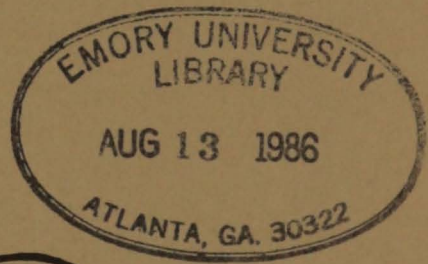


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# EXPLORATIONS IN SIGHTS AND SOUNDS



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Summer, 1983

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The National Association for Interdisciplinary Ethnic Studies has as its basic purpose the promotion of activities and scholarship in the field of ethnic studies.

The Association is open to any person or institution. The Association serves as a forum to its members for promoting:

- research
- study
- curriculum design
- publications of interest.

In addition, the Association is involved in sponsoring the Annual Conference on Ethnic and Minority Studies, publishes a journal, a newsletter, and special publications.

*Explorations in Sights and Sounds* is published annually by the National Association for Interdisciplinary Ethnic Studies as a review supplement to *Explorations in Ethnic Studies*. It consists of brief critical assessments of interdisciplinary materials relevant to the broad concerns of ethnic studies and includes within its scope all formats and instructional levels.

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Number 3

Summer, 1983

# **EXPLORATIONS IN SIGHTS AND SOUNDS**

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S. Husin Ali. *The Malays: Their Problems and Future*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) viii, 143 pp., \$7.00 paper.

On December 3, 1974, 2000 Malaysian university students staged demonstrations on the playing field of the Selangor Club in the heart of Kuala Lumpur. They were demonstrating their sympathy for the peasant rubber growers of Kedah, who had been brought to a state of desperate poverty by inflation and the low price of rubber, and protesting government policies which were ostensibly designed to improve the economic condition of all Malays, but had apparently succeeded only in enriching a small group of Malay politicians and businessmen. They demanded a fundamental reorganization of the political and economic system to ensure that the enormous profits being made in the country—mainly by tin mining, rubber and palm oil cultivation, and related industries—should flow to the common people rather than to the wealthy elite and powerful foreign-owned companies.

The government cracked down hard on the demonstrators. 1,100 students were arrested on the day of the demonstrations, and on December 7 the Special Branch arrested three university lecturers who were accused of encouraging and leading the student rebellion. One of those arrested was the author of this book, an associate professor of anthropology and sociology at the University of Malaya. He was held without trial for six years under the Internal Security Act. Although he steadfastly refused to withdraw his criticisms of the government or to “confess” to his alleged communist connections, he was finally released and allowed to return to his teaching post in 1980. This book was written while he was in detention.

Professor S. Husin Ali is one of the most accomplished social scientists in Malaysia, having written numerous scholarly books and articles and taught hundreds of university students since the early 1960s. He is also a formidable critic of what he sees as the injustices in contemporary Malaysian society. This book is a clear and concise statement of his political philosophy and his view of the Malaysian social order. He argues that the ills of the existing system stem mainly from the *laissez faire* capitalist economy inherited from the colonial period and now perpetuated by the upper class Malays, Chinese, and Indians who benefit from it. He explores in detail the historical and structural roots of the poverty of rural Malays and shows why the current economic boom has done little if anything to improve their standard of living. He criticizes the “racial politics” of the country, which pit the Malays, Chinese, and Indians against each other, as obscuring the true cause of poverty, which is the exploitation of the lower class of all ethnic groups by a small privileged class. As a remedy he proposes a form of

democratic socialism. This would involve the nationalization of all foreign-owned industries, the organization of many industries as cooperatives, and comprehensive land reform. The case is well-argued, with pertinent evidence drawn from published sources and his own field research. The tone is earnest but reasonable, a far-cry from the tone of the criticism leveled against his and similar views. Whatever the merits of the author's criticisms and proposals, his ideas deserve to be heard and discussed, not distorted and suppressed.

—Kirk Endicott  
Dartmouth College

Amiri Baraka and Amina Baraka, eds. *Confirmation: An Anthology of African American Women*. (New York: William Morrow and Co., 1983) 418 pp., \$17.95, \$10.95 paper.

In his introduction to *Confirmation*, Amiri Baraka points out that the anthology is not "intended, in the same way that *Black Fire* was, to attack the house-negro appropriation of bourgeois aesthetics. Rather the purpose of this volume is to draw attention to the existence and excellence of black women writers." The volume accomplishes that extraordinarily well. *Confirmation* is a major contribution, for it provides solid illustration of the range of work being produced by an impressive number (an even fifty) of accomplished black women writers.

The problem of doing justice to an anthology such as this in a brief critical review is evident. The wealth of material is simply too great. The collection gathers works by well-known authors such as Maya Angelou, Toni Cade Bambara, Gwendolyn Brooks, Lucille Clifton, Mari Evans, June Jordan, Paule Marshall, Toni Morrison, Carolyn M. Rodgers, Sonia Sanchez, Alice Walker, Margaret Walker and, refreshingly, several of these women are represented by recent and hitherto unpublished works. An added value is the inclusion of material from a host of lesser known writers, some of whom are making their debut in print here.

Although poetry dominates the book, there is a good sampling of prose: short stories, personal narratives, drama, two critical essays. Inasmuch as the overall quality of the volume is so high, one hesitates



to single out individual selections but this is one way to suggest, if only partially, the range of the material included.

For example, Louise Meriwether's "A Man Called Jethro" is a poignant yet curiously upbeat story of an out-of-work custodian who regains his sense of manhood by murdering his former union-busting boss. Toni Morrison's contribution is "Recitatif," a superb story about the relationship of two unloved girls, one black and one white, whose paths cross from time to time as they grow into womanhood and middle-age. And Sonia Sanchez has given us a wonderful short piece, "Just Don't Never Give Up on Love."

Equally impressive is the writing of less familiar authors such as Lois Elaine Griffith's highly original story "Prince Harlem." Perhaps my favorite piece in the entire book is Vertamae Smart-Grosvenor's "Skillet Blond," which, in only a few pages, reveals more about being a black American woman and about the women's movement than anything I can think of.

In his introduction to *Don't Cry, Scream* (1969), Haki R. Madhubuti wrote that "most, if not all, black poetry will be *political*." The political orientation continues to be evident in much of the poetry (and prose, for that matter) in *Confirmation*. The influence of the earlier Sanchez, Giovanni, and Evans is clear. Yet the context has been widened and the revolutionary expression has generally become less strident, more varied, more artistic, and more powerful. An excellent example of the effective use of poetry for essentially political purposes are the five tough-minded and blunt poems by Jayne Cortez.

Two of the strongest poems in the volume are those by Adrienne Ingrum, whose work is, I gather, introduced in this book. Here again, the poetry is essentially political but wedded to an artistry that strengthens the statements by subordinating the element of propaganda, hence realizing a complex and sensitive declaration. In "Loomit," she writes, among other things, of nature and of urban life and concludes that "What is holy and infinite/seems neither to be grass/nor cement/ but the acts of love which hallow them." There are also three excellent and very different poems by Judy Dothard Simmons; one, "Linseed Oil and Dreams," is especially charming.

In editing *Confirmation*, the Barakas have fulfilled a crucial need. The anthology presents material by almost every contemporary black woman writer willing to contribute (except for Nikki Giovanni, who was omitted by the editors because of her trip to South Africa). Though I believe Amiri Baraka is right in stating in his introduction that it is more important for causes to be understood than effects, his strict Marxist interpretation of the causes of the oppression of Afro-American women is too formulaic. The works in the volume demonstrate that the writers themselves perceive things as generally more

complex. As Adrienne Ingram states it: "I must align my aesthetics/with my reality."

—Richard L. Herrstadt  
Iowa State University

Rebecca Chua. *The Newspaper Editor and Other Stories*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) 180 pp., \$5.50.

Over the past decade, Sinologists in the West have given much scholarly and critical attention to the study of contemporary Chinese fiction as produced by writers in the People's Republic of China and in Taiwan. In contrast, little scholarly dialogue has concerned fictional works, in Chinese or in any other language, published by writers of Chinese parentage who live outside China or Taiwan and who are known as "overseas Chinese." (A single exception to this is, perhaps, the work of Maxine Hong Kingston.) English language readers interested in contemporary Chinese literature will thus welcome this collection in English of fifteen short stories by the Chinese-Singaporean writer, Rebecca Chua.

Each of these tales speaks for Chua's unusual ability as a storyteller and as a master of the English language, just as each reveals her multicultural background and the facets of that background which she chooses to illuminate. She presents themes used by many creative writers, including those of love, suicide, aging, and corruption but the precision and vividness of her writing bring her readers reflections of human life which are sure to place her beyond the role of mere storyteller.

The world of Rebecca Chua's fiction embraces both an ancient, remote China and a materialistic, technologically superior West. Perhaps it is largely due to this bi-cultural concern of hers that the reader discovers the setting of many of Chua's stories to be unmistakably contemporary, while the location of these stories is frequently unspecified or only hinted at, although it is always urban. Her characters too, be they Lucy or Siew Kuan, Gloria or Ling, move in and out of the two spheres, the perennial struggle of their search for a balance between the two worlds serving as a major theme in her stories.

Rebecca Chua is a keen, perceptive observer of the psychology of young women. Through her stories she identifies and sympathizes

with a general inability on the part of her characters to change their fate or to successfully cope with their problems, as in "The Washerwoman's Daughter," "Vortices," "The Picture," and "Second Thoughts." With admirable precision she mocks the trivialities of the "weaker sex," their follies, their insensibilities, and perhaps their meek acceptance of being treated as playthings ("But, Mummy, What Did You Do Today?"). In the story, "What My Wife Reads in the Newspapers, and What I Read, Are Two Different Things," she contrasts with amusing irony the dissimilar concerns of man and woman. Several stories, such as "Suicide," "The Picture," "Flowers Don't Last Very Long," and "Soliloquy" probe the intricate relationship between the mechanical, materialistic existence led by many contemporary urban dwellers and the more basic inner needs of humans. Through the young heroines of these stories Chua laments the want of idealism and the cold unfeelingness of modern humanity.

Woman writers have always played an essential role in the field of modern Chinese fiction. With the publication of this collection, students of Chinese literature in the English-speaking world will now have a chance to sample the work of yet another woman whose literary concerns may differ slightly from those of the majority of her counterparts in China or Taiwan.

—Hua-yuan Li Mowry  
Dartmouth College

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

In *Jah Music*, Sebastian Clarke has offered a wealth of information on Jamaican popular music especially to this reader who, although a musician and ethnomusicologist, knew very little about the popular music of Jamaica previously. Clarke has provided material on the roots and history of the music: the birth and development of Rastafarianism, then the evolutionary development of Jamaican music, and its three most powerful exponents, Bob Marley, Peter Tosh, and Bunny Wailer. There is also a chapter on the spoken word, which is the key to all African-derived music. Whether articulated by voice or by another instrument, the word is the essence of all musics which have sprung up in the Western hemisphere with roots in Africa. The book has a

very detailed index, directory of artists and discography, and is scrupulously footnoted to support the author's conclusions.

The essence of any popular music is its broad-based appeal. Whatever territory it springs from, it has its roots in the masses. Clarke has a clear understanding of this in his descriptions of the people who make and produce music. He is knowledgeable about Rastafarianism and how Rastafarian ideas are found throughout popular Jamaican music. As an example, he gives verses of several pieces which use those words from the Bible Rastafarians believe are important in communicating their beliefs. In listening to the music I had always found it hard to understand the words and this material reinforced my knowledge on several different levels. The words of the popular music known as Reggae, which is a later evolutionary development, are extremely important in terms of the history, philosophical beliefs, and attitudes expressed towards Being.

The strongest aspect of the book is Clarke's discussion of the cultural and environmental components which make up Jamaican popular music. There are vivid descriptions of the incredible amount of violence which runs rampant in Jamaica. This violence is part of the music because the words consistently speak to the conditions under which Jamaicans must live. He also has a profound awareness of the gradation of social classes in Jamaica which, as in so many other places in the world, is based on skin shade and color, and shows how this is part of the essence of the music. These points are important in the perception of how a music survives and flourishes in a country where many are poor and powerless.

I am confused about the direction of the author's research. It is not clear whether the book is about popular music *per se* or whether it is primarily about the individuals who make up the music and their personality quirks. If it is about the latter, then the book is mis-titled. Although Clarke does make statements about what the music sounds like and most of the time those statements are helpful, that information was far overshadowed by discussion of who played with whom and who produced it. The first part of the book describes the different tribes that were brought into Jamaica as slaves and also the indigenous inhabitants of the island. The author often mentions that "this" was of African origin, but what "this" is is not clear. Further, he gives a very derogatory description of the West African griot and never really explains why he makes that statement, leading one to believe that the only attitudes about griots are the ones he expresses.

This book is about the characters, the producers, the promoters, and the million dollar hit sellers; the really important information is submerged under all the descriptive material. In addition, there are several chapters which are collections of names, individuals, how they

were promoted, or not promoted. I am left with very mixed feelings about for whom, other than novices, this book is intended.

—William S. Cole  
Dartmouth College

Angela Y. Davis. *Women, Race and Class*. (New York: Random House, 1981) 271 pp., \$13.50.

You won't find her listed in *Notable American Women* beside Frances Elliott Davis who won Eleanor Roosevelt's admiration by challenging racial barriers to become the first black nurse enrolled by the American Red Cross. Nor is this Black Power activist found before theatrical educator Hollie Mae Ferguson Flanagan, encouraged by her artistic German mother and dynamic Scot pioneer father to "set a stout heart to a steep hillside." But Angela Y. Davis deserves recognition when this Harvard Press publication goes into a second printing, because seldom in the history of American justice has a criminal court heard a civil libertarian plea to "Free Angela" so forceably expounded as in June of 1972.

