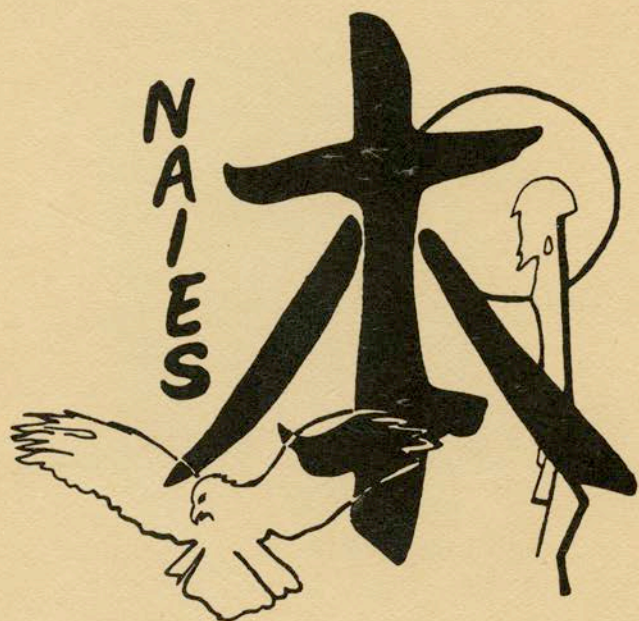


EXPLORATIONS IN SIGHTS AND SOUNDS



Summer, 1982

NAIES, Inc.

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James A. Banks. *Multiethnic Education: Theory and Practice*. (Boston: Allyn and Bacon, 1981) ix, 326 pp. \$29.95, \$11.95 paper.

Aware of the philosophical disagreement and conceptual confusion over the proper place of multiethnic education in the American school system, Banks has gone a long way in providing educators with a clear **modus operandi** in the field. The book is comprised of seventeen chapters divided into six parts; it also includes three useful appendices and an index.

America has always been a multiethnic and multicultural society; the initial wave of immigrants came mostly from western and northern Europe. The English emerged as the dominant social, political, and economic force among the “old” ethnic groups, and thus anglo-conformity became the pattern of Americanization. The second wave— “new” immigrants—was mostly of southern and eastern European origin. They were “Americanized” in the schools to fit the anglo mold; outside the schools, and sometimes in conjunction with them, various kinds of voluntary associations with assimilationist ideologies also aided the process of Americanization. In general, it was not until after World War II that assimilationist ideology was seriously questioned by new concepts of intercultural or intergroup education. Put differently, as long as the American school curriculum paid lip service to the notion of cultural pluralism, ethnicity posed no serious threat to the perpetuation of anglo values through that curriculum.

The real challenge came in the wake of the black protest movement of the 1960s. Blacks were later joined by other ethnic, racial and “cultural” groups, such as women, the handicapped, and even religious groups, (although they are not examined in this work) who demanded the inclusion of their history and culture in school curricula. The outcome of this inclusive thrust was recognition of the need for multiethnic and multicultural education aimed at enhancing intergroup competence.

But the *implementation* of multiethnic education is still hindered by lack of a basic definition of ethnicity. Banks observes that “it is impossible for a single definition of an ethnic group to adequately describe the multiple and complex dimensions of ethnic groups in contemporary American society.” (p. 43) Rather, he categorizes ethnic groups as being *cultural* or *economic* or *political*, and an ethnic group possessing all these characteristics he labels *holistic*. He also acknowledges that ethnicity varies with social, economic, and political conditions in society. Rather than focus on a definition of ethnicity, Banks prefers to use “concepts related to race and ethnicity that can best guide research and programmatic efforts related to the education of ethnic minority students.” (p. 191)

To use effectively a multiethnic curriculum, teachers should possess democratic attitudes and values, a multiethnic philosophy, and a broad perspective on and knowledge of ethnic diversity in American society. They should be able to operate comfortably and efficiently in an increasing level of ethnic diversity, including global ethnicity. Moreover it is the teacher's task to help students acquire knowledge, skills, and values to make them competent citizens, regardless of the social power of the individual student's ethnic affiliation. Finally, Banks offers twenty-one guidelines to expedite an ethnically and racially plural curriculum where "teachers, administration; support staff, parents, students, and others in the school community" are continually evaluated. (p. 278)

The attempt to include the reality of American ethnic differences in the nation's school system is relatively recent, and, in fact, is still in the early stage of development. However, if the current right-leaning zealots have their way in exercising control over what they believe our children should be exposed to in the school curriculum, excellent and innovative works, such as Banks' *Multiethnic Education*, will neither reach the library shelves nor the classrooms so desperately in need of them.

Raymond L. Hall
Dartmouth College

Hubert M. Blalock, Jr. *Race and Ethnic Relations*. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1982) x, 133 pp., \$11.95.

In the field of race relations, particularly in the United States, many scholars have turned their attention to the area of government policy and its implication for American racial relations.¹ *Race and Ethnic Relations* by Blalock is concerned with this issue, but not exclusively. He makes the point that racial and ethnic conflict is not simply an American problem but indeed exists as a problem for most societies and emphasizes the desirability of comparative analysis whenever possible. Blalock also wants to rescue us from the naive assumption that it is possible to view race and ethnic relations in isolation.

Blalock discusses various theories which explain the psychological and structural factors that create and maintain racial and ethnic cleavages and conflicts. Throughout, he provides us with some thoughtful insights on how these variables work at both the individual and group levels. Thus, by the end of the book, the complex nature of behavior surrounding conflicts existing between the individual, groups, and the nation-state is made clear even to a newcomer to the field of race and ethnic relations. Much of this discussion is not new but Blalock does a good job of bringing it all together in a concise manner accessible to any audience.

For scholars in this area of study, Blalock's last chapter entitled "Some Policy Implications" might prove to be the most interesting. I find in this section what I believe to be a minor weakness of the book. Most social scientists who attempt to address policy questions surrounding race and ethnic conflict do so by arguing for: (1) more, and clearer, theoretical formulations in the field; and (2) the need for programs which are not race-specific, single-issue oriented, but which take into consideration overall governmental policy in this as well as other areas.

It is well and good to argue for lucid theoretical perspectives and to suggest that race-specific, single-issue policies sometimes lead to trivial attempts at solutions to complicated larger issues. But to recognize these problems without taking into consideration the methods by which public policy is carried out is to address only one side of the dilemma of government activity in this area. Scholars concerned with policy implementation must consider not only the clarity and adequacy of the theoretical perspective but also the same question most activists and organizations involved in promoting policies must face, i.e., the feasibility of particular programs. In other words, will policy makers buy only a small portion of a large, theoretically developed program, or will they endorse an entire program calling for major revisions in the society? The latter is rarely economically and politically safe. As Troy Duster put it:

. . . imagine what it would take to get a public policy package through a single session of a state legislature or the congress that included, simultaneously, desegregation, compensatory preschool education, bilingual instruction, daycare for working mothers, and reform of testing procedures to minimize class bias.²

There needs to be a dialogue between scholars and those executing policy in order to bring about balance which allows both for formulation of such needed policies and their implementation.

—Hardy T. Frye
University of California, Santa Cruz

Notes

¹See, for example: William J. Wilson. *The Declining Significance of Race: Blacks and Changing American Institutions*. (Chicago: University of Chicago Press, 1980); Nathan Glazer. *Affirmative Discrimination: Ethnic Inequality and Public Policy*. (New York, Basic Books, 1975); Jack Rothman. *Issues in Race and Ethnic Relations: Theory, Research and Action*. (Itasca, Illinois: F. E. Peacock Publishers, Inc., 1977); Graham C. Kinloch. *The Dynamic of Race Relations: A Sociological Analysis*. (New York: McGraw-Hill Book Co., 1974); Thomas Sowell. “Sidestepping the Facts,” *Journal of Contemporary Studies* (San Francisco: Institute for Contemporary Studies) Vol. IX, No. 1, Winter 1981, pp. 91-92.

²Troy Duster. “The Ideological Frame of ‘Benign Neglect’,” *Journal of Contemporary Studies*. (San Francisco: Institute for Contemporary Studies) Vol. IV, No. 1, Winter 1981, p. 88.

Hédi Bouraoui, ed. *The Canadian Alternative: Cultural Pluralism and Canadian Unity*. (Downview, Ontario: ECW Press, 1980) 110 pp., \$4.95.

“Alternative” might be defined as “proving or necessitating a choice between two (or, loosely, more than two) things.” The reader with an active interest in the theme expressed in the sub-title will readily perceive, as did the writers of the papers included in this interesting little book, that its main title must be understood in the looser meaning.

This volume reports a Conference on Cultural Pluralism and Canadian Unity held at Stong College, York University, in October, 1979. As the editor states in the introduction, the aim of the Conference, sponsored jointly by Stong College and the Ontario Advisory Council on Multiculturalism, was “opening dialogue between the various communities concerned,” and the speakers had not read each others’ papers in advance. Each speaker/writer was an independent explorer, concerned with the general theme but developing a particular facet from a stance differing widely from those of other conferees and using an individual approach and method.

The range and diversity of the papers is best conveyed by listing the essays included:

Towards New Options for Confederation.	(H. Ian Macdonald)
Ethnocultural Groups and the Problems of Unity	(George Korey)
Cultural Diversity and Canadian: Unity: The Political Imperative.	(Stanislav J. Kirschbaum)
Quebec Separatism and Christianity: or A Highly Successful Cultural Pluralism: 2,000 Years of Roman Christianity	(Leo A. Brodueur)
A Human Look at the unity Question. The Canadian Polish Community in the Light of the 1976 Census Results.	(Rudolph K. Kogler)
On Multiculturalism as a Limit of Canadian Life.	(James N. Porter)
Relevance of Unity to Multiculturalism	(Alex Shumak)
The Individual of a Multicultural Society	(Jamshed Mavalwala)
Sociobiology, Prejudice, and Ethnocentrism	(Teresa Kott)
Unity and Diversity in a Transcultural Context	(Hédi Bouraoui)

A brief review does not permit a critical evaluation of so many independent presentations. Bouraoui’s Introduction offers concise summaries of each, comparisons and contrasts, and adds responses to the papers at the Conference. The Introduction presents an excellent overview of the Conference in a clear, effective manner.

In the concluding essay, “Unity and Diversity in a Transcultural Context,” Bouraoui is an eloquent critic of ethnicity as well as of assimilation. He is an ardent advocate of transculturalism, which he sees as tolerance, the acceptance of the otherness of others. “If we grant everyone the right to be different,” he concludes, “we will benefit from cultural enrichment and construct a unique, creative, tolerant Canadian identity.”

—George F. Theriault
Dartmouth College

Lynwood Carranco and Estle Beard. *Genocide and Vendetta: The Indian Wars of Northern California*. (Norman: University of Oklahoma Press, 1981) ix, 403 pp., \$19.95.

Indian and white relations in northern California is a subject that has made little impact on the American historical imagination. Only Theodora Kroeber's *Ishi in Two Worlds*, a book that derives its power from romantic concepts of the noble savage and the vanishing red man, has garnered much of an audience. What is sorely needed are histories of such tribes as the Pomo, Hupa, Witun, and Maidu that take them from the 1820s into the 20th century. Such study is difficult to pursue; the rapidity with which California's native peoples were overrun and their cultures shattered has left a chaotic record. *Genocide and Vendetta* illustrates this difficulty. Despite extensive research, Carranco, a professor of English at the College of the Redwoods in Eureka, and Beard, a retired rancher from Covelo, are unable to maintain any narrative continuity on either the Yuki and other tribes that inhabited the Round Valley area, or on the Valley itself.

