

This allows Godwin and Hancock to convey the sense of what it was like for Whites living through those ten years. The cruelty and villainy and bumptious confidence are there of course. Also there are the surprisingly numerous people who hated what the Rhodesia Front was doing in their name. Some bitterly regretted the lives which were being sacrificed to hold off the inevitable. Others loved the country and wanted everyone to be able to enjoy its benefits. And others knew that Blacks were being denied their humanity and this was wrong. These are not the motives of heroic resistance. They do, however, counter the normal image of White Rhodesia with alternative and perhaps saving moments of ordinary decency.

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Society in Zimbabwe's Liberation War, Vol. Two Edited by N. Bhebe and T. Ranger. Harare, University of Zimbabwe Publications, 1995, xii, 250 pp., ISBN 0-908307-37-3, Z\$60.

This book is an important and timely contribution to scholarship on Zimbabwe's experience during the liberation war. It is the outcome of the international conference on the Zimbabwean liberation war held in Harare in July 1991, which brought together academics and participants in the war to analyse the significance of the conflict to the Zimbabwean socio-economic and political reality. Unlike the earlier volume, also edited by N. Bhebe and T. Ranger and which focussed on the experiences of the soldiers, the current volume concentrates on the role of religion, education and ideology in the war, as well as the impact of the war on society at large, both during and after the conflict. It is an impressive effort by participants and leading academics who are concerned more with analysing the factors that shaped the Zimbabwean experience during the years of the conflict than with upholding the 'comfortable myths of the war'.

Society in Zimbabwe's Liberation War comprises nine chapters grouped into three sections, each focussing on a select theme. Section One, entitled 'Religion and the war', analyses three case studies of interaction between religion and the guerrillas. The first paper by T. Ranger and M. Ncube examines the role of both traditional religion and Christian missions in the liberation struggle in southern Matabeleland, while, the second and third contributions by D. Maxwell and J. McLaughlin respectively, provide interesting case studies of the war experiences of Christian missions in eastern Zimbabwe, one Catholic and the other protestant. All papers in this section demonstrate clearly that the relationship between religion and religious organisations and the guerrillas was a complex, dynamic and fluid one.

The role of ideology and education in the war is discussed in Section Two, where A. Chennells provides a fascinating analysis of settler ideology whilst P. M. Nare and F. Chung document ZAPU and ZANU's efforts to develop and maintain viable educational systems in the refugee camps of Zambia and Mozambique, respectively. Through an examination of several late-colonial novels published in Rhodesia, Chennells provides an insightful and interesting analysis of settler ideology in the closing years of colonial rule and demonstrates that, with a few exceptions, settlers completely failed to understand both the dynamics of African nationalism and African motivation and objectives in taking up arms against White rule. Remaining mired in a static view of the African as a child-like savage, incapable of analysis and independent action unless put up to it by some outside invisible hand, settlers completely failed to appreciate the nature of the force they were up against until the 1980 ZANU victory swept away both the settler colonial regime and its underpinning ideology.

Both Nare and Chung recount efforts by their respective parties to develop and sustain educational systems for the thousands of Zimbabweans in exile in Zambia and Mozambique. Their accounts reveal not only the complexity of the problems which confronted the two parties in their endeavours, but also the ingenuity, creativity and tenacity of those assigned the task of establishing and developing the programmes. Despite logistical and security problems, they succeeded in mounting viable and relevant educational programmes which eventually helped shape the country's post-war educational system.

In Section Three, N. Bhebe, J. Alexander and R. Werbner attempt to answer the question: What happened after the war? Entitled 'Legacies of the war', this section examines the problems facing the Evangelical Lutheran Church in Zimbabwe, the processes of post-war political change in Zimbabwe's rural areas and the heritage of war in southeastern Zimbabwe, respectively. N. Bhebe's knowledgeable treatment of the divisions and conflicts within the Evangelical Lutheran Church in southern Zimbabwe, born during the war but deepened and complicated by the post-independence conflict in Matabeleland, makes fascinating reading.

Equally interesting and thought-provoking is Werbner's analysis of the impact of the post-independence conflict in Matabeleland which traumatised the local communities. The local communities were not only denied a chance to recover from the brutalities of the liberation war in which they were victimised by both the Rhodesian Security Forces and the guerrillas, but were immediately plunged into another brutal conflict in which they were, once again, victimised by the Fifth Brigade which conducted itself like an army of occupation. According to Werbner, the subsequent 'remarkable increase in the number of mediums known as *sangoma*' (p. 200) in Matabeleland is an indication of how the local people

sought to come to terms with their catastrophic experiences and to begin the necessary post-conflict process of healing.

Society in Zimbabwe's Liberation War is a significant book because it tells the story of what occurred in those nightmarish years of the war and the post-war Matabeleland conflict and thus makes public what has hitherto remained closed to Zimbabwean society as a whole. By addressing these sensitive but important issues and attempting to understand the forces that helped shape Zimbabwe's current social and political reality, it provides the necessary foundation for that national healing process which cannot begin unless Zimbabwean society as a whole confronts the past, the 'heroic' and the 'terrible things', squarely in the face. The book will be useful to both professional researchers and academics because it points to new directions for academic enquiry. It will also be useful to the general public, who need to know what happened then in order to come to terms with the present reality as well as to contribute towards the construction of a Zimbabwean society in which such traumatic experiences are never repeated.

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Are We Not Also Men? The Samkange Family and African Politics in Zimbabwe 1920 to 1964 By Terence Ranger. London, James Currey Ltd.; Cape Town, David Phillip (Pty) Ltd.; Portsmouth, Heinemann, 1995, iv, 211 pp., ISBN 0-435-03977-3, Z\$135.

Professor Terence Ranger, whose earlier works, especially *Revolt in Southern Rhodesia* and its sequel, *The African Voice in Southern Rhodesia 1898-1930*, established him as a household name among Zimbabwean historians and freedom fighters, has once again produced in *Are We Not Also Men?* an outstanding study of the rise of the African élite and mass African politics in Zimbabwe. Before reading his latest book, it might have been difficult to imagine that Ranger had anything new to tell us on these topics. Admittedly readers will tread on familiar ground in this book, but they will also find familiar things presented in a different and refreshingly new light together with some new discoveries, some of which substantially revise our current views of certain important events and social developments. In particular, Ranger throws new light on gender relations among the emergent African élite, argues for a very radical and relevant African National Congress in the mid and late 1940s, and disputes Edison Zvobgo's assertion that the National Democratic Party leadership planned and orchestrated the violent demonstrations and riots in Bulawayo in 1960.