

spokesmen who had no understanding of it. Indeed, Bishop Burrough's London sermon of 14 March 1976 (Appendix 6, pp. 95-8) seems a perfect instance of complete failure to understand the structural thinking or sociological analysis that underlies liberation theology. There is new material here, e.g. Appendix 5 (pp. 90-4), the notes of a confidential meeting on 13 May 1970 between Smith and representatives of the Anglican Church. The nine appendices (important sermons, letters or pronouncements of the churchmen discussed) provide an important resource. The book is a significant contribution to the history of the liberation struggle and also to Zimbabwean liberation theology which is surprisingly underdeveloped.

The book's major flaw is its title, for the book's focus is clearly not (as the author readily admits, p. 76) the Anglican Church as a whole. It is a study of the pronouncements of some prominent churchmen. Also on the debit side is the degree to which the author intrudes his own comments. Often the quotations are damaging enough in themselves and need no gloss. In addition, the book could have benefited from some discussion of the rise of liberation theology within Christianity generally. The acceptance of the structural analysis that underlies liberation theology has been gradual, grudging, and recent — cf. the sea change within Catholicism between Leo XIII (1891) and Medellín (1968), and the development within the World Council of Churches evident from its assemblies at Amsterdam (1948), Geneva (1966), Uppsala (1968) and Nairobi (1975). Rhodesia's isolation from this ferment does not excuse someone like Bishop Burrough, but it does make him comprehensible. Surprisingly, for something which began life as an MA thesis at the University of Zimbabwe, the technical apparatus is somewhat slipshod. Crucial quotes are unacknowledged; where, for instance, can one find Da Costa's letter to Bishop Burrough in which he confesses 'to not trusting [Fr. Lewis] one half inch' (p. 47)? There is no footnote 26 on page 69, which affects the following footnotes as well, and a fuller and more particular reference than just 'Harare Cathedral Archives' would have made material more easily recoverable.

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Religious Development in African Identity Edited by K. H. Petersen. Västervik, Ekblad, Scandinavian Institute for African Studies Seminar Proceedings 17, 1987, no price indicated.

This is a bad book but one still worth reading since it highlights the stagnancy of African religious studies. The papers given at this conference redig the same leached African soil, trying to extract one last crop of articles from it. Thus we find 'conversion' — the same old Morton/Fisher debate begun in Africa fifteen years ago — is continued here. We find African culture — the 'identity' of Africa used yet again as an apologia for all things African. For the rest, the papers focus in too fine detail on particular events, so that general implications cannot be drawn. They all appear to be too like chapters drawn from Ph.D. theses.

The exception to this is Terence Ranger, whose greatest gift is probably the ability to break moulds (including ones he has set himself). He provided the concluding paper to this conference. In it he highlights, with some courage, the

issues which lie behind the failure of this conference to produce anything new or exciting. In particular, he attacks 'African identity' as a fixed given in an authoritative discourse. He points to instances which show that such an 'identity' in pre-colonial times was fluid, and was pluralist. 'African identity' in contemporary Africa has become, however, a source of ideological oppression legitimizing the restrictiveness of the rural discourse and also the manner in which dictats are handed down from on high by the Party to the rural poor. He points out that a narrow, restricted view of 'African identity' is precisely what is used as an ideology in South Africa to legitimize the *bantustan* policy of separate development. If 'development' in Africa is not to be prescriptive, defined by government and imposed upon the rural poor, those poor have to be given the opportunities to create their own discourses so that they in turn can respond articulately to government.

Though he stops short of saying so, the implication of Ranger's paper is that conferences like this one are complicit with the dominant African bourgeoisie in creating a rigid, restricted African 'identity' which, being beyond question, masks the realities of what is happening in Africa. Thus, African religious studies has no means of doing something new, since its conclusions are prescribed by this ideology. It can only become creative again by becoming disrespectful.

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Development in Zimbabwe: The Role of The University, Univ. of Oslo, Centre for International Development Studies, 1985, iii, 125 pp., no price indicated.

This publication consists of ten lectures delivered at the University of Oslo in June 1983 by members of the teaching staff of the nine Faculties of the University of Zimbabwe, together with a lecture by the late Professor W. Kekulawela, Vice-Chancellor of the University of Kelaniya, on Universities and Development in Sri Lanka.

Publication was unfortunately and inevitably delayed, and many of the developments envisaged have happily taken place in the interval. But the document is a valuable indication of both basic principles and their implementation in the work of the University as it seeks increasingly and successfully to serve Zimbabwe. As such it will be very warmly welcomed by all those who have made it their chief aim to make the University an integral and effective force in the life of the nation ever since the founding of the University in 1955.

A few factual errors were noted. For example, it is stated that 'the total student population of the University was about 1 000 at the time of Independence in 1980' (p. 5). However, the *Principal's Annual Report* for 1980 indicates that there were 2 239 students. Also, the ninth and most recent Faculty of the University (Veterinary Science) was established as early as 1979, although, as stated on page 2, the first intake of students was in 1982.

The reviewer had the privilege of twice visiting the University, in 1981 and in 1986, and saw substantial evidence of its expansion along the lines envisaged by the contributors to the lectures here reviewed.

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