The authors have divided their story into two sections and in each focus upon dramatic episodes in the American settlement of the region between the Middle Fork of the Eel River and the South Fork of the Trinity. The first six chapters concern the period before 1865, revealing a pattern of violence and indicating how local interests largely determined Indian policy. A flood of miners and settlers after 1848 insured early statehood for California and negated federal attempts to apply the Trade and Intercourse Act and to establish treaty relations. California statutes regulating Indian affairs, passed in 1850, encouraged the abuse of Indian labor in a system akin to slavery. Such reservations as Round Valley, established first as a farm in 1856, served merely as collecting areas open to slave raiders and murderers. The Yuki, whose population numbered 6,880 in 1850 according to S. F. Cook, had declined to barely 300 in 1864. The brutality of this era is well documented in Robert Heizer's *The Destruction of the California Indians* (Peregrine Smith, 1974), a work not listed by the authors.

The second section concerns the careers of Frank and Pierce Asbill and of George E. White, who came to Round Valley in 1854 and dominated local affairs into the 1890s. White, the so-called "King of Round Valley," continually engaged in the intimidation of homesteaders and occasionally resorted to murder. His reputation was severely tarnished and his finances drained when several of his henchmen were convicted in 1895, after a series of sensational trials, for the murder of one of White's former associates. This is interesting material but it only indicates the authors' interest in drama and does

not add to our knowledge of Indian and white relations after 1865. Sensing this deficiency, the authors add a 21-page appendix that outlines the history of the reservation to 1940. Although the authors include extensive footnotes and bibliography, an index, two maps, and numerous illustrations and photographs, the need for a detailed, ethnohistorical study continues to exist.

—Charles E. Roberts
California State University,
Sacramento

John F. Day. *Bloody Ground*. (Lexington: University Press of Kentucky, 1981) 328 pp., \$19.50, \$8.00 paper.

Bloody Ground, in 1941, was the book-length result of a reporter's coverage for the Lexington *Herald-Leader*. Day's work appeared well ahead of any national concern over Appalachia and was received with admiration by some, outrage by others. It was then eclipsed by the events of the Second World War.

The 1981 reprint, with photographs from the University of Kentucky Libraries Archives, is an excellent addition to the literature of Appalachia, in particular concerning the Coalfields of Eastern Kentucky during the great depression of the 1930s. The "bloody ground" was that of violent feuds among the mountain people, of clashes between coal miners and mine owners and their henchmen, of the corrupt and often deadly politics of the times, and of the death by disease or in childbirth of an isolated, poverty-stricken people.

Day traced the history of the region from the 18th and 19th centuries when there was enough land for the numbers to rely on subsistence farming augmented by hunting and fishing. The fiercely independent people were then overwhelmed in the 20th century by the forces of industrialization. Day's exposure of the region's exploitation by the coal industry undoubtedly was one reason his work was met by outrage. Another reason was probably his debunking of the notion that the inhabitants were quaint. By contrast, he respected and felt compassion for the once proud descendants of Scots-Irish immigrants who became (and are) an oppressed minority living in "Hell in the Hills."

Admiration for the work is still an appropriate response. The book is in the American muckraking tradition. Its strengths are in the author's knowledge of his region and his intense concern with it. A well-written social history, it has devastating descriptions, for example, of the educational and legal systems (a chapter on the latter is entitled "Parade Before Justice") and still valid material on language patterns and cadences, and on country music.

The book's chief shortcoming was clearly stated by the author forty years ago. To his own question of what solutions existed to remedy the results of an economy that fostered the social and economic failure of the people he replied, "I don't know." In the "Afterword" to the present volume, Harry M. Caudill (*Night Comes to the Cumberland*s, 1963, et al) has called Day, who became a newsman with a national reputation, a "philosophic reporter."

Caudill himself asks in conclusion what another perceptive reporter will find forty years hence in the same region. It is not a question that elicits an optimistic answer. There is now a federal welfare system that feeds the people, and schools and roads have reduced illiteracy and isolation. Miners today are better paid. Hookworm-ravaged mothers no longer die in childbirth in remote mountain cabins. But there is renewed dependence on coal as a fuel. Hardly a week passes without reports of mine disasters and quick deaths or of black lung disease and slow deaths. Thus, the exploitation of our natural resources and our people continues.

—Helen G. Chapin
Hawaii Pacific College

William A. Douglass and Richard W. Etulain, eds. *Basque Americans: A Guide to Information Sources*. Ethnic Studies Information Guide Series, Vol. 6. (Detroit: Gale Research Company, 1981) xiii, 169 pp., \$38.00.

This is a selected and annotated bibliography on the European and American Basques, the immigrants and their descendents known as the Amerikanauk. It is useful for both lay people and serious researchers and, short as it may seem, treats a wide variety of subjects concerning one of the least known minority ethnic groups that are an integral part of this multicultural country.

Basques, as a basic bibliography, lists sixteen categories; three of these contain a large number of the entries. They are: "General Works on Old World Basques," "History of the Basques in the United States," and "Language," the subjects that have occupied the attention of most students. For its stated purpose, the work is more than adequate in general Basque ethnology. While Douglass and Etulain appear as the leading scholars, seven other contributors also review the 413 entries and there is no noticeable lack of quality in the analyses and explication from the work of these associates.

The annotations for each book, monograph, article, or essay are of varying lengths. Appropriately, a few are nearly as long as 600 words, with others between 400-600 (Nos. 82 and 129, for instance), signaling the relative importance of the subject. Although some entries are as short as 4-5 lines, they are adequate for their purpose and, regardless of length, the reader finds clear prose and lucid style. For its well-designed structure, organization of its subject matter, and especially for its carefully edited, compact annotations, some of which can serve as models of scholarly integrity and bravery, this source book should rank as one of the best to appear on an American ethnic minority.

That American Basques are concentrated mainly in the four-state area of Nevada, California, Oregon and Idaho, and the center of Basque studies is located in the University of Nevada at Reno, ought to register as important facts as well as the realization that the Amerikanauk have had their share of discrimination and vituperation. Yet, these archetypal shepherds, lawyers, teachers, business people and so forth, as small as the group has been, emerge here as one of the most decent, hard-working though nearly forgotten people in this country. These two leading, distinguished scholars have made a notable contribution to American ethnography free of slanted editorializing which will surely stand for decades to come.

—Sergio D. Elizondo
New Mexico State University

Walter Dyk and Ruth Dyk, eds. *Left Handed: A Navajo Autobiography*. (New York: Columbia University Press, 1980) xxv, 578 pp. \$25.00.

When Walter Dyk published *Son of Old Man Hat* in 1938, he introduced most of the world to a remarkable youth: Left Handed of the Bitahni clan, adopted son of Old Man Hat. That classic anthropological autobiography was the story of a child, born before his time, who grew to be a humorous, sensitive and observant young man. Left Handed dictated this story, which he concluded with his marriage, almost a half a century after most of the events had occurred. Following the Second World War, Dyk returned to the Navajo Reservation for the rest of the story and found Left Handed's memory as bright as ever, and his bafflement, even anxiety, about relationships with women still the dominant theme of his recollected life. Nearly eighty, the old man narrated a story so rich in detail (especially since he was able to recall conversations almost verbatim) and so rooted in the texture of late nineteenth century reservation life, that the present volume of almost 600 pages encompasses barely three years.

But they were stormy years; under the tutelage of Slim Man, Old Man Hat's clan nephew who assumed responsibility for the youth after the elder's death, Left Handed struggled through a very difficult marriage. The wife of his youth, a choice of passion rather than prudence, was continually manipulated by her mother and her mother's family into provoking arguments, persisting in grudges, quarrelling and slandering him with false accusations. Finally she assailed him physically and he meekly endured having his clothes ripped off, being pummelled and scratched repeatedly until his back was welted and bleeding. He resisted only after she wrapped his long hair around her wrists and began yanking out hair and pieces of scalp. It is a cruel, awful moment seen through the clear, cold eye of age that had replayed the scene many times. Later, naked, bleeding, feverish from his wounds, his neck and head swollen from the beating and pulling and twisting, he described himself, "sitting with all kinds of sadness and full of sorrow about myself, because I had never been like that before in my life."

Slim Man had spoken to him in the first months of his marriage about the good life of harmony and prosperity, based on cooperation and respect, and believing this to be a common understanding, he could not comprehend his wife's behavior: "How do you think we will get along, if we treat each other like this? Lots of people, men and women, live together. Some of them have been married since they were young, and they are still living together, even though they are old. They live so long together because they have been so good to

each other, kind to each other. They keep each other's words I know now you don't know what life is." Nevertheless, he took her back. Later on, however, she was unfaithful to him; again he was hurt, and again he forgave. When he went off on a trading trip and she abandoned the care of the herds for another illicit affair, he left for good, taking his herds to find a new wife and a new home.

It is not an uncommon story anywhere and this is one of the principal attractions of this book. Left Handed understands his life clearly, with the coherence of hindsight, and his profusely detailed recollections enable us to experience the deep emotional rhythms which ebb and flow beneath the superficial regularity of herding, visiting, trading and other customary activities. The intensity of identification which may result from such a convincing narrative poses a particular difficulty, especially if the reader is unfamiliar with Navajo life at the turn of the century. The problem is an inclination to assume that this is somehow either a "universal" experience or, if it seems particularly foreign, that it is "typically Navajo." It is neither. However familiar to us such experiences may seem, Left Handed is evaluating them in terms of a Navajo ethic of cooperation, especially as reinforced by Slim Man, and the particular stresses on relationships between men and women brought about by the gender roles and clan system unique to the Navajo of that period. Left Handed is not "typically Navajo," whatever that might mean. He sensed his individuality even in his youth and his difficulties with women and his attitudes toward them are best understood in the light of his experiences related in Dyk's first volume.

The real value of such anthropological autobiographies is that they present to individuals who are not models or types at all but persons of such complexity and breadth that we honor them, first, for so fully realizing their uniqueness, and second, for the willingness and talent to share their uniqueness with us in narrative. Then they become gifts to our own too-uncommon common humanity and illuminate our own search for integrity.

—Andrew Wiget
Dartmouth College

Alice Eichholz and James M. Rose, eds. *Free Black Heads of Household in the New York State Federal Census, 1790-1830*. Gale Genealogy and Local History Series, Vol. 14. (Detroit: Gale Research Company, 1981) xxx, 301 pp., \$38.00.

Researching black genealogy is not the same as researching white genealogy, either in methodology or sources. Eichholz and Rose, assistant professors at Queens College, City University of New York, and also co-directors of the Ethnic Genealogy Center, are established authors in the field. Eichholz had published *The Linville Family in America* (1970) and *A Second Visit with the Linvilles* (1976). Rose has published *Tapestry* (1979) and *Black Roots in Southeastern Connecticut 1650-1900* (1980). Together they co-edited the book *Black Genesis* (1978), rated as one of the best handbooks on the methodology and sources for black genealogy.

One of the most formidable tasks in black genealogy is the determination of citizenship status during the slavery period—slave or free. This new index helps anyone doing research related to blacks in the New York area to deal with this aspect.

