

mitted between 1925 and 1930, along with Chinese throughout the period, for Exclusion simply had not barred that “entire ethnic group” (p. 200).

This is an interesting, provocative cross-over study, which is commendable but must be read with care.

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***Religion and the Creation of Race and Ethnicity: An Introduction.*** Edited by Craig R. Prentiss. New York: New York University Press, 2003. x +224 pp. Notes and index. \$55.00 (cloth); \$19.00 (paper).

The title of this book is somewhat misleading. First of all, it is not about religion per se, but about religious myths or shared stories. There is little about religious rituals, organizations, or movements. Second, it is not precisely about race and ethnicity, for several chapters have little to do with the religious myth of this and other peoples, either ethnic or racial. Finally, it is not really a systematic introduction about religion and race/ethnicity. Each of the fourteen chapters deals with a particular group of people and the book lacks a systematic analysis of the relationship between religious myth and race/ethnicity.

In the Introduction, the editor promises that this will be “an introduction to the role that religion has played in the creation and shaping of those categories called ‘races’ and ‘ethnicities’” (p. 1). He argues that there are many factors for the social construction of racial and ethnic categories, but “religion has often been a vital factor. . . . At the very least, this book helps make the case that any account of the social construction of race and ethnicity will be incomplete if it fails to consider the influence of religious traditions and narratives” (p. 2). The role of religion in the social construction of race and ethnicity is important. However, religious myth, no matter how it is defined, is not the whole of religion. Religious rituals, organizations and movements are equally important, perhaps more important, in the construction and perpetuation of race and ethnicity.

The fourteen chapters together cover a wide range of peoples, from general historical accounts of white and black mythologies in the United States (Harvey and Glaude); to particular groups, Cherokees (Martin) and Blackfoot indigenous Americans (Hernandez), Jews (Neusner), the Nation of Islam (McCoud), white supremacist “Christian Identity” and Aryan Nations (Cowan), and Mormons (Prentiss); and to nations in other parts of the world, Our Lady of Guadalupe and Mexicans (Goizueta), Shinto and the Japanese (Nelson), Islam and Arabs (Tamimi), Hinduism and Indians (Patton), Shona identity in Zimbabwe (Kwenda), and ethnoreligious conflicts in Bosnia-Herzegovina (Sells).

Undergraduate students should find most or all of the chapters very interest-

ing to read. Some chapters are very informative, especially those on whites, blacks, Jews, and Mormons in the United States. Jacob Neusner's chapter is the most outstanding. It carefully differentiates the complex ethnic and religious identities among the Jews, and argues that not every Jew is Judaic. A non-practicing Jew or one who practices Buddhism remains a Jew, but a Jew who converts to Christianity ceases to be accepted by other Jews as a Jew; and moreover, a Gentile has to become Judaic in order to be received into the Jewish community. The chapters on Mexicans and Bosnia-Herzegovina are informative as well. I find little to do with race and ethnicity in the chapters about Cherokees and Blackfoot indigenous Americans, and Japanese Shinto.

Intended to be "An Introduction," a concluding chapter is needed, but missing. For example, the Hebrew Bible appears to have served as a major source of the religious myths among several groups covered in this book, but each group has clearly read their own ideology into selective biblical passages. Are such ideological myths a cause of races or racism, or does the institution of races/racism precede such mythical legitimization? Has any religious myth served to breakdown racial/ethnic boundaries? The shared theoretical themes in the chapters could have been pulled together in a conclusion, which might also situate this book in the broader relationship between religion and other aspects of race/ethnicity.

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*Muslims in the United States: The State of Research.* By Karen Isaksen Leonard. New York: Russell Sage Foundation, 2003. xiii + 142 pp. Notes, bibliography, appendices, and index. \$17.95.

Karen Leonard's text is ambitious in scope and successful in execution as she attempts to chart the scope and status of research on Muslims in the United States. Distinguishing an American research agenda from a European one, she outlines four "special features": the existence of a "significant, indigenous, largely African American Muslim" presence; availability of and support for comparative examinations in immigration and religious studies; "Americanization of Islam," and the possibility of examining American Muslim ambitions and achievements through the lens of American history's experience of immigrants. These "special features" are prominent throughout the text.

Leonard thoroughly researches texts, lectures, articles, and organization newspapers in this extraordinary effort to give readers a firm, if somewhat tenuous, grasp on the enormous diversity of ethnicities comprising Muslims in the United States. Leonard defines the community and its myriad presences rightly as complex and embedded in multiple systems while identifying participants. This

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