

themselves constructed identities. She briefly notes this dilemma, but by leaving it unexamined, her study “naturalizes” Anglo American identity in contrast to performed ethnic identities. Moreover, although Christian convincingly explains that ethnic authors do not necessarily produce ethnic texts, the discussion of Sheila Ortiz-Taylor and John Rechy, with its emphasis on biographical information, basically re-circulates the very argument Christian rejects by assuming lesbian or gay authors naturally write subversive lesbian or gay texts.

The book also misses several categories of analysis that would develop its otherwise insightful discussion. Christian rightly questions the presumed homogeneity of the U.S. Latino/a “experience” but overlooks Spanish colonization, U.S. neo-colonization, and global capitalism as significant historical factors that shape contradictory U.S. Latino/a identities, making their performances historically contingent on shifts in colonial consciousness. The absence of class analysis likewise ignores the way class status determines the different kinds of performances lower-, middle-, and upper-class U.S. Latino/as enact. Finally, although she alludes to it, Christian’s study omits hybridity as a category of U.S. Latino/a identity. While performativity endlessly repeats prescribed identity categories, hybridity implies a level of agency and change: prescribed categories are not so much repeated as they are re-scripted. The concept of hybridity also bridges the difference between essence and performance more convincingly, since hybridity allows for a third identity category to emerge when two world views collide, in much the same way U.S. Latino/as perform, adapt, and indeed create hybrid identities in literature and life. These omissions aside, *Show and Tell* is a timely, bold, and indispensable study of U.S. Latino/a identity.

J. Alemán
University of Kansas

Daniele Conversi. *The Basques, the Catalans and Spain: Alternative Routes to Nationalist Mobilisation*. (Reno: University of Nevada Press, 1997). 338 pp., \$44.95 cloth.

In this book, Daniele Conversi compares and contrasts two widely known nationalist movements in Spain: the Basques in the northeast and the Catalans in the east. Working from both primary and secondary sources including documentary material such as political pamphlets, communiqués, periodicals, and nationalists’ declarations and writings, as well as sociolinguistic data and personal interviews, he constructs a detailed historical account of the emergence of both movements at the end of the nineteenth century through the 1980s. Included in his book are maps, glossary, extensive notes, index, and large bibli-

ography. Conversi's particular focus is on the leading intellectuals and intelligentsia who selected the "core-values" of the Basque and Catalan nationalist movements.

Conversi explains the violent nature of Basque nationalism as due in part to endemic political and cultural fragmentation. In Basque country, where the Basque language was quickly disappearing and there was little tradition of "high culture," there was continual difficulty reaching a consensus on "core-values." Conversi contrasts this to a more unified, inclusive Catalan nationalism with an established "high culture" and a consistent focus on a widely spoken language. Key to his analysis is the large impact of immigration on the two regions and their nationalisms. Due to these differences and others he discusses in the book, the impact of the Civil War and Franco's intolerant and violent anti-regionalist policies escalated violence in the Basque case but not among Catalan nationalists.

To an anthropologist, Daniele Conversi's attention to the use of culture, ethnicity, and symbols as tools for manipulation and mobilization is appealing. His work opens a space to consider the intentional as well as historically determined use of "cultural" and "ethnic" elements by interested parties, and his analysis of the intended and unintended results of such choices is interesting. This type of analysis brings up traditionally anthropological questions concerning definitions of "culture," that innocent looking word that often hides internal difference and power relations beneath a veneer of sameness and supposedly shared identity. This approach also provides material for those interested in how ethnic groups acquire their defining characteristics—through both bottom-up and top-down processes. Conversi's attention to the role of elites, of the state, and of culture in determining the outcomes of Basque and Catalan nationalisms is appreciated, but his evident confusion of "culture" with "high culture" throughout the book ultimately leaves his arguments unconvincing.

Laura Bathurst
University of California, Berkeley

Daniel Friedman and Sharon Grimberg. *Miss India Georgia*. Urban Life Productions. 22-D Hollywood Avenue, Hohokus, NJ 07423. VHS video, 56 minutes. 1997. Rental (may be applied to purchase price): \$50.00; Purchase Price: College or University classroom use: \$250.00; Public Library, Secondary School, or nonprofit community organization: \$95.00; Personal Use Only: \$39.95; Shipping and Handling: \$6.00. Phone: (800) 343-5540; Fax: (201) 652-1973.

Miss India Georgia is an intelligent and insightful video documentary that tells the story of four Indian American teenagers, who in