

Dikötter on “The Racialization of the Globe: Historical Perspectives.” Dikötter’s analysis focuses on the processes that can help us to make sense of the spread of racism to different parts of the globe. He draws on a detailed analysis of racial ideologies in China in order to highlight the centrality of scientific and political discourses in helping to shape both the emergence and the spread of racism in specific historical contexts. From this starting point, the volume moves on to explore other core areas of scholarship about racism from a historical perspective. Benjamin Braude, for example, takes on the question of how racism arose in Europe rather than in the Near East. Christian Geulen addresses the intersections between ideas of race and culture in the twentieth century. This in turn is followed by Boris Barth’s account of the role of racism in making sense of the phenomenon of genocide. Taken together these chapters help to situate racism within a more complex and shifting historical context and environment.

Perhaps the most innovative aspects of this collection can be found in the chapters that explore historical contexts that have not formed part of the core research agendas on racism. Good examples include Michael Zeuske’s account of slavery and racism in Cuba, Claudia Bruns’ exploration of the links between colonial racism and German anti-Semitism, the role of racism in Philippine-American colonial history (Paul A. Kramer), and Urs Matthias Zachmann’s account of racism in late Meiji Japan. All of these chapters are worth reading and reflecting upon, particularly since they address eras and historical contexts that have not formed a central concern in research agendas on racism more generally.

The two concluding chapters of the collection take up issues that have emerged as important themes in the study of racism in the contemporary context. Gregory D. Smithers’ chapter focuses particularly on how both the United States and Australia adopted policies aimed at allowing the entry of the “right kind of white people.” Smithers’ account is particularly informative in how these policies were aimed at ensuring the reproduction of “whiteness” through restricting the entry of the “other” into the national population. The concluding chapter by A. Dirk Moses explores the role of race and indigeneity in discourses about contemporary Australia. The issue of indigeneity remains a sensitive issue in Australia in a context where the ideals of race and whiteness have become part of the public discourse about the evolution of national identity in Australian society.

“Racism in the Modern World” is a welcome and innovative addition to the literature on racism in the contemporary global environment. It covers themes and issues that are deserving of more scholarship and research on a global scale and it is to be hoped that it will be read and discussed widely both by scholars and students alike. As with many edited volumes there is always the danger that the analysis to be found in individual chapters will be lost within the general arguments that run through the book as a whole. This would be a shame since this collection has brought together a number of important contributions that deserve a broad readership.

John Solomos

**Bianquis, Isabelle :** *L’alcool. Anthropologie d’un objet-frontière.* Paris : L’Harmattan, 2012. 250 pp. ISBN 978-2-296-56640-8. Prix : € 25.00

Professeur d’anthropologie à l’Université François Rabelais de Tours, Isabelle Bianquis a orienté depuis 25 ans sa recherche vers l’étude des liquides qui sont en rapport direct avec le corps, soit qu’ils y entrent sous forme de breuvages alimentaires ou thérapeutiques, soit qu’ils circulent en son sein (sang, lymphe), soit qu’ils en proviennent (lait, urine, sperme, sueur, larmes, salive, pus ...). Un premier terrain a conduit l’auteur en Alsace pour l’étude du complexe de représentations et de pratiques relatives à la vigne et au vin. Un second l’a menée en Mongolie, pays d’élevage s’il en est, pour une investigation en profondeur de cet autre complexe, non moins chargé, qui se constitue autour des laits, de jument principalement, mais aussi de vache, de chamelle, de chèvre et de brebis.

Le présent ouvrage s’organise autour de cet élément commun au vin et au lait fermenté qu’est l’alcool, qui à l’usage s’avère être un objet anthropologique particulièrement pertinent, riche et porteur de sens pour qui cherche à s’y retrouver dans les méandres des codes qui régissent la sociabilité entre les hommes tout comme la communication avec les dieux. “Les alcools”, écrit Bianquis, “fonctionnent comme une ligne de partage pour penser les formes d’objectivation du monde.”

Un premier chapitre, quelque peu laborieux, vise à dégager les outils conceptuels propres à permettre l’analyse des données ramenées de l’enquête, entre autres ceux de frontière et d’objet-frontière, avec une intéressante incursion parmi ces emblèmes gréco-nietzschéens de la mesure et de la démesure que sont Apollon et Dionysos. A partir du deuxième chapitre le propos devient véritablement passionnant, car on se trouve plongé en plein en des terrains situés géographiquement aux antipodes, et qui néanmoins, par un hasard qui n’en est peut-être pas un, se trouvent dans le prolongement l’un de l’autre. A partir d’un matériel d’une richesse débordante, il apparaît que, quel que soit le milieu envisagé, “l’alcool-feu se situe dans cette zone qui sépare la vie de la mort, l’humanité de l’animalité, les hommes des dieux” (56). Objet de la vie quotidienne, il n’en fonctionne pas moins comme un opérateur permettant de penser les oppositions et les complémentarités qui structurent fondamentalement les cultures.

Dès le départ, Bianquis entendait situer son travail dans la grande tradition des monographies descriptives à base d’observation participante, et elle s’approprie pleinement la phrase d’E. Leach quand il a dit que la description n’acquiert de valeur scientifique que “lorsqu’elle entre dans des détails quasiment obsessionnels.” Un chapitre est consacré au rôle thérapeutique de l’alcool destiné à maintenir l’équilibre humoral du corps. Un autre montre comment il “bat la mesure du temps” : en effet, “l’acte de boire de l’alcool se présente comme un ‘sas’ entre des espaces et des temps sociaux, comme une pause entre deux mondes, entre deux saisons, deux étapes du cycle de vie, deux états dans les relations sociales” (168). D’autres chapitres encore sont consacrés aux rituels sociaux et religieux de consommation, puis à l’idée de “boisson-totem”.