The co-authors state in their introduction that “. . . by the 1830 [Federal] census all blacks in New York State were counted as free.” The black researcher tracing a family in New York State during this time period will find the alphabetical listing especially helpful in that census year. County, township or ward, and page number from the microfilm editions are given, saving valuable research time in locating family name entries in the original records as preserved on microfilm. (Unfortunately, the recent discontinuance of the program by which Federal Census microfilm could be ordered from Fort Worth via inter-library loan greatly limits access to these valuable microfilm editions.)

The authors point out in their introduction that a high percentage of blacks, especially in the urban areas, still resided with white families at the time the censuses were taken and unfortunately are not included “since their names do not appear.”

It would have been helpful if Eichholz and Rose had provided fuller information such as indication of gender and age. This would have enabled the researcher to locate the person in question more quickly on the original census microfilm. With a common surname such as Johnson or Jones, age group would be a valuable identifying factor. Nevertheless, genealogists who have roots in New York will welcome this index.

Eichholz's and Rose's books, Carter G. Woodson's *Free Negroes Heads of Families in the United States in 1830* (1925) and his earlier *Free Negro Owners of Slaves in the United States in 1830; Together with Absentee Ownership of Slavery in the United States in 1830* (1924), and Deborah Newman's *List of Free Black Heads of Families in the First Census of the United States, 1790* (1973) belong on the shelves of all genealogical societies and libraries. Certainly Eichholz and Rose, in writing and co-editing books on black genealogy, have helped to create an interest in black family history, all too frequently overlooked, ignored, and sometimes obliterated.

—Adlean Harris
Governors State University

Sandra Maria Esteves. *Yerba Buena*. (Greenfield Center, New York: Greenfield Review Press, 1980) 91 pp., \$5.00.

With this, her first anthology, the New York born Puerto Rican poet Sandra Maria Esteves should establish herself as the “first lady” among the Latin poets in that city. Esteves, thirty-three, whose poetry has appeared before in twenty magazines¹ and who is an acknowledged painter, combines in her best work her own ghetto experience with nature symbolism, political, cultural and racial awareness and a determined woman’s perspective.

One of the evident aspects that shape many of the sixty-three poems included is a yearning for oneness with nature and with the human body. This is the case even when it finds expression in the negation or the absence of this harmony, as in “I look for peace great graveyard”: “trees are where I wish to live/and play the dance of chinese windchimes/here the ancient pipe the breath/that touches my eyes to see.” (p. 9) Sometimes her mystical closeness to nature reaches the intensity of Indian incantations, their deceptive simplicity and their sincerity: “Look to the sun/rising high/everyday/Look to the sun.” (“Look to the Sun,” p. 6) Nature means strength, harmony, example and encouragement, refreshment and beauty for Esteves, who was born in the South Bronx and is holding out there. Poems like the prayer “A sleepless night” (p. 30), “In praise of life” (p. 46), or “Celebration” (p. 80), in which she puts herself and the human race in the vast context of creation, gain a wistful, romantic, almost a heroic atmosphere if the reader is aware of the author’s biographical and geographical facts.

The New York experience is, however, not missing in the collection: “I am of the bleak/manhattan isle of spite and hate.” (“Manhattan,” p. 13) In about a dozen poems the grimness of the life of the poor is dealt with. She is most successful in her moods of caustic humor, in the absurdly comic universe that peoples the work of her poet colleagues Pedro Pietri and Victor Hernández Cruz.² In “News from the front” she reports from the “war zone” of a subway line: “We lost graffiti battle no. 3/but reinforcements are on the way/from lexington avenue.” (p. 82) Esteves’ poem on her own habitat, the South Bronx, does not spare the reader her view of a brutally violated and neglected area: “I live amidst hills of desolate buildings/rows of despair/crowded together/in a chain of lifeless shells,” but turns the tableau by her lifesaving magic into a more human, animated scene: “the shells breathe/and take on the appearance of second cousins/or sometimes even look like old retired ladies/who have nothing more to do/but ride empty subways from stop to stop.” (“For South Bronx,” p. 84) A good example for a terse work blending surreal effects with nature symbolism and social comment on life in New York is “Ahora”:

“and when the center opened/I saw myself/and I saw my mother/the Moon/walking to the white man’s factory/so she could catch sunsets/on the 18th floor/of the projects.” (p. 67)

A major concern of the poet consists in defining herself and vocalizing her Afro-Antillan womanhood. Works falling into this group, like “Bedford Hills is a woman’s prison” (p. 32), which draws some of its superb militant strength from oral tradition, “From the Common Wealth” (p. 49), which in a cutting argumentative style repudiates the traditional Latin male-female role playing, and her important poem on the great Julia de Burgos (who ended miserably in the streets of New York) are highlights of this book. The fierce determination that ends “A Julia a Mi,” “my fist is my soul/it cuts into the blood of dragons/and marks time with the beat/or an afrocuban drum” (p. 51), is a rejection of victimization and a step ahead in the fight for her integrity.

Esteves is realistic enough—she has to be to survive—to see and acknowledge the burden of history, the odds of her and her people’s cultural, political and social situation: “My name is Maria Christina/I speak two languages broken into each other/but my heart speaks the language of people/born of oppression” (“My name is Maria Christina,” p. 63), but is able, in part through her art, to overcome, fight and endure.

If Esteves’ work shows occasional weaknesses, they lie in the danger of a too crude and rhetorical didacticism which tends to turn poems into prose, and worse still, into pamphlets. (“Improvisando,” “Esclavidud,” “Here,” pp. 16f., 18, 20). Her prose poem, “Some people are about Jam” (p. 42f.) totally avoids this trap by its irresistible humor.

The well-printed book is prefaced by an “Introduction” from Louis Reyes Rivera, the editor of the Brooklyn based Shamal Press. It also contains twenty examples of Esteves’ drawings. It is easy to predict that *Yerba Buena*, a book of healing and proof of a truly original poetic voice, will soon become a collector’s item.

—Wolfgang Binder
University of Erlangen, W.
Germany

Notes

¹S. M. Esteves's work is included in the following anthologies: Joseph Bruchac, ed. *The Next World. Poems by Third World Americans*. (Trumansburg, New York: The Crossing Press, 1978); *Womanrise*. (New York: Shamal Books, 1978); and *Ordinary Women. Mujeres Comunes*. (New York: Ordinary Women, 1978).

²See Pedro Pietri. *Puerto Rican Obituary*. (New York-London: Monthly Review Press, 1973); and Hernandez Cruz. *Snaps*. (New York: Random House, 1973) and *Mainland*. (New York: Random House, 1973). Efraín Barradas and Rafael Rodríguez edited an interesting anthology of Puerto Rican poetry written on the mainland: *Herejes y mitificadores. Muestra de poesía puertorriqueña en los estados unidos*. (Rio Piedras: Ediciones Huracán, 1980).

Mario T. García. *Desert Immigrants: The Mexicans of El Paso, 1880-1920*. (New Haven: Yale University Press, 1981) xii, 315 pp. \$23.00.

Mario T. García's *Desert Immigrants* documents and analyzes the growth of the border city of El Paso, Texas. The transformation of El Paso from a small crossroads community between Mexico and the U.S. to a major commercial and industrial metropolis is presented in terms of "the growth of American industrial capitalism and its need for new sources of cheap and manageable labor." García's attention to the economic underpinnings of El Paso's growth is well developed and he integrates many types of historical information. Business and labor statistics, demographic figures and newspaper accounts of day-to-day life in the city show the impact of immigration upon the border town.

García's thesis that U.S. business interests encouraged immigration from Mexico in order to obtain a cheap, exploitable pool of labor is clear. Once in the United States, Mexican workers were segregated in various barrios (neighborhoods) in El Paso, manipulated by hiring policies and various political agencies and denied many opportunities to better their position in society. Dual wage scales for white and Mexican workers, strike-busting and the threat of deportation were used to keep Mexicans in their place. Garcia shows how events in both Mexico and the United States encouraged immigration. The development of the cattle industry, railroads, the need for metals in the United States, and the Revolution in Mexico were powerful incentives. *Desert Immigrants* illustrates how the history of El Paso is a microcosm of relations between the United States and Mexico.

Garcia draws parallels between the experiences of Mexican immigrants and other ethnic groups. The complex nature of the region, however, means that the "border" is more than an arbitrary line which divides two countries. The history of El Paso shows how provisional the border is and how easily such a concept can be used as a political expedient. One area that might have been clarified more in García's valuable and well-written study is the concept of "border." In early El Paso, people on both sides paid little attention to national boundaries. The region developed as a hybrid of nations but U.S. interests put up stronger barriers between peoples in order to serve their own needs.

The idea of a "border region" which is an expression of both Mexican and North American cultures is important because it tempers García's hypothesis that El Paso's Mexicans tolerated economic, political and social injustice "because they believed they would remain in the United States for only a brief period." Certainly there were Mexicans who wanted to return to Mexico when the aftershocks of the Revolution eased. But this point should not detract

attention from the fact that many Mexicans became part of a border culture in which national allegiance was not important until U.S. interests felt threatened by large numbers of Mexicans. The danger of portraying all Mexicans as merely a temporary workforce is that some readers may extend the generalization to Chicanos (U.S. citizens of Mexican descent). The reasoning might follow that if Chicanos do not fare well in the U.S. it is because their sense of national loyalty is confused. Garcia makes another point which needs to be emphasized in order to correct such an impression, i.e., Mexicans adapted to harsh and sometimes brutal treatment in the U.S. because they were working hard to make a life there.

—Joe Rodriguez
San Diego State University

Harvey E. Goldberg, ed. and trans. *The Book of Mordechai: A Study of the Jews of Libya*. (Philadelphia: Institute for the Study of Human Issues, 1980) xii, 226 pp. \$19.50.

Jewish historians frequently write the history of their people without any reference at all to important Jewish communities in the Maghreb and North Africa. Consciously or unconsciously they have tended to look down on these Jews in Arab lands, assuming that whatever contribution they made to Jewish civilization had been made hundreds of years earlier. Later, the stereotype holds, Eastern Jews became “uneducated, simple and unkempt.”

With the great influx of Eastern Jews into the State of Israel, it was inevitable that this bias would eventually be overcome, and so it was. Over the past two decades a number of important books and articles have appeared which revolutionize our entire view and understanding of the so-called *Edot Hamizrach* (Eastern Jews) and their history. Because it was written primarily in Hebrew or appeared in highly specialized journals, the impact of this literature was initially limited. Recently, however, Norman Stillman's *The Jews in Arab Lands: A History and Source Book* (1979) offered a broad introduction to the subject, and made available for the first time in English a wealth of source material. The translation of H. Z. Hirschberg's *A History of the Jews in North Africa* (2 vols., Leiden, 1974, 1981) opened up the work of that pioneering scholar to the English speaking world. Now it is a pleasure to welcome still another addition to this valuable literature.