Born of school teacher parents in Birmingham, Alabama, she could read at four, went to Brandeis College, spent her sophomore year in Paris and became caught up in the civil rights movement. Emotionally disturbed by the bombings of private homes in her family's middle-class neighborhood, by the assassination of Martin Luther King in 1968, she "lost the faith" and joined the Communist Party.

She was fired from her college teaching position when she was accused of supplying weapons to the Jackson brothers which they used in a fatal escape attempt from Soledad Prison. She wrote that "George's [Jackson's] death [was like] a disc of steel deep inside me, magnetically drawing towards it all the elements I needed to stay strong and fight . . ." After months as a fugitive, she was caught and later acquitted following a trial lasting one month longer than a year. Her *Autobiography* was published two years later in 1974, and she was her Party's nominee for Vice-President when a fellow Southerner was elected to promote human rights. She now teaches ethnic studies in San Francisco.

Her new book *Women, Race and Class* gives fresh insights into the feminist cause of a century ago during which whites and blacks united

to fight lynching and voting injustices. Angela contends that contemporary feminists are failing because they are repeating the same mistakes their sisters made.

Her scholarship is subjective and militant; overkill is a frequent problem in an otherwise well-researched historical analysis of why and how the goals of middle and lower class women will continue to differ. But Angela may be right in asking, "how can whites understand the humiliation of women used as breeders, of slaves unable to prevent their mulatto sons from being sold and never seen again?" Even Eliza's gentle Christian morality in Harriet Beecher Stowe's best seller is not what made mothers defend their children. Instead their passionate abhorrence of slavery made some like Margaret Garner kill. So Angela concludes that blacks, not whites, should tell their own story. *Women, Race and Class* is such a primary source, although she appreciates Gutman's scholarly assertion that the black family was strengthened not weakened by the rigors of servitude.

Her contributions should be acknowledged in contemporary encyclopedias, and her vehement assertions about American political history, feminism, Marxism and racism should be expressed freely.

A visiting scientist-scholar from Leningrad once compared Angela's protests with that of Solzhenitsyn, to which this reviewer responded that the comparison is not valid. "Your dissident critic, forced into involuntary exile from his beloved Mother Russia, is now a non-person, while this Marxist is permitted to teach, criticize and publish her condemnation of America's injustices."

— Edith Blicksilver  
Georgia Institute of Technology

Zee Edgell. *Beka Lamb* (London: The Chaucer Press. Distributed by Heinemann Educational Books, Inc., Exeter, NH; 1982) 171 pp., \$2.95.

Formerly called British Honduras, Belize, an emerging third world country, second smallest in Central America, originally became a part of the British Empire because its coast gave sanctuary to British sailors and pirates. But a thousand years or so before, the land formed a small part of the mighty Mayan civilization. A dozen or more sites—Mayan centers—have been discovered in Belize and have offered up their

pyramids and artifacts as silent testimony to the past. Becoming fully self-governing in 1964, the country continues to experience various power struggles; Guatemala claims Belize since, according to its doctrine, a province which successfully revolts against a colonial power inherits all the rights and boundaries claimed by the colonist power. Hence both Mexico and Guatemala, as successful revolters against the Spanish, could lay claim to Belize. Moreover, the inhabitants of Belize represent many disparate loyalties: the Black Caribs, descendants of West Africans and the Red Caribs; Mayan Indians; Creoles and Africans; Mestizos, Maya Indian and Spanish mixed bloods; East Indians; Syrian and Lebanese; Chinese; North Americans and Europeans.

Cognizant surely of all that Belize is, Zee Edgell, herself a Belizean, has ostensibly given us a simple, local color novel to recount life as it is experienced in present day Belize. Native customs, myths, and dialect provide the frame on which the weaknesses, triumphs and sorrows of a young girl hang exposed. Although a brilliant metaphor occasionally adds dimension, we are not really encouraged to read this novel symbolically even with the juxtapositioning of the demise of the old way, in the death of Great Grandmother Straker, against assimilation, in the death of the student Toycie.

The novel portrays a primarily matriarchal society, except that final decisions, final petitions, final action, insight and wisdom reside in the man, Mr. or "Daddy" Bill Lamb. Thus in essence females are "full of sound and fury signifying nothing."

Still, in part, it remains a woman's story; male authors do not really know menstruation or a woman's libido, which apparently only a female author can or will deal with. Yet the treatment of illicit sex and subsequent pregnancy could as easily have been written by a male, emphasizing, as Edgell does, the moral issue and the ostracism of the female. Although as a woman Edgell may initially appear more empathetic, the unmarried creole Toycie does lapse into insanity and premature death, while the Spanish Emilio undergoes no pain of castigating remorse. Nevertheless Toycie's plight does not suggest that a real stigma exists so far as the other Creoles are concerned. Finally, even though *Beka Lamb* is written by a woman the attitudes and values remain traditional; that is, males are cast in the decision making and problem solving roles while females have the powerless roles. This is not a feminist novel.

We are presented with the initiation theme, a sort of rites-of-passage situation, laid in Belize; we witness the apparent protagonist undergoing change, that of moving from childhood into womanhood, of confronting larger issues. Beka Lamb, non-productive rebel in an educational system geared to English mores, overcomes her penchant

for lying and directs her responses to life, placing death in its proper perspective and assuming responsibility for her own progress. Having won the prize for her writing and having at last fulfilled her wake for Toycie, she will accept her place in a society influenced by the British, but with a people who are uniting “to build a nation” and learning about that country—its flora and fauna—its essence.

During the unraveling of Beka’s story, we have been exposed peripherally to political, mythical, social, racial, and religious issues. However, while the novelist brushes many issues none are fully realized. The conflict between the native culture, Gran and the P.I.P. versus Daddy Bill and moderation, fizzles out. Describing the town, Edgell tells us that, “It was a relatively tolerant town where at least six races with their roots in other districts of the country, in Africa, the West Indies, Central America, Europe, North America, Asia, and other places, lived in a kind of harmony.” Yet the book itself reveals harsh lines of racial demarcation, with the Creoles living below poverty level.

Although the tension between local beliefs and the Catholic church never becomes a clear cut issue, it has generated unrest in the people. For example, when the issue of Toycie’s pregnancy clashes with the Church’s moral stance, Daddy Bill shows that justice demands that Toycie be permitted to graduate. In the minds of the people, right is on Toycie’s side yet the Church prevails; Toycie is expelled, and is later killed in the fierce hurricane that ravages Belize. Through it all, our sympathies are with Toycie, love’s victim, and we wish that somehow the author had been willing to take a more severe stance.

The strength of this novel lies in its realistic treatment of a country little known to the vast majority of English-speaking peoples. While we cannot argue with the author’s vision, we can wish that a more aggressive theme had prevailed and that bits of folklore and Belizean life had been more carefully woven into the story.

— LaVerne González  
San Jose State University



Lloyd Fernando, ed. *Malaysian Short Stories*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) xvii, 302 pp., \$8.00.

K.S. Maniam. *The Return*. (Exeter, NH: Heinemann Educational Books, Inc., 1981) 185 pp., \$7.00.

Wong Meng Voon. *Glimpses of the Past*. (Exeter, NH: Heinemann Educational Books, Inc., 1981) vii, 156 pp., \$5.00.

These three books of fiction are set in the multilingual and multiracial context of Singapore and Malaysia, two Southeast Asian nations once part of the British Empire and now a region peopled by a volatile mix of indigenous Malays (roughly 45%) and immigrant Chinese (43%), Indians (10%), and Europeans (0.4%). Reflecting the diversity of this region, one book is a short story anthology by a Chinese (Wong), another a novel by an Indian (Maniam), and the third a collection of stories edited by an Eurasian (Fernando). All three books have some astonishing strengths and some unfortunate lapses, with Maniam's being the most sustained effort and Fernando's the most generous sampling from these societies.

Wong's *Glimpses of the Past* collects ten stories of the 1950s and 1960s by one of Singapore's best known writers in Chinese. Wong (a Ph.D. from the University of Washington) has himself rendered these stories into English, for the most part without mishap. There are, however, momentary infelicities. For instance, "revise" is used (p. 84) when *review* is obviously meant, and *mung bean* must be intended where Wong says a facial mole is the size of a "green bean" (p. 4). Nevertheless, his stories are excellent examples of a social realism tinged with pathos, and the best of them are rendered poignant by a gentle irony pointed at societal and human foibles. They present us with a generous panorama of Malaysian and Singaporean life: the addicting effects of gambling ("The Mahjong Prodigy"), the idealized friendship between Malay and Chinese workers which transcends race and religion ("Eight Hours in a Sewer"), the waste and exploitation of women ("When I see Hui Lan Again," "Elder Sister Kuei-Ying"), the callousness of the moneyed class ("By the Traffic Light").

Lloyd Fernando's edition of *Malaysian Short Stories* (including several Singaporean ones) is of even wider scope and variety, for they comprise twenty tales by eight writers of diverse ethnic origins. Shirley Lim, a Singapore Chinese (who is also an accomplished poet now teaching at Valhalla, N.Y.), is represented by two touching and sensitive stories about children discovering ethnic and generational difference; indeed, Lim's "On Christmas Day in the Morning" and "The Touring Company" have the psychological deftness and stylistic delicacy of a Katherine Mansfield tale. Another Singaporean, Stella

Kon, acutely probes the political conformism of the present generation of her country's children ("The Scholarship"), while the Malaysian Pretam Kaur tells a forthright tale of boyish disappointment in "Pasang" (the Malay equivalent of being "it" in games). K.S. Maniam attempts to capture (somewhat inconsistently) the speech rhythms of the Indian immigrant in "Ratnamuni," a gripping account of the psychology and dignity of a laborer who is also a spiritual medium. John Machado, an Eurasian, brings off a brilliant piece of narration in "No Visitors Allowed," where his sullen narrator seems to have materialized from a Philip Larkin poem. Machado's "Rain, Rain," set during the anti-White riots in India, is also stylistically accomplished, leaving us uneasy about the domineering attitude of the Eurasian protagonist towards his Indian servant-friend.

Indeed, as a whole, Fernando has brought together an excellent sampling of stories from his region. I am, however, taken aback by a lack of editorial vigilance, for I know Fernando to be a meticulous scholar. There are misspellings like "occasion" (p. 31) and "kerosine" (p. 34), solecisms like "she *laid* down on the ... floor" (p. 201), and far too many typographical errors. These stories deserved better.

It is difficult to overstate the good qualities of Maniam's novel *The Return*. Its subject is an immigrant family taking root in the alien soil of its adopted country. Specifically, this theme is woven through three generations of an Indian family transplanted to a Malaysian village. The point of view is located in the protagonist-narrator, a boy growing to manhood during the 1950s and 1960s, the years when Malaysia itself was growing into nationhood after a century of the British Raj. The grandmother represents the first generation, and her attachment to the native past acting against her attraction to the new country is sketched in poetically rhythmic prose, intensely felt images, and controlled nostalgia. The next generation, the boy's eccentric, brutal, and stubborn father, is a pathetic mix of success and defeat in his efforts to assimilate. The third generation is the boy himself, a thoroughly engaging character who rises from menial poverty to genteel prosperity by a combination of hard work and natural ability. There are several outstanding episodes as Maniam maps the boy's progress, in particular, the symbolic and impressionistic chapters depicting the boy's relationship with the English woman who was his teacher. The psychological and material struggle between the increasingly better educated boy and his unlettered father vitalizes the latter portions of the novel which, as a piece of writing, is well wrought. Only one factor prevents unqualified praise. This is the lack of irony with which Maniam portrays the new Malaysian values of his protagonist, values too much nourished by Western materialism and too little cognizant of Asian spirituality.

In sum, all three books are well worth the while of Americans interested in a region known as the melting pot of Asia. Perhaps K.S. Maniam's *The Return* will prove most rewarding for readers interested in immigrant and ethnic literature, but the other two anthologies, especially Professor Fernando's, should by no means be overlooked.

—C. Lok Chua  
Moorhead State University

Jimmie Lewis Franklin. *Journey Toward Hope: A History of Blacks in Oklahoma*. (Norman: University of Oklahoma Press, 1982) 256 pp., \$14.95.

*Journey Toward Hope* is a welcome volume on blacks west of the Mississippi. The author has effectively demonstrated how Oklahoma's geography, between the West and the South, was responsible for its segregated development; white Oklahomans chose the racial customs, policies, and institutions of the Deep South to "keep Blacks in their place."

While the book is not the final word on black Oklahomans, Franklin's presentation provides a portrait of Oklahoma which few people beyond its boundaries understand. The author notes that he had planned to synthesize existing scholarly works about the black experience in Oklahoma from statehood to the present but he found that there were few existing works and what should have been a short project became a long-term undertaking with many special problems. Franklin is to be congratulated for taking the time to construct this history. It is the hope of this reviewer that ethnic scholars of all ilks will read the book for its spirit as well as the content.

"Blacks in Prestatehood Oklahoma" (pp. 3-33) is the weakest chapter of *Journey Toward Hope*. The author argues the positions of various historians concerning the issue of slavery in Indian Territory rather than showing that slavery means "not free." In addition, Franklin's discussions do not make clear the nature of the relationship between Oklahoma Territory and Indian Territory and how they were consolidated to form a single state of the Union. This is no minor criticism, because many blacks had migrated to Oklahoma and Indian territories to fulfill their dream-quests. In one sense, the chronology outweighs the message.

