

ISSN 0733-3323

# EXPLORATIONS IN SIGHTS AND SOUNDS



BOOK REVIEW INDEX

No. 7

Summer, 1987

NAES, Inc.

## STATEMENT OF OBJECTIVES

The National Association for 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 sponsors an Annual Conference on Ethnic Studies, publishes a journal (*Explorations in Ethnic Studies*), *The Ethnic Reporter* (including the Association's newsletter), and other publications.

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*Explorations in Sights and Sounds* is published annually by the National Association for Ethnic Studies as a review supplement to *Explorations in Ethnic Studies*. It consists of brief critical assessments of multidisciplinary materials relevant to the concerns of ethnic studies.

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NAES Publications  
1861 Rosemount Avenue  
Claremont, CA 91711  
(714) 625-8070

Number 7

Summer, 1987

**EXPLORATIONS  
IN  
SIGHTS AND SOUNDS**

Annual Review Supplement to  
Explorations in Ethnic Studies

Published by NAES

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Members of the Association already have been informed of the death this past June of Charles C. Irby who had edited NAES publications since 1980. He made important contributions to this issue as well as the 1987 issues of *Explorations in Ethnic Studies*. The Associate Editors completed the work on this issue.

The Executive Council of the National Association for Ethnic Studies wishes to thank Dr. Daniel Zaffarano and the Graduate College at Iowa State University for funding support which enabled the editors to print the "Book Review Index" as a part of this issue of *Explorations in Sights and Sounds*.

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**Roger D. Abrahams, ed. *Stories from Black Traditions in the New World.* (New York: Pantheon Books, 1985) xxii, 327 pp. \$22.95; \$11.95 paper.**

Abrahams has selected this collection of tales concerning the experiences of African-Americans during and after slavery in South and Central America, the Caribbean, and the American South in an attempt to seriously look at Afro-American folktales (mostly collected by whites) in the New World.

The content is potent, diverse, and can be controversial, as it moves from a sexist "Never Seen His Equal" tale about "... how God gave her the curse . . ." to a vulgar "Stakolee" via Philadelphia, to a stereotypic "John Outruns the Lord" plantation story and moral tales suitable for children.

Abrahams is scholarly sympathetic to the work of Joel Chandler Harris's Uncle Remus tales, which he admits are racist, but "deserve to be looked at more closely and sympathetically" because they have been "neglected by those who wish to celebrate the Black Achievement." However, he is quick to mention that although "... many of these tales appear to confirm certain stereotypical notions about Afro-Americans . . ." his intent is to dispel those notions by organizing this collection. Thus, he writes "... the majority of the stories go far beyond Uncle Remus and his friends . . ." to report "... not only the perseverance of an uprooted and enslaved people but the vitality of the cultural traditions they were able to maintain and build upon . . ." in many parts of the New World where Afro-American communities were established.

Those who want to "... celebrate the Black Achievement . . ." as Abrahams calls it, will be disappointed by the lack of praise songs, epics, rebel slave stories and other experiences that portray an aggressive and vibrant Afro-American tradition of resistance to oppression. Thus this well organized (bibliographical notes, prefatory essay, appendix, introductions) thematic 107 tale volume is not a "progressive" collection of literature, but rather a work for folklore students and those who want a glimpse of 19th and 20th century folklore and who can wade through the pages to find the sexist, the vulgar unrepresentative urban tales, and the lone Sea Island moral tale will enjoy, and remember, "... this is a book of elaborate fictions told by tale spinners, first and last, for the fun of it . . ."

—Itibari M. Zulu  
California Institute of Pan African Studies

**Elechi Amadi. *Estrangement*. (Portsmouth, NH: Heinemann Educational Books, 1986) 244 pp., \$7.50 paper.**

Elechi Amadi's new novel concerns the disruption of lives, traditions, and institutions caused by the Nigerian Civil War and modern society's emphasis on individualism. The novel opens in Port Harcourt—Amadi's own native surroundings—in 1970, at the end of the Biafran conflict. The principal character, Alekiri, has had a child by her Hausa soldier lover, Major Sule Dansuku, who had rescued her from the war front, where she had become separated from her husband, Ibekwe, and daughter. This imminent return of her husband to whom she remains married and the impending conflict of custom (Ibekwe's duty to reconcile along with accepting the new child) creates anxiety in the cast of characters.

Amadi's title, *Estrangement*, appears apropos, for the meaning of the term implies a separation or disruption of a bond that exists between one or more persons, a group, or institution. There are several estrangements which the author addresses: women vs. men, poor vs. rich, urban vs. rural, village tradition vs. urban individualism, friendships, husband-wife, parent-child, sisters, and government-public.

As the author leads the reader through the many complications of a society trying to recuperate from disarray, one is immediately struck by both the physical and psychological devastation that internal societal conflict can cause for individuals and in turn, the developing country as a whole. The traditional idea of what is good for the group appears lost in the modern life style of individual striving. Long-time friendships fade in the wake of striving for higher status. As one observes, traditional beliefs of national/community good, family unit, tribal unity appear to be waning and being replaced in modern society by the drive for money, education, and power.

Amadi's background as a playwright is competently demonstrated in the way he presents compelling dramatic confrontations. The flow of the language, however, appears somewhat labored. Other reviewers have stated that his depiction of urban dialogue is almost as compelling as his presentation of traditional forms and village customs.

Once the reader begins to empathize with Alekiri's plight, the novel becomes a good read. The reader is carried skillfully along towards unsettling conclusions, the most disturbing of which is how women and men relate to one another.

—James H. Bracy  
California State University, Northridge

**Ranjit Arora and Carlton Duncan, eds. *Multicultural Education: Towards Good Practice.* (London, Boston and Henley: Routledge and Kegan Paul, 1986) xiii, 221 pp., \$29.00.**

The volume is a collection of loosely-coupled essays, several coupled somewhat more loosely than the others, and all relating to government-provided elementary and secondary multicultural education and to teacher training in Britain. A good many British-education-bureaucracy abbreviations are used and these tend to slow the flow of the otherwise splendid cross-cultural transfer potential to American and other readers.

The editors themselves contribute eight of the sixteen essays whose authors include generalists and subject specialists at every level of schooling. Especially useful to practitioners everywhere are the chapters on multicultural resources and approaches to the various subject matter areas.

Especially interesting is Dunn's critique of inservice education in which it is made clear that professional good intentions alone can not suffice for the classroom any more than they do for surgery. Especially poignant are Mukherjee's angry assertions that multicultural education is making no headway at all against racism, that multicultural education is sham and delusion, and that what awaits most minority youth at the front of the educational queue is more opportunity to address challenges.

Indeed, several of the essays point up British society as deeply racist and classist and in need of powerful remedies, and multicultural education is a gift brought to willfully unwilling recipients. Of course, education is seen by the British, as by the rest of us, as the one institution that all men and women of conscience hope and expect will overcome all the festering problems of society.

Americans, too, still have a long, hard multicultural road to travel. Like the British, we haven't made up our minds whether we shall be "assimilationists" or "true multiculturalists." Many of us still don't know the difference and many more simply don't care, an educational failing that until remedied will cause us grief for years to come. Many of our would-be "multicultural experiences" are designed for ethnic minority children and staff, whereas really such sensitivity needs to be taught to those who know little of the world of color.

Just as readers who pick up and read books about chess tactics are probably players of that game, those who read this book are likely to be those who are already knowledgeable about and practitioners of multicultural education. More's the pity, for its pages comprise a compendium of solid, practical wisdom from educators of broad experience and painful concern.

—Jonathan Pearce  
Lincoln Unified School District, Stockton, CA

**Mary Dougherty Bartlett. *The New Native American Novel: Works in Progress.* (Albuquerque: The University of New Mexico Press, 1986) vii, 132 pp., \$22.50; \$9.95 paper.**

This volume collects work-in-progress of nine contemporary Native American authors, some already widely published and some less well-known as writers of fiction, although all have published poetry, journalism, or scholarship.

Louise Erdrich and Gerald Vizenor both return to important themes, characters, and places which had appeared in previous work. Erdrich continues her saga of Dakota small-town and reservation life in one excerpt from *The Beet Queen*. Vizenor's "Monsignor Missalwait's Interstate" takes its title from the character who previously appeared in his novel, *Darkness in St. Louis Bearheart*; the story elaborates in yet another vein Vizenor's longstanding fascination with language and language theory, and with the traditional figure of the trickster.

N. Scott Momaday's "Set," a tantalizing fragment from a longer work-in-progress, gives a mere glimpse of a complex, introspective artist. The setting appears to be urban, and the author experiments with non-chronological time sequence and multiple points of view. (Bonus: Besides reproductions of two surreal paintings by Sam English, the book contains a haunting pen sketch by Momaday.) Paula Gunn Allen, on the other hand, in this passage from *Raven's Road*, moves from the experimental form of her earlier novel toward realism with controversial subject matter—erotic love between women and nuclear bomb tests. The prose, pervasively self-conscious, does not achieve in this excerpt the candid, matter-of-fact approach aimed for. In *A Report of the Proceedings*, Elizabeth Cook-Lynn also experiments, in this case with a fusion of fictional and factual material. The book is based on a trial (reminiscent of *House Made of Dawn*), and this excerpt contains material from the court records.

The selections from Linda Hogan's *The Grace of Wooden Birds* and Glen Martin's *The Shooter* stand at extremes of "feminine" and "masculine" points of view. Hogan's "Making Do" is a poignant narrative of Roberta, carver of wooden birds who loses lover and children and becomes "one of the silent people"; the story is marred, unfortunately, by the appendage of a second part with a thinly realized narrator who functions primarily as an editorializing voice. Peter Orr is The Shooter, a man in the Hemingway tradition, a forest-fire-fighter consumed with rage and loneliness. Martin's prose is spare, vivid and colloquial. Louis Owens's Cole and Hoey McCurtain, son and father narrating portions of the excerpt from *The Sharpest Sight*, are also men testing themselves against the elements—hunting, fence-building, against each other, and against the world around them. The verbal as well as physical environment is dense with complex meaning and mystery and references to Jonathan Edwards and Andrew Jackson, as the McCurtains seek to

make sense of their tangled world.

Finally, Michael Dorris gives us the utterly charming part-black, part-Indian Raymond, thirteen-year-old narrator of *A Yellow Raft in Blue Water*, whose encounter with lonely pedophilic Father Tom holds out a promise of wonderful adventures to come. Remember, you heard it here first (in case the title passed you by): Raymond will be to the eighties what Holden Caulfield was to the fifties: the necessary reincarnation of Huckleberry Finn, that quintessential mirror for our national folly.

—Helen Jaskoski  
California State University, Fullerton

**Edward D. Beechert. *Working in Hawaii: A Labor History.* (Honolulu: University of Hawaii Press, 1985) ix, 401 pp., \$30.00.**

For those interested in ethnic experience, the history of Hawaii offers unique insight. Initially a Polynesian island group, with a population related culturally to inhabitants of islands as far afield as Easter Island, New Zealand and Tahiti, Hawaii from the late eighteenth century onwards became the home of Americans, Europeans, Portuguese, Filipinos, Chinese and Japanese, all drawn there for differing reasons. When to this ethnic and racial variation, the complex permutations of class and gender are added, observers of Hawaii's past are witness to a rich range of inter-cultural encounters. In *Working in Hawaii*, Edward Beechert's particular focus is the experience of ordinary workers, whom he claims have appeared in the histories of Hawaii "as exotic figures known primarily by racial labels and stereotypes, while it has been the political leadership of the country, and broad political change, which have previously received predominant attention."

"Work" is a very broad category, and Beechert's study concentrates largely on one central area. He addresses primarily the labor conditions of what became the basic economic enterprise in Hawaii, the sugar plantations: how the plantation economy emerged from the earlier indigenous subsistence economy, the political conditions which shaped its growth, the working lives of the plantation laborers drawn from many nationalities, and the development in the twentieth century of the union movement which improved the lot of workers to a considerable degree, both within agriculture land and in the related urban industrial and service industries. Beechert covers his large brief in a manner which is scholarly, detailed and impressive. An unashamed advocate for the workers in their century-long battle for a dignified livelihood, he offers at the same time a comprehensive overview of the relationships of the unusually varied workforce itself. The workers' grievously disadvantaged

position is fully explored, yet they do not emerge merely as victims of their situation within capitalist productive relations, but as agents, too, who took steps when opportunity offered to resist oppressive circumstances and grasp for more control of their employment conditions.

Beechert traces the first transformation of the workforce in the replacement of indigenous Hawaiians by Asian laborers. Polynesian Hawaiians preferred subsistence agriculture to low wages, grueling plantation work, introduced by American entrepreneurs, and their numbers were steadily dwindling. Chinese, Portuguese, Japanese and Filipino indentured laborers were in turn exploited by planters, who turned the divided nature of the workforce to their advantage, preventing concerted opposition to the exploitative conditions. Civil rights for workers improved with the American acquisition of Hawaii as a territory at the turn of the century, but sporadic worker demonstrations and strikes were organized on ethnic lines, while the small local American Federation of Labor addressed the needs of white, skilled workers. Fresh initiatives in union ideas and leadership, emerging during the New Deal and the immediate post-war period, ushered in a new era for workers as divisions on racial lines were vigorously opposed. By the year 1959, when Hawaii was admitted to statehood, slow but certain advances were underway.

This study leaves unexplored large areas of work in Hawaii, not least the bulk of women's work. It elucidates the relationship of ethnicity and class, however, with perception. Other historians will build on Beechert's insights to broaden our knowledge and understanding of gender relations and of the social relations of productive labor dealt with at a less general level. As it stands, the book will serve as a basic text for many years to come.

—Patricia Grimshaw  
University of Melbourne

**David M. Brownstone, Irene M. Franck, and Douglass L. Brownstone. *Island of Hope, Island of Tears*. (New York: Penguin Books, 1986) xii, 307 pp., \$9.95 paper.**

The most compelling aspect of this dramatic history of immigration to the United States via Ellis Island is its vivid documentation of actual human experiences. Personal testimonies from dozens of immigrants form a living tissue that connects the detailed, fully-researched historical data on immigration history. These oral descriptions recreate the journey for us, illustrate the conditions in the homeland being left behind, and give us an insider's view of the bureaucratic tribulations

each immigrant faced on Ellis Island. The result is a powerful, inspiring testimonial to the courage, ingenuity, determination, and strength of the human spirit. These accounts, often expressed in slightly awkward, simple English prose, rivet the reader, opening up worlds long forgotten, and, through their very simplicity, underscore the complexity and intensity of the immigrant experience.

The Brownstones and Franck have succeeded here in intertwining the personal and the emotional with a scholarly and unimpassioned account of the “new immigration,” that massive migration from the countries of eastern and southern Europe which began in the 1880s. Between 1900 and 1914, immigration soared to about a million people a year. During World War I, it very nearly ceased, but it increased again between 1919 and 1922. Then restrictive legislation passed in 1921 and 1924 virtually ended the “new immigration.” (The “old immigration” of the nineteenth century was from northern and western Europe.) The immigrants who tell their stories in this book (first published in 1979) came to America between 1892 and the early 1930s. All came through Ellis Island, which opened as the first Federal Immigration Station in 1892.

This book’s stunning explication of the history of Ellis Island accompanied by histories of extraordinary, ordinary people reminds us once again of the importance of recording and studying individual lives in historical context. History without its human expression is meaningless; we can only learn from history if we participate in it, and reading these autobiographical episodes allows us to identify, to relive distant, tumultuous times, and to reassess and reevaluate our own historical lives. It is astonishing how rarely we see a study of the interface between history and its makers.

It is difficult to summarize here the immense amount of raw data that provide the framework for these rich, absorbing narratives. The authors had access to major archives and oral history collections, including those in the American Museum of Immigration, the Chicago Polonia Project, the Immigration History Research Center at the University of Minnesota, the Pennsylvania Ethnic Heritage Studies Center, and the Jewish Historical Society. The informants are identified (often by pseudonym only), but more information on when and where interviews took place would have been helpful. Scores of people contributed to the book, providing their stories, references, photographs, documentation, and eyewitness accounts. It is unfortunate only that more stories could not be included; ideally, we want to hear them all.

The fact that there are limitations to any attempt to collect the memories of people involved in major historical events only convinces us even more that we need many more texts dedicated to such goals. We need a book exactly like this one on the “old immigration”; we need one on the Chinese immigration, and on those of our own time: from Haiti, from Mexico, from Southeast Asia. To hear from the people themselves—about their goals, their circumstances at home, their journeys to

America—would enlighten us not only about current history in the making, but about the universality in human motivation, human needs, and the human spirit.

—Zora Devrnja Zimmerman  
Iowa State University

**Carol Bruchac, Linda Hogan, Judith McDaniel, eds. *The Stories We Hold Secret—Tales of Women’s Spiritual Development*. (Greenfield Center, New York: The Greenfield Review Press, 1986) xxiii, 290 pp. \$12.95 paper.**

*The Stories We Hold Secret — Tales of Women’s Spiritual Development* is an anthology of thirty-one short fiction pieces written by and about women in America. These are not stories about extraterrestrial visits, enlightenment through gurus, or dramatic religious conversion; rather, these are stories of inner knowing, of our “holy dailiness,” as Linda Hogan says in the preface. The stories are as varied as women’s experience, from the quietness of a Native American woman cooking beans and cornbread in her kitchen to the tumult of a woman who for the first time becomes involved with a workers’ strike.

Each story evokes—and invokes—evolution, as does the anthology itself: the first section contains stories of women confronting abortion, prison, alcoholism; the next section is of “simple acts,” a Jewish woman revealing her lesbianism to her brother, a harassed factory worker smashing a time-clock, a woman confronting her stepfather who abused her as a child; the third section deals with natural rhythms—gentle musings during a pregnancy amidst poverty, reminiscence during the illness and death of a once ebullient German mother; the last section is about women who have named and fully claimed their special powers. In its affirmation of personal growth as an essential element for societal growth, the book is evolutionary; it is revolutionary in naming feelings and experiences that are often denied.

This book puts to rest any notion that ethnic experience or women’s experience is monolithic. We read of a young Japanese woman grappling with her role in a politically oriented Asian American writer’s workshop and of an older Japanese woman sadly acknowledging the passing of traditional culture in America. We witness a black woman’s rage, Big Mama with a faith that healed, and a black woman’s exotic affair with a lesbian lover living in a Harlem tenement. We meet Native American women, one enjoying the simple pleasures of her home, one taking action to aid those protesting at Wounded Knee, another recounting a prayer meeting. Ultimately, these intimate, intensely personal stories are about each woman herself; they illustrate the truth of the cartoon showing a



woman being asked, "I've always been curious. What's your ethnic background?" to which she replies, "Woman."

This anthology succeeds in fostering individual reflection as well as heightening social consciousness. The book moves in kaleidoscopic fashion from one place to another without becoming tiresome; each compelling story introduces us to women who, though we are meeting them for the first time, remind us of parts of ourselves. The stories vary in their level of literary craft; some are by well-known authors and others are by women never before published. By virtue of this variety, each reader is encouraged to tell her own story, to value her own perception. *The Stories We Hold Secret* is part of a brave beginning to move women's issues from the abstract to the concrete by providing a forum for women writing about their lives; let us hope there will be a growing audience to hear and understand.

—Nancy K. Herzberg  
Eastport, Maine

**Michelle Cliff. *The Land of Look Behind*. (Ithaca, NY: Firebrand Books, 1985) 119 pp., \$13.95; \$6.95 paper.**

"The world is white no longer, and it will never be again."

James Baldwin, *Notes of a Native Son*

"It was never a question of passing. It was a question of hiding."

Michelle Cliff, *The Land of Look Behind*

Passing and its effect on the individual is one of the themes that Michelle Cliff explores in her book, *The Land of Look Behind*. Passing is a recurring theme in much of the literature written by people of color both past and present. In much of this literature passing is detrimental to the character. In her attempt to hide her color, Clare Kendry from Nella Larsen's *Passing* destroys her inner self long before her actual death. When a person does not have a developed sense of self-identity, the self can be lost within any situation.

In the poem "Within the Veil" Cliff states, "Unless you quit your passing, honey—you only gonna come to woe."

Color ain't no faucet  
You can't turn it off and on  
I say, color ain't no faucet  
You can't turn it off and on  
Tell the world who you are  
Or you might as well be gone

These words from Cliff's poem add a haunting reflection to Clare Kendry's life and death.

The importance of self-identity is expressed in prose and poetry of “Claiming an Identity They Taught Me to Despise.”

My blood commenced early. The farther back you go the thicker it becomes. And the mother is named the link, the carrier—the source of the Nile. Did she attend each birth with caution? Waiting to see the degree of our betrayal?

The issue of color is unfortunately, as Du Bois so accurately pointed out, of utmost importance. Cliff also tells us in her prose piece, “If I Could Write This in Fire, I Would Write This in Fire.”

Color was the symbol of our potential: color taking in hair “Quality,” skin tone, freckles, nose width, eyes. Those of us who were light-skinned, straight-haired, etc., were given to believe that we could actually attain whiteness—or at least the qualities of the colonizer which made him superior.

*The Land of Look Behind* is a creative blend of prose and poetry. It is filled with stark images, from the slaughter of a pig: “A small knife is inserted in her throat, pulled back and forth until the throat slits, the wound widens, and blood runs over, covering the yard”; to slavery: “A pregnant woman is to be whipped—they dig a hole to accommodate her belly and place her face down on the ground.”

This unique book is filled with music of Toni Morrison’s Sulu and the mules and men of Zora Neale Hurston. In “Travel Notes” we hear the music of the River Ouse before Virginia Woolf walks into it.

Michelle Cliff is strongest in her prose where her vision is not constrained within the poetic verse. In the poem, “A Visit from Mr. Botha,” the subject matter is strong, but some of the lines of the poem are weak because of their forced end rhymes:

Send them flying into crowds with armored lorries  
That should begin to put aside your worries.

*The Land of Look Behind* is a journey through a history that still lives.

—Aisha Eshe  
Iowa State University

**James D. Cockcroft. *Outlaws in the Promised Land: Mexican Immigrant Workers and America’s Future.* (New York: Grove Press, 1986) 306 pp., \$19.95 cloth, \$10.95 paper.**

In place of myths about Mexican immigrant workers, Cockcroft establishes several well-founded realities. One is that the border is porous because U.S. business interests want it that way so they can have cheap labor to exploit as needed by means of a border “revolving door.” Another is that there is such an interrelated U.S.-Mexico economy, achieved through “silent integration,” that in effect the border is a legal fiction. A third is that Mexican “undocumented” workers contribute substantially more to the U.S. economy than they take out. A fourth is

that U.S. immigration policy is not at all simple and internal. Instead, many social, cultural, historical, economic, and political forces are intertwined with an international context to form a complex network that determines U.S. immigration policy.

The focus in this intelligent, sensitive, and humane study is the phenomenon of Mexican immigrant workers, its nature, its basis, the causes and circumstances surrounding it, and the broader implications and impact of the immigration process. This social science explanation of Mexican “outlaw” workers (basically meaning they are “outside the law” and thus have no rights whatsoever and are therefore readily exploitable) is clear and well-organized. Cockcroft, an outspoken defender of Mexican immigrant workers, considers the inter-relationship and solidarity of Chicanos and Mexican “illegals” and sees the possibility of organizing these workers for their benefit. The defense of human rights is also a special concern here. Ultimately, Cockcroft argues cogently that human rights violations against “illegal aliens” undermine basic concepts of American democracy and are thus potentially alarming. Also, this book makes clear the importance of Mexican immigrant workers since they have a strong impact on so many areas of American culture and society. In fact, Cockcroft makes sound estimates that clearly point to the strong likelihood that these Mexican immigrant workers along with Latinos already in the United States will soon constitute the largest U.S. minority group.

*Outlaws in the Promised Land* is buttressed by impressive research sources which are acknowledged in extensive notes and bibliography. A chronology of immigration to the U.S. is another useful feature, as is the text of the “Bill of Rights for the Undocumented Worker.” The index is analytical and thus of practical reference value. Although published before the enactment of the recent Simpson-Rodino Immigration Reform Bill, this analytical study sheds light on the issues involved. In short, the book as a whole is a valuable contribution toward an appreciation of the emerging Latino presence in the United States.

