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In a period ripe with debate on immigration in France and Europe, this book is a timely tool for understanding the current issues involved in migration policy. Nicolas Fischer and Camille Hamidi present an overview of recent studies of the migration policies applied in Europe and North America.

The point of departure is the migration crisis of 2015, often said to be unprecedented. The book shows that above and beyond two recent and quite major changes – the quantitative increase and globalization of international migration – the current crisis fits into an older “migration problematic” that has been the subject of many research studies since the 1980s. While both authors are political scientists, in this book they adopt a wide-ranging disciplinary perspective that combines political science, sociology, history, anthropology, geography and economics.

The first of the five chapters focuses on immigration policy design; specifically, the explanatory models used to design migration policies, who develops those policies, who implements them, and how they are implemented in practical terms. The second chapter is on migrant receiving and residence policies; these are divided into immigration and political asylum policies, the latter studied in Chapter 3. Chapter 4 focuses on repressive immigration regulation. Though this dimension is found in all migration policies, it is also a policy in itself, with its own history and problematic, which explains why the authors devote an entire chapter to it. Their original division into topic areas corresponds to the main policy subdivisions that developed out of the “[institutionalization and transformation of] administrative categories, public policies, and practices purporting to describe and administer migrants and their movements” (p. 6).

The diverse approaches used to study migration policies make this stimulating reading. The various chapters each open out onto a brief history of the policies studied and how migration policy administrative categories were constructed. Early in Chapter 2 the authors note that migration was not regulated in Europe until WWI; policies for regulating migrant flows were constructed gradually over the course of the twentieth century. The questions of migration policy internationalization – specifically, Europeanization – and how migration policies became stricter are likewise discussed from a historical perspective in order to “break free of state-specific conceptual frameworks” (p. 7). And each of the major migration categories is analysed from a “dynamic and relational perspective” (p. 7) by way of overviews of studies of real implementation of migration policies in local social spaces. The conclusions of a considerable number of field studies on local practices of clerks in prefectures, “the bureaucracy of asylum”, the activist intermediary role of advocacy groups, resistance and mobilization by migrants and those who support them, strategies for staying in the receiving country as an undocumented migrant and avoiding arrest are duly presented in the various chapters. Last, the book’s multi-scale perspective enables readers to...
observe the growing role of the supranational level – especially the European Union – in designing and implementing migration policies and to compare different national situations and contexts. The ever-present three dimensions of these analyses of migration policies – historical, sociological and geographic – combined with a concern to synthesize as dictated by the book format (157 pages) represent its greatest strengths.

However, the plurality characterizing the work – plurality of policies analysed, of approaches, disciplines, analytic scales and methods – can also at times undermine its structure and clarity. Likewise, the cross-sectionality of migration policy, the fact that it applies to and affects a range of public action areas, may call into question the relevance of the structure the authors have chosen. Nevertheless, there is an obvious concern to educate readers, who will in turn appreciate the clear, detailed table of contents and the fifteen-page bibliography, with all the references needed to enrich their knowledge on the subject. Last, the book’s multi-disciplinarity makes it a very good introduction to the complex issues involved in migration policies.

Julie FROMENTIN
In 2007 the SIEFAR (Société Internationale pour l'étude des femmes de l'Ancien Régime), with the support of several institutions, launched a multiannual, multidisciplinary research programme to revisit what historiographers call “la querelle des femmes” (dispute on women) – “the ladies’ cause” as it was legally termed in the fourteenth century. “From rant to well-structured essay by way of reasoned arguments, satirical tracts, figurative and theatrical representations, this polemic has surely pitted millions of men and women against each other throughout the world around the related questions of the equality (or inequality) of the sexes and the differences (or similarities) between them” (Viennot 2012, p. 9). And yet not only has this vast transnational controversy, which spanned several centuries, “whose impact may be found in thousands of books, and in which many of the most renowned authors participated” (ibid.), seldom been studied but it remains generally unknown outside historian circles, or at least has not had much resonance to my knowledge.

