

A dominant tone of the collection is difficult to identify. There is a good deal of forceful criticism of contemporary behavior, but the criticism does not reflect an attitude of despair or resignation. Many poems are personal rather than political.

Although *Summer Fires* may not be a comprehensive picture of contemporary African poetry, it is a very worthwhile addition to the African literary record. Similar collections ought to be produced from time to time, perhaps even biennially.

— David K. Bruner  
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**Stephen Castles (with Heather Booth and Tina Wallace). *Here for Good: Western Europe's New Ethnic Minorities*. (Dover, NH: Pluto Press, 1984) viii, 259 pp., \$11.25.**

A disturbing, extremely important book. The wealth of information provided by the authors illuminates the present circumstances of ethnic minorities in Western Europe, principally West Germany, and points to potential dangers and repercussions in the future. The thesis of *Here for Good* posits the change in status of the guest worker from that of migrant or temporary resident to that of immigrant or permanent settler in one of seven major host countries in Western Europe. This shift should mark a parallel shift in the political and economic policies which address the needs of the immigrants and their impact upon the host countries. The adaptation of political and economic strategies, however, is slow in coming, breeding complex problems at every level. Castles examines the most relevant aspects of the crisis, and it is a crisis, letting the statistical data spell out authoritatively the seriousness of the situation. The book is organized according to seven major concerns, each discussed in a separate chapter and thoroughly documented with statistical tables.

After an introductory chapter in which Castles clarifies the structure and concerns of the book, the discussion turns to the history behind the guest worker system. Castles describes the migration of laborers from Southern Europe, the Third World, and less developed countries to several highly industrialized nations of Europe, beginning with the post-war era and ending in the early eighties. In the next chapter, the history and particular circumstances of migration and settlement in each nation are analyzed. Castles provides meticulously detailed data for understanding the development of new ethnic minorities in Britain, Belgium,

The Netherlands, Sweden, Switzerland and West Germany. Britain and West Germany are seen to be at opposite ends of the spectrum of patterns and, therefore, each is examined most thoroughly.

In the next two chapters, the formation of ethnic minorities is analyzed and the specific nature of the migrants' roles in the labor force studied. Among the topics explored are demographic structure, social mobility, deskilling and work intensification, concentration of minorities in inner cities, and trade union responses. The problems faced by the second generation of immigrants are outlined in the following chapter. One of the most influential chapters in the text, since the educational and socioeconomic status of minority youth will have the most pronounced effects on the political and social futures of these nations, the material focuses upon the typical migration history of families, especially the impact on the young people of family reunification and deunification according to governmental policies, and it includes an analysis of the peculiar educational patterns experienced by foreign children. The difficulties faced by immigrant youth in schooling and vocational training are exacerbated by growing hostility toward foreign settlers.

Because of economic recession and ever-increasing social disruptions, created in part by the deliberate ignoring of problems, an upsurge of hatred and racism throughout Western Europe has developed. The nature of this racism, its definitions and confirmation, becomes the focus of the next chapter. The conditions leading to racism are carefully detailed and the various forms by which it is expressed analyzed. Castles describes attitudes toward foreign workers in several segments of society and discusses the methods by which racism is becoming respectable. One of the most valuable aspects of the chapter on racism is Castles's discussion of the attitude itself and the varying terms used to express it. The conclusions drawn are, not surprisingly, disquieting, for they are applicable everywhere. In the final chapter of the book, Castles evaluates the culture of emigration and class consciousness. He comments on the anti-racist movement and the political left in Europe, and concludes his treatise by emphasizing some of the foreseeable consequences of present conditions and circumstances.

Stephen Castles is professor of political economy at the Fachhochschule in Frankfurt and has co-authored *Immigrant Workers and Class in Western Europe* and *The Education of the Future*. His work on this significant topic is laudatory: the material is thorough and objectively presented, the compiled data clearly and meticulously organized, the prose fluent and persuasive. In certain discussions, Castles's Marxist perspective can be traced, but it is never grating, and interpretation of the data is as neutrally presented as possible. The text should become a mainstay in every course on ethnic minorities, for the data presented documents a recent, observed and observable, massive phenomenon: the transforma-

tion of millions of migrants, who once intended to return to the countries of their origin, into settlers and ethnic minorities in different nations. The circumstances, the problems, the tragedies, the successes, the consequences are all before us.

— Zora Devrnja Zimmerman  
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**John R. Chavez. *The Lost Land: The Chicano Image of the Southwest*. (Albuquerque: University of New Mexico Press, 1984) 199 pp., \$9.95 paper.**

*The Lost Land* is a fine example of ethnic cultural history. Chavez contends that various attitudes of Spanish, Mexican, and Anglo settlers who migrated to the Southwest (the states of California, Arizona, Colorado, New Mexico and Texas) have shaped the sense of identity of contemporary Chicanos in terms of where they live. Many Chicanos feel like “strangers in their own land,” and certain features of non-indigenous cultures have fostered a sense of alienation.

Some Anglo immigrants believe that God has given the Southwest to them. They saw local inhabitants as inferiors and believed that it was their place to take the land. Chicanos had to respond to certain stereotypes which carry over today. They have to encourage group cohesion, advocate ethnic loyalty and pay attention to where a community is in the Southwest.

*The Lost Land* underscores how traditional interpretations of United States history are often uni-directional—from the eastern seaboard west to glory. Chavez suggests that Chicanos understand the Southwest and thus themselves in terms of another axis of movement. Indigenous people moved through the Southwest from north to south and vice versa. Spaniards and Mexicans moved into the area from the south. In 1848 with the Treaty of Guadalupe Hidalgo, Mexico surrendered most of the Southwest to the United States. Mexicans who opted to stay in the newly acquired territory were guaranteed the rights of citizenship. However, the victors used the issues of land rights, cultural superiority, religious pre-eminence, and mastery of the English language as a means to remind former Mexicans they were second class citizens in a land they had lost through conquest.

Chicanos and other ethnic groups do need to correct a view of United