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# EXPLORATIONS IN SIGHTS AND SOUNDS



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The National Association for Ethnic Studies has as its basic purpose the promotion of activities and scholarship in the field of ethnic studies.

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- 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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Number 8

Summer, 1988

**EXPLORATIONS  
IN  
SIGHTS AND SOUNDS**

**Annual Review Supplement to  
Explorations in Ethnic Studies**

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**Table of Contents**

Mohammed E. Ahrari, ed. <i>Ethnic Groups and U.S. Foreign Policy</i> , reviewed by Stephen J. Gold .....	1
Gary Clayton Anderson. <i>Little Crow: Spokesman for the Sioux</i> , reviewed by Kathleen Danker .....	2
William L. Andrews. <i>To Tell a Free Story: The First Century of Afro-American Autobiography, 1760-1865</i> , reviewed by Suzanne Stutman .....	3
Lucia Chiavola Birnbaum. <i>Liberazione della Donna. Feminism in Italy</i> , reviewed by Phylis Cancilla Martinelli .....	5
John Bodnar. <i>The Transplanted: A History of Immigrants in Urban America</i> , reviewed by Gloria Eive .....	6
Silvester Brito. <i>Red Cedar Warrior</i> , reviewed by Simon J. Ortiz ....	8
Vinson Brown. <i>Native Americans of the Pacific Coast</i> , reviewed by William Oandasan .....	10
John J. Bukowczyk. <i>And My Children Do Not Know Me: A History of the Polish Americans</i> , reviewed by Joseph T. Makarewicz .....	12
Carlos Bulosan. <i>America Is in the Heart: A Personal History</i> , reviewed by S.E. Solberg .....	13
Jane Campbell. <i>Mythic Black Fiction: The Transformation of History</i> , reviewed by Abby H. P. Werlock .....	15
Sarah Blacher Cohen, ed. <i>From Hester Street to Hollywood: The Jewish-American Stage and Screen</i> , reviewed by Louise Mayo .....	16
Nicholas Colangelo, Dick Dustin, and Cecelia H. Foxley, eds. <i>Multicultural Nonsexist Education: A Human Relations Approach</i> , reviewed by Margaret A. Laughlin .....	18
James Craig-Holte. <i>The Ethnic I: A Sourcebook for Ethnic-American Autobiography</i> , reviewed by Samuel Hinton .....	20
Richard Drinnon. <i>Keeper of Concentration Camps: Dillon S. Meyer and American Racism</i> , reviewed by Russell Endo .....	21
T. Obinkaram Echewa. <i>The Crippled Dancer</i> , reviewed by D.K. Bruner .....	22
Carmen Gertrudis Espinosa. <i>The Freeing of the Deer—And Other New Mexico Indian Myths</i> , reviewed by Silvester J. Brito .....	23

Rodney Frey. <i>The World of the Crow Indians: As Driftwood Lodges</i> , reviewed by Robert Gish .....	24
Luvenia A. George. <i>Teaching the Music of Six Different Cultures</i> , reviewed by Constance C. Giugliano .....	25
Beryl Gilroy. <i>Frangipani House</i> , reviewed by Charlotte H. Bruner .....	26
Minrose C. Gwin. <i>Black and White Women of the Old South: The Peculiar Sisterhood in American Literature</i> , reviewed by Louise Mayo .....	28
John H. Haley. <i>Charles N. Hunter and Race Relations in North Carolina</i> , reviewed by James H. Bracy .....	29
Shivalingappa S. Halli. <i>How Minority Status Affects Fertility: Asian Groups in Canada</i> , reviewed by Celia J. Wintz .....	31
Katherine Spencer Halpern, Mary E. Holt, and Susan Brown McGreevy. <i>Guide to the Microfilm Edition of the Washington Matthews Papers</i> , reviewed by Paul G. Zolbrod .....	32
Trudier Harris. <i>Black Women in the Fiction of James Baldwin</i> , reviewed by Kathleen Hickok .....	33
Dirk Hoerder, ed. <i>The Immigrant Labor Press in North America, 1840s- 70s</i> (Three volumes), reviewed by Cary D. Wintz .....	35
Langston Hughes. <i>I Wonder As I Wander: An Autobiographical Journey</i> , reviewed by Cary D. Wintz .....	36
Peter Iverson, ed. <i>The Plains Indians of the Twentieth Century</i> , reviewed by Richard F. Fleck .....	37
Martin S. Jankowski. <i>City Bound: Urban Life and Political Attitudes Among Chicano Youth</i> , reviewed by Homer D. C. Garcia .....	39
Ronald W. Johnson and Michael G. Schene, eds. <i>Cultural Resources Management</i> , reviewed by David M. Gradwohl .....	40
Jacqueline Jones. <i>Labor of Love, Labor of Sorrow: Black Women, Work and the Family, from Slavery to the Present</i> , reviewed by Helan E. Page .....	42
Jenna Weissman Joselit. <i>Our Gang: Jewish Crime and the New York Jewish Community, 1900-1940</i> , reviewed by Victoria Aarons .....	43
Jerry Kammer. <i>The Second Long Walk: The Navajo-Hopi Land Dispute</i> , reviewed by George W. Sieber .....	45
Susan E. Keefe and Amado M. Padilla. <i>Chicano Ethnicity</i> , reviewed by Joe Rodriguez .....	46

Hyung-Chan Kim, ed. <i>Dictionary of Asian American History</i> , reviewed by Victor N. Okada .....	47
Richard Klayman. <i>A Generation of Hope: 1929-1941</i> , reviewed by Hannah Kliger .....	48
Barry T. Klein. <i>Reference Encyclopedia of the American Indian</i> , reviewed by Douglas Kachel .....	50
Judy Nolte Lensink, ed. <i>Old Southwest/New Southwest: Essays on a Region and Its Literature</i> , reviewed by Sergio D. Elizondo .....	51
Ronald L. Lewis. <i>Black Coal Miners in America: Race, Class, and Community Conflict, 1780-1980</i> , reviewed by David M. Gradwohl .....	53
D. H. Melhem. <i>Gwendolyn Brooks: Poetry and the Heroic Voice</i> , reviewed by William H. Hansell .....	54
Sally M. Miller, ed. <i>The Ethnic Press in the United States: A Historical Analysis and Handbook</i> , reviewed by Roberta J. Astroff and Andrew Feldman .....	56
John P. Miska. <i>Canadian Studies on Hungarians, 1886-1986: An Annotated Bibliography of Primary and Secondary Sources</i> , reviewed by Eniko Molnar Basa .....	57
S. Frank Miyamoto. <i>Social Solidarity Among the Japanese in Seattle</i> , reviewed by Neil Nakadate .....	59
David Montejano. <i>Anglos and Mexicans in the Making of Texas, 1836-1986</i> , reviewed by Helen M. Castillo .....	60
Alexandru Moscu (Director/Co-Producer) and Joel Geyer (Writer/Co-Producer). <i>In Search of Freedom: Nebraskans from Latvia</i> , reviewed by David M. Gradwohl .....	62
Richard Newman, comp. <i>Black Access: A Bibliography of Afro-American Bibliographies</i> , reviewed by Richard L. Herrnstadt .....	63
James North. <i>Freedom Rising</i> , reviewed by Judith E. O'Dell. ....	65
Stow Persons. <i>Ethnic Studies at Chicago, 1905-1945</i> , reviewed by Phyllis Cancilla Martinelli .....	66
Frank W. Porter III, ed. <i>Strategies for Survival: American Indians in the Eastern United States</i> , reviewed by Elmer Rusco .....	67
William K. Powers. <i>Beyond the Vision: Essays on American Indian Culture</i> , reviewed by Richard F. Fleck .....	69
C. Peter Ripley, ed. <i>The Black Abolitionist Papers, Vol. 1: The British Isles, 1830-1865</i> , reviewed by Orville W. Taylor .....	71

Dorothy Burton Skardal and Ingeborg R. Kongslien, eds. <i>Essays on Norwegian-American Literature and History</i> , reviewed by Gerald Thorson .....	73
Werner Sollors. <i>Beyond Ethnicity: Consent and Descent in American Culture</i> , reviewed by Barbara Hiura .....	74
Gerald Sorin. <i>The Prophetic Minority: American Jewish Immigrant Radicals, 1880-1920</i> , reviewed by Gloria Eive .....	76
Ronald Takaki, ed. <i>From Different Shores: Perspectives on Race and Ethnicity in America</i> , reviewed by Ernest A. Champion .....	78
Helen Hornbeck Tanner, editor; Miklos Pinther, cartographer. <i>Atlas of Great Lakes Indian History</i> , reviewed by Elizabeth Whalley .....	80
Donald M. Taylor and Fathali M. Moghaddam. <i>Theories of Intergroup Relations: International Social Psychological Perspectives</i> , reviewed by Linda Gonzalves .....	81
William H. Turner and Edward J. Cabell, eds. <i>Blacks in Appalachia</i> , reviewed by David M. Johnson .....	83
Clifford I. Uyeda, ed. <i>Americans of Japanese Ancestry and the United States Constitution: 1787-1987</i> , reviewed by Victor N. Okada .....	85
Pontheolla T. Williams. <i>Robert Hayden: A Critical Analysis of His Poetry</i> , reviewed by James L. Gray .....	86
Gilbert L. Wilson. <i>Buffalo Bird Woman's Garden: Agriculture of the Hidatsa Indians</i> , reviewed by Norma C. Wilson .....	88



**Mohammed E. Ahrari, ed. *Ethnic Groups and U.S. Foreign Policy. Contributions in Political Science, Number 186.* (New York: Greenwood Press, 1987) xxi, 178 pp., \$35.00.**

In recent years, the efforts of various ethnic populations to influence American policy on behalf of foreign nations or groups have become an increasingly visible element in American political life. This development is the subject of Ahrari's book.

Ahrari has assembled articles by political scientists dealing with the efforts of seven "hyphenated American" groups—Jews, Arabs, blacks, Cubans, Mexicans, Poles, and Irish—to shape American politics on behalf of external allies.

Following a short introduction, the first three chapters deal with attempts of two conflicting groups, Jewish and Arab Americans, to affect U.S. policy. In this timely, albeit somewhat repetitious discussion, the three authors set out the basic line of analysis that is followed throughout the book. They argue that U.S. foreign policy is the province of the executive branch, and as such, is little influenced by the actions of ethnic interest groups. Insofar as ethnic groups have been able to achieve success in aiding their overseas allies, it has been because the interests of these allies are compatible with the larger goals of American policy. For example, groups who push for actions that mirror prevailing American outlooks—Jews who seek to help democratic Israel against its Arab neighbors and Poles and Cubans who take a hard line against their communist homelands—have achieved more success than have Irish Americans who demand the U.S. punish its closest ally, Great Britain.

A second of the book's conclusions suggests that unified ethnic groups lobbying on behalf of single countries are likely to be more successful than segmented populations trying to help diverse entities. For instance, groups such as Poles and Jews who speak with a single voice have more influence than do Cubans whose population is marked by internal conflict. Similarly, groups that seek to shape policy towards a single nation are likely to achieve more than blacks and Arab Americans who hope to address American concerns vis-a-vis entire regions such as the Arab nations or the African continent.

This is a valuable and detailed work. However, it is marked by certain flaws. With a few exceptions, I found the chapters lacking in empirical data about the way members of ethnic groups actually feel about foreign policy issues. This lack of first-hand data makes the book's conclusions largely speculative.

Second, the book could go farther in isolating the influence ethnic groups themselves have upon American foreign policy. For example, if, as several of the authors argue, most non-Jewish American officials support Israel regardless of the efforts of Jews, then it is difficult to claim that the pro-Israel lobby has accomplished a great deal in shaping policy.

Finally, while repeatedly asserting that the structure of the American political system minimizes the influence of interest groups, ethnic or otherwise, on foreign policy, the book still has much to say on how ethnic groups do shape policy. I would like to see this inconsistency resolved with more clarity.

Given the many useful contributions of this book, these criticisms can be regarded as mandates for future research. As it stands, this is a valuable text, one that helps us connect the experience and behavior of American ethnic groups to international issues.

—Steven J. Gold  
Whittier College

**Gary Clayton Anderson. *Little Crow: Spokesman for the Sioux.* (St. Paul: Minnesota Historical Society Press, 1986) 259 pp., \$19.95; \$10.95 paper.**

As Gary Anderson notes in the introduction to his recent history of the life of the Dakota Sioux leader Little Crow, writing Native American biography is a difficult undertaking. Because of the scarcity of direct source material about major portions of the life and thought of their subjects, historians have generally attempted full-scale biographies of only a few such widely-known men as Crazy Horse and Sitting Bull. Yet, the value of individual biography in humanizing history, dispelling mass cultural stereotypes, and elucidating interethnic relations is so great that Anderson's solid, well-researched, and readable life of Little Crow is indeed welcome.