—Arthur Ramirez  
San Diego State University

**Roger Daniels, Sandra C. Taylor, and Harry H. L. Kitano, eds.**  
***Japanese Americans: From Relocation to Redress.*** (Salt Lake City:  
University of Utah Press, 1986) xxi, 216 pp., \$24.95.

This collection of previously unpublished essays grew out of a conference in Salt Lake City in 1983 on the incarceration of Japanese Americans during World War II and the issue of redress. It includes essays by the three editors and contributions, some no more than brief notes, by twenty-seven individuals. It also includes a detailed chronology of Japanese-American history and comprehensive bibliographical notes.

The relocation was the single most important event in the history of the Japanese in America, leaving a sore on their collective consciousness that the passage of over forty years has not fully healed. Thus, it is fitting that this book should focus on that event. The essays range from personal narratives to studies of such diverse matters as the psychological and economic effects of the relocation, the role of churches in ameliorating the situation, congressional attitudes toward the "evacuation," and the reception of the relocated Japanese by several states. Despite its title, the volume also contains essays on the treatment of the Japanese in Canada and Latin America.

As with most collections of this sort, the essays are uneven. Not all of them are cogently written or have much to say that has not been said repeatedly. What the volume does best is to explore areas that are less familiar. Particularly informative and fresh are such essays as those by Dennis M. Ogawa and Evarts C. Fox on the Japanese in Hawaii, Sandra C. Taylor on the economic losses suffered by the Japanese, Tetsuden Kashima and John J. Culley on internment (as distinguished from relocation) camps, and Leonard J. Arrington on the reaction in Utah to the relocation.

Especially timely and provocative are the several essays that deal with redress and debate the strategies for winning compensation. Some persons, including Japanese Americans, would argue that the relocation was a blessing in disguise, breaking up the isolated ethnic communities, dispersing the people to different parts of the country, and bringing them into the mainstream of American life. Such a view is not espoused by any of the contributors. As legislation to enact the recommendations of the Commission on Wartime Relocation and Internment of Civilians makes its way through Congress and debate (particularly on the provision to award each surviving internee a sum of \$20,000) intensifies, the essays in this book and especially those on redress can provide useful background information.

The most disappointing selections, somewhat surprisingly, are those devoted to personal reminiscences of life in the centers. Although they remind us of the physical hardships endured—the drab barracks, the latrines, the dust, the hostile climate—they do not sufficiently relate what transpired in the hearts and minds of the evacuees as they lived

through one of the most extraordinary episodes in American history. Far greater than the economic losses and physical privation was the emotional and spiritual toll of the evacuation. The first-person narratives do not tellingly show in what profound ways Executive Order 9066 touched the lives of ordinary people.

Despite its shortcomings, *Japanese Americans: From Relocation to Redress* is an important contribution to scholarship. It helps to illuminate one of the darker chapters in American history. And at this time of celebrating the bicentennial of the Constitution, it serves to remind us what can happen to any vulnerable minority when constitutional guarantees are suspended out of hysteria, greed, and, above all, racism.

—Victor N. Okada  
California State Polytechnic University, Pomona

**Lenwood G. Davis, with the assistance of Marsha L. Moore. *Malcolm X: A Selected Bibliography.* (Westport, Ct: Greenwood Press, 1984) xiii, 136 pp., \$29.95.**

Malcolm X's central role in contemporary black thought and life means that students of history, sociology, religion, politics, and literature (to begin a list) must study him carefully. This volume provides a useful starting place, and every reasonable public collection should have a copy. Unfortunately, the cost and several shortcomings limit its use for personal libraries.

The book's value lies in its having almost 1200 items, including audio-visual materials, records, and poetry inspired by Malcolm. The print materials identified are often articles from major newspapers and such journals as *The Militant* during the early 1960s. They provide the scholar with important material about reaction to Malcolm X in the last years of his life.

Many items are briefly annotated—a mixed blessing. I always appreciate those who annotate bibliographic entries, but I did not always find the annotations in this volume helpful. “States that Malcolm X was once known as ‘Detroit Red’” is a particularly egregious example; but I thought too many were of the same sort. Others were quite helpful.

For me, the book's major flaws lie in other areas: (1) it is not organized well; (2) it has no clear basis for selecting items; and (3) it is curiously incomplete. Davis separates items into books or articles and according to whether he considers them “major” or “general.” Within those broad and unrevealing headings, 200 to 400 items are alphabetized. Surely a more helpful classification system is possible. As it is, the scholar who wishes

to study one particular facet of Malcolm's life, must work her/his way through the entire volume, a task that should be unnecessary. That scholar will also find that items are neither consistently nor usefully classified. "Major books and pamphlets about Malcolm X" lists books which are primarily, if not wholly, about Malcolm. "General books about Malcolm X" lists books which mention, sometimes very briefly, Malcolm. Surprisingly, anthologies which print sections from Malcolm's published work appear in this section. "Major articles" tend to come from periodicals, and "General articles" from newspapers, but that division is not consistent.

The problems of a "selected" bibliography and of significant omissions can be discussed together. The compiler suggests no basis for selection, and I can see none. Since some of the works listed make minimal reference to Malcolm X, while items not listed make more significant reference, I am forced to wonder if the selection were simply haphazard. I suspect "partial" or "incomplete" would be more accurate than "selected." Some omissions may be particularly important to instructors. I found, for instance, that no item I had compiled from the standard annual bibliographic study in American literature appears in this volume. Therefore, I will not recommend it to students examining Malcolm X's position in American or black American literature. I would suggest that faculty in other disciplines make a similar check before they recommend it to their students. It is a useful book; I wish it were more useful.

—James Gray  
Indiana University of Pennsylvania

**Rudolfo O. De La Garza, Frank D. Bean, Charles M. Bonjean, Ricardo Romo, and Rodolfo Alvarez, eds. *The Mexican American Experience: An Interdisciplinary Anthology*. (Austin: University of Texas Press, 1985) x, 425 pp., \$25.00; \$14.95 paper.**

Mexican-Americans comprise the second largest minority group in the United States and one of the most rapidly growing elements in the population. Their history in the American southwest goes back almost four hundred years, they have interacted with Anglo-Americans in that region since the early nineteenth century, and have been the most numerous immigrant group coming to the United States since the middle of the twentieth century. Despite this clear evidence of their significance and their impact on this country, scholars in the social sciences have often neglected this ethnic group in their research and writing. This volume makes an effort to correct the oversight.

In terms of its size and scope, *The Mexican American Experience* is impressive. It contains thirty essays reflecting recent research in most social science disciplines. These essays are organized into four sections, which reflect the principal focus of the anthology. The weakest section is the first, which provides a brief historical, social, and demographic overview of Mexican-Americans. This weakness is primarily the result of the brevity of the selections and their introductory nature. There is nothing new here; unfortunately we still must wait for a truly first rate historical study of the Mexican-American experience. The remaining sections examine in turn "Labor Market Experiences in the Mexican Origin Population," "Political Participation, Organizational Development, and Institutional Responsiveness," and "The Social and Cultural Context of the Mexican American Experience in the United States." Each of these three sections contains excellent examples of recent scholarship related to various aspects of the Mexican-American experience, reflecting the insight and methodologies of the several social science disciplines. For example, Mario T. Garcia, a historian by training, relates the coming to power of second generation Mexican-Americans to the essentially assimilationist/integrationist political aspirations of the Los Angeles Mexican-American community during World War II. In fact, it is the interdisciplinary nature of this volume that is its greatest strength.

There are, however, certain weaknesses that must be recognized. Very few selections in this anthology are new essays. Most, in fact, were published in the June 1984 issue of *Social Science Quarterly*, an issue subtitled "The Mexican Origin Experience in the United States." Of the thirty selections in the anthology, only six were not previously published in *Social Science Quarterly* (several had been abridged or revised since publication in June 1984, and one had been published in the March 1973 issue of that journal). Also, although the essays reflect the contributions of most social science disciplines and research from all parts of the country, the issue is clearly weighted in favor of sociology and political science and in favor of the research of scholars at Texas universities. Finally, the anthology betrays its origins as a journal issue by not providing its readers with an index or with a complete bibliography.

Despite these criticisms, this volume remains a valuable contribution to the literature of the Mexican-American experience. Most of the selections are first rate, they are well-documented, and well-illustrated with appropriate graphs and tables. We owe a debt to *Social Science Quarterly* for its commitment to publish material in this often neglected field, and to the University of Texas Press for making this material available to a wider audience.

—Cary D. Wintz  
Texas Southern University

**Vine Deloria, Jr., ed. *A Sender of Words: Essays in Memory of John G. Neihardt*. (Salt Lake City: Howe Brothers, 1984) xi, 177 pp., \$15.95.**

John Neihardt was like James Boswell: each man's genius—and it is a rare one—lay in recognizing, respecting and calling forth the greater genius of another. Neihardt's task was easier; he was nearly the sole arbiter of Black Elk's communication, with little to fear from comparison with other accounts, but also harder. He faced barriers in personal knowledge, tastes, values and language, as well as a public unprepared to accept his mentor's worth. This book pays tribute to Neihardt and appropriately is not a "balanced" appraisal but an appreciation of his best. However, despite claims for his creative oeuvre, it demonstrates that the Nebraska laureate's lasting contribution to American letters was his collaboration with Black Elk.

The book contains essays by fourteen authors of diverse background—letters, theater, anthropology, theology, history. The essays fall into three categories. Dee Brown, Bobby Bridger, Alvin Josephy and Frederick Manfred offer reminiscences of either Neihardt personally, or the effect of his works on the contributor's life and thought. Three more essays, by Helen Stauffer, Lucile F. Aly and Vine Deloria, Jr., present critical/interpretive examinations of Neihardt's early travel writing, short stories, and Western epic cycle. While scholarly and appreciative, these papers confirm the opinion (attacked by Josephy) that Neihardt was a minor writer. Even Deloria's sensitive exegesis of his treatment of nature and landscape finds Neihardt not much better than Margaret Mitchell.

The best papers deal with Neihardt's collaboration with Black Elk and his contribution to better understanding of American Indian life and letters. Peter Iverson assesses Neihardt's association with the BIA and his influence on John Collier, while Raymond J. DeMallie traces Neihardt's relationship with Black Elk and his family. In penetrating discussions of *Black Elk Speaks*, N. Scott Momaday, Roger Dunsmore and Gretchen Bataille reach beyond textual interpretation to suggest new directions for criticism generally. Momaday's essay is especially valuable for his analysis of the collaborative process and the transformation of oral to written literature.

The remaining two essays add little to understanding either Neihardt or Black Elk. Frank Waters offers a summary of Black Elk's vision with the expected comparison with Mayan and Eastern symbology. Carl J. Starkloff, S. J., raises but does not discuss the question of Black Elk's Catholicism; instead, with no sense of a pluralist audience, he dilates on the utility of various missionary self-presentations, with a presumption of Christianity's universal desirability that will offend many. This is particularly unfortunate, because scholars have evaded confronting the issue of Black Elk's Christianity, and have thus failed to address the



complexity and sophistication of his thinking: Starkloff's essay will not encourage better work.

The book's production is good, but some editor should have corrected problems with lie/lay, shone/shown and lead/led as well as miscellaneous spelling errors. The frontispiece is a good-gray-poet photo, and the book contains preface and editor's introduction, index, and a chronology of Neihardt's books.

—Helen Jaskoski  
California State University, Fullerton

**Raymond J. DeMallie. *The Sixth Grandfather: Black Elk's Teachings Given to John G. Neihardt.* (Lincoln: University of Nebraska Press, 1984) xxix, 452 pp., \$19.95.**

Although *Black Elk Speaks* was first published in 1932, it was not until the 1960s that the book gained widespread popularity and elicited the interest of serious scholars of literature, ethnology, and religion. DeMallie provides in this study a resource for further investigation of European influences on Lakota culture as well as the raw material for analysis of Neihardt's role in the final production of *Black Elk Speaks*.

In his childhood vision, Black Elk saw himself as the "sixth grandfather," the representative of the earth. As DeMallie points out, it was this vision that predestined Black Elk's role as a holy man for the Lakota people. Black Elk was born in December of 1863, and twenty-five years later, after he had traveled to Europe with Buffalo Bill's Wild West Show and been exposed to influences beyond Lakota culture, he began studying Christianity. After his conversion in 1904, Black Elk no longer performed Lakota religious ceremonies. Yet, as the interviews from both 1931 and 1944 make clear, Black Elk never lost faith in the power of Lakota religious life. Black Elk was sixty-seven when John G. Neihardt came to Pine Ridge seeking an informant to tell him about Lakota ways. Black Elk saw Neihardt's appearance as his opportunity to share his sacred vision and to discuss his despair about the present condition of the Lakota people. Black Elk called Neihardt "talk maker" or "iyapi kage" which Neihardt interpreted as "word sender." Indeed, it was through Neihardt that Black Elk was able to send his words beyond Pine Ridge.

Neihardt originally planned to call the book "The Tree That Never Bloomed" in recognition of the holy man's sense that he had failed his vision and his people. Ultimately, however, Neihardt saw in the story a message for all people, and it was a message of hope rather than despair.

Speculation on Neihardt's role in the final product should be dispelled with this volume. DeMallie says, "The book is Black Elk's story as he

gave it to Neihardt, but the literary quality and the tone of the work are Neihardt's" (51). He supports this statement with the transcriptions of the interviews, demonstrating where certain material appeared in the book and pointing out what was excluded or added by Neihardt.

This book is easy and interesting reading for someone who has read *Black Elk Speaks* and wishes to know more about Black Elk or Lakota culture. As DeMallie points out, Neihardt deliberately omitted much that Black Elk told him about the influence of European culture on his life and definitely avoided getting into Black Elk's Catholicism and work with the priests at Pine ridge and other reservations. In fact, the Jesuit priests were shocked to discover when the book was published that Black Elk still maintained beliefs in the traditional Indian religion because he had been one of their most devout converts. DeMallie speculates that Black Elk had been able to find enough similarity in the two religious points of view to make the conversion workable for him.

DeMallie points out that no one should use *Black Elk Speaks* as the definitive study of Lakota religion, but he acknowledges the veracity of Black Elk's story as one Lakota holy man's reflections on his life and his perceptions of the changing world he had witnessed.

DeMallie's book pays tribute to Black Elk as well as to John G. Neihardt. Together they produced a book which, although a financial failure originally, ultimately became one of the most successful books about American Indians. DeMallie provides scholars and students alike a view of the collaboration that took place "behind the scenes."

—Gretchen M. Bataille  
Iowa State University

**Hugh A. Dempsey. *Big Bear: The End of Freedom.* (Lincoln: University of Nebraska Press, 1984) 227 pp., \$8.95 paper.**

The more one reads contemporary Native American writing, the more one realizes certain overreaching universal themes: namely, that the Native American past lives on, and strongly so, in the soul and consciousness of descendants; and, regardless of tribal affiliation or homeland, the nineteenth-century cultural collision with whites lingers in all such rememberings of the past and in all accounting of the present. These themes transcend the boundaries of history and fiction, prose and poetry, and offer solace to Indian and non-Indian alike.

One recent book which reinforces this realization is Hugh A. Dempsey's "history" of the Cree chief, Big Bear, and his noble attempt to preserve his land and way of life in the face of white encroachments into the Canadian provinces of Saskatchewan and Alberta in the second half of the nineteenth century.

Dempsey's account of Big Bear's struggle against his and his people's "end of freedom" is ostensibly a narrative history of Big Bear's refusal to sign the Treaty of 1876 between the Canadian government and the western Indians, particularly the Saskatchewan Cree—one of the final treaties in a long series of "agreements," which, in the end, served to fulfill the fears of the Cree, fears long prophesied and triggered into realization when missionaries removed their sacred "Iron Stone," a meteorite monument dedicated to "Old Man Buffalo." Sickness, war, and the decrease, if not the virtual disappearance of the buffalo, resulted.

Big Bear avoided signing Treaty Six for four years—losing the support, during that time, of several of his tribe, including his two sons. When the Treaty proved more visibly unjust, open rebellion resulted, leaving Big Bear and his ally, the Metis leader, Louis Riel, fugitives if not martyrs to their cause of freedom.

In his recounting of Big Bear's life of resolve and travail, Dempsey offers us a glimpse of narrative history's full potential as "biography"—a life telling of one man's rendezvous with greatness.

Separated by geography and generations, the Canadian Cree, Big Bear, and other Native American peoples—famous and anonymous—share a common inheritance: the resolve not to give way to defeat and despair, never to be forgotten to time, never to "vanish" into thralldom.

—Robert Gish  
University of Northern Iowa

**Michael N. Dobkowski, ed. *Jewish American Voluntary Organizations*. (Westport, CT: Greenwood Press, 1986) xvi, 700 pp., \$75.00.**

This encyclopedic reference work on Jewish sodalities is one of a series of Greenwood Press publications dealing with ethnic American voluntary organizations. Previously published volumes deal with Irish Americans and Hispanic Americans. Some 120 national and local organizations are summarized in alphabetical sequence, as it were, from *aleph* to *sof*, or in this case from Agudath Ha-Rabbanim (Union of Orthodox Rabbis of the United States and Canada) to the ZOA (Zionist Organization of America). Vis-a-vis his own research on the ethnoarchaeology of Jewish cemeteries, the reviewer can attest to the utility of this tome enhanced by several appendices. One appendix presents the organizations in an historical chronology; another shows the dates of founding, merger, and dissolution of each organization. Perhaps the most fascinating appendix for students of ethnicity is the grouping of the organizations by function: civil rights, cultural, educational, fraternal, philanthropic, political, religious, social service, and Zionist. These categories not only display some salient dimensions of Jewish ethnicity, but they ought to be instructive when compared to the kinds of organizations found among Irish Americans, Hispanic Americans, and other ethnic groups as they are so analyzed in the future. One suspects the data, in such a comparative perspective, could be the subject of a significant dissertation on the polymorphic nature of ethnic groups in the United States. As is true of all edited volumes, various authors see differing relevances and express their own implicit biases. Thus users of the volume should be aware of its uneven treatment of various topics. For example, some contributors coming from Orthodox or Conservative perspectives refer to certain Reform Jewish organizations and movements as "assimilationist" without bothering to adequately define that label. The matter is a subtle one but emphatically vital to a clear understanding of changing group and individual identities concerning ethnicity. Similarly, one must read with some critical caution the sections on political issues, particularly those on Zionism. Several sections, for example, tend toward the chauvinistic when dealing with non-Zionist or anti-Zionist positions. Following the organizational sketches is a series of informative and challenging synthetic and interpretive essays. The topics of these appendices include issues of the Jewish aged, American Zionism, the Jewish Federation Movement, sectarian aspects of American Judaism, Jewish feminism, the Soviet Jewry movement, and refugee *landsmannschaften* (mutual aid societies differentiated by the members' towns or regions of origin in Europe). The contemporary issues and historical perspectives of these latter essays should be of general interest to all those seeking a deeper understanding of the dynamics of ethnicity. Although most of us cannot afford the book, we can certainly recommend that our institutional

libraries purchase this volume and others in the series as important reference sources.

—David M. Gradwohl  
Iowa State University

**Frederick J. Dockstader. *The Kachina and the White Man: The Influences of White Culture on the Hopi Kachina Cult*. Revised and enlarged edition. (Albuquerque: University of New Mexico Press, 1985) xv, 202 pp., \$19.95; \$10.95 paper.**

To the delight of scholars of Native American studies and all other readers with even a passing interest in traditional Puebloan cultures of the American Southwest, Frederick Dockstader's classic study, *The Kachina and the White Man*, now has been published in a revised and expanded version. This historical narrative of Hopi life, using spirit beings known as *kachinas* as its central focus, traces the changes and adaptations the Hopi have made in response to pressures placed upon that Indian culture by the seemingly-inevitable contact with white society. In addition, the author describes in infinite detail the ceremonialism, costuming, masks, and other paraphernalia associated with the colorful Kachina dance rituals, and also discusses the Kachina "dolls"—so popular among non-Indian art collectors and museum curators—and places these figurines in proper cultural perspective, explaining their use in both educating and constantly reminding Hopi children of the religious beings and the appropriate behavior they represent.

In the three decades elapsed since this book was first published in 1954, much change has occurred in the lives of the native people whom Dockstader recorded between 1934 and 1941. In a second preface, and in a final chapter which he entitles "Thirty Years Later," the author uses the opportunity provided by this second edition to reflect upon the effects of change, both positive and adverse, he now observes among the Hopi and to marvel at the tenacity of and even revitalization in the practice of most of the Hopi Kachina rituals he had noted in the original work.

Although *The Kachina and the White Man* clearly is a scholarly study, the text is far from pedantic and is liberally illustrated with line drawings and color plates drawn by the artist/author; a few black-and-white photographs are included as well. To help the reader gain quick insight into the development of Hopi-White contacts, the author has appended to the text a chronological historical summary of these encounters for the period between A.D. 1540 and 1850. He also provides a glossary and pronunciation guide for Hopi words he has utilized in the

narrative. A selected bibliography is provided, to which some more recent sources have been added since the original edition was published, and an index greatly enhances the research potential provided by the book. If any criticism were to be made it is in the overuse of the phrase "Kachina Cult." Use of the word "cult" sounds odd to the modern reader and may even bear some negative connotation; employment of the expression "religion system" or a similar euphemism might carry more clarity of meaning.

Dockstader has documented that the survival of the Hopi as a vital native entity may be due in large part to their enduring belief in and practice of the Kachina rituals. He observes that

although there are those Hopi people who no longer accept the religious qualities of the Kachina world, they have not denied the social importance which can be so readily perceived. In fact, this appreciation of what it means to be a Hopi spreads into other aspects of regard for traditional customs, and it is this awareness that provides much of the glue holding together the Hopi world—and of this, the Kachina remains a major element. (147)

For any ethnic group struggling to maintain a cultural identity while still functioning within the confines of a more dominant society, then, the importance of a specific cultural "focal point" cannot be overstated. *The Kachina and the White Man* makes this point well, and eloquently.

—Nancy M. Osborn  
Iowa State University

**Leslie W. Dunbar, ed. *Minority Report: What Has Happened To Blacks, Hispanics, American Indians, & Other Minorities in the Eighties.* (New York: Pantheon Books, 1984) xvii, 236 pp., \$8.95 paper.**

Six years since President Reagan took office, public policies related to the needs of the poor have been established which set back the gains of the Civil Rights movement. Although gains have been made, at least on the surface, the current administration's policies have widened the gap between those who have and those who have not. Policies such as affirmative action, education programs, and public welfare are being eroded, sacrificed in favor of escalating military budgets and "constructive engagement" in Central America.

Editor Leslie W. Dunbar has brought to this collection seven experts with years of experience in the Civil Rights movement to assess the impact of Reagan policies. As Dunbar notes in the foreword, the first three essays address the "extent our politics and our economic and educational practices have been opened to minority participation." The remaining four essays examine such issues as urban poverty, the

relationship between crime and the administration of justice, the rural poor, and governmental policies reflecting the needs of all people.

The Civil Rights movement made great strides in rectifying the dehumanizing aspect of racism as it affected blacks, Hispanics, and Native Americans, to name only a few groups who entered the 1960s as “oppressed minorities.” The struggle for political, economic, and social justice was, for all intents and purposes, a demand of American society to recognize the humanity of those people who had endured the legacy of racism. The efforts of numerous individuals and grassroots communities did not occur in a vacuum. It was a collective endeavor to achieve social justice, although for obvious reasons, focus was given to individual movements.

Yet, in spite of the Voting Rights Act, affirmative action, educational programs, employment and training programs, Dunbar identifies a controversy resulting from divergent views which confused and hindered the notion of what a nondiscriminatory society “is or should be.” Is it the attainment of integration or the exorcism of racial isolation and the impact of class? Dunbar and his colleagues take the view that the answer to this question must be arrived at through mutual consensus. That consensus can only be arrived at through the realization of social democracy, insuring a quality of life for all people, and opposition to any policy that does not promote these values.

It should be pointed out that the essays do not address all minorities in the United States. While this is understandable given the scope of this anthology, it is lamentable because one is not offered any insight into the variations of these different groups in relation to specific histories and policies. The lone exception in this regard is the essay by Vine Deloria, Jr., whose work on the rural poor addresses the issues affecting American Indians, blacks, Mexican Americans, and Appalachian whites within a comparative framework. The remaining essays give considerable attention to blacks and to a lesser extent, Hispanics.