Franklin has, nonetheless, taken a giant-step in providing information about blacks on the frontier. He clearly shows how the oppression of blacks in Oklahoma was as violent as that in the Deep South: lynchings, Ku Klux Klan terrorism, social and economic segregation, and disenfranchisement defined their lot. Franklin argues that "economic discrimination may have been more of a cornerstone of Jim Crow than the mere separation of the races" (p. 86); thousands of blacks were forced from their lands by whites in the early years of statehood. Those who left rural areas hoped for economic betterment in an urban environment, but were in fact relegated to the lowest-paying jobs. Present day equal opportunity programs have still not completely undone the effects of past discrimination in Oklahoma City or Tulsa, or in other cities in the state (p. 94).

As subsequent scholars investigate the black experience in Oklahoma, they will find many leads. Franklin has touched on personalities, fraternal orders, churches, the National Association for the Advancement of Colored People (NAACP), newspapers, politics, general perceptions, and a host of other qualities which distinguish a people in a hostile social environment. In *Journey Toward Hope*, the author does indeed leave the reader with a sense of hope for blacks; it is an excellent vehicle for visiting blacks at the crossroads of America.

— Charles C. Irby  
California State Polytechnic  
University, Pomona

Ricardo L. Garcia. *Teaching in a Pluralistic Society Concepts, Models, Strategies*. (New York: Harper & Row, Publishers, 1982) xiv, 209 pp., \$14.25.

Donna M. Gollnick and Philip C. Chinn. *Multicultural Education in a Pluralistic Society*. (St. Louis: The C.V. Mosby Company, 1983) xiv, 332 pp., \$12.95.

Americans live in a pluralistic society populated by persons of different ethnic backgrounds, languages, socio-economic levels, and religious beliefs. Within our society other personal characteristics are also evident, e.g., age, sex, physical and mental abilities. Too often value-laden, distorted messages and images are conveyed about those who are not viewed as being members of mainstream America.

Prejudice becomes manifest and stereotypic misinformation is used to formulate major decisions affecting the lives of human beings.

One challenge facing educators today is to prepare young people to live and work with each other in a democratic society, and to help them develop a positive recognition of the contributions of many groups in establishing the values of that society. Diversity needs to be recognized as a strength rather than considered a liability.

These introductory texts attempt to aid both preservice teacher candidates and experienced teachers to become informed about various aspects of United States culture and other cultural groups as well. The texts argue that knowledge and understanding of cultural relativism is important; the generation of multicultural competencies becomes imperative. A careful reading of the material should foster in educators a greater sensitivity to all students attending our schools.

Garcia, a faculty member of the University of Utah, divided his book into three parts. In part one, Garcia identifies key social science concepts related to cultural pluralism, e.g. ethnocentrism, racism, stereotyping, assimilation, and culture, and discusses them at some length within the context of United States history. Garcia believes teachers must have more than a superficial understanding of these concepts to provide equal educational opportunities for all students.

The second part describes historically, conceptually, and practically two instructional models (ethnic studies and bilingual education) and two strategies (human rights and intergroup relations) for use in the classroom. As means of facilitating awareness, Garcia urges their use with all students rather than with minority students alone. The third part of the text provides examples of critical thinking and role playing activities through which participants gain insights into issues related to teaching in a pluralistic society. Depending upon the grade or ability level of the students, some of these exercises could be adapted for classroom use.

Gollnick, a staff associate for the American Association of Colleges for Teacher Education, and Chinn, a special assistant on minority concerns and development for the Council for Exceptional Children, also could have divided their text into three components. They begin with an excellent overview of culture and pluralism so that teachers can draw upon the diverse backgrounds of their students to create effective instructional strategies. The next six chapters treat in some detail elements of the United States micro-cultures: ethnicity, religion, languages, socio-economic status, sex and gender, age, and exceptionality. The final chapter suggests several ways to promote multicultural education through curriculum development, selection of materials, and by modifying teacher behavior and the school environment.

Both books include current and useful information which may not

have been available previously in one source and also list references, suggested readings, and notes at the end of each chapter. Colleges and universities, school districts, and those responsible for conducting staff development programs related to multicultural education should include these books in their libraries.

—Margaret A. Laughlin  
University of Wisconsin-Green Bay

James Lafayette Glenn. *My Work among the Florida Seminoles*. Edited with an Introduction by Henry A. Kersey, Jr. (Orlando: University Presses of Florida, 1982) xiii, 121 pp., \$12.00.

James Lafayette Glenn's *My Work among the Florida Seminoles* is a memoir of his five-year tenure (1931-35) as United States agent to the Seminoles. Written in the mid-1940s as a long letter to his daughter, this document remained unpublished in the manuscript holdings of the Fort Lauderdale Historical Society until it was discovered and edited by Harry A. Kersey, the leading student of recent Seminole history.

A minister in Everglades City, Florida, Glenn had been well acquainted with the Seminoles before his appointment to their agency. With a clear idea of their needs, he set out to improve the housing, health care and educational facilities at the Dania Reservation. He launched a much-needed relief program for sick and indigent Seminoles, and he vigorously attacked the booming traffic in bootleg whiskey. Though he recognized that the economic problems of depression-era Seminoles were extreme, Glenn resented the exploitation of Seminole "local color" by the Florida tourist industry. Denouncing this kind of economic development as "professional freakism" (p. 106), Glenn fought both local and national interests to help the Seminoles acquire a land base. Under his guidance the Florida Seminoles built the beginnings of a reservation territory, put together a herd of cattle, and acquired skills in operating heavy machinery for large-scale farming.

The tourist industry, various real estate interests, "hobbiest uplifters" from Miami, and other enemies filled the press with criticisms of Glenn's work. And Glenn had criticisms of his own: Commissioner of Indian Affairs John Collier, architect of the New Deal's "self-determination" Indian policy, was, in Glenn's view, "basically and

fundamentally a pagan—a lover of life in the raw. He romanticizes and idealizes the primitive and jungle life. He would exterminate progress and throw ‘its whole blooming works out.’ The days of the tepee, the tomahawk, war paint and war bonnets belonged to the childhood of the Indian race. If they want to be ‘people too,’ they have got to play a different role in this mighty commonwealth” (p. 111). This opinion of Collier and his policies got Glenn fired.

Though sharply stated, Glenn’s views are hard to categorize. Unlike many Christian ministers, he did not criticize Seminole religious beliefs or social customs and he made no effort to force the people to conform to a rigid set of Anglo-American Protestant values. At the same time, as his remarks on Collier show, he firmly believed that the Seminoles should be educated to contemporary America and assimilated into its society. He had no patience with those whose romanticized notions kept alive the “noble savage” theme. If the Seminoles were not savage, there was also little in their life that was noble, he believed. A hardhead as well as a reformer, Glenn was something of a classic New Dealer, mixing short term economic and social relief with long term economic development. His goal, it seems, was to help the Seminoles survive and “mature” into a fully participating part of the Nation’s population.

Glenn’s memoir gives us a fascinating insider’s perspective on the New Deal Indian Bureau. It also provides an unromanticized view of Seminole life during the depression—a view greatly enhanced by the sixty photographs that accompany the text. Shot by Glenn, an amateur photographer, these pictures are the documentary backbone of the memoir. They, along with Glenn’s text and Kersey’s editorial introduction and notes, add up to a valuable and unique contribution to Seminole history.

— Michael D. Green  
Dartmouth College

Elsa V. Goveia. *A Study on the Historiography of the British West Indies, to the End of the Nineteenth Century*. (Washington, D.C.: Howard University Press, 1956, 1980) 181 pp., \$8.95 paper.

This is an extremely learned work. Published originally by the Pan American Institute of History and Geography in 1956 and recently reprinted in paperback by Howard Press, *A Study on the Historio-*

*graphy of the British West Indies* discusses almost seventy-five, often multi-volume works published between 1530 and 1898. This material includes works published in English, French, Spanish and Dutch. As the author points out, many of these volumes were originally composed by gifted amateurs who wrote with polemical purposes. The historiography of the British West Indies is a minefield of controversies about fundamental human questions which are exemplified in a distinctive locale.

Elsa V. Goveia, a native of British Guiana, served as professor of history at the University College of the West Indies in Jamaica from 1950 until her death in 1980. Her other works included *Slave Society in the British Leeward Islands at the End of the Eighteenth Century*, a classic study for which this historiographical essay may be said to be a prologue. Much of the history of the West Indies has been the history of race relations and slavery. Many of the writers whose books Goveia analyzes here included slavery at the center of their concerns, even though their ostensible purpose was to write about the relation of the colonial economics to the imperial government or to examine the differences between Spanish and British approaches to the New World. Written in these volumes, as Goveia explains, is the story of intellectual battles between defenders of slavery, Enlightenment humanists, and the nineteenth century humanitarians whose agitation ultimately doomed British colonial slavery just a generation before the American Civil War.

What use does this work have for the scholar and lay reader? For the scholar, it is an unsurpassed survey and characterization of the historical literature, one which foreshadows and gives background to such recent studies as those of Richard S. Dunn, David Biron Davis, and Orlando Patterson. For the lay reader, this book is an interesting, perceptive case study of the influences of the times upon the writer. In her analysis, Goveia is always fair but rarely pulls punches. Her own allegiance is clear. As she remarks in one passage, "It cannot be without significance that those writers who have most nearly succeeded in their task are also those who have combined a consciousness of the relativity of human institutions and opinions with a conviction of the essential likeness of men" (p. 170). It is perhaps no accident that this volume was published in the same year as Kenneth M. Stampp's *The Peculiar Institution* argued the same point about North American slavery.

— Roland L. Guyotte  
University of Minnesota, Morris



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

Joy Hendry uses a social anthropological examination of one community, the village of Kurotsuchi on southerly Kyushu Island, to illuminate the pivotal role of marriage in Japanese society. Marriage from pre-Meiji times to the present, she points out, has been crucial to the continuation of the *ie*, that union of the genealogical family and household/property. Marriage establishes the house head as an integral member of the village associations for governance, tax collection, care of the shrines, road building, and mutual aid. Moreover, it brings together Shintoism and Buddhism in a harmonious blending of rituals concerning birth and death.

Notwithstanding its continued important traditional functions, marriage is, as Hendry so pointedly demonstrates, undergoing considerable change. The one-time *samurai* family system, with its obedience-centered Confucian values (including marriages arranged without the spouses even seeing one another), gave way to the *miai* marriage (where the husband and wife were allowed minimal interaction to estimate each other's merits) and, to a lesser extent, in more recent times to the *ren'ai* or "love" marriage. Improvements in the status of women have occurred. The wife can no longer be killed for adultery, nor need she resort to a convent or the supposed magical powers of a "divorce nettle tree" to win freedom from her husband. Today, she has legal recourse if maltreated by her spouse. Parental consent for marriage is no longer necessary by law. Personal choice, in *samurai* terms, a "disruptive act, rebellious against both family and nation," won legitimacy in post-war Japan. Joy Hendry details these developments both in Kurotsuchi and the Japanese nation. Her chapter on "The Historical Context," although brief, is the best available exposition of those changes.

*Marriage in Changing Japan* is more than a mere treatment of marriage ceremony and changes. It is a fine anthropological description of many aspects of Kurotsuchi life-economic, educative, governmental, religious, ritualistic—a living chronicle of a people's expectations, cooperation, and modes of existence. Within the household, Hendry lucidly describes the paternalism of familial authority, bathing, eating arrangements, and leisure-time activities. Relationships between parents and children, siblings, husbands and wives, and spouses and in-laws are all examined. Hendry has an eye for intricate detail but usually avoids excess. Her conciseness and well-organized style make this work an example which other anthropologists and ethnohistorians might do well to imitate.

Hendry's generally comprehensive view is not without limitation,

however. Her examination of the reasons for choice of a specific spouse do not deal much with class or kinship concerns. These seem to be at least as important, if not more so, than the factors she does enumerate, which include the avoidance of *burakumin* (social pariahs), care for personal health of spouse, property considerations, the age of the bride, and religion. The non-specialist in Japanese studies may also find her use of no fewer than 200 Japanese words and concepts rather hard to follow. She makes some allowance for this by including a glossary of terms in the appendices, but the appearance of several unfamiliar words in the same sentence can occasionally prove problematic. These criticisms do not seriously detract from the meaning and clarity of her work; there is no doubt this book will prove a vibrant example for future researchers.

— Lyle Koehler  
University of Cincinnati

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

During 1970 and 1973, University of Maryland professor of psychiatry Virginia Huffer spent some time with the women of the Lardil and Kaiadilt tribes who live on Mornington Island in northern Australia's Gulf of Carpentaria. Forced to accommodate increasingly to Western ways, these women struggle to maintain traditional linkages while they undergo modern change. This conflict between the past and the future, as well as the everyday realities of their existence, are presented through Huffer's psychobiographical lens, primarily through the intervention and words of her chief informant, Elsie Roughsey, a "cooperative, friendly, generous, and intelligent" Lardil woman who is, in aboriginal terms, a "good yarner." Elsie's tribal name—Labbarrior—"sweetness of the fig"—gives the book its title. The work is essentially Elsie's statements mixed with descriptive and analytical observations by the author and short treatments of interviews with nine older Lardil women, seven younger (teens through twenties) Lardil women, and seven Kaiadilt women.

