the dissension that ultimately led to 1994. He is widely portrayed as such and accused of being the brains behind Gregoire Kayibanda who was swept to power and sponsor of the Hutu political party, PARMEHUTU. This is nonsense and he had good reason to refute it in this book.

He is very clear at a mundane factual level. Gregoire Kayibanda was never his private secretary nor any sort of secretary at the bishop's house during 1955-1958. Father Dejemepppe, not Perraudin, appointed Kayibanda to the editorship of Kinyamateka. Nor did Perraudin have political influence over him; Kayibanda held the editor's job when Perraudin was made Vicar-Apostolic of Kabgaye in 1955 and Kayibanda was a very independent minded person.

Anyway the real mover and shaker of the 1958 revolution was the fiery and charismatic Habyarimana Gitera.

The extensive documentation of Perraudin's statements and the hierarchy's position, cited in the book, reveal an orthodox Catholic position on justice, albeit expressed clearly and without equivocation by his 1959 pastoral letter on Charity. The bishop of Kabgayi was expressing and applying Catholic Social Teaching to the situation before him. He saw himself dealing with a social problem and he saw his action as pastoral.

Now, there is a good argument to say that when the Church acts socially and pastorally, it acts politically - not in the sense of supporting a political party - but in the sense of defining the terrain on which political decisions are needed. Reformist action on the terrain of Hutu-Tutsi relations was one deeply antipathetic to most but not all Tutsi as the documentation reveals. The reason was - and is - fairly simple, if there is a premise of democracy and one social class has grabbed most of the public "goods", while representing only 15% of the overall society, the minority are potentially in trouble. Perraudin was only the innocent messenger. The fons et origo of the trouble was democracy in a socially divided society emerging from a form of feudalism. But to talk of justice in a situation of grave injustice is to be seen to take sides. That was Perraudin's dilemma and that will always be the Christian dilemma whether in Kabgayi, Gitega or Gaza.

Ian LINDEN
SOAS, London


This book is the first study on the history and theology of the Circle of Concerned African Women Theologians, a pan-African network of women who have been conducting research on women, religion and culture in Af-
rica since 1989. The Circle is mainly an initiative of Christian women from mainline mission churches (Methodist, Anglican, Lutheran, Catholic and Presbyterian Churches), but also from African Initiated Churches, African Traditional Religions and Muslim communities. Its main objective is to publish theological literature by African women. Members of the Circle see Religion and culture as key factors in the liberation of women in Africa.

The author offers an "unofficial biography" of the Circle, thus writing women back into history and calling society and the churches to recognize the contribution of women to nation and church building in the post-independence era in Africa. Pemberton thus bridges an important gap in the literature since a study for the informed reader involved in Circle writings had been missing so far. Furthermore, she offers a detailed bibliography (25 pages) listing the books, articles and unpublished papers produced by Circle writers.

Pemberton's book is written from an outsider's perspective (p.20). As a white British academic, she could not engage in participant observation, since "African women cook alone in their kitchens" (p.20). However, her study is based on extensive networking and dialogue with many Circle women, on interviews she conducted with some of them, as well as on her participation to conferences over a period of approximately eight years.

An English Anglican priest ordained in 1987, she spent her first three years of ministry working in the D.R. Congo, where she served as the Director of the Women's Development School at the Institut Supérieur Théologique Anglican in Bunia in the North East of the country. She holds a doctorate in Theology (1998) and is now Research Associate at the Centre for International Studies at the University of Cambridge.

In her book, Pemberton focuses on interactions between the Circle and the West, as the sub-title indicates. She claims that there is a "symbiotic dependence on the West" (p.29), since the vast majority of Circle women benefited from western education introduced by mission churches. Very often, Circle theologians received their theological education abroad, mainly in the USA. But these dependencies "are undisclosed" (p.29) by Circle writers, as they rarely mention this aspect themselves. She underlines this main thesis in Chapter 2 by showing that the Circle has been sustained by ecumenical organisations like the World Council of Churches (WCC) through organisational and financial support. And many important Circle women have been noted leaders of the women's movement within the WCC. Furthermore, Circle theology has emerged within the Ecumenical Association of Third World Theologians (EATWOT). Circle theology has had an exchange with first-world feminist theologians and