

Hungarian (co-)king who ruled right after the battle of Mohács it is somewhat confusing to call him Ján Zápolya (p. 89) because in Slovak he is called Ján Zápoľský and in Hungarian János Zápolya. Notwithstanding, Sabatos' study is certainly one of the milestones in this area of research on Central European literary history through the lens of "frontier orientalism".

Although the book is in Turkish and therefore generally inaccessible to Slovaks or Czechs, indeed one could say to all non-Turks, the author has already published his research results in English in scientific articles such as the "Slovak Perceptions of the Ottoman Legacy in Eastern Europe," in *Middle Eastern Studies* 44 – 45 (2008): pp. 735 – 749. Also, I would warmly recommend the book to Slovak (and also Czech or Hungarian) publishers as this volume has a great deal to say to our scholars engaged both with Central European literatures and history, not excluding the broader public too.

Gabriel Pirický

ŠVIHRANOVÁ, Jarmila. *From ideology to politics of racism. German Southwest Africa (1884 – 1915)*. Sládkovičovo: Vysoká škola Danubius, 2015. 218 p. ISBN 978-8167-020-6

The title of the monograph promises an interesting reading about the process of the implementation of racism into political practice in Africa during the period of European imperialism of the 19th and early 20th century. During this period, there were many lively discussions among the intellectuals in Europe about the differences of human races and in the context of the development of new scientific disciplines such as sociology and anthropology, hardly a few of them doubted the cultural and biological superiority of the white race over the others.

All European countries that participated in the colonisation and division of the African continent in the 19th and 20th centuries applied to some extent these theories into political practice while managing their colonies. The book *From ideology to politics of racism* uses for illustration of this practice a German colony known as the German Southwest Africa (today Namibia).

The monograph is 218 pages and in relatively small space, readers will find a wealth of information as well as scientific facts. It is divided into 5 chapters and in terms of content, it can be divided into two basic parts. The first one analyses two theorists of European racism – Arthur Gobineau (1816 – 1882) and Huston Steward Chamberlain (1855 – 1927). The second part deals with the manifestations of racism in political practice in the colonial administration of German Southwest Africa. The author chose the method of intentionalism when writing memoirs, and in the introduction she indicates that this method emphasises the *ideology that forms the intention*.

In the analysis of the above-mentioned theorists of racism the author begins with a short summary of their life, work, and she focuses on particular circumstances, which

could be related to the creating of their theories. When Arthur Gobineau, the author analyses his famous work *An essay on the inequality of human races* (published in 1853) and when Chamberlain, she discusses *The foundations of the 19th century* (published in 1899). These are the authors of two subsequent generations, and after analysing their works the authors focus on their comparison, searching for reciprocal links and highlighting their connection between race and culture. As the main criterion of choice between these two authors in particular she argues their influence on other theorists as well as on the emergence of the so-called scientific racism. The chapters focusing on German Southwest Africa follow.

The author begins with the development of settlement in this area from prehistory to the nineteenth century, with the attention focused on the ethnics Herero and Namaqua. She also describes the first contacts of the Portuguese and the Dutch in the South African area as well as the arrival of German missionaries and traders and the establishment of a colony of German southwest Africa at the end of the 19th century. I strongly appreciate the chapter devoted to the legal relationship of this colony to the German Empire as the home country.

The main focus of the work is on the three chapters dedicated to illustrations of racism and its introduction into political practice in the German Southwest Africa: the genocide of the Herero and Namaqua people in the years 1904 – 1905, the question of mixed marriages and the activities of Eugene Fisher as a representative of scientific racism in the area of Rehoboth in to'ay's Namibia. The author has gathered and evaluated an admirable amount of sources from German archives as well as scientific literature. Thanks to this she was able to precisely observe and describe the issue of racism in German colonial administration, as well as in Germany itself at the end of the 19th and the beginning of the 20th century.

The chapter on genocide of the Herero and Namaqua people begins with a description of the causes of their uprising against the German colonial administration in 1904, and its history. The author also describes the senseless killing of the Herero and Namaqua people in the Namibian desert, as well as their concentration in the concentration camps such as Swakompund, where they were dying in inhumane conditions. With reference to scientific authorities, the author describes these tragic events as the first genocide in the history of the 20th century. She supports her opinion by the definition of genocide according to the United Nations General Assembly from 9.12.1948.

As a highly beneficial I mainly consider the chapter on mixed marriages of Germans with the original inhabitants of German Southwest Africa. This topic, together with so-called *gender studies*, is among the most advanced trends in current researches on the colonial history of Africa. In this chapter, it analyses the problem of the degeneration of the white race by mixing with the black one, which was strongly present in European intellectual environment at the end of the 19th and the beginning of the 20th century. The author here illustrates specific examples how racist theories regarding the mixing of the races and the subsequent degeneration of the white race were reflected in public debate in Germany, as well as in the life of the German colonists in Africa. In this context, she also analysed the question of the acquisition of German citizenship of the offsprings of mixed couples. On the issue of the regulation on the prohibition of the registration of mixed marriages in German Southwest Africa from 23.9. 1905, the

author shows another form of racist implementation theories into political practice in the colonies.

The very original and last illustration of racism in the German colonies is the example of the anthropologist Eugene Fischer's scientific journey to the German Southwest Africa in 1908. The author here demonstrates the touch of the so-called scientific racism in the colonial area of Africa by detailed analysis of the work of Eugene Fischer: *The Rehoboth Bastards and the Problem of Miscegenation among Humans* (published in 1913). Fischer on the example, ethnic of Basters in the surroundings of Rehoboth manifested negative consequences in mixing of two cultures – the more advanced European (Boers) and the less advanced (original South Africans). At the end of this chapter, the author evaluates the impact of the work of Eugene Fischer on the further development of racist theories and scientific racism, especially in questions of “purity of blood”. In conclusion she outlines the considerations for the natural transition of German colonial to the birth of Nazi ideology in interwar Germany.

When reading this book however, the frequent use of similar concepts can be distracting mainly without their closer explanation in specific context. What is it, for example, the “problem of race”? What is “historical racism”? What is the difference between “theorist of racism” and “scientist of racism”? It would be also worth explanation, why before the term *scientific racism* the author writes, “So called”? What is this “so-called scientific racism” and “scientific racism”? Readers who are not expert on the topic are quickly lost in these terms as they merge into one. The term of “racism”, like many others in social sciences, may have multiple definitions depending on context.

Despite the mentioned facts, it must be accentuated the very original choice of theme, mainly if we take in consideration that in the central European area a book on a similar topic and aim is a rare exception. One very interesting example, the author managed to link the formation of racist thoughts in Germany at the end of the 19th and the beginning of the 20th century with its manifestations and overhang in German African colonies using very original issues. The huge and detailed research as well as the rich footnotes that constantly consult the text with sources, proves the professional approach of the author to the topic. Regarding the aim and content of this monograph, it certainly contributes in high range to the knowledge of the history of European racism and it is as well very useful for everyone who is interested in the history of European colonialism and the history of Africa in this period.

*Silvester Trnovec*