Lardil children had been brought to Mornington Island in the 1920s to be educated by white missionaries. Other Lardil continued to exist

on the edges of white mainland society (indeed, 10% of the younger women had Aussie fathers). Thus, the Lardil had considerable contact with Western society. The Kaiadilt had not been subjected to a systematic missionary effort. They did not come to Mornington until 1948, after “inter-hordal” warfare on their isolated Bentinck Island had so decimated their numbers that they too were moved to the larger island. The Kaiadilt were (and are) a paleolithic people who, as late as 1970, lived in brush shelters, had a limited knowledge of English, and maintained aboriginal marriage patterns. The Kaiadilt remained aloof from Huffer and their Lardil neighbors, who considered them “wild,” “without shame,” and even capable of smearing dung on themselves. Huffer was somewhat more successful in talking with the younger Lardil women, although here too the contact was perfunctory. Only with the Lardil women in her own age group (late thirties to fifties) was she able to make thorough contact, especially with Elsie Roughsey.

Huffer’s work, then, is naggingly incomplete, even though she does give the reader a vivid picture of Elsie’s perceptions. On a lesser scale, Elsie’s middle-aged contemporaries also express themselves, urged to participate, perhaps by Elsie’s example, perhaps by Huffer’s refusal to publish any material that the women might not want in print. The interviews make clear that despite changed courtship and marriage patterns, life in electrified dwellings, cotton dresses, the introduction of a money economy, and new forms of employment, these Lardil women still generally believe in “wrong-head” vs. “right-head” marriages as well as sorcery, prophetic dreams, traditional song and dance ceremonies, *malgri* (an illness resulting from having the smell of land food on one’s hand when one goes into the sea), and madness being caused by a lack of sex. They expressed mixed feelings about the Aussies, viewing them on the one hand as protectors, teachers, and persons who brought about a fuller participation of aboriginal women in village religious and political life, but on the other hand admitting that “the white man came to take away all our good laws and customs and put in their poor stuff.”

Huffer realizes that Lardil women vary in their attachment to and evaluation of specific aspects of traditional and gives them an individuality often missing in anthropological works.

She has difficulty, however, in assessing the experiences and perceptions of the younger Lardil and all Kaiadilt women. We learn, for example, that the younger Kaiadilt “feared being discriminated against,” but the reader is given only a fragmentary sense of how the discrimination operates. We hear of wife abuse, adultery, gambling, drunkenness, widespread illegitimacy, and intergenerational friction. Some, if not all, of these appear symptomatic of societal breakdown

but viewed against the vibrancy of Elsie's responses, the reality of such social tensions is obscured. For an authentic understanding of these aboriginal women, we need to know what the younger Lardil feel about their own sexual promiscuity and the illegitimacy of their children in comparison to the older generation. And why did the Kaiadilt treat Huffer with "a passive type of hostile avoidance?" Was it simply "social distance," as she maintains, or was it that she, as a white woman prying into their lives, represented an intrusive force? The fact that the Kaiadilt and younger Lardil were well aware that Huffer was friendly with the older Lardil, with whom relations were rather tense, and that Huffer probed her interviewees about sexual intimacy may well have limited the extent to which they would share information. They could not assert as freely as Elsie, "I have nothing to be ashamed of." Entering into the lives of people who are culturally different from the investigator is the anthropologist's perennial problem which Virginia Huffer has not been able to surmount. Nevertheless, Huffer does give us a good treatment of one informant and, notwithstanding its serious shortcomings, her work is important. Too often, Third World women have been denied any voice at all.

—Lyle Koehler  
University of Cincinnati

Leo Kanowitz. *Equal Rights: The Male Stake*. (Albuquerque: University of New Mexico Press, 1981) viii, 153 pp., \$19.95, \$9.95 paper.

Although it may be true that the equal rights movement for women will result in freeing both women and men from social and legal restrictions (and, in fact, it may be a rather convincing practical political argument), as a feminist, I find a book that supports these rights for women on the basis of reciprocally increased rights for men suspect. It reminds me of Thomas Jefferson arguing, in *Notes on Virginia*, against the continuation of slavery because of its debilitating moral effects on owners and their families. Leo Kanowitz, professor of law at the University of California, Hastings College of the Law, and author of other books on women and the law, makes such an argument in this collection of eight essays, most of which have been previously published elsewhere (from 1972 to 1981).

Three of the essays specifically involve discussion of the Equal Rights Amendment, a topic not yet ready for the junk pile since the amendment has been reintroduced into Congressional Committees and will surely yet provide a forum for national debate in the next months and years. Kanowitz's legal assessments of the ERA's desirability are detailed and convincing.

The most interesting essays involve Kanowitz's understanding of the effects of legal discrimination against men and his analysis of the shortcomings of the women's rights movement. Kanowitz states that both women and men have been "victims of severe and pervasive *de jure* sex discrimination." Most of us are aware of how women have been victimized. As examples of discrimination against men, Kanowitz cites the preference of mothers over fathers in custody cases, the absence of protective labor laws for men, and compulsory military service for men. The preference for mothers over fathers in custody cases is in fact an historically recent phenomenon, and one that keeps many contemporary women literally in the poorhouse since only about 25% of the women due to receive child support actually get what the court awards. Further, Black and Hispanic women are awarded support less than 50% of the time. One has to wonder, in light of the 59 cent wage gap, who is the victim of discrimination in custody cases. As for those labor laws that Kanowitz asserts protect women and discriminate against men, we have consistently seen regulations which "protect" women from working overtime and "protect" women from heavy lifting used to keep women out of the best paying jobs and promotions. Kanowitz argues we should extend protection to men, not take it away from women.

Kanowitz is absolutely correct in his argument that the draft applies only to men and thus is discriminatory. While many feminists oppose the draft for both sexes as a way of eliminating this discrimination, others maintain that only after the ERA is passed may Congress rightly draft women as well as men.

Acknowledging that feminists do not speak with one voice, Kanowitz offers his assessment of what is right and wrong with feminist public policy. He advises against economic boycott as a means of achieving goals for fear of possible backlash, particularly in depressed economic times. He rejects what he calls "vigilante" action on the part of Women Against Pornography and others because their actions constitute violations of First Amendment Rights. And he cautions against "any continued disregard or trivialization" of men's victimization on the basis of sex because it "weakens the sex-equality" movement. He may be correct, particularly in light of the conservative political mood of the country.

Kanowitz provides a 23 page appendix, an 8 page postscript, and 37 pages of notes to the essays to augment his essays. The notes are detailed and illuminating.

—Lillian H. Jones  
California State Polytechnic University,  
Pomona

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

Race, class and culture are the ingredients of black-white relations in America. Thomas Kochman's book attempts to separate out the cultural component of this mix and to examine it because he believes that it is both ignored and the source of much interracial conflict. The author is Professor of Communications and Theatre at the University of Illinois and has taught and researched in the area of black language and behavior. His background has clearly made him sensitive to aspects of black culture, a sensitivity he exploits in his book.

The thesis of the study is reminiscent of G.B. Shaw's observation that the problems in Anglo-American relations stem from the mistaken notion that we share a common language. Kochman's assertion is that blacks and whites make a similarly erroneous assumption about culture. "Both whites and blacks" he says "interpret each others' behavior in accordance with the meaning and value that behavior has within their own culture." The result is misperception and confusion.

The author sets out to illustrate this thesis by describing behavior, drawing generalizations with respect to cultural values for blacks and whites and then examining black and white responses to their respective behaviors. He attempts to assess what is happening and to indicate the sources of the problems.

For the most part, this turns out to be a thought-provoking and pragmatic exercise although there are some difficulties. For instance, while Kochman claims to separate class-related issues from cultural issues, throughout he compares "blacks" to "middle class whites." If we allow that the black middle class tends to be more acculturated and proportionally smaller than its white counterpart, can we assume therefore that what he calls black "community" people, i.e., urban

blacks, are more authentically black and if so, where do poor whites or rural blacks stand on the cultural continuum? The book also comes perilously close to subscribing to the stereotypical dichotomy that blacks tend to be culturally uninhibited and whites inhibited.

Kochman makes no attempt to determine the sources of the behavior he reports and some of his categories and generalizations tend to be distressingly simplistic. Blacks reading it will recognize some of the behavior described as more or less generally typical and some as peculiar to a class or social setting. Kochman does not make these distinctions.

On the other hand, he has pulled together the observations of a number of sociologists and ethnologists and presented both an argument and illustrations which should facilitate understanding the practical business of interracial interacting, especially in urban America. What the reader must remember is that this work is descriptive not prescriptive; in no sense is it a comprehensive treatment of white or black culture. It will prove helpful in understanding what blacks or whites do when they do it. It will not necessarily be an effective predictor of performance, especially for blacks.

—Warner R. Traynham  
Dartmouth College

Lance Liebman, ed. *Ethnic Relations in America*. (Englewood Cliffs, NJ: Prentice-Hall, 1982) vii, 179 pp., \$5.95.

This small volume contains six background papers prepared under the editorship of Lance Liebman, professor of law at Harvard, for a 1981 meeting on ethnic relations convened by the American Assembly, a well-known policy institution affiliated with Columbia University.

The papers in this collection vary in their quality. An article by Charles Keely presents a detailed, evenhanded, and current review of specific issues related to immigration policy within the broader context of their implications for pluralism. Liebman contributes an insightful examination of how the use of the legal system by ethnic groups affects the law and whether this, in turn, has consequences for all social groupings, possibly by according them too much significance. A selection by Robert Weaver on ethnicity and urban America covers a number of important subjects such as poverty and politics but

suffers from a lack of focus and internal coherence. Pastora Cafferty writes about bilingual education, particularly in regard to Hispanics, but oversimplifies the discussion of very complex issues. A paper by Stephen Thernstrom questions the impact of recent ethnic activism and the utility of affirmative action policies, topics which, of course, have generated much controversy. Nathan Glazer describes the political significance of a new pattern of intergroup relations in which many diverse ethnic groups have legal rights to special protection and benefits, a situation he feels creates resentment and contrasts with the more traditional use of local politics by ethnic groups to get ahead. Glazer's provocative views will be best appreciated by those familiar with his other writings, especially *Affirmative Discrimination*.

Viewed in its entirety, this book provides enough information and thought-provoking ideas so that it will be of value to the critical reader with a broad knowledge of the ethnic relations field. However, for the less initiated, this volume has three important limitations. First, there is a lack of ideological balance in the general points of view represented; the neoconservatism of a few authors and the restrained liberalism of some others occupy most of the pages. This obviously presents those having different orientations with much material about which to argue, although the main point here is the relative absence of diverse perspectives. Second, this book intentionally focuses on particular topics, but as a consequence it gives little attention to others, including educational concerns (apart from bilingual education), the causes and patterns of contemporary ethnic activism, and even some economic matters. Third, there are no footnotes and few references in the text to outside sources.

One final observation. While no short volume is likely to do justice to all ethnic groups, this one noticeably ignores or distorts the experience of Asian Americans. For example, Weaver completely omits Asians from his overview of various ethnic groups, and Cafferty mentions several groups, but not Asians, in her review of language retention, language schools, and bilingual programs. Further, the problematic image of Asians as a "successful model minority" is revived in Thernstrom's discussion of how Asians have overcome racism and achieved high levels of socioeconomic status through hard work, thrift, and education. Glazer at one point characterizes the cultural backgrounds of Asian groups as "exotic" thereby resurrecting another inaccurate stereotype. If this book is representative of even part of the current ethnic relations literature, it is abundantly clear that the work of Asian American advocates is far from finished.

—Russell Endo  
University of Colorado



Ruthanne Lum McCunn. *Thousand Pieces of Gold*. (San Francisco: Design Enterprises of San Francisco, 1981) 308 pp., \$10.95, \$5.95 paper.

“There is no history, only fictions of varying degree of plausibility.” Although historians may disagree with Voltaire’s provocative statement, Ruthanne Lum McCunn’s choice of this phrase as an opening for her biographical novel, *Thousand Pieces of Gold*, is probably in keeping with the general agreement that any fiction which claims literary merits must contain some truth. McCunn, an Amerasian born in San Francisco’s Chinatown, grew up in Hong Kong. At the age of sixteen, she returned to San Francisco to attend college and subsequently worked as a librarian, teacher, and bilingual/bicultural specialist. She is the author of *An Illustrated History of the Chinese in America*.

*Thousand Pieces of Gold* tells the story of an extraordinary Chinese woman’s life-adventure. Lalu (1853-1933) was the eldest child—by chance a girl—of poor Chinese peasants who lived in a small village plagued by natural disasters and human evils. Circumstances forced Lalu to become a competent farm-laborer at thirteen, working beside her father in the open field instead of tending household duties with her mother at home (The latter being the traditional role assigned to Chinese women of the time.) Lalu grew to be a strong-willed, strong-bodied individual, a youngster who loved to till the land, who loved to be close to the soil. Abducted at nineteen Lalu was shipped off to America, where she was sold to a Chinese saloon keeper in Idaho. It was there, in a small mining town in Idaho, that Lalu was transformed into Polly, a Polly who eventually gained both her personal and economic independence. McCunn devotes approximately two-fifths of her book to Lalu and the remaining three-fifths to Polly.

On the whole, the novel is well constructed and well narrated. McCunn’s painstaking research has paid off, in that the reader is placed comfortably into many realistic, frequently moving, scenes about Lalu-Polly and the people surrounding her. And McCunn’s genuine interest in and evident enthusiasm for the life of her heroine is well conveyed and probably will be well received by her readers. She has brought Lalu-Polly back to life and by so doing has achieved what is perhaps the single most challenging task biographers set for themselves: that of placing their chosen characters simultaneously in the realms of both fiction and history.

