

National Museum of African American History and Culture (NMAAHC), scheduled to open in 2016, and to its “monumental statement about the integral place of African Americans in the national landscape” (p. 159). In the book’s final chapter, Burns follows the responses of neighborhood museums to a proposed national museum of African American history. From the 1960s through the 1980s, many leaders of neighborhood museums opposed a national museum, concerned that African Americans would have little control over such a museum’s message. By the beginning of the twenty-first century, however, many neighborhood museums, having weathered cultural and political changes, cautiously supported the NMAAHC as an expression of the centrality of black history in American life.

The author notes that not all museums that interpret African American life and culture have their origins in the Black Power movement. For example, Burns does not analyze museums focusing on civil rights, which have largely emerged in the South. *From Storefront to Monument*, which won the 2015 National Council of Public History Book Award, should be a resource to future scholars, and may also set an agenda for the continuing study of African American museums.

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The Amish

By Donald B. Kraybill, Karen M. Johnson-Weiner, and Steven M. Nolt

(Baltimore: Johns Hopkins University Press, 2013. Pp. xv, 500. Illustrations, figures, appendices, notes, bibliography, index. \$29.95.)

For a quarter of a century, Donald B. Kraybill has been recognized as the leading scholar and interpreter of the Amish experience in America. Since publication of *The Riddle of Amish Culture* (1989), he has authored or co-authored numerous monographs and articles on topics ranging from Amish relations with the state to Amish entrepreneurs and enterprises; from the Amish family to Amish “grace” and forgiveness. The unifying thread

woven through this entire body of work is the Amish struggle with modernity. Kraybill consistently depicts the Amish as a people who, rather than simply rejecting or succumbing to modernity’s challenges, employ active strategies of negotiation, adaptation, resistance, and acceptance that vary according to the external threat. The examination of such Amish strategies, Kraybill demonstrates, goes a long way toward solving riddles of

apparent inconsistency and debunking simplistic caricatures spawned by the popular media. Although Kraybill approaches the Amish as a cultural sociologist rather than a cultural historian, his work remains historically sensitive, describing changes, trajectories, and the dilemmas Amish encounter as they face the future.

His recent book, *The Amish*, co-authored with linguistic anthropologist Karen M. Johnson-Weiner and historian Steven M. Nolt, represents the scholarly culmination of Kraybill's quarter-century of work—a comprehensive and synthetic overview of the early twenty-first century Amish experience. The 500-page tome is organized into five sections (Roots, Cultural Context, Social Organization, External Ties, and The Future) plus appendices and notes. The book is a gold mine of detailed information on the Amish, much of it unavailable elsewhere. Each chapter also covers differences between “higher” (more progressive) and “lower” (more traditional) Amish affiliations. The book is generally well written, but the level of detail ensures that it will be read primarily by scholars and others interested in a sophisticated understanding of the Amish; it is not a book for the casual reader or someone with only a mild curiosity about the subject.

Among the themes that receive a fresh and engaging treatment are the extent (and distortions) of popular media interpretations of the Amish; the differences between Amish and non-Amish Christian theology; the *Ordnung*, church discipline, and

community authority; changes in the Amish linguistic landscape; fertility, church growth, and the retention of Amish youth; the differences between distinct Amish affiliations; Amish adolescence, gangs, and courtship patterns; Amish pastimes and leisure pursuits; the different social classes of Amish associated with leaving the farm; the discriminating responses to particular technologies; the impact of Amish tourism; and Amish prospects for survival in “an iPad world.”

The book is descriptively rich but could be strengthened by a more rigorous analytical framework. Although the authors extend their analysis beyond conventional *gemeinschaft*-type thinking, they too frequently echo the trope that contrasts the humble self-denial of the Amish with “hypermodern” individualism. Additionally, the book's cultural critique, to the extent that it exists, implicitly targets outsiders more than the Amish themselves. This posture is deeply embedded within the authors' anthropological approach to their subject matter; they typically interpret the logic of Amish practices from the Amish point of view. Such a habit is undoubtedly also linked to the level of trust required for authors to gain community access for such a project.

Even so, to describe ritualized public confession of wrongdoing as a practice that “subverts individualism and heralds the virtues of *Gelassenheit*.... offers healing, spiritual reunion, and a oneness with the community and the divine that transcends the self” is

at best, incomplete (pp. 95-96). It begs the question of what is experienced emotionally by persons who must confess sin publicly in order to remain members. What, if any, personal struggles are involved in coming before the community in such a way? The authors, like the Amish themselves, downplay issues of *personal* variability and subjective experience, focusing instead upon *community* harmony, adaptation, struggle, and variability—topics that are much more amenable to study in the Amish cultural context. The book would have been strengthened by adding a chapter on “those who leave,” exploring the lives of the ten to twenty percent of Amish who abandon the faith community. Perhaps the authors have this in mind for a subsequent book.

Such limitations notwithstanding, *The Amish* is an impressive work

that stands alone as a comprehensive study of twenty-first century Amish cultures. The authors have done both the scholarly community and the Amish themselves an invaluable service by presenting Amish life in all of its complexity, and doing so in such a clear and organized fashion. This book will become a benchmark; one cannot commend a study more highly than that. Kraybill, Johnson-Weiner, and Nolt are to be heartily commended for this, the latest in their ongoing contribution to Amish and Anabaptist studies.

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Seeing Race in Modern America

By Matthew Pratt Guterl

(Chapel Hill: University of North Carolina Press, 2013. Pp. 224. Illustrations, notes, index. \$34.95.)

Stephen Colbert frequently uncovers the “truthiness” of American politics, and his riff on race relations is no exception. Colbert professes to being colorblind. “I just pretend everybody is white and it’s all good,” he explains. Cleverly exposing the fiction of post-racialism, Colbert pretends to deny what is presumably evident to anyone who looks, while simultaneously challenging our collective desire to

get over racism by looking the other way. But is race really a matter of plain sight, and how have we come to view certain physical features and mannerisms as ciphers of race?

These are questions that historian Matthew Pratt Guterl tackles in his excellent new book. With great force, erudition, and insight, he demonstrates how certain ways of seeing produce, shape, and buttress race and