It is not my intention to quibble over what may appear a petty issue. It is not petty. The omissions should serve as a reminder of the work that remains for anyone in ethnic studies interested in examining the impact of the Civil Rights movement in these communities. Another issue not addressed has to do with the divergent views found among Civil Rights activists. Discussion of this would have provided an assessment of various sectors of the progressive community.

The real strength of the book is, however, with the essays themselves. Each one serves as a foundation for dialogue among professionals who are in a position to shape policy, ethnic studies professionals who analyze current and future policies, and local leaders who are responsible for the direction of minority communities.

—Carlos Ortega  
California State University, Northridge

**Paul Espinoza, Producer, *The Lemon Grove Incident*. Video/Film. (San Diego: KPBS-TV, 1985). 16mm Rental, \$95.00; Purchase, \$895.00. Video, \$595.00. Order from: Cinema Guild, 1697 Broadway, New York, NY 10019. (212) 246-5522.**

*The Lemon Grove Incident* is a compelling and informative presentation of how the members of the local school board in Lemon Grove, California, attempted to implement *de jure* segregation of American citizens of Mexican American descent in 1930. The narratives of actual participants—victims in the incident—enhance the authenticity of the presentation and guide the viewer through the convoluted Machiavellianism of the Lemon Grove School Board and its supporting satellites, the Lemon Grove Parent Teacher Association (PTA) and Chamber of Commerce as well as the federal government.

At the advent of the 1930s, racism and ethnocentrism constituted the driving principles behind America's racial and political practices. Motivated by President Hoover's repatriation policy,<sup>1</sup> as well as the President's and organized labor's attribution of the high unemployment problem of the Mexican-American population, the local school board in Lemon Grove, California, voted to force school segregation on its Chicano citizens through tactics of intimidation in December of 1930. This decision was aided by the Lemon Grove PTA and the town's Chamber of Commerce. Working victims were threatened with layoff and imprisonment if they protested. Additionally, welfare and public agencies were notified of non-cooperating parents who were warned that unless they agreed to send children to segregated schools the parents would be stricken from the welfare rolls.

Neither the fear of losing their jobs and welfare benefits nor the threat of arrest and deportation deterred the Mexican community in its struggle against the school board's proposal. The Mexican American community aborted the school board's proposal to segregate Chicano youth by blocking its tactic through court litigation, and winning a decision in the case of Robert Alvarez *vs.* Lemon Grove School Board. In that case, the California Superior Court decided that the School Board did not have the power to establish and maintain a separate school just for Mexicans. As a result of the protests by a unified community acting as LaRaza, the Mexican American youth of Lemon Grove never did attend a separate school. Equally important, the Lemon Grove case helped to defeat the Bliss Bill in the California Legislature which attempted to redefine Mexicans as Indians so they could be legally segregated.

The appalling actions of the Lemon Grove School Board attest to an often unrecognized truism about democracy—that the decisions of the majority are too often rooted in subjective reasoning. The school board's explicitly stated reasons for initiating the proposal to segregate Mexican youth were that these children were the cause of overcrowdedness and contributed to unsanitary conditions in the schools.



Regarding the impact of Chicano youth on the health and welfare of the white populace, a California educator observed in 1920:

One of the demands made from a community in which there is a large Mexican population is for separate schools. The reason for this demand is based on the theory that the Mexican is a menace to the health and morals of the rest of the community.<sup>2</sup>

Clearly, these values, beliefs, and attitudes remain operative in contemporary America.

—Freddy Dean  
Pomona, CA

<sup>1</sup>The repatriation policy was a presidentially-advocated program in which Mexican Americans who did not volunteer to return to their country of ancestry were deported—forced to return to Mexico regardless of citizenship status.

<sup>2</sup>Albert Camarillo, *A History of Mexican Americans in California: Chicanos in California*, (San Francisco: Boyd and Frasser Publishing Company, 1984) 44.

**Joe R. Feagin and Clairece Booher Feagin. *Discrimination American Style; Institution Racism and Sexism*. 2nd edition. (Malabar, FL: Robert E. Krieger Publishing Company, 1986) xiii, 246 pp., \$7.95 paper.**

*Discrimination American Style* seeks to answer two basic questions: “Why do women, blacks, and other minorities experience discrimination in the United States?” and “What types of discriminatory behaviors continue in practice today?” Feagin and Feagin attempt to integrate existing research on issues of racism and sexism which focuses on the overall theme of institutional discrimination. They examine similarities and differences between racist and sexist behaviors and practices in order to determine whether or not discrimination exists, and if so, to what degree. They reject the popular belief that prejudice and bigotry are causes of discrimination and argue that practices which often appear to be “neutral” may in fact be evidence of indirect or subtle institutional discrimination.

The book, originally published in 1978, provides an overview of race and sex discrimination. It places a heavy emphasis on several legal-administration issues. The senior author was a scholar-in-residence with the United States Civil Rights Commission during 1974-75. Several chapters address topics such as employment, housing, education, social services, politics, and the court system with respect to discrimination as

of the mid-1970s time period. The concluding chapter is “new” and attempts to bring the research on these issues with respect to discrimination up to date. Feagin and Feagin conclude that racism and sexism continue to be massive problems in our society in the mid-1980s despite efforts to reduce discrimination in practice and policy. They reject the belief that discrimination is a result of the characteristics of a minority group itself.

In some detail Feagin and Feagin attempt to refute five existing misconceptions concerning efforts to remedy past discrimination actions. These misconceptions include beliefs that (1) affirmative action is reverse discrimination; (2) affirmative action efforts have been effective while white male resistance has been inconsequential; (3) affirmative action efforts have not benefited white males; (4) affirmative action plans are no longer needed because the real problems are problems of the “lower class” and not those of race; and (5) blacks today are like white immigrants of the past. They note that recent changes in governmental policies and practices are limiting additional gains in reducing racist and sexist practices in the United States and its institutions.

Overall, the volume is a social science textbook. It presents an excellent discussion and understanding of racism, but the discussion of sexism is inadequate. At times it appears that information concerning discrimination against women was added as an afterthought. The book would be valuable for instructors using a case study approach when teaching about these issues.

Rather than reprinting the first seven chapters, it would have been more useful to the reader if the data in each chapter had been updated within that chapter. For example, to include the disposition of various court decisions on cases which were pending at the time of the original writing would have been helpful and provided greater coherence. One has to look for the small print to realize that the first 183 pages have been reprinted with updated information (as of the mid-1980s) included only in the final chapter. The bibliography offers an excellent beginning for serious scholars researching minority relations and discrimination.

—Margaret Laughlin  
University of Wisconsin, Green Bay

**Joseph P. Fitzpatrick. *Puerto Rican Americans: The Meaning of Migration to the Mainland (2nd Edition)*. (Englewood Cliffs: Prentice Hall, 1987) xv., 208 pp.; \$14.95**

Joseph Fitzpatrick's second edition of *Puerto Rican Americans* returns to a form familiar to readers of the literature that emerged during the 1950s and 60s. In that sense, Fitzpatrick's new edition is comprehensive, multifaceted and filled with supporting data touching almost every aspect of the life of the Puerto Rican migrant in the United States. In this new edition, Fitzpatrick builds on the solid foundation of his earlier work (1971). While occasionally leaving himself vulnerable to his critics, as he did in his first edition, this new effort represents a significant contribution to the on-going dialogue and analysis of the Puerto Rican community in the United States. Fitzpatrick's "interpretive essay," as he would like it to be known, accomplishes an efficient restorative blend by drawing on data and studies published over the last fifteen years and effectively integrates these new findings with his earlier edition. What he successfully recreates is an up-dated look at the Puerto Rican experience in the latter part of the 1980s. This second edition will gain popularity, because it offers the reader a comprehensive and detailed socio-historical view of the complexities and dynamic characteristics of the Puerto Rican migrant community in the United States. Ethnic studies and other social science instructors will find this an excellent volume as a primary or secondary reader for their courses.

Fitzpatrick's work is well-known among Puerto Rican studies researchers and scholars. It has received glowing accolades from some, while at the same time his interpretation of the data has placed his writing in the center of debate and controversy, which he briefly alludes to in a few places in this new edition. For example, he presents his own views on assimilation alongside those who might hold alternative interpretations of the acculturative patterns of the Puerto Rican in the United States. This reviewer will speculate that Fitzpatrick's reading of the new data on exogamy, between mainland Puerto Ricans and others (non-Hispanics and non-Puerto Rican Hispanics), will no doubt evoke alternative interpretations about the impact of these trends on the assimilation patterns of the second generation. It should be noted that the analytical framework used by Fitzpatrick is one which suggests comparisons between older immigrant patterns of adjustment (assimilation) and that of the Puerto Rican. And although he frequently stresses how different and unique the Puerto Rican migration has been, he persists in looking for parallels in patterns of assimilation and identity.

The reader will be given a rather long historical view of the changing and evolving nature of the Puerto Rican migration over the last thirty years. While his primary focus is the migrant experience in the United States, there is enough material presented about the island to give the reader a multidimensional perspective of a very complex set of political,

social, cultural, and economic conditions giving rise to the earliest trickle migrations after 1898, the great migrations of the early 1950s, and subsequent waves which continue into the 1980s.

Fitzpatrick's references frequently seem to come from the standard and classical studies, and only occasionally from the newly emerging literature now being produced by mainland scholars, many of whom are Puerto Rican. During the last fifteen years we have witnessed a steady growth of new social science research literature in the form of doctoral dissertations, conference presentations, and journal articles. For the most part, this has come from second generation Puerto Ricans educated primarily in the U.S., and greatly influenced by the urban activist experience of the 1960s and early 70s. Sometimes descriptive, at other times experimental, this new work has focused on refined research problems in language, education, labor, community histories, religion, psychology, popular culture and literature. While Fitzpatrick's work may seem to represent a marked contrast with the emergence of these highly discrete narrower research studies, there is certainly a continuing need for both. The comprehensive inclusiveness of his latest work harkens back to a time when scholars of the Puerto Rican experience were interested in studying and reporting on the broadest parameters of the migrant community.

Throughout, Fitzpatrick proposes several interesting scenarios for the new Latino immigrants as they begin to find themselves sharing the same socio-economic and political realities with Puerto Ricans, Afro-Americans, Native Americans and others. While there may be disagreement with some of his predictions, speculations, and observations about the future of the Puerto Rican community, the new Latinos, the coalitions with the black community and indeed the ever-changing face of New York City and the nation, readers of this new edition will, nonetheless, find themselves informed and challenged by the latest Fitzpatrick offering.

—Jesse M. Vazquez  
Queens College, City University of New York

**Richard F. Fleck. *Henry Thoreau and John Muir Among the Indians*. (New Haven: Archon Books, 1985) 103 pp., \$17.50.**

The idea behind this book, a comparative study of Henry David Thoreau's and John Muir's attitudes toward American Indians, is excellent. Muir, born in 1838, was twenty one years younger than Thoreau. He first read *Walden* and *A Week* at the University of Wisconsin in 1862, the year of Thoreau's death. His early writings, although not published until much later, contained generally pro-Indian sentiments similar to Thoreau's, while he also had a Thoreau-like

squeamishness about Indians being dirty, lazy, superstitious, and demoralized by contact with whites. "Perhaps if I knew them better, I should like them better," he wrote in *My First Summer in the Sierra*. "The worst thing about them is their uncleanness."

Muir did come to know Indians better on his trips to Alaska, as Thoreau did on his trips to Maine. In the Alaska panhandle he was impressed by the uncanny accuracy of dance-imitations of animals. He made drawings of totem poles and wrote that "the childish audacity displayed in the design, combined with manly strength in their execution, was truly wonderful." Listening to Indians at a campfire ask a missionary whether wolves have souls, Muir liked the Indians for believing that they did. He understood the ecological balance between deer and wolves that the Indians understood, and also appreciated death rites, shamanism, and mythology. As the son of a harsh Calvinist, Muir liked Thlinkit gentleness with children. "Toward the end of his third excursion (July 1890)," says Fleck, "Muir began to speak a little Chinook," realizing the relationships between language, environment, and wisdom.

On trips to the Arctic, Muir marveled at Eskimo good humor, and skills in hunting and house-building. His trips to Alaska were longer than Thoreau's to Maine, and he accordingly learned more. He also had more to say about U.S. Government policy. He favored supplying Alaska natives with common rifles rather than repeating rifles, "partly on account of the difficulty of obtaining supplies of cartridges, and partly because repeating rifles tempt them to destroy large amounts of game which they do not need." He recommended that Eskimos domesticate reindeer herds. And he strongly opposed the sale of alcohol.

The weaknesses of this book are numerous typos and several errors of fact, as in calling John Heckewelder a "Quaker Indian historian" rather than a Moravian missionary. Fleck uses the misleading title "Indian Notebooks" for the extract books Thoreau himself called his "Indian Books." Fleck also seems unaware that "Jamake Highwater" is not an Indian. A more serious weakness is a prejudgment that there is "a clear relationship between [Muir's] environmental philosophy and that of primal cultures." Trusting the imposter who wrote *The Primal Mind*, Fleck assumes that Indians were born environmentalists. "The Indians of California and Alaska," he writes, "not only confirmed Muir's belief in the need for a harmonious relationship with nature but also inspired him to an even greater awareness of the intricacies of this relationship" (28). But if Muir found Indians so wise, why did he fear their having repeating rifles? The evidence Fleck assembles shows that Muir developed an admiration for Indians and had affinities with them, but it does not show that they really "inspired him." Still, these defects aside, the book is instructive and original.

—Robert F. Sayre  
University of Iowa

**Joanne V. Gabbin. *Sterling A. Brown: Building the Black Aesthetic Tradition.* (Westport, CT: Greenwood Press, 1985) xvi, 245 pp., \$35.00.**

Numerous and diverse agendas have competed for consideration in attempts to establish and set the parameters of the black aesthetic tradition. W.E.B. DuBois and James Weldon Johnson are only two of several prominent Americans who have participated in this continuing and frequently intense dialogue. Yet perhaps no voice has been more consistently consulted and valued than that of Sterling A. Brown, distinguished teacher, scholar, poet, and critic. Despite the general acknowledgement of Brown's contributions to American literature in general and black American literature in particular, comprehensive scholarly analyses of his unique contributions have been limited. Joanne V. Gabbin addresses this void in the scholarship in *Sterling A. Brown: Building the Black Aesthetic Tradition*, a work that includes an analysis of Brown's own creative efforts as well as an outline and discussion of his critical views.

One distinct advantage in studying the life and career of a scholar as active and versatile as Sterling Brown is that the reader receives much more than insight into a particular discipline. Gabbin's account of Brown's work with the Federal Writers' Project (1936-1940), for example, is particularly instructive in matters pertaining to the general culture and the prevailing social climate of the time. The difficulties encountered by Brown in his capacity as National Editor of Negro Affairs for this project are reflective of the biases and distortions that have prevented or significantly limited an accurate presentation of the black experience in America. Strategies used by various states to circumvent the project goals requiring an essay on black history and lore in each state guidebook have perhaps equal analytic potential for historians, sociologists, and political scientists.

Of interest to a possibly more esoteric audience is the chapter on poetry in which Gabbin analyzes and explicates a representative number of Brown's poems that students of literature have come to appreciate. This section of Gabbin's work demonstrates careful attention to prosody, explication, and thematic analysis. She discusses these features impressively, relating the prominent themes in Brown's poetry to their classical literary antecedents. Parallels evolving from this analysis not only attest to Brown's comprehensive academic background but also affirm his belief that universality in literature is inevitable.

The intellectual and cultural milieu in which Brown grew up, his family's value system, and the multidimensional societal forces that impacted on his career receive adequate attention in the early chapters of this work. An understanding of these influences will, at least partially, serve to clarify or illuminate Brown's critical perspective, the last consideration in Gabbin's work. Her analysis of Brown's critical perspec-

tive is comparative and includes opposing philosophical perspectives as well, an inclusion that is particularly valuable for an informed evaluation of the range of critical views at that time. Brown's efforts to correct the misconceptions and to counteract the effects of the stereotypes abounding in the literature of white and black writers are presented concisely but clearly and sympathetically.

Gabbin is less successful, however, in reconciling two threads of Brown's critical perspective, somewhat problematic when combined. Brown attempted to maintain a definite place for the black folk tradition, viewed by Gabbin as "the single most pervasive influence on the literary career of Sterling A. Brown" and at the same time to insist on a single standard for the evaluation of all literature. Nonetheless, the specificity characterizing Gabbin's presentation of the various components of Brown's critical perspective is commendable and can be used as a springboard to a more concrete blending of the strands in his critical stance. End-of-chapter notes and an extensive selected bibliography provide valuable references for students and scholars who will continue to impart order to this growing body of scholarship until it attains the coherence that its importance deserves.

—Robbie Jean Walker  
Auburn University, Montgomery

**Irene L. Gendzier. *Franz Fanon: A Critical Study.* (New York: Grove Press, Inc., 1985) xx, 300 pp., \$8.95 paper.**

This "revised" biography of Franz Fanon (first published in 1973) is a welcome event for those who either missed feeling the impact of his work in the turbulent 1960s and 1970s or were so blinded by the period's turmoil that Fanon's life and work could not be critically evaluated. Grove Press must be congratulated for re-issuing Gendzier's study, particularly since the political fervor for radical political action has passed (for now) and little profit can be expected from this book. In this day of corporate mergers and greed, a commitment to publish what is in the public interest is meritorious.

A concern with Fanon, who was a spokesman in Africa for the Algerian revolution (1954-62), requires a rekindling of interest in the possible international dimensions of the AfroAmerican. Although ambivalent about Negritude, Fanon considered himself an internationalist, finding Negritude finally too confining, yet he is one of the contributors to its endurance. Fanon's *Black Skins, White Masks* (1952) remains a critical work concerning black consciousness in the "white world." In the spring of 1982 in Fort-de-France, Martinique, a conference was held:

“Commemoration of the 20th Anniversary of Franz Fanon’s Death.” The event was to “reclaim Fanon for his people,” the people of the Antilles.

A three-day conference, held in late February 1987, “Negritude, Ethnicity and Afro Cultures in the Americas,” attended by two of Negritude’s founders, Aime Cesaire from Martinique, now 73, and Leopold S. Senghor, Senegal’s first president, now 80, was held at Florida International University. The meeting attracted more than 500 persons, the largest international gathering on Negritude since 1959. It attests to the continued attraction of the Pan-African identity. Fanon’s troubling spiritual legacy hangs over any meeting of Africans and Afro-Americans.

A rereading of *The Wretched of the Earth* (1961), the “bible” of revolutionaries and radicals in the 1960s and 70s and considered vital to theoreticians of the present day Iranian and Palestinian revolutions, makes for contemporary unease. As Josie Fanon, Fanon’s widow, asserted at UCLA in May 1986 criticizing those in Africa, and implicitly others in the Third World:

Did those who were supposed to hear, did they understand? Unfortunately, in the last quarter of a century, we see the emergence of the single party that becomes an instrument of oppression, the national bourgeoisie that takes the place of the colonizers, the military establishment that dreams of taking power from the people, and the economic and political dependence on old colonial powers.

Saying that meetings called in Martinique and in other places duck Fanon’s true legacy, Ms. Fanon declared:

How can we talk about Fanon in 1986 without talking about actual problems, the intervention of the powerful nations in Central America, the Middle East, or Afganistan? How can we not talk about the situation in South Africa, especially when the developments confirm so many of his conclusions?

Dying at age thirty-six in 1961 of leukemia at Walter Reed Hospital in Washington, D.C., before the Algerian independence in 1962, meant that Fanon did not live to see the Arabists take over in Algeria. Fanon’s idea of Algeria as a beacon for social revolution (including equality of the sexes) has been stood on its head. Instead of emphasizing Fanon’s importance, Algerian leaders now play down his centrality. Fanon, even before his death, saw the assassination of his more revolutionary colleagues, was denied a position on the Politbureau and was to be refused his request to be Algeria’s ambassador to Cuba. He was a useful outsider whose use was coming to an end. He died before the entire script was written.

The Boston University historian points out that Fanon’s politics grew out of his psychiatric practice in France and in Algeria. Fanon realized that the social context was critical to personal health and that the colonial situation deformed the colonized personality. Without consciousness of self, the assertion of the public self, there could be no cultural health. The examination of this aspect leads logically to the praxis of the militant of the Algerian Revolution.



The book has informative notes, a useful index and a bibliography that lists books about Fanon published since 1973. This work is useful when one embarks upon a study of Fanon. But it must not take the place of reading Fanon himself.

—W. A. Jordan III  
California State Polytechnic University, Pomona

**Ira A. Glazier and Luigi De Rosa, eds. *Migration Across Time and Nations: Population Mobility in Historical Contexts*. (New York: Holmes & Meier, 1986) viii, 384 pp., \$49.50.**

This book is a collection of papers originally presented at the 1982 Eighth International Economic History Conference held in Budapest. As the title suggests, the volume incorporates a wide range of geographical areas and historical time periods. This multidisciplinary study represents a variety of theoretical and methodological perspectives and thus highlights issues and concerns from various disciplinary perspectives. The twenty-two essays in the volume include macro and micro case studies on several continents with authors from several countries. It makes information from many languages available to the English reader. In a sense there is almost an encyclopedic treatment of various migrating groups and methods of analyzing their migrating experience.

A.J.H. Latham, Frank Spooner and M.S.A. Rao look at migration movements to Southeast Asia and Africa. The Indian movement eastward, the Chinese movement westward; the interaction among the Indian, Chinese and European elites and Batavia; and the simultaneous international as well as internal migration movements are covered respectively.

Migration movements to the United States cover a variety of ethnic groups: Cormac O Grada—Irish, Robert Swierenga—Dutch, Robert Ostergren—Swedish, Luigi Di Comite—Italian, Walter Kampboefner—German, Avraham Barkai—German Jewish, Shaul Stampfer—East European Jewish, Julianna Puskas—Hungarian, and Ivan Cismic—Yugoslavian. Kristan Ruggiero looks at the Waldensian migration to South America.

Migration impacts and processes within towns are examined by Jana Englova, Deidre Mageean, and Rudolph Vecoli. Mageean uses passenger lists to study Ulster emigration to Philadelphia as does Charlotte Erickson in her essay on British and Irish emigration. Vecoli illustrates the intra-ethnic differentiation that can be shown in the formation of “little Italies” in Chicago. This article critiques earlier theories of the Park and Burgess—Chicago school of urban sociology. Other methodo-

logical approaches to the study of migration are illustrated by Ann Miller using machine readable census data, Jacques Dupaquier's utilization of Louis Henry's family reconstitution in France, and John Day's and Serge Bonin's cartographic approach to Sardinia.

Robert Kleiner, Tom Sorensen, Odd Stefan Dalgard, Torbjorn Moum, and Dale Drews have proposed a theoretical framework for the study of migration which would incorporate the community of origin of the migrant, the en route process experience, and the community of destination. For each of the three phases, the group proposes that there must be social-structural, sociocultural, and social psychological data. Pushes and pulls that the migrant faces in all three phases of the migration process are part of their "multiple approach-avoidance conflict situation" paradigm. In addition, the authors distinguish between internal and international migration and subjective and objective realities in the migration process. Their model offers a comprehensive scope to the study of migration.

In his evaluative essay, Mark Stolarik has categorized the contributions as studying migration from the traditional socioeconomic approach, the current statistical perspective, or the new socio-psychological method. He suggests that an agenda for the future of migration studies requires an organizing principle for migration studies that the series of essays lack. He calls for another "Uppsala group" who would focus on the international scope of migration as a world wide phenomenon.

Although the volume has considerable geographical and historical scope, international readers and scholars will be disappointed at the overemphasis on the nineteenth century and on the United States. Recent historical developments are rich in data that this particular volume does not treat. There is very little twentieth century analysis. While there are some works in Asia, Africa, South America and Continental Europe, the neglect of any comparative study with immigrant receiving countries such as Canada and Australia is a weakness in this work. As well, issues of gender, racism, international political economy and the role of the state in streaming of immigrants are not adequately addressed. Nevertheless, readers will find in this volume a wealth of stimulating material for thought and future reference. While the work is not as comprehensive as one may have anticipated, it is nonetheless illustrative.

