

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

wanting to provide their clientele with sources that are increasingly sought by educational institutions with multicultural curriculum needs and business or administrative offices responding to diversity goals.

Nearly three hundred scholars contributed to this volume. Of these resource persons, an impressive thirty-nine percent have American Indian tribal affiliations. Recognized American Indian contributors include Jeanette Henry Costo, Vine Deloria, Jr., Jack D. Forbes, and LaDonna Harris. The roster of widely-read non-Indian scholars includes A. LaVonne Brown Ruoff, Omer C. Stewart, William E. Unrau, and Andrew H. Whiteford.

As one would expect, this encyclopedia has summary statements for American Indian tribes ranging alphabetically from Abenaki to Zuni, including a good number of small local groups not always included in overview sources. These summaries do not, of course, substitute for the longer historical and ethnographic essays included in the multi-volume *Handbook of North American Indians* sponsored by the Smithsonian Institution. But unfortunately, after more than twenty years, several announced volumes in this series still have not been published. Beyond that matter, this encyclopedia tends to have more current information and preferred tribal designations. This fact assists readers in knowing, for example, that many Ojibwa and Chippewa prefer to be called Anishinabe, the Pee-Posh used to be labeled Maricopa, the Tohono O'odham referred to as Papago, and the Mesquaki designated as the Fox. On the broader scene, the editors follow the preferences of individual contributors in allowing the synonymy of *Native American*, *Native*, *American Indian*, and *Indian*. The essays on specific tribes go far in disavowing any naive ideas that American Indians are a "vanishing" people.

Perhaps even more useful than data on individual tribes are considerations of general contemporary topics such as agriculture, Alaska Native Claims Settlement Act, dance, economic development, government policy (from allotment to self-determination), Native American Rights Fund, Peyote Religion, Red Power, repatriation, sovereignty, and Wounded Knee II. Both teachers and students in American Indian Studies classes will greatly appreciate these essays in preparing lectures, writing term papers, and studying for exams.

The encyclopedia has certain topical limitations. For example, the First Nation peoples of Canada are not included nor are there any individual biographies. Such coverage, as candidly acknowledged by the editors, would clearly be beyond reasonable space constraints. This restriction is certainly understandable considering the fact that Gretchen Bataille's recently published biographical dictionary, *Native American Women*, ran 333 pages with a single-focused topic.

To paraphrase Miguel de Cervantes, "The proof of the encyclopedia is in the using." In that respect, I would grade the volume A+.

There is a detailed subject index, a very good cross-topical index, a list of contributors indicating their professional and/or tribal affiliations, twenty-six maps, abundant charts and figures, and some photographs. I have had occasion to look up research items several times during the six weeks since my review copy arrived. In each instance, I found the information I was seeking, thought the essays were tightly-written but illuminating, and appreciated the good cross-referencing system. In perusing various topics pertaining to my teaching interests, I found almost uniformly excellent summaries and appropriate suggestions for further reading.

The price for this book, as with most weighty encyclopedias, is hefty but the rewards within its attractive cover are worth the money. Those with tight budgets might want to seek out the discount price at their next ethnic studies conference!

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Eugene Eoyang. *Coat of Many Colors: Reflections on Diversity by A Minority of One.* (Boston: Beacon Press, 1995). 188 pp., \$16.00 paper.

Eoyang's volume is a collection of personal essays that call for a more diverse conception of American culture and society. While the latter, of course, is a familiar if not universally-accepted theme, this actually is an unconventional and highly effective book because of the range of issues it covers and the author's basic writing strategy.

Over the course of ten chapters, Eoyang presents carefully-crafted discussions on who or what is seen as important in America; the teaching of "other" (not "foreign") languages; cultural influences on the accumulation of knowledge; biases regarding literate and nonliterate peoples; differing cultural perceptions of time, identity, and place; the importance of a liberal education; the unsuitability of racial categories; the differential treatment of immigrants; the rhetoric of racism; and the diverse essence of being American. These discussions are enlivened by anecdotes from the author's own experience and by numerous insightful observations on the pitfalls of Western analytic thinking, cultural influences on even familiar reference points, and the downside of literacy. Sometimes the discussions are aided by structural devices, such as an examination of the meanings of the word "we" to describe the inclusion and exclusion of various elements in American culture, the conceptualization of immigrants as audible and inaudible as well as visible and invisible to point out differences in their treatment, and the use