

**Stephen Glazier, ed. *Caribbean Ethnicity Revisited*. A Special Issue of *Ethnic Groups, International Periodical of Ethnic Studies* Vol. 6. (New York: Gordon and Breach Science Pub., 1985) 164 pp., \$25.00 paper.**

Like marine life washed up on a beach, most Caribbean peoples have been brought where they are by powerful forces outside their control. These forces include colonialism, slavery, and revolution, processes in the seventeenth and eighteenth century that convulsed Europe and whose effects spread to much of the rest of the world. Just as tidepools a few feet apart can have completely different sets of animal and plant life, Caribbean islands just a few miles apart can have completely different histories and mixtures of peoples. Mirroring the complexity of the life in these tidepools, there are myriad interpretations of the effects of different historical, structural, cultural and other factors on the region. Stephen Glazier has selected a set of articles received from a "call for papers" placed in newsletters of the Caribbean Studies Association and the American Anthropological Association.

His collection is valuable less for the articles themselves, which I found by and large cautious and well-grounded in empirical research, than for his editorial introduction/essay and the final essays by Morton Klass and Leonard Glick. Both Glazier's introduction and Klass's essay summarize the other articles, relate them to each other, and extract some common conclusions and areas of disagreement in a way that makes their content more accessible. Even with this increased accessibility, I am not sure that the articles will benefit NAES members in their understanding of the ethnic experience in the Caribbean.

The articles and their topics are: Jorge Duany on Cuba and Puerto Rico 1762-1868, Klaus de Albuquerque and Jerome McElroy on the U.S. Virgin Islands, Thomas Shaw on the Chinese in the West Indies, Thomas Brockmann on a village in Belize, and Anthony Layng on the Caribs of Dominica. Layng and Brockmann's papers appear to be largely based on field research, while the other papers generally combine literature review and census materials. Although most of the authors are intellectual heirs of the "pluralist" or "multicultural" framework as formulated by M.G. Smith and others, in his introductory essay Glazier points out that ". . . it is difficult to determine (from the papers) whether 'structural inequalities' give rise to ethnic consciousness or ethnic consciousness gives rise to structural inequalities" (p.4). In other words, long-standing disagreements among Caribbean scholars about the relative importance of these two variables have not been resolved by these authors. Glick's review of the papers even leads him to question the usefulness of the concept of "ethnicity."

As one who has done anthropological research on Trinidad, I welcomed Glick's concluding essay on the East Indians and blacks in the

Caribbean, both because this was the only article which discussed these two large and important groups, and because I found the article more stimulating than most of the others. I especially agreed with Glazier's point (p.5) that there is very little research on the symbolic and transactional aspects of Caribbean race relations. Without this perspective, it is impossible to know the dynamics by which Caribbean peoples construct and modify their cultural forms and behaviors in the context of their daily lives. For example, how do Chinese and blacks in the fishing industry work together, and how do their cultural backgrounds affect the roles they play and the perceptions they carry of each other? The articles by Layng and Shaw hint at some of these issues but do not give information on micro-scale behaviors that reinterpret and reinforce "ethnic" behaviors and attitudes.

For those who follow the scholarly literature about ethnicity or the Caribbean, this collection may be of interest; I found the articles heavy reading and their topics too narrow to recommend them as general contributions toward understanding the ethnic experience.

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**J. Eugene Grigsby, Jr., *Arts and Ethnics: Background for Teaching Youth in a Pluralistic Society.* (Dubuque: Wm. C. Brown, 1977) xii, 147 pp., \$13.95 paper.**

Created to respond to an issue before art educators in this country since the early 1970s, this well-referenced work, complete with index and illustrations, accomplishes that task with reasonable success. Teachers of art have struggled for decades with curriculum materials that restrict the discussion of art history to the European tradition, labeling art of any other origin as "folk art" unworthy of academic attention.

Without adequate instructional materials or training in multiple ethnic artistic traditions, teachers have been unable to assist their students in developing an appreciation and understanding of the artistic heritages of peoples of different cultures. Even more significantly restrictive of individual self-esteem and development has been the fact that students of color have lacked an awareness of their own ethnic group's artistic tradition. As a result, they have not had access to role models who