Little Crow is a fascinating and controversial figure. Generally remembered as the "chief" who led the bloody Dakota War of 1862, he was active during a period when rapid advancement of white settlement in their Minnesota homeland left the members of his Mdewakanton tribe with few good options for survival. Realizing the inevitability of the loss of the majority of the tribe's land, he used his influence and political talents to negotiate government treaties exchanging it for a small reservation and funds sufficient to feed the people. His willingness to work with whites to accomplish these goals cost him the support of many fellow tribesmen, while his refusal to convert to Christianity and take up farming earned him the disfavor of missionaries and government agents assigned to the new reservation.

Tragically, Little Crow's efforts at accommodation came to nothing when the government failed to provide the promised funds and the reservation's white traders refused to extend credit to the starving Mdewakantons. This provoked a situation of tension with surrounding

white settlers that erupted into a hopeless war which Little Crow reluctantly agreed to lead. When it was over, less than a year later, over four hundred white settlers, Little Crow, and a number of other Dakotas had been killed; thirty-nine Dakota warriors had been hung; and all remaining Dakotas and many other Native Americans had been driven from Minnesota.

Anderson illustrates and documents the dramatic events of Little Crow's life and death with maps and photographs, hundreds of notes, and an extensive bibliography and index. His well-balanced description of the complex interactions between whites and Indians leading up to the Dakota War of 1862 gives a reader some understanding of the Mdewakantons' human role in that tragic situation rather than portraying them as either as noble savages or bloodthirsty murderers.

Anderson's biography of Little Crow is also valuable on two other counts. It shows the sort of intricate kin relationships that formed the basis of traditional Dakota society, and it constitutes a good picture of the nature of the political power wielded by tribal headmen such as Little Crow. Not the authoritarian "chiefs" that many whites assumed them to be, these men were chosen to be spokesmen for their people because of their ability to elicit consensus agreements due to the influence of their extensive kinship networks and personal distinction.

—Kathleen Danker  
University of Nebraska, Lincoln

**William L. Andrews. *To Tell a Free Story: The First Century of Afro-American Autobiography, 1760-1865.* (Urbana: University of Illinois Press, 1986) xiii, 353 pp., \$25.95.**

William L. Andrews' *To Tell a Free Story* is a fine study of the history and development of the Afro-American narrative in its first century. Andrews presents the narrative in the hands of its creators as a dynamic form which, when studied for its process of telling, expresses the movement of its writers from an absence of self to a celebration of both self and community. It follows in the footsteps of Andrews' other important contributions to the field of black studies, and promises to serve as a resource to which other studies of the genre can look.

*To Tell a Free Story* makes use of virtually all of the information in the field both within the chapters themselves and in its helpful and extensive notes. In addition, Andrews provides an "Annotated Bibliography of Afro-American Autobiography, 1760-1865," and an "Annotated Bibliography of Afro-American Biography, 1760-1865," as well as an index and limited illustrations. Breaking his material into six chapters which

develop chronologically, Andrews moves from the examples of the earliest fugitive slave narratives to those of the three figures he seeks to reintroduce into the canons of Afro-American autobiographical narrative: J.D. Green, Frederick Douglass (*My Bondage and My Freedom*), and Harriet Jacobs.

Andrews explains the general purpose of his book in its preface: “. . . the import of the autobiographies of black people during the first century of the genre’s existence in the United States is that they ‘tell a free story’ as well as talk about freedom as a theme and goal of life . . . . The problems of writing such autobiographical declarations of freedom and the meaning of success for narrative works with priorities such as these are the twin preoccupations of the book.” What is fascinating about Andrews’ method of presentation is that he focuses throughout on the *process* of creation, on the telling itself.

The ex-slave narrator, until the 1850s, was preoccupied with finding a means of dialogue with his white reader, and this preoccupation, often exacerbated by the well-meaning white abolitionists who sponsored and printed his work, often limited the authenticity of the telling. In the forties the Afro-American narrator began to address his reader as “a negative foil, as someone who needed to be enlightened,” and by the fifties, he had moved toward accepting his own marginality within the American system, a marginality which would prove to be liberating if he were to focus rhetorically upon the true assertion of his self and his past and to strive not for paternal communion, which seemed untenable, but for fraternal communion with his black brothers.

Andrews’ study of the Afro-American autobiography in its first century, through the language of its telling, is a fascinating one. Although he seems to devote too much space to the works of the three writers, particularly Douglass, who take up the last 100 pages of his book, he has certainly presented his reader with a valuable insight into both the history and the dynamic of the Afro-American narrative from 1760-1865.

—Suzanne Stutman  
Pennsylvania State University, Ogontz

**Lucia Chiavola Birnbaum. *Liberazione della Donna. Feminism in Italy.* (Middletown, CT: Wesleyan University Press, 1986) xxiv, 253 pp., \$25.95.**

A book on feminism in Italy might draw a bewildered look from the average American. The image of Italian women, cultivated by the popular media, is of either a sultry sex pot or a black garbed mamma stirring a spaghetti pot. In both examples these women are seen as subservient to the Italian male. It is unfortunate that these images are so pervasive, and that accurate information on Italian women in our society is limited, since their experiences can be instructive.

Lucia Chiavola Birnbaum's book goes a long way toward dispelling myths about Italian women and presents a finely etched history of the birth and development of their movement toward equality. For those interested in ethnic studies, it presents a provocative history of a women's movement in a non Anglo-Saxon culture, providing a needed balance to many texts that implicitly equate the feminist movement with British and American women. It provides a nice accompaniment to material focused on ethnic women in America, such as Abraham Lavender's recent book *Ethnic Women and Feminist Values*.

In *Liberazione della Donna (Liberation of Women)*, the reader learns of the historical and cultural milieu that gave rise to the Italian women's movement. The mystery of who these women are, who certainly fail to fit American stereotypes, and how Italian men react to them is unraveled. Contemporary Italian feminists come from an almost bewildering array of political and economic backgrounds. Birnbaum first explains that these diverse women draw on a cultural legacy of strong female figures, beginning with ancient goddesses, and moving forward in time to include resistance fighters in World War II. She then explains how they overcome their differences to forge a movement that deals not only with "women's issues," like divorce, abortion, rape, and equal representation, but with broader humanist issues like nuclear violence and environmental protection. At the heart of the paradox which constitutes this movement is the shared belief that "Not a single woman's wretchedness is alien to me."

This book offers the reader a useful comparison to the American women's movement. A detailed chronology at the end lists the social and legislative accomplishments of Italian feminists, and the strategies used to achieve them. The text is enhanced by numerous posters, photos, and cartoons from the period of most intense social change. A glossary aids those not familiar with Italian, and a thoughtful bibliographical essay provides a guide to literature on major subjects.

— Phylis Cancilla Martinelli  
Alamo, CA

**John Bodnar. *The Transplanted: A History of Immigrants in Urban America.* (Bloomington: Indiana University Press, 1985) 294 pp., \$27.50; \$8.95 paper.**

*The Transplanted* is represented as a synthesis of the immigrant experience in urban America. Bodnar posits the confrontation with capitalism as sole explanation for migration, emigration and immigrant behavior in the new country. His stated intent is to "rescue" immigration history from older views of immigrants as hapless victims of circumstance.

An overview of world-wide immigration patterns is promised by the author. The text however, is limited to discussion of western Europe and the Balkan States. There are fleeting immigration statistics for Russia, Asia, and Mexico but no mention of Central and South America or Africa. Bodnar analyzes patterns of emigration in various countries from 1930 to 1940. His examination proceeds region by region, district by district, in minute detail. Endless statistics are cited to support his contention that increasing industrialization and its consequent economic hardships were solely responsible both for demographic flux (migration) within Europe and for emigration (to America) in search of more favorable economic conditions. The majority of emigrants, up to 1910, he asserts, were skilled and semi-skilled middle-middle and lower-middle class artisans, tradespeople and children of farmers unable to buy land. The lower classes were not represented in this group because they were too poor to emigrate.

Unfortunately, Bodnar's statistics are presented in percentages without reference to the actual numbers or to the population as a whole. The single comparative table of immigration statistics provided is incomplete, omitting several of the countries discussed in the text.

Bodnar's theory excludes all factors other than economic as motivators of emigration. Other mitigating forces such as political and religious persecution or economic discrimination, evidently, are not considered important enough to mention. His efforts to force all phenomena of the immigrant experience into a single, monolithic theory produce grossly oversimplified assertions. Premises and conclusions valid for *specific* groups are extended to all without justification. Bodnar treats the immigrants' confrontation with a highly industrialized society as an isolated phenomena. The dynamic of the immigrant experience, according to Bodnar, resulted from deliberate choices made to obtain the rewards offered by capitalism.

While this approach has validity, Bodnar's perspective is distorted, and his analyses develop strange inconsistencies. He acknowledges the significance of the nuclear family unit, and its importance in the overall social structure, but focusses *only* on economic motives for the family/society dynamic, excluding cultural and psychological factors.

He discusses the many Mutual Aid Societies established by im-

migrants and provides a careful analysis of kinship and extended family structures on the job and in trade unions. Only self-interest and personal gain are advanced as motivation for these structures, however, and Bodnar does not acknowledge (or recognize?) that “family” work-places, union locals, Mutual Aid Societies, and the immigrants’ (relatively) homogeneous communities *all* served as extended families for the immigrants, providing much-needed economic and psychological support, security and reassurance. Bodnar fails to acknowledge also that strong family orientation and extended kinship structures were extensions of similar orientation and structures in the mother countries. Bodnar laments the sacrifice of careers, goals, independence for the sake of the family as a whole, and seems not to understand why anyone would be willing to consider the welfare of the family more important than personal ambition and gain.

The inconsistencies in Bodnar’s text are due, in part, to his inability to effectively discuss the qualitative aspects of immigrant history. He founders badly in attempting to describe the roles of culture and tradition in the immigrants’ response to America’s industrialized society.

Bodnar is obsessed with dissension and schism among ethnic groups. Regional disputes among Slovaks, in particular, are discussed at great length, but there is little mention of harmony, cooperation, and mutual consideration among immigrants. Not mentioned either are social and political conditions in the U.S. during this period, 1860-1940, not one of the most tranquil ones in U.S. history. Among other problems, racism, sexual and economic discrimination were rampant. Internal strife and dissension in “peaceful” small towns have been well-documented. Why then, should Bodnar expect immigrant communities to behave any differently than other communities in the U.S.? In the urban centers under examination, immigrants from many different provinces and countries were thrust into crowded neighborhoods and work places. Differences in opinions, attitudes, traditions and behavior, which would have created contention even in the “mother country,” were thrown into sharp relief by obligatory cohabitation in crowded neighborhoods. “Transplanted” from their more homogeneous “mother” societies, living and working in uncomfortable and stressful conditions, how could immigrants have failed to clash with each other? Was their strife and dissension different or more acrimonious than that of rival political and regional groups in the U.S.? Were immigrant conflicts more vicious or damaging than black-white/North-South conflicts after the Civil War? Was immigrant strife anything more than a microcosmic reflection of the social and economic upheavals during the WWI and Depression eras? Bodnar does not tell us and makes no mention of the world that existed outside the immigrants’ social halls and churches.

The most disturbing of Bodnar’s fixations on schism and dissension however, are his implied ethnic slurs. They arise, in part, from the basic premises of his monolithic theory and from his simplistic value system

which reduces to the following equations:

New = Better than Old

Modern = Capitalism = Good/Desirable Socio-Economic Structure

Socialism/Communism/Unionism = Bad/Undesirable

Socio-Economic Structure

Bodnar returns repeatedly to discussions of drunkenness among the Irish, to pejorative remarks on the drinking habits of Italians and of Catholics in general. He offers lurid reports of violence on immigrant picket lines, includes irrelevant citations of crime among Jews and Italians and a generally denigrating discussion of *unskilled* workers. In contrast, German Protestant immigrants are cited repeatedly as sterling examples of decorum, sobriety, industry, thrift—and material success.

Possibly, Bodnar's intention, in providing copious pejorative commentary, was merely to report remarks of journalists and other commentators. If so, he should have clarified his "objective" role. As he has chosen to present his remarks, it is difficult not to infer a negative, prejudiced attitude towards the immigrants that form the subject of his book.

As arriving immigrants discovered sadly, the "America, the promised land" was not the America they encountered. So it is with Bodnar's book. The new, insightful history of immigration promised us is not the text we encounter.

