

her term, such an “eclectic” (and anachronistic) smattering of examples in her attempts to draw trans-Atlantic relationships, she leads her readers to the brink of tautology. Finally, what Harlem and Irish renaissance artists and intellectuals seem to have in common was their ability “to fruitfully compare themselves to other peoples who faced discrimination” (9).

Consequently, the rest of the project abandons the effort to locate actual alliances or collaborations and devotes itself to constructing parallels between the two renaissancing groups. (We never, by the way, find out if “renaissance” means the same thing to both groups.) Caught between the English who wanted to disidentify culturally with colonial subjects and native-born Irish Catholics who were suspicious of their Protestant English roots, Anglo-Irish writers and intellectuals, Mishkin wants to claim, were marginalized in ways that resemble the situation of African American intellectuals who fell under the suspicion of both white intellectuals and working class blacks. The parallel that Mishkin serves up here could work as a very useful problem to raise in a course on race, ethnicity, and nationality, but she does not take us through the necessary process of perpetually interrogating and exposing the ways in which historical and geographical context inflects these terms differently. To assume equivalencies among nationality and race, religion and class is not to combat tendencies toward “self-segregation” but to elide important historical, cultural, and structural differences simply for the sake of a common metaphor: renaissance.

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Toyotomi Morimoto. *Japanese Americans and Cultural Continuity: Maintaining Language and Heritage.* (New York & London: Garland Publishing, Inc, 1997). xix,169 pp., \$44.

Japanese language schools in California are chronicled from the early twentieth century until the eve of World War II

based mainly on the UCLA Japanese American Research Project Collections, Japanese language newspapers, and literatures by *Issei* (first generation Japanese immigrant) educators. Chapters two through five which follow a brief overview of the ethnic language schools of various immigrant groups illustrate Japanese immigrants' effort in transmitting their linguistic and cultural heritage to *Nisei* (American-born) children by supplementing their public school education with a Japanese language school curriculum in a hostile socio-political climate. The thematic coherence of the book is disrupted unfortunately by a sudden change of topic in Chapter Six which deals with Japanese language school situations in Hawaii and Brazil. A subsequent and final chapter entitled "Language and Heritage Maintenance Efforts During and After World War II" is misnamed. Barely two pages are given to the wartime Japanese language and cultural studies, and the scene moves to post-war California in the remainder of the chapter, rendering this chapter a disparate appendage to the rest of the book. More importantly a decline of Japanese language schools from the war period onward cannot be perceived without taking Japanese American internment experience into consideration. Wartime detention of west coast Japanese in communal and egalitarian internment colonies virtually destroyed the Japanese American ethnic community together with the tradition of Japanese language schools which was a symbol of identity and personal pride to the *Issei*. The revived post-war Japanese language schools are hardly a match for better equipped, more efficient public and private school classes of Japanese as a foreign language. Lacking explicit educational policy, adequate facilities, and motivated students, their function is becoming merely symbolic.

In addition to the organizational weakness, what is critically missing in this book is the *Nisei* perspective on Japanese language school education. Except for some *Kibei* youths (returnee *Nisei* from Japan) who became intensely loyal to Japan during the war, most *Nisei* were getting disenfranchised from their Japanese heritage from the late 1930s onward through their internment experience. Already weary of being identified with their parents' homeland, post-war *Nisei* who are fully integrated into larger American society seem to find little

incentive for transmitting the Japanese language or Japanese cultural heritage to their offsprings. The legacy of Japanese language schools in terms of the impact on former *Nisei* students cannot be learned from this book.

There are also a number of unreferenced phrases and one uncited quote. Contextually loaded terms such as “loyalty oath” and “no-no boys” are introduced without benefit of background information for general readers who have insufficient knowledge of Japanese American history. Finally, the author quotes without source of reference a comment on the Japanese language by a famous Japanese writer, Naoya Shiga, to the effect that the Japanese language was the cause of World War II and Japan might as well adopt French as Japan’s official language. Is it a coincidence that the same quote from the journal *Kaizo* is found on page 19 in Haruhiko Kindaichi’s ‘The Japanese Language’ ?

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Stanley Nelson (Producer and Director). *The Black Press: Soldiers Without Swords*, California Newsreel, 149th Street, San Francisco, CA 94103. Video, 86 minutes, 1998. Rental: \$95. Purchase price, \$195. Shipping: \$10. 415-621-6522. www.newsreel.org.

One of the most important institutions established in African American communities has been the “Black Press.” It is also an institution that has not received much of the attention it deserves. The Black Press today still consists of approximately 100 newspapers carrying on the tradition of the first Black newspaper, *Freedom’s Journal* (1827). After recently compiling a bibliography on Blacks in the U.S. West, it became obvious that whenever and wherever a Black community became established, Black newspapers immediately emerged. For example, Colorado had over one hundred, California more than twice that number, and Iowa over forty. States such as