Considering the Chinese immigrants of the second half of the nineteenth century and the first three decades of the present century, one sees that Lalu-Polly is indeed one of a kind, for although her anguish and struggle might have been shared by many a contemporary Chinese immigrant to the American continent, her successes are

spectacularly unusual. In many ways, Lalu-Polly resembles more the “typical” pioneer-woman in early American history than the early “typical” Chinese immigrant to the New World. Fortunately for the reader, McCunn in her *Thousand Pieces of Gold* focuses most clearly upon the life of the courageous and resourceful heroine, whereas the other characters, including Charlie Bemies whom Lalu-Polly married in 1894, are portrayed largely in order to bring out the many facets of the heroine’s very active eighty years.

*Thousand Pieces of Gold* should prove to be an invaluable addition to the library of anyone interested in Chinese-American studies or Asian-American literature. Different from the so-called “exclusion-law novels” produced about 1905-1910, *Thousand Pieces of Gold* presents no exaggerated, gruesome scenes of injustices suffered by the Chinese immigrants at the hand of the “white devils” during the early phases of their immigration; nevertheless, the silent sobs of the Chinese immigrant can be poignantly discerned through the tears, and smiles, of Lalu-Polly.

—Hua-yuan Li Mowry  
Dartmouth College

Carmelo Mesa-Lago. *The Economy of Socialist Cuba: A Two-Decade Appraisal* (Albuquerque: University of New Mexico Press, 1981). 234 pp., \$17.50, \$9.95 paper.

It’s not unusual for partisans of opposing viewpoints about Cuba to spark each other to flaming argument, while those who prefer less heat and more light can easily find adventure enough just in following the course of the Western Hemisphere’s most important social experiment since the Mexican Revolution. Shouldn’t a book about twenty years of post-revolutionary Cuba be exciting, especially when it comes to us from Carmelo Mesa-Lago, Cuban native, an early supporter of the revolution and also an early emigre to the United States, and now, as Professor of Economics at the University of Pittsburgh, one of only a handful of distinguished students of Cuba in this country? His book is a product of a good deal of effort over a long period of time. It is detailed, precise, balanced, and informative. It is easily understood, so that non-experts can profit from reading it even though its wealth of hard-to-get data makes it an indispensable

reference work for professional Latin Americanists. It is all this, but it is not exciting.

One reason is that a lot of excitement is gone from Cuba itself. Che Guevara's portrait on an enormous poster still looks down on Revolution Square, but Che lives only in memory, as a symbol of when he was both the spirit and embodiment of a pure revolutionary mystique driving forward an utterly utopian economics. True, Cuba remains Fidelista, not Stalinist, with a social order still so new that of all Latin American nations Nicaragua alone comes close to matching it. But Cuba has also devoted the last dozen years mostly to achieving economic growth along Soviet lines, hardly a thrilling task. The Cuban Revolution and Fidel are middle-aged now; their youth, like Che's life, become subjects not just of history but of mythic nostalgia.

Cuba's aging, which Mesa-Lago documents and helps to explain, is just one reason his book fails to excite. Another, which is actually one of the work's virtues, is that its answers to many important questions are simply too definitive to leave much room for argument. For example, the Revolution wrought major social change but brought no economic miracles. More specifically, post-revolutionary Cuba has taken great strides toward greater equality in wages, consumption, education, health care, and insurance and pensions. Its race relations are more equal too, particularly in law and in spirit, but for material matters the data are sketchy, evidently because the Cubans are reluctant to make measurable what is already known, namely, that blacks are still worse off in class, occupation, and housing than whites are. As for more standard economic matters, Cuba still runs or limps when sugar prices rise or fall, has had little sustained economic growth and not much more economic diversification, and has replaced its economic dependence on the U.S. with an equally great dependence on the U.S.S.R., now the major creditor behind Cuba's foreign debt (per capita the highest in Latin America, higher even than Brazil's or Mexico's).

These are important findings, but it's not easy to stay involved while reading about them. Statistic after statistic is necessary for full documentation, but before long adds to detail so great it overwhelms, although relief may be found either in the many excellent summary passages at the end of each section or in the Introduction and Conclusion, both of which cover much the same ground.

Is a Djilas-style "new class" forming in Cuba? Which sorts of Cubans are most disaffected with and most supportive of the regime? Are Cuban blacks, as many report, satisfied with their gains even though they remain nearer than whites to the bottom of the social structure? When does the ruling elite respond to public opinion and when does it manipulate it? How much does Cuba count on a predictable

American obtuseness and bluster to find a scapegoat for diverting attention from Cuba's own problems? Mesa-Lago neither raises nor responds to such questions, which are sociological and political, not economic. Thus, although we shall long be in his debt for his massive assemblage of materials, we may also note they have the unintended effect of reminding us that economics, like any single discipline, has clear limits when it comes to telling us not only why a revolution took place, but even what it cost and what it's been worth.

—Bernard E. Segal  
Dartmouth College

Tom Miller. *On The Border*. (New York: Harper & Row, 1981) 226 pp., \$12.95.

Tom Miller's *On The Border* is a disarmingly straightforward book. At first glance it seems to be a simple travelog—the account of his journey at the dawn of the decade in a 1968 Valiant, accompanied by a photographer companion, Norah Booth, along the entire distance of the United States/Mexico border from Brownsville and Matamoros to Chula Vista and Tijuana. The only photographs in the book, however, are verbal ones.

Miller talks with the local people he encounters, both ordinary and illustrious, and offers several anecdotes about them and their lives; he recounts Border history in opportune places and synthesizes everything with a just mix of his own reactions to what he perceives. But as with most trips, especially long ones to such exotic spots as Miller describes, there is much adventure and more than a little allegory involved in the trek.

Insofar as all life is a journey, a narrative like this one takes on larger meaning. More individuals than Miller have been lured to this particular Border and to their own personal borders, whether motivated by escape or something else that might be called “transitional” promises. The Border is a legendary place, mythic in its paradoxically narrow but extended dimensions and geographical vectors. And, as Miller makes clear, others have written about it (e.g., Graham Greene, William Burroughs, Larry McMurtry, Americo Paredes), sung about it (Marty Robbins, Willie Lopez), talked about it, explored it, and measured it in all its blending of promise and despair.

The journey confirms many of the assumptions Miller began with when he symbolically first picked up a handful of sea shells at Kopernik Shores on the Gulf to carry with him and ultimately bury in the sands of Baja California, an ending closer to his home and beginnings in Tucson. But he is a changed man, too, when he comes to the final destination of this particular phase of his life. In the initial experience, the interviewing, the note-taking, and the writing, he understands the people and places of the Border much more fully for all of the aspects of landscape, mind and spirit which make the Border both unique—identifiable as its own very different and special region—and representative of the North/South, East/West racial, linguistic, and topographical forces which create the “Southwest Frontier” ambiances of his crossing and westering route.

Through it all he achieves his major purpose of showing himself and his readers how old stereotypes of Border badness and beauty, like everything else, are changing before our eyes and should be recognized for that not just by tourists and natives of the region but by governments and policy makers as well.

Much of what Miller writes about has already changed since his book was published in 1981: Lopez Portillo is no longer President of Mexico; oil and the peso have different values; present immigration laws are in limbo; and the pop culture allusions which Miller uses are, as one might expect, ironically no longer as relevant—Marty Robbins is dead although Rosa’s Cantina lives on in El Paso; Baretta’s parrot has been killed by poor ratings although the smuggling of parrots across the Border still thrives; Wolfman Jack is no longer associated with the “borderblasting” radio stations of Del Rio.

All in all, what Miller brings to his account of the Border is the kind of style, the kind of New Journalism which gives immediacy to material academics often make so stuffy under the guise of sociology or social science or the disciplines of the “humanities.”

Reading Miller, one is actually on the Border with him: there in the air with a veteran smuggler of electronic and halucinogenic contraband; there in the pits with the cock fighters; there rafting on the river; there in the restaurants, cantinas, and whorehouses—talking and listening, sensing it.

Reading Miller is to say to oneself yet again, albeit paraphrased, “Ah humanity! Ah the Border.”

—Robert Gish  
University of Northern Iowa

Martha Montero, Ed. *Bilingual Education Teacher Handbook: (v.I) Strategies for the Design of Multicultural Curriculum*. (Cambridge, MA: National Assessment and Dissemination Center for Bilingual/Bicultural Education, 1979) 128 pp., (v.II) *Language Issues in Multicultural Settings*. (Cambridge, MA: National Assessment and Dissemination Center for Bilingual/Bicultural Education, 1981) 89 pp.

*Bilingual Education Teacher Handbook* is a two volume collection of articles developed by bilingual staff at the Boston University Training and Resource Center of the National Network of Centers for Bilingual Education. The goal of this project is to “develop teacher awareness of those areas that underlie bilingual education, namely, (a) the role of the systems-context approach; (b) the role in curriculum design of goals and objectives; (c) the development of pedagogical skills in bilingual education.” (p. 3) The articles were not intended to be neatly packaged curriculum kits, but rather to provide the fundamental basis for developing and evaluating bilingual programs. Their major focus is on the junior high school and adult school population. The successful use of these volumes as handbooks is dependent upon the devoted energies of teachers, community members, parents, and administrators who are totally involved in bilingual education.

Volume one, *Strategies for the Design of Multicultural Curriculum*, discusses various aspects of curriculum design. What is unique about the five articles is that together they form the rudiments for developing a bilingual curriculum. This volume is more than just an anthology of articles and opinions; it has been carefully integrated to offer teachers a useful guide for creating their own curriculum.

Antonio Simoes, in “The Systems Context Approach to Curriculum Theory in Bilingual Education,” presents an eclectic yet systematic perspective for understanding all aspects of human/cultural and language experiences as a means for designing bilingual curriculum. He believes a systems approach is a good alternative to the haphazard methods generally used in this process. Simoes’s theory outlines the meaning of systems, i.e., the universal ideas, theoretical schools of thought, and institutions, which are affected by context (cultural variables), pedagogy (teachers), ideology (beliefs in how children learn), and existential concerns (the multitude of human experiences).

In conjunction with Simoes’s article, Arlene Duelfer, in “The Statement of Goals and Objectives in Bilingual Education,” suggests that consistent goals and objectives for effective instruction are imperative in a bilingual curriculum design and gives examples of such objectives.

Gregory Chabot discusses the use of films, slides, audio tapes, video

tapes, skits, and puppet shows as a means of giving oral language training in a bilingual context in “Teacher Strategies: The Role of Audio Visual Methodology in Bilingual Education.”

Martha Montero examines the impact on the curriculum of how cultures change or vary from one another, and how certain ideas are viewed differently depending on one’s cultural background. Further, Montero, in “Structure and Context in the Design of Bilingual Multicultural Curriculum, “includes strategies for understanding these variables by intertwining history, sociology, economics, psychology and politics when children look at their own families, neighborhoods, cities, and nation.

Finally, Mae Chu Chang, in “Procedures in Curriculum Evaluation,” describes what is necessary to evaluate the program. Chang encourages field testing programs and illustrates the need for cultural sensitivity in the evaluation process. This article was less detailed and lacked the depth of the four previous articles. Volume I is well worth reading for teachers not only in bilingual education but also for those truly committed to the multicultural learning process.

Volume II, *Language Issues in Multicultural Settings*, encompasses the ideas of five authors. Maria Estela Brisk’s article “Language Policies in American Education,” traces these policies from the American Indians, first European settlers, Africans, 19th Century Europeans to the present. Brisk reviews the various acts, Supreme Court decisions, and legislation which support bilingual education in the United States. Her examination is superficial and erroneously promotes the assumption that most Americans have become “reconciled to cultural heterogeneity and the survival of our rich and varied cultural heritage” (p. 10). She needs to be cognizant of the constitutional amendment introduced by former Senator S.I. Hayakawa concerning the adoption of “English as the Official U.S. language” and the support he is generating for its passage.<sup>1</sup>

“Understanding the Role of Language in Bilingual Education,” by Lucy T. Briggs uses sociolinguistics and anthropological linguistics to analyze language and the roles languages play within cultures. She also points out how value judgements are used to categorize languages—creolization and pidginization—as well as illustrating the usefulness of such terms when they are applied to cultural/linguistic mixes. Understanding the differences among languages, formal and informal uses, syntax and grammar, and the variety of meanings within an ethnocentric cultural perspective enhances the language sensitivity necessary for any bilingual program. Briggs is one of the few authors who thoughtfully examines not only language and cultural diversity but also how audio, written and perceptual variations that are understood within a particular cultural framework are often misunder-

stood by observers.

Charlene Rivera and Maria Lombardo, in "Considerations for Developing Language Assessment Procedures," establish basic guidelines which must be used to assess adequately a child's proficiency in speaking, writing, listening, and reading. They enumerate the variables which must be considered, i.e., school, peer, community, and family environment, along with the student's cognitive abilities. They also cite the difficulties in any attempt at language assessment, again demonstrating the overriding need for culturally and linguistically sensitive personnel.

The final essay by Celeste E. Freytes, "Procedures for Assessing Learning Problems of Students with Limited English Proficiency," targets another aspect of language assessment. Freytes discusses psychological and behavioral patterns which may hinder a child from becoming proficient in English. The strategies suggested for identifying these problems are tests (standardized and non standard), informal methods (teacher observations), and teacher tasks (directed instructions). The teacher is the key to recognition of the existence of maladaptive psychological and/or behavioral patterns among his/her student population.

Because it concentrates only on bilingual ability and language assessment procedures, Volume II is limited in its worth to bilingual teachers. Assessment guidelines *per se* fail to provide information which is appropriately culturally attuned, information which would enhance the book's value in the field of multicultural education. The sole exception is Lucy Briggs' article, which integrates linguistic and cultural facets of evaluation.

