

on the language used among the Japanese immigrants in the United States at this time.

This book explores many important cross cultural issues faced by both the Japanese newcomers and all foreign immigrants coming to America. Moreover, intermixed in the story are episodes of well known historical events like the Great San Francisco Earthquake of 1906, World War I, the 1917 influenza epidemic, the beginning of Prohibition, and the Alien Land Act in California (which forbade land-owning rights to Japanese nationals).

This is an extraordinary and unique document that many people—including historians, anthropologists, ethnic studies specialists, as well as scholars of popular cultural—will find of incredible value. It is also a funny and heartwarming tale that even the most cynical of students might appreciate. It could be just the hook to use in a class on American immigration or minority relations. The untraditional story-telling technique of using a comic strip captures magnificently the feelings of ordinary Japanese immigrants, and in a very visible way. It is quite rare to find a book on the firsthand daily experiences of early immigrants which is not overly emotional or only limited to the authors's personal life experiences. Simply put, on many levels this book is a must read, and you will probably have too much fun to stop once you start.

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Susan Lobo and Steve Talbot, eds. *Native American Voices: A Reader*. (Reading: Addison Wesley Longman, Inc., 1998). 494 pp., \$27.00 paper.

This valuable collection of readings edited by leading scholars in the field enriches the social science and educational literature for several reasons. First, the book provides a wealth of information for both undergraduate and graduate students. The readings are multidisciplinary, and contain scholarly articles, journalistic selections, documents, oral history and testimony, songs and poetry, maps and charts. The readings

encompass a global approach with their foci on Indian peoples of the United States, as well as a few selections of indigenous groups in Canada and Latin America. The book is arranged into nine interrelated parts with discussion questions, key terms, and suggested readings at the end of each part. In short, the articles succeed in bringing to students important materials representing the rich diversity of Native Peoples.

Second, the anthology is grounded on Native voices and Native self-interpretation. Until recently, the literature has lacked firsthand perspectives. *Native American Voices* brings together a selection of evocative accounts written by men and women of varied tribal affiliations and captures the inner mechanisms of native societies. Narrative and authentic materials on Native Americans effectively represent the indigenous experience that interpretative material, no matter how well informed, can seldom accomplish.

Third, the articles in this reader serve as a counterbalance to the legacy of stereotyping and inaccurate/biased information about Native Americans that has been generated over the years. Misperceptions about Native Americans are damaging to Native Americans. Stereotypes and biased information form a basis for stereotyping, racism, and cultural repression. This reader contributes significantly to the growing body of literature portraying Native Americans accurately and sensitively, despite the staggering legacy of misinformation. Part Four; "The Only Good Indian...Racism, Stereotypes, and Discrimination," is especially illuminating in this respect.

Fourth, the nine parts cover a comprehensive array of historical and contemporary topics. This wide range of topics is important because, as pointed out in the "Foreword" by Jose Barreiro, many non-Indians are under the illusion that Native Americans belong in the history books, and are not part of the present or future. The various sections include perspectives on history and heritage, racism and stereotypes, family and education, spirituality, the economy, the environment, community well-being, and forms of resistance and revitalization. These interrelated themes narrated by Natives themselves, exemplify the "strength and resilience" of Native Americans, yesterday, today, and tomorrow. They are far from being relics of the past.

Finally, *Native American Voices* relates to the ethnic experience because of the above stated reason, as well as the insightful and often moving experiences portrayed by the various authors. For example, in "Civilize Them With a Stick," Mary Crow Dog shares her poignant and painful experience as a Native American student in an educational system that was cruel and unbending. She compares the old Indian boarding schools to Nazi concentration camps. This is not a story you will ever read about in school textbooks, because it is such a shameful part of our history. As I read her story I was able to envision the dark side of the boarding schools and the legacy they left for contemporary Native Americans.

Native American Voices is thought-provoking and suitable for a wide range of academic disciplines. The diverse viewpoints make the readings interesting and informative. Additionally, the last part of the book dealing with resistance and revitalization leaves the reader with a sense of hope and promise for the Native American community.

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Elizabeth Martinez. *De Colores Means All Of Us*. (Cambridge, MA: South End Press, 1998). 266 pp., \$18.00.

Elizabeth Martinez, well known San Franciscan activist, author and journalist, in her most recent work endeavors to connect the movements of the 90s with the crucible of the 60s. Her narrative of the course of contemporary activism and insurgence in the United States gives the reader an introspective look into the underbelly of Chicano/Chicana activism in the 60s and the resultant conflicts which ensued from not initially addressing issues of sexism, classism and machismo within the Movimiento. She provocatively talks about the utilization of "chingon politics" and the suppression of the Chicana feminist voice which has ultimately led to attempts to redefine and reconstitute the Movimiento.

In a panethnic comparative and reflective manner