It is therefore as part of a wide-ranging and ambitious enterprise of “unveiling” that this collective work, edited by Armel Dubois-Nayt, Marie-Elisabeth Henneau and Rotraud von Kulessa, was designed. This volume presents eleven papers from an international conference held in Paris and Columbia University in 2011. The first three conferences, held in 2008, 2009 and 2010, together with the three corresponding books, published in 2012 and 2013, focused on three distinct periods: 1750-1810, 1600-1750, and 1400-1600. Volume 4 reviewed here is comparative, and discusses processes of cultural transfer within Europe from the Renaissance through the French Revolution. Taking off from the hypothesis that France may be considered the cradle of the dispute, this fourth, though not necessarily last, volume focuses on debates in neighbouring countries to apprehend diffusion phenomena. To that end, it like the volumes preceding it is made up of articles and key sources, here published in both the original language and French to make the material attractive and accessible to non-specialists. Another original feature is the three-angle perspective on the “dispute” in Europe. The first takes the form of historiographical assessments of the issue in four countries

(1) The Institut Émilie de Châtelet for the development and diffusion of research on women, sex and gender, Île-de-France region; the Institut Universitaire de France; and the Université Jean Monnet de Saint-Étienne.


(3) See presentations of books and conferences on the SIEFAR website http://siefar.org/publications-articles/revisiter-la-querelle-des-femmes/
(Spain, Germany, Italy, Great Britain), supplemented by an article on the major directions of research on the question in Europe (Margarete Zimmermann). The second concerns how the debate circulated; it examines the impact of renowned works such as Boccacio’s *De mulieribus claris* (Catherine Deutsch) and the issues involved in translation and adaptation (Claire Gheeraert-Grafeuille). The third is portraits of exceptional women engaged in the battle for sexual equality, such as the English Christian mystic Margery Kempe, who travelled across Europe in the fifteenth century (Juliette Dor); this approach reveals hidden aspects of the dispute; here, mystic discourse.

This new vision, achieved through the work’s many analytic perspectives and the polyphony of voices, teaches that what was once presented as a philosophical and literary tradition, “a rhetorical game” (p. 12), in fact attests to age-old demands for and resistances around sexual equality. These were precisely what fostered or thwarted socio-political change and gave rise to the various versions of twentieth-century feminism (Pellegrin 2017),4 meanwhile working to shape our current understanding of equality and inequality.

We readily perceive the relevance of (re)reading the issue in the current context in France, where gender and sexuality issues have been matter for heated debate in the media and political arenas for several years now, confrontations that have called into question school teaching of equality between girls and boys and led to the abolition in June 2014 of a French public education experimental programme in the “ABCs of equality”. The recurring issue of how to understand and overcome gender-based inequalities suggests the relevance of this four-volume historical investigation, which tests not only our arguments but also how knowledge is constructed on the rocky road toward equality. Above and beyond the work of the participating historians, the entire set of scientific clarifications and the written and iconographic documents and bibliographies available on the SIEFAR site constitute a precious resource for feminist and gender study researchers.

Sylvie Cromer

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This book presents the proceedings of an international conference entitled “Vieillir chez soi” (Tours, 2013) in which specialists of ageing in a wide range of disciplines participated: sociologists, socio-demographers, gerontologists, physicians, occupational therapists, architects and others. At a time when home care is being promoted in France and throughout Europe as a response to population ageing, the book focuses instead on semi-collective housing for older persons; i.e., apartment buildings combining private units and shared spaces along with a range of personal or collective services. This type of living situation, not well known in France, implies leaving one’s home and is presented as an alternative to ordinary or ordinary-adapted dwellings and homes for dependent older persons.

The book is divided into two parts of respectively six and five chapters that combine a range of approaches, including socio-historical, qualitative and quantitative field study and analysis of public research institute survey data. Part I discusses semi-collective housing situations – which range from retirement homes to various types of serviced housing for seniors – and how they have changed in recent years. The characteristics and specificities of each type are listed, as well as how they have evolved over time in conjunction with long-term changes in family solidarity practices and public policy. Part I also presents the perspectives of those who run and live in these housing arrangements, thereby offering a fairly complete overview of this type of housing and improvements to it while showing how unequally they have been developed across France.

Part II shifts to the question of ageing at home and associated drawbacks. A number of chapters discuss diverse experiments in home care in connection with forms of family support. The ability to plan out one’s living space, the presence or absence of family care-givers, older persons’ economic resources, and such criteria as geographical distance from family all influence decisions to remain at home or move into semi-collective housing. The decision also involves how this sector is structured: for-profit private services are appearing on the market in France and abroad (notably in Switzerland, a case covered in one of the chapters).