—Gloria Eive  
El Cerrito, CA

**Silvester Brito. *Red Cedar Warrior*. (Markleeville, CA: Jelm Mountain Press, 1987) 75 pp., \$9.95 paper.**

It easily took me  
four fierce years of  
watching and hunting  
in cold mountain wind  
before I heard  
your soft voice  
whisper to my DNA  
that you are  
my massacre blood sister.  
"Blood Relations"

It is easy for us to hear only the loud noises, the loud voices, the hollers, raucous cries. It is easy for us to pay attention only to the most bright and vivid images. It is easy to move fiercely, angrily, boisterously in response to acts upon us. It is easy enough to be dramatic in our sorrow, our pain, sadness. We easily do not hear the soft voices whispering. Yet, it is the



soft ones, the ones that speak to us intimately, we need to hear most for they are our own.

*Red Cedar Warrior*, the collection of poems by S. J. Brito, is very obvious in its depiction of trepidations against Native Americans, in its mourning for the loss of culture and traditions, and its expression of anger. We easily see the obvious signs of Native Americanism in most of the poems included in his book. The warrior could not be anything other than Native American, astride a pony, feathered and painted. There are the drums, the ceremonial life, the peyote prayers, the shamans, and such references. We easily see the images and hear the voices that most let us know of the poet's intent to share with us a Native American viewpoint. And why not? After all, Brito is a proud descendant of Comanches and Tarascans.

His poems are similar to the literary declamations offered for the past twenty years by most Native American poets and writers, including myself. And why not? We are proud Native Americans, Indians, American Indians, Indigenous Peoples, etc. Or Acomas, Cherokees, Choctaws, Mohawks, etc. We are expected to declaim ourselves, otherwise we are not proud, loyal, or relevant. If we are not so obvious or choose not to include the apparent symbols of our heritage, we are dismissed and disregarded. We are expected, in fact required, to be as colorful and vivid as our dance costumes, as loud as our drums, as brave and honorable and honest as the warrior astride his magnificent pony. If we are not obvious in our declamations, we are suspect—we've fallen away from our heritage, we've learned the white way too readily, and worst of all we are no longer real people and we, therefore, cannot be good poets and writers. We have to be "good Indians" in order to be recognized, for our work to be respected, and to receive fair and significant critical attention.

Obviously, as one of those writers and poets who has been offering such literary fare, I'm complaining. It's true, but I have to point it out as a central concern about the direction that Native American literature has been going and is presently headed. The voices we have are frequently only those we are expected to have, no more, no less. I'm getting impatient with the obvious, including my own, because we are being determined by forces that are not our own. The same old story and the same plaint for self-determination—and likely, even this brief observation will elicit a reaction that I am not grateful for my heritage as a Native American.

Actually, I want to bring to notice the soft voice that S. J. Brito has in most of his poems that is the most effective. It is the voice indeed of ritual and ceremony. It is the voice that offers the texture by which we can most appreciate his poems. It is a tone that is reflective, softly speaking and singing that evokes the emotion that is the substance of his book. The poet persona is variously sad, sardonic, awed, mournful, bitter; he is obviously concerned with not only making observations, i.e., being

objective; he is closely involved with his subject matter, his heritage. It is this tone that I refer to as “whispering” that we do not often hear; it is the voice that is most like our own because it comes from within. This is the voice that is determined by no one else but ourselves. It is the one we most often disregard, the one we most often forget. Unfortunately, because we hear mainly the most strident noises, we do not pay attention to this whispering from ourselves.

When Brito hears “your soft voice whisper,” in my favorite poem in the collection, it is his inner voice he is hearing. Native Americans and white Americans, in fact all Americans, have fiercely hunted and watched for signs that will help them and save them from the headlong race towards destruction of their society and natural environment. We tend to go towards the most obviously apparent, the most dramatic and loudly shrill. We do not hear our innermost meditations, our most deeply innate selves that is spoken in whispers of the common humanity. It is this voice that recognizes and relates “to my DNA” that tells us we are related as close as brothers and sisters. Native and white Americans are historically enjoined as victims and victimizers in such horrendous, obvious events as the massacres at Wounded Knee and Sand Creek, and, for others, as Jews and Aryan Nazis at Auschwitz, Americans and Vietnamese at My Lai, and countless other desecrations of our common humanity.

We are indeed fierce hunters of each other and, though we fiercely watch, we do not see what is also obvious, that we are brothers and sisters nonetheless. The poet that S.J. Brito is hears himself speaking quietly, and he shares with us the whispering, the inner voice, and for that we are to be glad and thankful.

—Simon J. Ortiz  
Acoma Pueblo, NM

**Vinson Brown, *Native Americans of the Pacific Coast*, 2nd edition. (Happy Camp, CA: Naturegraph, 1985) 272 pp., \$8.95 paper.**

In the introduction to *Native Americans of the Pacific Coast*, Vinson Brown presents many admirable ambitions for any scholar writing on human existence. Brown proclaims that he will attempt to make the first Americans “live” in the style of the 1500s to 1700s during the “days of old” and of “glory and independence.” He then proceeds to assert that, in order to accomplish this goal, antiquated concepts used to “justify” the conquest of tribal Peoples must be “put aside.” He urges us, “instead,” to be inquisitive and open so that we can “see and hear” what indigenous life was like before contact. Brown later in the introduction states his

primary objectives: to provide the greater details that distinguish the “representative” tribes in the four culture areas spreading from Alaska to the Mexican border; and to “show” parts of the “spirit and essence” of individual people and their families by depicting them “through stories,” not stories encompassing lives but as “beginnings” intended as “insights.” The notes on the backcover also mention that Brown’s Native American friends have been sources of information which has added “visceral and pragmatic” knowledge to his research into the written sources. A close reading of the book, nevertheless, belies Brown’s lofty aims, for there are shortcomings and inconsistencies which undercut what otherwise might be a commendable classroom text.

Although this book was published first in 1977 as *Peoples of the Sea Wind*, can the implementation of its objectives be assumed to embody the increased enlightenment of anthropological awareness? For the most part, “Yes.” But in the introduction terms like “barbaric,” “savage” and “simple” are contrasted with and contradicted by those like “civilized,” “beauty” and “complex,” all of which connote pre-Boasian, turn-of-the-century ideas. While the stories must be complimented as a plethora of cultural information—not to mention acknowledgement of the narrative achievements of Brown’s writing—the wealth of insights supplied through these tales cannot compensate for audacious statements like these: a stereotype like “they were a more sophisticated and cultured people and clever talkers . . .” who were also a “highly charged and war-like people”; the description of two angered shamans from which “rage[came] from the *darker and bigger*” and “outrage and courage from the *lighter and smaller*” [italics for emphasis]; or animal analogies such as “heeding the warning that tingled through Storm Dodger’s body” and “Storm Dodger seemed to feel his way with his breath.” Although the book is scattered only sparsely with these types of phrases and accounts, their nuances are enflaming.

The reading aids are much less ethnocentric and are clearly an attempt to illustrate the text, but they have their failings, too. Brown should be well-noted for choosing to utilize words selected from the various indigenous languages to emphasize cultural distinction, but a glossary would have been a useful reference source. Because the maps are few and small, they do not display they many linguistic variations, sovereignty boundaries, and tribes; e.g., in the California map there are misrepresentations like listing one Pomo tribe, not nine which speak many languages and live in different locales—plus omissions like the Kato, Wailacki, Coast Yuki, and other tribes. Although this edition of the book was published in 1985, eight years after the first, the bibliography has not been updated, and it is too short for the vastness of its subject. The compilation of the appendices, especially the correlation of Appendix A to the Tlingit calendar described in chapter 2, must be granted due recognition for organization, conciseness, and accessibility; nonetheless, there is a danger in these lists and graphs to oversimplify cultures like

the one “so complicated” that even Franz Boas “grew bored” with its ceremonies.

The minor distractions of the book can also be annoying to readers looking for touches of things indigenous. The Westernized translations of American Indian names, like Silver Salmon Woman and Half-Man Woman, are not clearly as authentic as other names like Nuskeah for a period of the year or Klukwan for a village. The reduction of certain illustrations (but not all), where the fine details disappear, have left crude impressions of the original objects. Some photographs have made particular dioramas to appear childlike and have thus cut short some serious efforts to convey pictures of actual people and settings. The handful of American Indians that has been surveyed is in consensus against the faces on the cover illustration, because they believe that these images portray the Peoples of the Pacific Coast in a derogatory sense of “the primitive.”

The critical components where the book might have extended a good measure of classroom fulfillment—the declaration of goals and objectives, the stories, and the reading aids—are abbreviated by oversights and contradictions. Neither do the title and table of contents meet the comprehensive coverage that they might suggest. While Vinson Brown’s *Native Americans of the Pacific Coast* has the potential to provide the “ethnic experience” of these Peoples, the book falls short of this anticipation.

—William Oandasan  
Venice, CA

**John J. Bukowczyk. *And My Children Did Not Know Me: A History of the Polish Americans*. (Bloomington: Indiana University Press, 1986) xii, 190 pp., \$27.50; \$8.95 paper.**

Bukowczyk provides us with an easily readable and brief general history of Polish Americans. Unfortunately, there is nothing new in it. The works of Helena Z. Lopata, Victor Greene, Ewa Morawaka, and John Bodnar give a more intimate understanding of Polonia.

Much of Bukowczyk’s work is based upon an extensive use of secondary sources. In fact, parts of the book reflect themes that are common in studies of Polish Americans and there appears to be little new insight to the understanding of the group. What might pass as insight are assertions which at times border on the outrageous because he offers no evidence to support his statement. An example of this is when he attempts to explain why Polish Americans failed to better themselves. He says, “Because they gave heavily to their parishes, Polish Americans

had less money to spend on housing or education or to invest in small business." Such conclusions are simplistic and repetitious of stereotypical interpretations of others and do not really provide an explanation about the economic condition of Polish Americans.

The book conveys a sense of shallowness and lack of an understanding of grass roots life of Polonia. What we get instead is a view of Polonia dominated by personalities or major events. This is particularly seen in the first chapter which deals with emigration from Poland and in trying to explain what happened to the immigrants in the early years of the twentieth century. Bukowczyk, however, does do us a service with this book in that he provides us with an overview of the forces working to change the Polish Americans and other ethnic groups and the challenge they face in the future to maintain their identity.

There are seven chapters and an epilogue. The book covers topics from emigration to the meaning and future of Polish American ethnicity. The bibliographical essay is perhaps the most noteworthy part of the book. The author is obviously acquainted with the extensive literature on the subject. There are also twenty-four captioned pictures which are different from those which are ordinarily found in books dealing with Polish Americans.

The author's failure to use tables, charts and maps showing the distribution of Polish Americans regionally contributes to the lack of thoroughness in telling the story of the group. Information about economic and social mobility is cursory and vague. The lack of such information significantly contributes to the book's overall weakness of failing to convey a clear picture of Polonia.

Books like this could be valuable for use in courses on immigration/ethnicity or general U.S. survey. There is a need for general surveys of ethnic groups. However, because of the unsupported conclusions and occasional emotional interpretations, I would hesitate in recommending it to instructors and readers who are unfamiliar with other works on Polish Americans.

—Joseph T. Makarewicz  
University of Pittsburgh

**Carlos Bulosan. *America Is in the Heart: A Personal History*. Introduction by Carey McWilliams. (Seattle: University of Washington Press, 1973) xxiv, 327 pp., \$8.95 paper.**

First published in 1946, *America Is in the Heart* has reached a seventh printing (1986). Carlos Bulosan's "personal history" has evidenced remarkable staying power, and that mainly in the Asian American

ethnic communities and the academic programs which describe and support them. This is all the more remarkable in a book that has been damned by Philippine critics for giving a distorted view of the Philippines, and by American critics for distorting the history of the Filipino in America. Despite all this, the popularity, and the sense of "rightness" that surrounds the book can be explained rather easily once certain limiting presuppositions are removed. *America Is in the Heart* is an emotionally and esthetically true account of the immigration, spiritual and physical, of the pinoy, the young Filipino with all his village innocence, focused on an America "in the heart," which, like the white women in his life, always promised more than it was willing to give. It is the quintessential experience of the pinoy migrant worker in fisheries and fields, up and down the western coast of these United States given rough shape by some of the outward facts of Carlos Bulosan's life. True, the book can be read against the historical record of events noted, the characters can be roughly identified, but it is the literary accomplishment of containing a certain group experience within the narrative limits of a single life that marks the success of the book. There are other sources for the facts of the labor movement in the fields of California or on the sliming lines of the Alaskan canneries. There are few other records that speak as truly to what it meant to be Filipino in temptress America, standing on the sidewalk looking in.

*America Is in the Heart* is one of the classics of Asian American literature as well as a classic in the literature about Asian America. While the original publication may have owed a part of its critical success to what N. V. M. Gonzalez has called Bulosan's "unique ability to play upon white liberal guilt," the emergence of *America Is in the Heart* and Carlos Bulosan as cult figures among a new generation, not only of Filipinos, but other Asians as well, suggests that there is something more to be said. That is, simply, that Carlos Bulosan speaks to the heart of the matter.