The *Bilingual Education Teacher Handbook* is an important work because it is one of the first attempts to incorporate a multicultural framework in developing a bilingual program. Much more groundwork in this area is required, primarily because bilingual and multicultural education continue to be appendages to the "regular" school program rather than the standard educational format.

—Barbara Hiura  
Sacramento, CA

#### Notes

<sup>1</sup>For an indepth review of Hayakawa's proposed amendment and some implications for ethnic people, see Ricardo Valdez's article, "Dejenme Hablar por Mi Raza!" (Let Me Speak for My People!) *National Association for Interdisciplinary Ethnic Studies Newsletter*, Vol. 7, No. 1, May 1982, 26-28.



*Multicultural Education and the American Indian*. Contemporary American Issues Series, No. 2. (Los Angeles: American Indian Studies Center, University of California, 1979) 172 pp., \$10.00.

*Multicultural Education and the American Indian* provides an excellent treatment of selected issues related to the education of American Indians. This volume, by scholars in Indian studies, is divided into six sections and includes an overview and background information, discusses American Indian policy at the national and local level, examines cross-cultural education and the performance of Indian students, and suggests ways to provide more effective teacher training and curriculum development. These concerns are important for both the American Indian and non-Indian communities to understand and address.

A common element is a plea to educators to help all children grow and achieve success by becoming responsible participants in society. In order to meet this goal, educators need to become aware of Indian philosophy and meaning of life, the history of past government practices which imposed isolation and cultural destruction, and the traditional values and respect for the environment held by American Indians. Yet one is cautioned not to assume that all Indians hold identical views on these important aspects of life.

Within recent years there have been concerted efforts to work with educators through pre-service and staff development to reduce prejudice by eliminating preconceived notions and stereotypes about Indians. This task has been fostered through the establishment of American Indian Studies Programs at several universities, development of new curricula for elementary and secondary students, insistence that greater care be taken in selecting educational materials, and in some instances, initiation of bilingual and bicultural educational programs. Yet examples of lack of understanding and insensitivity to Indian culture, values and institutions abound in classrooms.

This volume is one attempt to alert educators teaching Indian students to the cultural environment from which the Indian student comes. While all the papers are interesting and present different insights regarding the learning experiences of Indian youth, Brown's paper, "The Cross-Over Effect: A Legitimate Issue in Indian Education?" discusses the phenomena of "crossover effect"<sup>1</sup> and "peak over"<sup>2</sup> as they apply to Indian students' school performance. Although research data are not all in agreement (there are problems of methodology in studies cited) there does seem to be evidence that these children do excell academically during their early years and later demonstrate less achievement as they continue school. While various causes have been proffered as contributing to the low

achievement of Indian students, the basic implication is that schools have been unwilling or unable to accommodate to Indian culture.

Each essay has been selected from papers presented at the second American Indian Issues Conference, sponsored by the American Indian Studies Center at the University of California, Los Angeles. Other volumes in the series focus on equally important topics, e.g., new directions for federal Indian policies, Indians in higher education, American Indian scholarship in the 1980s, and Indian art.

This collection deserves the attention of educators, parents and community members. It offers information and guidelines which, if used, should not only reduce bias in teaching Indian children but also enable other students become more knowledgeable about Indian culture.

—Margaret A. Laughlin  
University of Wisconsin, Green Bay

### Notes

<sup>1</sup>J. Bryde. *The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict*. Unpublished doctoral dissertation, University of Denver, 1967.

<sup>2</sup>Donald R. Milam. *Analysis of the Academic Achievement of Selected Indian Tribes with High Achievement*. Unpublished doctoral dissertation, Arizona State University, 1972.

Mothobi Mutloatse, ed. *Africa South: Contemporary Writings*. (Exeter, NH: Heinemann Educational Books, Inc., 1981) 208 pp., \$6.00.

The twenty-five selections, mostly short stories, reprinted here make painful reading for anyone sympathetic to the black African who must live under the daily indignities of apartheid. Considering the number of writers in exile, one may at first find those still living in South Africa suspect but, although the murderous violence familiar to newspaper readers is absent, there is still pain enough. For those unfamiliar with past or current events, fiction here is history as well as art.

The short stories are not arranged in a chronological or historical order but one may find a pattern. For example, one story tells of Boers who came asking for permission to settle “bare-footed and with cracked soles, begging for land.” While another tells of early problems of two races trying to live together, a third is set on a strange planet in the year 2561. A group of travelers who say they want to stop on the planet because they are near starvation are judged by history and the story of Jan van Riebeeck, and are sentenced to death. Two other stories tell of fear on South African trains: on the all-black train, terror comes from the tsotsis (gangs of hooligans), and a moment of panic is observed on the passing white train when an empty beer can smashes against a window. A hostel or dormitory for mine workers is described and compared with a concentration camp; its occupants are called inmates and the place is dubbed “our Auschwitz” with a warning about what happens to a know-nothing public.

James Matthews and Bessie Head are the two best known authors of the group. The former tells of a bus boycott, the latter of a missionary church which closes its doors to a worshipper who has married by local custom, with the result that other villagers decide “it might as well be closed to them too, so they all no longer attended church.”

Possibly the most compelling statement in this collection is a letter by a living person, Bishop Desmond Tutu. In 1976 Bishop Tutu wrote to Prime Minister Vorster explaining why he felt separating blacks into national “homelands” was detrimental: “Blacks find it hard to understand why whites are said to form one nation when they are made up of Greeks, Italians, Portuguese, Afrikaners, German, etc. . . . and then blacks are said to form several nations—Xhosas, Zulus, etc.” In 1982, when Columbia University awarded the bishop an honorary degree, he was not permitted to leave South Africa to accept it.

The collection is not without humor, edged with satire and bitterness. One article, purported to be a true account, deals with the hated pass system. A group of black musicians, after visiting black American sailors offshore, were stopped by Afrikaner police demanding their (forgotten) passes. One actor-musician successfully imitated the black American accent: “Hi Jack, waddya mean you wanta pess. . . go ahead go pess. . . .”

—Jean Bright  
Greensboro, North Carolina

Francis Paul Prucha. *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.

This volume is the long-awaited supplement to Francis Paul Prucha's *Bibliographical Guide to the History of Indian-White Relations in the United States*, published by the University of Chicago Press in 1977. That work, which contained 9705 items, was complete to 1975. The supplement, with 3400 titles, covers the historical literature made available between 1975 and 1980. Organized into fifteen subject divisions and excellently cross-referenced with a thirty-six page index, the supplement continues the same high quality of Prucha's previous efforts to bring some useable order to the bewildering complexity of American Indian historiography.

Prucha's bibliography does not include everything. As the title makes clear, the coverage of this volume is limited to "Indian-White Relations in the United States." While Prucha defines "Indian-White relations" fairly broadly, there remains a substantial American Indian literature for which the researcher must look in places such as Murdock and O'Leary's *Ethnographic Bibliography*. Prucha's conception of the United States includes British colonial America, but generally excludes Spanish-Indian relations within areas now part of the United States. Prucha's coverage of those tribes in the United States-Canada border area is generally complete, but he made no special effort to include Canadian materials.

There are several particular strengths in this supplement. One is the inclusion of a special listing of National Archives microfilm publications since 1975 that relate to Indian affairs. Another is the updating of the list of guides to manuscript collections and bibliographies of Indian materials. In addition, Prucha continued to canvass the popular press, listing 161 items under the sub-category of "Current Comment."

Students of American Indian history are well acquainted with Prucha's *Bibliographical Guide*, they know its many strengths and few weaknesses, and will welcome this supplement. Prucha remains the indispensable bibliographical source.

—Michael D. Green  
Dartmouth College

Marcienne Rocard. *Les Fils du Soleil: La Minorité Mexicaine à Travers la Littérature des États Unis*. (Paris: G.P. Maisonneuve et Larose, 1980) 493 pp., n.p.

The first major work of its kind published in France by an Americanist, *Les Fils du Soleil* (*The Children of the Sun: The Mexican Minority as Seen Through the Literature of the United States*) deserves recognition as a historical landmark and French contribution to the study of the Chicano. Its thorough treatment of the subject surpasses in thematic outreach all previously published works.

At present, *Les Fils* is the most comprehensive treatment of the Chicano and the Mexican national available. From a wide chronological coverage as well as from various kinds of published works in which the image of the Chicano and the Mexican national appear, there emerges in *Les Fils* a perceptible composite picture of the *persona* Chicana and Mexicana not accomplished before by any single scholar. Carefully designed, this study has the added quality of a concise style and a scientific method demonstrated by its balanced presentation of perspectives drawn from primary sources, allusions, and textual exposition of the Chicano and Mexican national character.

Rocard starts from the year 1848 when Mexico lost approximately more than one-half of its territory to the United States through a war of conquest. The inhabitants of the area subsequently became known as Mexican, Mexican American, "Spanish American," and most recently, Chicano—descendants of the Colonial Spaniards and Meso-americans from multicultural Mexico of the past four centuries or recent immigration. These new Americans were subjected to the law and order of the United States together with its dominant cultural pressures. Rocard documents the various forms of address and allusion bestowed on the Chicano from a plethora of sources such as the military, the trader, explorer, creative writer, and historians of both cultures. The author attempts to convey the whole picture through which the Chicano is seen, sympathetically by some, slanderously by many, yet manages to be close enough to achieve a sensitive and clear perception of the problem while maintaining the scholarly distance necessary for a fair exposition. Rocard's contribution gives considerable strength to the growing and ever more significant field of Chicano studies (see also works of Tina Eger, Charles Tatum, Bruce Novoa, and Francisco Jimenez).

*Les Fils* covers more than six generations of Chicanos in their continuing cultural process, their development of an intellectual consciousness, and the ups and downs of their creative literature. While the uninformed or ethnocentric may regard the Chicano as an enigma within the great American national culture, the Chicano

himself has unavoidably had to face the transcendental experience of assimilation and acculturation, often involuntarily, in a nation that appears to demand social homogeneity. This book makes clear once more that if a dominant cultural group imposes its values on the colonized, the oppressed naturally resort to bastions of the arcane within themselves and the strength of private identification. However, they emerge publicly during times of crisis, or during periods of heroic activity as happened in the sixties and the seventies during the *Movimiento Chicano*. It is understandable why Rocard saw it necessary to address such emotionally laden terms as *machismo*, *huelga*, *coyotes*, *vendidos*, *malinches*, and the politically charged word *Chicano*. Her conclusion is packed with the heroics of the more defiant Chicano of the last two decades as seen through activists, workers, *teatro campesino*, and, of course, our Anglo American sisters and brothers.

—Sergio D. Elizondo  
New Mexico State University

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

*The Ancestors: Native Artisans of the Americas* is an illustrated catalog produced for a 1979 exhibition of the Museum of the American Indian which had as its purpose the exploration of the interrelationships between the arts and the cultures which produce them. This catalog is refreshing in its thoroughness and in the way the artwork is integrated with the text. Exhibition catalogs often begin with a scholarly introduction and follow with hundreds of photographs of museum pieces only briefly identified. By contrast, *The Ancestors* begins with a series of color plates and follows with seven specific chapters on the divisions of the exhibition: the Painter, the Featherworker, the Carver, the Goldsmith, the Basketmaker, the Weaver, and the Potter.

Each chapter, written by an expert in the specific area, follows a similar format, presenting an interdisciplinary approach to art through history, archaeology, anthropology, religion, and general ethnology. The complementary arts of literature and music are not omitted, and the technological processes for manufacture are also explained.

Photographs of the artifacts as well as photographs of persons making or using them supplement the explanations in the text.

The exhibition is particularly striking because of its geographical diversity and its use of less well known tribes to represent the various arts. Weaving of the Araucanians of Chile is included, for example, rather than the more obvious examples of Navajo or Hopi weavers; prehistoric pottery from the southeast United States replaces the usual display of Pueblo pottery. For those who identify the northwest coastal area only with totem poles, the catalog offers an expanded view: canoes, dishes, ladles, masks, and decorative ornaments all demonstrate the dominance and variety of carving among the Haida.

The exhibition shows that the arts have flourished in the Americas through time, passed on from generation to generation by example and by oral tradition. Individual pieces are discussed, particularly those which indicate cultural change and continuities. Influences of Spanish conquerors on the Panamanian gold workers and tourists on the Pomo basket-making traditions, the introduction of commercial dyes to Araucanian weavers, and the use of acrylic paints by contemporary Sioux painters all attest to the strength of tradition and the need to adapt to maintain lifeways which have been threatened. The message of the exhibition is that survival has been accomplished not only through weapons and tools but has also depended upon the visual arts to keep individual groups whole and to maintain life passage rituals—birth, puberty, marriage, and death.

*The Ancestors* is more than a catalog; it is a text for an interdisciplinary study of American Indian arts as well. A reader interested in specific information will find the discussions of technology, division of labor, ritual functions, and use of symbols thorough. Each section is also followed by an extensive bibliography.

The exhibition was a part of a larger project which included a craft and dance festival and an ethnographic film program. Elizabeth Weatherford's *Native Americans on Film and Video* and this book are direct results of the Museum's commitment to reach communities outside of New York.

—Gretchen M. Bataille  
Iowa State University

Simone Schwarz-Bart. *The Bridge of Beyond*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) xviii, 174 pp., \$5.50 paper.

Simone Schwarz-Bart's first novel (1972) makes highly commendable reading for anybody interested in Afro-Caribbean literature. Barbara Bray's translation does remarkably well in capturing the poetic texture of the narrator's (Telumee) account; Bridget Jones' introduction is useful but could have focused more on the novel itself and on its sources.

Caribbean literature is rich in books written in a fictionalized autobiographical vein, but the number of women novelists has so far remained rather small. Merle Hodge with *Crick Crack Monkey* and Jean Rhys with her classic *Wide Sargasso Sea* are among the exceptions.

