelfth International African Seminar in Lusaka, September 1972. It adds to the very large literature which is now available on migration in Africa, concentrating on the East and Central part of the continent. It is in a sense a companion volume to S. Amin's *Modern Migrations in West Africa* (1974) under the same publishing house.

The book is, as the editor says, not exclusively concerned with migratory patterns but looks fairly broadly at a number of factors which mediate the development of social processes in town and country. The new role of multinational corporations in Africa is interesting, and also the observation that much of the unemployment perceived by African governments is often really the shortfall in people's expectations of how many jobs will be generated by industry set up with foreign money. It would seem that the lesson of widespread failure in capital-intensive schemes of socio-economic change still has to be learned in many parts of Africa.

The papers of the conference are divided into four rather loosely-sorted groups. The first, Models of Migration, turns its attention, now that the economic factors have been firmly established, to 'extra-economic motivations' in migration. Nevertheless, Mitchell's paper, severely quantitative, is concerned with male absentee rates in 68 geographical areas in Rhodesia which he proceeds to intercorrelate in a matrix of variables, from which are derived three main factors which predispose to labour migration: distance from major employment centres, extent to which men respond to labour demands, and small number of shops in relation to population. These factors Mitchell builds into a causal model with male absenteeism as the dependent variable.

Garbett makes a praiseworthy attempt to apply a decision model to circulatory migration in Rhodesia, but the application is more suggestive than detailed. The idea is that the gross level of migrant behaviour is determined by processes such as the siting of industry, international economic fluctuations and population pressure of which the migrant is unaware and which provide a set of constraints. Within these he exercises some choice, but this is complicated by other alternatives at different levels of life-system which lead to complexities of behaviour. This total situation is best analysed, Garbett believes, in the notion of an individual set in a network of social relationships seen as part of a field. One is reminded of Barnes's original work in the Norwegian parish of Bremnes.

The second area, Migration and Rural Development, consists of a set of case studies in East and Central Africa which cover the four possibilities of urban-to-urban, rural-to-urban, urban-to-rural and inter-rural migration. The question arises of how with only 10 per cent of its population living in towns at any one time, the African continent can be described as already over-urbanized. The considerable inter-rural migration in East and Central Africa between the large agricultural estates resulting from previous white settlement is an arresting factor.

The third division, Rural-urban Flow of Language Belief and Educational Opportunities, is more concerned with the migration of ideas than of people. It is useful to underline, as we were led to believe from Mitchell's pioneering work, that people from diverse rural backgrounds preserve their distinctiveness in town and yet evolve common assumptions and expectations, languages and codes for urban use. The editor evolves a thought-provoking hypothesis on this section that the more alienated a migrant group is in town, the more

likely it is when using mystical explanations of misfortune to ascribe them to rural rather than urban causative agents.

Finally, the fourth division on Rural Links in Urban Settlement is a rather mixed group of papers on urban ethnicity, independent women in low-income urban areas and the control of urban residence. The whole tends to stress the continuing involvement of most tribesmen in their rural area of origin.

Due no doubt to some constitutional technicality of the International African Institute, the whole of a lengthy Introduction is repeated in French to the extent of another 45 pages, while the text of the papers is entirely in English.

The book can be recommended to students of African migration.

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African Hymnody In Christian Worship : A Contribution to the History of Its Development By A. M. Jones. Gwelo, Mambo Press, Occasional Paper, Missio-Pastoral Series No. 8, 1976, 64 pp., Rh\$0,65.

In most mission work, wherever performed, there are certain areas of activity which become isolated and not very well known, although tremendous effort is put into them. Such a sub-field of mission work in Africa is church music and its relationship to the societies in which the work is carried out.

So far there has been no general analysis of the use and history of church music in Africa; this is all the more surprising in that there is outstanding evidence of such music activities having taken place for more than half a century in different parts of Africa within some mission societies.

Therefore it is a most encouraging sign of progress that the excellent Mambo Occasional Papers series has brought this aspect to the foreground by devoting an issue to the general historical background of the development of church music in Africa. The author of the booklet could not have been better chosen: A. M. Jones is one of the pioneers in this field, and has followed the progress of it with thoroughness and zeal.

In his Introduction Jones stresses the fact that the subject matter is of such vastness that 'no one person can possibly know all'. Nevertheless, an effort has been made to cover the most important steps of development in Africa south of the Sahara.

The booklet is divided into three chapters. In the first one the author outlines briefly, but effectively, the approach of mission societies to music in worship in the initial stages, namely that the African converts should sing as in Western Christianity.

Jones points to three main reasons why such an approach was adopted: (i) converts entered a new stage in their lives through Christian baptism and 'therefore pagan associations with their old life must be banished' (p.8); (ii) African Christians would not allow African music in church due to 'heathen associations of the tunes' (p.9); and (iii) African music was not considered to be sufficiently artistic for sacred use in church as it was understood to be 'primitive' (p.10).

All this was disputed from the 1930s onwards when the arguments in favour of the introduction of African music into Christian worship were raised. Missionaries, who favoured the idea of introducing indigenous music into worship, then argued for an adaptation technique in which Christian