The introduction by the late Carey McWilliams to this edition helps set the work in perspective as well as adding a personal note; Bulosan and McWilliams were friends in the thirties. An excellent companion volume for biographical background and a judicious selection of Bulosan's poetry is Susan Evangelista's *Carlos Bulosan and his Poetry: a Biography and Anthology*. (Seattle: University of Washington Press, 1985).

—S. E. Solberg  
Seattle, WA

**Jane Campbell, *Mythic Black Fiction: The Transformation of History*. (Knoxville: University of Tennessee Press, 1986) xv, 180 pp., \$16.95.**

Jane Campbell's timely study—a revision of her 1977 Ph.D. dissertation—appears as an early and sustained response to Afro-American mythmaking, one of the central concerns of current black scholarship. Campbell posits that, to counter the dehumanized experience of blacks in America, Afro-American writers from 1853 to the present have utilized the romance genre to infuse history “with a mythic dimension,” thereby transforming their characters from victims into actors who can change history. Beginning with William Wells Brown's *Clotel* (1853) and ending with David Bradley's *The Chaneyville Incident* (1981), Campbell's exploration of the transcendent nature of black writing covers the eras of slavery, post-Reconstruction and the decades leading to the present. In the eighties, black writers are utilizing the myth-making process by emphasizing their common Afro-American heritage, frequently incorporating elements of both Judeo-Christian and African mythology.

Generally, Campbell presents her thesis cogently and convincingly. Grounding her argument in Northrop Frye's definition of the romance, she asserts that this “potentially radical” genre can actively “reinvent reality,” transforming white perceptions into black possibilities, even actualities. Further, Campbell argues that rather than imitating white literary models, black writers “co-opted” and “revitalized” the romance genre.

Although Campbell's historical framework is well supported by her selection of and sequential presentation of black texts, a few shortcomings detract from the overall impact of the book. Campbell's early chapters contain some remarkably insightful readings of individual novels, but they are weakened by a lack of integration and focus. Particularly in the chapter entitled “Female Paradigms,” Campbell's commentary lacks coherence and is marred by interruptions, backtracking and repetition as she somewhat haphazardly inserts definitions of the nineteenth-century Genteel Tradition, its Sentimental Heroines, its stereotypes and its other characteristics. This chapter and others would benefit from an orderly catalogue of literary terms essential to her discussion. Elsewhere she fails to provide adequate definitions of her terms, indicating an assumption that her readers will have substantial knowledge of the subject.

A word about Campbell's index: it is general and seemingly randomly conceived; a number of writers cited in the text are ignored in the index (e.g., Dostoevsky, Joel Chandler Harris) or incompletely cited (e.g., Ralph Ellison, Richard Wright). The index would benefit from a complete subject listing; e.g., the “tragic mulatto motif” and “assimilationism” are frequently alluded to in the text but are not included in the index.

Feminists will be disappointed at the relative dearth of discussions of female writers. Since Zora Neal Hurston's *Their Eyes Were Watching God* perfectly fits Campbell's paradigm of myth-making black fiction, it deserves as much discussion as any of the works in chapters 1-5. Hurston powerfully evokes in Nanny, an image of the up-rooted African; in Janie, a personal history and quest for self-definition reflecting the black American past and ethnic identity; and in brutish and ordinary characters, the capacity to achieve heroic stature through Hurston's transforming of personal confession beyond romance to myth.

These weaknesses aside, each chapter contains a carefully articulated, frequently illuminating blend of historical and literary interpretation which underpins the mythologizing process she demonstrates in the works of each era. An original contribution to Afro-American scholarship, Jane Campbell's thoughtful perspective realigns and reinterprets black fiction of both the nineteenth and twentieth centuries.

—Abby H. P. Werlock  
St. Olaf College

**Sarah Blacher Cohen, ed. *From Hester Street to Hollywood: The Jewish-American Stage and Screen*. (Bloomington: Indiana University Press, 1983) 278 pp., \$10.95 paper.**

The considerable Jewish American presence on the stage and screen (and now television), has long been marveled at and discussed. Jewish "dominance" in mass media has been a source of pride to Jews and anguish to anti-semites. Nevertheless, it has only been since the 1960s that numbers have been translated into content. *From Hester Street to Hollywood* attempts to analyze the Jewish presence and experience in areas as varied as serious drama and stand-up comedy.

There is an old saw that a camel is a horse designed by a committee. A similar difficulty presents itself to an editor of a diverse group of essays of varying quality. Despite the valiant efforts of Sarah Blacher Cohen in her introductory essay, "Yiddish Origins and American-Jewish Transformations," the reader is left puzzled about what this book is telling us about the Jewish-American role in theater and film. Was Elmer Rice ethnically "bland"? Was Lillian Hellman fleeing "her own Jewishness"? Is Arthur Miller a lesser playwright because Willy Loman, who "seemed to be Jewish," is "purposely" not identified as such? Was Paddy Chayevsky more outstanding because he produced "forthright" Jewish drama? Is Neil Simon popular because he doesn't inject Jewish "middle seriousness" into his plays? (And, if that is so, what would Daniel



Walden have made of Simon's later works like *Biloxi Blues*?) Where does an unsuccessful play by Saul Bellow fit in all of this? Can one really characterize Isaac Bathshevi Singer as an American Jewish author? More important, what does any of this really tell us about the basic topic?

Lawrence Langer, in his essay, "The Americanization of the Holocaust on Stage and Screen," makes the persuasive point that the "American vision of the Holocaust" has attempted to insist that the innocent could not have died in vain, and that their sacrifice must lead to an eventual triumph of the good. Clearly, attempts to deal with the supreme event of our time in film and television, like the mini-series *Holocaust*, have suffered from a failure of imagination. What, however, does this tell us about the Jewish American experience? Such connections are never made. Has the mass media dealt more successfully with other crucial events and issues such as slavery and racism?

Two of the essays are first rate. June Sochen's study of Fanny Brice and Sophie Tucker effectively examines the ways in which both of these entertainers utilized their femaleness as well as their Jewishness to make "enduring points" about the human condition and bridge the gap between their two worlds. Alan Spiegel makes some provocative points about the different roles Jews have been asked to play in American films, and what these tell us about America's image of the Jew and the Jewish self-image in "The Vanishing Act: A Typology of the Jew in the Contemporary American Film." He is correct in his assertion that "to broach the character and situation of the Jew in American film is one useful way of broaching the character and situation of the Jew in America and the whole matter of American Jewish identity." What does the recent increase on network television of male Jewish characters created by male Jewish writers tell us about this, particularly since they invariably are romantically involved with non-Jewish females and *never* celebrate Jewish holidays?

Unfortunately, the diffuse approach of *From Hester Street to Hollywood* does not totally succeed in clarifying the "character and situation" of American Jews in either film or stage.

—Louise Mayo  
County College of Morris

**Nicholas Colangelo, Dick Dustin, and Cecilia H. Foxley, eds. *Multicultural Nonsexist Education: A Human Relations Approach*, 2nd edition. (Dubuque, IA :Kendall/Hunt Publishing Company, 1985) 544 pp., \$28.95.**

Despite earlier efforts to reduce prejudice and eliminate discrimination, the decade of the 1980s continues to be marked by ongoing assaults on human dignity. Enforcement of earlier hard-earned civil rights laws are declining, oppression of various groups and individuals in our society continues, and attitudes of prejudice and examples of discrimination are reported in the media on a regular basis. Adults are often unable or unwilling to confront their own values, beliefs, and behaviors concerning human oppression. As a result, young people are often presented with inaccurate, incomplete, or inadequate information concerning forces which help to shape our institutions and culture.

*Multicultural Nonsexist Education* focuses on four important conceptual areas: 1) human relations training; 2) multicultural education; 3) nonsexist education; and 4) special issues related to stereotyping of various minority groups. Each of these conceptual areas constitutes one section of the textbook. Each section includes a brief introduction; selected readings from a variety of relatively recent sources in the professional literature; several possible discussion questions, projects, or activities which may be used as study aids to provide readers with opportunities to practice and develop human relations skills; and a bibliography of additional print and film resources. After each section a short true-false self-test or fill-in the blank questions (with answers) are provided as a self-check for the reader.

The editors view human relations training as the overarching and organizing concept for the other three closely related concepts. They argue that human relations recognize the humanness of people which denotes the commonality of people and their individuality. Human relations includes interactions which recognize these commonalities (similarities) and individualities (differences) which allow for an interchange of attributes (values, feelings, beliefs, and attitudes) and skills (listening, genuineness, self-disclosure, and confrontation). It is important for teachers to utilize human relations techniques to facilitate student growth in the classroom by creating an effective learning environment.

Multicultural education recognizes human diversity and argues that to understand people, one needs to know about their cultural group. Multicultural education is defined as promoting "the viewpoint that while people can be identified by groups, group identification is consistent with understanding, cooperation, and interdependence among groups." Ethnic studies focus on the richness of cultural groups where attention is given to individuals as members of an ethnic group. An overall goal of multicultural education programs is to reduce and eliminate prejudice

and stereotyping.

Nonsexist education seeks to allow young people to develop their skills, interests, and knowledge without being concerned about sex role stereotyping. Both girls and boys are encouraged to consider non-traditional roles. In addition, attention to sex roles portrayed in textbooks and other instructional materials (both print and non-print) must be examined and revised as necessary. An emerging issue which educators currently need to address is equity in computer education as related to access to computers, time on computers, and the content of computer instruction. Initial research evidence suggests that female students do not have as much opportunity for computer instruction as do male students.

In addition, other members of our society are often stereotyped incorrectly due to age, infirmity, lifestyle preferences, physical or mental disability, or other characteristics. It is important that prejudice against these individuals and groups be reduced as well.

The readings offer a framework for human relations education by providing a comprehensive approach to the topic. They provide examples of how prejudice and stereotypes can be addressed in the classroom. The readings are from a variety of sources and represent several perspectives. The works of over fifty authors are included. Many of the authors are well-known educators and professionals within the field of education.

Today several states require some type of human relations education for both future teachers and for experienced educators. This comprehensive textbook incorporates the content and spirit of various state mandated human relations programs. It could be used with pre-service teacher candidates as well as for professional staff development programs for experienced educators. As a part of professional development, educators need to give serious consideration to human interaction and human conflict both in and outside the classroom.

The publication of the second edition of *Multicultural Nonsexist Education* comes at an opportune time in our history. Educators, as leaders and role models, need to be aware of the numerous subtle and not so subtle threats to human dignity as they prepare to teach young people both knowledge and skills and help them formulate their values, attitudes, and beliefs. Educators at all levels need to examine how our institutions have made it possible for one group (most often white males) to dominate other groups such as racial and ethnic minorities, women, the elderly, handicapped, and others without power. This textbook is a contribution toward that long sought for and somewhat elusive goal of human dignity for all citizens of the United States and throughout the world. Users of the textbook should become more aware and more understanding of the numerous ongoing forms of human oppression.

—Margaret A. Laughlin  
University of Wisconsin, Green Bay

**James Craig-Holte. *The Ethnic I: A Sourcebook for Ethnic-American Autobiography*. (New York: Greenwood Press, 1988) 207 pp., \$39.95.**

This is indeed a fascinating collection from a diverse group of ethnic-Americans. The book generally fulfills a need for the study of ethnic perspectives from the standpoint of literature and culture. Autobiographical insights, though basically personal, present us with historical, social, cultural, sexual and racial perceptions which are crucial to the interpretation of life, role, and identity in a pluralistic society. The major goal of Craig-Holte's book is "to provide an overview of the genre of ethnic-American autobiography and to examine the work of representative writers from a variety of ethnic backgrounds and historical periods."

The format utilized in this book is, first the presentation of a short discussion of each of the twenty-nine works, followed by a section containing abstracts, descriptions and analyses. Last, the author provided a criticism of about two or three paragraphs. While it is understandable why he wanted to introduce as many ethnic autobiographies as possible, it is unfortunate that he devoted so much time to description and analysis and so little to a presentation of the real words of the autobiographers. For example in *Iacocca*, there were three hundred and thirty-two lines altogether, but three-hundred and eleven were devoted to biography, description and analysis and criticism, while only twenty-one lines from the autobiography were presented. Craig-Holte must have assumed that he was doing his readers a favor with his analyses and descriptions, but I consider this too much "preaching and teaching," particularly for the sophisticated readership he intends to attract. He would have achieved more effect by allowing his autobiographers to tell their own story a little bit more. I find it frustrating to be deprived an opportunity to hear more from Black Elk or Maya Angelou, two colorful personalities. While Black Elk was quoted in fourteen lines, Maya Angelou had nineteen lines of material from her work. This kind of treatment is meted out to all of the autobiographies in the collection, doing a disservice to the authors as well as short changing the readers.

