

bines. While men attempted to control their wives and concubines, women reacted and defined their own place in the restrictive society. Women were not limited to being the wives of men, but could also be the wives of God, creating different communities of women devoting themselves to religion. These communities were composed of women from diverse backgrounds, bending the restraints of society rather than defying them. Yet another group of women practiced witchcraft, defiantly breaking social convention. Though Europeans attempted to restrict such practices, women actually expanded the rituals, rebelling against religious and state authorities.

Myscofski relies on archival sources such as manuscripts of inquisition texts, letters, statutes, and chronicles. The thorough examination of colonial Brazilian women and their role in society may not be unique to Myscofski, however, her comprehensive analysis written in English is unrivaled.

This book lays a solid foundation to explain why restricting females to a domestic sphere was considered necessary by European men and explains how women maneuvered around societal the expectations. This is highly recommended for those interested in colonial Latin America, women's studies, and Brazilian history.

Guadalupe Peña

Claudia Koonz. *The Nazi Conscience*. Harvard University Press, 2005. Pp. 368. Paper \$24.50.

According to Claudia Koonz, Professor of History at Duke University, conscience not only defines one's moral obligations, but also to whom one owes those obligations. German national identity and moral duty to others were redefined under Nazi rule. The Nazi regime told Germans that their only responsibility was to the wellbeing of their own

ethnic group and that this should lay the foundation of their conscience. Between 1933 and 1939 Nazi leaders used ethnic fundamentalism, defined by Koonz as blending fears of racial weakness and ethnic pride, to build up a positive idea of the *Volk* by promising to reestablish traditional values through secular faith. Koonz argues that Nazis promoted ethnic fundamentalism through propaganda, technology, and education; transforming Germany's morality to the point where Germans felt it was respectable and patriotic to put the prosperity of their own ethnic group above all others.

Prior to the Nazi takeover, Germany was one of Europe's least anti-Semitic nations, but Nazi indoctrination was successful because Germans found little reason to question the "facts" claimed by experts. Ethnic fundamentalism could also be shaped into positive terms and was not associated with anti-Semitic violence, making it easier for the public to embrace. Nazis spread their racist ideology through schools, universities, youth groups, manipulation of the media, and the sciences. The average German saw Martin Heidegger, Carl Schmitt, and Gerhard Kittle, respected intellectuals of their period, without prior Nazi involvement convert to Nazism and speak negatively of Jews. This was vital in making Nazism and anti-Semitism respectable among ordinary Germans, because it made it easier to reshape the public's view of Jews, Gypsies, and the mentally ill. These groups were viewed negatively and labeled as unfit and jeopardizing the wellbeing of the German people.

Koonz explores how Nazis succeeded in establishing their racial beliefs among ordinary people. Each chapter focuses on a specific part of society in which the Nazis worked to establish their ideology, ranging from exploring how Nazi ideology was taught in schools to analyzing new racial laws. The last section focuses on the internal culture of the *Schutzstaffel* and *Sturmabteilung*, major paramilitary

organizations, which is supported by extensive research of their training manuals. Koonz uses excerpts from Hitler's speeches, diary entries, and contemporary writings aimed to dehumanize Jews. Pictures of Hitler with children, images from films, humor magazines, and propaganda, allow Koonz to examine the sophisticated, persuasive techniques that forced ordinary Germans to marginalize Jews.

Specialists in the field will find the book intriguing and it is also easily accessible to upper division undergraduate students. The short, informative histories of important events and biographical information of the most prominent supporters of ethnic fundamentalism makes it suitable to anyone interested in the subject. Koonz makes a major contribution to our understanding of the social and ideological history of the Third Reich because she goes beyond Nazi Germany and Holocaust history. Her work demonstrates how everyday bureaucratic processes and academia made it possible to establish a community of moral obligation, that changed society's values to the point where ordinary Germans saw the oppression of Jews as acceptable.

Montserrat Plancarte

Curry Malott and Milagros Peña. *Punk Rockers' Revolution: A Pedagogy of Race, Class, and Gender*. New York: Peter Lang, 2004. Pp. 145. Paper \$32.95.

Dr. Curry Malott, Assistant Professor of Professional and Secondary Education at West Chester University, and Dr. Milagros Peña, Professor of Sociology and Women's Studies at the University of Florida, explore the influences of punk across different ethnic, social, economic, gender, and age groups. They define punk as an American youth counterculture that emerged in the late 1970s from white heterosexual working class men that passed onto subsequent generations of youth in the U.S. seeking resistance to oppres-