

Further, Peltz's focus on the notion of "acts of identity" as elaborated by creolists R.B. Le Page and Andree Tabouret-Keller (1985, *Acts of Identity: Creole-Based Approaches to Language and Ethnicity*. Cambridge: Cambridge University Press), means less attention is paid to "difference" as a site for identity construction. Intersections of gender, race, and class, in the construction of ethnic identity are downplayed.

Peltz's focus remains on the emotional gratification that elderly residents reaped from having new contexts and interlocutors for speaking Yiddish. The language and their early experiences with it in the private sphere of the home, Peltz argues, form the basis for an ethnic identity which can be mobilized at different periods across the lifecycle. There must be, however, group contexts for this resource to be mobilized. Peltz's mission is to provide those group contexts in order to strengthen a shared sense of ethnic identity. His mission, however, places limits on the scope and depth of his ethnographic analysis.

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William S. Penn, ed. *As We Are Now*. (Berkeley, Los Angeles, and London: University of California Press, 1997). 255 pp., \$45.00 cloth, \$16.95 paper.

There is an old spoken French Creole proverb that goes: *Bay Kou Blie, Pote'Mak Soje* (He who strikes the blow forgets, he who bears the marks remembers). *As We Are Now* is a book of essays that reveals hidden memories retained in the collective conscience of many of America's indigenous peoples who bear the painful marks of past history. The thirteen contributors discuss and analyze mainstream American responses to the act of cross-fertilization, an act of love by persons from different ethnic and cultural backgrounds who dared to intermarry or bond with an underclass—people of color. Their narratives are both bold and introspective. In a straightforward search for truth, their perspectives weave heretofore neglected patterns of clarity in offspring voices identified as *Mestizaje*, mixed, mixedblood, mixblood (editor's choice), crossblood, *Mestizo*. Arturo Aldama states: "We cannot discuss who 'we are now' as Indian crossbloods and mestizos/as without understanding the violence of history and our strategic and spontaneous resistance to the forces of material and discursive colonialism" (143).

What emerges in these essays are self-actualized definitions of identity; recognizing full well the existence of a privileged identity grounded in American psychosocial value orientations that elevated one cultural lifestyle over another, that equated things European with proper

norms of acceptance while attempting to reduce things non-European—the cultural manifestations of AmerIndians, Latinos, and people of color—to quaint art objects of acrylic fakery to be sold in the gentrified *Santa O-Fe*-like tourist walkways of America. There is a call to stop “imitating the imitation, recorded by people who had little or no idea of what they were seeing but believed they knew what they should be seeing . . .” (91). Carol Kalafatic observes: “Your distance from indigenous culture determines how you live. And, in general, any amount of European blood can provide that desired distance” (71).

Essayist Rainier Spencer, the son of an immigrant German mother and an African American father, is a personification of the long distance one must travel in the search for an authentic existence. The somewhat abstract journey he takes in response to White America’s hypodescent condemnation of mixblood children of color is apt to be met with lively discussions. Spencer arrives at conclusions that speak to a new generation of liberated thought, an optimism that refuses to be dichotomized and pigeonholed into safe ethnocentric boxes of *racial category*. Challenged he will be by Blacks—mulattos included—who faced real dangers and bear the scars of white racist genocide, beatings, brutality, and rejection in American communities quite different from the “without incident” insularity of a Queens neighborhood in which Spencer cut his teeth.

Editor William S. Penn set out to open the doors to the hearts and minds of mixblood Americans, to allow us to hear their stories, their “ties to . . . belief systems that tug us in many directions” (124), and their concerns and conclusions about life in commercialized America. So poignant are their accounts that often one is compelled to do a second reading. Penn has achieved his goal quite well in this book. It should be required reading for all Americans, especially those scholars and students in Ethnic Studies and other disciplines focused upon the sociocultural experiences of mixblood Americans.

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Juan F. Perea, ed. *Immigrants Out!: The New Nativism and the Anti-Immigrant Impulse in the United States*. (New York: New York University Press, 1997). 342 pp., \$21.00 paper.

Immigrants Out! offers a response to nativist sentiment in the contemporary discussion of immigration policy. Individually, each chapter in this edited volume charts the development of contemporary nativist sentiment, while identifying the themes that have nurtured nativism historically. Some important relationships are identified between issue