It is useful to present these types of housing, which commonly receive little positive attention in public policy despite the fact that they enable older persons to live in a single unit while guaranteeing them a particular social environment. The question of ageing in good conditions opens directly onto the different individual, policy-related, and social issues raised by this type of housing in France and various European countries while providing useful indications of how to improve older persons’ living arrangements and so their lives.

Alexandra Garabige

This book explores a subject seldom addressed in history of the French Revolution: the classic thesis that prostitution was liberalized during the French Revolution against a backdrop of ideological collusion between political anarchy and absolute freedom in the sphere of mores. The author contends that rather than liberating prostitution, the Revolution gave rise to the first set of policies for decriminalizing it, meanwhile regulating it through a new system of control.

Her analysis of the phenomenon of prostitution makes amends for prostitutes' invisibility while rejecting caricatures of their activity. The questions the author seeks to answer are clearly defined: What role did the Revolution play with regard to prostitution? Was decriminalization itself a revolution? In answering them, she puts forward a history of citizenship at the time of the Revolution – a matter of which we know little, she affirms.

C. Plumauzille is obviously not interested in judging prostitution but rather in discussing what the term meant and the experiences it covered. The point is to construct the concept of prostitution during the Revolutionary experience rather than to consider the phenomenon a pre-established category. This methodological pre-supposition necessitates a multidimensional approach: analysis of existing historiography, attention to legal frameworks and how they were applied in the field, study of interactions between institutional actors and women designated prostitutes, a concern to understand the modes of existence involved in the experience of prostitution, attention to prostitutes’ own words, their practices and their capacity for action.

The book focuses on Revolutionary Paris, an excellent site for studying the problem of prostitution and how it was policed. Part I (Chapters 1-3) is essentially descriptive; Part II (Chapters 4 and 5) presents events chronologically; Part III (Chapters 6 and 7) analyses prostitution as a condition of “diminished citizenship”.

Chapter 1 undertakes a quantitative assessment of the population of “public women” in Paris based on police and prison records; it is also attentive to institutional issues specific to this categorization. Chapter 2 studies the general “distribution” of the phenomenon in France's capital city: the fantasy of the “New Babylon” but also an indication of the real supply of sexual services available in specific places whereas prostitution seemed an integral part of the urban fabric. Chapter 3 details the components of a sexual culture, the culture of “popular-class” urban life that took over in the new public space created by Revolutionary egalitarianism. That culture developed out of the tension between a newly emerging collective space in which behaviour was changing and police redefinitions of urban moral order.

Chapter 4 opens Part II on decriminalization. Since there are no available legislative sources, this part is based on parliamentary debates and the regulatory production of the police administration. From 1789 to 1792 a “legal silence”
The period of silence was followed by an administrative approach – the title and subject of Chapter 5, which discusses the period 1793-1799. The year 1793 put an end to the liberalization of prostitution. The government that had organized the Terror wanted to rid the nation of socially and morally unassimilable elements. The point was to clarify the notions of good and bad citizen, to distinguish between the two, and so to provide a foundation for the practice of good republican morals and behaviour.

The third and last part of the book opens with a detailed analysis of police action for combating prostitution. Throughout it, the author’s approach is socio-historical: the women designated in police records as “public women” are studied by way of their relations with the institution that was instrumental in defining them as such. Daily police work went together with Parisians’ increasing intolerance of prostitution in the city, creating a set of intertwined dynamics that worked to eradicate public prostitution and exclude its practitioners. “Honest citizens” were concerned about the visibility of prostitution in public space and the scandal it created. Meanwhile moralizers of every stripe, through their discourses and practices, developed new frameworks for combating prostitution, thereby compensating for the “legal silence” identified and studied in Part II.

Chapter 7 centres on the empirical process by which “public woman” were identified and arrested; the author studies how they came to be branded as such. On the basis of a qualitative study of police reports, Plumauzille sketches out the contours of police action, police thinking, and the criteria of the categorization applied. She also assesses the individual experiences and trajectories of women labelled “public”.

She concludes by recalling that in the decade following the events of 1789, treatment of prostitution was divided between a liberally inclined legal regime and police and administrative handling that perpetuated the stigmatization of “public women” in a self-proclaimed “regenerated” society. Despite this tension, the author contends, the Revolutionary decade was a period in which the status of prostitutes in society was redefined and surveillance and control of their activity reorganized in connection with the new issues involved in administering an unprecedented space of liberty.

