

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