

a new discipline. It is a marker that ethnic studies has indeed come of age and that its future beckons brightly.

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**E. San Juan, Jr. *Beyond Post Colonial Theory*. (New York: St. Martin's Press, 1998). \$35.00.**

This is an important book for many reasons. Much like Michael Omi and Howard Winants' *Racial Formation in the United States* and San Juan's previous book *Articulations of Power in Ethnic and Racial Studies in the US*, this latest enterprise captures much of the drama and trauma that inequality of power produces when race, ethnicity and class are knotted at its core.

This is not a simple book to read; however San Juan has very clearly defined his terms and explained his use of words in context. There is a succinct pattern of explanations and critiques that allows the versed (and not-so-versed) in post-modern jargon to get at the heart of the matter. San Juan begins by stating that "post colonial theory's claim to institutional authority deserves careful scrutiny for the questions about the knowledge, power and value it rehearses." He adds..."Of pivotal importance are the questions of identity, temporality and singularity articulated with-in" and goes on to address the importance of "agency and history." He defines his use and understanding of the term "post colonial" so that by the end of the introduction, we are all on the same page with similar understandings.

Post colonial theory is to my mind, more than a cultural or literary phenomena limited to those who have undergone the colonial experience. That experience, a relation of conqueror and conquered, is, in fact universal..., Like post-modernism, post-coloniality marks an epochal shift of sensibility, a mutation in the expectant structure of feeling among the intellegencia of the former colo-

nized world that reflects these vast changes, in particular, the failure of national liberation struggles to achieve a complete radical break with the past of silence and invisibility, a past that was to adopt Hobbes's terms "nasty and brutish" but not "short."

For those scholars working on and in areas of these "colonialities" like Puerto Rico, Cuba, the Phillippines, Hawaii, and Dominican Republic, E. San Juan provides an interesting framework for analyzing the conqueror/conquered paradigm. This framework is a more viable one and opens up an arena for more intense and layered analytical design than the simplistic black/white dichotomy used in the traditional intellectual lexicon. This scholar places his critique in "a logic destined from its grounding in the unsynchronized interaction between the civilizations of the colonial powers and of the colonized subalterns." I often say to my students who are so determined to impress, to be careful of the postcolonial traps since places like Puerto Rico are still colonial and "post" anything just does not apply. In developing the interrogation of the "inequality of power and control over resources [that] are elided," San Juan implies the need for similar caution. Another important point the author makes should allow the reader to walk away understanding how the "industry" of post colonialism deprives the "subalterns of speech." In Chapter 3, "Unspeakable subalterns: Lessons from Gramsci, El Saadawi, Freire and Silko," we get a full understanding of the debates.

For novices, an historiographical framework in the "Introduction" and within each chapter quickly and effectively brings them up to date, submerges them in the debate and provides a clear understanding of what is at stake. Three examples viewed through the prism of Fanon are used to move the debate out of the ethereal clouds of theory to raw dissolutions of reality. The *testimonios* of Rigoberta Menchu, C.L.R. James and Maria Lorena Barros are revisited, analyzed and critiqued as examples of the anti-colonial revolution. San Juan makes clear the "errors of post colonial theory" and their "flagrancy" through the interrogation of these three stories. San Juan is accusatory and at times polemical while laying out the dangers in the revival of the hegemonic project reconstituting a pluralist, multiracial nation that recuperates traditional ideas of indi-

viduals and “American exceptionalism.”

The closing chapters of this book offer a Freirian hope for a useful understanding of our past, one that is based on historical reality. San Juan analyzes “popular anti-colonialism” premises based on “historical memory and symbols of belonging and solidarity” and the rejection of “post colonial anti foundationalism” while calling attention to the “invention of native traditions” as survival tools. Thus, he concludes with the significance of the struggles in Chiapas.

It is a fascinating book in that it is most understandable despite San Juan’s predilection to word inventions and use of the very jargon he critiques. However, for those trying to theoretically and historically make sense of the creation and consequence of US power relationship over such areas as Puerto Rico, Cuba, Dominican Republic, etc., this book sounds bell after bell of clarity

Professor San Juan has written an important book; one that can help to untangle the influence of race, ethnicity, and class in power relations and their consequences in America’s subaltern societies.

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**E. San Juan, Jr. *From Exile to Diaspora: Versions of the Filipino Experience in the U.S.* (Boulder, Colorado: Westview Press, 1998). 224 pp., \$59.00 cloth.**

The author has written an excellent summary of the little known events in Filipino history in the Philippines and the history of the Filipino community in the U.S., a history of over four hundred years that covers the colonial oppression, and resistance first to Spain and then the United States. He attributes the fractured Filipino identity, one that is “fissured by ambivalence, opportunism, and schizoid loyalties,” to the colonial experiences under these two western European powers. In his brilliant analysis of the literature he uses a historical materialist theoretical framework (22).

He has conducted a thorough review of the literature writ-