The reader will readily perceive the coherence and of course the interest of this study. The different methodological approaches used to grasp the subtle dialectic linking or opposing individual behaviour and administrative action – a dialectic that constitutes the veritable backbone of the author’s thinking – enable her to encompass the many different aspects of the prostitution issue during the Revolutionary decade.

C. Plumauzille claims that her work sheds light on a veritable blind spot in current historiography of prostitution. She has given us a new view of the
problem – long overdue – and her holistic approach, transcending the dry meticulousness of her sources, together with her use of well-established historiographical methods that make the most of connections with such related disciplines as demography and sociology are all major strengths of the book.

The work does elicit a few general questions, however. Could this kind of thinking on the Revolutionary period be applied to other historical periods, some of which have already been explored in detail but without the tools used here? What would happen if we asked the same type of questions about other but likewise agitated periods? Would we find a similar fit in them between types of experience and institutional frameworks? Would we find the same dialectic of the individual confronted with and confronting norms or laws?

In conclusion, it is worthwhile noting the prolific, extremely useful bibliography, organized by topic, and the ever precise and well-documented historiographical references. Recommended reading.

Jean-Marc ROHRBASSER
Catherine Wihtol de Wenden, CNRS senior researcher at the International Research Center of Sciences Po, has recently published the fourth edition of her *Atlas des migrations*. Resolutely synoptic and educational, the atlas offers a panoramic view of migration, a phenomenon at the center of world debate despite the fact that it currently concerns only 3.5% of the world’s population, as the author recalls in her introduction.

Each of the book’s double spreads presents a specific subject; each of Madeleine Benoit-Guyod’s maps is accompanied by an explanatory text. The book is divided into five parts; the first of which presents the major characteristics of today’s international migration flows, encompassing all types of migrants from political refugees to labour migrants, family reunification arrivals and “brain drain” departures. The author also highlights diaspora groups and transnational networks, along with new movements such as North-South migration of pensioners to countries with a lower cost of living.

The next three chapters focus on specific geographical zones. Europe is analysed as an important hub of diversified migration systems. One of the main contributions of this new edition of the Atlas is a section on the “migrant crisis” currently affecting Europe: 626,000 asylum applications in 2014, according to the High Commissioner for Refugees (HCR); 3,700 migrant deaths in Mediterranean crossings in 2015. The maps also clarify how the situation has been handled politically: the European Union’s migration quota proposals, reinforcement of Schengen borders and attempts to Europeanize immigration policy. The migrant crisis is also discussed in the following chapter, on the conflict in Syria and the hub of migration activity represented by the Mediterranean Sea. At a more general level, this third chapter handles the Southern countries (the Arab world, Africa and Asia), the region that has undergone the greatest migratory transformations in the last decades. Chapter 4 raises the corresponding question of what becomes of immigrant populations in receiving societies, discussing the issues of integration in France, assimilation in the United States and multiculturalism in Canada.

The last part takes up the specific political and policy issues involved in the various migration movements. The situations mentioned include massive urbanization of megacities (in 2015, for example, the world’s largest megacities was the greater Tokyo region with approximately 43 million inhabitants), the influence of departure countries on receiving societies through what the author calls global “migration diplomacy” (p. 86), and ties between migration and development in migrants’ countries of origin, which can result in a three-win situation for the migrants and the two countries concerned.

It may seem regrettable that the Atlas does not analyse the questions it raises in greater depth but that was not its purpose. Drawing on statistical sources both international (OECD, HCR, United Nations) and national (the Trajectories
and Origins survey on France, for example), it offers a welcome panoramic synthesis at a time when migration is at the centre of political debate. The author’s educative approach is to be commended, along with her concern to relate the new international mobility patterns to the political, social and governance issues they raise. As Wihtol de Wenden explains, “The migration phenomenon is not a temporary response to short-term scarcity; it is a profound tendency within humanity. The world is on the move, and the instruments that regulate it are not well adapted to the speed of current changes” (p. 52). The subtitle – “an international balance yet to be found” – assumes its full meaning here.