The Book of Mordechai: A Study of the Jews of Libya contains a translation of roughly half of Mordechai Hakohen's *Highid Mordekhai*, a Hebrew volume describing the history, customs and institutions of the Jews of Tripolitania, completed in Libya in the 1920s but first published by Harvey Goldberg in Jerusalem in 1978. For this English translation, Goldberg has rewritten and expanded his introduction so that it provides both historical background and biographical data on Hakohen. He has also appended a most valuable series of headnotes and endnotes which both clarify and supplement the text. As an anthropologist at the Hebrew University and chairman of the Israel Anthropological Association, Goldberg regards Hakohen almost as a colleague from the past, a native ethnographer with a “combination of detachment and empathy that would do credit to many an anthropologist.” Translated sections describing Libyan Jewry's economy and language, communal life and festivals, and life cycle and family all support this claim, as do some unfortunately

untranslated sections dealing with Jewish customs and beliefs found in part two of the Hebrew version. Though largely absent from this translation, the history sections demonstrate by contrast that Hakohen also belongs to the tradition of Jewish chroniclers which mixes documented facts, received wisdom, and Jewish apologetics in varying proportions.

Those with preconceived notions about Eastern Jews will be astonished by Hakohen's "modernity," particularly his knowledge of the secular world and of Darwin (with whom he disagreed on "scientific grounds"). Hakohen kept closely in touch with enlightened Jews of the West, corresponding with them, reading their books, and in the case of the Jewish scholar Nahum Slouschz, by serving as his travelling companion when the latter visited North Africa in 1906. Slouschz owed more to Hakohen than he acknowledged in his *Travels in North Africa* (1927). To read the work of the "native guide" and the "western scholar" side by side is, in fact, to gain a fascinating and highly unusual perspective on scholarship and its unconscious biases.

The Book of Mordechai is valuable as both a primary and secondary source in several disciplines. Edited with an awareness of those unfamiliar with Jewish sources, the volume is also ably translated, excellently indexed, and helpfully illustrated with maps. It deserves a far greater audience than I fear it will receive.

—Jonathan D. Sarna
Hebrew Union College—Jewish
Institute of Religion, Cincinnati

Sherry Gorelick. *City College and the Jewish Poor: Education in New York, 1880-1924*. (New Brunswick, New Jersey: Rutgers University Press, 1981) x, 269 pp., \$14.95.

Hidden in these quiet pages is a probing analysis of what has happened to *all* Americans, not just the Jewish poor who went to City College. Gorelick begins by reexamining the myth, now used against other ethnic groups, that “docile Jews, living in safe slums, gratefully, respectfully, obediently lap up the gifts of Anglo-Saxon culture to the admiration and love of their teachers.”

She tells much more than this; she tells about deeds which humans are somehow reluctant to face, e.g., that it is possible for people to participate in their own final solution, believing that they are entering Eden; that calling trends “modern” or “progressive” does not make them so; that well-intentioned people can become Capos who manipulate their less fortunate fellow creatures; how our most respected citizens, looking out for the main chance, become spokespersons for the rest of us.

The first significant migration of Jews had come from Germany in the late 1830s and 1840s and were not part of the “tired, poor, hungry masses.” As prosperous and successful merchants, bankers, and traders, they rose rapidly in the new social and economic hierarchy becoming a threat to the unchallenged dominance of WASP industrial tycoons. However, Jews did not come to America in great numbers until 1881 when the first major Russian Pogoms occurred in the wake of the Assassination of Alexander II. German Jews were a little nervous about the arrival of these East European refugees and tried to discourage the paupers among them from coming. The German Jewish leadership was hostile not only to the poor but also to Orthodox Jews and socialists and it was among the East European Jews, disillusioned by denial of opportunity to escape their poverty, that socialism, populism, and labor militancy became viable ideological allegiances.

Prominent academics, Samuel Gompers and other “respectable” (i.e., non-radical) labor leaders, Jacob Schiff, Isaac Seligman, Oscar Straus, Louis Marshall, and Louis Brandeis together with Andrew Carnegie, J. P. Morgan’s partners, and the heads of the country’s largest corporations devised a system of political co-optation. Labelled Progressivism, it tried to take the sting out of worker unrest, populism, and socialism by promoting social reform that did not disturb special privilege.

Education was a choice means for Progressives to take into their custody the dissatisfied immigrants. To educate the *shtetl* out of the poor Jews was impossible but one could work with their children. Americanization could render harmless the most radical ideas and promote social harmony. "Educate," said Henry Lee Higgenson, Harvard's benefactor, "and save ourselves and our families and our money from mobs."

City College, then known as the Free Academy, was started in the mid-nineteenth century in response to the insistence of the Working Men's Party of New York on a ten-hour day, a periodic redistribution of property, and the education of youth until age eighteen. By the turn of the century, seventy-six percent of New York City's population was either foreign-born or the offspring of the foreign-born. It was also home to most of the Jews who came to America. Many of the most important Progressive leaders were either born or lived in New York. When the new century gave rise to Progressive reform of higher education, City College played an important role in experimentation. Because it was publicly supported, demonstration projects could be funded with tax money instead of private philanthropy. But in order for the Progressives to introduce changes implementing reforms with which they sympathized, they had to secure political control. After an intense battle, they managed to remove educational decision-making from public election and vest it in appointed and virtually self-perpetuating boards.

The main protagonist in the struggle to remold public education in the interest of business was Columbia University president Nicholas Murray Butler. With a Committee of almost the whole *Social Register*, except for Jacob Schiff and Isaac Seligman, he was determined to support the kind of education "which would inculcate respect for private property and individual liberty."

By the end of the nineteenth century when the Jewish poor had poured into New York, CCNY had a large Jewish student body. Unfortunately, Progressive reform of the college ignored a statement laid down by the Society for the Diffusion of Knowledge among the Working Classes in 1835: that education exists "not only to enlighten the mind upon general subjects but to teach that class, who supply the fountain of existence, whence their evils spring and how to remedy them."

—Dusty Sklar
Teaneck, New Jersey

David Hamlin. *The Nazi/Skokie Conflict: A Civil Liberties Battle*. (Boston: Beacon Press, 1980) 184 pp., \$12.95.

David Hamlin, the Executive Director of the Illinois American Civil Liberties Union at the time, recounts in this book the story of the battle over attempts by the National Socialist Party of America, led by John Collin, to hold a demonstration in Skokie, Illinois, in 1977. To the ACLU, this was a “classic First Amendment case” (p. 53) of the sort it has regularly handled, but it developed into a *cause célèbre* which eventually resulted in temporary damage to the ACLU in Illinois and the nation. A straightforward, factual account, unfortunately without footnotes, which tries to describe all aspects of the conflict, the book is written in a lucid style.

The civil liberties position was vindicated in this instance; both the Illinois Supreme Court and a federal district court upheld freedom of speech, the ACLU suffered no permanent damage and, as Hamlin argues, “Only Frank Collin lost.” (p. 176) Far from advancing the cause of neo-Nazi advocates of racial and religious hatred, the incident revealed how little support Collin and his tiny band actually had. The refusal of the Skokie city council to grant a routine permit guaranteed the Nazis much more publicity than they could have received otherwise, yet this greater notoriety produced rejection for their views, not support. When the “demonstrations” were finally held in Federal Plaza and Marquette Park in Chicago, the few Nazis were faced with thousands of counterdemonstrators and the police were there to protect them.

In the end, the incident provided evidence that virulent anti-Semitism is extremely unpopular in the United States today, evidence which would not have existed if the purveyors of hate had been suppressed. Needless to say, this function of free speech for the utterances we hate has been one of the classic arguments for unfettered expression.

Nevertheless, aspects of the incident are disturbing. First, although presumably mostly a matter of individual pathology, there is the fact that Frank Collin was born Frank Cohn, the son of a Holocaust survivor. Hamlin suggests more confidence in understanding this fact than seems to be justified; he says that Collin is compelled to create a private illusion which “exists because Frank Collin is, by his own stated definition, his own worst enemy. It is because Frank Collin is also Frank Cohn that this inept, unimposing failure wraps himself in the fabric of fabrication—cloaks himself in the trappings of nazism—and creates an illusion in which Frank Collin-Cohn seems to become everything, literally *everything*, he is not.” (p. 8) Students of ethnic relations may conclude that Collin-Cohn is a victim of the self-hate which is one response to oppression by its victims.

Second, there is the question why “Collin caused the Jewish community [of Skokie] to panic.” (p. 99) The city council of Skokie at first did not panic, and David Goldberger, the Jewish counsel for the ACLU who had defended the Nazis before and never wavered in his knowledge of his duty, did not panic, and ultimately the course upheld the Constitution. But when the city council asked the churches of Skokie to discuss the issue, the response from the synagogues was so irrational that the sensible course, ignoring the Nazis, became impossible. Frank Collin and his wretched band were never a threat to the Jewish community but many members of that community, which included Holocaust survivors, thought that they were. Hamlin was in no position to know much about the internal dynamics of the Skokie Jewish community and his book offers little which can help explain their reaction, but clearly the scars from the Holocaust were deeper and less healed than we might have thought. Some members of that community argued in court that any discussion of the Holocaust in public would cause “mencicide,” or “the willful infliction of emotional harm.” (pp. 104-105) Once again, however, the outcome seemed to vindicate the position of civil libertarians. While the controversy was going on, the television production on the Holocaust was shown; clearly, intelligent and sensitive discussion of even the most horrible events can have beneficial effects.

There is an index, but no illustrations except a dust jacket photograph of Hamlin.

—Elmer R. Rusco
University of Nevada, Reno

June Drenning Holmquist, ed. *They Chose Minnesota: A Survey of the State's Ethnic Groups*. (St. Paul: Minnesota Historical Society Press, 1981) xiii, 614 pp. \$45.00

It seems only fair to say that this book does for the ethnic groups in Minnesota what the *Harvard Encyclopedia of American Ethnic Groups* does for all the groups in this country. Starting out with the American Indians (the Dakotas and Ojibways particularly), it surveys the more than sixty groups who have chosen to live in the state, ending in the 1970s with an account of the various groups of Indochinese refugees.

The sections were written by twenty-seven people, all academics or staff at the historical society, and the book is loaded (thus its cost) with maps, tables, and photographs.

Naturally, the Germans, Norwegians, and Swedes (consistently the largest groups in the censuses of 1880, 1930, and 1970 and numbering about 100,000 in each) are given proportionately full treatment (32, 28, and 29 pages respectively). But groups numbering fewer than 1,000 rather consistently in censuses, such as Hungarians, Icelanders, and Arabic speakers are not overlooked (17, 6, and 20 pages respectively).

As an example of the treatment of one group, look at Ann Regan's section on the Danes (13 pages). It contains a map of Denmark showing the districts from which the majority of the settlers came, a map of Minnesota showing their strength in the various counties in 1905, and a county-by-county listing of their numbers at the time of six censuses ranging from 1860 to 1970. There are five pictures—three more or less modern and two from the older days. The chapter is about evenly divided between the rural and the Twin Cities populations. This general format is followed in most sections.

Although the editor insists, "We regard this book as a beginning. It is not, and was never intended to be, an exhaustive treatment of Minnesota's ethnic history," it provides a very full treatment of its subject. Additional investigation can be facilitated by the very detailed documentation of sources.

If the purpose of ethnic studies is to emphasize the customs and contributions of distinctive groups of people and thus to bring about appreciation and cooperation among all of them—as I believe it is—this book certainly fulfills its purpose admirably.

—Phillips G. Davies
Iowa State University

Kenneth Kaunda. *The Riddle of Violence*. (San Francisco: Harper and Row, Publishers, Inc., 1981) 184 pp. \$9.95.

