Together by *haredi* garb, language, and sequestered society, these Jews are so set apart from contemporary, Westernized, secular life that Heilman expected that here at last he might find "the real thing." Jews untouched by modernity, a direct link to the traditional Jewish world destroyed by the Holocaust.

Heilman enters their world by taking a literal and symbolic plunge at the mikvekh, the ritual bath prescribed by Jewish law. From there he explores *haredi* society in three sections focusing on community, education, and rites of passage. Whether attending the bar mitzvah of the son of the rebbe, that is, the leader, of the Belz Hasidim, or being among those honored to shake the rebbe's hand on the sabbath, or joining in a holiday pilgrimage to an ancient rabbi's tomb where three-year-old boys receive their first haircuts, Heilman proves himself to be among the most sensitive of observers and graceful of writers. Ultimately, he concludes that despite their extreme insularity, the *haredim* have incorporated, often quite willingly, some of the amenities of the Western world and assimilated some Israeli and modern values. While they shun the secular influence of television, use computers to publish newspapers and walkie-talkies to facilitate the logistics of their large gatherings, *haredi* children envision Arabs as enemies. Using "the principles of tolerance and pluralism, values that the modern secular world itself championed," the *haredi* defend their right to live their way of life. But other observations reveal how *haredi* celebration of the past so often keeps them beyond the boundaries of contemporary society. In perhaps Heilman's most extraordinary chapter, a *haredi* couple discuss how, days before their wedding, community counselors shocked them with the basics of sex education.

Orthodox Judaism, with its suggestion that those who continue in the face of modernity to observe the traditions of the past are exotic or remarkable, elicits wide scholarly interest. Heilman's latest work thus joins the growing body of literature that he and historians Jeffrey Gutnick and Jenna Weissman Joselit, sociologists Charles S. Liebman and Lynn Davidman, and anthropologist Debra Renee Kaufman have created. Given that, in 1990, 6 percent of the American Jewish population identified itself as Orthodox (Sidney Goldstein, "Profile of American Jewry: Insights from the 1990 National Jewish Population Survey," *American Jewish Year Book*, 1992), one wishes that the other streams of modern Judaism would elicit similar scholarly interest and enthusiasm.

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Political scientist Andrew Hacker's assessment of the current state of black-white relations adapts its title from the 1968 report of the National Advisory Commission on Civil Disorders: "Our nation is moving toward two societies, one black, one white, separate and unequal." The commission offered the conclusion as a warning, but Hacker sees it as a statement of enduring reality. *Two Nations* is a bleak description of America's racial sickness, a dispassionate, copiously documented diagnosis that offers no cure. "I leave it to others to mention measures they feel can break down racial barriers, and bring more amity and equity to the racial sphere," Hacker concedes.

Hacker bases his pessimistic conclusions on statistical data documenting the vast gulf between the life experiences of white and black Americans and on the meanings Americans attach to that chasm. Part 1 of the book describes the American binary racial system, noting that the group identities of whites and blacks are socially defined, culturally ingrained, and often the basis of racial fears and even paranoia. In one of the book's most interesting sections, Hacker uses empathy, African-American literature, and inferences from statistics to place himself inside the mind of a typical black American. "At times, the conclusion seems all but self-evident that white America has no desire for your presence or any need for your people," he writes after reviewing the varied ways African Americans are made aware of their subordinate status. "Can this nation have an unstated strategy for annihilating your people?"
Part 2 includes chapters on income and employment inequality, educational segregation, the role of race in crime, and racial politics. Hacker uses his data to suggest causal relationships that differ from popular notions about the relationship between race and out-of-wedlock births, the characteristics of welfare recipients, the relative income and occupational status of blacks and whites, affirmative action programs in higher education, intra-racial and interracial crime, racial bloc voting, and many other much-debated issues. Hacker's larger arguments occasionally get lost as he moves rapidly from topic to topic, and his broader historical arguments—such as the claim that "the residues of slavery continue to exist"—are not fully developed. Hacker also focuses almost entirely on blacks and whites, despite his own acknowledgment that these two groups "now comprise a dwindling share of the nation's population." Nevertheless, Two Nations is a serious and thickly documented yet readable overview of contemporary American race relations. Although the jacket cover compares it with Gunnar Myrdal's classic An American Dilemma (1944), it is instead the kind of thought-provoking survey that reappears from time to time to remind Americans how far we are from realizing the ideal of racial justice. Hacker's pessimism is likely to be confirmed by the appearance within a few years of yet another similar study with more current statistics and interpretations. As Hacker observes, "A huge racial chasm remains, and there are few signs that the coming century will see it close."

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Why has the feminist movement—the reform movement perhaps most sensitive to notions of hierarchy and domination—remained a "segregated sisterhood"? In this provocative book, Nancie Caraway identifies reasons of both theory and practice and then offers her own remedial vision.

In the section of the book that critiques black feminist theory, Caraway, a white feminist, bemoans the "monist analyses" that still prevail in feminist thought and that ignore the reality—and much of the scholarship—of women of color. It is the latter's understanding of multiple oppressions ("theory of the flesh," Caraway calls it) that has provided "new knowledge about the world," knowledge whose validation enlarges our "assumptions about the very nature and function of theory."

In another chapter that focuses on the revisionist work of black women historians, Caraway chastises the slowness of white practitioners in the field to acknowledge the explicit racism found in the first-wave feminist movement and the failure of contemporary feminism to make the "history an object lesson for current feminist pedagogy." And finally, while the author credits black women scholars for "privileging the perspectives of marginalized groups," she also exhorts them to avoid using "oppression privilege" to justify their own presumption of moral purity, "unmediated clarity in their ontologies," and essentialist views about race in general and about whites in particular.

Marshaling a wide range of scholarship around discourses on colonialism, race, and postmodernism, the last section of the book, which is devoted to Caraway's own ideas of realizing a greater solidarity, espouses some paradigms worth considering: that both whites and women of color "shift" their ideological ground "a bit"; that we pursue not assimilation but "organic collectivities" that interconnect in egalitarian ways; and that in lieu of contesting the "center," feminists operate on "margins without centers." One senses, however, that these ideas remain vague and lack coherence because Caraway has failed really to identify, even in her own mind, the root of the problem: the ideology of difference that, on both subliminal and conscious levels, still plagues the feminist movement. One of the lessons found in the first-wave feminist movement is that in terms both of self-identity and of perception of the "other," women across racial lines may have historically shared the same