—Laverne Lewycky  
Carleton University, Ottawa

**Rayna Green, ed. *That's What She Said: Contemporary Poetry and Fiction by Native American Women.* (Bloomington: Indiana University Press, 1984) xix, 329 pp., \$29.95; \$12.50 paper.**

This book begins to meet a significant need; ignorance of writings by women of color prevails throughout the American academic/literary establishment, most instructors being unacquainted even with writers like Leslie Silko and Louise Erdrich. Rayna Green's most important accomplishment may be that her anthology introduces serious readers to Native American women's writing. The collection comprises generous samplings from seventeen contemporary authors writing in English: seven pieces of fiction and almost 200 poems. Silko's work is absent, apparently because of copyright problems; writers represented include Erdrich, Paula Gunn Allen, Wendy Rose, Shirley Hill Witt, Linda Hogan, Joy Harjo, Carol Lee Sanchez.

Despite diversity in authors' ages, residence and tribal/cultural/descent affiliations, their works show surprising stylistic uniformity. If Native American women write sonnets, blank verse, heroic couplets, ballad measure, political satire, invective, odes, or other metrical forms, we don't find it here. The poems are all free verse short lyrics, usually in first-person Standard English. Some cautious experimentation appears, notably in Sanchez' work, Nora Dauenhauer's concrete poem, and a few haiku. Nor do these writers explore traditional forms: Green's short fiction is indebted to story-telling modes; a few poems hint of chant forms, a "forty-nine," macaronic usage, perhaps Northwest lyric forms—that's all. Even Erdrich, who brilliantly captures unique speech rhythms in her prose, resort to all-purpose "poetic" first-person for poems.

The scholar's major interest may be the collection's thematic consistency. From invention of a "typical" Native American woman in the introduction, through a glossary giving "usages common to the authors," to attributions of mixed affiliation (e.g., Laguna/Sioux/Lebanese) in contributors' notes, the text as a whole documents the construction of a new (self)consciousness—trans/cultural?—among these writers. Many poems reflect preoccupation with identity (e.g., Sanchez: "yo soy india/ pero no soy . . . yo soy anglo/ pero no soy . . ."). The writers themselves are socially active—involved in feminism, education, tribal, community and other organizations. These choices may reflect the preference of the editor (anthropologist, feminist, former Peace Corps volunteer, all-around consciousness-raiser) for social commitment, or the condition of being Native American, or both.

Production is excellent: good paper, binding, typesetting, proofreading (except the egregious inclusion in Mary TallMountain's "The Ivory Dog . . ." of stanzas from another poem), but the portrait photos do not always reproduce well. The Bibliography, perforce selective, is irritatingly inconsistent: some (not all) works have evaluative annotations (the longest on the editor's bibliographical monograph). Annotations are

inconsistent: it is possible, for instance, to find out that Anna Walters' work appears in *Frontiers* but not that it is in *The Man To Send Rain Clouds*. The important anthology of Southwest writing, *The South Corner of Time*, appears in the acknowledgments but not the bibliography. On the plus side, it includes audio and videotapes, presses and journals relevant to Native American women. As with any anthology, every reader will lament some omissions; my choices—Ofelia Zepeda, Marnie Walsh and Irene Nakai—might at least be mentioned in the bibliography. And, texts should be dated. These, however, are minor problems, to be addressed in forthcoming works. Rayna Green has taken an important and much-needed first step in this anthology, and we are all in her debt.

—Helen Jaskoski  
California State University, Fullerton

**David Greenslade. *Welsh Fever*. (Cowbridge, Wales, U.K.: D. Brown and Sons, 1986) 258 pp., \$16.95.**

Greenslade's rather mod title underlines his main thesis—namely, that ethnic consciousness among Welsh descendants in North America is very high indeed. Both his own evidence and my own observations convince me that he is perfectly justified in his assertion. The one thing he does not really address is “why?”

Greenslade documents the revival of many clubs and sponsors of hymn-singing sessions which had lapsed in the 1940s and 1950s, and is particularly clear in showing the degree to which Welsh-language learning classes throughout the continent are flourishing.

At the center of Welsh affairs in North America is the Welsh National Gymanfa Ganu Association which sponsors a national meeting at which hymn singing in Welsh and English is featured. The group, despite rather ineffectual efforts to encourage younger Welsh-Americans to take an active part, still attracts some two to three thousand people to its yearly meetings. Local groups are equally vital.

Based on over a year of traveling throughout North America to get first hand accounts of the over eighty local Welsh societies as well as the relatively few national organizations, his book is fully detailed. At times it is too detailed, mentioning as it does the existence of the American Daffodil Association and the fact that Elizabeth Taylor and Richard Burton were married in Toronto and that when she sent congratulations to them, a Welsh *grand dame* there received an autographed picture from the stars.

I am not sure how many students of ethnicity would be likely to read

this very detailed account about the present conditions of Welsh-Americans in North America from cover to cover, but surely it deserves a place in any serious ethnic-studies library. Probably its main interest to general ethnic scholars is the fact that it well could be a model—both in its general strength as well as its occasional trivia—to a similar study of any other ethnic group in the country—whether it be one, like the Welsh, which is rather well acculturated and successful, or to a group which has to a lesser degree become accepted and has not “made it.”

A similar study of other groups would have to deal with the newspapers and magazines, if any, the local and national societies and their activities, the degree of vitality of the native language, and the relevant ethnic overtones of any related religious sects. Greenslade does this very comprehensively for this group, and I feel that similar studies would be greatly welcomed.

As mentioned earlier, there still is the question of why there seems to be a revival of interest among Americans with Welsh roots. The two major Welsh activities, celebrating the birth of St. David, the principality’s patron saint, and singing hymns under the direction of a trained musician, both of them with a long history in North America, although both are becoming more numerous, in themselves offer not much in the way of a solution. Perhaps the revival of interest in the language, a definitely modern development, does. Although Welsh was once used in this country more than most ethnicians are aware of, it virtually dropped out of the churches and the newspapers in the 1920s.

The degree of interest in the language certainly should not be overestimated, nor does Greenslade do this. There are, he notes, two people studying the language under the direction of a native speaker in Chicago, and the number actively working in this country or in Wales in a fairly formal way may very well be fewer than a thousand. Nevertheless, Greenslade shows that there are about two thousand people active in Welsh-American circles in North America and believes that their numbers are growing.

Finally the book is not exclusively devoted to Welsh matters. Its author studied Zen Buddhism in Japan and visited one of their communities in California as well as a Cajun settlement in Louisiana and Navajo areas in Arizona.

—Phillips G. Davies  
Iowa State University

**John A. Grim. *The Shaman: Patterns of Siberian and Ojibway Healing*. (Norman: University of Oklahoma Press, 1983) xiv, 258 pp, \$19.95.**

John A. Grim utilizes the methodology of the fields of anthropology, mythology, psychology, and sociology to elucidate the religious meaning of shamanism as exemplified in Siberian and Ojibway societies. Although shamans have long been viewed as primordial religious personalities, a comprehensive interpretation of the shamanic religious experience has been lacking. This book provides important insights that will be of interest to scholars and general readers interested in the American Indian religious experience.

After a brief introduction which establishes the need for a religious interpretation of shamanism, Grim devotes a chapter to the Siberian experience on which there is extensive ethnographic literature. He identifies four religious patterns: tribal cosmology, sanction, ritual reenactment, and trance experience. In subsequent chapters, he applies these patterns to available data on the Ojibway of the Great Lakes region who as late as 1939 were considered by scholars to be one of "the least known" North American Indian tribes.

Like their counterparts in Siberia, Ojibway shamans were "centering personalities" who served as the vehicle by which members of isolated hunting groups could confront the rigors of their way of life with the confidence of supernatural aid. Although all Ojibway people were capable of contacting spirits in dreams and visions, the Ojibway ascribed shamanic powers to these individuals who underwent a unique spiritual experience and then received further training from spirits and elder shamans. Four major vocations were active among the early Ojibway. *Tcisaki* shamans revealed "hidden truths" while in communication with spirits during trances in shaking tents. *Nanandawi* shamans cured by evoking their patron spirits to locate the causes of illnesses and by performing appropriate healing rituals or using herbal prescriptions. The *Wabeno* manipulated fire in order to interpret dreams, guide novices through contact with spirits, and heal the sick, while *Meda* shamans "sounded the drum" to cure sick members of isolated hunting groups.

During the seventeenth century, Ojibway society was beset by numerous "despiritualizing crises." Migrations through the territory of hostile tribesmen, prolonged warfare with the Iroquois, the depletion of fur bearing animals by overtrapping, and the continual intrusions of the French colonial trade—all left their marks. Some time during this critical era *Meda*, or family shamans, revitalized the shamanic ethos. As the scope and depth of their visions and their shamanic talents became known and valued by different kinship villages, they established the *Mide* Society and the *Midewiwin* ceremony. *Midewiwin* provided "a transindividual, transclan vision focusing on the primordial ancestors" common to all Ojibway bands. It offered a healing ritual for combating

sickness and death, a record of archaic shamanistic practices, and an awareness of the Ojibway people's common ancestry. The shamans of the *Mide* Society and their ceremony helped the Ojibway people to deal with the awesome mysteries and often terrifying urgencies of life.

The shamanism that was an accepted mode of spiritual existence among the Ojibway people of the Great Lakes region before European contact has survived into the present. What distinguishes the Ojibway shaman as a religious type from the prophet, priest, yogi, or sage, according to Grim, is "the shaman's particular capacity to evoke resonance with the natural world," which he claims, "appears again as a need for our own time" (207).

*The Shaman* is a well-documented and written study of an important aspect of the North American Indian experience. Numerous illustrations help the reader gain a better understanding of shamanic practices. Grim's bibliography will be of interest to both the specialist and the general reader, but his index is rather meager. Perhaps the major weakness of the study is the author's failure to explore the legacy of shamanism among the contemporary Ojibway people.

—Ronald N. Satz  
University of Wisconsin, Eau Claire

**Alex Harris and Margaret Sartor, eds. *Gertrude Blom—Bearing Witness*. Chapel Hill: The University of North Carolina Press, 1984) ix, 150 pp., \$14.95 paper.**

"This jungle filled me with a sense of wonder that has never left me. It has cast a spell over me, and I always return to it . . . I have seen all this perish. It started almost imperceptibly." Gertrude Blom, a political activist and refugee from Europe, arrived in Mexico in the 1940s. In 1943 while working as a journalist she joined an expedition sent to observe the Lacandon Maya in the dense rainforests of Chiapas bordering Guatemala. She encountered these people at the pivotal point when they were still self-sufficient and worshipping Mayan gods but beginning to feel the impact of the "comesinos" settlements on the edge of their jungle. In the 1960s, government logging companies forged roads deep into the rainforests followed by thousands of homesteaders and "la milpa que camina" (slash-and-burn agriculture practiced on a vast scale). From 1943 to 1963 she worked with her husband, the late Frans Blom, an archeologist and cartographer. In the last forty years, Gertrude Blom has been attempting to save and document, a major portion through photo-documentation, the culture and land of the Lacandon Maya and neighboring groups. *Gertrude Blom—Bearing Witness* speaks to her

effort through four essays and over a hundred of her finely printed black and white photographs. The book coincided with an exhibit of her work at the International Center of Photography in New York.

The book opens with Alex Harris's essay introducing the remarkable story of Gertrude Blom's work in Chiapas. He describes her as "journalist, photographer, social activist, and explorer, part anthropologist, and ecologist, and, it would not be an exaggeration to state, part legend." He assigns her to the ranks of the other great social photographic observers: Laura Gilpin, Dorothea Lange, and Eugene Smith. He and Margaret Sartor, co-editor, had the difficult task of sorting through 40,000 negatives at the Blom home and site of cultural study in San Cristobal de las Casa. Seeing her photography as documentation, Blom stated, "But I am not a photographer!" and gave them free rein in the selection process. Reducing the photographs from 40,000 to around 100, Harris explains that they chose to step away from the traditional use of her work to illustrate specific anthropological or historical themes "to communicate in a more universal and perhaps richer way, without being bound by the concerns of one or another discipline." The essay by anthropologist Robert M. Laughlin explores life in the villages of Highland Chiapas. He quotes a Highland prayer that is spoken in couplets at high speed to create a code.

The fiery heart,	
The crimson heart	a witch
Your lordly sunbeams,	
Your lordly shadows	corn
Our flower,	
Our leaf	cane liquor
A sliver of Your passion	
A splinter of Your Cross	money.

And goes on to say that "things are not what they seem." This matches Harris's defense of their photographic editing approach. Next, James D. Nations expands on Gertrude Blom's role as cultural and environmental conservationist, giving a thorough history of the land exploitation in Chiapas and aspects of cultural impingements.

The bulk of the book (100 pages) is dedicated to the exquisite black and white photographs that are arranged, as Harris promised, out of chronological order. They portray aspects of daily life and ritual events and are mingled with scenes before "la milpa que camina" and after in the jungle or what was jungle. As time and space in their ordering has been jumbled, the images, people, and details are forced to stand on their own or take on new relationships with the photograph on the opposite page, providing a different insight like the prayer poem. The book concludes with an essay by Gertrude Blom that reads as an historical lament to the destruction in Chiapas, adding that the jungles are burning as she writes.

This book is a carefully executed look at Gertrude Blom's photography and life in southern Mexico and at the culture and land she is attempting



to save through the work of four decades. The wealth of detail in the photography and essays makes it a worthwhile book to examine closely.

—Ruth Sundheim  
Seattle, WA

**Gerri Hirshey. *Nowhere to Run: The Story of Soul Music.* (New York: Penguin Books, 1985) xvi, 384 pp., \$6.95 paper.**

Gerri Hirshey's book was conceived, according to her preface, as a series of literary spotlights, illuminating the world of "Soul Music" and the musicians whose performances and recordings created it. In its final form, the book became a collection of semi-biographical sketches combining loosely connected narrative with quotations from the stars themselves, transcribed from Hirshey's many interviews. Her expressed intent was to create "a book of voices" speaking of their music, their lives, their hopes, fears and expectations. The title is taken from the song made famous by Martha Reeves and the Vandellas (1965) and reflects emotions expressed by many of the singers interviewed: impatience with the fickleness of the public and record companies, frustration with the relentless pace forced upon them by their careers, and, often, despair at their inability to control the careers that both enthrall and entrap them. "Soul music," Hirshey suggests, "... for a few years ... gave many of us somewhere to run—to get out of ourselves, to *feel* free, if only for 2½ minutes a side."

The anecdotes and dialogue transcriptions have been well-chosen and provide unique perspectives of the musicians behind the "voices," revealing them as fully dimensional people as well as entertainers. The dominant figure throughout is James Brown who provided the original inspiration for Hirshey's book. Other notables discussed (and quoted) are Aretha Franklin, Diana Ross, Isaac Hayes, Ben E. King, Wilson Pickett, Solomon Burke, and Sam King, to name only a few.

Hirshey's style is casual, her prose a light patter of slang and colorful descriptions. While this informal "chatty" style may have been appropriate to the interviews, her indifference to context and syntax poses creates unnecessary difficulties for the reader. The continual flashbacks, for example, which serve as touchstones throughout the book, are disorganized, disjointed and create an illogical chronology.

The book is represented to be history of "Soul Music," yet one looks in vain for a clear definition of the performance style and musical characteristics Hirshey refers to or considers "Soul Music" to be. Also lacking are coherent descriptions of the other musical styles referred to throughout the book: Gospel Rhythm and Blues, the sources of Soul, or

Rock and Roll, which borrowed elements from all the other (contemporary) idioms. Except for her few remarks on the Motown sound (186-187), the only references to the music itself are Wilson Pickett's comments on Rhythm and Blues' musical roots (in the 12-bar phrase structure of Blues' tunes (46), and producer Artie Ertegun's description of Soul as a backlash against musical snobbery (76).

Hirshey also assumes, apparently, that her readers share a common understanding of all aspects of the musical styles she refers to and, further, all are familiar with the many song titles tossed about through the text—as a substitute for discussion of the music itself. The titles are legion and appear in endless sequence interlaced with names of singers, places, concerts, recording studios and producers. At best, the stream of names and titles creates a kind of retrospective review of intimate shared reminiscences. The end result, however, is a disjointed collection of superficial commentary, flippant remarks and slick prose, thinly disguising its author's self-complacency at being one of the "in" group, on first-name basis with the stars and privy to their personal lives.

Hirshey presumably had many opportunities to question her subjects about the music they and their contemporaries performed and to engage them in discussions of their performances and techniques. Unfortunately, she seems not to have taken advantage of them or chose not to include the answers or ensuing discussions in her text. Definition and description of Soul music is complicated by the simultaneous appearance of Gospel, Blues, Rhythm and Blues, Soul, Rock and Roll in popular music of the 1960s and 1970s. Nevertheless, clarity and coherency are not impossible, as Peter Guralnick (*Sweet Soul Music: Rhythm and Blues and the Southern Dream of Freedom*, 1986); Irwin Stambler (*Encyclopedia of Pop, Rock and Soul*, 1977); Robert Witmer and Paul Oliver (*The New Grove Dictionary of Music and Musicians*, 1980); and many others have demonstrated. One can only regret that this author did not fulfill the responsibility she assumed or the promise made in undertaking a "Story of Soul Music."

—Gloria Eive  
El Cerrito, California

**Jerrold Asao Hiura, ed. *The Hawk's Well: A Collection of Japanese American Art and Literature*. (San Jose: Asian American Art Projects, 1986) 200 pp., \$9.95 paper. Distributed by University of Hawaii Press.**

Given the paucity of Japanese-American art and literature in print, one can only welcome this collection of poetry, short fiction, black-and-

white prints and drawings, and calligraphy. The reader should be advised, however, that the title may seem to promise more than the book delivers; only five artists and five authors (poems by four and a short story by another) are included here. The volume thus does not provide a wide sampling of art or literature.

Of the four poets included—Zukin Hirasu, Jerrold Asao Hiura, Janice Mirikitani, and James Masao Mitsui—perhaps the most successful are Mirikitani and Mitsui. Mirikitani is especially effective in her sketches of people—sketches that are remarkable for their vividness and fresh language. These lines from “Generations of Women” illustrate:

Grandmother  
rests,  
rocking to ritual,  
the same sun fades  
the same blue dress  
covering her knees  
turned inward from weariness.  
The work is nothing.  
She holds up the day  
like sacks of meal,  
corn, barley.  
But sorrow wears like steady rain.  
She buried him yesterday  
incense still gathered  
in her knuckles  
knotted from the rubbings,  
the massage with nameless oils  
on his swollen gouted  
feet, his steel  
girded back, muscled from  
carrying calves and crippled plows,  
turning brutal rock.

Mitsui excels in poems that capture the mood and imagery of haiku. The following poem, “Shrike on Dead Tree,” was inspired by a painting by Miyamoto Musashi:

Steadfastly  
up the  
single  
brush stroke  
of its  
trunk

a worm  
crawls  
toward  
a butcher  
bird  
perched  
on

an upper  
barren  
branch.

The one gem in this collection is Yoshiko Uchida’s short story

“Something To Be Remembered By,” a poignant story of Mankichi Fujii, who returns to his native village in Japan following a forty-year sojourn in America. The story deals with old age, loneliness, and Fujii’s “larger worry”: the desperate desire of a man who has no family, few friends, and little wealth to leave some legacy to posterity. Uchida is a polished story teller, with a deft, vivid style. Readers may be familiar with her *Desert Exile* (1982), a beautifully written recollection of her family’s life at Topaz, one of the government-run concentration camps during World War II.

The art work in this volume—all in black and white—effectively complements the text. Particularly striking are the stylized prints by Tom Kamifuji. Also found throughout the book are photographs of historical interest.

—Victor N. Okada  
California State Polytechnic University, Pomona

**June Jordan. *On Call: Political Essays*. (Boston, South End Press, 1985) 157 pp., \$8.00 paper.**

With the publication of her second book of political essays, internationally acclaimed poet June Jordan has established herself as an important spokesperson for the “First World” viewpoint. Just as she reasonably insists on referring to the majority population as “First World” rather than the more familiar “Third World,” so she opens many common assumptions in cross-cultural and international relations to examination and re-evaluation.

The eighteen essays here collected represent the body of Jordan’s political work in the early 1980s. Although a number of them have appeared elsewhere, the author makes the point that censorship has prevented prior publication of others. Describing herself as a “dissident American poet and writer,” she recounts considerable resistance to the publication of her work, even as her awards and prestigious speaking engagements become more numerous. Defying easy categorization, her work has countered prevailing ideologies of the mainstream as well as of the left as she reports, with courage and clarity, the documentation of her “political efforts to coherently fathom [the] universe, and to arrive at a moral judgement that will determine . . . further political conduct” (2).

Wide ranging, touching upon events as historically removed as a slave girl’s purchase in 1761 and Election Day in 1984 and as geographically disparate as Lebanon and Nicaragua, the essays nevertheless have common themes. In an earlier era, these themes would have been termed populist: trust in individual experience; confidence in the “rightness” of

ideas which can be broadly understood; and faith in the redemptive power of the law. Rightists in power today would dismiss these notions as quaintly irrelevant or distort them to their own purpose, while the intellectual left would see them as dangerously naive: hence, the censorship which Jordan has experienced.

The urgency of Jordan's political journey throws some of the moral and political issues of our time into high relief and obscures others. Her description of South Africa as the Black Holocaust, and her condemnation of Israel's support for the Botha regime are informative as well as compelling. Returning from Nicaragua, her portrayal of the under-equipped and overconfident Sandinistas is touching and poignant. She is at her lyrical best in communicating the power of an individual dream, particularly the personal vision of a young black woman, from whatever continent or time.

However, the heartfelt love and outrage that fuel these passages are less useful when the tone turns analytical. The promising sections on Black English stop short of presenting a conscious form of expression grounded in shared experience. While considerable progress is made in this direction, the construct and its rationale remain ambiguous. Her criticism in another essay of Ferrarro's collected behavior in the pre-election debates misses both the explanation for and the impact of that self-control. In several passages her frustration with censorship leads to a recommendation for shrill activism, a proposal as understandable as it is dysfunctional. Finally, her horror at the effect of Reagan's policies leads her to pronounce him thoroughly evil, a polarizing stance unlikely to lead to either understanding or change.

Aside from these deficiencies, the work is undoubtedly successful in its fundamental task—to provide a clear, singing record of one loving and articulate woman's endeavor to "get real: to put [her] life as well as [her] words on the line" (67). We are all heartened, cheered, and informed by her efforts.

—Linda M. C. Abbott  
Fresno, California

**Wyatt MacGaffey. *Religion and Society in Central Africa: The BaKongo of Lower Zaire.* (Chicago: The University of Chicago Press, 1986) xi, 295 pp., \$45.00; \$16.95 paper.**

MacGaffey, professor of anthropology at Haverford College, has based this carefully crafted book on twenty years of fieldwork and archival research. This is the first systematic study of BaKongo religion. But the study is far more than an analysis of the religion, as MacGaffey demonstrates how BaKongo social structure and power relationships are embedded in its very fabric. Dividing the study into three parts, MacGaffey first focuses on a discussion of BaKongo cosmology, then describes BaKongo ritual and power, and finally deals with issues of change in the BaKongo religion and society. Taking the perspective of the BaKongo themselves, MacGaffey explains the significance of BaKongo cosmology and how it is reflected in their myths and rituals, and in the life cycle of the BaKongo people themselves. The cosmology serves as the model upon which marriage alliances are based and the religion is the basis for the sacred and secular power held by priests and chiefs.

The Portuguese first reached what is now Zaire in 1483; in 1485 the king of the Kongo was converted to Roman Catholicism. MacGaffey devotes the third part of the book to an analysis of continuity and change in religious movements among the BaKongo from 1485 up to the present period. Considerable religious syncretism has taken place between the indigenous BaKongo religion and Christianity in its many forms. This is particularly true for the numerous indigenous independent churches which emerged in Zaire beginning with the church founded by Simon Kimbangu in 1921.

The subjects with which MacGaffey deals are complex—cosmology, ancestral cults, magic and witchcraft, religion as a political system—but he makes them accessible to readers who have a basic knowledge of African cultures and societies. The study is an excellent contribution to our understanding of the major ethnic group in Zaire. One minor disappointment was finding the term “man” being used in the generic sense (“man in his world” (42); the “cycle of man’s life” (45); “the life of man” (51)) when it would have been more appropriate to simply refer to the “BaKongo people.”

