

express history and culture—the Puerto Rican people. Rivera also shows the power of literature for demonstrating how external forces determine one's social, psychic, and ego self.

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Anya Peterson Royce. *Ethnic Identity: Strategies of Diversity*. (Bloomington: Indiana, Indiana University Press, 1982) 247 pp., \$27.50, paper.

“...Ethnic identity requires the maintenance of sufficiently consistent behavior to enable others to place an individual or group in some given social category, thus permitting appropriate interactive behavior.” With this definition by George De Vos as thesis, Anya Peterson Royce examines ethnic identity, considering it as “...one of many identities available to people...developed, manipulated or ignored...” as the particular situation demands. She identifies power, perception and purpose as the fundamental criteria which determine behavior in any inter-ethnic situation. Colonialism, nationalism and mass immigration are analyzed from an historical and theoretical perspective and as socio-economic manifestations of power, perception and purpose by dominant and subordinant groups interacting in their respective societies. Expressions, manifestations of ethnic identity, are seen as a dynamic which is characterized by both change and consistency. This dynamic encompasses all variations of individual and collective behavior, including the antitheses of cultural pluralism and isolationism. The dynamic is shaped by socio-economic factors but motivating forces are power, perception and purpose.

Applying this analysis to contemporary social phenomena in the United States, she identifies cultural pluralism (or “melting potism”) as responsible for ambiguities and conflicts in ethnic identity, expressed in immigrant families, as cultural generation gaps. Women's struggles for recognition and economic equality are but another expression of interaction and conflict between subordinant and dominant groups, parallel to similar interaction (and struggles) by nations under colonial rule and immigrant groups in a host society. Similarly, “token” recognition of women (in corporate, academic, or administrative roles) is identical to the “token” status afforded members of minority ethnic groups by

dominant members of society. Royce, however, does not extend the analogy to its logical conclusion: When women, as a group, acquire “dominant” status in society, with its concomitant economic security and recognition, will the freedom of the new status stimulate a renewed interest in former “traditional” roles and activities—as social freedom and economic security has stimulated a renewed interest among third and fourth generation immigrants to revive and reaffirm the traditions of their grandparents?

The sources of Royce’s insights and documentation for most of her conclusions are her studies and observations of the Zapotec in Juchitan, on the south-west coast of Mexico (Isthmus of Tehauantepec). The numerous references to and examples cited from her field work among the Zapotec provide convincing support to her arguments. In contrast, many of her references to behavioral phenomena among other ethnic groups seem forced. In some instances, the examples offered in support of her theoretical and historical conclusions are oversimplified to the point of distortion, as, for instance, her discussions of Italian nationalism and Israeli and American-Jewish intra-group behavior.

Royce is clearly most comfortable discussing the Zapotec and her experiences among them. She switches to an informal narrative style in these sections, often writing in the first person. While the diary style provides welcome relief from the very formal, dissertation-like prose of the theoretical discussions, the stylistic inconsistencies are disconcerting. If the book does in fact represent a compilation of journal entries and dissertation chapters, the various sections should have been revised and edited more extensively than was evidently the case.

Her analyses of the dynamics of ethnic behavior and their application to current socio-economic concerns offer new insights to old problems. Treating expressions of ethnic identity as merely variations in the continuum of social change allows us to view them in a new perspective, with greater understanding and with constructive responses. Royce’s intent was to “...dramatize the complexity, contrariness and infinitely exciting variety of ethnic behaviors...” (p. 13) and this she has achieved with unequivocal success.

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