As a sourcebook for ethnic-American autobiography, *The Ethnic I* is disappointing in its dearth of raw material from the works presented. However, the book has some merit. Written in a lucid style, it fulfills a dire need as an introductory text in ethnic-American autobiography. Considering the variety of works examined, it is obvious that the author spent a lot of time researching, dissecting, and analyzing. He should be commended for his scholarship and accomplishment. Despite the limitation of not quoting sufficiently from the original works to make the book more interesting, the overall impact of *The Ethnic I* is positive.

—Samuel Hinton  
Kent State University

**Richard Drinnon. *Keeper of Concentration Camps: Dillon S. Meyer and American Racism.* (Berkeley: University of California Press, 1987) 339 pp., \$24.95.**

While American history is replete with outrageous and tragic examples of racism, two of the most prominent in recent memory are the government's World War II removal and internment of Japanese Americans and its postwar attack on the tribal rights and consequently the services, reservations, and cultural integrity of Native Americans through a policy known as "termination." Ironically, these two episodes intersect in the person of Dillon Meyer. Meyer ran the vast archipelago of Japanese American concentration camps as the Director of the War Relocation Authority (WRA) from 1942-46 and then administered a larger system of Indian reservations as the Commissioner of the Bureau of Indian Affairs (BIA) from 1950-53. In this latter post, Meyer launched an aggressive effort to withdraw the government from its commitments and responsibilities for Native Americans that culminated in termination legislation after he left office.

*Keeper of Concentration Camps* examines the internment and termination episodes using the career of Dillon Meyer as a reference point. Author Richard Drinnon, a recently retired professor of history at Bucknell University, provides a wealth of detail and interpretation which serves as a powerful indictment of government activities and as a challenge to such widespread but flawed beliefs as those regarding the "benevolence" of the WRA. His groundbreaking work sheds much light on specific but crucial topics, for example the symbiotic relationship between the WRA and the Japanese American Citizens League and the extensiveness of the BIA's moves to deny Native Americans a voice in the appointment of their own legal representatives. Perhaps most significantly, Drinnon's analysis points out important linkages in the treatment of these two racial minorities, for instance between efforts to control the confined Japanese Americans through force, deceit, and the denial of due process and parallel efforts to control Native Americans on reservations, and between a program to solve the "Japanese problem" by scattering this group across the country in hopes of forcing their absorption into the mainstream society and an analagous program to solve the "Indian problem" through relocation and eventual assimilation.

The portrait of Dillon Meyer that emerges from this book is not one of a monstrous villain but rather of an ambitious, efficient, and relatively undistinguished Federal bureaucrat who had little understanding of his Japanese and Native American charges and who was imbued with the prevailing—often racist—social and political values of his time. Meyer carried out his destructive tasks because the institutions he served encouraged or at the very least did not constrain them. Drinnon's work is therefore a dramatic illustration of the pervasiveness of racism in the fabric of American society. It is also yet another reminder that consti-

tutional and other legal rights mean very little unless they are constantly enforced and protected.

—Russell Endo  
University of Colorado

**T. Obinkaram Echewa. *The Crippled Dancer*. African Writers Series. (Portsmouth, NH: Heinemann, 1986) 227 pp., \$7.50 paper.**

At the end of *The Crippled Dancer*, Ajuzia asks, "Was everyone coincidentally and inadvertently carrying a bag packed by other people?" Like Browning's Andrea del Sarto who says, "So free we seem, so fettered fast we are," Ajuzia appears to accept the limitations fate and/or custom place upon the individual. Both men accept with reluctance, however, for both are free, creative spirits aware of the waste of their own talents.

From childhood on, Ajuzia has been menaced by his grandfather's foes, the village chief and his adherents. Ajuzia, who has no basic interest in the feuding (over witchcraft, inheritance, power, property and social standing), and who is an excellent student and a near-free thinker, is forced into the conflict by people on both sides. The final resolution—a halfway win for the grandfather's side—is hardly achieved as a result of Ajuzia's acumen; chance and external interference are the major factors.

The events in Ajuzia's life of frustrations are often humorously told to the reader. A narrative style, rich in folk sayings (often cryptic and even contradictory) gives the reader a feeling for the village life, somewhat exaggerated, but generally credible. There are some slow-moving passages and a bit of needless repetition, but the reader can easily survive them. The book is pleasant reading.

Like Andrea—and, indeed, like Voltaire's *Candide*—Ajuzia, the Igbo, makes a gentle, philosophic comment:

O well . . . Life was truly a court case, and he, Ajuzia had best be like the crippled man of the popular proverb, and whether he had lost or won his case, he should go home swinging, swagging, and dipping as if he were dancing.

—D. K. Bruner  
Iowa State University

**Carmen Gertrudis Espinosa. *The Freeing of the Deer And Other New Mexico Indian Myths.* (Albuquerque: University of New Mexico Press, 1985) x, 83 pp., \$9.95.**

*The Freeing of the Deer* is an unusual collection of southwest American Indian-Spanish lore. What makes the book so distinct is that it offers the reader the unique opportunity to appreciate Native American tales which have been preserved in Spanish and translated into English. Moreover, there is a special feature to this collection, for the English-Spanish versions are set up en-face. This collection of Native American world views as seen through their Spanish renditions also makes this an important book to have in one's library. There is, however, a drawback to this collection, namely the lack of eloquence in translation from Spanish to English. For the person who can read the Spanish language, these tales are eloquent and beautiful. They provide a succinct view of the power of the Native American's oral tradition. But when one reads them in English, an injustice is done to the oral literature of the American Indian. In essence the English translation is a watered down version of the Spanish text. Although the author is sincere in her attempt to render the Spanish text readable for an Anglo American youth audience, her translation misconstrues cultural elements of the American Indian people of the Southwest. For example, the latter part of the title to this book reads "y otras leyendas de los indios de Nuevo Mexico"; the translation of this is "and other New Mexico Indian Myths." The error then is in the word "myths," correctly it should be "legends"—as it is in the Spanish text. The Spanish word for myth is "mito." Another error in translation occurs on page 19. The story reads "un grupo de mujeres que se conocia por el nombre de maiceras"; the direct English translation of the Spanish should read "a group of women who were known by the name of corn-females or corn women." The poetic translation, from Spanish to English, as it is in the book reads, "a group of girls called Corn Maidens." One can appreciate the point of view that the present English translation has a romantic ring to it, but it sounds very much like some of the old anthropological renditions of American Indian literature.

It is unfortunate that the author, in her zeal to bring these ancient American Indian oral narratives to the young Anglo American reader, has also done an injustice to not only the beauty of the Indian cultures of the Southwest but also the fact that these early narratives were complex, thus representative of the sophistication of the story telling tradition of these people.

—Silvester J. Brito  
University of Wyoming

**Rodney Frey. *The World of the Crow Indians: As Driftwood Lodges.* (Norman: University of Oklahoma Press, 1987) 193 pp., \$19.95.**

Ethnographic studies have long been plagued by questions of credibility. Can the ethnographer believe his or her sources? And, in turn, can readers believe the ethnographer? Rodney Frey knows full well that such issues of “believability” plague anyone attempting to understand a culture’s otherness from the outside. He is determined to explain general historical, religious, and cultural aspects of “the world of the Crow Indians” from as close to the inside as he possibly can tell them.

He knows, too, that the ultimate inside view of such a world cannot be attained by a non-Indian, Euro-American social scientist such as himself. And it is this edge of humility and, indeed sincerity, which he establishes in the early pages of his study and to which he is loyal throughout—in both tone and substance—which gives his book the ring of authenticity which it has.

In addition to applying and benefiting from standard contemporary social-science methodology of facts and data (quantification and “evidence”) and familiarity with “expert” predecessors in the study of Plains Indian culture and particularly the “Apsaalooke” (e.g., Robert Lowie’s 1935 book, *The Crow Indians*), Frey adds a humanizing, caring, and almost artistic touch of the storyteller.

Ultimately, it is this combination of the voice of the social scientist, the voice of the teller or reteller of myth, and the voice of a friendly outsider who has been allowed somewhat exclusive albeit limited views from inside the culture which sets *The World of the Crow Indians* apart from the run-of-the-mill dully objectified ethnographic study.

Students of literature, for example, long fascinated by the truths of myth and narrative—story and history—as much as by the tallied truths of science, will be reminded, in Frey’s alternations of Crow myth with chronological exposition and analysis, of the triptych truths (myth, anthropology, autobiography-poetry) of N. Scott Momaday’s classic study of Kiowa culture, *The Way to Rainy Mountain*. And readers of James Welch’s recent novel, *Fools Crow*, which focuses on the quests, maturation and approaching demise of a young Blackfeet warrior and his culture—in conflict not just with the Crows but with small pox, white intrusion, and the Blackfeet’s own cultural corruption—will find *The World of the Crow Indians* worthwhile supplementary reading.

This is not to say that Frey’s contributions as a writer and an ethnologist are not satisfying in and of themselves. His commentaries about the sun-dance, for example, the buffalo days of the Crow people, and medicine are as amazing as they seem to be true. Moreover, his historical “sketch” of the Apsaalooke is fundamental as a starting point in realizing that the “death” of the Crow culture, as part of a larger vanishing act by Native Americans generally, has been greatly exag-



gerated. Certainly residents (Indian as well as non-Indian) of Montana, Wyoming, and North Dakota will want to consider making Frey's accounts required reading in all public schools of the state.

But it is Frey's interpolated tellings of myth that will captivate most readers, and emphasize once again that much of the cohesion of Crow culture, much of its resolve to stick together and survive sundry potential destructions comes from the solidarity of networks of individuals and clans (in the manner, as their origin and other "world-view" myths metaphorically tell, of correspondence with the processes of driftwood lodging into interconnected bundles of floating but maneuverable strength).

Books like Frey's *The World of the Crow Indians* promise to further unify inside/outside, past/present, Native-American/Euro-American perspectives.

—Robert Gish  
University of Northern Iowa

**Luvenia A. George. *Teaching the Music of Six Different Cultures*. (Danbury, CT: World Music Press, 1987) 236 pp., \$14.95 paper.**

With the recent appearance of more authentic ethnic music in music curriculum series, as well as the spreading influence of the Orff approach to music education based on indigenous and "primitive" musics and even the proliferation of commercial music influenced by non-Western styles, the appetite of music teachers has been well-whetted for additional source material on ethnic music. In this revised edition of Luvenia George's 1976 book, we have an extraordinary resource that now makes it inexcusable not to have an enriched music program in our schools.

The book opens with a chapter which suggests many apt ways to discover elements common to all music through brief exposures to a great variety of styles. The six chapters that follow are each devoted to the music of a non-Western culture—African, black American, American Indian, Jewish, Hawaiian, and Mexican/Puerto Rican. In parts of the country, especially urban centers, where we also need to learn about the cultures of Asian, Caribbean, and Central and South American immigrants, it seems a shortcoming that George's updated book barely touches on these groups. One hopes, however, that it will inspire others to similar efforts in these areas.

The author accepts the fundamental principle that the primary purpose of music education is to make possible *esthetic experiences* (vis a vis information *about* music) through cultivating awareness and sensitivity to elements that comprise music. She then advocates that the most

effective way to develop this sensitivity is through *doing* music, making and recreating it, and therein also experiencing both the personal and communal expression of another culture. While George approaches each chapter with a cogent summary of the relation of the music to its particular culture and makes good use of films to correlate the two, her primary focus, and rightfully so, is on musical content. This is not to say that the school curriculum could not be greatly enriched by more detailed input from cultural anthropology as an interdisciplinary endeavor. But it is the author's succinct description of salient characteristics of each type of music that is especially valuable here to the uninitiated teacher. Wisely limiting the number of characteristics of each style for study by the students, she goes on to enumerate activities which often employ a "discovery" approach, although some are clearly more "teacher-directed," e.g., her Guided Listening Lessons. The chapters conclude with extensive bibliographies and lists of films and authentic recordings, annotated from her informed experience.

George's suggestions for involving students in the music are varied and imaginative and are obviously the work of an experienced and successful teacher. That the author understands adolescent students is apparent from the design of activities that invite them to "think about" music as well as to enjoy particularly the rhythmic interest of the musics represented. The wide range of technical knowledge required among the activities makes it possible for teachers of varied backgrounds to approach selected ones on their own.

