

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

oriented politics and more general theses that emerge from nativist thought. For instance, in several passages English-only laws are described as a small, although highly symbolic, component of a broader ideology based on separatism and isolationism. Similarly, proposals to place restrictions on social welfare benefits for immigrants are linked to the more general curtailment of human rights. Moreover, the current trend toward heightened restrictions on immigration and naturalization is paralleled with restrictive immigration policies of the past. Not only are comparisons made between the social discourse that produced the 1924 Immigration Act and today's immigration debate, but parallels are also drawn between immigration policy in Nazi Germany and contemporary American nativism.

In each chapter, variants of these themes are reiterated. The echoing of these ideas reveals a clear consensus among the contributors which identifies racism as a strong influence on the nativist agenda. In fact, the two concepts, racism and nativism, become synonymous as one dredges through this cumbersome text. The general argument that nativism is an expression of racial intolerance and a formula for an oppressive parochialism is repackaged in each chapter. Unfortunately, at the end of this onslaught, no alternatives to the nativist agenda are delineated. The lack of any serious recommendations for a more progressive approach to immigration and naturalization policy is the main weakness of the book. This deficiency is compounded by redundancies across the chapters, and the absence of a meaningful synthesis of the text by the editor.

Although some of the themes identified in *Immigrants Out!* lend themselves to the formulation of an alternative policy framework, the articulation of such a policy agenda never emerges. Regardless of the motivation for this omission, it is worthwhile to identify some core issues that should be incorporated in a future volume. For instance, the book suggests that immigration and naturalization policies should be liberalized. Future volumes should explore the economic and social benefits of expanding immigration substantially, the advantages of accelerating the naturalization process, and the utility of extending the franchise to recent immigrants. At best, *Immigrants Out!* should signal an end to books that merely expose nativism, and it should prompt the beginning of a serious dialogue concerning the development of policy and planning instruments that bring immigrants to the United States.

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