Russian society held Gypsies of this type in contempt, they could enjoy Rom enacting a contrived culture for their entertainment. Lemon notes in the introduction that this closely parallels the experience of African-Americans in past decades whose only entre to success in the dominant culture was through entertainment or athletics.

The Rom of the Moscow Romani Theater also seem to have much in common with the Yiddish Theater tradition, with the exception that Yiddish theater was directed at an Eastern European Jewish audience. Likewise, in the negotiation of Rom cultural identity it appears the closest parallel in the U.S. is that of the Native American. Even today there remains a prejudice that those American Indians who do not look or act Indian (in highly stereotypic terms) are somehow not authentic.

Given the "performance" (i.e. dramaturgy) context of *Between Two Fires*, this book should appeal to a variety of ethnic studies scholars. It gives a unique insight into a little-understood group and offers food for thought about the role of projecting image for virtually any ethnic minority.

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Jan Lin. *Reconstructing Chinatown: Ethnic Enclaves and Global Change.* (Minneapolis: University of Minnesota Press, 1998). Xix, 248pp., $49.95 cloth, $19.95 paper.

In contemporary economic globalization with its cross-border flows of labor and capital, advanced and less advanced economies have become more integrated, and in certain respects the former have become more similar to the latter. For example, major American and European "global cities" such as New York and London have seen the growth of a lower economic sector of low paying, labor intensive manufacturing and service work alongside an upper economic sector of international financial and corporate activity. This dual conceptualization of cities is the framework Jan Lin uses to examine the influence of macro level global forces on economic and social

change in a specific urban micro context, the ethnic enclave of New York Chinatown. The key to Lin's approach is that Chinatown itself contains both upper and lower economic sectors, in particular transnational banking and high-end real estate investment as well as garment sweatshops, restaurant workers, and street traders.

In separate chapters Lin describes the history and development of Chinatown economy, labor struggles in the garment and restaurant industries, the influx of overseas Chinese capitol and its effects on Chinatown, nearby satellite Chinatowns, community-level politics, community relationships with federal and city governments, and cultural representations of Chinatowns and Chinese Americans. To cover this ambitious breadth of topics, Lin effectively uses multiple sources of information, such as demographic and labor statistics, financial data, experience as a participant observer in Chinatown organizations, and formal interviews with community leaders and city officials.

The highlight of Lin's book is his extensive analysis of capital flow from the Far East and effects on the banking industry and land market development in Chinatown. Also noteworthy is his discussion of government influences on the pace and direction of globalization, for instance, New York City's economic and land use politics. City policies that intrude on Chinatown's economic activity or built environment may provoke collective community reactions, including demonstrations and lawsuits. These collective community responses, which similarly target workplace and other issues, in turn have helped promote the ascendance of a new generation of activist leaders and organizations that have challenged the hegemony of an older Chinatown elite. While Lin is correct in depicting Chinatown as factionalized with periodic solidarity apparent in community-wide actions, his analysis of the structure and dynamics of internal community power and conflict is limited and is the weakest part of his book.

Urban Chinatowns often have been stereotyped as isolated, homogeneous, and unified enclaves inhabited by mysterious and very foreign immigrants. Lin's Chinatown is more accurately characterized by economic inequality, social diversity, political conflict, and the impacts of international economic

forces and government policies. *Reconstructing Chinatown* is a significant contribution to the literatures on globalization, urban political economy, and Asian American communities. More important, it is a milestone in the recent trend of investigating ethnic community change within broad parameters.

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**Chon A. Noriega.** *Shot in America: Television, the State, and the Rise of Chicano Cinema.* **(Minneapolis and London: University of Minnesota Press, 2000). Xi, 328 pp., $19.95 paper.**

*Shot in America* provides the reader with a complex historical examination of the representation and exclusion of Chicano filmmakers within the American film and television industry. This comprehensive study covers a forty-year period of political activism by Chicano media makers. Noriega's powerful analysis begins with the relationship between Chicano "poetic consciousness" and social movements, the state, and mass media; follows the protests against the Frito Bandito commercials in the 1960s, the media reform movement, the emergence and decline of Chino public affairs programming, and the rise of Chicano professionalism within the independent sector; and concludes with a brief overview of the effects of the digital revolution and the global media on contemporary Chicano media. The detailed descriptions of the strategies used by Chicano media activists and the subsequent methods employed by the mainstream industry to regulate their level of participation greatly contribute to our understanding of "cultural politics," racial and ethnic identity, the civil rights movement, and the wider social policy implications of exclusionary tactics and stereotypes within the entertainment industries.

Of special interest within the field of race and ethnic studies are the third and fourth chapters in which the author examines the effects of negative media portrayals and stereotypes on racial discrimination and increasing social unrest during the 1960s and 1970s. Noriega insightfully illustrates the link

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