Throughout the book Luvenia George shows a sensitivity to the diversity within each culture, to the danger of stereotyping musical styles, and to the dynamic quality of music that is always changing as it encounters other influences. Furthermore, this book is not a prescription in any sense. Rather it gives specific and clear suggestions while allowing every teacher to make choices, adapt, respond, explore, and learn about the rich musical life of our nation of nations.

—Constance C. Giugliano  
Woodward Park School, Brooklyn, NY

**Beryl Gilroy. *Frangipani House*. Caribbean Writers Series 37. (Portsmouth, NH: Heinemann, 1986) 109 pp., \$7.00 paper.**

*Frangipani House* is basically a portrait of Mama King, a patient in a Caribbean nursing home. She reveals much of her past in her reveries as she watches out her window from her hospital room. "Matron think I do nothing . . . but thinking is hard work . . . And everybody think my mind empty, my head empty, and my heart empty. I see people, dead and gone,

walking and talking and young. And out of my old worn out body, a young woman walk out and life is like roll of new cloth waiting to roll out." She interacts intermittently with the Matron and the other patients in Frangipani House. She talks with her old friend Ginchi and an old admirer who comes to visit. Her worst problem is inactivity. Always active and effective before, she misses her work.

She had always had a special relationship with work. Her body needed it as it needed food and clothes. And now, time and life, her daughters and the matron had all conspired to deprive her of her faithful friends, work and hardship . . . If work come now and stan' up before me, I give her a big-big cuffing. Lord, how wonderful are thy works! All works belong to God.

Gilroy creates reader interest and sympathy without extremes or stereotypes. Mama King is not indigent, and her family abroad pay well for her care. Matron is harsh but not unfeeling, running a business, pampering her dog, and suffering remorse because of her own past resentment toward her own dependent mother. She is human enough to question the giving of tranquilizers to the old women. Is the dosage balanced to give them peace of mind without dehumanizing them to make them tractable for the overworked nurses? The other inmates are crusty, histrionic, often cunning. They may comfort Mama King, or steal her banana. They are not pathetic. When Miss Tilley dies, some mourn, some envy her her release, and some are glad it was she, not they, who is laid out.

Most poignant are the scenes when Mama King, hitherto active and vital, escapes to a gypsy camp. There she finds group solidarity, respect, and something to do. A street mugging, however, sends her to the city hospital. Her relatives are called home.

In the concluding scenes, the family members, familiar to the reader through Mama King's reminiscences, return to consult the Matron about her future care. There is not enough time given to develop these new personalities or to explore their inter-relationships. The interest flags as the novel trails off to an indeterminate conclusion, and then the story loses its first-person narrative appeal.

Nonetheless, *Frangipani House* has real power. Without sentimentality, Gilroy handles some very real problems of aging common to many societies. How much can nurses compensate for the lack of personal concern and contact by absent relatives? How can organized group activities offset loneliness? How can personal caring and respect become part of a business organization?

The slight plot is enriched by pungent characterizations of Mama King's old loves, present friends and visitors at Frangipani House. The eccentricities of speech, dress, and behavior, thoroughly credible, provide liveliness and humor. Gilroy's message, nevertheless, is clear in Mama King's admission to her loving granddaughter at the end of the novel: "My heart brittle—like eggshell. It easy to break."

—Charlotte H. Bruner  
Iowa State University

**Minrose C. Gwin. *Black and White Women of the Old South: The Peculiar Sisterhood in American Literature.* (Knoxville: University of Tennessee Press, 1985) vii, 238 pp., \$19.95.**

In this book, Minrose Gwin explores the interrelationships between women as a model of Southern racial experiences. In order to understand “this volatile, often violent connection between black and white women of the Old South,” she examines a wide variety of books including proslavery and abolitionist fiction of the mid-nineteenth century, slave narratives, diaries, and modern fictional versions of the Southern slave experience by Faulkner, Cather and Margaret Walker.

A historian will find the greatest interest in the expositions of “Fictional Sisterhood in a Fictional South” of the nineteenth century, and “Mistress and Slave Woman as Obverse Images.” An analysis of the feminist undercurrents of *Uncle Tom’s Cabin*, including the strength of the black-white female bond, is most convincing. Even more startling, however, is the uncovering of similar female bonding in *Aunt Phillis’s Cabin*, a polemical proslavery pot boiler. Black women in the Old South were forced to be strong; white women were supposed to appear weak, although many clearly were not. In slave narratives and autobiographies Gwin points out that, in terms of a “wholeness of female identity” (respectability and sexuality), each race had “only half.” The slave narratives are carefully and critically discussed, both as a means of asserting black humanity, and in terms of their remarkably forgiving attitudes towards white mistresses. The ambivalence toward black women, shown in the writings of their white mistresses, is also clear. Although there are many instances of sisterhood in times of trouble, the color barrier generally blinded white women to the humanity of the black woman who was usually perceived in stereotypical terms. It might also be worth remembering that most white women in the South were not slave holders. Did their attitudes differ from those of the upper-class women?

While the analyses of the works of Faulkner, Cather, and Walker are equally interesting, they are far more problematical in terms of the thesis of this work. Cather, in *Sapphira and the Slave Girl*, seems to have been able to recreate the “ambiguity of cross-racial relationships,” but in an essentially nostalgic world in which evil does not wound. Walker, in *Jubilee*, writing during the Civil Rights movement of the 1960s, seems to regard “black humanism” as an answer to racism. Can the black woman’s saintly forgiveness of the southern white woman’s viciousness really tell us about the slave/mistress experience of the Old South? Or, is it, most likely, a reflection of the hopeful sixties?

The most brilliant chapter of this book is its discussion of the relationship of Clytie and Rosa in *Absalom, Absalom!*, epitomizing both the chasm and the connection between the races. Faulkner seems to have been the author who best explored the failure of human relationships

which occurs when the white woman is unable to accept her black "other," unable to reach across racial barriers. Gwin does not examine the irony that it was a white male, bedeviled by his own racial demons, who was most successful at illuminating the tensions of the "peculiar sisterhood." It might have also been valuable to examine the reasons why most of the great modern black female authors have chosen not to deal with this relationship.

As the author states, her aim was "to open new avenues of inquiry." In this lively and provocative study, she has succeeded admirably in her goal.

—Louise Mayo  
County College of Morris

**John H. Haley. *Charles N. Hunter and Race Relations in North Carolina*. (Chapel Hill: University of North Carolina Press, 1987) xii, 352 pp., \$17.95 paper.**

Haley wanted to write a biography of C. N. Hunter, noted black educator/newspaperman/businessman/community leader, but instead he wrote a multilayered work which also included a study of race relations and black history in North Carolina from post-Civil War up to the Great Depression. Hunter was born a slave in 1851 and died a freeman in 1931. His mother died when he was approximately four years old and he was raised by "enlightened" slave masters. Haley's account of Hunter's life leads the reader through a series of disconcerting struggles which are almost storybook in nature. C. N. Hunter comes across as a constantly aspiring, but never quite succeeding, opportunist.

For example, at a rather young age he tries unsuccessfully for public office in antebellum North Carolina and is so demoralized by the experience that he decides never to run for public office again. He instead turns to the use of "Uncle Tom" tactics on certain influential whites to gain leverage or status or employment. In the process of catering to conservative constituencies (both black and white), however, Hunter loses touch with the black movement.

By the end of his life, his personal dreams are only partially fulfilled. For example, he publishes a thirty-four page pamphlet, *Review of Negro Life in North Carolina with My Recollections*, but never the voluminous work he stated was needed and which no one ever funded. In addition, Hunter can be viewed as being a convenient "tool" of separatist thinking whites, a die-hard accommodationist, and in general, a rather unscrupulous, unethical "character" whose first thoughts were of his own survival and status, and only secondly, a concern for the welfare of the

black masses.

Interspersed throughout this account, Haley's description of the strained race relations between blacks and whites in North Carolina is highly revealing. The reader is led through the effects of Reconstruction in the state and the subsequent white "backlash." The propaganda by many pre-Reconstruction thinking whites and accommodationist blacks (like Hunter) gave the false impression that North Carolina was the "perfect" place to live for industrious thinking blacks exiting the state for less racially restrictive environs. The reader comes away with a better understanding of the forces shaping a southern state, especially in terms of race relations and the black civil rights movement.

In addition, this reviewer is left asking how such a privileged black as Hunter who was fortunate enough to be exposed and to mingle with some of the great black minds of the latter nineteenth and early twentieth century (e.g., Booker T. Washington, W.E.B. DuBois, and Frederick Douglass) could not develop a more consistent philosophical orientation. Haley's answer is that Hunter was a "semiemancipated" black. Hunter's stance on race relations oftentimes wavered, and ". . . gave him the appearance of inconsistency." Like most black leaders of the era, he was neither completely an accommodationist or "radical." As Haley states,

They generally followed the most opportune course for the moment that offered the greater chance for success. Yet it also seems that Hunter was somewhat inconsistent and devious by nature. Part of this may be explained by the necessity of frequently having to alter a position on racial issues in the interest of economic security or self-protection. After making speeches or publishing articles, he was often pressured into recanting his viewpoints and explaining his motives in ways that were acceptable to whites.

A more central question is why recount this man's life at all? He was a quasi-leader whose life work was negligible and highly questionable at best. The only answers this reviewer has come up with is that Haley found C. N. Hunter an interesting "character" on whom to anchor an interpretation of southern race relations. In addition, Hunter kept a substantial number of documents, something into which an historian could apparently "sink-his-teeth." It worked, but was the effort really worth it? The answer: for social historians, yes; for depicting the frailties of human nature, yes; for inspiration, a resounding *NO!*

—James H. Bracy  
California State University, Northridge

**Shivalingappa S. Halli. *How Minority Status Affects Fertility: Asian Groups in Canada.* (Westport, CT: Greenwood Press, 1987) xviii, 196 pp., \$35.00.**

The broad subject of ethnicity and its impact on the social behavior of immigrant and minority groups is topical and is of interest both to scholars and to the general public. As a result, Halli's study of fertility rates among Asian immigrants and their descendants in Canada addresses a timely subject.

Halli focuses his study on the hypothesis developed by Goldscheider and Uhlenberg in 1969, which postulates that minority group status (per se) affects fertility rates independent of social, economic, and demographic factors. Halli expands this hypothesis, first by testing it on a different population than that utilized by Goldscheider and Uhlenberg, and secondly, by identifying those elements of ethnic group status which influence fertility behavior.

Halli bases his test of the minority groups status hypothesis on a detailed examination of the Asian community in Canada, focusing his research on three specific groups: Chinese, Japanese, and Indians. Using a complex statistical analysis involving an interaction model and multiple regression, and comparing these ethnic minorities to the cultural majority—the British in this case—the author concludes that the minority group status hypothesis is correct. Halli's research also operationalizes the minority group status hypothesis by proposing an interaction between ethnicity and a group of compositional variables such as age, education, and socio-demographic factors.

There are several weaknesses in this study. The most serious defect is Halli's attempt to define perceived minority status solely in terms of residential segregation (a problem that the author acknowledges). Another limitation of the study is the inability of the author to apply the hypothesis to all three ethnic groups equally, since the census data for the Indian population is incomplete. Also detracting from the book is the poor quality of publication. Otherwise, Halli has done a good job. His models are well delineated, the tables are understandable, and the book is well organized. The author provides color and substance to his quantitative data by providing a thorough examination of the historical background of Asian immigration to Canada. The summary chapter is succinct and easily understood. The author provides a complete bibliography and a comprehensive index. Mr. Halli's work will be appreciated by those interested in the ethnic experience and students of fertility studies. Researchers who focus their studies on ethnic communities in the United States will benefit from this exposure to ethnicity in another American nation. Halli has added significantly to our understanding of this generally overlooked aspect of the ethnic experience.

—Celia J. Wintz  
Houston Community College

**Katherine Spencer Halpern, Mary E. Holt, and Susan Brown McGreevy. *Guide to the Microfilm Edition of the Washington Matthews Papers.* (Albuquerque: University of New Mexico Press, 1985) 109 pp., \$15.00.**

Today it is being argued that ethnology and literature intersect in some useful ways. Yet Washington Matthews demonstrated as much a century ago, before either of those disciplines had been developed within the American academic system. And although it has been overlooked, his achievement in having done so is considerable, as this potentially useful volume suggests.

Published as a companion to the Washington Matthews papers, which have been gathered and placed on microfilm by the Wheelwright Museum of the American Indian in Santa Fe, the *Guide* contains a biographical sketch, a complete list of Matthews' writings both published and unpublished, a descriptive inventory of the Washington Matthews collection previously available only in the archives at the Wheelwright, and a description of Matthews' papers scattered among several other archival collections and assembled as part of the full microfilm aggregate. Thus this book serves as a handy reference guide to the work of a unique frontier intellectual whose literary background not only fortified his objective observations of Navajo life and culture, but led to an awareness that the New World actually has its own classical past, complete with an epic tradition which does indeed rival that of the Greeks, albeit on its own distinct terms.