Kenneth Kaunda, President of the Republic of Zambia, has become one of the best known African leaders for a number of reasons: his involvement in the non-aligned movement; his advocacy of “humanism”; his position as a front-line statesman intimately involved with the denouement of the anachronism of white supremacy and the successful emergence of Zimbabwe.

The Riddle of Violence, as the name implies, is supposed to be an account of his metamorphosis from an advocate of non-violence in the Gandhian mold to the realization that in the southern African context, the earlier non-violent commitment had become a chimera because the oppressor did not share it. Further, the oppressor could be said to have gone against all decency which would facilitate, if not centralize, peaceful resolution of the problem.

While the reader gets some glimpses into the thinking of Kaunda and his friendship and collaboration with Colin Morris, the book does not quite match its promise for very simple reasons. A disproportionate amount of space is devoted to personal musings to the exclusion of serious analysis. Had some attention been paid to putting things in an historical context, had footnotes and references been supplied, had a map been included to show the defunct central African Federation and present-day Zambia, Malawi, and Zimbabwe, not to mention the rest of Africa, had an attempt been made to identify individuals with a little more precision, this book would read differently. Given the fact that the work is published by a reputable house and appears to be intended for a readership unlikely to be on top of developments in Africa, these omissions are rather surprising.

The much-cited “humanism” also remains somewhat foggy. Is it a personal attribute? Is it something Zambian? Is humanism operational in both domestic and international politics? While it cannot be gainsaid that the cinema has played and continues to play an important role in the education or miseducation of Africans, Latin Americans and others in the Third World, President Kaunda seems to have put more faith in it than would be expected. One misses some of the lively discussions characterizing the period of Ian Smith’s unilateral declaration of independence, for example, the comment of the Zambian High Commissioner who labelled Britain “A Toothless Bulldog,” leading to his recall. It is not that President Kaunda does not touch on these, but that he touches on them ever too lightly.

As a document dealing with his personal internal and external debates on “non-violence at any price,” i.e., the maintenance of the status quo in Southern Africa, the book has some merit. However, it would appear to require a little more than a conviction of “goodness about men derived from reading the Bible as an antidote to corrosive cynicism” (p. 164) to deal effectively with the apartheid regime, which, after all, is right smack in the “Riddle.”

—Anani Dzidzienyo
Brown University

The seven carefully documented essays in literary criticism in this excellent short volume are possibly more lively and provocative than those ordinarily found in scholarly publications. The title, however, might well have been: eight black writers and the human condition. Definitions of humanism are varied though not contradictory, but the book is held together by reassessments of black literature which challenge many of the assumptions of previous critics.

A simplistic overview is that here one finds portraits of a people transcending their condition and surviving whole, meeting life's terms but never accepting them, refusing to allow the dehumanizing aspects of slavery and its aftermath to make them forget their own heritage, and refusing to allow violation of that self which determines the line between humanness and animality. There is general agreement on the power of music, of language, and the use of folk culture to transform suffering into art. "Intolerance comes from associating humanism with a particular class and its manners" as was the case of the New Humanists of the 1920s and the 1930s who "avoided free-thinking Jews and blacks."

One essayist writes of our fears which range from fear of the extraterrestrial to nations, groups, and races down to "individuals other than ourselves." Another discusses Langston Hughes's poetry and people who are "dependent on a little music that excludes the terror and woe of human existence." Hughes writes: "But softly/As the tunes come from his throat/Trouble/ Mellows to a golden note." An experience is recounted of a lone black American who is left waiting when a black African bus driver picks up whites only at a Johannesburg airport. Returning and apologizing, the bus driver asks, "What language do you speak when white people aren't around?" Mutual understanding was not difficult.

The opinion of Harvard's Howard Mumford Jones that Richard Wright's *Native Son* is a "one-dimensional book celebrating violence" is found unacceptable. Just the opposite, Wright's novel, like Ralph Ellison's *Invisible Man*, concludes that among other things, "mindless violence . . . is useless . . . and it cannot bring about social change." Much attention is given to the aesthetics and technical virtuosity of Gwendolyn Brooks's poetry about the poor. Even when she writes of another class of society, the "Men of careful turns, haters of forks in the road," her meaning is clear and her phrasing defies paraphrasing.

But the strongest challenge comes from the novels of Alice Walker, Paule Marshall, Sarah Wright, and Zora Neale Hurston which say that not only is Christianity as practiced found wanting, but it has never been a major influence on black authors. Instead, black writers go beyond it to sources and cultures older than Christianity—to their own folk roots, and even to Egypt as well as to other African nations. In Hurston's *Moses, Man of the Mountain*, Moses is a powerful conjure man. The cryptic lines of the slave spiritual: "Pharaoh's army got drowned/O, Mary, don't you weep," were a slave favorite.

Finally, humanism is said to be concerned with a "morality that goes not only beyond Christianity, but beyond racial considerations . . . its emphasis is on human responsibility."

—Jean Bright
Greensboro, North Carolina

Ira Bruce Nadel. *Jewish Writers of North America: A Guide to Information Sources*. American Studies Information Guide Series, Vol. 8. (Detroit: Gale Research Company, 1981) xix, 493 pp., \$38.00.

This is an extensive bibliography covering selected American and Canadian Jewish authors, both contemporary and historical. The book is separated into four major sections: General Reference Guides (bibliographies, literary histories, anthologies, etc.), Poets, Novelists and Short-Story Writers, and Dramatists. Each of the last three sections is divided into two parts: American-Jewish and Canadian-Jewish authors. Concluding the volume are two appendixes—Yiddish Literature, and Checklists of Additional American and Canadian-Jewish Writers—plus the usual author, title, and subject indexes.

The book is certainly a satisfactory resource for the undergraduate and graduate student who needs a basic reference work but not necessarily a comprehensive compilation. The forty pages of general reference guides are quite useful as a first step toward surveying the whole field of Jewish-North American writing. The selections made are sensible and contain over one-hundred standard reference volumes. The authors included in the bibliographies of individual writers are in the main fairly standard and range from literary superstars, e.g., Bellow and Malamud, to such popularizers as Herman Wouk and Edna Ferber. One can always argue choices; to reject Nelson Algren but include Wouk seems indefensible. This is particularly grievous when the editor states the choice is based on “literary excellence, cultural significance and historical importance.” The Checklist on Yiddish Literature should be helpful to those interested in the scholarly examination of a field now emerging from its earlier underrated position, thanks to the excitement generated by Isaac Bashevis Singer’s achievements. Appendix B (Checklists of Additional American and Canadian-Jewish Writers) is simply an alphabetical listing of names of authors who happen to be Jews without any factual or interpretative comment.

In his four-page introduction, Ira Nadel traces the basic problem of the ethnic writer, i.e., assimilation vs. tradition, as it affects the North American Jew, developing a four-phase historical approach leading from the initial generation’s religious orthodoxy through successive stages of cultural accommodation. This pattern leads to a central tension in ethnic writing, that of defining what is gained and what is lost in the exchange. Usually, the sensitive artist argues that the religious idealism is corrupted by the pervasive materialism of a wasteful society. It is possible, perhaps, that most serious Jewish-American writing is centered on this dilemma with virtually the entire body of work produced by Bellow, Malamud, and Roth, among others, serving as illustrative evidence.

Nadel also comments on differences between American and Canadian Jewish literature. He argues that they both are parallel in theme but that the Canadians are roughly a generation behind the Americans, primarily because of their “newer presence” and their relative unwillingness to give up their Jewish heritage which is perpetuated through an even more tightly woven ghettoization than that experienced by their American counterparts.

The work is a valuable tool for non-scholars in the field of Jewish-American literature and could serve also as a basic volume for the library of the scholar whose major field is the Canadian-Jewish writer.

—Stewart Rodnon
Rider College

J. Anthony Paredes, ed. *Anishinabe: 6 Studies of Modern Chippewa*. (Tallahassee: University Presses of Florida, 1980) xi, 436 pp., \$27.50.

At a time when contemporary Indian life is overlooked in favor of romantic glorification of the past, this book is especially welcome. It is unique in its vision, presenting in a single volume six complementary reports of coordinated research done during the 1960s among one of the largest Native American tribes.

Two studies concern changes in traditional practices. Michael Rynkiewich's study, while not earthshaking in its conclusion that modern powwows integrate factions within a community and one community with another, is distinguished by the historical perspective he employs to complement descriptions of modern powwows. It would have benefitted from more recent insights about framing cultural events, but the author cannot be held responsible for that. Stuart Berde's study of wild rice harvesting makes the point that this seasonal, quick-money activity is fraught with important economic and cultural implications. Local whites who made a capital investment in ricing canoes, paraphernalia and transport trucks, operated as entrepreneurs, employing Indians as labor and paying them so much per pound. Perceived overregulation by a remote state conservation department—even to the extent of requiring Indians to be licensed to rice on their own lakes—united both groups against the government. In the end, Indians wanted local control of ricing as much to assert native rights and affirm tribal identity as to assure economic gain.

The four remaining studies examine Chippewa communities of different sizes, illustrating not only significant differences but an underlying concern with “being Chippewa.” Barbara Jackson offers an excellent study of a small community of forty-one members, by all indices the most traditional of those under consideration, united by kinship and their adherence to the peyote religion. Timothy Roufs highlights the factors which enabled a village of 450 persons to pass through a stage of rapid economic development while maintaining a strong sense of cohesion and identity. These included a stable regional economy, initiative from tribal leaders, a consensus of community need that took precedence over faction, recognition as well as assistance from the outside, and a conscious attitude of selective acculturation. Gretel Pelto's study of growing civil rights concern in a small town (1500 pop.) has retrospective importance in view of the activist posture which developed in many Native American communities in the sixties. J. A. Paredes chose to examine an urban Indian community of 10,000, a “transitional community”

different from those of large industrial centers often the focus of relocation programs. The complementary effect of these four studies, the most valuable in the book, is chastening and proof against easy generalization. Paredes concludes the book with a useful overview which establishes that a number of cultural practices and marks of social status, including reserved land, federal status, native language facility, powwow attendance, and so on, have become symbols by which the Chippewa identify themselves as a people.

This volume is highly recommended as a significant introduction to the complex, multidimensional realities of modern Indian life. If it does not represent the most recent scholarship, it does offer some of the best. It will not fail to reward those readers who give attention to its wealth of ethnographic and ethnohistorical detail.

—Andrew Wiget
Dartmouth College

Philip Rosen. *The Neglected Dimension: Ethnicity in American Life*. (South Bend: University of Notre Dame Press, 1980) xii, 260 pp., \$12.95, \$6.95 paper.

This book was initiated by the National Center for Urban Ethnic Affairs with funding from the Ford Foundation and the U.S. Office of Education. It clearly states and carries out its purpose, i.e., alteration of the ordinary high school curriculum to reflect the diversity of the American ethnic heritage. Throughout the text the richness and significance of that diversity is highlighted, emphasizing several times in skillful and simple language that to be a hyphenated American is un-American. The author has gone to great lengths to include writing from a wide variety of ethnic groups in his selections; any student reading them should be able to identify himself or herself as a part of some ethnic group.

