

The weakest parts of the book are those contributed by the editors. Their general introduction and the introductions to each part are extraordinarily abstract and obscure. Deeply steeped in post modernist vocabulary, they are all but incomprehensible. Additionally, the two articles they contribute are among the weakest in the collection. Apart from being "conceptually. . .provocative," there seems little rationale for combining these twelve articles together in a single volume, just as there appears to be little commonality among the articles in each of the four parts. There is also a weakness in the overall conceptualization of the work. The lead article, by Robert Miles and Rudy Torres, goes to great lengths to abjure the concept of race as an analytical construct in the social sciences, yet the book's subtitle enshrines "Race" as one of its key terms.

Most of the articles examine some aspect of identity: national, ethnic, gender, religious, regional, cultural, local, and/or various combinations of them. On these points many of the articles reveal insights or develop conceptualizations that are strikingly acute. Chapter 3 and the last two parts of the book are particularly strong in this respect.

Despite its substantial weaknesses, the book is an important one. It should be read by Ethnic Studies scholars, especially in the U.S. It broadens one's exposure to important scholarship taking place outside the U.S. (most of the articles have substantial bibliographies). It is a fusillade against the parochialism of U.S. scholarship. The articles abound with brilliant insights, fresh perspectives and neglected subjects of investigation.

*Re-Situating Identities* is an astounding revelation of the illumination that different vantage points can bring to the profound complexities of the human condition.

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**Arjun Appadurai. *Modernity at Large: Cultural Dimensions of Globalization*. (Minneapolis: University of Minneapolis, 1996). 229 pp., \$18.95 paper.**

*Modernity at Large* is a collection of essays (most of which are reprinted from other sources, e.g., *Public Culture*) that link the themes of modernity and globalization to contemporary everyday social practice, and to group individual identity construction and expression. Appadurai takes up the conditions of modernity which for him include science as a dominant ideology, obsession with technological development, colonial social relations, and the primacy of national communities. Weaving these conditions with issues of globalization, which he defines as instantaneous worldwide telecommunications (phone, fax, and internet), in-

creased international or transnational migration, the expanding scope and impact of mass media, and the surge in global tourism, Appadurai debunks the popular lamentation that globalization inevitably leads to cultural homogeneity. He argues that cultural hegemony certainly pre-dates globalism and has never achieved homogenous social order, but rather is consistently met with resistance strategies that result in the (re)production of local identity or reconstituted group affiliation. Specifically, he cites that India has not become British, but has amalgamated aspects of British culture, elements of microcultural religious groups, and the particular experience of British colonial subjugation to form an identity that transcends the individual components to become a national Indian identity. In this way, Appadurai demonstrates that globalization does not necessarily lead to the erasure of cultural/social difference, but like other cultural contacts, inspires and incites new and resistant strains of group affiliation which ultimately cannot be predicted, nor controlled by the ruling hegemonic forces.

The essays develop a theoretical position/basis for considering, analyzing, and understanding culture, cultural production, cultural consumption, and identity in post-colonial, post-national, global context. Appadurai aptly maneuvers past colonial and national discourse to interrogate how self definition, cultural affiliation, and notions of community (*communitas*) are (re)created and (re)presented in the presence of an increased variety of cultural icons/symbols, methods of semiotic signification, and modes of resistance in ordinary social practice.

While Appadurai's ambitious project is for the most part successful, he may dwell too long on the individual case of post-colonial India at the expense of considering how colonialism itself was multifaceted in its development, impact, and legacy. Furthermore, he does not theorize the emergence of globalization in geographies not associated with colonialism in its purest forms, e.g., Sweden, Denmark, Ireland, Guatemala, Finland, etc. Although Appadurai readily admits the British colonial project, as exemplified by the case of India, is a unique socio-economic political manifestation with equally particular resistance strategies, he does not, for depth of argumentation, seriously draw upon other instances of socio-political ethnic contestations; nor does he delve into the facets of globalization in India beyond the colonial experience and legacy, and the influence of mass media on post-colonial Indian nationals. Appadurai's eloquent post-national discussion seems incongruous with his specific unit of analysis, India, the social, political, and geographically bound nation. This use of macro/national ethnicity as a means of self identity and cultural affiliation naturalizes the nation as group while collapsing large social and religious divides, e.g., Hindu and Sikh, and appears to contradict his argument against the nation as an appropriate cultural category.

Also curious is the omission of discussion on globalization. It is

likely that globalization is not monolithic in its diffusion, social signification, and political salience (e.g., compare Norway and Burundi). While technology develops rapidly, old technologies remain alive and well in locales where they are considered progressive and some stages in technological developments appear simultaneously in some places despite separation by decades in their advancement and use in more affluent environments (e.g., telephone and internet).

Appadurai contributes to the study of ethnicity and ethnic identity by broadening the theoretical possibilities for understanding ethnic affiliation and empowering individuals and groups to (re)claim their unique cultural identity. Evoking Benedict Anderson's (1983 *The Imagined Community*. London: Verso) notion of imagined communities, Appadurai introduces the concept of ethnoscapas, which he defines as "landscapes of group identity" that in the twentieth century are increasingly nonlocalized due to new transnational migration patterns and collective reconstructions of ethnic histories and projects (p. 48). Ethnoscapas provide a means to bypass the tired debates on cultural and ethnic authenticity and allow for the validation of various, and sometimes competing, forms of cultural affiliation and representation. Together with the realization that locality is itself not natural, but rather is (re)produced self-consciously as part and parcel of the identity formation process, Appadurai legitimates the many ethnic experiences manifested in the global environment. He is able to discuss the methods of group and self definition and how globalization does not erase locality, but provides global citizens with an expansive sets of tools (images, practices, belief structures, narratives) to appropriate and meld into something multiplicatively different from the sum of the parts. Using Michel de Certeau (1984 *The Practice of Everyday Life*. Berkeley: U of California Press), Appadurai brings his argument full circle to show how the ethnoscapas become embodied in the mundane practices of global citizens.

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**Mary B. Davis, ed. *Native America in the Twentieth Century: An Encyclopedia*. (New York: Garland Publishing, Inc., 1994) xxxvii, 787 pp., \$95.00.**

This extensive tome, packed with up-to-date information on contemporary Native Americans, is a veritable mother lode for students, teachers, and researchers in American Indian Studies. Scholars in general ethnic studies will find the data useful for comparative work with other ethnic groups. This single-volume encyclopedia should be snapped up by all public and tribal libraries as well as schools and universities