The text, comprised of nine chapters divided into three parts, also has a chronology, notes, references, an index and glossary, twelve plates, five figures, two tables, and two maps. It is highly recommended to individuals interested in religion, culture change, and African cultures and societies.

—Dennis M. Warren  
Iowa State University

**Ruthanne Lum McCunn. *Sole Survivor*. (San Francisco: Design Enterprises, 1985) 235 pp., \$14.95 cloth; \$6.95 paper.**

In November, 1942, the British freighter *Benlomond* was sunk by a German U-boat off the coast of South America with the loss of its entire crew except for a young Chinese steward named Poon Lim. Through his resourcefulness and determination, Lim survived on a wooden raft for 133 days before being picked up by a Brazilian fisherman. *Sole Survivor* is a fictionalized account of Lim's experience, the longest such ordeal at sea, based largely on interviews with Lim, military and maritime documents, and magazine and newspaper stories.

The book can be read from at least two points of view. On one level, it is a fascinating tale of survival in a hostile natural environment. Through trial and error, Lim learns to ration his limited supplies, fish with a nail, collect rainwater, catch birds, and withstand the blazing sun, nighttime cold, and harsh storms. Each day presents fresh challenges and tests his will to live. On another level, this book is about a heroic figure who happens to be Chinese. Lim constantly draws lessons and inspiration from memories of Chinese village life and legends. He also has to struggle against racial discrimination. Because he is Chinese, for example, Lim had never been taught anything about the sea except how to put on life-preservers, and while adrift on his raft he is refused rescue by an Allied ship. Later, despite the many honors Lim receives for his bravery, he is unable to settle in the U.S. due to restrictive immigration policies (which are eventually circumvented in his case by special legislation).

The significance of *Sole Survivor* lies in its intertwining of the above two perspectives into a well-written, entertaining story (and perhaps its shattering of the stereotype that Asians don't value life) rather than its analyses or insights into various aspects of ethnicity. This book is the most recent work of Ruthanne Lum McCunn, a well-known Chinese-American writer whose previous publications include *Thousand Pieces of Gold*, a biographical novel about a Chinese-American pioneer woman's experiences in the American Northwest.

—Russell Endo  
University of Colorado

**Alfredo Mirande. *The Chicano Experience: An Alternative Perspective*. (Notre Dame, IN: University of Notre Dame Press, 1985) ix, 271 pp., \$9.95 paper.**

Developed as a way to clarify and distinguish between Mexican-Americans and Chicanos, *The Chicano Experience* is a narrative of the history and struggles of the Chicanos living in the United States.

At the outset Mirande emphasizes the sociological differences between Mexican-Americans and Chicanos, and criticizes the generalizations about Chicanos that sociologists have made over the years due to the oversight of these differences. This has resulted, he explains, in a misconception of the Chicano culture. The Mexican-American, he continues, is in the United States voluntarily whereas the Chicano is an involuntary immigrant. This basic difference lies behind many of the misconceptions, and Mirande wants to set the record straight by explaining the Chicano's history and the true differences between these two populations.

The true value of the work lies in the implications for all social scientists, for it gives a clear perspective of the Chicano—the person, the values, and the feelings. Although the work is directed primarily toward sociologists, there are some key psychological implications in the work which have not been highlighted as such. Some examples of these issues are: 1) the value system of the Chicano who only seeks counseling after failing to secure help from his/her family; 2) the emotionality of the male Chicano which is often kept hidden because of *machismo* issues; and 3) the importance of religion in the Chicano culture, an issue which should always be considered in providing marital therapy to a Chicano couple.

Mirande openly sides with the Chicano in his narrative, and in so doing fails to point out some of the problems brought about by the presence of the Chicano in the United States, such as a higher rate of unemployment among American blue collar workers in the Southwest. The author also emphasizes the subservient attitude of the Chicano working in this culture and some of the problems that it has caused, yet he fails to give any suggestions for improvement.

The chapter describing the Chicano family should be especially enlightening to the Anglo reader and, in spite of the fact that the Chicano family system is often criticized because it encourages dependence, the author points out how those criticisms would definitely improve the quality of life in the United States if some of those practices were followed in Anglo families.

*The Chicano Experience* is recommended to Anglo readers who want to obtain an overall view of the Chicano culture, remembering as they read it, however, that what is being presented is only one side of a two-sided issue. The work has thought-provoking ideas but, unfortunately, many of them are not obvious to the reader. The impact of the work would have been much greater had these implications been made clearer.

—Albert F. Inclan  
Conway, AR



**Nicholasa Mohr. *Rituals of Survival: A Woman's Portfolio*. (Houston: An Arte Publico Press Book, 1985) 158 pp., \$7.50 paper.**

*Rituals of Survival: A Woman's Portfolio* is a collection of six short stories written by the New York born Puerto Rican female writer, Nicholasa Mohr. Mohr has written a very effective myth-breaking account about six Puerto Rican women who defy all odds and survive in the asphalt jungle, best known as New York City.

The creation of these short stories is an act of love and a clear manifestation of the profound and sincere understanding that the writer has of those human beings portrayed in their daily struggle for survival. They represent countless Puerto Rican women not only in New York City, but wherever they might be in the large cities of this country.

The characters encountered in *Rituals* cannot be separated from their urban Puerto Rican milieu. As Eneid Route-Gomez has pointed out, "Mohr plunges below the surface of sentiment and uncovers the stuff of lives she calls 'noble' and that society at large tends to call 'wrong.'" The six characters in the book are composites of women that Mohr has known and observed for a long time. All of them have in common a knack for surviving their own circumstances with dignity. They have coped with all kinds of situations through different forms of confrontation or even striking back with silence.

The beauty and simplicity of Mohr's writing and the complex wholeness of the people that she recreates out of so few words make it possible, once the story is concluded for the readers, to have the impression that we have known these people all our lives. As soon as we begin to read the book, we start to identify ourselves with these characters. We share their sorrows, their preoccupations, their aspirations, and their very few moments of happiness. Their struggles become our struggles and their ambitions our hope.

Of the six characters, Carmela, the widow is the one who leaves the most profound and lasting impression. After careful thought and deep soul searching she succeeds in liberating herself from all the ties that society has imposed on her. As a member of a social and economic class considered inferior, as a woman member of a traditionally conservative culture, her struggle to free herself is valiant. She has given the best years of her life and has sacrificed herself to maintain a nice and decent home for her husband and her children. After the death of her husband she decides to pick up the responsibility of her life regardless of what her children have planned for her.

We suffer with the physical deprivation of Amy, the young woman who lost her husband in an auto accident. She is forced to move with her four children into a run-down apartment in the Bronx, where the family does not have enough food to celebrate Thanksgiving. She has to make the best use of her ingeniousness and the emotional security found in the

traditional values of her culture to resolve the most elemental problems in order to survive.

Among others, the story of Lucy, the young woman who is spending the last days of her life in Welfare Island in a hospital for people who suffer from tuberculosis, is a very sad and moving account of her daily routine waiting for her lover, Eddie. After she became ill and could no longer be of use to him, she was abandoned. She knew that her final days were fast approaching and wanted to see him for the last time, but he never came.

We sympathize with the decision of Inez, the young orphan lady, who married an older man in order to leave the house of her domineering aunt who was very cruel to her. Her situation became worse because her husband, a very jealous and insecure man, did not keep the promise that he made to her before the marriage, to allow her to pursue a career as a graphic artist. But Inez was determined to reach her goal in life. After overcoming all kinds of obstacles, she became a prominent graphic artist.

Zoraida is the young mother and wife who is accused by her husband of lascivious behavior while she was sleeping. She was not aware of what was happening while she was asleep. On recommendation of her parents, a spiritualist is brought to the house hoping to find a solution to the problem, but unfortunately, the spiritualist could not find a solution and the situation deteriorated. Zoraida tried desperately to be a good mother and good wife but was aware that there were things that were beyond her control.

*Rituals of Survival* portrays six women at very important and decisive moments of their lives, when vital decisions that affected their futures were made. We see the mental processes and reactions to everyday life situations. Mohr in a very subtle way opens the door to women's thoughts on depression, deviant behavior, all kinds of inhibitions and other important matters, in many cases subjects that women never talk about. "These are women who don't just survive," Mohr said. "They survive with great nobility. And they manage to make a world for themselves, a world for their children."

—Luis L. Pinto  
Bronx Community College of CUNY

**Jamshid A. Momeni, ed. *Race, Ethnicity, and Minority Housing in the United States. Contributions in Ethnic Studies: 16.* (Westport, CT: Greenwood Press, 1986) xxv, 224 pp., \$35.00.**

In virtually every U.S. city, residents are aware of ethnic divisions among the residential sections of the urban area. Demarcation of zones may be clear or nebulous, but it is present despite decades of "melting pot" rhetoric from opinion leaders. In this collection of articles edited by Jamshid A. Momeni of Howard University, contributors examine the

relationship between ethnicity and the location and quality of housing in the United States.

The approach is that of the social sciences. Most of the authors are sociologists, and the focus is on analysis of data that reveal the characteristics of housing occupied by members of minority groups. Five of the eleven articles examine the housing situation of multiple ethnic groups; others focus on single groups: blacks, Hispanics, Indians, and Asians.

Certain findings recur as various authors analyze the data relevant to their topics: Americans reside in ethnic isolation from one another, members of ethnic minorities generally reside in less desirable housing than non-Hispanic whites, and little positive change has occurred in the housing situation of the nation's ethnic minorities in recent years. Evidence indicates that the principal problem is one of minority access to more desirable housing. Habits of segregation limit the choice of places where a minority group member may live. Correlation techniques reveal only modest association between housing cost and degree of segregation.

In a free market for housing, buyers and sellers (or renters and landlords) would reach agreements based primarily on economic considerations, and minority group members would be expected to reside wherever their economic conditions permitted. In the actual housing market, in which limitations are placed by noneconomic forces on housing access, analysts find that members of minority groups generally pay more than non-Hispanic whites for equivalent housing. Limitations on access, coupled with limitations on financial resources, translate into inferior housing for most minority group members, as revealed by statistics on overcrowding and lack of complete facilities.

Although two of the eleven chapters focus on federal housing policy, rigorous analysis of that policy is absent. John M. Goering ("Minority Housing Needs and Civil Rights Enforcement") demonstrates convincingly the persistence of minority concentration in less desirable housing despite the Fair Housing Act of 1968. Clearly government has made no more than token efforts to enforce the statutory commitment to a free market in housing. A chapter on the politics of fair housing enforcement would have been helpful.

Despite shortcomings, which include reliance on data that are growing old as an increasing number of years separate the present from the 1980 census, readers will find this volume useful. Writing is consistently clear. The authors assume little methodological sophistication on the part of readers and offer clear explanations of the results of statistical analyses. References and a selected bibliography offer access to the wider literature of minority housing studies.

This volume is more useful as introduction than as pathbreaking analysis. In that respect it is successful.

—Vagn K. Hansen  
High Point College

**Toshio Mori. *Yokohama, California*. (Seattle: University of Washington Press, 1985) xxvii, 166 pp., \$7.95 paper.**

The reprinting of this book makes accessible to a new generation of readers the pioneering short fiction of the man William Saroyan called “the first real Japanese-American writer” (Introduction to first edition). First announced by the Caxton Printers for publication in 1942 and finally published in 1949, *Yokohama, California* suffered a vexed debut and a short life of obscurity and neglect. Given but scant notice by reviewers, Mori’s slim collection was received even by his ethnic peers more out of loyal curiosity than any shock of recognition. A unique record of Japanese American life in Northern California in the decades just before World War II, the book became one of the lost volumes of American literature.

Mori is not, in the usual sense, a rhetorical writer. He is far from his best when discursive, and though his readers know that his characters must of necessity exist in the larger world of social, political, and historical forces, they become aware that Mori’s concern is with illumination of the inner life of community, family, and self—the cultural matrix that is “Lil’ Yokohama.” Only two of these pieces post-date Pearl Harbor, and, bearing as they do the weight of history and selfconsciousness, “Slant-Eyed Americans” and “Tomorrow Is Coming, Children” serve to remind us that Mori’s true achievement is in the crafting of the mood piece, the vignette, the spare parable of the otherwise unexamined life: “The Woman Who Makes Swell Doughnuts,” “The Seventh Street Philosopher,” “The Finance Over at Doi’s.” Mori’s gift is to write in such a way as to discover, polish, and redeem the simple and seemingly insignificant in Japanese American life.

Especially redeemed by Mori’s spare and simple prose are the private-yet-public interactions of family and individual with each other and with the community itself, as in “My Mother Stands on Her Head,” where Ishimoto-san’s Model-A grocery business challenges the family budget, and “Say It With Flowers,” in which a young clerk in a flower shop struggles to reconcile ethical awareness and the “business sense.” Similarly preserved for us in Mori’s prose are the intense, unvoiced generational struggle of “The Chessmen,” the zenlike eccentricities of “He Who Has a Laughing Face,” and the celebration of selfdiscovery and growth in “The Six Rows of Pom Pons” and “Toshio Mori.”

Mori’s fiction gives voice and life to the inarticulate, repressed, and enigmatic, those who communicate in gestures, whispers, and gnomic speech. In doing so it evokes (as others have observed) the memory of *Winesburg, Ohio*; the Seventh Street Philosopher, for example, is reminiscent of Anderson’s Dr. Parcival and Dr. Reedy. Yet Mori’s supplicants before life resist despair, enduring their troubles with stubbornness, humor, and pride. Mori’s characters at times live quirky lives, but seldom become grotesques. And even as it restricts and limits,

his Japanese American community nurtures and protects. Mori's ethos is one of knowing compassion: each human self must make its own discoveries, acknowledge its own limits in time and place, live through its own pain, and define its own joy. He reveals to us the dance of our living, "the dancing of emotions before our eyes and inside of us, the dance that is still but is the roar and the force capable of stirring the earth and the people" ("Swell Doughnuts").

The 1985 *Yokohama, California* includes two photographs of Mori and an added introduction by Lawson Inada. Along with *The Chauvinist and Other Stories* (Los Angeles, 1979), it validates both Mori's devotion to craft and a rich phase in the life of his people.

—Neil Nakadate  
Iowa State University

**Alan Takeo Moriyama. *Imingaisha: Japanese Emigration Companies and Hawaii 1894-1908*. (Honolulu: University of Hawaii Press, 1985) xix, 260 pp., \$19.95.**

When the sugar cane plantation owners in Hawaii realized how effective the immigrant Japanese workers were, the planters were faced with a decision. If they continued to bring in more workers, Hawaii could eventually have more Japanese living there than any other ethnic group. But if the planters did not bring in more Japanese, the production—and profits—might decline. Hence a decision was made to continue bringing in more laborers from Japan. The ethnic balance of Hawaii was changed. "In sum the planters chose to place the economic welfare of the plantations ahead of all other considerations."

This is one of the points made in *Imingaisha* which traces the development and impact of the role emigration companies played in the history of Hawaii and in the history of Japan. Moriyama, an associate professor of international relations at Yokohama National University, has made a significant contribution. Using records and archives from emigration companies in Japan, Japanese government agencies, U.S. government and Hawaiian Kingdom, the author offers considerable details and insights on the emigration process from 1894 to 1908.

At that time, Japan encouraged tenant farmers, laborers, and fishermen to migrate, because these workers would send money back home. Besides, sending them abroad would help relieve unemployment in Japan. Other nations also sought workers from Japan, China, Portugal, Austria, Norway, Germany, the U.S., Italy, Poland, Malaya, and even Siberia. So too did Mexico, Australia, New Zealand, Peru, India, Canada, and Brazil. From 1868 to 1941, 776,000 Japanese emigrated. Between

1868 and 1929, 231,206 went to Hawaii—and 125,000 who had emigrated left from 1895 to 1908, the period studied in this book.

Initially, to expedite the emigration process, the Japanese government was in charge of screening potential emigrants. Later it allowed private firms to recruit laborers from Southwest Japan and send them to Hawaii. The firms would be supervised by the government. Unlike China, or other nations, Japan would not allow its citizens abroad to be mistreated, although such occasions did occur. Still, there were many controls, and not all workers were allowed to enter Hawaii.

An intricate emigration process developed. Clearance had to be obtained from Japanese authorities; workers were required to post bond; they had to pass a physical examination. On arrival, laborers were cleared by Hawaiian officials, and finally by the plantation operators. Later on, the Japanese counsel in Hawaii would become involved, especially if some workers lodged complaints.

In addition to describing the emigration process, the author offers descriptions of living and working conditions. Some workers complained about pay, living arrangements and racism. “A number of Japanese fled the plantations before their contracts were over. Some did so because of poor living conditions, others because of low wages, and finally some because of ill-treatment by overseers.” Some went on strike.

After Hawaii became part of the United States, the Organic Act terminated all “Contracts of Employment—Alien Labor.” Still, the sugar planters continued to bring in workers. After 1908, workers from Japan went to Hawaii as “independent emigrants” which meant that they were not sponsored by the Japanese government or private agencies. Between 1908 and 1924, when Congress passed the Gentlemen’s Agreement—which terminated Japanese migration to the U.S.—another 48,000 Japanese went to Hawaii on their own.

This book is a valuable contribution to helping understand not only the history of Hawaii and how one ethnic group became the dominant one, but also to understanding the emerging foreign policy of Japan vis a vis encouragement of sending its citizens abroad. *Imingaisha*, which was based on Moriyama’s dissertation, provides insight into the inner workings of the complex emigration process of that time. Of its 260 pages, 97 are appendices, notes, and an index. The author goes into considerable detail. Fortunately, he also provides tables and charts to help the reader.

—Donald L. Guimary  
San Jose State University

**Jeanne Moutoussamy-Ashe. *Viewfinders: Black Women Photographers*. (New York: Dodd, Mead & Company, 1986) xix, 201 pp., \$19.95.**

This is a book that is important for what it begins and for what will follow it, as well as for what it is. It demonstrates that there have been hundreds of black women photographers, working almost from the time the camera was invented, whose contributions, and even existence, have not been documented. Mainstream histories of photography have included few black photographers and no black female photographers. I expect this book to stimulate others to research the many women photographers mentioned here, as well as those who are missing, and I hope they do this research before the materials are lost.

Jean Moutoussamy-Ashe is a practicing black woman photographer, and has done extensive research, much of it in the Schomburg Center for Research in Black Culture in New York, supplemented by interviews with some of the photographers and their survivors. The book is organized chronologically, with an "Historical Overview" for each period covered (1839-1910, 1910-1930, 1930-1950, 1950-1970, and 1970-1985). More detailed writeups, which generally include biographical and business information, and sometimes a small portfolio of their pictures, are given for selected individuals. At the end of the book are short "bio-bibliographies" of the women covered in the text, plus some others, followed by general listings of names (organized by time periods) and then a "geographical index" (also including time periods) of the women covered. There are footnotes and a selected bibliography, followed by an index.

The "Introduction" states that "The photographers . . . [profiled in this book] were selected because of their accomplishments in the field of photography . . . 'accomplished' refers to their ability to document their community or personal lives. Their inclusion here illustrates their ambition and drive to produce work, often while confronting adversity" (xviii). Unfortunately, how these selection criteria were applied to each individual profiled is not stated, so reasons for inclusion or exclusion are not clear. There is also no discussion of the selection process used to choose the photos displayed in the book and no discussion about the people in the photos and how/why/when the photos were taken. In addition, the discussion gives only spotty information on the context of the historical times and the situation of blacks and others at each time period, and only occasional reference to the photographic equipment and processes used by the women and the effects that these had on their output.

As an anthropologist interested in visual media and their production, I am acutely aware that photographs do not take themselves, but rather are the products of particular times and places, and of particular cultural expectations about who should take pictures, of whom, at what times and

places, and what should be in the resulting photographs. For this reason, what I find in this book raises more questions than it answers. In common with many other books by and about photographers, there is almost no discussion of this social/cultural side of photograph production, except occasionally, as for example the interview with a man who hired his "Camera Girls" in a nightclub during WWII. Somewhat more of this kind of information can be found in another book by the photographic specialist at the Schomburg Center who assisted Moutoussamy-Ashe. This book is: *Black Photographers 1984-1940: A Bio-Bibliography*, by Deborah Willis-Thomas (NY: Garland, 1985). Unfortunately, Willis-Thomas mentions almost no female photographers, so her book can be used as a supplement to *Viewfinders*, but not a substitute for it.

Even though the book does not cover all that I would like, what it does show is another side to black life than the poverty-stricken one so often pictured in photographs of these time periods. The photographs included show black people as they *wanted* to be seen, well-dressed, in comfortable surroundings, as members of stable groups and families, in many parts of the country. The lives of the women covered, and the photographs they took, should cause us all to begin to ask new questions about their lives and to examine our stereotypes. For example: was photography an accepted profession for women? How was their work viewed by their communities? How did they get their technical knowledge of photography? How did they go about setting up their businesses? Who were their customers? How did they stand in relation to white female photographers of their time period?

I recommend this book for the stimulation that it will bring to those who will research their pasts and the new questions that they will raise about those pasts—and their own potentials.

—David M. Johnson  
North Carolina A&T University  
with  
—Yolanda Burwell  
University of North Carolina, Greensboro

**Mark Naison. *Communists in Harlem During the Depression*. (New York: Grove Press, Inc. 1984) xxi, 355 pp., \$7.95 paper.**

The Communist Party and its relationship to blacks in the United States is a difficult subject to fully research. Necessary critical information must lie in still secret vaults in Washington and in Moscow. Naison's former dissertation is a praise-worthy effort to unravel fact



from fantasy as it applied to Black Harlem and the Party.

Readers, however, must be aware that more studies are required about other cities and other regions of the United States in order to fully understand what went on and what was planned in the U.S. For example, Nell Painter's *The Narrative of Hosea Hudson: His Life As a Negro Communist in the South* makes it clear that the forced inter-racialism of the Party in Harlem would have been suicidal in the South. Ethnic pluralism in New York, which affected the Party's behavior in New York, was not a Southern factor. So what were the conditions in the West, the Midwest, the Southwest, the South and the East for the Party and blacks? Naison is not being attacked for the book he did not write, but his work cries out for more works. Other writers on American communism slight the Party's relations to blacks.

The Party considered Harlem the center of black life in the U.S. Harlem was where the top Party people were sent. If the Party was successful here, the Party reasoned, then the other black communities would surely follow. The Party overturned the already existing radical black leadership in Harlem, warred with the black nationalist organizations, courted the black intelligentsia, promoted mass demonstrations, encouraged black cultural expression and pushed for black presence in the trade union movement. But the Party also supported the 1939 Soviet-Nazi pact after several years of promoting the Popular Front; vitiated black campaigns for economic justice in order to have a greater toe-hold in the unions; and, by involving itself in the electoral process, compromised its strength as a street-wise pressure movement for blacks. Finally, sending in whites, and insisting that the whites (largely Jews) be a part of all black efforts in Harlem, ensured that Party membership, which never rose higher than 1000, would become a revolving door.

What is even more critical is that the party of the oppressed was more successful with the middle class artistic and intellectual blacks than with economically marginal migrants who were nationalists and not really obsessed with inter-racialism. Many black leaders and artists (like Langston Hughes) stuck with the Party in its tortuous twists and turns when the black masses were dropping out. The Party sent black middle class leaders like William Patterson, Ben Davis, Jr., and James Ford to Harlem. They, in turn, worked easily with Paul Robeson and Adam Clayton Powell, Jr., and were able to fight civilly, but not always, with the middle class NAACP, the Urban League, and black business and church leaders. When the Party first moved into Harlem it went after the lower class, but by the end of the depression it was most successful with the most successful blacks. The question remains: was that by intent or was that a sign of its failure?

This work, the 1984 winner of the American Political Science Association's Ralph J. Bunche award, has pages of notes at the end of each chapter. While these notes are useful, they slow up the reader, making the book a chore to read rather than a pleasure. The bibliographical essay is

useful in depicting the enormous amount of interviewing done over a long period of time. The index is complete. The work would have been helped by the inclusion of photographs. The cover photograph showing a Communist funeral march through Harlem honoring an Italian-American comrade Alfred Luro is better than a thousand words. Count the few blacks and the many white comrades.