Unlike many texts written by people who have not been in a high school classroom since their own graduation, this is obviously the product of a practicing teacher. Rosen has included participatory exercises throughout the material that can easily be accomplished in a class period and should get the class moving in tackling ethnicity as a topic. The readings are also short and thus could be adapted for use at several grade and ability levels, although parts of the text may be a bit complex for less able students.

A major criticism of the book is its rigidity. As a teacher who believes a text should be used as a supplement rather than as the core of any course, I wish for more flexibility. It assumes that a course will be designed completely around it, making it less valuable to a teacher wishing to enhance a course or to use only a few units. In these days of budget cutting, creative teachers interested in ethnicity have to find ingenious ways to work ethnic study units into traditional U.S. history or social studies courses.

The text needs an accompanying workbook. Current instructions require a student to write in the book itself; few public school systems could afford its annual replacement. The book is also visually unappealing, with small photos which are often out of focus. Finally, the text would be difficult to use in a rural, or one-school town and it is often just these communities which could most benefit from exposure to such material.

Overall, the text does what it intends. A student in a class in which the book is used should be convinced that "individual choice is greatly influenced by subtle ethnic factors operating both consciously and subconsciously on people." The selections underscore the fact that most school books neglect the impact of immigration on American life except for token treatment: "These texts suggest that everything important in the American past has been said and done by white, English-speaking, old-stock Americans."

Students are encouraged to examine books, newspapers, class name rosters, their neighborhoods, and politics for evidence of ethnicity and parallel institutions. The text begins and ends with a useful values questionnaire which should help them clarify their own perceptions. In summary, Rosen's work is a worthwhile addition to a social studies teacher's collection and an excellent resource for an urban school wishing to develop a course in ethnicity. For smaller systems, I recommend it only as an aid from which to glean ideas about combatting the white-dominated texts still being published.

—Barbara Linebaugh
Nantucket High School

Joseph Rothschild. *Ethnopolitics, A Conceptual Framework*. (New York: Columbia University Press, 1981) 290 pp., \$22.50.

Whether ethnicity stems from certain intrinsic group characteristics or whether it is a definition conferred upon various groups because of their political, social, and economic environment has been a fundamental debate within the field of ethnic studies. Most students of ethnic studies would agree that ethnicity today embraces both factors, and more, that it is the result of the interactions between both sets of influences. How these factors interact in the political sphere is the core of Rothschild's ambitious new book.

Several of his basic contentions are not fully convincing. However, his treatment of differing perspectives and the qualifications and refinements of his own views reflect a comprehensive and conceptually deep understanding of these issues. He illustrates his position that ethnically based political activity is on the rise with several examples, a number of which are Euro-centered in the late 1970s. What is needed is a fuller comparison with other locales and historical periods in order to assert convincingly that such activity is actually greater now. For example, while Basque separatism and Quebecois separatism are strong currents at present, are various tribal divisions in Africa, or ethnic divisions in Asia significantly more potent as political forces today than twenty or fifty years ago? Further, Rothschild's assertion that ethnic political competition will be around for a long time is similarly open to question.

The strength of the book is not so much in its specific predictions. Rather, it delivers what its title promises— a conceptual framework, and it does so in a very thorough manner. At many points in the text questions are raised in the reader's mind by Rothschild's sweeping statements. Then, upon further reading, one sees that he has anticipated those objections and attempts to answer them. His reasoning and method of examining the interrelationship of many factors result in a skillful analysis that avoids either mystifying ethnicity or denying ethnicity. Several particularly interesting applications of that analysis can be seen in his approach to three prevalent views of ethnic relations: (1) ethnic conflict is a psychological problem and must be dealt with as such in order to assure fair treatment for all; (2) modern society will create abundance that eventually, by itself, will eliminate the basis for ethnic conflict; and (3), "We are all ethnics." While each of these views is held by sincere, anti-racist people, Rothschild correctly points out that all of them can be and have been used to mask persistent institutional discrimination against minority ethnic groups. His contention that the rise of ethnicity may be partly caused by the break-up of power of the once-solid dominant core is also provocative. The book is well written, but it is written on a level

that is probably too difficult for the average undergraduate. Overall, Rothschild's attempt to describe the combination of factors that make up ethnic politics helps to challenge many commonly held assumptions and forces the reader to examine more closely not only these but the whole range of notions about race and ethnic relations as well. Although there are no maps or charts, the book has an extensive and current bibliography.

—Alan Spector
Purdue University, Calumet

Leslie Marmon Silko. *Storyteller*. (New York: Seaver Books, 1981. Distributed by Grove Press.) 278 pp., \$17.95, \$9.95 paper.

In recent years, Leslie Marmon Silko has become a major force in Native American literatures. Her poetry, short prose, and novel, *Ceremony*, have been highly praised in critical circles and have earned her the prestigious MacArthur Foundation Award. Her popularity is due, at least in part, to the fact that she is a good storyteller whose respect for the power of language permeates her writing, evoking a like respect in her audience. This power enables her to explore contemporary Indians' sense of loss and alienation resulting from the clash of Native culture with an unfeeling, unsympathetic Anglo culture. However, at the same time she arouses an optimistic perspective broad enough to relegate this clash to manageable dimensions within the Native American mythos, giving new expression to traditional ceremonies and creating new stories to deal with the conflicts of modern Indian life. In effect, she is a storyteller in the traditional sense of the title; her purpose is to preserve the stories of her tribe which, as in any oral tradition, express communal consciousness, and to aid in the creation of new stories which reflect recent changes in the world. Her new book is a significant step toward these goals.

Storyteller is a collection of traditional stories, imaginative prose, verse, and autobiographical sketches purposefully interwoven with photographs taken over four generations by Silko's family and friends. The recurrent center of the work is Laguna Pueblo in New Mexico where she was raised. However, the book encompasses peoples other than Pueblo—Navaho, Zuni, the Yupik of Alaska—and in the opening pages we find her invocation to all Native peoples of North America. "As with any generation/the oral tradition depends upon each person/listening and remembering a portion/and it is together—/all of us remembering what we have heard together—/ that creates the whole story/the long story of the people." The call is for the reassertion of the communal spirit through the reaffirmation of storytelling as a palpable, vital force in a world in a state of flux since "time immemorial."

In a sense, *Storyteller* is an autobiography. Photographs blend with stories to form a unified whole defining what it is to be Laguna, to live and grow on a particular tribal landscape. However, it is also, through shared common experience and sentiment, the story of contemporary generations of Native Americans. In its pages one finds the concerns which form the kernel of the writings in this genre—dispossession, the destruction of the land, and the search for identity in a world turned chaotic by the intrusion of white values. To Silko's

credit, as one reads the work, the awareness slowly dawns that the traditional power of the story to mediate such adversities is at work strengthening tribal identity, insuring the survival of the people.

Silko's attempt to represent the oral tradition on the printed page is both relevant and provocative. Its flowing language and engaging style (coupled with pointed humor too often neglected in many works) could very well mark the evolution beyond the conventional and somewhat restrictive forms of prose such as the novel. Its autobiographical nature lends an immediacy to its concerns and adds to its strength as a positive force in Native American literatures. In any event, *Storyteller* and such forthcoming works as *Native American Women in a Changing World: Their Lives as They Told Them* by Gretchen M. Bataille and Kathleen M. Sands are sure to add to a steadily growing body of competent, valuable writings which depict the integrity of cultures which shared this continent centuries before the European intrusion.

—John Purdy
Arizona State University

Eileen Tway, ed. *Reading Ladders for Human Relations*, 6th ed. (Urbana, Illinois: National Council of Teachers of English, 1981) viii, 398 pp., \$9.95 paper.

Reading Ladders for Human Relations is essentially an annotated bibliographical listing of books appropriate for young people. The books have been grouped under five headings: (1) Growing into Self, (2) Relating to Wide Individual Differences, (3) Interacting with Groups, (4) Appreciating Different Cultures, and (5) Coping in a Changing World. The publication data of the majority of the works listed fall within the decade of the seventies. An alphabetical listing of publishers and authors and titles completes the book. In terms of cultural stories it includes listings of books which focus on western and non-western religions, societies, and lifestyles. The material spans five age groups (1-5, 5-8, 8-11, 11-14, 14-and-up) and is intended for use from the elementary school level to English and Social Studies at the secondary level.

Reading Ladders would be a better resource for young people if it had been more inclusive. In other words, the primary criticism of this book is not what authors have included but what authors have been left out. For example, works on Appalachia are included here and there but Jesse Stuart, who has written a number of children's books on Appalachia, is totally missing. In the area of works about black Americans there are no citations of Jesse Jackson (author) who in 1945 wrote *Call Me Charley*—the first book *BY* a black author *FOR* black children.

Also missing is any mention of Pura Belpre, one of the most noted Puerto Rican children's authors. In fact, the Hispanic section in general appears weak. Asian authors such as Taro Yashima, Mine Okubo, and Laurence Yep are missing and should be included. More material on Japanese-Americans and their World War II internment experience would also prove helpful. As for Native American writers, Robert Hofsinde is missing from the bibliographical listing. With omissions like these, one is left with the impression that the human relations emphasis of the editor is more white than culturally comprehensive and diverse.

—W. Thomas Jamison
Appalachian State University

Jack O. Waddell and Michael W. Everett, eds. *Drinking Behavior Among Southwestern Indians: An Anthropological Perspective*. (Tucson: University of Arizona Press, 1980) xxix, 248 pp., \$16.50, \$9.50 paper.

In this compilation of eight essays, anthropologists Jack O. Waddell and Michael Everett provide a generally refreshing way of looking at drinking behavior among the Papago, Pima, Yaqui, Taos Pueblo, Navajo, and White Mountain Apache of Arizona and New Mexico. The authors realize that much of what has been written about Native American alcohol use has come from an Anglo-Euro set of definitions which emphasizes the adoption of drinking behavior from whites, treating drinking without reference to Indian cultural differences and attributing it to some form of social dislocation caused by white intrusion and oppression. Waddell-Everett, and their associates have attempted to redress such stereotypes, contending that current "theories and research methodologies have contributed little to an understanding of the *meanings* of Native American drinking practices and even less to the development of effective treatment and prevention strategies for Indian alcoholism and problem drinking." They maintain that concerned researchers must look at how Indians perceive Indian drinking and find solutions only by blending local definitions and strategies with *relevant* techniques from Anglo-Euro culture.

The book begins with an excellent bibliographic essay by Everett and an introductory article by Waddell which places Southwestern Indian drinking within a historical/cultural context. Waddell demonstrates that long before white contact, all Southwestern groups knew about some form of intoxicating beverage and had widely different attitudes about the consumption of alcohol. These ranged from the Papago use of fermented liquors as a part of their agricultural ceremonies and definition of intoxication as "a sacred and godly state" to the Pueblos' rejection of all alcoholic beverages. Waddell's essential point, that different peoples dealt with alcohol consumption in widely different ways, is well taken.

The succeeding essays describe drinking attitudes and behavior among five peoples in considerable detail. In these essays there is a good deal of important information about the continuation of traditional patterns in alcohol use, the importance of drinking in establishing social and kin ties, the reasons advanced for drinking, the social and physical context in which alcohol is consumed, the extent to which drinking is associated with violence, and the characteristics of excessive drinkers. Particularly interesting is the contrast between the White Mountain Apache definition of excessive drinkers, whom they call "camels" and who are non-violent, and that Indian group's

use of drunken suicide “to show a person how much he has hurt you.” As Fernando Escalante, himself a Yaqui, points out, Indian drinking in many instances may have little to do with emotional problems but instead may be the product of social pressure.

