

Antonio J. A. Pido. *The Pilipinos in America: Macro/Micro Dimensions of Immigration and Integration.* (New York: Center for Migration Studies, 1986) xi, 151 pp., \$19.95; \$17.95 paper.

Pilipinos are currently the second largest American ethnic group of Asian descent and are projected to be the largest by 1990. Yet, despite their size and their seventy-five year history in the U.S., there is relatively little material on Pilipinos, and that which exists is fragmented in its coverage and often in sources which are not readily available.

The Pilipinos in America is therefore a welcome addition to the literature on ethnic groups and race relations. In this book, Antonio Pido, a sociologist with the Michigan Department of Labor, presents a comprehensive overview of this subject. He examines the history, culture, institutions, and social characteristics of Pilipinos and the Philippines, the history of U.S.-Philippine relations and their impact on patterns of migration, and the experience of Pilipinos in the U.S. Pido accomplishes all of this with historical and sociological descriptions and insights which are balanced and sensitive to the major issues and complexities of these topics.

Pido discusses the Pilipinos within a broad theoretical perspective which contends that changing and developing macrosocial, economic, and political structures and conditions in the country of origin, the host country, and the international network of relations between the two influence patterns of migration and the interaction and integration of immigrants and the host people. While many of the basic ingredients of this perspective are not new, they seldom have been applied in a systematic manner to an American immigrant group. Pido's application contributes to an appreciative understanding of both Pilipinos and the perspective itself.

This book does have some shortcomings. Pido could have incorporated more of the recent research on Pilipinos and given greater attention to contemporary Pilipino community activists and their advocacy, social service, educational, and creative activities. Also, the theoretical perspective needs to be further developed to better explain how macrolevel phenomena shape the interaction and integration of immigrants and the host people at the micro level. This perspective does correctly point out the general lack of influence that immigrants have over their circumstances, and it usefully moves beyond an exclusive focus on immigrants or their relations with the host people. However, this perspective unnecessarily obscures the role, even if limited, that immigrants themselves play as active participants in their own history by constantly trying to maximize their gains, minimize the negative aspects of their situation, and gain some measure of control over their lives—for example through overt forms of resistance to discrimination as well as less visible

adaptations in their everyday activities. Pido could have clearly acknowledged this role; as it is, some readers may associate his perspective with others which view immigrant groups as merely passive victims of outside forces.

The above shortcomings do not diminish the overall significance of this book. Ironically, it is the fact that Pido attempts to do so much which makes it easier to note problematic areas and even to suggest the need to include more. *The Pilipinos in America* is an important book. It provides much-needed information and it uses a perspective which has great potential for understanding immigrant groups. This book is recommended for students and scholars in race and ethnic relations and Asian American studies.

—Russell Endo
University of Colorado

Jean Price-Mars. *So Spoke the Uncle* (Ainsi Parla L'oncle). Translation and introduction by Magdaline W. Shannon. (Washington, DC: Three Continents Press, 1983) xxviii, 252 pp., \$24.00; \$12.00 paper.

Jean Price-Mars was a Haitian-born diplomat, intellectual, educator, novelist, biographer, critic, editor. He was the author and founder of Philosophy of Haitianism and the Spiritual Father of Negritude. During his lifetime he served as Education Director-General of Haiti and Ambassador to the Republic of San Domingo, the United Nations and France. He was also distinguished as the Secretary of the Haitian U.S. delegation to the Berlin Embassy and Commissioner of the Missouri Exhibition.

The public efforts and literary contribution of Price-Mars, particularly the publication of *So Spoke the Uncle*, brought strong repercussions in Haitian political and social life. Correspondingly in Haitian-American relationships he was instrumental in the formation of a group which opposed foreign occupation. He was indeed one of the most vocal Haitian writers who stressed the need to strengthen ties with black American culture. This sense of fraternity was not just simply a literary bond for Price-Mars. For him the Harlem writers were exemplary of the way in