

community between German immigrants in Canada and the United States. Those who sang in and attended the festival, she contends, increasingly looked to their counterparts on the other side of the border instead of across the Atlantic to the German Empire.

Crucially, while she examines the formation of a German North America in the Great Lakes region, Lorenzkowski retains the importance of the border. Although the singers' festivals brought Germans together as a community, they also highlighted some of the differences between German-Americans and German-Canadians. For example, German-Americans were regarded as brash by their Canadian counterparts, while German-American visitors saw the festivals held in Waterloo County as simple and modest, the antithesis of what those in the United States had become (p. 186). Additionally, Germans in Waterloo County were more confident in their assertions of their ethnic identities, owing in part, to the more prominent history of nativism in the United States.

Sounds of Ethnicity makes a valuable contribution to the study of immigration and ethnicity. Lorenzkowski's focus on the role of language in the formation of ethnic identities complicates the simplistic assimilation-resistance dualism of other studies. Her transnational approach illustrates the creation of an ethnic community that spanned the Canadian-American border, while paying attention to the particularities of immigrant lives in each developing nation.

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MAGAZINER, Daniel R. – *The Law and the Prophets: Black Consciousness in South Africa, 1968-1977*. Athens, Ohio: Ohio University Press, 2010. Pp. xii, 283.

Time flies. With the 1994 end of apartheid quickly approaching its twentieth anniversary, outside observers may be forgiven for thinking that – despite significant challenges like poverty and HIV/AIDS – South Africa continues its upward trend toward political prosperity and stature in the global community. This sanguine view unfortunately bears little resemblance to many political sentiments found on the ground. While the strident form of state-sanctioned racial oppression promulgated after 1948 is indeed over, it has been replaced by growing class conflict accompanied by fear that the ruling African National Congress (ANC) has entrenched itself such that South Africa is a de facto one-party state, despite democratic claims to the contrary. Needless to say, the emergence of this situation has presented new challenges for writing political history in the South African context. *The Law and the Prophets: Black Consciousness in South Africa, 1968-1977* by Daniel Magaziner presents one way out of this dilemma.

The Black Consciousness Movement marked a fundamental shift in anti-apartheid politics by reviving protest after the setbacks of the Sharpeville Massacre (1960) and the Rivonia Trial (1963-64), both of which resulted in the exile and imprisonment of a number of activists, most notably Nelson Mandela. It consequently signaled a generational shift as well. Magaziner addresses this transition in the three chapters that comprise Part one Making Black Consciousness, noting in particular the ways in which university student politics provided a crucible for the rise of this new cohort of activists. Among them was Steve Biko,

who founded the South African Students' Organisation (SASO) in 1969 as an alternative to the multiracial, but white-led, National Union of South African Students (NUSAS). This break reflected organizational dissatisfaction, but, as argued by Magaziner, it also represented a vital intellectual turn influenced by decolonization on the African continent as well as the culture and politics of the Black Atlantic. Chapter three offers vivid detail as to how Kenneth Kaunda, Léopold Senghor, Frantz Fanon, James Brown, and Stokely Carmichael, among others, inspired new notions of manhood, adulthood, and peoplehood against a system that sought to deny black South Africans these basic human attributes.

Though Part one covers familiar ground, it serves as preparation for the three chapters in Part two *Emergent Gospel* that forms the crux of Magaziner's book. Indeed, Magaziner's original contribution to understanding Black Consciousness is to place it within a context of revolutionary Christian thought to argue that the movement embraced a form of Black Theology that not merely espoused a sense of positive self-worth, but also a broader vision of political deliverance and societal redemption. In short, pre-existing understandings of Black Consciousness that have typically placed it in the secular intellectual company of Frantz Fanon and Black Power in the United States must be expanded to include this religious dimension. By detailing how Black Consciousness sprang from South Africa's University Christian Movement and trends in global political theology during the late 1960s, Magaziner consequently offers a different perspective for reconsidering Black Consciousness as well as the diverse intellectual origins and strategic platforms for mobilizing South African activism. Part three *The Movement* ventures into this complex terrain of praxis and street politics during the 1970s by addressing the spread of ideas through "conscientization," the 1972 founding of the Black People's Convention, and, perhaps above all, the Soweto Uprising of 1976, which, as Magaziner notes, caught leaders like Biko by surprise despite being informed by their ideas. His treatment of Biko's death at the hands of police in 1977 captures best the sense of martyrdom that many activists confronted, and ultimately met, in order to achieve the larger theological, philosophical, and political purpose of the "new humanity" to which they aspired.

