

## BOOK REVIEWS

**Growing up in Shona Society** By M. Gelfand. Gwelo Mambo Press, 1979, 228pp., ZR\$6,40.

Professor Gelfand's detailed study is the most valuable book on education in traditional Shona society yet to appear. The author has consulted a number of experts with considerable experience of Shona social life. The result is a concentrated study of the aims and functions of education which is both accurate and comprehensive.

The title, *Growing up in Shona Society*, is a good indication of the book's scope; it deals with birth and development of the child. Gelfand identifies and describes six important stages in the growth of a child as far as socialization is concerned; from birth to four weeks of age (the period of the neonate), from four weeks to two years (the stage before crawling until the child can walk), from the time of walking to the age of eight (during which the child moves away from its mother and seeks the company of others of its own sex), from nine years to puberty, pre-adolescent stage, and adolescence.

At each stage Gelfand describes the methods used by the traditional Shona to teach the growing child the necessary skills, attitudes, values and social roles. These methods include games, songs, and what he describes as the three 'R's'—proverbs, riddles and avoidance rules. Skills are largely taught quite consciously, while values and attitudes tend to be transmitted less explicitly. The various methods of socialization used by the Shona appear to be very effective.

The book has much to offer to educationalists, sociologists, administrators, historians and other specialists interested in Shona culture.

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**Archbishop Aston Chichester 1879-1962** By F. C. Barr, S.J. Gwelo, Mambo Press, 1978, 98pp., ZR\$1,90.

Archbishop Chichester is the most outstanding personality who has yet served the Roman Catholic Church in Zimbabwe Rhodesia. If we exclude the present Diocese of Bulawav, he dominated it from 1931 when he was made Vicar Apostolic of Salisbury until 1956, when, now Archbishop and Head of the Rhodesian Hierarchy, he resigned. During those years he, more than anyone else, transformed a mission into a solidly established church.

While developing the previous pastoral work of the rural missions, and of Christian witness through education and nursing, his three personal contributions, into which he threw himself as soon as he became Vicar Apostolic, were the creation of an African sisterhood, the founding of a seminary and so of an African clergy, and his inviting other religious orders, besides the English Jesuits, who had hitherto been responsible for the Salisbury Vicariate, to come to his help, thus greatly increasing the number of workers.