

## 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 Bulawavo, 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.

The transformation is seen from the fact that the number of Catholics in the area for which he had assumed responsibility in 1931 had grown from 26 000 to 114 000 by 1956, the number of priests from 46 to 142, of Sisters from 179 to 353, of whom about 170 were African, and of Religious Brothers from 2 to 65. Fourteen Africans had been ordained and many more were in training. Finally what had been the Vicariate of Salisbury had become an Archdiocese and two Dioceses.

Fr Barr's Memoir brings out Chichester's characteristics as can only be done by someone who has known him well. It is no panegyric; Chichester's blind spots, his failure to see that his own toughness made it possible for him to make demands on himself which he could not always make on others, are here for all to see. But, with all that, the Memoir brings out clearly his real loveliness. For that was the adjective applied to him by all who knew him. He was interested in everyone, from the V.I.P.s whom he met at Government House to the children of an African kraal, and he genuinely wished to make everyone happy. Most revealing is that after the day in 1955 when the Hierarchy was established, when he had been feted by the Governor General of the Federation, by the Governor of Rhodesia, by the Rhodesian Government and by others, he slipped away to show kindness and give gifts to some who had been unable to enjoy the celebrations, namely the lepers at Mtemwa. A man of drive, but of prayer, of humility and of love of God and all others; such was Archbishop Chichester.

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**Anatomy of a Rebel: Smith of Rhodesia** By P. Joyce. Salisbury, Graham Publishing, 1974, 480pp., ZR\$9,75.

**The Quiet Man** By P. Berlyn. Salisbury, M. O. Collins, 1978, 256pp., ZR \$11,50.

**Smith of Rhodesia** By M. C. White. [Cape Town], D. Nelson, 1978, 134pp., illustrated, R12,00.

Now that it appears that Peregrine Worsthorne's much heralded biography of I. D. Smith is not going to be written, it is time to review the little that we have on this key figure in the history of the last twenty years. The first thing to be said is that none of these books is worthy of the subject's importance. Joyce's book is an honest if limited attempt to chronicle both the recent history of Zimbabwe Rhodesia and Smith's part in it, but the author has no real insight into either. This is not entirely surprising, as he enjoyed no access to Smith or his papers and therefore had to rely entirely on the public record.

The author of the second work, Berlyn, did enjoy some co-operation, apparently, but it has not produced any better interpretation of its subject. Indeed, because of an uncritical approach, it is even less satisfactory than Joyce's book; and in the absence of any new facts, it is difficult to understand why it was written or published — particularly in the haste that is apparent throughout in its repetitions and lack of organization.