—W. A. Jordan III  
California State Polytechnic University, Pomona

**Peter Najarian. *Daughters of Memory*. (Berkeley, CA: City Miner Books, 1986) 157 pp., \$8.95 paper.**

*Daughters of Memory* is Peter Najarian's third work of fiction. The first, *Voyages* (1971) is a classic story of a young man born to immigrant Armenians beginning to come to terms with his family and communal past against the New Jersey backdrop. Written with lyricism and simplicity, it is one of the finest novels by an Armenian American writer. Najarian continued to explore the various parts of his psyche in the less accomplished second book, *Wash Me On Home, Mama* (1978). But it is only in this latest work that his growing maturity as a writer combined with his developing gifts as a visual artist produce an unusual story about the interweavings of personal and collective history.

As in earlier works, the narrator is on a quest for the eternal feminine. Yet it is only in this latest story that she enfolds all of history with her limitless capacity to arouse desire and inspire art. Although the narrator, Zeke, is ostensibly in love with a contemporary woman named Dolores, the most vital feminine force in the story is his mother, a splendid character who appeared in middle age as the Melina of *Voyages*. There her strength as an Armenian woman emerged not only through her survival of the genocide of 1915, but from her rare courage in coming to America and claiming a life for herself by doing the unconventional: divorcing herself from an arranged marriage and marrying the man she really loved. Here, this mother appears later on in life, and in prose that captures the beauty of aging as completely as any other passages in contemporary fiction, Najarian pays homage to the spirit of a woman who becomes increasingly identified with the universal the closer she moves to the end of her life: "She's an old woman with a face like Sitting Bull's, her lips disappearing as she takes her teeth out and brushes them with baking soda . . . [her nails] less nail than fungal crust, chthonic and recyclable, her feet like the ground itself, the bunions and calluses like a transition into the world of rocks and trees" (117).

This portrait of a woman who has anchored her son's life with the

simplicity and durability of granite is supported by delightful vignettes of old Armenian women of Fresno chewing on gossip as naturally as they suck pumpkin seeds. Najarian has a sure sense of the rhythms and preoccupations of these women, the way their thoughts are translated from Armenian dialect into American English. The humor and love he brings to these exchanges, interspersed throughout the book, are one of its major delights; as their miniature dialectics evoke the tragedies of the Armenian past, the mundane betrayals of a transplanted life, and the underlying vitality of their common sense. The old women become an Armenian American version of a Greek chorus; their wisdom is no less deep for being homegrown; they've seen it all and time has contracted to a still point from which they see things whole and pure.

As the narrator pursues his own vision of wholeness, his travels take him back to the lost country. In *Voyages*, the protagonist Aram Tomasian fled to England to recover his Armenian and American identities; toward the end of *Daughters of Memory*, Zeke makes his way back to Turkey, once the Armenian homeland. The passages which describe this odyssey are refreshing for any Armenians numbed to the usual knee jerk clichés about the filthy Turk and the unerasable hatred of one people toward another. Najarian's depiction of the unspeakable is just as graphic as that of any other Armenian writer, but he sees farther. Seventy years after the events of 1915, nature has taken over the historical and political absolutes of the past; the Turkish villages Zeke visits in the back country of Anatolia are spotted with individuals who were once Armenian. But now they look, speak, act Turkish; or is it, that the Turks now look no different from the Armenians? Both are hospitable and finally harmless.

There is a steady mood of reconciliation in these pages, a mood sustained by Najarian's meditation on the role of art in history. After a catalogue of the dead, in which he invokes the spirits of a representative handful of family acquaintances who were either starved, enslaved, raped, or humiliated, Najarian brings together the world of art and life just as surely as he has just united the Turk and the Armenian: "the terror of history impossible to draw, all drawing a transformation and every suffering doomed to become art" (140). This conclusion is not so different from the one that Najarian's countryman, Arshile Gorky, reached when he turned to the world of abstraction to redeem the pain of exile. But if the focus of Gorky's myth was the old country itself, for Najarian it is the ever-elusive female who reincarnates as all the women he has ever loved, known, or seen. The drawings, particularly the abundance of nudes, in the volume are thus an appropriate support to the text: stripped of specific roles and status, these women are laden with the mystery and the memories of the author's past and the desire that keeps him drawn and drawing.

As the book ends, the tension between desire and reconciliation is maintained. After watching Zeke make love to a Turkish prostitute, we

flash back to Fresno where the Armenian crones reaffirm the harmony of the life cycle:

What is [your granddaughter] studying?  
Life, she says she's studying life.  
What do you mean she's studying life?  
That's what she told me, she said she was studying life sciences.  
Is there any money in that kind of subject?  
There's money in everything.  
Not in raisins. There's no money in raisins anymore.  
You wait, in a few years there'll be money in raisins again too (157).

Written with one of the finest prose styles in contemporary American fiction, *Daughters of Memory* helps the Armenians catch up with ourselves and points us toward the love that redeems history.

—Margaret Bedrosian  
University of California, Davis

**R. Carlos Nakai. *Changes: Native American Flute Music*, LP Record CR-615 or Cassette CR-615-C, 1982, \$8.95; and *Cycles: Native American Flute Music*, Cassette CR-614-C, 1985, \$8.95. Canyon Records Productions, Inc., P.O. Box 17911, Phoenix, Arizona 85011.**

Perhaps humans are most ethnocentric when it comes to matters of food and music. "Soul food" has become a dimension for defining ethnic groups—the dishes may be chitlins, bagels, tacos or other such foods. As society becomes more open, these foods pass from the ghettos and barrios to the community at large. One would hope that some inter-ethnic group understanding and appreciation might accompany the sharing of varying gustatory pleasures. Music represents another dimension of ethnic group identity. As with learning to eat different foods, one might comprehend something of the spirit of another people by listening to their songs—their soul music.

The flute, the rattle, and the drum represent the triumvirate of American Indian musical instruments. The music for these instruments has been handed down from generation to generation. The musicological system represented has a very long tradition if one can judge from fragments of flutes and rattles preserved in archaeological sites dating eight to ten thousand years ago. Thus, listening to Native American music today can put one in touch with a traditional sense of time which is one of the dimensions of American Indian ethnicity.

R. Carlos Nakai is a Navajo-Ute musician and educator who performs traditional Native American songs and composes new melodies on a hand-crafted flute of red cedar heart-wood. During the approximately twenty-two minutes of *Changes* we can listen to a collection of fourteen

songs on solo flute. Included are Zuni, Lakota, and Blood songs as well as Nakai's impressionistic compositions based on traditional melodies. The juxtaposition of these pieces provides a nice case study in continuity and change. Even more dramatic, in this respect, is the music recorded on *Cycles*. This tape, including eight compositions, constitutes the sound track for a multi-image show, "Our Voices, Our Land," which was prepared at the Heard Museum in Phoenix, Arizona. Here, Nakai plays his flute against background music which he composed for the synthesizer. The electronic instrument often simulates the beat of the drum, that which Native Americans sometimes refer to as the heartbeat of their people. Some of the pieces are embellished with rattles of differing tones. The tape may take some listeners a second or even third time around to fully appreciate what is going on. The result cannot be measured objectively. But subjectively, "there you have it": the melding of the old and the new, the millennia-old triumvirate and the epitome of twentieth-century sound engineering technology. Puns aside, the reviewer finds the results electrifying. What better way to appreciate—and pass on to students—the fact that American Indians (and others) can maintain their traditional heritage and ethnicity while participating in the larger society around them?

In sum, I highly recommend the records and cassettes of Native American music by R. Carlos Nakai for use in the classroom or, as they say, "for your listening pleasure."

—David M. Gradwohl  
Iowa State University

**Robert J. Norrell. *Reaping the Whirlwind: The Civil Rights Movement in Tuskegee*. (New York: Vintage Books, 1986) x, 254 pp., \$9.95 paper.**

*Reaping the Whirlwind* is a case study of the black American struggle for civil rights and racial democracy in a unique community of the Black Belt South. It is a story of Tuskegee's white political hegemony and the black elite's early cooperation with and later mild challenge to that dominance. In 1880, as a result of collaboration between white politicians and Tuskegee's black leadership, the Democrats secured political control of the Alabama state legislature. The following year, as pay-off for the deal, Tuskegee Institute was established with Booker T. Washington at the helm, and the goal became one of making Tuskegee a model community for safeguarding racial cooperation through black political subordination. Tuskegee's white merchants, former slaveowners, and educators alike encouraged black educational opportunities ("separate

and unequal"). In exchange, the black community was expected to dissolve their political organizations and to give up the civil and political rights they had enjoyed during Reconstruction. Despite the acquisition of Tuskegee Institute, Afro-Americans in Tuskegee and throughout Black Belt Alabama were increasingly disenfranchised, rigidly segregated, and lynched and brutally terrorized without legal protection by the turn of the century. Under these circumstances, black Tuskegeeseans sought to practice Washington's problematic social philosophy: to develop economic independence and high moral character and wait patiently for whites voluntarily to extend political and racial democracy.

Robert J. Norrell chronicles and analyzes black Tuskegeeseans' quest for economic self-sufficiency and educational advancement in the local culture of white racism. Tuskegee Institute and the Veterans Administration hospital, established in 1923, provided both a source of racial dignity and a foundation for an emerging black academic and professional bourgeoisie. However, Tuskegee's black bourgeoisie came to realize the practical limitations of Washington's social ethics. Regardless of the black elite's achievement of economic independence, educational advancement, and moral uplift, Macon County's white ruling class rejected the view that the black educated and professional elite were as competent as the poorest and most ignorant white to vote.

From the early 1940s to the mid-1960s, Tuskegee's black bourgeoisie modified Washington's political ideas and sought, through the courts and the U.S. Congress, to overturn their exclusion from the electoral process. Under the leadership of Tuskegee Institute professor Charles Gomillion and the Tuskegee Civic Association, Macon County blacks forged a political movement to register black voters, resulting in a black majority at the polls. However, Gomillion's idea of "civic democracy" represented a call not for black political power but biracial power sharing so as not to frighten whites who predicted a black take-over of Tuskegee politics and governance. In the late 1960s, a younger generation of black political aspirants rose to power. Claiming to represent the interests of grass-roots blacks whom the old leadership ignored, the emergent political actors renounced Gomillion's theory and practice of racial harmony and sought to institute a largely all-black political administration in Tuskegee.

Norrell provides an articulate and sensitive study of the civil rights struggle in Tuskegee. The author's strength is in presenting the complexities of race and class politics: the conflict between black and white Tuskegeeseans and the tensions within the black community between elites and non-elites. He also demonstrates an awareness of the limits of electoral politics in advancing Afro-American social development. A major problem, however, is Norrell's failure to place his study within the broader context of the civil rights movement in Alabama. How did political actors, ideas, organizations, and events in Tuskegee compare,

contrast, and interact with those in Selma, Birmingham, and Montgomery where much of the modern civil rights struggle occurred and received extensive media coverage? The author does not say. Despite this reservation, however, *Reaping the Whirlwind* is an engrossing and carefully crafted book that deserves wide and serious reading.

—Floyd W. Hayes, III  
San Diego State University

**Felix M. Padilla. *Latino Ethnic Consciousness*. (Notre Dame, IN: University of Notre Dame Press, 1985) ix, 187 pp., \$20.95.**

An analysis of the concept of Hispanic or Latino as a form of an ethnic conscious identity and behavior separate from the individual ethnic identity of Mexican Americans, Puerto Ricans, Cubans and another Spanish speaking groups is the subject of *Latino Ethnic Consciousness*. Its focus is Chicago Mexican American and Puerto Rican populations.

Padilla makes a great contribution to the understanding of the factors that play a prominent role in Latino ethnic mobilization in Chicago. He offers an illuminating analysis of the external and internal factors and conditions which have led to the ethnic change manifest in the emergence of this new Latino or Hispanic ethnic identity in the North American urban setting.

After a detailed analysis of the social context of Chicago's Spanish speaking populations he goes on to comment on the challenges that the social scientist confronts in his or her effort to explain when this group form is the actual expression of a collective ethnic identity and solidarity rather than the distinct and separate identities of Mexican Americans or Puerto Ricans.

He follows John Pitt's articulation of "Black consciousness," and concludes that "Latinismo" should be viewed as a social product. From this point of view "Latino" ethnic identification and consciousness may not be viewed as the product of individual Mexican American, Cuban, Puerto Rican groups, nor as existing independently of their intergroup social relations and behavior.

It is his contention that Latino ethnic behavior represents a collective generated behavior which transcends the boundaries of individual national and cultural identities of the different Spanish speaking populations and emerges as a distinct and separate group identification and consciousness. The manifestation of a Latino ethnic identity and consciousness is operative when two or more speaking groups, in this instance Puerto Ricans and Mexican Americans, interact as one during certain situational contexts. This means that instead of representing the

more historically fixed or inherited type of group form and identity, as in the anthropological sense, Latino or Hispanic group identification and solidarity has emerged over time as a part of the process of intergroup relations and communications between two or more Spanish speaking groups.

Padilla has uncovered ample evidence to prove that Latino ethnic identity and consciousness among Puerto Ricans and Mexican Americans in Chicago community organizations began to emerge in the early 1970s. In recognition of the frustrations and anger of the Spanish speaking working class because of this population's marginal participation in the American economy as well as subjection to discrimination by American firms, a coalition of various Puerto Rican and Mexican American community organizations was formed in June of 1971 to alleviate these conditions.

The Spanish Coalition for Jobs was formed as a response to the marginal integration of Spanish speaking workers in the labor force in American industries and corporations, such as the Illinois Bell Telephone.

The issue of poverty and racial inequality pushed into the limelight by the Civil Rights Movement and its repercussions also influenced the involvement of the polity in the social and economic life in American society. During the 1960s a number of federal programs were instituted to help the poor people of this country in developing new ways of dealing with the urban problems of poverty, unemployment, poor housing and lack of opportunities. It is Padilla's contention that these programs were not intended, primarily, to alleviate the problems of the poor, but rather to alleviate the problems that the poor were causing for government at all levels.

One leading factor responsible for stirring Latino ethnic mobilization among Puerto Ricans and Mexican Americans in Chicago during the 1970s was the Affirmative Action Policy which was incorporated into the Civil Rights Act of 1964. This policy represented the instrument or mechanism used by leaders from the two communities to make claims against institutions and structures found to be discriminatory against Spanish speaking workers at citywide level.

Padilla feels that our contemporary society is a leading promoter and activator of ethnic assertiveness and that Latino Hispanic ethnicity adds a special case to this trend. In Chicago, the political center has influenced Puerto Ricans and Mexican Americans to politicize their demands as a Latino unit in a citywide context.

In this study Padilla has shown conclusive evidence that for Mexican Americans and Puerto Ricans in Chicago the community organization has come to represent the significant social process from which they are learning what it means to be "Latino" or Hispanic. It is community organizing, or other similar kinds of group associations and actions involving participation of more than one Spanish speaking group, that



brings forth “Latino” ethnic identification and solidarity among Hispanics. Padilla has introduced a new and promising approach for the future study of Latino ethnic mobilization in this country.

—Luis L. Pinto  
Bronx Community College of CUNY

**Pepetela (Artur Pestana) *Mayombe: A Novel of the Angolan Struggle*. African Writers Series 269. (Portsmouth, NH: Heinemann, 1986) Trans. Michael Wolfers. 184 pp., \$7.50 paper.**

*Mayombe: A Novel of the Angolan Struggle*, by Pepetela, is a story of a guerrilla base in 1971. The writer, Artur Carlos Mauricio Pestana dos Santes, fought in Cabinda Province with the MPLA forces that he portrays. Fearless, the commander-martyr and main protagonist echoes the author’s dual commitment as author-revolutionary:

I never ceased making up stories in which I was the hero. As I was not the type to remain just making up stories, I had only two courses open in life: to write them or to live them. The Revolution gave me an opportunity to create them in action. If it had not been for the revolution, I should certainly have ended up as a writer.

Pestana uses two main literary devices to generalize his narrative. First, he gives his protagonists attributive names. Theory is the schoolmaster, fighting in part to find acceptance even though he is of mixed blood. Struggle is the action fighter, uninterested in revolutionary theory or promotion beyond the ranks. Ungrateful is a traitorous thief; New World, the survivor; Miracle, the bazooka marksman.

The main narrative is interrupted at intervals by interspersed “first-hand” entries of an italicized page or two in which various characters explain their pasts and the motivating force for joining the guerrillas. These rather lyrical episodes show off Pestana’s style. For example, Muatianyua describes Luanda and his penniless father’s death from tuberculosis contracted from working in the diamond mines:

The diamond went into his chest, sucked his strength, sucked until he was dead. The sparkle of diamonds is the tears of the Company workers. The hardness of diamond is an illusion; it is nothing more than drops of sweat crushed by the tons of earth that cover them.

The Operations Chief, a peasant, cannot communicate easily with Fearless, but does write about him. “He cannot sleep. His Base is occupied by the enemy. He was the one who built it. Fearless is an intellectual; an intellectual cannot bear his child to die. We are used to it. Our children died from the bombs, from the machine guns, from the foreman’s whip.” Similarly, in the epilogue the Commissar writes feelingly of Fearless’s death. “I evolve and I develop a new skin. There are some who need to write to shed the skin that no longer fits. Others

change country. Others a lover. Others a name or a hairstyle. I lost a friend.”

The narrative events, therefore, not the style, differentiate the various guerrillas. By portraying characters of differing tribal origins, of varying levels of education, of contrasting rural or urban backgrounds from peasant to cosmopolite, the author underscores the tensions disrupting relationships among the soldiers at Mayombe base. Pestana’s generalized names and his metaphoric style, however, add an allegorical tone which depersonalizes the characters and detracts from plot interest.

The first-person “autobiographical” notes are interspersed in the straight narrative in which Fearless dominates the dialogue with other characters. Few events occur. An inefficient, incapable supply officer, Andre, is demoted and returned to Brazzaville, not because he had harmed the revolutionary cause, but because he was caught with Ondine, the Commissar’s fiancée. Ondine’s uneasy engagement is first explained and later resolved by Fearless, who has a brief liaison with her. His last words, however, urge the Commissar to “try to win her back. You are made for each other.”

In the final chapter, the commissar, trying to outdo Fearless, leads a hopeless assault. Miracle has mowed down some tanks in cross-fire. Struggle is fatally wounded. Fearless tries to cover for the Commissar’s retreat. “Hurling a first grenade down the embankment, he ran forward. Theory followed him immediately. Truth likewise.” But Fearless is struck, and dies, leaning against a giant mulberry tree. “Such is Mayombe, the giants are such only in part . . . at the trunk, the rest is lost in the mass.” A final author note, “Such is the fate of Ogun, the African Prometheus,” repeats the dedication theme: “To the guerrillas of Mayombe who dared to challenge the gods . . . the tale of Ogun.”

—Charlotte H. Bruner  
Iowa State University

**Kenneth R. Philp, ed. *Indian Self-Rule: First-Hand Accounts of Indian-White Relations from Roosevelt to Reagan.* (Salt Lake City: Howe Brothers, 1986) x, 343 pp., \$21.50; \$12.50 paper.**

This book is a summary of a truly historic conference held at Sun Valley, Idaho, from August 17 to 20, 1983. Organized by the Institute of the American West, under the leadership of E. Richard Hart, Alvin M. Josephy, Jr., and Vine Deloria, Jr., the conference brought together over 400 persons interested in Indian affairs from around the country; included were most of the people who do research and write on contemporary Indian affairs and many of the participants in past and present Indian affairs. For example, present were four past Commissioners of Indian Affairs—Robert L. Bennett, Alexander McNabb, Philleo Nash, and Ben Reifel. Moreover, the speakers and panel members included more Indians than non-Indians; by my count, there were thirty-one Indians acting in these capacities and eighteen non-Indians. The caliber of participants is very impressive. Vine Deloria, Jr., was not there, but his brother Philip S. (Sam) Deloria gave a major address, and other Indians present included W. Roger Buffalohead; Joe De La Cruz, then President of the National Congress of American Indians; Susan Shown Harjo, currently President of the NCAI; LaDonna Harris; Helen Peterson; Ada Deer; Hank Adams; Gerald Wilkinson; Alfonso Ortiz; Francis McKinley; Robert Burnette; and Earl Old Person. Prominent non-Indians included Hart, Josephy and Philp, James Officer, Sol Tax, Charles Wilkinson, Hazel Hertzberg, Wilcomb Washburn, and Gary Orfield. Others not named might just as well have been on these lists, and there were participants of equal stature (for example, Lawrence Kelly and Simon Ortiz, who were not on panels.

The overall theme of the conference was the Indian Reorganization Act, whose fiftieth anniversary occurred the next year, but all phases of Indian policy were included. (The only comparable previous meeting focusing on the IRA was a symposium sponsored by the American Anthropological Association in 1953, although it was on a much smaller scale.) Each day of the conference had a specific focus; the first day concentrated on the Indian New Deal, the second Termination, the third Toward Self-Determination, and the last Indian Self-Rule in the Past and the Future. Along the way, a large number of topics was discussed, including the Indian Claims Commission, relocation, and the War on Poverty. Oren Lyons gave an eloquent presentation of the views of many traditional Indians, and tribal council leaders from many native American societies with written constitutions were present in significant numbers. Hank Adams represented militant leaders from the 1960s, although some of the contemporary militants were not present.

The richness of the presentations was matched by the opportunities for informal exchanges and for semi-formal evening discussion meetings in which there were some extremely interesting discussions of where

Indian leaders see themselves and their societies heading. In addition, members of the staff of the Institute of the American West did interviews with a number of people at the conference. Tape recordings of the entire proceedings were made by the public radio station at the University of Utah and are available for purchase from the University and for use at several University libraries. The book abridges all of this record, unfortunately without informing readers when material was deleted.

The net result is a book that summarizes an extremely important and stimulating conference. Available here is an indication of the best thinking going on in Indian country today, as well as precious nuggets for the historically inclined. In this reviewer's opinion, the best overall statements made at the conference were those by Sam Deloria and Roger Buffalohead, addresses fortunately reproduced at length. Among the most interesting historical material was a panel on John Collier during which Lucy Kramer Cohen discussed the Indian activities of her husband, Felix Cohen. Overall, this volume provides as good a short statement of what is going on in Indian country today as is available anywhere; even the variety of viewpoints is enlightening in a way that a synthesis by a single author could not be. Persons interested in Indian affairs, from a scholarly or a practical point of view, or from both, should read this volume.

The photographs are mostly from the 1930s, there is an excellent bibliography on "Recent Indian-White Relations," and a short index. The editor is author of a book and a number of articles about John Collier, the principal architect of the Indian New Deal.

—Elmer Rusco  
University of Nevada, Reno

**Monte Piliawsky. *Exit 13: Oppression and Racism in Academia*. (Boston: South End Press, 1982) xvii, 252 pp., \$7.50 paper.**

The first half of *Exit 13: Oppression and Racism in Academia* presents a case study of the University of Southern Mississippi. (The title refers to the I-59 exit leading to Hattiesburg.) Monte Piliawsky concentrates on the early 1970s, during part of which time he held an appointment in the Department of Political Science at USM. He portrays a university controlled by a bigoted administration and describes in great detail the arbitrary and decentralized authority exercised there. His depiction of the University's leadership reveals it as comical if insensitive at one extreme and viciously racist and vindictive on the other. USM is consistently characterized as lacking intellectual integrity and academic standards.

Piliawsky presents the USM case study primarily as a backdrop to the second half of the volume. This consists of five loosely connected chapters, apparently intended to demonstrate that USM is broadly representative of American higher education. Piliawsky maintains that capitalist control of higher education continues to stratify and vocationalize the University, that moves to purge dissenters on the campus are growing, that "the capitalists" are further institutionalizing racism and sexism in academia, and that the condition of blacks in Mississippi and in the U.S. has shown little or no improvement in recent years.

Little of this is new, and Piliawsky adds less than we might hope. His theoretical framework consists of a deterministic Marxism of the sort that has long since given way to the more subtle and less functionalist formulations of Apple, Giroux, or Willis. Piliawsky often asserts that "the capitalists" or "the business establishment" determines the direction and content of American education, yet aside from some remarks about the business background of trustees and the self-interests of "white male leaders," he provides no account of the intricate and frequently contradictory relationships between schooling and industry. Nor does he recognize that students, faculty, and even administrators often resist the imposition of the "needs of capital" onto the ethos of the University. Finally, his theory depicts the business establishment as more unified than even their staunchest apologists would maintain.