Louise CARON
As the title suggests, this book offers a “hybrid perspective” on the notion of consanguinity. The authors begin with a strict scientific definition: consanguinity is the relatedness between descendants of a common ancestor as measured by “what is usually described as their coefficient of inbreeding (F)”, expressed by the probability that two alleles on one of an individual’s chromosomally located genes will be an identical copy of the corresponding allele of a common ancestor. For example – and this is the most frequently encountered case in human populations – the F coefficient for individuals born to parents who are first cousins is 0.0625, meaning that they “will have inherited identical genes at 1/16 of gene loci” by way of the ancestor their parents share. This condition is called “homozygosity”. Once these basic facts have been presented, the book offers a series of contributions that discuss various aspects of consanguinity.

One of them is consanguineous marriage, known to increase the risk of genetic disorders. Two main factors are discussed in this connection: insularity and preferential marriage. Insularity refers to a situation in which there is very little migration-related exchange or where spousal choice is limited to a relatively closed group of individuals likely to belong to the same line. Preferential marriage is a response to cultural considerations and hopes or expectations that union between kin will bring social or economic benefits. The book offers well-documented in-depth studies of Mediterranean and Middle Eastern populations; that is, societies where consanguineous marriage is frequent and results in relatively high frequencies of such genetic disorders as sickle-cell disease and β-thalassaemia. (1)

Another aspect covered in detail is the public health strategies that different countries develop to deal with the demographic and economic problems caused by genetic disorders. The examples of Cyprus and Sardinia are of particular interest. β-thalassaemia prevalence has fallen considerably since the implementation of programmes for detecting individual carriers of mutated alleles. The programmes primarily consist in genetic counselling for couples at risk of having a sick child, to enable them to make reproductive choices. Another compelling example is the programme in Israel for Orthodox Jewish communities where marriages are family-arranged and abortion is prohibited. These groups are affected by Tay-Sachs disease, a deadly genetic disorder that usually appears in early childhood. (2) The programme was set up in the early 1980s and involves prenatal genetic testing in which the rabbinical authorities have a role to play; it has resulted in a clear reduction of Tay-Sachs among Ashkenazi Jews.

(1) Sickle-cell disease and β-thalassaemia are genetic diseases affecting the blood. In the first, the shape of red blood cells changes; in the second, not enough haemoglobin is produced.
(2) Tay-Sachs disease is a genetic disorder affecting metabolism. Insufficient production of a particular enzyme leads to abnormal accumulation of a particular lipid in the nervous system.
One of the major strengths of Shaw and Raz’s book – in addition to the clarity of the contributors’ presentations and the diversity of situations discussed – is to show that programmes to combat consanguinity-related genetic disorders can only be successful if they integrate local cultural factors and popular beliefs into what are very often highly technical medical procedures.

Gil Bellis
This collective work, edited by two anthropologists at the Paris Population and Development Centre, focuses on sterility and medical treatment of it in a region about which we know little in this connection: sub-Saharan Africa. With the exception of path-breaking studies by Marcia Inhorn on the Middle East and Elizabeth Roberts on the Ecuadorian Andes, social science research on these topics has primarily focused on Europe and North America. This is therefore a key study that provides a great deal of empirical information on sterility, treatments available for it in Africa, treatments used there, and collective and individual strategies for overcoming sterility, including biomedical techniques. Authors from three European countries and three disciplines (anthropology, education, and IT and communication sciences) analyse local ways of appropriating new reproduction techniques. Drawing on field surveys of sterile heterosexual couples and physicians in urban contexts and using communication analysis tools, the book’s fourteen chapters cover nine African countries: South Africa, Burkina Faso, Cameroon, Ivory Coast, Gabon, Ghana, Mozambique, Uganda and Senegal. Each country situation is positioned within the current international context, thereby creating globalized “reproscapes” in which individuals seeking reproduction assistance circulate together with different types of biomedical knowledge. The book concerns a region so diverse and with such particular political, policy, medical and social situations that it is difficult to present them in full here. However, the major features of assisted reproduction in the countries studied can be identified, together with the specificity of the African context.

To begin with, the book shows that sterility in Africa is a combined public health and social problem. It is quite prevalent: 15% to 20% of couples experience problems of sterility in South Africa; 30% in Gabon. The main problems are STI-induced sterility or secondary sterility; that is, conceiving a second time after untreated or poorly treated complications of an earlier pregnancy, abortion, or delivery. However, sterility in the region is never thought of as a public health problem because the main preoccupation there is overpopulation and the problems it creates.

