

lynching was eventually returned to the United States from the Spanish National Archive. Reflecting the infamous "Red Summer" of 1919 that began in Chicago, the tale is about two innocent black men who are lynched for the murder of a white man. Historically the cause of lynching of black men focused on alleged illicit sex between them and white women; however the established reason for most lynchings was economic, and its participants were white men, women and children. Micheaux cross-cut scenes of lynching in the film with the attempted rape of a black woman by a white man. During the struggle the man rips some of the woman's clothes revealing a birthmark on her breast. That is when he realizes that he molested his daughter, born to a black woman. The paralleling of rape and lynching, both the implied and genuine interracial sex, plus the historic implications of both proved to be too intense for black and white audiences, causing the film to be censored in many cities.

Gaines is seeking "a better recipe for mutuality, a theory or theories that offer us a way around the dichotomized antagonism of gendered as well as raced relations..." (267). Race movies are not just copies of Hollywood films but subversive works juxtaposing hypocrisy and misinterpretation with race and racism.

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Marilyn Halter, *Shopping for Identity: The Marketing of Ethnicity*. New York: Schocken Books 2000. 225pp., \$23 cloth.

Marilyn Halter has written an informative book on the interaction between the marketplace and ethnic identity in the United States. Her book fills an important gap in ethnic studies literature. While research abounds on the role the marketplace has played in the Americanization of immigrants, few scholars have researched its role in the maintenance of ethnic identity.

The marketplace in Halter's view is highly responsive to the

needs of ethnic Americans. The marketplace, she argues, exploits American Ethnic identities to increase profits and targets products based on ethnic identities. She cites Mattel's marketing of "Black Barbie dolls" (45) as an example of this type of responsiveness. Discrimination in the marketplace, she insists, is becoming increasingly obsolete. It is simply no longer profitable. This has developed not from high-minded principles but from attempting to maintain or grow the bottom line (46).

Ethnicity gives the producer or marketer an almost unqualified advantage in the marketplace, Halter further argues. Ethnicity can be used to create market niches thus giving American ethnics a distinct advantage. She uses the town of Frankenmuth, Michigan as an example. Fischer's Inn in Frankenmuth was a truck stop until the owner adopted a German theme. This proved so successful that within a few years the downtown had turned into a "Bavarian theme park" (100) and one of Michigan's greatest tourist attractions. This obvious exploitation of ethnicity was not by immigrants with their direct connections to Bavaria but by their descendants.

Halter views ethnicity as optional, a convenience. She points out that ethnic identities are "fluid rather than fixed" (40). She believes that the marketplace creates rather than supports and enhances ethnic identities. One of her main examples for this argument is the Navajo silversmith. She contends that the marketplace demand for genuine Navajo silver jewelry created the idea of a primitive artisan working with primitive tools. She asserts that silversmithing has become essential to Navajo identity. She writes: "White consumers played a significant role in defining what constitutes a putatively authentic Navaho identity . . . thus Navaho identity became associated with a relatively new practice" (40).

Halter fails to distinguish between what the Navajo may say about their identity in the market place and what they believe about their identity in non-marketplace situations. The Navajos are aware that silversmithing and sheep herding—both modern economic activities—were introduced by European contact. However, neither sheep herding nor silversmithing define what it means to be Navajo. Clan structures, tribal connections, traditional healing, and religious practices are much more important

to Navajo identity than silversmithing.

Ethnic identities adapt to many forces including those of the marketplace but the marketplace rarely determines identity. The marketplace also adapts to ethnic consumers. Halter has done a good job of describing the adaptation of the marketplace to ethnic identity. Such adaptation should not, however, be confused with the creation and maintenance of ethnic identity.

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E. San Juan, Jr., *Racism and Cultural Studies: Critiques of Multiculturalist Ideology and the Politics of Difference*. Durham: Duke University Press, 2002. Xii, 428, pp., \$22.95 paperback.

Have academically fashionable cultural studies methodologies replaced mass social movements as political activity? This question is raised in E. San Juan, Jr.'s most recent study, *Racism and Cultural Studies*. Contemporary postmodern and postcolonial intellectual movements, because they valorize individualized discourses and relativist pluralism, have indeed "displaced the centrality of mass social movements" in the project of group liberation in San Juan's judgment.

Racism and Cultural Studies, a study of academic and political developments in the period roughly from the 1992 multiethnic uprising in Los Angeles following the Rodney King verdict to the "Battle of Seattle" in 1999, is a wide-ranging and thorough critique of multiculturalism and identity politics. San Juan astutely and rigorously identifies these academic movements as some of the tools used in the university that "has become a conduit if not [an] apparatus for transnational business schemes." Neo-conservative elitists and neo-liberal bureaucrats strive to transform Ethnic Studies, using these ideological and institutional practices, from the highly politicized and contentious field it was at its origins in the 1960s into a device for "a peaceful manage-