

on the part of Asian ethnics, but also interacts with broader societal factors (e.g., legal exclusion, the Second World War, and the civil rights movement and ethnic consciousness movements of the 1960s, etc.) to affect the level of social acceptance. Nonetheless, the book conveys profound insights from the perspective of third-plus-generation Asian Americans and is fun to read.

From Savage to Negro: Anthropology and the Construction of Race, 1896-1954.
By Lee D. Baker. University of California Press, 1998. 325 pp. Cloth, \$40.00; paper, \$17.95.

Reviewer: LEONARD LIEBERMAN, *Central Michigan University*

From Savage to Negro is an innovative examination of the 50-year period between *Plessy v. Ferguson* (1896) and *Brown v. Board of Education* (1954), during which "ideas about racial inferiority were supplanted by notions of racial equality" in law, science, and public opinion. Baker asks how this radical change occurred. Towards that end, Baker presents a brief history of the origins of academic anthropology and the diffusion of social Darwinist idea through the world fairs of 1893 and 1904, and more broadly in the popular monthly magazines. Further, he relates these ideas to the progressive movement and the eugenic movement.

Baker demonstrates that at the turn of the century, Boas (in anthropology), and W.E.B. DuBois (in sociology) were the leading critics of social Darwinism. Boas challenged the idea of the evolution of cultures from savagery to civilization; argued for the viewing of each culture relative to its geography and history; and documented that race, language, and culture were separate phenomenon. DuBois argued that racial inequality was the direct result of slavery, not biology, and that Race was a social and political relationship, an integral part of capitalism. Further, DuBois stated that racial criteria were inconsistent, and that the combination of traits varied.

During the first decade of the twentieth century, DuBois and Boas struggled to reform the discussion about race. Anthropologically, they are examples of simultaneous innovators transcending the racist limitations so obvious in the work of their contemporaries. Baker presents the NAACP Legal Defense and Education Fund's use of Boasian theories on race in support of arguments for school desegregation. The innovation that Baker introduces in chapter 8 involves the emergence of Howard University "as the center for the study of race relations during the 1930s." While Boas and his students emphasized racial equality, cultural relativity, and African retentions in Negro culture, the scholars at Howard endorsed racial equality but rejected cultural relativity and African retentions in favor of assimilation in American culture.

The penultimate chapter examines the role of anthropology and Howard University in the 1954 Supreme Court desegregation decision. The lead attorneys

in the NAACP Legal Defense and Education Fund were trained or taught at Howard. The arguments they presented to the Supreme Court were based on social science ideas produced at Howard and expressed in Myrdal's *An American Dilemma*, both of which were based on the Boasian theme that "environment shaped cultural differences and that there was no proof of any racial inferiority."

The final chapter turns to the 1990s. An ironic contrast is presented in the use by politicians and journalists of the nineteenth and early-twentieth century anthropology to support claims of Negro inferiority and justify Jim Crow segregation, and the use of 1990 egalitarian anthropology to reduce Negro access to human rights and social reform. More influential on social policy than *The Bell Curve* were sociologists' ideas about the declining importance of race and the increasing importance of social class, with assistance inferred from "biological anthropologists who argue that races do not exist." The consequences are support for "eroding affirmative action, dismantling minority-majority voting districts, and impeding efforts to desegregate schools." The media report the arguments of progressive biological anthropologists about the numerous and severe flaws in the biological concept of race, but the reports of these science writers are tilted in favor of a color-blind agenda, in which little is said about race as a social category and the racism involved. Baker concludes that scholars must expose the contradiction between the ideas of racial equality and racial oppression.

This book belongs on the reading list for courses on the sociology of science, the history of anthropological theory, sociological theory, and advanced courses in race and ethnic relations. It should be required reading for instructors of these courses and would enrich all instructors of introductory courses. I am especially delighted with the clarification of the complementary contributions of Boas, W.E.B. DuBois, Howard University, the connections between science and popular culture, and the need to overcome the color-blind neglect of racism.

Unmasking the Masculine: Men and Identity in a Sceptical Age.

By Alan Petersen. Sage, 1998. 149 pp.

Reviewer: MICHAEL SCHWALBE, North Carolina State University

Several students had gathered around my desk after class. We'd spent the week reading and talking about how gender is socially constructed. "This sociology stuff is sure a different way to look at what makes men and women different," said one young man, offering what I took as an awkwardly phrased compliment. "But you have to admit," he continued, looking down at his own body and then back and forth at the two women who flanked him, "that it really still comes down to biology." I stifled a sigh and asked him to consider how he had learned that he was a "male" and how this designation had any bearing on the kind of person he was supposed