Voici donc un ouvrage original en matière d'ethno-  
alcoologie, qui va en profondeur, allie de manière serrée  
données d'observation et réflexion théorique, et illustre on  
ne peut mieux les passages de l'ethnographie à l'ethnolo-  
gie puis à l'anthropologie, la prise en compte de la diver-  
sité humaine en vue d'en dégager une vision de l'homme  
en son unité.

Pierre Erny

**Bieseles, Megan, and Robert K. Hitchcock:** *The Ju/'hoan San of Nyae Nyae and Namibian Independence. Development, Democracy, and Indigenous Voices in Southern Africa.* New York: Berghahn Books, 2011. 269 pp. ISBN 978-1-84545-754-9. Price. £ 55.00

Known historically as the !Kung Bushmen, !Kung San, or simply the !Kung, the Ju/'hoansi are the most studied and well-documented indigenous group in anthropology. Although ethnographers described various Kalahari San foraging groups throughout the beginning of the 20th century, the Ju/'hoansi San began to capture the world's attention in the early 1950s through the films and documents of the Marshall family, whose work became standard fare for students of anthropology, ultimately reaching a much wider audience. Joined by Harvard anthropologists and others from the U.S. and abroad, two primary study sites were established – Nyae Nyae in Namibia and Dobe in Botswana – and the tale of a most remarkable group of Stone Age foragers turned eclectic “plastic age” survivors began to unfold. In anthropology, if not for all humankind itself, this may be “The Greatest Story Ever Told,” a heroic epic of the “First Peoples” transition from independent self-sufficient hunting and gathering to a highly resourceful mixed economy complexly interwoven into the politics of postcolonial southern Africa. In spite of almost unbelievable obstacles of forced development, apartheid-era oppression, encroachment by pastoral neighbors, governmental communal land reallocations and the recurring threat of game parks, disease, starvation, and social and economic marginalization and discrimination, the Ju/'hoansi are still strong and the world still looks to them as a model to better understand humankind's development, struggles, and triumphs.

In “The Ju/'hoan San of Nyae Nyae and Namibian Independence,” coauthors Megan Bieseles and Robert Hitchcock bring alive the second half of the both tragic and inspirational sixty-year transition from the “Old Way” to the “New Way” among the Nyae Nyae !Kung. Megan Bieseles, former director of the Nyae Nyae Development Foundation of Namibia during Namibia's final struggle to independence (1987–1992), founder of the Village Schools Project (VSP), and current director of the Kalahari Peoples Fund, is fluent in the Ju/'hoan language having conducted over forty years of fieldwork with the Ju/'hoansi in cultural heritage preservation, linguistics, education and empowerment, folklore, and a host of related topics. Robert Hitchcock, former chair of the departments of Anthropology at the University of Nebraska and at Michigan State University, has conducted fieldwork over the past thirty-five years with the Ju/'hoansi and other neighboring San groups and is one of the most prolific anthropologists

in the world in the areas of applied research and development, human rights, land and resource use, and hunter-gatherer studies. Their unique combination of firsthand experience and expertise with the Ju/'hoansi and other San groups provides a platform for analysis that would be hard to match anywhere in anthropology. Employing an emic and etic perspective, multiple forms of triangulation, member checking, informative narratives and in-vivo descriptions, co-constructive interpretation of lived realities by anthropologists and participants, this case study is a qualitative methodologist's dream.

The authors state that a main goal of “The Ju/'hoan San of Nyae Nyae and Namibian Independence” was to “draw attention to the history and dynamic activism in Ju/'hoan society” and to “specifically achieve a wider awareness of the heroic events that led to the establishment of the Nyae Nyae Conservancy” in 1998, the first conservancy in Namibia. In so doing, Bieseles and Hitchcock outline the history of Nyae Nyae prior to Namibian independence (1990) to the present, documenting the complex interplay of individuals and groups from multiple perspectives as the story unfolds. The text details the ongoing expropriation and reorganization of the Ju/'hoan land base and the various political and socioeconomic factors these issues entail in terms of changing subsistence strategies, and the relationship to various grassroots movements and organizations that attempted to accommodate this change. Indigenous and externally-based advocacy groups are discussed in detail such as the Ju/wa Cattle Fund that evolved into the Ju/wa Bushman Development Foundation (JBDF), and later the Nyae Nyae Development Foundation of Namibia (NNDNFN); the Ju/wa Farmers Union (JFU), later called the Nyae Nyae Farmers Cooperative (NNFC), and ultimately the Nyae Nyae Conservancy (NNC); the Living in a Finite Environment (LIFE) Project, etc. Struggles within these organizations and their relationship to broader issues within Namibian society are meticulously described and bolstered with transcriptions of firsthand accounts of events. Readers learn about the ongoing role of Tsumkwe as an administrative center in Nyae Nyae, the conflicts between the South West Africa People's Organization (SWAPO) and the South African Defense Force (SADF) and its aftermath, challenges of the looming encroachment of the Herero and other pastoralists, the shifting role of the Namibian government in its dealings with the Ju/'hoansi, potential threats to undermine the iconic economic and gender egalitarianism of the Ju/'hoansi, conflicts between older and younger Ju/'hoan leaders in adjusting to change, the movement towards Ju/'hoan education and literacy, and a necessitated shift to a multi-level subsistence strategy. This strategy rests on the raising of domesticated livestock, farming, various forms of wage work, government rations, selling crafts and other natural resources, safari hunting, and other tourist proceeds, and the option to hunt and gather.

“The Ju/'hoan San of Nyae Nyae and Namibian Independence” includes an amazingly comprehensive body of illustrations, maps, figures, tables, chronologies, photographs, and bibliographic, orthographic, and other sup-