An army surgeon who served on various posts along the Western Frontier and who began his most important work while stationed at Fort Wingate in New Mexico, Matthews had no formal training either in linguistics or field methods, simply because there was none to be had then. Instead he was an amateur in the best sense of that term, following the bent of his open-minded curiosity, corresponding with other like-minded early ethnographers and frontier scientists like Alexander Stephen, Frank Cushing and John Wesley Powell, and allowing his literary knowledge to lead him where it may as he made his own scientific observations. He was familiar with Darwin and Herbert Spencer, but he could also quote Homer, Virgil, and Milton. So for him the work of poets and literary critics and the concerns of scientists were not mutually distinct. Thus his eclecticism seems to have helped him discover how Navajo ceremonialism and storytelling fit into a broader cultural fabric, and how that cultural aggregate fits into the geography of the entire region of the San Juan River basin.

Perhaps that is why he could compare the characters in the Navajo creation story with various members of the Greek pantheon of gods and goddesses while at the same time accepting Navajo medicine men as fellow practitioners. And when his work is examined as carefully as it deserves to be, such comparisons are neither unduly fanciful nor



extravagant. To the contrary, they help explain how poetry and science intersect in the Navajo world view, and they help us to understand how, whether we yet fully realize it or not, poetry helps make a society work for those who belong to it, just as it permits the human community to coexist with the natural environment.

Modern scholarship still cannot nail down such a realization, even at a time when barriers separating the various disciplines like ethnology and poetics are allegedly breaking down. Why that is the case I cannot easily say, but perhaps the key to understanding how poetry fully meshes with other aspects of culture, or how art and technology interface in a workaday world, lies in gaining a full understanding of the tribal life of Native Americans. It is probably too late to study that life the way Matthews studied it, but he leaves an admirably clear record of his discoveries and of his openminded way of making them, as his papers indicate. Thanks to the effort that has gone into assembling those documents and producing this companion volume, we can now see as much for ourselves.

—Paul G. Zolbrod  
Allegheny College

**Trudier Harris. *Black Women in the Fiction of James Baldwin*. (Knoxville: University of Tennessee Press, 1985) 230 pp., \$22.50.**

Trudier Harris walks a narrow line between a feminist critique of James Baldwin's shortcomings as a masculinist writer and a critical appreciation of the complexity and progression in Baldwin's fictional portrayals of black women. It is not an easy maneuver, but her balance is sure and steady.

Harris presents detailed analyses of the women characters in five books: *Go Tell It on the Mountain* (1953), *Going To Meet the Man* (1965), *Another Country* (1962), *If Beale Street Could Talk* (1974), and *Just Above My Head* (1979). In every case, she notes that Baldwin's women are male-oriented; that is, "they are incomplete without men or male images in their lives because wholeness without males is not a concept the majority of them have internalized." In Harris's view, this refusal to grant woman an existence independent of God or man is due to sexist shortsightedness on Baldwin's part, rather than a reflection of cultural reality.

Harris's complaint is not that the black feminine ethic of care Baldwin presents is destructive, but that Baldwin simultaneously deprives the women of the power of self. For contrast, one might look at the women characters in the fiction of Zora Neale Hurston, Alice Walker, or Toni

Morrison. Janie in *Their Eyes Were Watching God*, Celie in *The Color Purple*, and Sethe in *Beloved* all transcend their guilt and sorrow; they succeed in balancing love for others with respect for self. Harris points out that in Baldwin's work, only Julia Miller in *Just Above My Head* approaches this kind of independence; and Julia is not the main character. In none of Baldwin's relentlessly male-identified books is a woman the main character.

On the other hand, the women in Baldwin's fiction can be seen to develop over the years, a drama played out against the omnipresent backdrop of the black fundamentalist church. In her analyses of the five books, Harris displaces the central male characters to focus on the women; she reads intuitively, looking between the lines for the half-articulated stories of black women's lives. What she finds is the repeated story of woman vs. the Church—or, perhaps, woman vs. her own guilt, induced by her indoctrination in the customs, values, and theology of black Christian fundamentalism. Over time, from book to book, the female characters free themselves of their dependence upon the church, until Julia, repeating the pattern of Baldwin's fiction overall, moves from a child preacher to an independent woman, finding "a contentment that most of the other Black women in Baldwin's fiction do not!"

In addition, Harris points out admiringly, Julia has moved beyond gender, beyond the prescriptive roles of the nuclear family, and beyond sexuality. Julia and Hall "have given up each other's bodies [in exchange] for mutual respect and peaceful coexistence." While for some women this resolution may appear satisfactory or even ideal, for many in the black community it will seem woefully inadequate. Harris may be claiming too much for Baldwin in her assessment that the truce between Hall and Julia illustrates "at least one healthy pattern of resolution to the conflicts between Black men and Black women."

Harris's feminist philosophical approach to Baldwin's fiction yields fascinating and insightful interpretations of the individual books she considers. In her conclusion, she resists the temptation "to speculate on where the author will go from this point on" in his portrayal of black women. Alas, James Baldwin's death in 1987 precludes any further development of the kind Harris and other feminist readers may have been hoping to see in his work. Ironically, Harris's book, apparently intended to be provocative, may turn out to be definitive instead.

—Kathleen Hickok  
Iowa State University

Dirk Hoerder, ed. *The Immigrant Labor Press in North America, 1840s-70s: An Annotated Bibliography*. Vol. 1, *Migrants from Northern Europe*. (New York: Greenwood Press, 1987) vii, 278 pp., \$39.95; Vol. 2, *Migrants from Eastern and Southeastern Europe*. (New York: Greenwood Press, 1987) xvii, 725 pp., \$65.00; Vol. 3, *Migrants from Southern and Western Europe*. (New York: Greenwood Press, 1987) xv, 583 pp., \$65.00.

Dirk Hoerder has undertaken a truly mammoth task—the identification, analysis, and the location of surviving collections of the immigrant labor press published in the United States and Canada from the mid-nineteenth century to the present. For the most part his efforts have been successful. Without question he has provided researchers interested in the American immigrant experience or American labor history with a valuable research tool.

Hoerder divides his three-volume bibliography into five sections, each based on the geographical origins of European migrants. Each volume contains a user's guide; Hoerder introduces each section with a brief essay. The bibliography material on each ethnic group is collected by scholars, usually European based, who are familiar with the immigrant group, its language, and its newspapers. These contributing scholars introduce the bibliographical material on the labor press of their ethnic group with an essay, written from a European perspective, which helps place each nationality's ethnic/labor press within the broader immigrant experience. To maintain uniformity, each bibliographical entry follows a standard format; in addition to the bibliographical information on each newspaper, most selections also include a bibliography on the ethnic group and its press, title, place, and chronological index of the newspapers, and a list of depositories where copies of the newspapers cited are available.

Any project as ambitious as this is certain to have flaws. The most obvious in this case are those related to limits placed on the study and to its methodology. The most serious weakness is that Hoerder almost totally ignores non-European immigrant groups. There is no material on the Asian immigrant press nor on that of Middle East immigrants, and virtually nothing on the press of Hispanic groups. The black press and the native American press are also excluded from the study. Hoerder states that he did not expand the study to encompass non-European ethnic groups because he lacked adequate funding. This may be true, but the result is to perpetuate the image that the ethnic experience is exclusively a European-American phenomenon. American scholars are finally rejecting this view—I wish that Hoerder had also done so. A second problem is methodological. Hoerder initially identified ethnic newspapers by surveying “general bibliographies and other reference works for non-English language periodicals published in the United States and Canada.” This strategy undoubtedly missed small, regional

publications of limited duration. A more complete (and consequently more valuable) list might have been obtained by systematically surveying local historical societies and local ethnic and ethnic-labor organizations. Finally, I am disappointed that Hoerder limited this study to the ethnic labor press, even though, as he admitted, ethnic labor and non-labor publications often overlap, and it is frequently difficult to distinguish one genre of newspaper from the other. Certainly a fully-annotated bibliography of all ethnic newspapers would have delighted ethnic historians and increased the value of this study to researchers. Hoerder again cited financial limitations as the reason for restricting the scope of this study.

Despite these flaws *The Immigrant Labor Press in North America* is a valuable addition to the source material available on the experience of immigrants and especially immigrant labor organizations in North America. The number of newspapers cataloged, the extent of detailed information about the publishing history of each newspaper, and the brief description of the focus, history, and ideological orientation of each newspaper make it easy to forgive Hoerder for the book's limitations, and instead to applaud him for his valuable contribution to ethnic studies.

—Cary D. Wintz  
Texas Southern University

**Langston Hughes. *I Wonder As I Wander: An Autobiographical Journey*. (New York: Thunder Mouth Press, 1987) xii, 405 pp., \$9.95 paper.**

*I Wonder As I Wander*, originally published in 1956, is the second and last volume of Langston Hughes's autobiography. In the first volume, *The Big Sea*, Hughes focused on his early life and his involvement in the Harlem Renaissance; to a large degree it constitutes his memoirs of the Harlem Renaissance. *I Wonder As I Wander* is more personal. It is an account of his experiences and his musings during the 1930s, after he had distanced himself from the Harlem Renaissance, while he was in the most political phase of his long career, and while his travels took him across the United States and to the most exciting and troubled areas of the world—the Soviet Union of Joseph Stalin, China during the chaotic days preceding the Japanese invasion, Japan during the period when the military was consolidating its power, and Spain during its civil war. During his wanderings Hughes crossed paths with some of his generation's most interesting people. He traveled across Soviet Central Asia with Arthur Koestler and dined with Madam Sun Yat Sen in Shanghai. However, the most vivid and interesting sections of the book describe his

encounter with common people, often black, often vagabonds like himself—Emma, the black mammy of Moscow, or Teddy Weatherford, the black jazz musician who befriended him in Shanghai.

And yet there is something lacking in *I Wonder As I Wander*. The book is a travelogue of interesting places, interesting people, and interesting events; it is anecdotal and very readable, but it is not analytical. Hughes crosses the world during the decade after the Soviet Revolution and the decade preceding World War II and the Chinese revolution, and yet gives us only a hint of the great forces of social change and violence that were at work in these places and times. Also, although the book covers the time in his life when he was a self-described “social poet,” Hughes offers little political, historical, or social insight into his experiences.

There are possible explanations for these short-comings. First, when Hughes wrote *The Big Sea*, his editors had advised him to recount his personal experiences, but to refrain from “abstract pontification and academic theorizing.” Hughes, though not pleased, accepted this advice, apparently for the second volume of his autobiography as well. More importantly, by the time he wrote *I Wonder As I Wander* in the early 1950s, Hughes faced pressure more serious than that from a publisher. In March 1953 he was called to testify before Senator Joseph McCarthy’s Subcommittee on Investigations regarding the political nature of his writings in the 1930s. Hughes did not resist the committee’s investigation nor challenge their decision to ban several of his “pro-Communist” books from State Department Information Centers. In the months following his testimony, Hughes was preoccupied with proving his loyalty. In this context it took courage for Hughes to publish his autobiography and refocus attention on his travels in the Soviet Union; likewise, it is not surprising that he avoided political analysis.

Even with its shortcomings *I Wonder As I Wander* remains an important book which should be read by all who are interested in the black experience. Langston Hughes was an accomplished writer, and this book will not disappoint his many fans.

—Cary D. Wintz  
Texas Southern University

**Peter Iverson, ed. *The Plains Indians of the Twentieth Century*. (Norman: University of Oklahoma Press, 1985) ix, 277 pp., \$9.95 paper.**

Iverson’s new volume of collected essays by authorities on reservation life serves as an invaluable aid to a further understanding of the sometimes agonizing social problems vis-a-vis the federal government.

The book contains, in addition to Iverson's short introduction, eleven essays (three by Native Americans) dealing with the complex cultural problems of twentieth-century Plains Indian reservations. Iverson's essay stresses cultural independence despite overwhelming odds which face the modern Indian.

The first two essays by William Hagan and Donald Berthrong present aspects of the pathetic plight of Plains reservation Indians as a result of the General Allotment (Dawes) Act of 1887 which rendered these people prey to white greed for land. Frederick Hoxie's essay "From Prison to Homeland" is one of the more hopeful essays in the book in that it illustrates Iverson's contention that the Plains Indian *will* prevail. The Cheyenne River Sioux, Hoxie explains, maintained their cultural integrity and economic self-reliance through lucrative cattle raising and autonomous control over their children's schooling.