Drinking Behavior Among Southwestern Indians treats the pattern of male conduct in five tribes comprehensively but it does not focus much on the behavior of drinking women nor does it offer us the woman’s point of view. Although the articles enable the reader to “understand the *meanings* of Native American drinking,” they do not focus much on “effective treatment and prevention strategies for Indian alcoholism and problem drinking.” Several authors call for greater involvement of the local Indian community in developing such strategies and mention the use of shamans, Indian counselors (especially former problem drinkers), and urban recreational activity centers, but no model programs are discussed. The reader is left with a lot of insight about Southwestern Indian drinking behavior but little information about how Indians are dealing with it when it becomes a problem.

—Lyle Koehler
University of Cincinnati

Elizabeth Weatherford, ed. with Emelia Seubert. *Native Americans on Film and Video*. (New York: Museum of the American Indian/Heye Foundation, 1981) 152 pp., \$4.95.

This is an extraordinarily impressive and thorough compilation of primarily documentary films made by and about Native Americans. The Museum of the American Indian, the Heye Foundation and Elizabeth Weatherford and Emelia Seubert are to be commended for their effort and industry. *Native Americans on Film and Video* grew out of a major exhibition, "The Ancestors: Native Artisans of the Americas," where more than one hundred and twenty-five films and video tapes were shown by the museum. This special event was part of the Museum of the American Indian's ongoing Film and Video Project which since its beginning in 1979 had sponsored the Native American Film Festival. The organization of the festival pointed up the needs for a comprehensive and updated source of information about films on Inuit and Indians of North, Central, and South America.

The book is divided into three main sections: Film and Video Listings, Special Film Collections, and Resources, with an additional subject index list of distributors and a bibliography. The heart of the volume is in the listing of video tapes and films which have been annotated with a general description of the film or type of the data production, running time, production credits, language of the film if other than English, and format (video and film). Also included is a distributor, reference for further information, and a list of the series if the film appears in one. The list is exhaustive. Some four hundred films and tapes are included and supplied with descriptions, some rather extensive ones. The section on Special Film Collections is primarily of regional and archival interest with some records of specific daily and ritual activities. This section will be of particular interest for those with a focused interest. The Resources include the growing number of organizations, film festivals, tribal and regional media centers, North American Indian Production Companies, and media training centers. As the editors note, the listing should "serve as a starting place for an interchange of information and materials." Although the editors are at great pains to caution that before ordering any of these films the reader should preview the films or tapes themselves, this particular volume provides a comprehensive volume for beginning the study of material on film and video by and about Native Americans.

As Bruce Baird, of the Native American Public Broadcasting Consortium, has written in his introduction to this volume "Reflections: Native Americans in the Media": "the struggle to change attitudes and stereotypes about Native Americans has made it

essential for Indians to participate in media, determining how Indian concerns and realities are presented.” And as Baird points out, the key to changing attitudes and stereotypes is for Native Americans to begin to produce their own film and video tape. The value of a book such as this one, in the revolution which Native Americans began in the early 1970s, is that it points to and identifies those films and video tapes already made by Native Americans or which contain images of Native Americans which avoid stereotypic ones normally received from the Hollywood film. *Native Americans on Film and Video* makes accessible to those Native Americans who are working in the industry, producing, directing, starring in and writing films by and about themselves, a context within which their current efforts are being conducted. To know that there are some four hundred other films and video tapes can assure them that they are not working in a vacuum; in fact, that they are contributing to a tradition. *Native Americans on Film and Video* also makes an important contribution to that tradition.

—Charles L. P. Silet
Iowa State University

Anne Wortham. *The Other Side of Racism: A Philosophical Study of Black Race Consciousness*. (Columbus: Ohio State University, 1981) xxi, 353 pp., \$12.50.

The author, “a freelance writer, editor, and broadcast researcher . . . (presently) a doctoral candidate in sociology at Boston College,” proposes to study blacks who advocate black consciousness. Wortham condemns ethnic or racial consciousness, and therefore characterizes “the other side of racism” as “a dilemma of *individual* self-esteem as opposed to problems of group conflict in race relations.” Thus, public policy based on “ethnic polity,” such as that engendered by the civil rights movement is “retributive ‘reverse discrimination’ advocated *in favor* of ethno-racial minorities rather than the oppressive discrimination traditionally engaged in by the majority *against* such groups.” (p. x) (Emphasis in the original) The author believes that “achieving power or redressing grievances on the basis of race or ethnicity is clearly not in accord with the American tradition of giving no formal recognition to ethnic groups as political entities.” (p. xix) Rather, individualism is the key factor and it is the highest form of freedom; hence programs geared to redress groups’ grievances reduce individual freedom.

Wortham is “convinced that most Americans are so inundated with cries of freedom from Negro intellectuals and political leaders that they fail to recognize that, more often than not, these apostles of freedom are among its first violators.” (p. x) The author then constructs five “types” of individuals who possess different degrees of black consciousness and attempts to demonstrate how each violates individual freedom. Apparently, the most serious infraction is being out of tune with the author: “I harbor none of the trappings of race consciousness, neither in my own self-concept nor in my view of others. Thus, I have no reason to despise the fact that I am a Negro; the fact that I am simply is of no primary significance.” (p. xii) Fortunately, she has noted the existence of white racism but black consciousness and black collective action as counter-measures are regarded as individual problems.

One form of qualitative sociology concerns itself with seeking to understand the rules used to find meaning in others’ actions, expressions, and thoughts. This approach enhances the investigator’s ability to identify the processes geared to aid individuals (and groups) in their quest to make sense of the world, to create order where none is inherent. The product of this kind of qualitative investigation is a second-order construct, a framework which prohibits the investigation both from judging an individual’s ethnic consciousness

or choice of social action and from focusing on the inner mental processes of individuals. Wortham, in this book, provides no evidence of being aware of this construct but instead seems to use her own ideological perspective as a basis for attributing motives to actors and making value judgments which denigrate their “ethnic” consciousness and choice of social action.

An examination of “the other side of racism” requires first a clear understanding of the structural imperatives influencing ethnic collective action. The resurgence of ethnicity is one of the most baffling yet intriguing socio-political developments in recent times: baffling because it was assumed that the processes of modernization and development would result in a decrease in ethnic identification; intriguing because it has not happened. Ethnicity remains an important phenomenon in the international system, even in those developed societies characterized by “organic solidarity” e.g., the Quebecois (in Canada), blacks, Native Americans, and Chicanos (United States), the Basques (in Spain), the Bretons (in France), Scots and Welsh (in British Isles), to name only a few.

—Raymond L. Hall
Dartmouth College

Anzia Yeziarska. *Red Ribbon on a White Horse*. (New York: Perseus Books, Inc., 1981) 226 pp., \$5.95 paper.

The republication of Anzia Yeziarska's *Red Ribbon on a White Horse*, with an afterword by her daughter, Louise Henriksen, is an important event in two respects: first, it represents another step in the rediscovery of a significant writer whose work deals with the experience of immigrant Jewish women at the turn of the twentieth century. Second, it is a valuable document for information on that period of mass migration. Scholars concerned with ethnic literature, as well as those previously unfamiliar with Yeziarska's works, will find here interesting insights into the problems and pressures of the immigrants.

New readers will be fascinated with the narrator's tale of her meteoric rise to fame and riches when her book of short stories is sold to a Hollywood studio and made into a movie. The years of struggle in Czarist Russia, the poverty on the lower East Side, the humiliations in school when she could not speak English, the years in the sweatshops, the unceasing efforts to get an education and become a writer—all these are vividly contrasted to the comfort of her Hollywood existence. Yet finally, the threat to her integrity was too high a price to pay and she returned to New York.

Yeziarska continued writing the novels the novels and stories of the immigrant years that are the basis for her reputation, but the Depression and the loss of publishing interest in her subject plunged her back into poverty. In a moving section, she describes her work during this time with the WPA Federal Writers Project and the authors she met there, particularly Richard Wright who was then on the brink of his first great success. Essentially autobiographical, the structure of this book also emphasizes the values of economic security, acceptance by others and the need for community. At the end, the author conveys to readers a sense of someone who is able to face the future strengthened by the understanding she has gained through all of her disillusionments.

Both general readers and scholars can only be cheered the reissue of *Red Ribbon on a White Horse*. It makes available one of Yeziarska's best works, one of the few studies of the immigrant woman's experience told by a woman herself. Without reprints such as this, our efforts to learn about a neglected part of American culture are severely hampered, our research is limited to those with access to major libraries and our audience to those who are lucky enough to find original copies.

—Carol Schoen
Lehman College, CUNY.

Un Nuevo Dia. (Golden, Colorado: The Chicano Education Project, v. 1, 1975) quarterly, \$12.00 per year.

Un Nuevo Dia is a bilingual (Spanish/English) quarterly publication whose purpose is to report on “the progress being made both locally and nationally in new and improved educational programs for minority children.”¹ It is achieving this goal by printing articles which deal with discriminatory practices against minority students in various community public schools. Many of the articles offer solutions to this problem, emphasizing community action as an effective political tool. One issue, for example, was entirely devoted to the experiences of five chicano community members who became involved in their respective school systems and how each of these people was able to alter and improve educational conditions for their children through community action and personal involvement. The journal presents problems in a positive fashion, showing the power that community political action groups have to effect changes in public school policies. The articles are easily read in both Spanish and English and the format is visually pleasing, with nice graphic work and appealing photographs. Unfortunately, the journal does not contain a table of contents nor are the issues dated, which reduces its usefulness.

Un Nuevo Dia cites some solutions, e.g., community involvement as a requisite for change, and this is the journal’s major appeal. In a broader sense, however, it fails to break new ground in the area of ethnic awareness and tends not to be germinal in the questions it raises. For the most part, the articles are descriptively written, concentrating on current educational problems which have been articulated elsewhere. Little in the way of analysis, in-depth reporting, or new ideas were presented in the issues reviewed.

Finally, focusing only on “minority” children is a major drawback of *Un Nuevo Dia* and is a problem with most ethnic publications. They continually fail to recognize that our existing monocultural public education is detrimental for all students. It is imperative to change the notion that the white American middle class represents U.S. society and to stop conforming to a particular ideology dictated by textbooks and textbook companies if humanistic liberating education is to take place. From this perspective, *Un Nuevo Dia* does not provide progressive innovations in the field of education.

—Barbara Hiura
Sacramento, California

¹*Un Nuevo Dia*. (Boulder, Colorado: The Chicano Education Project) v. 6, no. 2, n.d., p. 16.

Gretchen M. Bataille and Charles L. P. Silet. *The Make-Believe Indian: Native Americans in the Movies*.

Slide-tape program, 1982, rental \$15.00, purchase \$99.00. Accompanying bibliography and teacher's guide \$5.00.

Media Resources Center
Iowa State University
Ames, Iowa 50011

The Make-Believe Indian is all that is implied in the title and more. The slide-tape program is a useful instructional device which goes beyond the scholarly margins of *The Pretend Indians* (1980) by the same authors. The program clearly depicts how most white Europeans had their "images of Indians" formed well before their arrival in the Americas. We are subsequently shown and told how these fixed images of Indians were generated through the dime novels of the nineteenth century and transferred to the silver screen by movie producers in Hollywood. The slides and narration are presented effectively; the pictures are well-chosen to illustrate the points being made on the tape. By examining the historical development of Indian stereotypes, it becomes easy to understand how deeply ingrained the "make-believe" images of Indians are. Furthermore, the program demonstrates why American Indians suffer from diminished identities.