Piliawsky draws upon a thin and selective array of data to support his case. Corroborating evidence is almost routinely drawn from secondary sources. There is little indication that his villains in the first half of the volume were ever interviewed or if the situation at USM has changed in the decade between the events described and the publication of the book. Finally, literature that would have challenged Piliawsky's thesis tends to be neglected (most noticeably, William J. Wilson's *The Declining Significance of Race*).

All of this is unfortunate, because Piliawsky raises questions that need to be at the forefront of research on higher education. We need to know more about the influence of the business community on schools, about restrictions on academic freedom, about the continuing underrepresentation of women and minorities on American campuses, and about the often stagnant and sometimes deteriorating position of blacks. We have, however, long since exhausted the value of accounts that begin and end with concepts of uncontested capitalist domination and unexamined allegations of racism and sexism.

What we require now are more incisive accounts of how and why discrimination persists in higher education that do not treat racism and sexism as purely derivative of capitalist relations of production. Piliawsky's volume contains, but does not develop, some of the material needed for this effort. He lists as a major purpose of his book the assessment of the endurance of Mississippi's closed society of white supremacy and the suppression of dissent. He also notes feminist

scholarship, much of which challenges the primacy of the explanatory power of capitalism. A more rigorous analysis of the interplay between economic and cultural forces holds more promise for the understanding and resolution of educational inequity in our society than does a further reliance on a mechanistic and outdated theoretical model.

—David B. Bills  
University of Iowa

**Marjorie Pryse and Hortense J. Spillers, eds. *Conjuring: Black Women, Fiction, and Literary Traditions*. (Bloomington: Indiana University Press, 1985) 263 pp., \$29.95; \$10.95 paper.**

The centrality of black women's fiction writers may have been a fact before the publication of Pryse's and Spiller's compilation, but this critical anthology establishes such fiction as a main literary current of late 20th century American literature. The writers included do more than enlighten; they exorcise racist and sexist stereotypes and restore many authors to rightful places of recognition where male critics (black and white) failed to place them.

Through their able scholarship, the writers underline the pressing need for re-examining the "canon-ization" process of the academic and publishing establishments. The work demonstrates a fine organization. Pryse's excellent introduction clarifies the over-all approach, providing new readers with exciting points of departure for a reading or a re-reading of these fictionalists. The essays make readers and critics alike think carefully about avoiding incorrect interpretations because of inadequate research or biased mindsets.

The chronological and topical arrangements of the essays make clear the tradition of these writers, "metaphorical conjure women," who through the magic of their creations reveal their searches for self-understanding. As Pryse points out, as "mediums," they enable readers and themselves to "recognize their common literary ancestors," and to see themselves as "a community of inheritors." The essays' arrangement shows the significance and the potential impact of this group of writers.

Early essays examine the work of the foremothers. Frances Smith Foster points up the distinct contributions of early Afro-American female autobiographers such as Janine Lee, Nancy Prince, and Harriet E. Wilson, all of whom attacked in different ways sexism and racism in their self-portraits which are not stereotypes of either the "true woman" or the "victimized slave woman."

Minrose C. Gwin's examination of the work of Harriet Jacob and Elizabeth Keckley highlights their victimizations and shows how their

writings re-ordered their experience, helping them to “create themselves anew.” Claudia Tate’s essay on Pauline Hopkins and Deborah McDowell’s on Jessie Redman Fauset justifiably rescue these two artists from obscurity where they were placed by biased critics. Feminine perceptions and new readings demonstrate how Hopkins meant her work to be an effort toward racial improvement and how Fauset clearly showed how sexism infringed upon female development. The critics by expanded, keen analyses support their theses well.

Minrose C. Gwin’s sympathetic treatment of Margaret Walker’s *Jubilee* shows well how she adapted folk traditions in this story of a foremother Vyry. The essay reveals how the book celebrates the “human community,” and shows the compassion and “black humanism” of the main character who by her forgiveness of the white “mistress” offers a real model of reconciliation between women of both races.

Ann Petry’s novel *The Street* is credited for its complex and distinct creation in two essays, one by Bernard Bell and the other by Pryse. Bell analyzes how Petry’s use of naturalism debunks the myths of the progressive city and the innocent rural town. Pryse tells of the main character Lutie Johnson aspiring to follow Ben Franklin’s ethic, but who is not awake to the stigma of race placed upon her by members of the white society. Pryse especially credits Petry’s use of a deistic framework in the book to accomplish the de-mythologizing.

Other essays concentrate on Toni Morrison, and two contemporary writers, Paule Marshall and Toni Cade Bambara. Thelma T. Shinn discusses Octavia Butler’s science fiction tales as interrelated in their depiction of black women using power but with compassion. The black women mentors teach others the proper exercise of such power.

Two capstone essays end this landmark anthology. Christian’s essay emphasizes the achievements of the foremothers, showing that their work was mainly written for white audiences. She indicates the shift that comes with Gwendolyn Brooks’ *Maud Martha* and the work of Zora Neale Hurston. Writers following these two write for a black community of readers, even as they thematically stress the interrelationship of sexism and racism. Works in the seventies and eighties stress a women’s culture as needed for self-understanding. Christian states that styles vary, but common themes are community responsibility, survival, and the possibilities of healing.

Finally, Spiller spells out the implications of these essays for ethnic studies scholars. In this sense, the anthology is outstanding for the directions it suggests. The community of black women fictionalists is a “community conscious of itself,” sharing a “thematic synonymity.” The essay leads us to see the vital need for redefining tradition and eliminating the exclusivity resulting from canon “fable-making.” These writers have no allegiance to any literary hierarchy. The essays dovetail and in so doing strengthen the aims of the anthology.

Spiller’s words provide us with a statement of hope for the future of

American literature and society. One cannot read these essays and not be moved by their significance in a society where mutual respect could support us all as individuals in our searches for self-understanding.

—Cortland Auser  
Bronx Community College

**Maria Estes Sanchez. *Chicana Poetry: A Critical Approach to an Emerging Literature.* (Berkeley: University of California Press, 1985) 377 pp., \$35.00; \$10.95 paper.**

Sanchez's reason for writing this book was to "contribute to an emerging body of literature that traditionally has had no voice in dominant academic discourse, . . . [and to work] toward an understanding of the ambiguities suggested in the identities of the Chicano Scholar and the Chicana Feminist." There is no question that the author has been successful.

The book contains detailed analyses of some of the works of four of the most prominent Chicana poets today: Alma Villanueva, Lorna Dee Cervantes, Lucha Corpi, and Bernice Zamora. A better selection of poets could not have been made. Sanchez stated that these poets were chosen because "their work dramatically demonstrates the range of socio-cultural positionings that make up the label Chicano." Because each of the poets hails from a different locale in the Southwest, thus having been exposed to entirely different, albeit related, cultural experiences, the author was successful in providing a wide cross section of the Chicana experience. Also particularly noteworthy in this regard were the differences in the linguistic styles of the poets. Some of the works were entirely in English, some in Spanish (translations were provided), and others contained a blending in various degrees of the two languages. This is appropriate insofar as most Chicanos in their language usage fall somewhere along this continuum.

The work appropriately begins with a description of the emergence of both Chicano and Chicana literature and carefully illustrates the differences between the two as well as some of the reasons for these differences. The chapter continues to illustrate some of the major contrasts between this style and some of the more traditional styles of Anglo literature. It is through these sociocultural descriptions that one is able to understand and appreciate the unique position in which the Chicana finds herself, trying to exist both in a Chicano and an Anglo world. The author continues these sociocultural descriptions in each of the chapters that follow, relating them to the works of the various included poets. A true understanding of the Chicana experience would



not be possible to an outsider had not these sociological/sociocultural descriptions been so carefully drawn and formulated. What is most outstanding is that these were written so as not to detract from, but rather to enhance the works which are included and to help the reader to appreciate more fully the meaning and the experience of the poetry.

The selection of the literary works and the excellent commentary accompanying them makes this book serve as a paradigm for reading and understanding Chicana literature. While it is true that this genre is still emerging, this work should help to move Chicana literature out of the closet and into the classrooms of literary scholars.

—Glen M. Kraig  
California State University, San Bernardino

**Paul A. Scanlon, ed. *Stories from Central and Southern Africa*. (Exeter, NY: Heinemann (Series No. 254), 1983) 207 pp., \$6.00 paper.**

Any work in the prestigious paperback African Writers Series commands immediate attention and respect. As policy makers and policy breakers wrestle about the South African question—newly discovering the horrors of an inequality that has existed for more than 300 years—it is refreshing to look at this collection of twenty-two short narratives. They provide a proper cultural baseline for the current struggle. Like it or not, what lies underneath the political turmoil are cultural values.

Although the stories are from nine countries in Southern and Central Africa—Mozambique, Zimbabwe, Botswana, Lesotho, Swaziland, Malawi, Namibia and South Africa—South Africa, the symbol of institutionalized racism, dominates the collection, much as South Africa culturally, politically and economically shadows all else in Southern Africa. South Africa remains the distillation of the European settler experience in Africa with all its complexities and incongruities. The state and society have constructed and reinforced racial inequality as a first principle of life. Most of the stories bear witness to the desolation resulting from that choice.

The resentment, hostility, humiliation and guilt and sin buzz about the closed bottle of oppression like maddened hornets. The reader wants to smash the bottle and scatter the contents to the winds.

A number of the contributors to this collection—Eskia (Zik) Mphahlele, Alan Paton and Nadine Gordimer—are world famous. Yet their depiction of the evil in South Africa is no more powerful than that of the lesser known writers. In sum, South Africa's sickness pervades.

The African Writers Series has previously published other important

works in South Africa. *Seven South African Poets* (AWS 64), *South African People's Plays* (AWS 224), *Africa South Contemporary Writings* (AWS 243), and *Black Poets in South Africa* (AWS 164). They do not cancel out this collection. They merely point out that the cries of pain have flowed out of South Africa too steadily for anyone to say "I did not know."

The costs of bearing these tales to the deaf have been enormous. Can Themba, author of *Will to Die*, one of the leading South African journalists, drank himself to death in exile in neighboring Lesotho. Nat Nakasa, one of Themba's colleagues, fell from a 23-story apartment building in New York City while attending Harvard's Nieman Program. Nakasa had to go into exile to come to the U.S. He was twenty-five when he left South Africa. Each contributor catalogs a personal chamber of horrors.

All collections are uneven. Each critic finds someone or some story that "should" have been included. The absence of any work by Peter Abrahams who now writes out of Jamaica (see his latest novel, *The View from Coyoba*, termed by some as the ultimate novel of the black diaspora) is unfortunate. Abrahams, who later was a colleague of George Padmore, Kwame Nkrumah, and Jomo Kenyatta in the Pan-African struggle in England, had earlier described how important black Americans were as role models for South Africans. His work is thus a living refutation to Paul Scanlon's view, that "to me the 'Back to Africa call' would always remain a black American myth, at best a rallying slogan and an emotional focus. A political weapon and little besides." Scanlon, who has taught literature in Botswana, Swaziland, Nigeria, Jamaica, and Barbados, should know better. The role of black Americans in moving the issue of South Africa to the front burner of international affairs makes any further comment unnecessary.

This is a classic collection, not the latest word from Southern Africa. What is important is that this old wine has traveled well. The headlines make sense when you realize the daily horrors that the twenty-three contributors (five are women) have portrayed.

—W. A. Jordan III  
California State Polytechnic University, Pomona

Bo Schöler (ed.) *Coyote Was Here: Essays on Contemporary Native American Literary and Political Mobilization*. (Aarhus, Denmark: University of Aarhus, 1984. (Special Issue of *The Dolphin*, No. 9).) Distributed by Navajo Community College Press, \$12.50 paper.

Scholars doing research in ethnic literature have long been aware of the political nature of much of that literature. Although many critics find politicizing of literature difficult to deal with in their assessment of the artistic value of the works, it is dishonest to ignore this reality. Schöler has provided thirteen essays by creative writers and critics which define both the nature of the literature and the power of the political views which inform much of the creative output of contemporary American Indian writers. According to Schöler, "politics and aesthetics go hand in hand." Schöler and other European critics have done much to focus international attention on American Indian writers. Often their "outside" view provides insights about culture and political conflict which is difficult to assess from within.

Perhaps the strongest element of Schöler's book is that the essays include information on American Indian women from Zitkala Sa to those who are writing today: Wendy Rose, Anna Lee Walters, Leslie Silko, Paula Gunn Allen, Joy Harjo, Linda Hogan, Mary TallMountain, and Carol Sanchez. Missing from the discussions are materials on N. Scott Momaday and James Welch; their contemporaries Ray Young Bear, Gerald Vizenor, and Simon Ortiz do receive attention, however.

Wendy Rose, in her essay on white shamanism, makes a strong political statement about white writers who usurp and distort American cultures in their attempts to "be Indian." Such cultural imperialism is repugnant to Native American writers. Her essay is reinforced in the interview with Carol Hunter in which she extends her criticism to the racism she identifies in the feminist movement.

The anthology includes three groups of essays according to Schöler's introduction. Several of the essays provide an overview of American Indian literature, discussing tribal origins of contemporary poetry and fiction. Some of the essays focus on the writers themselves, as in the interview Carol Hunter has with Wendy Rose and in Ortiz's personal account of the interplay between his life and his writing. Ortiz writes: "There were always the stories . . . they were the truth." The links between tribal origins and contemporary expressions are examined and discussed by many of the contributors. The bulk of the book is made up of essays which focus on themes and works by individual writers. Here the reader finds detailed analyses of works by Zitkala Sa, Simon Ortiz, Leslie Silko, Ray Young Bear, and Gerald Vizenor. Joseph Bruchac, a writer himself, discusses the Long House tradition and its expression in contemporary poetry. The volume concludes with Ward Churchill's commentary on politics and poetry which he illustrates with several

poems.

The use of coyote in the title reminds readers who know the personality of this trickster of his duplicity. As Schöler points out, coyote in various forms is present in each of the writers in the anthology; so too is coyote a pervasive force in the universe: the force of human greed as well as folly. Schöler calls Coyote “a symbol of the unfailing and indomitable creative spirit that characterizes contemporary Native American writers.” As a force of greed, coyote is responsible for the present situation in the country, for it was greed that drove Europeans to steal Indian land, women, and now, the very identities and ideas of Indian writers. The folly is in the humor that many Indian writers maintain in spite of their situations. Perhaps Schöler is also satirizing the false expectation that white writers have that they can imitate Indian writers and thereby become something which they are not. Transformations are possible, but only for those who are “real” tricksters.

—Gretchen M. Bataille  
Iowa State University

**Ian Smart. *Central American Writers of West Indian Origin: A New Hispanic Literature.* (Washington, D.C.: Three Continents Press, 1984) 149 pp., \$20.00; \$12.00 paper.**

Ian Smart has made, as he himself asserts in the “Author’s Foreword,” a very limited approach to the very complex body of literature written by Central American authors of West Indian origin. In fact one wonders if indeed his most insistent premises are verifiable: “the region comprises one cultural area in which common factors have forged a more or less common way of looking at life . . . share an identifiable Weltanschauung.” His emphasis lies on the commonness of the West Indian experiences which he perceives to be African. To be sure, there are many critics who would take issue with him, some of whom he does allude to. The truth is that he treads on perilous, indeed highly controversial, ground. Many critics would indeed demand that we look at the nuances of differences among the authors as a way of perceiving the complexity of the Caribbean experience. To be sure, there has been a “shared” history to a point, but it is this very juncture which makes all the difference. Generally, critically speaking, one is concerned more with those areas of differences, no matter how minute, which do indeed distinguish one entity from another.

To be sure, Smart himself is inimitably qualified to write this work since he is at once a native Trinidadian and a scholar, currently teaching Spanish at Howard University. Nevertheless, one wonders at the very

narrowness of the work, an examination principally of four authors, representing *two* countries, Panama and Costa Rica. It is from this extremely narrow sample that he derives all-inclusive generalizations. Puerto Rican authors, for example, are not ever mentioned until the concluding chapter, and then only in passing.

Another rather questionable technique used in this critical work is the author's basic approach; i.e. he begins the work with a precursory, even scanty review of several "Non-West Indian Precursors." His intent to use these authors as a contrast to the West Indian authors who are indeed "authentic"—while understandable—appears suspect in so short a critical investigation. It would appear that he would have been more convincing had he, indeed, treated *more* Carribean authors living in Central America and extracted a more conclusive generalization. In addition while this does not ultimately affect the value of the criticism itself, the many typographical errors in the text do tend to disenchant the reader.

Notwithstanding the limitations the author has imposed upon himself and the question which his primary premise invites, Smart has contributed significantly to the discipline of critical scholarship. Each chapter has been enriched with copious notes and a comprehensive bibliography has been included. While he has concentrated primarily on four authors, he has structured the work in a scholarly fashion so that the reader can follow the categories he establishes: language, religion, identity, exile, the plantation, mestizaje, interracial love, the journey. Within each category, he offers multiple examples, many of which are quotations from the texts under scrutiny. In addition, the total unity of the opus depends on his establishing the associational links between various authors and their works. Indeed, much of his study depends on this particular technique of networking. He does not, however, venture far afield from the representative authors he has chosen to study.

The book is particularly valuable to the non-Caribbean scholar, not only because it deals with Caribbean authors as reviewed by an author who is himself a product of one of the countries investigated, but also because of the generalizations he makes. He does, of course, bring to criticism a circumspect view of experience and knowledge which is in itself a new perspective. The result, obviously, is that the English-speaking reader is introduced to many concepts previously unfamiliar. For example, the novel term "green hell," while new to the uninformed reader, introduces a new and fascinating concept to be considered along with the traditional "fire and brimstone" and Dantean "Ice World" vision. Undeniably the jargon and myths appear fresh because they represent new perspectives. Often he quotes an author's Spanish, but Smart offers remarkably fine English translations, so that even the bilingual scholar does not reject the translation. The critic, then, provides a sort of gloss to the text of those poets whom he quotes. This concession to scholarship, especially for the initiate, I find particularly

valuable.

Finally then, it appears that Smart has indeed offered a scholarly work treating a very narrow sampling of Hispanic Caribbean authors writing in Central America. As valid as the study may be as related to the few authors investigated, the fact remains that one wonders at the validity of the ultimate generalization. "I see Africanness as the basis of a new culture, an identifiable Weltanschauung, 'a spirit' that is peculiarly Carribean." His avowedly central thesis embracing the entire geographical area appears to be not only a gross overgeneralization, but also one which was arrived at prior to this study and as such is assumed rather than validated by this work.

—LaVerne González  
San Jose State University

**Dennis J. Starr. *The Italians of New Jersey: A Historical Introduction and Bibliography.* (Newark: New Jersey Historical Society, 1985) ii, 130 pp., \$14.95.**

This volume does not aim to be a definitive history of the Italians of New Jersey, but it is an excellent model of regionally grounded scholarship, offering not only the story of one state, but an excellent synthesis of the scholarship on the Italian role in that "greatest migration of peoples in history" to the new world at the end of the nineteenth century. "From 1891 to 1915 more Italians entered the United States than did immigrants from any other country."

Placing the story in comparative context, Starr states that the mass movement of Italians to the United States differed from that to Argentina and Brazil. Those who came to the U.S. were predominantly from southern Italy and "were neither as welcome nor as successful as quickly as those in the cities of Buenos Aires and Sao Paulo." Italian immigrants to the U.S. were regarded as a "source of cheap labor and maligned as a group that undermined the nation's institutions and cultural values."

Italians are the largest ethnic group of New Jersey and have left their imprint on the state's political and social history. In 1984 New Jersey had the largest (numerically and proportionally) state delegation of Italian American descent in the U.S. House of Representatives. Starr places this contemporary success story in the historical context of a twentieth century history of "Americanization" campaigns in the schools and churches, campaigns that aimed to remove "socialistic, anarchistic and plebian" characteristics from the thinking of Italians. "Americanization" contributed not only to political, but to religious disorientation: as early as 1907, Italians in Trenton celebrated the

festival of the Virgin with U.S. flags and militarist propaganda.

Losing the rich religious values of the old world (the Italian peasant oral tradition taught values more millennial, more equalitarian, and more woman-centered than the values of the church), today's Italian Americans have become good church-goers and supporters of the "American Way" of capitalism—with almost total suppression of the role of Italian Americans as nonviolent anarchists and socialists in the early twentieth century.

A first-rate historical study of Italians on the state level deepened by national reference and a full national bibliography, this ethnic history (like most Italian American studies in this genre) does not probe deeply. Avoiding larger questions Dennis Starr states, "ethnic consciousness has hindered the Italian Americans' full assimilation in the economy; for this reason it may be a declining force in the lives of New Jersey's Italian Americans. . . . Assimilation . . . would undermine the very need for an ethnic identity."

Assimilation to what? Do we want more U.S. citizens "assimilated" to the values of U.S. racism and sexism at home and imperialism abroad? Perhaps Italian Americans need to recover the millennial and equalitarian values Italians held in the old country, as well as the radical values they held in this country—before they were "Americanized."

—Lucia C. Birnbaum  
Berkeley, CA

**Paul J. Strand and Woodrow Jones, Jr. *Indochinese Refugees in America: Problems of Adaptation and Assimilation.* (Durham, NC: Duke University Press, 1985) x, 182 pp., \$32.50.**

Since the fall of Saigon in 1975, over three-quarters of a million Indochinese refugees have come to the United States. Numerous studies have been conducted on their adjustment to American society and on resettlement policies and programs. This book covers these very topics and is organized into three sections. The first part provides some background on the cultures and political histories of the major Indochinese groups and on federal and state policies and programs. The second investigates problems experienced by the Indochinese, particularly with regard to their health, education, language abilities, and employment and is based on a 1981 needs assessment survey of refugees in the San Diego area. The third section of the book presents policy recommendations.

This book has a number of attractive features. It is one of the few attempts to date to examine most of the major aspects of the Indochinese

experience in America. It makes detailed comparisons between Indo-chinese groups and important distinctions between the earliest wave of migrants and later arrivals. This book contains useful information from the survey of San Diego refugees, including basic demographic data and multivariate analyses of factors such as employment status and health care utilization. Finally, Strand and Jones, who are professors at San Diego State and the University of Houston respectively, write in a clear, direct manner which makes it easy to understand their ideas.

Unfortunately, this book has at least two general shortcomings. By trying to cover so much ground in relatively few pages, the book (perhaps inevitably) treats some subjects in an incomplete or even superficial manner. This is especially the case with the background material on Indochinese cultures and histories. Also, the description of Indochinese problems should have incorporated more of the recent research in this area. A second shortcoming has to do with the book's overall perspective on adaptation. While the authors are aware that various Indochinese social and cultural patterns and practices are likely to persist, they give little attention to the positive value of retaining (much less reinforcing) any of these. Consequently, the potential significance of such patterns for successful resettlement is unnecessarily deemphasized. One policy recommendation (one of nineteen at the end of the book) is apt to be controversial: "In the case of Indochinese refugees, the United States should seek support for local resettlement in Indochina and provide the appropriate funds for that effort if suitable locations are found." In the absence of further clarification, this recommendation seems to suggest that the government endorse a policy of returning Indochinese migrants to their homelands.

On balance, *Indochinese Refugees in America* is a noteworthy contribution to the literature on ethnic groups, primarily because of the scope of its coverage. And, despite some flaws, it should prove to be a useful resource for government policymakers, social service providers, and college courses on race relations and Asian-American studies.

—Russell Endo  
University of Colorado

**S. J. Tambiah. *Sri Lanka: Ethnic Fratricide and the Dismantling of Democracy*. (Chicago: The University of Chicago Press, 1986) xi, 198 pp., \$17.95.**

Is it possible to analyze a political dilemma as convoluted and desperate as the turmoil existing today between the Sinhalese Buddhists and Tamil Hindus of Sri Lanka that has cost nearly 5,000 lives during the last five years alone? S. J. Tambiah succeeds most admirably in offering a clear assessment of historical, sociological, and other factors contributing to the current crisis in Sri Lanka. This is no mean feat



considering that Tambiah is not a dispassionate observer but rather, as a Tamil, has experienced first-hand the effects of the increasing polarization of the two ethnic groups.

