

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.

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**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

lacking in human compassion. Soldiers are presented as zombies, roaming through the country 'tired, filthy, hot, irritable, bored' (p. 13). They have been dehydrated of sympathy and reflection by 'the elders' in government who themselves are victims of myths about White civilization. Moore-King writes not from guilt, he says, but from a desire to see the past for what it was -- dehumanized and dehumanizing.

One of the strengths of his account and an interesting difference from that, say, of the reports of the Justice and Peace Commission -- *The Man in the Middle or Civil War in Rhodesia*<sup>1</sup> -- is the terse dramatic manner of the prose. At times the writing is lyrically violent. It is designed to recapture the speed and ruthlessness of the action, as if to confirm the point that there was no desire, nor indeed time, for reflection or analysis. The very layout on the page is often used to draw attention to the beguiling attraction of action for action's sake.

But these very points also make this an intensely personal account of particular aspects of the war, and this has its limitations. The book is the credo of a man who fell victim to the Smith ideology. He fought without question for the Smith regime and returned to Zimbabwe after Independence shocked by a past which the outside world and many inside it could have told him was shocking long before the war ended. The shock prompts him to write an imaginative rerun of that past in order to put it in a moral perspective. At moments in the book certain Whites are shown as still caught up in that nightmare, and others continue to speak the language of the 'elders', but the thrust of the book is that Whites should put the past behind them and commit themselves to the new Zimbabwe. Praiseworthy sentiments, but hardly original.

However, the book is evocative of experiences and attitudes which may become increasingly difficult for future generations to credit. They were the stumbling blocks and set the price for Independence. Told as they are with the frank immediacy of one who participated on the side of the Security Forces they are a reminder of the awful past which the nation has had to recover from.

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<sup>1</sup> Catholic Commission for Justice and Peace in Rhodesia, *The Man in the Middle: Rhodesia April 1975* (Salisbury, The Commission, 1975); *Civil War in Rhodesia: Abduction, Torture and Death in the Counter-Insurgency Campaign* (Salisbury, The Commission, 1976).