Simone Schwarz-Bart, a Guadeloupean, creates a series of unforgettable black female characters in *The Bridge of Beyond*, which spans three and alludes to five generations of strong Lougandor women. The work is a tribute to suffering and endurance in black life and is seen distinctly from a woman's perspective. Telumee is abandoned by her mother and taken over by her grandmother who leads her across the symbolic Bridge of Beyond where her learning process begins. The portrait of the grandmother Queen Without a Name dominates the gallery of women. She serves as example and teacher, is a repository of folk wisdom, boundless courage in the face of adversity, of unflinching love, of mystical dreams and sober practicality. Her speech, deeply couched in black Creole proverbs and sayings, her movement between material poverty and spiritual richness shapes to a large degree the language of the book. At times it seems to run breathlessly and, by association, from one story to another. Threads of folk myths, like the flying witch Ma Cia, move into "real" persons and encounters. Many of the events and narrations contain moral lessons and insights; many are attempts at coming to grips with the history and self-definition of poor blacks on Guadeloupe. These statements of definition range from bitter self-doubts and self-hate to affirmative pride. Slavery is not forgotten, nor is still-existing social injustice. Whites are felt as distant, unreal, arrogant and exploitative beings but they occupy a marginal position in the plot. Black men are more than once seen as unstable partners and as victims themselves, who cruelly humiliate their women and later expect forgiveness. Schwarz-Bart's vision is not without a sharp, pessimistic feminist slant. And while the women frequently do have the function of a "chorus," a collective commentary, and do act admirably in a spirit of female solidarity, they are also shown as ruthless rivals to each other, destructive societal elements. The reader is not presented with a simplistic, idyllic, or folksy panorama.



One of the fascinating qualities of *The Bridge of Beyond* lies in its belief in the magic of the spoken word. The word contains prophecies, and may decide over life and death, happiness and desolation, salvation and doom. This appears plausible only because of the close adherence of structure and speech to the Creole Afro-Caribbean oral tradition and to the collective wisdom enclosed in proverbs, songs, magical tales.

The “Bildungsroman” *The Bridge of Beyond* is, along with the works by the Haitians Jacques Roumain and Jacques Alexis and those by the Martiniquians Rene Maran, Joseph Zobel and Edouard Glissant, a potent and moving voice from the French Caribbean. Any course on women or black writers of the western hemisphere will be enriched by its inclusion.

—Wolfgang Binder  
University of Erlangen, West Germany

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

The author explains in the preface that his book “is written for students preparing for the General Certificate of Education (Advanced Level)” as well as “students in Advanced Teachers’ Colleges, Colleges of Education and undergraduates taking courses on Africa or African Studies.”

Reuben Udo defines tropical Africa as the entire continent exclusive of Lesotho, Swaziland, Republic of South Africa, Egypt, Lybia, Tunisia, Algeria, Morocco, and Western Sahara. He is to be congratulated for taking-on the Herculean task of writing a human geography of tropical Africa but he must be criticized for (1) presenting an unclear geographic picture, i.e., subordinating observed reality to theories and methods. (2) vague, often poor, writing, and (3) frequently offering a neo-colonialist vision for an African cosmos. Although generous, the number of figures, plates, and tables, for the most part, have no relationship to the text. For example, the author himself notes about Table II, which occupies more than half a page, that “Table II is not very helpful in assessing the importance of livestock to the economy of the various countries” (p. 131). Furthermore, Udo uses Nigeria as the focal area for his work and adds incidental information about other countries. The information contained in the text is

basically tangential—a “workbook” masquerading as a textbook.

Although Udo’s pioneering work has more flaws than good qualities, it offers a point of departure for a second edition or for other scholars. The author’s knowledgeable assessment of the “Process and Problems of National Integration” (Chapter 19) should begin any serious treatment of a cultural geography of tropical Africa. His discussions of the “Legacies of the Slave Trade and the Colonial Imprint” (Chapter 17) and “Economic Integration and African Unity” (Chapter 20) reflect other significant perceptions which must be included in any meaningful analysis of tropical Africa. Subsequent cultural geographies must link the people with the physical geography in a manner which shows this linkage explicitly. They must not only include *recent* findings by scholars who study geographical and physical phenomena but also fiction written by Africans who are concerned with the legacies of colonialism in their art, for these are the people who contend with the conflicts characterizing traditional values in an urban environment.

*The Human Geography of Tropical Africa* contains a massive amount of information but still cannot do justice to forty independent countries searching for their identities. A second edition of this book can make a notable impact on the study of tropical Africa only if it is arranged to fit an African cosmos rather than geographic tradition.

—Charles C. Irby  
California State Polytechnic  
University, Pomona

James Diego Vigil. *From Indians to Chicanos: A Sociocultural History*. (St. Louis: C.V. Mosby, 1980) 245 pp., \$14.50 paper.

Historians are typically satisfied with pinpointing dates and describing associated events while minimizing speculation and interpretations which cannot be directly supported with evidence. There is no question that this is a vital and popular methodological approach, and Chicano studies historians have usually complied with this norm—until now.

A challenging work has come along which defies the norm by proposing and utilizing an atypical methodology, thereby producing a wealth of hypotheses not previously considered. James Diego Vigil

has given us a pioneering achievement in his publication *From Indians to Chicanos: A Sociocultural History*.

In his book, Vigil analyzes the history of Chicanos (including their ancestors, Spaniards and the Indians of the Mexico/borderlands region) in two innovative ways. First, he examines the sociopsychological, anthropological effects and implications of historical events. His approach to the study of history is therefore as interdisciplinary as the fields of Chicano and ethnic studies themselves. Second, Vigil studies Chicano history from the standpoint of two theories of sociohistorical change: the “human maturation” and “Six C’s” models. The human maturation theory postulates that sociohistorical change occurs in stages comparable to those of human development (i.e., infancy, childhood, adolescence, and so forth), except that sociocultural stages last for centuries. The Six C’s model specifies that six phenomena—class, culture, color, contact, conflict, and change—must be analyzed for “understanding both the structure and the process of a social system” (p. 4) at any point in time.

Although Vigil’s commitment to Chicano nationalist ideals is revealed early in the book (in Carey McWilliams’ “Foreword”) it does not significantly bias his analysis of historical events. He provides a reasonable examination of significant events, both positive and negative, and sociocultural developments in the history of the Chicano community. Whereas other “committed” ethnic studies historians have sometimes allowed their antagonisms toward racist/color/class elites to filter into their work, Vigil has allowed a minimum of this in his text. The oppressive acts of such elites (both external to and within the Chicano community) are described, but there is an emphasis on trying to theorize about how Chicanos or their ancestors have responded to events and how such responses are the foundation of present-day Chicano characteristics. Furthermore, though Vigil bases his speculations only loosely on traditional historical evidence, the evidence itself is well documented, clearly discussed, and systematically presented.

Amidst the many strengths of *From Indians to Chicanos* there are some minor drawbacks which readers should note. For example, Vigil spends much time studying and applying the two aforementioned theories of sociohistorical change; he fails to compare them or to express a preference for one or the other. The author also fails to acknowledge the racist tradition underlying the “human maturation” theory which should have been more accurately labeled a “social evolution” model à la Herbert Spencer and Talcott Parsons, *racistas supremos*. Though Vigil side-steps invidious intercultural comparisons by dealing only with Chicano sociocultural “stages of maturation,” the reviewer must question the usefulness of a *developmental* model.

There are several other problems in Vigil's book. First, his analyses of two issues—the reasons for the Texas Revolution and the nature of marginality—are much too brief and contain some inaccuracies. Second, the limited discussion of the Chicano movement of the '60s and '70s of the Southwest, although reasonably described, is quite disappointing in its brevity and superficiality in light of the author's activist commitment and his focus on "Chicano responses" throughout most of the book. And third, in studying the factors contributing to the rise of Chicano sociocultural and psychobehavioral characteristics, the author accepts some stereotypic traits as actually existing without first questioning their factual bases. However, it is possible that the brief space dedicated to these issues is the product of overzealous editing.

The shortcomings just discussed do not seriously detract from the valuable, challenging, and seminal contribution of the book as a whole. It is a work which ought to be seriously considered for adoption particularly for upper-division sociology and anthropology, Chicano and ethnic studies classes. In fact, the reviewer has already placed an order for the fall semester of 1983!

—Homer D.C. Garcia  
The Claremont Colleges  
Claremont, California

Charles A. Ward, Philip Shashko, and Donald E. Pienkos, eds. *Studies in Ethnicity: The East European Experience in America*. East European Monographs, No. 73. (New York: Columbia University Press, 1980) 256 pp., \$17.50.

*Studies in Ethnicity* is a collection of papers read at the conference "Aspects of the East European Experience in Europe and America" held at the University of Wisconsin-Milwaukee, May 4-5, 1979. The editors have arranged the papers under three headings: "Ethnicity and Language Maintenance in America," "Ethnic Social Organization: Secular and Religious Dimensions," and "Ethnic Writers in America."

The four essays on language maintenance tend to be rather specialized in focus, detailing the intermixture of English words into the immigrant language, patterns of language change within different generations of the same family, and geographic patterns of ethnic and

linguistic groups in Wisconsin. Separate essays dealing with changes in Croatian, Polish, and Czech language use are primarily of value to the linguist. Barbara Borowiecki's paper on Wisconsin ethnicity contains good charts and maps of ethnic change between 1860 and 1970 and is quite useful to the general ethnic studies aficionado.

The six essays on organizations among several East European and Eastern Orthodox nationalities are more compelling. Frank Renkiewicz's article chronicling the rise of Polish mutual assistance groups, their ultimate Americanization, and important functions as schools for business management and channels to community leadership is a fine piece. So is Karel Bicha's analysis of Czech religion as a divisive force and the consequent lack of a viable community by the 1870s. Lazar Brkich gives intricate detail about the various Serbian fraternal, social, and cultural organizations, as well as their different character before and after World War II. Michael Petrovich provides a good exposition of the problems faced by Eastern Orthodox peoples in adjusting to industrial America and the ethnic decentralization of the church in America. On the other hand, Daniel Buczek's assumption that religion was *the* major formulator of culture for both the Polish peasant and the American Protestant, with a resultant clash between Polish acceptance of hierarchy and the American Protestant's direct lay participation, seems overstated, as is his conclusion that the Polish clergy were unable to plan at politics effectively.

Two of the four essays on the arts, those by Mateja Matejic and Betty Ann Burch, describe well the struggle to assert an individual identity in the face of cultural pain, as that struggle appears in several works of fiction. Josef Skvorecky points out that forcing a writer to emigrate from a repressive regime has the design, if not the effect, of reducing that writer's influence although he or she need not perish. Edward Czerwinski pleads for an expanded recognition of the Polish theater.

As might be expected, conference papers vary in quality and theme. One unfortunate aspect of this collection, however, is the editor's failure to prepare an introductory essay which ties the papers together and illuminates differences as well as similarities in the responses of the several groups. I found it interesting, for example, that evidence from at least two essays suggests that Americanization may have been a qualitatively unique experience for women. Some succinct editorial observations would have alleviated the disjointedness of this work and enabled the really penetrating essays to stand out.

—Lyle Koehler  
University of Cincinnati

Wayne S. Wooden. *What Price Paradise? Changing Social Patterns in Hawaii*. (Lanham, MD: University Press of America, 1981) x, 147 pp., \$17.00, \$8.25 paper.

Hawaii provides a unique opportunity to measure social change as it relates to ethnicity and race relations in the United States. This opportunity has been seized by sociologists at the University of Hawaii, using papers by their students to discover the patterns which emerge in a multi-cultural, multi-ethnic society. In this way, researchers such as Romanzo Adams, Bernard Hormann and Andrew Lind have increased our understanding of the social forces at work in Hawaii. The pattern is continued by Wayne S. Wooden, who taught sociology at the Hilo campus of the University of Hawaii.

Hawaii's geographical setting has always defined, in a sense, the cultural patterns which it would follow, determined partly by the culture of Asia from which most of its immigrants came and partly by the mainland United States from which came competing values. Wooden asserts that it is the latter which is now more important in contemporary Hawaii and which has caused local Hawaiian culture to react in a unique way.

Just as industrialized nations are often seen by Third World countries as cultural and economic imperialists, the author argues that Hawaii's culture faces extinction because of the imposition of conflicting values from the mainland. Tourism, for example, threatens to put Hawaii's people in a subservient role, reminiscent of the old plantation economy. If Hawaiians are playing servant to a tourist elite, then the values of that elite will tend to become dominant to the detriment of traditional island culture.

The reaction to this cultural, social and economic onslaught has overcome generational and ethnic differences such as those between *nisei* and *sansei*, or Japanese and Koreans. It has generated a local culture in response to the challenge from mainland values which tends to unite rather than divide generations and ethnic groups. Further, this emerging local culture has transcended the formerly more potent ethnic culture, as indicated by numerous examples from students of various ethnic backgrounds. The common experience shared by youth in Hawaii forms a multi-ethnic, pluralistic reference point. It suggests that Asian Americans in Hawaii do not have much in common with Asian Americans on the mainland and that cultural values, rather than ethnicity, are more important determinants of one's orientation.

Autobiographical student papers represent an underutilized research tool. I have had the opportunity to use these in the course of my own work on Korean Americans in Hawaii and have always found

them to be a rich repository of social history. One can only applaud instructors who make a practice of asking students to write life histories.

