

class and gender lines are well articulated in the testimonies and the vulnerability of women and children in situations of conflict emerges very clearly.

The only jarring note is the title, which is misleading to some extent. The narrow interpretation of *amai/madzimai* as 'mothers' does not reflect the different roles women played during the liberation war, that is, as wives, sisters, daughters, *chimbwidos* (errand girls), party activists and organizers, teachers, family and religious elders, farmers and so on. The women's testimonies definitely do not describe their participation in and experience of the war from the perspectives of mothers only.

In spite of this flaw, the book is a valuable addition to resources on issues relating to women and their struggles during Zimbabwe's liberation war.

University of Zimbabwe

RUDO GAIDZANWA

Third World Seminar Series. Oslo, Univ. of Oslo, Division for North/South Co-operation, Centre for Development and the Environment. Various prices.

The series began in 1977 and now has over 50 publications to its credit; most of the earlier ones were in Norwegian but from 1983 they are mostly in English. Three recent papers are directly relevant to Zimbabwe: H. Rønning, *The Structure of the Media in Zimbabwe* (No. 47, 1989, Kr. 40,00); J. T. Chipika, *Race against Hunger or What? A Pause for Thought on Agriculture and Rural Development in Zimbabwe since 1980* (No. 50, 1990, Kr. 20,00); and W. Ncube, *State Security, The Rule of Law and Politics of Repression in Zimbabwe* (No. 15, 1990, Kr. 20,00). As seminar papers they should not be taken as the authors' final words on their subjects and the first mentioned — by a Norwegian author — is clearly directed more to a Norwegian than a specialist audience.

R. S. R.