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black liberation helps to complicate those figures and make sense of aspects of their work that have been difficult to assimilate to traditional critical paradigms. The readings of McKay's *Harlem: Negro Metropolis*, Hurston's *Moses, Man of the Mountain*, and Wright's *The Outsider* all not only advance Thompson's thesis they also enhance our understanding of those authors.

Black Fascisms also expands the geo-political context of African American literature between the wars. The influence of the 1935 Italian invasion of Ethiopia on Garveyism and Hurston's idealization of Haiti in *Tell My Horse* push the analysis of black fascism into the black diaspora and help to create a broader black understanding of McKay's engagement with the Soviet Union and Wright's fascination with French existentialism.

The book's one weak spot is its conclusion, which jumps ahead to the 1960s and the Black Arts Movement. The discussion of Amiri Baraka fails to take the full trajectory of Baraka's career into account and Thompson's treatment of anti-Semitism doesn't rise above truncated after-thought.

Black Fascisms is an important contribution to our understanding of African American politics, culture, and literature in the first half of the twentieth century.

Thompson III, J. Phillip, *Double Trouble: Black Mayors, Black Communities, and the Call for a Deep Democracy.* (Oxford: Oxford University Press, 2006). Xii, 338 pp., \$29.95 hardcover.

In *Double Trouble*, Thompson wrestles with the conflict of the viability of Black elected officials successfully leading major U.S. cities and remaining accountable to the "Black poor." Thompson asserts the strategy of deep pluralism... "how marginal groups are to achieve power in competitive struggles with other groups while still striving for a politics of common good."¹ The work provides a wealth of knowledge concerning inner city politics since the

1 Thompson, 2006: 27.

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civil rights movement and deftly outlines the problems, such as white flight, federal dispersion of funds, and the depoliticizing of grassroots organizing, that have developed for Black mayors and working class communities. *Double Trouble*, however, raises essential questions which are never adequately addressed by the author.

The first question is that of focus, Thompson never provides an in depth analysis of the Black poor upon which he can successfully found his deep pluralism. His analysis is limited to an assumed economic behavior derived from a significant amount of traditional economic and political behavioral studies. The problem with this methodology is that such studies unnecessarily narrow the Black poor by inadequately dealing with the complexity of the population especially in relation to the historic movements of a system often perceived as dangerous, racist and immoral. Thompson's analysis would benefit immensely from dealing with major questions of Black working class radicalism as outlined in works such as Robin Kelley's *Race Rebels* and *Freedom Dreams*.

The second problem of note is Thompson's lack of commentary concerning the class consciousness of Black mayors. If class is an essential variable in urban politics, as Thompson asserts, then *Double Trouble* should include an analysis of Black mayors as a class. Traditional political science analyses of Black political actors are insufficient. Because Thompson himself has chosen to work outside the traditional analyses of political science with his concept of deep pluralism, addressing the possibility that alliances between Black mayors and Black poor populations lie outside the class interests of Black mayors remains fundamental.

Finally, Thompson's analysis gradually becomes lost between the two aims of the work—to promote working class Black politics and to find a place for Black mayors within the advancement of Black working class politics within the urban context. To achieve this end looking at Black mayors as individual political actors proves counterproductive, especially if the primary motive behind Black mayors developing their ability to use institutional power to help the black poor develop active and stable political organizations lies in the eventual use of these organizations as vehicles to election

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and reelection. Unlike Thompson I can see Black mayors in the present urban context fulfilling such leadership roles only when the need to assist the Black poor develop is counterbalanced by the mayors' needs to insure the existence of a significant Black poor population. In other words I don't believe that Black mayors would knowingly assist a population beyond its economic problems when they depend upon the existence of that very population *within its class context*. This is the dilemma of deep pluralism that Thompson's work cannot reconcile.

Kelley, Robin. (1994). *Race Rebels: Culture, Politics & the Black Working Class*. New York: The Free Press.

Kelley, Robin (2002). *Freedom Dreams: The Black Radical Imagination*. Boston: Beacon Press.

Jim Zwick. *Inuit Entertainers in the United States*. (West Conshohocken, PA: Infinity, 2006). xi, 205 pp., \$18.95 paper.

The stories documented in this book about Inuit entertainers in the United States reveals important events and circumstances pertaining to the lived experiences of Esther Eneutseak and her daughter Columbia, "the only Eskimo born in the United States," during a time period (1890s-1920s) when the indigenous peoples to North America participated in world fairs and expositions as living exhibits. Were these indigenous people as cultural performers in control of their own lives? Did they possess the power and authority to make their own decisions on their own terms? In an attempt to answer these questions, the author, Jim Zwick, makes use of primary sources, newspapers, magazines, ship manifests, and census records to piece together the lives of these two Inuit women who, according to him, were more than objects of curiosity to the people that viewed them and saw their performances. Rather, he asserts that they, as well as Inuit entertainers in general, possessed "various levels of control" and "were neither passive