A final word should be said concerning Wooden's conclusions which are both convincing and devoid of an overabundance of social science jargon. They seem consistent with the informal impressions that one gets from having lived in Hawaii. While one might quibble about an inadequate bibliography and some rather glaring grammatical errors, this book must be lauded for increasing our understanding of a culture in transition attempting to maintain its own form of "nationalism" against considerable pressure.

—Wayne Patterson  
Saint Norbert College

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

This book, whose author is an associate professor at the University of Arkansas, is an important contribution to Afro-American and diplomatic history. Its subject was, as the author notes, a "second echelon member of the national Negro leadership" at the turn of the nineteenth century. Mature biographies of such figures are few but are vital if the contours of black history are to be filled.

Sources for such biographies are scattered and incomplete, but the bibliography testifies to long digging in manuscript collections. The examination of secondary works was less complete; notable is the almost complete absence of the writings of W.E.B. Du Bois and a few others. On the whole, however, Waller is placed convincingly within his milieu.

Waller, born a slave in Missouri (probably in 1851) forged a remarkable career as barber, lawyer, editor, politician, U.S. Consul to Madagascar and, finally, a captain in an all-black regiment in the Spanish-American War. His active life was spent in Iowa and, especially, in the Kansas of the Exodus period. In the latter state, having significant influence upon an important black electorate, he held those political offices then possible to a black man and finally, under Benjamin Harrison, was awarded the post of Consul in

Madagascar. There he performed his duties well and undertook, also, to accumulate a large estate upon which he hoped to realize his dream of a successful all-black commercial enterprise, devoid of racist insult.

The latter effort was thwarted because France began the conquest of Madagascar at this precise period in the 1890s. The story is a complex one, well told in this book. Its conclusion was Waller's arrest as a "spy," Washington's early energetic protests to Paris and then, following the completion of the French conquest, Waller's release, obtained after ten months of jail and the loss of eighty pounds, only because President Cleveland agreed to that conquest and falsely attributed malfeasance and worse to Waller.

After the brief service in Cuba, Waller's last seven years (he died in Yonkers, N.Y. in 1907) seem quite obscure; the author gives them less than a page.

New information on blacks in Iowa and Kansas in the post-Civil War generation is offered. In particular there is exciting evidence of some black-white unity and notable black militancy, as in the threat of organized force to prevent lynchings in 1872 and 1879.

The author feels the alternatives open to black people have been two: integration or separation. There is a third—*radical transformation* of a racist society into a fully egalitarian one. He describes Booker T. Washington as "an outspoken antiimperialist" which is certainly erroneous. But he presents the black community as supportive of U.S. expansionism in the 1890s; part of it was, but another part was quite hostile to such activity.

All those interested in post-Civil War history will find a reading of this book definitely worthwhile.

—Herbert Aptheker  
University of Santa Clara



Gloria Kumagai (Project Director). *America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula*. (Newton, MA: Women's Educational Equity Act Publishing Center, 1982)

Five filmstrips, five tapes, five user's guides, four manuals, \$56.00. Individual prices as follows: *Teacher-Training Manual*, \$7.25; *Elementary Curriculum Guide*, \$6.75; *Secondary Curriculum Guide*, \$5.75; *Minority Women: An Annotated Bibliography*, \$4.00; *America's Women of Color* (filmstrip, tape and guide), \$7.25; *American Indian Women* (filmstrip, tape and guide), \$5.75; *Asian American Women* (filmstrip, tape and guide), \$6.25; *La Mujer Hispana: Mito y Realidad* (filmstrip, tape and guide), \$6.50; *Not About to Be Ignored* (filmstrip, tape and guide), \$6.50.

Order from: Educational Development Center, 55 Chapel Street, Newton, Massachusetts 02160

This is an extensive project with multiple uses for the classroom teacher or director of a multi-cultural, non-sexist teaching program. Kumagai has drawn on the resources of a number of persons to help write, test, and evaluate the materials included.

The focus of this project is on America's women of color—American Indians, Asian Americans, Hispanic Americans, and black Americans. The fifth section compares and contrasts these groups with white women, demonstrating similar goals and issues and showing where the groups differ in history, culture, and perspectives.

The users' guides which accompany each tape/filmstrip program include the script, additional resources, and sample lesson plans. Each program deals with the historical background of the group in America and brings the activities into the present with contemporary readings and examples. The sample lesson plans cover all disciplines, providing exercises appropriate for math, art, music, sociology, literature, history, and other classes. Students using the exercises in the math lessons, for example, will become familiar with the evaluation of statistics, graphs, and budgeting. Sensitive issues such as sterilization of American Indian women are included along with appropriate reading materials and discussion questions.

Perhaps the weakest element is the *Elementary Curriculum Guide* because of some of the assumptions implicit in the lesson plans. For instance, several plans ask the student to list "similarities and differences between *ourselves*" (italics mine) and Asian American, black American, and American Indian females. The assumption here seems to be that the lessons are for white children. Another question asks the students if they know any minority women. Such exercises

might be appropriate for an all-white classroom, but there are fewer and fewer of such classrooms around. Obviously, teachers will have to make appropriate use of the material for their particular classrooms.

One of the strongest statements made in the series is in the *Secondary Curriculum Guide*. In her essay, Suzanne Perry emphasizes the power of language: "language is the medium through which we transmit culture." If we could get students to understand this concept, we would be on the way to helping them understand themselves, their own use of language to distort and stereotype, and the way language molds our perceptions of society.

The flexibility and reasonable cost of this series make it a wise choice for school districts. Each filmstrip is short enough to use in a single class period and still allow time for discussion, and each guide provides a sufficient number of activities for varying skill levels and diverse subjects. The bibliography includes basic sources for librarians who wish to expand their multi-cultural holdings.

The series would also be excellent for teacher training programs. There is enough information here to use both the visual and written media as models for students to develop their own materials for the classroom, or to modify the lessons to make them useful in a variety of settings. Students could take further advantage of these materials by using them as a foundation for preparing additional bibliographies and lessons plans.

—Gretchen M. Bataille  
Iowa State University

Arthur Dong (Producer). *Sewing Woman*. 16mm film, 15 minutes, black and white, rental \$30.00 per showing, \$45.00 two showings/one day; purchase \$225.00, video (all formats) \$195.00. Deepfocus Productions, 1548 Lombard Street, San Francisco, CA 94123 (415-776-9049).

Married at thirteen years of age to an unknown husband, and pregnant two months later! How could her parents allow such a horror to happen? Zem Ping Dong would soon understand the Chinese way: to accept fate and do what must be done, regardless of the cost.

To the Euroamerican, this attitude seems reprehensible, but to many Asians it is a way of life. *Sewing Woman* shows the Chinese way through the story of Zem Ping Dong, an immigrant woman. Disowning

her first-born son was a necessity and the first step in getting to America; since it was something that had to be done, she did so dutifully.

By tracing the life and hardships encountered by this sewing woman, the film clearly defines the adjustment of a young woman to American ways and the perils involved in bringing her family to the United States. Although she had raised a family of her own in America, Zem Ping Dong knew it would never be complete until her family in China could gain American citizenship. *Sewing Woman* tells of her struggle to do so in a clear, “matter of fact” manner. By exploring her life and the obstacles she had to overcome, the film depicts a candid view of life in a land foreign to everything Zem Ping Dong had ever known.

Although the film is short, *Sewing Woman* excels at giving insight into many Asian traditions. By exposing some hard-to-comprehend customs, the film aids the native-born American in finding at least some understanding of the Asian way. *Sewing Woman* is a must in any ethnic or Asian studies curriculum.

—Shawna Lindsey  
David Beharry  
California State Polytechnic  
University, Pomona

## BOOKS RECEIVED

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

Allen, Paula Gunn. *Studies in American Indian Literature: Critical Essays and Course Designs*. (New York: Modern Language Association of America, 1983) xiv, 384 pp., \$25.00, \$12.50 paper.

Aluko, T.M. *Wrong Ones in the Dock*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) 186 pp., \$5.50 paper.

Amadi, Elechi. *Ethics in Nigerian Culture*. (Exeter, New Hampshire: Heinemann Educational Books, Inc., 1982) viii, 120 pp., \$9.00 paper.

*American Indian Issues in Higher Education*. Contemporary American Indian Issues Series, No. 3. (Los Angeles: American Indian Studies Center, University of California, 1981) 206 pp., \$14.00.

Baker, Houston A., ed. *Three American Literatures: Essays in Chicano, Native American, and Asian-American Literature for Teachers of American Literature*. (New York: Modern Language Association of America, 1982) 265 pp., \$19.50, \$9.50 paper.

Cinel, Dino. *From Italy to San Francisco: The Immigrant Experience*. (Stanford: Stanford University Press, 1982) viii, 347 pp., \$25.00.

Cooley, John R. *Savages and Naturals: Black Portraits in White Writers in Modern American Literature*. (Newark: University of Delaware Press, 1982) 206 pp., \$21.50.

Davies, Phillips G. *The Welsh in Wisconsin*. (Madison: The State Historical Society of Wisconsin, 1982) 39 pp., \$2.00.

Davis, Susan S. *Patience and Power: Women's Lives in a Moroccan Village*. (Cambridge, MA: Schenkman Publishing Co., Inc., 1983) 198 pp., \$15.25, \$8.95 paper.

DiPetro, Robert J. and Edward Ifkovic, eds. *Ethnic Perspectives in American Literature: Selected Essays on the European Contribution*. (New York: Modern Language Association of America, 1983) iv, 333 pp., \$22.50, \$12.50 paper.

Fapson, Richard J. *Norwegians in Wisconsin*. (Madison: The State Historical Society of Wisconsin, 1977) 39 pp., \$2.00.

- Forbes, Jack D. *Native Americans and Nixon: Presidential Politics and Minority Self-Determination 1969-1972*. Los Angeles: American Indian Studies Center, University of California, 1981) 148 pp., \$12.00.
- French, Laurence. *Indians and Criminal Justice*, (Totowa, NJ: Allanheld, Osmun, and Co., Publishers, 1982) 215 pp., \$19.95.
- Goodwin, Ken L. *Understanding African Poetry: A Study of Ten Poets*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) xix, 204 pp., \$25.00.
- Green, Rose Basile. *Song of Ourselves*. (New York: Cornwall Books, 1982) 50 pp., \$9.95.
- Iroh, Eddie. *The Siren in the Night*. (Exeter, NH: Heinemann Educational Books, 1982) 203 pp., \$6.00 paper.
- Kpedekpo, G.M.K. *Essentials of Demographic Analysis for Africa*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) \$45.00, \$24.00 paper.
- Kunene, Mazisi. *The Ancestors and the Sacred Mountain: Poems*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) 75 pp., \$5.50 paper.
- Lake, Robert G. *Chilula: People from the Ancient Redwoods*. (Lanham, MD: University Press of America, 1982) xvi, 186 pp., \$10.75 paper.
- Lewin, Hugh. *Bandiet: Seven years in a South African Prison*. (Exeter, NH: Heinemann Educational Books, Inc., 1974, 1981) 229 pp., \$5.50 paper.
- Lurie, Nancy Oestreich. *Wisconsin Indians*. (Madison: The State Historical Society of Wisconsin, 1980) 66 pp., \$2.00.
- MacDonald, J. Fred. *Blacks and White TV: Afro-Americans in Television Since 1948*. (Chicago: Nelson-Hall Publishers, 1983) xvi, 288 pp., \$23.95, \$11.95 paper.
- Mordecai, Pamela and Mervyn Morris, eds. *Jamaica Woman: An Anthology of Poems*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) xii, 110 pp., \$5.00 paper.

*New Directions in Federal Indian Policy: A Review of the American Indian Policy Review Commission.* Contemporary American Indian Issues Series, No. 1. (Los Angeles: American Indian Studies Center, University of California, 1979) 135 pp.

Ngara, Emmanuel. *Stylistic Criticism and the African Novel: A Study of the Language, Art, and Content of African Fiction.* (Exeter, NH: Heinemann Educational Books, Inc., 1982) viii, 150 pp., \$12.50 paper.

Ngugi wa Thiong'o. *Devil on the Cross.* (Exeter, NH: Heinemann Educational Books, Inc., 1982) 254 pp., \$21.00, \$6.00 paper.

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\_\_\_\_\_ *I Will Marry When I Want.* (Exeter, NH: Heinemann Educational Books, Inc., 1982) 122 pp., \$5.50 paper.

Oandasan, William. *A Branch of California Redwood.* Native American Series, No. 4. (Los Angeles: American Indian Studies Center, University of California, 1980) x, 62 pp.

Ortiz, Roxanne Dunbar. *Roots of Resistance: Land Tenure in New Mexico, 1680-1980.* (Los Angeles: Chicano Studies Research Center publications, University of California, 1980) x, 62 pp.

Owens, Joseph. *Dread: The Rastafarians of Jamaica.* (Exeter, NH: Heinemann Educational Books, Inc., 1976, 1982) xix, 282 pp., \$10.00 paper.

Paquet, Sandra Pouchet. *The Novels of George Lamming.* (Exeter, NH: Heinemann Educational Books, Inc., 1982) 130 pp., \$10.00.

Swann, Brian, ed. *Smoothing the Ground: Essays on Native American Oral Literature.* (Berkeley: University of California Press, 1983) xix, 364 pp., \$24.95, \$9.95 paper.

Tiller, Veronica E. Verlarde. *The Jicarilla Apache Tribe: A History, 1846-1970.* (Lincoln: University of Nebraska Press, 1983) viii, 265 pp., \$23.95.

Walker, James R. (Raymond J. DeMallie, ed.) *Lakota Society.* (Lincoln: University of Nebraska Press, 1982) xvi, 207 pp., \$19.95.