Tambiah attempts to make sense of the motivations behind the nationwide riots of 1983 in which government forces collaborated with the Sinhalese to destroy Tamil businesses and to terrorize the Tamil population in general. It is, for the most part, a well-balanced essay, structured first to present issues from Sinhalese and Tamil points of view and then to discuss the facts pertinent to the issues. A case in point is the current perception of mutual ethnic exclusivity. The Sinhalese, enmeshed in a fundamentalist nationalist Buddhism, desire a pure indigenous (i.e., Sinhalese) Sri Lankan population and want the Tamils to return to southern India where they originated. However, Sri Lankan Tamils feel no collective ties to southern India, having emigrated centuries ago. They consider themselves Sri Lankans, but, being denied access in their homeland to educational, governmental, and administrative opportunities, have called for a separate Tamil state within Sri Lanka. To shed light on this conflict, Tambiah cites archeological evidence indicating that both ethnic groups originated in southern India. He counters the perception of traditional enmity between the two groups as unfounded, emphasizing the past symbiosis of the two cultures through intermarriage, complementary religious rites, and cooperative governmental administration.

Following an exhaustive study of the myriad issues in the Sri Lankan conflict, the essay concludes with a brief discussion of Sri Lanka as a case study to explain the international trend towards use of institutionalized violence, including the sort practiced by undisciplined elements in the army and police, rather than reasoned cooperation to settle internal conflicts. Although Tambiah does not greatly expand upon this parallel, his analysis and prescriptions for the resolution of the Sri Lankan conflict may serve as an outline for an effective response to other internal conflicts such as that in Northern Ireland.

My sole criticism of this essay is the author's tendency to document Sinhalese excesses thoroughly while mentioning, but not analyzing, Tamil aggressions against the Sinhalese.

Tambiah's command of his subject and scholarly documentation can do much to contribute to the stabilization of the Sri Lankan political scene should Sri Lankan leaders conscientiously undertake his prescriptions. He is able to maintain a high degree of objectivity and use his personal experience to advantage, displaying compassionate understanding of each side's grievances. Tambiah writes to enable both Sinhalese and Tamils to grasp more fully the underlying causes of the Sri Lankan conflict and to point the way to a negotiated settlement of differences before all semblance of democracy is destroyed.

—Proshanta K. Nandi  
Sangamon State University

**Ngugi wa Thiong'o. *Decolonising the Mind: The Politics of Language in African Literature.* (Portsmouth, NH: Heinemann, 1986) xiv, 114 pp., \$10.00 paper.**

"This book, *Decolonising the Mind*, is my farewell to English as a vehicle for any of my writings. From now on it is Gikuyu and Kiswahili all the way." This declaration by Ngugi wa Thiong'o is one he has every right to make. Many of us, however, will hear it as a casting-off of the large and appreciative readership he enjoyed from the days when, as James Gugi, he instructed and enriched us with *The River Between* and other fine works of art. To be sure, one can sympathize with any African's hatred of colonization, can feel with him a rage against the West, the whites—Europeans and Americans—even when he over-generalizes and reifies his feelings. One may not agree with him, but one can understand his wish to "hit back." One can also understand his desire to devote himself wholly to writing to and for his own people, to entertain and instruct them in their own language. One can understand these feelings even though one may not share them.

But when Ngugi wa Thiong'o tries to persuade one that the noblest and most effective way to combat "imperialism, led by the U.S. [which] presents struggling peoples of the earth and those calling for peace, democracy and socialism with the ultimatum: accept theft or death" is to cease writing in English to that language's many potential reformers and reformees and instead to write to a much smaller number who may read Gikuyu and Kiswahili, one must disagree. And when he further asserts that the African peoples "have to speak the united language of struggle contained in each of their languages" because "a united people can never be defeated," one must question just *how united* are the various peoples speaking 600 to 800 different and alien languages (most of which lack devices for written expression). If each group maintains devoutly its own language and refuses a continued use of a major European written language for at least some of its educational and societal needs, how will any group even discover any other group's structure and culture? How would it learn whether there are similarities or diversities, whether they are compatible or incompatible? After all, Hausas, Ibos, and Yorubas recently fought a savagely bloody war.

Somewhat paradoxically the substance and structure of Ngugi's book are both a virtue and a defect. "The lectures on which this book is based have given me a chance to pull together in a connected and coherent form the main issues on the language question in literature," writes Ngugi. These lectures, as a matter of fact, were occasioned by historical events and are worth remembering. They evoked a lot of impassioned oratory—at times unclear and abstruse—concerning "rights" and "values" of "native" languages. What Ngugi's part was in these various colloquia should be remembered. At the same time, lectures are less well documented, less analytical than critical essays not directed to an assembled

group of persons who may be expected to listen less attentively to another person's paper than to concentrate upon the opinions which *they* wish to assert. The colloquium provides, therefore, a temptation to overassert and falsely to generalize which is difficult for most people to resist.

Hence, the present book reiterates—as the lectures did—and is less a “pulling together in a connected form” than one might wish. In closing, Ngugi quotes a poem of Bertholt Brecht which urges man to overthrow all masteries over man. Ngugi adds, “That is what this book on the politics of language in African literature has really been about: national, democratic, and human liberation.” To Brecht's and Ngugi's desire for such a truly brave new world of men and women, one easily adds one's own—even though one is not persuaded that Ngugi's “native languages” provide a way towards it.

—David K. Bruner  
Iowa State University

**Lydio F. Tomasi, ed. *Italian Americans: New Perspectives in Italian Immigration and Ethnicity*. (New York: Center for Migration Studies, 1985) x, 486 pp., \$17.50.**

There are those who have heralded the 1980s as “The Decade of the Italian American” as many of the 20 million Americans of Italian descent achieve increasing prominence in politics, business, education and the arts. This new role assumed by Americans of immigrant stock has necessitated revised patterns of investigation addressing the impact of socio-economic mobility, the effects of transmigration and the growing phenomenon of exogenous marriage. For example, of the Italian American women born since 1950, between two-thirds and three-quarters have married outside the ethnic group. Finally, the size and multi-generational sampling provided by the Italian American population invites careful study of rural versus urban assimilation patterns, analysis of the relationship of sojourner settlement patterns to politico-economic conditions in the homeland, and an investigation of the myriad variations of acculturation affected by class, age and extent of social support network.

All of these subjects are addressed in an extraordinary volume of proceedings of the Conference of the Italian Experience in the United States held at Columbia University in 1983, sponsored by the Italian Government and organized by the University's Center for Migration Studies. Thirty of the papers presented are compiled in this handsome, well-indexed and well-annotated volume accented by an artistic rendering by Frank Stella.

While the book achieves editor Lydio Tomasi's objective of providing a publication of interest to the many who are or are associated with Italian Americans, multiple authorship results in an unevenness and a sometimes distracting variation of style. Nevertheless, the reader's understanding of today's Italian American is richly enhanced by such essays as Humbert Nelli's, "Italian Americans in Contemporary America," which documents their contributions to the common culture as their own process of acculturation. Of equal interest is Nampeo R. McKenney's enlightening essay based on the 1980 census, "A Sociodemographic Profile of Italian Americans."

Among the papers representing a variety of approaches ranging from political science and social history to psychohistory and microhistory, one of the most interesting is Rudolph Vecoli's "The Search for an Italian American Identity—Continuity and Change" which carefully traces the changing self-image of the Italian American through the third generation where rapid upward mobility has caused a reorientation of both kin relationships and values. By the 1970s Italians represented approximately one-third of the City University of New York system and one-half the student body of Fordham University. In addition, in 1979 the median income of Italian Americans (\$21,700) in New York State was \$1,500 higher than the median income of all families in the state, a far cry from the street peddlers and sweatshop workers of earlier decades.

Of equal interest is Joseph Velikonja's study of the geographic regions investigated in current Italian studies research demonstrating that while two-thirds of Americans of Italian descent continue to live in the Northeast, researchers have focused upon the life patterns of Italian Americans in the Sunbelt and the Far West as well. The extent of the current study is documented in several essays summarizing research projects on immigrants and their descendants in the United States and Canada. Researchers on both sides of the Atlantic are examining the ethnic press and media, community structures, mental health and the various roles of Italian immigrant women and their descendants, the latter representing by far the largest area of research.

Particularly helpful is the volume's useful compendium of resources in Italy and the United States for the study of Italian American history. This information is complemented by sections in the Velikonja and Samuel Baily essays which outline areas of needed research, ranging from the study of social space in village networks to migrant networks in receiving communities.

The final section of the volume examines the various dimensions of the Italian American experience, cataloguing contributions in the arts, the history of the Italian press, and the impact of Italian politics, particularly in the 1930s, on the social structure of Italian immigrant communities, a topic rewardingly pursued by Philip V. Cannistarof in "Genevoso Pope and the Rise of Italian American Politics, 1925-1936." Additional papers tracing the interactions within the Italian American

communities of Greenwich Village, Long Island and Tampa underscore some key differences as well as the enduring commonalities shared by the descendants of the 4.5 million adventurers who, leaving Italy between 1879 and 1924, established in their adopted American homeland a communal life centered on the family, enriched by the teachings and traditions of the Roman Catholic Church, and largely predicated upon the values of *campanilismo* or village life.

—Gloria Lothrop  
California State Polytechnic University, Pomona

**Wen-Shing Tseng and David Y. H. Wu, eds. *Chinese Culture and Mental Health*. (Orlando, FL: Academic Press, 1985) 412 pp., \$49.50; \$29.95 paper.**

Tseng and Wu have performed a creditable task in editing this book that involved twenty-nine delegates from the Conference on Chinese Culture and Mental Health (Hawaii, 1982). Their purpose was to have “insiders” produce a definitive work on the Chinese culture and its interaction with the mental component of health. The Chinese are described in the preface as “having a history of at least 5000 years of civilization,” with China comprising “. . . one quarter of the world’s people,” but having people of the Chinese culture who live in various geographical areas, including “. . . Mainland China, Taiwan, Hong Kong, Singapore, Australia, Canada, and the United States.”

As one who is “outside” both, the Chinese culture and the field of mental health, I hesitated to review Tseng and Wu’s book. However, I am pleased that I proceeded, as I found it to be a reference that will be invaluable for teaching community health and interpersonal skills for medical students. I expect that persons from a variety of disciplines will find it equally as useful.

The organization of the book is such that it can be read as a whole or in sections or even by separate chapters. Overall, the book conveys the feeling that it was written with the reader in mind. The impression given is that skillful educators are at work. The editors encouraged repetition but not redundancy, they provided essential detail, and knew precisely how to time them both.

The format of the book enhanced the educational goal. The editors authored the opening and closing chapters in which they provided cogent introduction and conclusions, respectively. Their use of four organized questions probably helped the writers as much as it helps the reader. The book has thematic continuity; the editors provide additional continuity by providing introductions for each of the six sections rather than let the twenty-six chapters stand alone.

For a book that contains so much that is basic to wholesome introspection, the title is an austere one. The book is more than Chinese

culture and mental health. It is about education as a system (Chapters 12 and 20) and as a value (recurrent theme); intra-cultural, child development practices (Chapters 9-12); and sociopolitical considerations as related to designating official languages in Singapore (Chapter 13) or gaining dominance in Hawaii (Chapter 15). Although the book includes discussions of psychopathologic conditions and treatment thereof, it is decidedly about health more than illness. Thus, while there is no error in assigning the chosen title, it simply does not stimulate the potential reader and summarize the content to be encountered.

The editors' inclusion of a glossary containing transliterations of characters of the Chinese alphabet provides little meaning for the reader who does not understand the language. A more effective tool would have been maps or other figures depicting demographic characteristics of the various areas where Chinese ethnic groups are located.

If the authors had included the academic discipline or job title of the contributors, the reader would have been assisted in understanding the dynamics of the interdisciplinary collaboration which the editors applauded. One cannot make very valid conclusions on the academic biases of the author by simply knowing where they work.

With only a few exceptions, chapters are well-documented, using as appropriate, well-known sources from the broader area of ethnic and cultural studies. The various methods of investigation of the studies performed or reported by the authors ranged from qualitative descriptive to quantitative longitudinal techniques.

To assess the strength of the index, I selected a few words, checked the index entry against my recall of treatment of the topic. The words I selected were "acupuncture," "education," and "women." Education was adequately indexed; acupuncture and women were quite inadequately referenced in the index.

This book may be an important contribution to the field of ethnic studies, concentrating on the Chinese as an entity, but I believe it holds even more importance as a tool for teaching broad consideration of ethnic and cultural factors. The concepts of intra-group studies as used in the book provide a framework for understanding that the cultural heterogeneity within a group as distinct and historical as the Chinese mitigates against determinations on the basis of simply racial group or ethnic identity. The discussions of intra-group variability suggest more examination of the tendency of researchers, politicians, and educators among others in the U.S. to label and categorize people and their behaviors by such meaningless apparitions as "minority group opinion" and "Hispanic health." Tseng's and Wu's book can be used to illustrate that the Chinese, although holding some common cultural bonds, are very diverse and hold multiple ethnic and cultural identities. The book could be used as a case study to discuss that a label such as black is even less synonymous with ethnicity but is only an indicator of a composite of such factors.

Although my view of the content of the book is from that of an “outsider,” I feel confident in judging that it makes a valuable contribution to the broad concern of ethnic and cultural understanding. It is a scholarly work that should be read and referenced by many.

—Ella P. Lacey  
Southern Illinois University, Carbondale

**Jules Tygiel. *Baseball's Great Experiment: Jackie Robinson and His Legacy.* (New York: Oxford University Press, 1983) xii, 392 pp., \$16.95.**

The relationship of black Americans to baseball has never been explained completely, Jules Tygiel believes, because previous accounts have failed to place the events and personalities “into a social or historical context.” To rectify this, he has researched meticulously (thirty-two pages of notes and references) the well-known Jackie Robinson story and widened his focus to deal with black Americans and their baseball athletes from 1945 to 1970. His thesis is that Jackie Robinson and professional baseball in general form a paradigm and a foreshadowing for the American integration process, particularly the civil rights movement of the 1960s.

Possibly one way of viewing this process is to examine a quasi-secret document prepared during July-August, 1946, after Rickey's choice, Jackie Robinson, was playing with the triple-A Montreal Royals. This is the official “Report” of a major league steering committee which consisted of Larry MacPhail as chairman, both major league presidents, and Tom Yankey of the Red Sox, Sam Breadon of the Cardinals, and Phil Wrigley of the Cubs. According to Tygiel, the report is “a damning document.” It tried to explain away the all-white major leagues, by insisting the real fault lay not with the baseball establishment “which was free of prejudice,” but “with ignorant protestors, inadequate black athletes, and selfish Negro League owners.” It asserted that the leagues would suffer financial losses, and it had no suggestions as to how to bring blacks into the majors. “For Rickey, who had dared to confront the problem unilaterally, the document expressed nothing but mildly concealed contempt and condemnation.” Compare these assertions to Tygiel's concluding remarks after integration had been strongly developed in the big leagues; the behavior of Robinson and subsequent black big leaguers “demonstrated the possibilities of interracial cooperation and dramatized the plight of black Americans.”

The peripheral issues that Tygiel had to examine include a history of race relations in organized baseball; the rise and demise of the Negro

leagues; the 1930s attempt by “a small coterie of young black sports-writers and the American Communist Party” to push integration into the minor and major leagues; a careful survey of early black players such as John Wright and Roy Partlow; the role of Bill Veeck and his signing of Larry Doby; the incipient near-rebellion of some white major-league ballplayers in 1947; the callous treatment of early black major-league ballplayers, and the more than twelve years it took to establish full integration, for the Red Sox held out until 1959 before promoting “Pumpsie” Green to Fenway.

Even to a lifelong Brooklyn Dodger fan who now teaches a college course called “Sports in American Life,” which features a segment on racism in sports and who saw, sitting in the fifty-five cents bleacher seats in Ebbets Field, Robinson play magnificently in the late forties and early fifties with the other boys of summer, this volume offered new material and brought new insights. Tygiel stresses, for example, Jackie’s change when in 1949 after two years of bearing insults, intimidations, and injuries with patience and restraint, he was allowed to become “proud, defiant and combative,” a figure to foreshadow the militant stance of the burgeoning civil-rights movement.

For the richness of factual information, for the clear and direct style, and for the sensible, closely reasoned and cogently sustained thesis, this is an indispensable volume. Its final paragraph which illustrates Tygiel’s sensitivity and intelligence, can serve as a coda to this review:

In the three and a half decades since Robinson and Rickey eliminated baseball’s color line, the elements that contributed to the desegregation of baseball—direct confrontation and personal courage, economic pressures, and moral persuasion by the mass media—have been re-created in many other areas of American life. The concept of a Negro League or an all-white team has become alien; black drinking fountains and seating sections have become obsolete. Legislated segregation has disappeared not merely in fact, but from the national consciousness. And if the vision of an integrated and equal society, free from racism and discrimination, which impelled Rickey and Robinson to launch their “great experiment,” remains unfulfilled, their efforts have brought it closer to reality.

—Stewart Rodnon  
Rider College

**Anna Lee Walters. *The Sun Is Not Merciful.* (Ithaca, NY: Firebrand Books, 1985) 133 pp., \$13.95; \$6.95 paper.**

Anna Lee Walters’ first collection of short stories has already won two awards, the Virginia McCormick Scully Literary Award for “the best published work during 1985 reflecting the life, history or heritage of the Western Indians” and the 1985 American Book Award from the Before Columbus Foundation.



The awards attest to the power of Walters' storytelling. The eight stories collected here display a range of approach and technique: first-person narration in "The Warriors," in which a woman recalls her poignant youthful encounters with a beloved uncle, and omniscient narration and hard realism in the tragic "Going Home." In the title story Walters experiments with time and verb tense, revealing through a gradual unfolding process the courage and dignity of Lydia and Bertha, to whom neither the sun nor the process of law has been merciful. "Apparitions" is related through the point of view of five-year-old Wanda, while "The Laws" and "The Resurrection of John Stink" and "The Devil and Sister Lena" combine traditional omniscient storytelling approaches with occasional subjective point of view. "The Laws" is a powerful fable about power and community, while "The Devil and Sister Lena" ventures into the realm of the supernatural. "Mythomania" represents a complete departure, an excursion into pure allegory, and is the least successful venture in the collection.

Walters is a fabulist, and from her fables emerge clearly recognizable positions. In this respect, she resembles early modern populist and consciousness-raising writers in America, authors like Hamlin Garland and Charles Chesnutt. In general, the stories convey a pessimism about the possibilities of communication across racial/ethnic boundaries, whether the circumstances are a little Navajo girl being molested by a salesman or a mature woman trying to deal with a bigoted Christian preacher, or whether the story concerns two sisters hoping to save their family home from an irrigation project or a community confronted with alien laws and law enforcement officers. Conservation of tradition and community independence and cohesiveness within a larger, usually hostile, society are high values.

The stories are sparsely written, clearly focusing conflicts on several levels. As a classroom text, the book is appropriate to secondary as well as college students, and would prove useful in courses focusing on "issues" as well as in literature courses. Walters can construct an excellent plot and has a sure grasp of character. Her prose, however, is astonishingly monotonous; it could be compared to Gertrude Stein's, except that Walters is clearly not attempting to render the minutiae of perceived reality as Stein apparently was. The style can be effective, as in the presentation of a five-year-old's point of view, but the overall effect, especially in stories like "The Sun Is Not Merciful" or "The Resurrection of John Stink," in which subtle and complex issues are to be distinguished, tends to produce irritation and even a sense that the subject is receiving less mature treatment than it is due.

—Helen Jaskoski  
California State University, Fullerton

**Gilbert Ware. *William Hastie: Grace Under Pressure*. (New York: Oxford University Press, 1984) x, 305 pp., \$25.00.**

*William Hastie: Grace Under Pressure* is a book written about the life and works of William H. Hastie, the first black federal judge. Gilbert Ware, who was a professor of political science at Drexel University in Philadelphia at the time of the publication of this book, is to be commended for his ability to capture and convey the essence of the person and leadership of William Hastie.

The book is divided into sixteen chapters plus an epilogue. The book is well organized and easy to read. It begins with the ancestry of Hastie and ends with his last accomplishment. This book is an excellent example of the presentation of an ethnic experience.

The first few chapters present the upbringing and education of young Hastie. The author is clever in his ability to show how the black experience shaped Hastie's life and also prepared him to become successful in life. The author is careful to include family and significant others including blacks and whites that helped to shape young Hastie's life and to prepare him for the many struggles that he would have to endure throughout his career as a lawyer.

The remainder of the book presents the many accomplishments and struggles of Hastie, a lawyer of unusual talent and versatility, who was educated at Amherst College and Harvard Law School. Ware presents Hastie as a man with unusual courage, will, determination, tact, and humility.

Some of the accomplishments of Hastie include his work in the 1930s with the New Negro Alliance, an organization (with the help of Hastie) that helped to ensure historic rights to picket. He is known for his work with the NAACP where he was instrumental in outlawing segregation on interstate carriers. He developed a cadre of black lawyers who became civil rights warriors.

Hastie is also known for his work in the Virgin Islands. As a member of the Organic Act of 1936, he was able to ease the Virgin Islands out of colonialism. He also served as federal judge of the Virgin Islands from 1937-39 and as the governor of the Islands from 1946-49.

As an aide in the War Department, Hastie was also instrumental in the integration of the armed forces. He was active in securing the black votes that enabled Truman to become president of the United States. Ware's last compelling presentation of Hastie's accomplishment is his appointment to the U.S. Appellate Bench in 1950.

The only weakness that I see in this book is the placement of the photographs of Hastie, his family, and significant others. The photographs are placed in the middle of the book without any discussion of them. They do not, however, detract from the content of the book as such.

In summary, this is a fascinating book which should be read by people

in general and blacks in particular. It should definitely be added to every library.

—Allene Jones  
Texas Christian University

**Joel Williamson. *The Crucible of Race: Black-White Relations in the American South Since Emancipation*. (New York: Oxford University Press, 1984) xviii, 561 pp., \$25.00.**

Almost twenty years ago Joel Williamson, professor of history at the University of North Carolina at Chapel Hill, began work on this book, envisioned as the definitive history and reinterpretation of black-white relationships in our time. Along the way he modified his conceptions many times and detoured in 1977-78 to write *New People*, a study of the physical and cultural mixing of blacks and whites.

Williamson's central thesis as it ultimately evolved is that black-white relationships had assumed their present form by 1915, molded since 1850 in the "Crucible of Race" by the interplay of three white "mentalities": Liberalism, holding that blacks had the possibility of making progress; Conservatism, believing that blacks are, and always will be, inferior to whites; and Radicalism, seeing blacks as retrogressing toward their "natural state of savagery" with no place in the American society of the future. According to Williamson it was the Conservative mentality—the belief in black inferiority—which triumphed in 1915 and "persists strong and essentially unchanged" in white American thought—both Southern and national—until the present.

How well does Williamson's thesis hold up? Although the Conservative mentality *had* reasserted itself by 1915, and *did* dominate white thought at least until World War II and perhaps into the 1960s, there has been substantial tempering in the last short generation, with more whites assuming more liberal attitudes toward blacks. The thesis, then, as Forrest McDonald said in an earlier assessment, is "outmoded," and thus only partly correct. Certainly the existence of the National Association for Ethnic Studies and many others in which blacks and whites work together in complete equality is indication that white attitudes toward blacks are not monolithically Conservative.

Williamson's book is also weakened by numerous efforts at psychoanalysis, sometimes accompanied by such conditional words as "if," "seemingly," "it is possible," and "conceivably." Only one example should suffice: in analyzing late Victorian white male sexual thought and behavior in relation to rape by blacks, Williamson says (308) "White men were projecting upon black men extravagant sexual behavior

because they were, at varying levels, denying ordinary sexual behavior to themselves.” And yet on the previous page he had said “It seems unlikely that white men, in fact, much denied themselves sexual pleasure with their wives or with white women in general.”

Occasional typographical errors, use of inappropriate words, and uncritical use of sources further mar the book. For example: “sterile” for “impotent” (309), “disciples” for “discipline” (446), “functually” for “functionally” (522), and the United States with 8,000,000 people in 1902 and later, rather than the correct 75,000,000 and more (446).

But, aside from these shortcomings, *The Crucible of Race* has great value as an excellent historical narrative of black-white relationships in America. Virtually every significant person, event, and episode—historical and literary—is treated, with detail rarely found elsewhere. There is no bibliography and only two illustrative figures or charts, but the index is thorough and the extensive notes show that the author has drawn deeply from his sources.

—Orville W. Taylor  
Clearwater Beach, Florida

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