

Mooney's study is now reprinted and available in its entirety with the original pagination. The new edition's insightful introductory essay by Raymond J. DeMallie includes references to more recent considerations of the Ghost Dance and adds to the contemporary utility of Mooney's pioneering work.

Of particular relevance to ethnic studies are Mooney's definition of the Ghost Dance pretty much in native terms and his crosscultural comparisons with movements better known to the western world. He saw some apparent cultural universals in operation as humans throughout time and space have struggled to regain the "paradise lost." In Mooney's words, "The doctrines of the Hindu Avatar, the Hebrew Messiah, the Christian millennium, and the Hesunanin of the Indian Ghost dance are essentially the same, and have their origin in a hope and longing common to all humanity" (657). Among the other exemplars discussed by Mooney are the Shakers, Flagellants, Mohammedans, and Methodists. One could also add modern Irish nationalism, Zionism, Pan-Indianism, Black Power, and other twentieth century movements to this list. These are among the phenomena which social scientists have labelled revitalization movements, Messianic movements, contra-aculturative movements and nativistic revivals. They are all cultural processes which draw upon past cultural traditions and relate them to contemporary scenes. They provide the basis for many of the individual and group identities which we in ethnic studies define and attempt to utilize in pursuing goals of crosscultural understanding and tolerance. Thus we are indebted to Mooney's comparative and theoretical insights as well as his indefatigable field research. DeMallie and the University of Nebraska Press deserve our kudos for reprinting this important book.

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May Optiz, Katharina Oguntoye, and Dagmar Schultz, eds. *Showing Our Colors: Afro-German Women Speak Out*. Translated by Anne V. Adams. Foreword by Audre Lorde. (Amherst: University of Massachusetts Press, 1992) 239 pp., \$14.95 paper.

African people have been a presence in Europe for thousands of years. As the author notes, "Julius Caesar brought Black legions to Germany, and many never returned." A significant percentage lived in Germany until the sixteenth century. In more recent decades, French African troops and African American troops were in Germany during World War I. Some left children there and a handful even

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stayed to live. In World War II African American soldiers fought there again. Some remained for the occupation and some retired there. Again, some came home leaving their children, who, according to various articles, were believed to have “special problems.” Also after World War II, American families lived on army and air force bases all over Germany and attended American schools there, including African American families.

Germany’s colonial period seemed to usher in racist attitudes against people of African descent, leading to their forced sterilization during World War II. The authors clearly detail Germany’s increasing racial intolerance that still is in evidence today, playing itself out in the continuing attacks on Turkish German citizens and Turkish nationals. The authors provide that history to give context to the individual stories of the women themselves.

The ages of the women range from thirteen to seventy and all have African or African American fathers. Almost all had no contact with other black children. They had to live within a racist German society that sells “Moor Head” and “Nigger Kiss” candy in stores and where other Germans continually treat them as “also-persons.” (Blacks are “also” persons). Katharina Oguntoye explained that since “we’re not perceived as European, internally we develop the feeling of being different.”

As the life stories of the women unfold, it becomes evident that they have a range of identities they have been able to find within being German and of African descent. As African Americans have been doing for almost two hundred years, they are continually discussing terms which they feel apply to them. While May Optiz and Corinna N. seem to identify themselves as German, Katharina identifies herself as black. Ellen Wiedenroth, on the other hand, owns up to “being a German—and being Black.” A frightening theme that emerges is fear of neo-Nazi attacks on them. Ellen said that people like her were walking targets who can’t even just “walk around.”

The book documents the lives of Afro-German women and their struggles against the interconnected issues of race, gender, and class. In a country that lacks major black communities, these women struggled in almost complete isolation in their search for identity. This is an important work by other hyphenated people of the African diaspora.

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