

requisite knowledge to provide, in an accessible form, the materials needed for the recommended change. This book is a beginning: it is the first time relevant materials on African Traditional Religions have been made available to teachers of Religious Education in this country.

The book is divided into two parts. Part One is entitled 'Towards a multi-faith approach in religious education' and is composed of three chapters by different authors, and each of whom was involved in the project. The first chapter on 'African traditional religions in the religious history of humankind' provides a broad overview of the topic and forms a useful framework for multi-faith studies. The next chapter, 'African religions in religious education', is followed by 'Some general guidelines on teaching African traditional religions in religious education'. Part Two explores three important themes from African traditional religions — the ancestors, spirit possession, and healing — and focuses on practices found in Zimbabwe. Each chapter in Part Two presents a theoretical framework, case studies and gives the reader 'didactical guidelines'.

Teachers may, however, find this work disappointingly meagre as a resource book. Although extensive bibliographies are given (24 pages in all), much of this material is to be found in journals which are inaccessible to teachers in Zimbabwe. There is a certain amount of unnecessary repetition (particularly in chapters three and four). There is no index. This omission would have been less troublesome if the chapters in Part One had been given sub-headings as is the case with those in Part Two. As Chapter Two deals with important topics for teachers and pupils in the upper classes of secondary school it should have included 'didactic guidelines' which, together with the case studies, are most helpful in Part Two of the book. More case studies would have improved the book.

Despite these inadequacies this book should be very useful in theological colleges and teachers' colleges and should be most helpful to teachers of Religious Education in the upper classes of secondary schools as well as for ministers of religion throughout Zimbabwe. I hope that the University of Zimbabwe will produce more material in this important area.

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Religion and Politics in Southern Africa Edited by C. F. Hallencreutz and M. Palmberg. Uppsala, Scandinavian Institute of African Studies, Seminar Proceedings 24, 1991, 219 pp., ISBN 91-7106-312-9, US\$39,95.

This volume comprises extracts from a seminar in Uppsala in 1989. Taking part were politicians, churchmen and scholars from Southern Africa, and several scholars from northern Europe. The resulting volume is mixed in quality and varied in scope.

The volume starts with a politician talking about churches, and several church people talking about politics. The scenarios presented in this section have, by and large, been overtaken by events in South Africa, and provide material for academic analysis rather than comprising such analyses themselves. Included among these contributions is a review of

the role of churches in Namibia by J. Chipenda (a churchman) which points out the racial cleavages within churches and the way in which some religious leaders side with the oppressed. There is also a six-page paper by an economist summarizing the economics of the region.

There are four, more scholarly, papers on South Africa, including a broad survey of Islam in Southern Africa by E. Mandivenga, and a useful review by P. Frostin of liberation theology applied to South Africa and the 'Black Theology' movement. O. Gustafsson presents evidence of the right-wing political activities of the RHEMA Bible Church. M. Schoffeleers presents a substantial and original discussion of the relationship between healing and political acquiescence in African Independent Churches, and indicates a dialectic between religious healing and critical politics.

Four papers follow under the heading 'Lessons from Zimbabwe', although only Hallencreutz ('Church and state in Zimbabwe and South Africa') tries to make explicit the lessons South Africa may learn from Zimbabwe's experience. P. Gundani's discussion of the mobilization of Catholic Youth in Zimbabwe and A.C. Ongaro's discussion of the role of churches in the development market are useful pieces in themselves, but bear little relationship to the rest of the volume.

Also included in the volume are two studies of the nineteenth century: one of Bishop Colenso in Natal and the other of Catholics and Protestants in Mozambique, both of which have been previously published at greater length elsewhere. The concluding remarks are brief and refer unhelpfully to several papers which are not presented in the volume.

There is no index. There are eight pages of photographs taken at the seminar.

Overall, the volume contains some useful pieces on diverse topics, but does not comprise compulsory reading.

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