

patriarchalistic missionaries and enterprising African churchmen. More decidedly than Webster and more like Sundkler (who, in his continuing studies of Southern African Zionism has highlighted the impact in Natal of the enthusiastic Revd A. Dowie and his Zionist centre near Chicago), Chirenje explores the interaction of local Southern African Ethiopianism and the political and missionary outreach of the AMEC. He, thus, gives a comprehensive account of the determined ventures of the enterprising Bishop McNeal Turner from his first involvement in South Africa in 1893 until his retreat and the more careful ecclesiastical — and economic — policies of the new AMEC leadership represented by Bishops H. B. Parks and L. J. Coppin which had far-reaching ramifications within Southern African Ethiopianism.

At a time when — in the name of Black Theology — new combinations between Afro-American and Southern African theologians have developed (and we could note that John E. Cone who has articulated the Black Theology of Liberation has his denominational background in the AMEC!) Chirenje's study is most welcome. It is of immediate interest in the study of Christianity in Africa. It also contributes to our understanding of the history of the African National Congress, especially by placing the Revd H. R. Nqayiya in his ecclesiastical context. Chirenje's study also marks a milestone in the intellectual history of Southern Africa, with his detailed study of the pre-history of Fort Hare University College, where the ideas of Booker T. Washington were contrasted to those of Bishop Turner and where Ethiopian churchmen with American degrees provided a challenge to Jabavu, Dube and other distinguished representatives of mainstream Christianity. The significance of this dimension as well as that of Fort Hare is underlined by the choice of 1916 as the *terminus ad quem* of this study.

There is one area where Chirenje's new book invites further discussion. It concerns the comparative analysis of the motifs and ideology of Ethiopian church-leaders, on the one hand, and determined pioneers of the African National Congress from within mainstream Christianity, such as John Dube, Sol Plaatje and others, on the other. John T. Jabavu's statement on Native Churches in *Imvo Zabantusundu* (14 November 1898) which Chirenje includes as Appendix D in his collection of contemporary texts, for instance, illustrates that there were basic issues concerning the understanding of the Church involved in their choice of mainstream Christianity.

Uppsala University

C. F. HALLENCREUTZ

Zimbabwe: An Introduction to the Economics of Transformation By P. Roussos. Harare, Baobab Books, 1988, 184 pp., ISBN 0-7974-0793-6, Z\$19,35.

Peter Roussos's book is yet another work by a local scholar intended to improve our understanding of the Zimbabwean economy and its problems. The book consists of seven chapters and three appendices, and has numerous tables, boxes of information and pictures, all aimed at simplifying the discussion.

The book is aptly titled, since after almost nine years of Independence, people have begun asking if there has been any significant change in the social and economic lives of ordinary Zimbabweans. Unfortunately, Roussos defines

transformation in a general way as 'the transfer of economic and political power to the mass of the people', and is therefore not able to deal with issues of transformation in a concrete way. If, however, we understand transformation as changing the structure of production and capitalist relations of production, then it is clear on reading the book that there has not been any significant transformation of socio-economic relations in Zimbabwe.

In chapters three to eight, we read that in such sectors as agriculture, manufacturing, mining, money and banking, and foreign trade, pre-Independence capitalist relations have not been altered. For example, agriculture is characterized by dualism and any attempts at transformation have been largely unsuccessful. The author cites the case of the resettlement programme whose results have been marginal. Out of an expected 162 000 families to have been resettled between 1980 and 1985, only 36 000 families had been resettled by 1985. Although not mentioned in the book, this is partly due to the failure by government to articulate an agrarian and land reform policy.

Similar conclusions can be gleaned from reading the chapters on the manufacturing and mining sectors. In these sectors over 70 per cent of the capital stock is foreign owned. Government attempts to alter this have been half-hearted and *ad hoc*. In the case of manufacturing, 'little progress has been made in the formulation of a comprehensive industrialisation strategy' (p. 92).

There is not much to disagree with in the book, since it seems intended mainly as a source of information rather than an evaluation of transformation in Zimbabwe. However, one can take issue with Roussos's conclusion that minimum wages caused unemployment after their institution. Data supplied in the book show that employment levels have been falling since 1980, suggesting that unemployment is largely due to other chronic causes, rather than just minimum wages. We therefore need to distinguish between initiating and propagating causes of unemployment; minimum wages merely propagate unemployment.

On the whole the book makes pleasant and easy reading. Anyone seeking factual information on the progress and direction of policy in Zimbabwe is advised to read this book.

University of Zimbabwe

K. MLAMBO

White Man, Black War By B. Moore-King. Harare, Baobab Books, 1988, 140 pp., ISBN 0-908311-17-9, Z\$9.96.

This unusual and impressively produced book strings together a series of experiences from the war in Zimbabwe — atrocities, dramatic conversations, macabre fancies — with a view, it seems, to writing a harrowing elegy to the Blacks who were killed, an acerbic indictment of the Whites who promoted the war, and a plea to Whites in independent Zimbabwe to commit themselves without reservation to the new society. Written by a soldier who served in various units of the Rhodesian Security Forces it is an attempt to bring Whites to be honest with their past and their relation to the present. The past as told in horrific incidents of callous brutality by Whites on Blacks is particularly ugly because so