

Why did these coup plotters think that they could succeed? Roberts's superb research, including interviews, on-the-ground research, and access to documents, indicates that they limited their analysis to the facts and expectations that fit their designs and just ignored the rest. Moreover, they lacked basic common sense. Even after the plot's failure, Thatcher consented to talk with the author, joking that "unflattering comments published about him would lead to this author needing 'a new dental surgeon,' and that if I dared identify him with the Equatorial Guinea plot I would end up 'as Mr Stumpy,' that is, walking around on stumps for legs" (113). But more recent events remind one that such miscalculation and misreading of capabilities are not that unusual. If the United States government, with all of the power and information at its disposal, could base its policies in Iraq on unrealistic assumptions, it is reasonable to expect that Roberts's much less sophisticated characters could suffer from a similar poverty of analysis.

William Reno
Northwestern University
Evanston, Illinois

Thandika Mkandawire, ed. *African Intellectuals: Rethinking Politics, Language, Gender and Development*. London: Zed Books/Dakar: CODESRIA, 2005. 234 pp. Notes. References. Index. \$85.00. Cloth. \$29.95. Paper.

This book grew out of papers presented at the thirtieth anniversary of CODESRIA, a Pan-African institution that continues to play a vital role in the sustenance and promotion of intellectual activities in Africa. Despite talk of democratization and renaissance, the great majority of Africans remain mired in poverty and development continues to elude Africa. The continent's economic and political marginalization in world affairs appears to be more extreme than at any stage since the 1960s. The proliferation of recent conflicts undermines the organs of civil society, infrastructures, systems of exchange, and the state itself across broad swathes of the continent. While the idea of an African Renaissance is not really new, it has lately picked up momentum. However, for an African Renaissance to succeed, the emerging educated elite will have to be its bearers. An analysis of African intellectuals' roles, if any, in the new Africa is what *African Intellectuals: Rethinking Politics, Language, Gender and Development* has attempted.

In the face of high rates of Africa's brain drain, *African Intellectuals* sets out to explore the nature and extent of the emigration of Africa's intelligentsia, the indigenous language of African intellectuals, women intellectuals, and the role of the expanding African academic diaspora. It takes as its starting point the uniquely difficult circumstances confronting intellectuals: regimes intolerant of independent debate, economies in sharp decline, societies wracked by violent conflict, and official languages different from people's mother tongues.

Because of the intertwined nature of literature, politics, and society, African literature remains a legitimate expression of political ideas and valid descriptions of both society and politics. As reflections of the human condition in Africa, works of literature provide valuable insights into both the past and the present by sketching the African reaction to colonialism, racism, and independence. Until the very foundations of colonialism were shattered by African writers, the political debate in Africa had effectively been set—with varying degrees of foresight and responsiveness—by European powers.

Several specialists in African political studies have identified the importance of the works of intellectuals in the African revolution. After a short-lived honeymoon between African leaders and writers, the latter began articulating themes of disenchantment and disillusionment. While some intellectuals joined the ruling elite, most postindependence writers reevaluated the objectives and deeds of their nations' ruling classes and criticized the political, social, and economic structures through which elites operated. By alienating themselves from the political leaders, African writers were viewed as a stimulus to popular discontent: although from the earliest days of independence African intellectuals clamored for autonomous spaces for their thinking, few such spaces were permitted by the various repressive regimes. In another case for autonomous spaces, Mkandawire and the contributors examine the relationships, both symbiotic and fraught, among nationalism, pan-Africanism, and African intellectuals.

African Intellectuals makes a compelling case that constructing a democratic, developmental, and socially inclusive social order has become a moral imperative and a question of survival in Africa. However, engaging African intellectuals' collective moral and material strength also depends on the willingness of political leaders to invite intellectuals to the table. When academics and academic institutions are harassed by governments, when intellectuals are beaten, threatened, or dismissed from institutions of higher learning, even the most attractive incentives will fail to prevent a brain drain. Education is not yet a top priority for many African leaders who prefer to spend more money on security than on educational institutions because the former ensures their continued existence in office. The reality is that quietly and without fanfare, Africans are going back to their continent to teach during sabbatical leaves from academia, to set up businesses, to participate in government, and to make a contribution of some sort. However, until there is good governance and respect for education, a guarantee of respect for equality and human rights, and support for teaching and research, the brain drain is likely to continue and it will be difficult to lure back the diaspora.

African Intellectuals: Rethinking Politics, Language, Gender and Development has succeeded in examining the complex interface between African intellectuals and society, state, and politics in the context of fundamental new departures like the restoration of multiparty politics, new economic hori-

zons like NEPAD, and a renewed awareness of the need for pan-African cooperation. Because it provides a comprehensive understanding and grasp of the key components of an African renaissance, this book will be of considerable value to all those who are genuinely concerned with Africa's intellectual revival.

Mathurin C. Hounnikpo
National Defense University
Washington, D.C.

John Laband, ed. *Daily Lives of Civilians in Wartime Africa: From Slavery Days to Rwandan Genocide*. Westport, Conn.: Greenwood Press, 2007. ix + 301 pp. Photographs. Maps. Charts. Notes. Select Bibliography. Index. \$65.00. Cloth.

Daily Lives of Civilians in Wartime Africa is part of a Greenwood Press series of books entitled "Daily Life through History," which—as I write—includes sixty-six titles, ranging from *Daily Life during the Black Death* to *Daily Life in the Soviet Union*. According to the publisher, the series is meant to represent "a treasure trove of information for students and general readers" and provide "easy reference and enjoyable reading." Laband's volume covers a lot of ground, stretching across Africa from the eighteenth century to the present. And with such widely different forms of conflict and such broad implications of the term "civilian," assembling "a representative range of civilian experiences during wartime in Africa" (12) is indeed a challenging task. The book includes essays on the Atlantic slave trade, on the *mfecane* and Zulu kingdom, on the Boer War and the First and Second World Wars, on Angola after independence, on Liberia and Sierra Leone in recent decades, on civil wars in Sudan, and on genocide in Rwanda.

The contributions are concerned with a variety of experiences. They are also of varying quality and interest; despite the objectives of the series, many chapters are neither "easy" nor "enjoyable" for either the "general" reader or others. Paul Lovejoy writes well about enslavement and the slave trade, and argues that since slavery required "the redistribution of population through coercive means" (34) it should be considered as warfare. John Laband's own chapter on the Zulu is full of stereotypes and generalities and reproduces casualty tables from his 1990 Ph.D. dissertation; it does not tell readers about subsequent advances in Zulu historical research, such as the work by Jeff Guy.

Bill Nasson's essay, titled "Civilians in the Anglo-Boer War, 1899–1902," is the best in the book—competent, focused, well written, and likely to engage both expert and lay readers. Tim Stapleton and David Killingray are in line with conventional notions of military history in their articles on the impact of the two World Wars on Africa. The volume then jumps to Angola in the 1960s as representative of postindependence conflicts in Africa—which are described in Laband's introduction as both "total" and