In sum, the accomplishment of this book is not only its addition of theological underpinnings to Black Consciousness that have thus far been underplayed, but also the paradigm for political history that Magaziner outlines – one that neither reifies the current political order nor subscribes to conventional party politics. Magaziner insists that this book is an intellectual history, and he convincingly demonstrates how this genre can decenter established figures such as Steve Biko to get at the social lives of common activists. Inevitably, some readers will raise unanswered questions. While Magaziner goes to great lengths to describe how Black Consciousness worked, the Black Consciousness Movement has, arguably, always been approached through an intellectual lens, given the popularity of Biko's widely published essays. Who thought what when and how the movement worked geographically remain elusive at times. Furthermore, the strength of the middle section on Black Theology raises stimulating questions as to the place of Black Consciousness within the religious history of southern Africa. Is Black Consciousness perhaps but a minor player to a broader set of ideas and history? If so, what are the implications of restoring religion to a historical narrative that has largely been secular? These questions are difficult for any single book to answer, though Magaziner's history underscores their pertinence for rethinking our narratives

of the anti-apartheid struggle. *The Law and the Prophets* is an inspired work of political and intellectual analysis that provides a new baseline for rewriting histories of South Africa's ever evolving present.

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PEUREUX, Guillaume, Hugh ROBERTS et Lise WAJEMAN (dir.) – *Obscénités renaissantes*, Genève, Droz, coll. « Travaux d'Humanisme et Renaissance », 2011, 493 p.

Voici une collection d'articles, en anglais et en français, dont l'intérêt et la qualité sont doubles : le propos en est solide, nouveau et utile; mais aussi, la maquette de ce recueil est exemplaire, qui transforme un livre collectif en un livre de collaboration et fournit au lecteur de précieux outils de lecture et d'évaluation, à commencer par une bibliographie générale, un index des noms puis des « choses » et une table des illustrations. De fait, *Obscénités renaissantes* est bien plus que l'assemblage de recherches sur un sujet commun, c'est le fruit de deux années de collaboration, commençant par une revue de la bibliographie existante pour continuer par la définition de l'objet et l'instauration d'un dialogue interdisciplinaire sur les œuvres et leur portée. Les échanges et rencontres entre auteurs se marquent dans le recueil publié par l'insertion de chapitres introductifs fort utiles avant chacune des cinq parties, par des récapitulatifs en fin de chaque article, enfin par d'incessants rapports entre les articles. La perfection stylistique, bibliographique et typographique de l'ouvrage doit sans doute beaucoup à ce système de relectures et de réponses mutuelles. Ne serait-ce que pour ce modèle de collaboration scientifique, le volume mériterait de figurer dans toutes les bibliothèques et d'être consulté par tout éditeur de recueil collectif : la méthode éditoriale suivie est exemplaire, et elle reflète un travail de mise en commun et de discussions fort riche.

Le sujet d'*Obscénités renaissantes* vient également à point, excellemment traité par cinq équipes de chercheurs coordonnées par les éditeurs. La rigueur scientifique de l'entreprise en fait un ouvrage de référence bien au-delà de son thème, qui intéressera les spécialistes d'histoire, littérature, art, philosophie et religion des temps pré-modernes. Refusant l'essentialisme qui chercherait une « obscénité » transhistorique et permanente, les auteurs ont d'abord défini, avec finesse et scrupule, un concept changeant selon les contextes, les époques et les cultures : à partir d'études lexicographiques et d'analyses de cas précis, ils abandonnent la chimère d'une définition de l'obscène par ses contenus pour se tourner vers la réception et définit l'obscène par les réactions qu'il provoque. Du coup, leurs cinq parties s'agencent avec la cohérence d'une structure dramatique : Archéologie (contextes antiques et médiévaux), Frontières, Rire, Anthropologie et Diffusion sont les grandes catégories d'organisation du volume, qui n'interdisent à aucun moment la reprise de références d'une partie à l'autre – on retrouve ainsi, souvent, les définitions antiques et leurs relectures – ni la complémentarité d'études sur le même objet – ainsi, les postures formant la décoration d'un pot à poivre apparaissent en différents contextes. Ces rencontres sur le concept ou sur l'œuvre sont à l'image du recueil : jamais répétitives, elles proposent des perspectives et des analyses cohérentes entre elles et enrichies par leur insertion dans la collection.