While Bataille and Silet recognize the need for new films which present Indians in more positive and non-stereotypical roles, it is critically important that users of the program be conversant with the teacher's manual, for the images presented in the slides are primarily stereotypes. Viewers of the program should be aware that the purpose of its development is the examination and elimination of stereotypes in the light of current reality—a reality which has denied more than a million Native Americans access to their heritage.

It is clear that nothing less than public demand will force large film companies to produce movies which are concerned with accurate images of Indians in contemporary society. Good quality films about Native Americans can be produced; a producer need only watch *More Than Bows and Arrows* to get some good ideas.

—Helen Kathleen Walsh
California State Polytechnic
University

Neshnabek: The People.

16 mm film, 30 minutes, black and white, 1980, rental \$12.00, purchase \$225.00.

Film Services

University of Kansas

Division of Continuing Education Building

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The Potawatomi Indians (Prairie Band) of Kansas are portrayed in this film which has been some forty to fifty years in the making. The original footage was taken by Floyd A. Schultz, an amateur anthropologist, between 1930 and 1941. These scenes have been supplemented by historical still shots, maps, and other archival documents assembled from various sources in the 1960s and 1970s. During the summers of 1978 and 1979 Donald Stull, a professor of anthropology presently at the University of Kansas, conducted field interviews with some of the originally-photographed Potawatomi along with their friends and relatives. Portions of those interviews provide the primary soundtrack for the resulting film entitled *Neshnabek: The People*. The juxtaposition of the older footage and the more recent commentaries offers an intriguing "time warp" and some interesting material for the consideration of cultural continuities and changes as well as ethnic affiliations and individual identities. For example, one scene shows an eight year old girl playing with a handmade doll and a cradle board. Over this footage a woman's voice comments "That's my oldest daughter—she's forty-six now That's her doll . . . that's the way they used to carry them when they was on a cradle." In another scene, women from the 1930s are shown making fry bread over an open fire while the contemporary Potawatomi commentator remarks that bread cooked in that manner tastes better than that prepared on modern stoves.

Students of material culture especially will be delighted with the excellent scenes showing crafts and other activities which are less readily observed today than fifty years ago—for example the collection of reeds and the weaving of mats, the fleshing and tanning of deer hides, the chopping of a burl to fashion a wooden bowl, and the stripping of bark for the construction of a dome-shaped wickiup. Other scenes provide historical counterparts for activities which are still practiced by many Native Americans and bespeak of cultural persistence in the face of so-called assimilation: the manufacture of beaded moccasins and bags, the slicing and drying of squash, traditional methods of shelling and preparing corn, the use of sweatlodges, the playing of "squaw dice" and other games, and the musicological and choreographic forms of pow wows and other dances.

In handling data pertaining to religious activities, the producers of the film faced an ethical dilemma confronting many students of ethnic and minority studies, in particular those dealing with American Indians. Respecting the wishes of the contemporary Potawatomi, Schultz's scenes of certain ceremonies are shown but their meaning and functions are not explained. For that sensitivity the film producers are to be congratulated. On the other hand, the lack of an appropriate context and the somewhat jerky movements of individuals captured on the old movie film, may cause viewers to perceive the episodes as humorous and they may implicitly regard the participants as "uncivilized." Without any explanations, some audiences may observe the animistic rituals and the all-too-familiar stereotypes of "primitive" religion and Native American "savages" may unwittingly be reinforced. More sophisticated viewers, of course, will appreciate the harmony of the Potawatomi and their total environment and will recognize the fact that American Indians, and indeed most non-Western peoples, do not draw the same distinctions between secular and sacred spheres of life as do adherents to the Judaeo-Christian religious traditions.

To overcome some of these difficulties, the producers of *Neshnabek* prepared a 28-page discussion leader's guide to accompany the film. Included in the booklet are a rationale for making the film, a description of the method of putting together the scenes and soundtrack, an historical overview of the Potawatomi, descriptive notes on selected cultural forms which were photographed, suggested topics for further group discussion, and an entire script of the film. The latter is especially valuable since the soundtrack is uneven and sometimes difficult to follow. More important, however, the guide will allow teachers and group leaders showing *Neshnabek* to prepare their audiences for sensitive viewings of the film. Individuals using *Neshnabek* are thus advised to preview the film, read the accompanying guide, and think about their purposes in showing the film. Otherwise misunderstandings may well reign rampant and negative stereotypes be perpetuated.

—David M. Gradwohl
Iowa State University

BOOKS RECEIVED

Titles appearing in this list may be reviewed in future issues of *Explorations in Sights and Sounds*.

Ali, Syed Husin. *The Malays: Their Problems and Future*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) viii, 142 pp., \$7.00 paper.

Bentley, G. Carter. *Ethnicity and Nationality: A Bibliographic Guide*. Publications on Ethnicity and Nationality of the School of International Studies, University of Washington, vol. 3. (Seattle: University of Washington Press, 1982) xxii, 456 pp., \$37.00.

Brereton, Bridget. *A History of Modern Trinidad 1783-1962*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) x, 262 pp., \$15.00 paper.

Chin, Frank. "The Chickencoop Chinaman" and "The Year of the Dragon": Two Plays. (Seattle: University of Washington Press, 1981) xxix, 142 pp., \$22.50, \$8.95 paper.

Clarke, Sebastian. *Jah Music: The Evolution of the Popular Jamaican Song*. (Exeter, New Hampshire: Heinemann Education Books, Inc., 1982) 216 pp., \$12.50 paper.

De León, Arnaldo, *The Tejano Community, 1836-1900*. (Albuquerque: University of New Mexico Press, 1982) xix, 217 pp., \$19.95.

Farley, John E. *Majority-Minority Relations*. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1982) xii, 451 pp., \$19.95.

Fernando, Lloyd, ed. *Malaysian Short Stories*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) xvii, 302 pp., \$7.50 paper.

Green, James W. *Cultural Awareness in the Human Services*. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1982) xii, 257 pp., \$14.95 paper.

Greene, Jerome A. *Slim Buttes, 1876: An Episode of the Great Sioux War*. (Norman: University of Oklahoma Press, 1982) xvi, 192 pp., \$12.95.

Hendry, Joy. *Marriage in Changing Japan: Community and Society*. (New York: St. Martin's Press, 1981) 274 pp., \$25.00.

Huffer, Virginia. *The Sweetness of the Fig: Aboriginal Women in Transition*. (Seattle: University of Washington Press, 1980) ix, 166 pp., \$15.00.

Kallen, Evelyn. *Ethnicity and Human Rights in Canada*. (Toronto: Gage Publishing Limited, 1982) xiv, 268 pp., \$12.95 paper.

Kanowitz, Leo. *The Male Stake*. (Albuquerque: University of New Mexico Press, 1981) viii, 197 pp., \$19.95, \$9.95 paper.

Keyes, Charles F., ed. *Ethnic Change*. Publications on Ethnicity and Nationality of the School of International Studies, University of Washington, vol. 2. (Seattle: University of Washington Press, 1981) xii, 335 pp., \$20.00.

King, Ambrose Y. C. and Rance P. L. Lee, eds. *Social Life and Development in Hong Kong*. (Hong Kong: The Chinese University Press, 1981. Distributed by the University of Washington Press, Seattle) xxv, 366 pp., \$25.00.

Kochman, Thomas. *Black and White Styles in Conflict*. (Chicago: University of Chicago Press, 1981) vi, 177 pp., \$12.95.

Maniam, K. S. *The Return*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) 185 pp., \$7.00 paper.

Mesa-Lago, Carmelo. *The Economy of Socialist Cuba: A Two Decade Appraisal*. (Albuquerque: University of New Mexico Press, 1981) xvi, 235 pp., \$17.50, \$9.95 paper.

Miller, Tom. *On the Border: Portraits of America's Southwestern Frontiers*. (New York: Harper & Row, 1981) xiii, 226 pp., \$12.95.

Morgan, Anne Hodges and Rennard Strickland, eds. *Oklahoma Memories*. (Norman: University of Oklahoma Press, 1981) xii, 308 pp., \$16.95, \$8.95 paper.

Mutloase, Mothbi, ed. *Africa South: Contemporary Writings*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1981) 208 pp., \$6.00 paper.

People of 'Ksan. *Gathering What the Great Nature Provided: Food Traditions of the Gitksan*. (Seattle: University of Washington Press, 1980) 127 pp., \$17.95.

Prucha, Francis Paul. *Indian-White Relations in the United States: A Bibliography of Works Published 1975-1980*. (Lincoln: University of Nebraska Press, 1982) viii, 179 pp., \$14.95, \$7.95 paper.

Reynolds, Paul Davidson. *Ethics and Social Science Research*. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1981) xiv, 191 pp., \$9.95 paper.

Roosevelt, Anna Curtenius and James G. E. Smith, eds. *The Ancestors: Native Artisans of the Americas*. (New York: Museum of the American Indian, 1979) plates, 197 pp., \$17.50 paper.

Rothman, Jack, ed. *Issues in Race and Ethnic Relations: Theory, Research, and Action*. (Itasca, Illinois: F. E. Peacock Publishers, Inc., 1977) 366 pp., \$10.95.

Said, Samad A. *Lazy River*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) x, 121 pp., \$4.50 paper.

St. Clair, Rupert, Guadeloupe Valdés, Jacob Ornstein-Galicia, eds. *Social and Educational Issues in Bilingualism and Biculturalism*. (Washington: University Press of America, 1982) x, 146 pp., \$19.50, \$9.50 paper.

Senn, Harry A. *Were-Wolf and Vampire in Romania*. East European Monographs, no. XCIC. (Boulder: East European Monographs, 1982. Distributed by Columbia University Press) xvii, 148 pp., \$17.50.

Sexton, James D., ed. *Son of Tecūn Umán: A Maya Indian Tells His Life Story*. (Tucson: University of Arizona Press, 1981) 250 pp., \$19.95, \$8.95 paper.

Sibley, David. *Outsiders in Urban Societies*. (New York: St. Martin's Press, 1981) x, 212 pp., \$25.00.

Soh, Michael. *Son of a Mother*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) 117 pp., \$4.50 paper.

Trafzer, Clifford E. *The Kit Carson Campaign: The Last Great Navajo War*. (Norman: University of Oklahoma Press, 1982) xviii, 277 pp., \$14.95.

Ty-Casper, Linda. *Dread Empire*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) 136 pp., \$6.50.

Udo, Reuben K. *The Human Geography of Tropical Africa*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) xii, 244 pp., \$21.00 paper.

Wong, Meng Voon. *Glimpses of the Past: Stories from Singapore and Malaysia*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) 126 pp., \$5.00 paper.

Woods, Randall Bennett. *A Black Odyssey: John Lewis Waller and the Promise of American Life, 1878-1900*. (Lawrence, Kansas: The Regents Press of Kansas, 1981) xviii, 254 pp., \$20.00.

Yeo, Robert, ed. *Asean Short Stories*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) xiv, 246 pp., \$7.50 paper.

