contexts evoked by the contributors. In the end, the limitations of the editor’s approach are overcome by the very body of work he introduces. The contributors’ running dialogue about the contemporary repertoire of African and diasporic filmmaking restates the book’s opening analysis in the complexity of the present and in anticipation of the future. Whereas an account of the dual influences of capitalism and colonialism helps us understand the continued lack of resources for African films and the profit-driven marketplace that hinders their distribution, it also proceeds in part under the active-passive logic that underlies the colonial project itself. The collective goals of this volume are oriented toward playing an active role on the cultural stage, as filmmakers search for strategies of regional and international cooperation that will allow African and diasporic films to be widely produced and distributed.

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Contemporary discussions of race, gender, and transnationalism surrounding the makings of new, transcultural identities often presuppose a British or American context. Surinamese Dutch Professor Philomena Essed’s Diversity: Gender, Color, and Culture addresses these matters from a specifically European perspective which takes into account the changed realities of national identity formation in traditionally monocultural societies such as the Netherlands, where almost 7 percent of the population are migrants of color. In Amsterdam, for example, more than 25 percent of the people come from the Third World or the southern hemisphere. In the year 2010, their presence may increase to 50 percent. Yet in political as well as everyday discourse, being “black” or “Third World” and being or becoming European are viewed as mutually exclusive. Thus, racism, though denied, is embedded in the political, social, and economic context of all European countries.

In the Netherlands, as elsewhere in Europe, the economic restructuring of the world order and global migration have been experienced as a threat to Dutch social and economic security and sense of national identity. In Diversity, Essed, who is based at the Institute for Development Research at the University of Amsterdam, therefore offers a theoretical and explanatory framework, possibly of wider application, for understanding the discourses and lived realities of race and ethnicity in the Netherlands. She places European racism in the context of neocolonialism and south-north migration and argues that Europe has developed “new forms of exclusion and repression out of old colonial racism, old and new form of anti-Semitism, anti-Arabisms, orientalism, and xenophobia . . . [and a] common cultural history of racial delusion” (105).

Diversity is composed of self-contained essays, which hold key words such as
gender, race, and ethnicity in a mutually interrogative position but vary in focus according to the targeted audience, as varied as “managers of schools and business,” “representatives of religious groups and women’s organizations,” and “union organizers,” addressed in each chapter (vii). Translated from Dutch into English, with four new chapters added for the English edition, and written for a European nonacademic audience largely unaware of the cultural and racial debates in the United States and Britain, in particular in cultural and ethnic studies, the chapters develop the perspectives of bell hooks, Paul Gilroy, and others. Essed’s “translations” of postcolonial (Gayatri Chakravorty Spivak and Chandra S. Mohanty) and Anglo-American race and gender theory into the Dutch context offer mostly familiar material. Her discussion of the gender implications of the political manipulation of national-ethnic-racial identities in Europe, for instance, builds on the work of Flora Anthias and Nira Yuval-Davis. As they also point out, unlike in the United States, in Europe, the movement was from feminism to antiracism, as women of color in feminist movements started to organize separately as “Blacks.” Much of what Essed says about the Dutch version of Affirmative Action, “Positive Action,” and sexual harassment has also been said elsewhere, but it remains provocative in the Netherlands. In chapter 8, “Pioneers among Women of Color,” for instance, Essed addresses fellow migrant women and records European women of color’s efforts at raising consciousness about racism and sexism. Yet this is also one of the weakest chapters theoretically, compromised by the authors’ confession that she ran out of the time and energy to write a full-fledged chapter (102). Chapter 4, “Sexual Harassment in a Racial Context,” on the other hand, features a practical analytical procedure which could be used for a structural analysis of sexualized racism or racialized sexism in public spaces. Chapter 7, “Encouraging Diversity in Colleges and Universities,” also promotes specific strategies for managing a diverse work and educational place. Also valuable are Essed’s distinctions between Eurocentrism and Europism (137–38) and her differentiation between paternalistic and competitive racism (13–19).

In its subject matter and concern with women and transnationalism outside anglophone metropolitan centers, Diversity can be compared with the groundbreaking book about Black German identities, Showing Our Colors, edited by Oguntoye, Opitz, and Schultz, and Carole Boyce Davies’s focus on transnational black diasporas in Black Women, Writing and Identity: Migrations of the Subject. In Essed’s previous work, on the microanalytic analyses of racism in Black Dutch and African-American people’s lives, Everyday Racism and Understanding Everyday Racism, she provided a comparative cross-cultural study of the way racism is expressed through covert putdowns, patriarchal benevolent racism, and institutional marginalization in everyday situations. Using similar concrete examples in Diversity, her central argument throughout is that planned diversification has to go beyond a mere toleration of ethnic differences in uniform organizational cultures. “Tolerance,” Essed writes, “works only under the condition that difference bears consequences for the dominant group, whose status quo is taken