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matic contrast to the far more numerous and subsequently dominant Xhosa who gradually seized control of the traditional Khoisan homelands. Diamond informs us, though, that the Xhosa's migratory expansion stopped at the Fish River on South Africa's south coast. The reason for this being that the Bantu summer-rain crops did not grow in this region leaving the Cape's Khoisan population in control of this territory until they were later displaced by the invading Dutch settlers of the 17th Century. Overall Hoerder's work may be characterized as an eclectic blend of history, sociology and economics. Given the vast scope of his book it is understandable that he is often forced to skim over the cultural dynamics that are relevant to a fuller understanding of migratory profiles. Still the reader cannot help but to leave the work with an enlightened sense of the "inter-connectedness" of the many ethnically diverse populations of the human race.

Reviewed by: Jac D. Bulk
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Claudia Koonz. *The Nazi Conscience*. (Cambridge: Harvard University Press, 2003). 362 pp., \$29.95 cloth.

As the author observed in this engaging work, the expression "Nazi conscience" is not an oxymoron. Nazi morality, profoundly ethnic in nature, sharply defined those accepted and rejected as members of the German Volk. Claudia Koonz describes with great clarity the emergence of an "ethnic fundamentalism" supported by numerous "ethnocrats" under the Third Reich who, during the "normal years" of 1933-1939, advanced decidedly racial and biological perspectives on ethnicity (141, 217). Especially significant for our understanding of Nazi racial policy is Koonz's exploration of German public opinion, much of which reflected an abhorrence of Nazi brutality. What made the policy of genocide possible was the rationalization of anti-Jewish measures through a system of legal measures creating the "mirage of law and order" (193). Thus, Nazi actions against the racial other could be legally justified and initially accepted by

broad sections of the German population before the death camps became a reality. In the end the Nazi conscience could justify the mass murder of Jews as an act of moral responsibility.

The book provides readers with a variety of historical evidence including propaganda images from the popular press and photographic collections. Koonz explores Nazi conceptions of racial morality in a variety of institutional settings including the university, public education, the SS, the Office of Racial Politics, the Propaganda Ministry, and the legal system. Coming out of the author's analysis of "ethnic populism" is an insightful revelation about a development that remains overlooked to this day in our understanding of the racial politics of the Third Reich. As Koonz points out, there existed within the ranks of Nazi ethnocrats during the mid-1930's some confusion about whether it was possible, in applying racial laws, to objectively determine "biological Jewishness" (p. 215). A shift toward the consideration of a "Jewish spirit" somehow linked to a collection of definable Jewish characteristics became a more important part of the official justification for treating Jews like pariahs. This disagreement and periodic confusion among ethnocrats over racial categories challenges the assumption that Nazi Germany was a monolithic state with reified assumptions about racial citizenship across the twelve years of its existence.

One of the great strengths of this work is Koonz's insightful examination of the Nazi conscience through the lens of ethnicity; however, the chapter on "the swastika in the heart of youth," which primarily explores Nazi perspectives on teachers, remains too thin in regard to published Nazi curriculum sources. A greater depth of analysis in this area, especially in connection with curriculum guides on the Jewish question written, among others, by Ernst Dobers, Fritz Fink and Werner Dittrich (1936-1938), would have contributed a deeper level of understanding about the dynamics of the Nazi conscience in materials written for teachers. This relatively minor concern does not detract from the excellent scholarship represented by this insightful book, a work that makes an original and long lasting contribution to the historiography of Nazi culture.

Reviewed by: Gregory Paul Wegner

Teodros Kiros, ed. *Explorations in African Political Thought: Identity, Community, Ethics*. (New York: Routledge, 2001). X + 214 pp. Diagrams. Notes. Bibliography. Index. \$22.95. Paper.

Explorations in African Political Thought: Identity, Community, Ethics is a collection of ten essays written both by newcomers and by well-known African philosophers. Most of the authors are currently teaching in American universities. It is part of the growing literature that cements African philosophy as an integral part of the discipline of philosophy while charting new venues for the field. The objective of this book is to illustrate that African philosophy can serve African people as a moral activity guided by the principles of practical reason in addressing the underlying problems of African economic, political, and social institutions. Teodros Kiros, the volume's editor, chose the contributors because they were willing to describe phenomenologically entrenched practices of today's Africa, "subject them to critical assessment, and, when necessary, displace them with better visions and research." Kiros writes in the introduction that the authors address "perennial cultural, political, and ethical problems that plague the human condition in Africa."

The interdisciplinary sweep of this study is extraordinary, incorporating as it does examples from the anthropology, history, law, political science, and sociology of Africa and elsewhere. As such it has meaning for practitioners of the social sciences and the humanities. In the first chapter Gail M. Presbey argues that there are many wise sages in Africa who warrant further study by philosophers and others. She begins by referencing subjects of H. Odera Orika's "sages philosophy" project which began in 1977 and introduces candidates from Kenya she believes merit consideration as sages. Her approach should ask social scientists to broaden their notions of leadership and community improvement. Claude Summer uses his "The Proverb and Oral Society" to venture from his lifetime devotion to working on the Oromo to "delve into the *problematique* of orality." By