Because the individual in Africa has a personal duty to ensure the perpetuation of the family, sterility there can be a source of stigma and marginalization. As Marie Brochard points out, individuals have “a symbolic debt to their family and lineage” (p. 169). Adoption and fosterage cannot stand in for “biological” procreation when it comes to perpetuating the lineage. The “injunction to engender” (p. 219) applies to both women and men. In becoming a mother, a woman acquires status within the family and community: reproduction is understood as an “empowerment mechanism” (p. 124) for women. Men too undergo social pressure, though of a more intimate and personal kind that
concerns their reproductive performances (see chapter by Bonnet); this in turn often leads to denial behaviour around male sterility.

The new reproduction techniques first appeared in sub-Saharan Africa in the 1980s but they have not been practiced much in the region, for a combination of political, economic and cultural reasons. Moreover, as there is very little in the way of public policy in this area the techniques are only available in a limited number of private clinics in large cities, leaving a considerable proportion of sterile couples without access to treatment and creating “stratified reproduction”, as illustrated by Frederic Le Marcis in his chapter on South Africa. The policy vacuum has another effect: physicians are the ones who decide on and manage medical practices and diffusion of information on them. To compensate for their lack of knowledge and practical competence, these same physicians go abroad to train, later adapting what they have learned to the specific context of their country in connection with a set of biomedical, economic and moral concerns and assumptions, the main objectives of which are to keep costs down and improve success rates (see chapter by Hörbst and Gerrits).

Furthermore, biotechnologies are not democratically available in Africa due to socio-cultural representations of sterility suffused with urban legends and traditional beliefs about witchcraft. As Arielle Ekang Mvé explains, citing Margaret Lock, “a society’s cultural values are what determine how it uses biotechnologies” (p. 192). In the particular socio-cultural contexts studied here, couples wishing to improve their chances of conceiving and to minimise the social risks of using biotechnologies find solutions that illustrate both the constraints they are under and their ability to act (see chapter by Charmillot). One African specificity is a “hybrid” response to sterility: individuals draw simultaneously on traditional and biomedical treatments. Some decide to go abroad for treatment, either to another African country such as South Africa (chapter by Faria) or outside the continent, to the United States or Europe, where care is thought to be better and where they can gain access to techniques such as gamete donation. Finding solutions abroad is a way of ensuring that decisions and actions remain private and confidential; also in some cases a means of escaping family pressure, ritual constraints and recourse to witchcraft (chapter by Ekang Mvé). Meanwhile, socio-cultural representations of reproduction and biomedicine get tested in migration contexts (chapters by Epelboin and Duchesne). Véronique Duchesne identifies three paradoxes around anonymity, free treatment and representations of the female body that bring to light the discrepancies between the socio-cultural expectations of populations from Africa and the model found in France.

Because assisted reproduction practices have not developed or become democratized in Africa there continues to be something taboo about them there and little information circulates. The new communication tools play a major role here. Clinics are now designing websites to make the procedures seem ordinary and accessible to potential patients, health professionals and the media. However, information is monitored and there is no possibility of exchanging
with other users on clinic sites (see chapter by Massou). Discussion forums and blogs have therefore become the best means of acquiring and exchanging information. Emanuelle Simon shows how Ivorian women have used these resources to retake control of their lives and escape family pressure, at least to some degree. According to Brigitte Simonot, hosted blogs in South Africa enable women who have suffered personally and socially because of sterility to come to terms with that situation.

Using various empirical approaches, this book has managed to collect the experiences and words of sterile couples and the physicians who treat them in the highly particular context of sub-Saharan Africa. It strengths are twofold. First, in studying the questions raised by assisted reproduction, it shows what Bonnet and Duchesne call in their conclusion the “silent changes” under way in African societies. Individual concerns now have a place alongside collective and community ones, gradually giving rise to an “Africa of individuals”. Children today are as much the incarnation of an African couple’s desire to have them as the demonstration that a duty to family has been accomplished. Second, above and beyond the case of Africa, the book shows and explains the many intertwined concerns underlying sterility problems and the use of biotechnologies in a particular context. It can therefore help us to better identify and understand current gender, family and health issues in the contexts of biomedicalization and globalization.

Virginie ROZÉE