relations sub-disciplines in a sophisticated analysis that accommodates the local, national, and international forces of political, economic, and social power in Africa.

While the study of international relations has all but forgotten Africa over the years, Clapham does a masterful job of showing how the study of Africa's international relations can, indeed, make a meaningful contribution to theory-building. The author is able to successfully integrate African history, domestic politics, alliance formation, and international economics in arguing that "the international relations of statelessness have imposed themselves as an issue, not only on the management of the international system, but on the analysis of international relations" (p. 274). During an era of increasing economic, political, and social interdependence, Clapham cogently demonstrates that the scholar of international relations can no longer compartmentalize the world by regional or ideology. While Africa remains among the poorest and least powerful regions of the world, it can no longer be deemed irrelevant to the study of international relations.

Mississippi State University

Mississippi, U.S.A.

PAUL J. KAISER


As modern influences penetrate all remote corners of the world, the contemporary universal view is that if you introduce formal schooling to any group of rural people, they will learn to read and write. The knowledge and skills learnt through so many years of school will enable graduates to improve their personal lives, families, and contribute to nation building by working in the modern sector of the economy in manufacturing, agriculture, and other professions. In "The Significance of Schooling: Life-Journeys in African Society," Robert Serpell explores the impact of schooling on a rural community in Africa. The book explores some of the most troubling issues regarding the status of schooling in a typical rural African or other Third World countries. On the basis of data from the study, Serpell argues that it is erroneous to assume that all individuals who have, for example attended seven years of formal schooling any where in the world, acquire certain amounts of quantifiable knowledge and skills that will both predispose and prepare them to perform clearly predefined useful roles and achieve specified goals in the community. Because of reasons he explains in the book, the "Life-Journeys" of individuals who attend formal school in rural Africa show remarkable differences in their life courses for many reasons. In many respects, what Serpell finds may have parallels to the impact of formal schooling on racial and ethnic minorities and non-middle class communities in the American and other developed Western societies. The findings of the study are intriguing.

In "The Significance of Schooling," Serpell presents findings from a longitudinal study he conducted at Kondwelani School among the Chewa people of Katete district in the Eastern Province of Zambia since 1973. The rich findings presented in the book are based on first, tracing the life experiences of a cohort of over twenty village boys and girls who attended Kondwelani School from their first grade in 1973 up to as far as they could go with formal
education. Second, Serpell interviewed parents and surveyed teachers’ perspectives on the significance of schooling in the context of a rural environment.

The book has seven chapters which address such issues as “the multiple agenda of school in Zambia,” “Wanzelu ndani? A Chewa perspective on child development and intelligence,” “the formal education model of cognitive growth,” a description of the research cohorts “life-journeys and the significance of schooling.”

Although it may seem common knowledge to scholars of cross-cultural studies that people in various cultures of the world many define “intelligence” differently, this knowledge may not be fully appreciated by some scholars and policy makers outside the narrow confines of academia and the public in general. The publication of Murray and Herrnstein’s “The Bell Curve”* (1994) caused vituperative and searing controversy in the American society in 1994. In that study the findings that drew the most heated debate were that Asians had the highest levels of intelligence, Whites were second, and Blacks had the lowest Intelligence Quotients. Although Serpell’s study does not raise this issue directly, one is left to wonder how Murray and Herrnstein would react to these findings which strongly suggest the possible absurdity of their sweeping generalizations.

Among the many findings that are fascinating from Serpell’s longitudinal case study is that the Chewa people of Eastern Zambia define “Nzelu,” which is the closest linguistic equivalent of “intelligence,” very differently. However, he cautions the reader against treating the concept of “Nzelu” among the Chewa as being equivalent to “intelligence” in English. The latter in Western psychology seems to have an exclusively cognitive thrust. Among the Chewa people, nzelu... appears to have three dimensions, corresponding roughly with the domains covered in English by ‘wisdom,’ ‘cleverness,’ and ‘responsibility,’ or in French by ‘segesse,’ ‘debrouillardise,’ and ‘serviabilité.’ Both literary and conversational usage draw on the contrast between the two dimensions -chenjela and -tumikila, and yet the full meaning of nzelu seems to embrace both of them. The central thrust of Chewa culture’s definition of nzelu is thus a conflation of cognitive alacrity with social responsibility. (p. 32)

Another fascinating dimension of the study is that Serpell interviewed parents in the village and asked them to rank or evaluate the cohort of school children on the indigenous scale of nzelu or intelligence. The interesting findings were that the Chewa people rank their children not according to the school abstract concept of intelligence which relies heavily and exclusively on cognitive manipulation of abstract symbols, but rather on such community criteria as whether the child can be sent by an adult to carry out challenging tasks or chores, trustworthiness, attentiveness, and cooperativeness.

Serpell explores the significance of schooling in the lives of the research cohort in rural Zambia. He reports some important contradictions to the main stream expectations of the