

but nonetheless have exceptionally high school-stay-on rates and university-admission rates. It is as important to research minority success as minority disadvantage.

The book's approach is fundamentally Anglo-centric however, focusing on what are called the "visible" minorities, "substantially a product of post-war migration"(16) – typically categorized as "Caribbean," "Indian," "Pakistani" or, the majority, "white". But religion, not skin-color defined ethnicity in Scotland for over a century and it continues to do so in Northern Ireland. In Scotland and Wales, English immigrants are the largest ethnic minority. And membership of the EU will make England itself less English though no less white. Though they are often easily identifiable by other means, ethnic minorities in Britain are not necessarily "visible" – not now, nor in the past, nor in the future.

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**Joane Nagel. *Race, Ethnicity, and Sexuality: Intimate Intersections, Forbidden Frontiers.* (New York and Oxford: Oxford University Press, 2003). vii, 308pp., \$24.95 hardback.**

One of the most significant points about Joane Nagel's text is its broad approach to the idea that ethnicity is sexualized and that the boundaries that on the surface seem to separate the two concepts are actually extremely thin and transparent. Thus, according to Nagel, "Ethnicity and sexuality are strained, but not strange bedfellows" (14). She supports this statement throughout her text, providing specific examples to argue her case. Her approach to the subject at hand also coincides with her goals for the book, "to illustrate the power and ubiquity of sexuality as a feature of racial, ethnic, and national identities, boundaries, and tensions" (4). Another one of her goals is connected to the broad approach to the subject matter; that readers will be inspired to undertake more specific research based on cases that she presents.

Nagel's first two chapters focus on more theoretical approaches that explain how she comes to the conclusion that ethnicity and sexuality have been mutually connected throughout various

historical events such as the conquest and colonization of North America, the slave trade and “racial mixing.” One concept that she continuously refers to is “Ethnosexual frontiers” which she defines as “erotic locations and exotic destinations that are surveilled and supervised, patrolled and policed, regulated and restricted, but that are constantly penetrated by individuals forging sexual links with ethnic Others across ethnic boundaries” (14). The next two chapters in her book are primarily focused on the United States and this nation’s own experiences with ethnosexual frontiers. Chapter three looks at the process of conquest and colonization with a particular focus on the interactions, relationships and “intimacies” between European settlers and the native populations that were already established in the New World. She states that one of the ways that explorers would justify their treatment (suppression, oppression, conversion) of the Native was to portray them in sexual terms, making multiple references to nudity and “supposed” sexual practices undertaken which established clear differences between the two groups at the moment of encounter. The accounts on the part of the colonizers had a lasting impact on readers, and as scholars such as Stuart Hall and Jan Neverdeen Pieterse state, the labels, stereotypes and attitudes shared by the colonizers were not new to those developed during encounters with the New World Natives. Chapter four, on the other hand, looks at the slave trade and how plantation owners treated slaves in general and slave women in particular. Nagel states that interests in the African slave’s sexual prowess pre-dates experiences with slavery in the United States. She even writes that the depictions of Africans on the part of Europeans “are nearly identical to Columbus’s and Vespucci’s descriptions of indigenous Americans” (93). There was a fear not only about Black male sexuality in America, but also worries about “miscegenation,” an idea further supported in 1915 with the release of D.W. Griffith’s *The Birth of a Nation*.

The next few chapters Nagel dedicates to the study of the treatment of both men and women in various parts of the world, particularly Europe during World War II and various African nations. For instance, in the case of France during World War II she provides images of women accused of being Nazi collaborator, and how even the way these women were paraded differs from the way men were treated once accused of the same crime. Thus,

she argues that there has always been a gender disparity across time and space and we talk about men and women and their roles in society.

What makes Joane Nagel's *Race, Ethnicity, and Sexuality: Intimate Frontiers, Forbidden Frontiers* an important contribution to the field of Ethnic Studies is her underlying message that regardless of the period, the group or the region, ethnic and sexual experiences that include rape, genocide and cleansing are experiences shared by many groups. These experiences are connected to attitudes pertaining to superiority as connected to skin color and sexuality, and a belief in one group's weakness and need for civilizing based upon notions of a world that is divided between the strong and the weak, between Us and Them and between Men and Women.

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**Robert Utley, *Battlefield and Classroom: An Autobiography of Richard Henry Pratt* (Norman, OK: University of Oklahoma Press, 1964) 1964. \$24.95 paper.**

*Battlefield and classroom* is an important book that looks at a crucial era in American Indian history. Robert Utley's notes have done an excellent job in making Richard Pratt and his motivations and impact on American Indian tribal life accessible to the average reader while retaining the book's value as a scholarly work. It is a must read for those attempting to understand the importance of the boarding school era. With this book, Utley has successfully reopened the debate that has surrounded Richard Pratt and his motives.

Most of the book is a re-release of Pratt's autobiography. Pratt explains his methods, motives and most important his ideology regarding "The Indian Problem." Pratt's ideas are both enlightened and inhumane well-intentioned and destructive. It is these paradoxes which makes Pratt a central figure in American Indian History. The Pratt Plan, as his ideas were initially called, was introduced at a time when American Indians were deemed to be disappearing from the American landscape. Pratt believed and taught that American Indians were the intellectual and physical