Norris Hundley's essay "The *Winters* Decision and Indian Water Rights" further illustrates the devastating single-mindedness of the white settlers of Montana in attempting to obtain rights to reservation waters despite outstanding efforts made by U.S. District Attorney Carl Rasch. Joseph Cash and Herbert T. Hoover's interviews of Plains Indian leaders illustrate the obvious conclusion that the New Deal under Commissioner of Indian Affairs John Collier was beneficial in allowing for greater autonomous land control. Tom Holm's "Fighting a White Man's War" describes the difficulties Indians had during WWII of being stereotyped as warriors and getting dangerous assignments. Ironically, because they did so well, politicians argued for termination of reservations and "mainstreaming." With Michael Lawson's essay "Federal Water Projects and Indian Lands" the reader is again exposed to the treachery of government agencies and power commissions to dam reservation lands (including ancestral graves) for the benefit of the majority. Loretta Fowler's essay which purports to examine the political economy at Wind River Reservation really concerns the Arapahoe and not the Shoshone people. Nonetheless we do garner, in reading her essay, a clear picture of Arapahoe-white relations characterized by an almost incredible amount of jealousy, suspicion, and economic rivalry. As Fowler writes, "The Arapahoes are aware of the negative white stereotypes [sic] and the resentments. They, in turn, harbor a series of stereotypes about whites."

Donald L. Fixico's "Tribal Leaders and the Demand for Natural Energy," despite the fact that he asserts that draglines are operated by "steam," is a good essay as it illustrates in many ways Plains Indians becoming prey to energy companies whose only motive is the fast buck. And Vine Deloria's brief essay "The Distinctive Status of Indian Rights" punches home the point that Plains Indians are "extraconstitutional." He writes, "The Bill of Rights does not mention Indians, and subsequent historic treatment of Indians by the federal government testifies that Indians were perceived to have no constitutional rights at all." The essay

by Peter J. Powell effectively demonstrates the power of Cheyenne vision seeking at Bear Butte, S.D. Powell explains that "in nearly every generation the Cheyennes have known that someone must return to Nowah'wus; someone must represent the People on the windblown side of the Sacred Mountain."

While the book is of great value to students of Indian history, it does have weaknesses. There are numerous typographical errors and the word Arapahoe is spelled with and without the final "e." Some of the essays are rather dull and repetitive, and, in light of the many forceful conclusions drawn in a number of better essays, Iverson's introduction seems unduly brief and a bit innocuous. The book does contain extensive notes, an index, map, and illustrations.

—Richard F. Fleck  
University of Wyoming

**Martin S. Jankowski, *City Bound: Urban Life and Political Attitudes Among Chicano Youth.* (Albuquerque: University of New Mexico Press, 1986) xv, 294 pp., \$24.95; \$12.95 paper.**

This work ranks as one of the most significant analyses of urban Chicano political socialization to date. Unlike contemporaries who are either theoreticians or numbers crunchers, Jankowski undertakes a quantitative analysis that is theoretically based. Hypotheses developed from three theories are tested to ascertain which best explains the political assimilation of Chicano adolescents in San Antonio, Albuquerque, and Los Angeles. The theories compared are: the Wirth/Chicago School which argues that the length of urban residence promotes assimilation; the neighborhood solidarity model which proposes that upward socioeconomic mobility and neighborhood integration promote assimilation; and the Marxist theory which argues that the political-economic structure of a socioeconomic system, i.e., society or city, determines modes of assimilation.

Unlike researchers who limit themselves to either quantitative or qualitative data, Jankowski gathered both. The quantitative information and survey data are examined via path analysis, comparisons of means, and contingency tables, while the qualitative, participant observation, data are studied with an eye to deriving explanations for the quantitative results. Jankowski's multi-method empirical approach is unique in social science research. Although it took him many years to complete all phases of the data collection, his approach is commendable because it provides an accurate and humanistic test of hypotheses.

This book asks a basic policy question about Chicanos which is rarely

ever asked: "In spite of the prevailing view of Chicanos as a monolithic entity which is politically apathetic, yet blindly patriotic, and committed to only institutionally-sanctioned modes of political participation, just how radical, ideologically and behaviorally, are some Chicanos, given their poverty and the discrimination which they continue to face?" The results indicate that each theory has predictive power as far as explaining the political attitudes and behaviors of Chicanos, which do vary. In particular, lower social class status heightens radical political tendencies.

Most importantly, each city has its unique urban effects on adolescents that are based on the ethnic, political, and economic history of the setting: San Antonians are products of a race-caste system; Albuquerque adolescents are affected mainly by a less racially restrictive social class system; and Los Angelenos are subject to the disorganization effects of mega-urban life. The author provides clear, non-technical, and thought-provoking analyses even when the theoretical issues and/or empirical data are intricate.

The author leaves himself vulnerable to nitpicking questions and criticisms, nevertheless. Marxist and assimilation theory, particularly the concept "acculturation" in the case of the latter, are not thoroughly examined. Questions persist about the representative nature of the sample given that the random, stratified/cluster selection methods are not thoroughly discussed. The conceptualization of "cultural values" and selection of variables are not based on any literature review or theory prior to factor analysis. No tests for multicollinearity are discussed. Finally, although hypotheses under the Wirth/Chicago and neighborhood solidarity models are systematically considered during data analysis, those under Marxist theory are not.

To thoroughly understand and appreciate Jankowski's book, readers should have advanced theory, methodology, and statistical training in sociology, perhaps even at the graduate level. Social scientists in the areas of race and ethnic relations and urban studies will find it an excellent addition to their libraries. Some chapters in the text, particularly those reviewing literature, can be used in undergraduate classes.

—Homer D. C. Garcia  
Pitzer College

**Ronald W. Johnson and Michael G. Schene, eds. *Cultural Resources Management*. (Melbourne, FL: Robert E. Krieger Publishing Company, 1987) xiii, 256 pp., \$23.50.**

Aimed primarily at an audience of archaeologists, architects,



historians, cultural geographers, and social anthropologists, the essays contributed to this volume focus in on the different philosophies, techniques, and activities associated with the management of cultural resources in the United States. Particularly emphasized is the importance of integrating ethnographic, oral, historical, archival, and archaeological data in the identification, analysis, preservation, and interpretation of historic buildings, sites, and districts. Beyond private efforts in this sphere are activities at municipal, state, and national levels as mandated by federal laws.

Much of the work in this regard has been undertaken in the face of the destruction of buildings and sites connected with the construction of roads, reservoirs, and pipelines as well as urban renewal programs. The individual essays, along with a helpful glossary, assist the reader in understanding the extant operation and potential use of legislation such as the Federal Antiquities Act (1906), the Historic Sites Act (1935), National Historic Preservation Act (1966), and the Tax Reform Act (1976). Of particular importance was the establishment of the National Register of Historic Places in 1966.

Having spent over thirty-five years in salvage/mitigative archaeology and cultural resource management, and having served for some years on Iowa's National Register Advisory Committee, this reviewer found much of professional interest in these essays. The non-specialists interested in ethnic and minority studies, however, may have difficulty wading through the material to find information germane to their specific interests. The relevant cases mentioned in the book are admittedly few, but they are instructive. The system represented by federal laws and the operation of the National Register does, in fact, offer opportunities for the preservation and interpretation of the cultural and historical heritages of the various peoples of the United States. Among the examples of ethnic-related sites dealt with in this book are the Hispanic restoration at La Villita in San Antonio, Texas; the German Village in Columbus, Ohio; and the twelfth century Elden Pueblo site in Arizona where Hopi Indians have been involved in restoration and interpretive activities. The Hopi are also involved in the exploration, interpretation, and public instruction program at the Chavez Pass site known to the Hopi as Nuvakwewtaqa, the ancestral home of some of their clans. Equally intriguing is the mention of the establishment of an Ethnic Minorities Site Survey in California in 1978. Unfortunately, since such regional or statewide surveys are extremely rare, the California case is not discussed in more detail in this volume.

The potentials for surveying such resources, however, are obviously at hand. The volume entitled *Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Properties in Georgia* by Carole Merritt was published in 1984 by the Historic Preservation Section of the Georgia Department of Natural Resources. Projects such as that in Georgia show

one way for us all, armed with the general knowledge summarized in Johnson and Schene's book, to contribute to a better understanding of ethnic and minority heritages in the United States. By identifying historic buildings and sites associated with ethnic and minority groups, assisting to place these resources on the National Register, and advising on sensitive interpretive programs, we can further the goals toward which the National Association for Ethnic Studies strives.

—David M. Gradwohl  
Iowa State University

**Jacqueline Jones. *Labor of Love, Labor of Sorrow: Black Women, Work and the Family, from Slavery to the Present.* (New York: Vintage Books, 1985) xi, 432 pp., \$10.95 paper.**

Jacqueline Jones' *Labor of Love, Labor of Sorrow* examines the struggle of African-American women to protect their household and community based "labor of love" while controlling their wage-earning "labor of sorrow." Illustrated by a rich collection of photographs, extensively referenced and supplemented by appendices, Jones' study relates changes in the structure and management of black households to changes in the kinds of work African-American women have done.

Post-emancipation, agrarian, African-American women were fiercely independent in their political-economic thinking, Jones explains. In cooperation with their menfolk—and before urbanization—they managed to spend less of their labor energy on productive endeavors that were not their own.

Unfortunately, economic constraints have been severe. As punitive as sharecropping had been, Jones shows that it freed the labor of black women more than urban living did. Whereas a modicum of self-sufficiency had been possible under that rural agrarian system, sustaining it was almost impossible under urban, wage-based consumerism. As selling their labor became increasingly politicized, economic parity eluded black women and their households.

Systemic control of urban black labor in general, and of black women's labor in particular, undermined the African American "quest for household and group autonomy." Exposing the racial and gender bias of American labor policy as a sword castrating the ability of most black men to reliably contribute to family life is an outstanding feature of Jones' historiography.

Regrettably, Jones isolates African-Americans as having a peculiar experience, thereby obscuring the proper global context of her work. Next time, she might strive to describe this global pattern: as people find it

increasingly difficult to labor in their own interest, they are likely to acquire the self-defeating habits she mentions, e.g., domestic violence, substance abuse, teenage pregnancy. In other words, among any marginalized people, constrained opportunity impedes adaptive abilities by undermining social integrity.

Jones might cite how white dominance of Hispanicized African-American women imposed similar constraints on their household “labor of love” as Whitten did. Very similar to Anglicized American blacks, the struggle of Colombian blacks to maintain autonomy was undermined, mainly through the invalidation and cooptation of female labor. Colombian blacks recognized that working for white owners in exchange for wages would entrap them in a new economic relationship, free of overt bondage, but labor enslaving nevertheless. However—and despite centuries of effective resistance—Hispanicized black women have found themselves recently urbanized as domestic servants as well. Their urban “labor of sorrow” is likely to disturb their “labor of love” just as it is now doing among the poorest American blacks.

Jones will find that her data does not reflect an African-American problem only. It can be validated cross-culturally, and certainly in the black diaspora. As chronic unemployment (in any country) pressures the male/female relationship, the frustration of failing to meet hopeful female expectations repulses many men from home-life. The result is the same as Jones describes: growing numbers of female-headed households are surviving either on sub-standard wages or welfare. Thus, the experiences of African-American women must be compared with those of other oppressed women everywhere.

—Helan E. Page  
University of Missouri, St. Louis

**Jenna Weissman Joselit. *Our Gang: Jewish Crime and the New York Jewish Community, 1900-1940*. (Bloomington: Indiana University Press, 1983) xii, 209 pp., \$9.95 paper.**

A book-length study of Jewish crime in the United States ventures into uncharted territory, because rarely have Jews been associated with crime; in fact, Jewish life and criminal activity have been considered antithetical categories. This historical injunction against violence and illegal acts is the very myth with which Joselit opens her well-documented study of criminal involvement among New York Jews, beginning with its immigrant origins and concluding with the rise of the Jewish middle class in the interwar years. The dominant socio-cultural imperatives against malfeasance among the Jewish population provides the struc-

tural frame in which Joselit describes, with detailed bibliographic references, the conditions in the Lower East Side, which led to the rise of crime among the Jews.

This sense that the Jews are somehow habituated against general malfeasance was reinforced by the Jewish community, who seemed by all accounts to perpetuate the myth that Jews were “above” immoral and illegal acts committed by other, less “civilized,” groups. And this posture, as Joselit argues, made sense both in terms of the historical and contemporary situation of the Jews. It is not surprising that Jewish immigrants, after centuries of persecution and compliance in Europe, felt themselves “outside” the criminal mentality, guided rather by religious laws governing daily conduct and by a keen sense of survival. Nor is it surprising that the Jews, newly arrived in America, should continue to react with concern at any suggestion of criminality among their own, especially in light of America’s growing xenophobia.

Joselit delineates the crime patterns that emerged on the Lower East Side, the increased visibility of Jewish criminal behavior, and the response to such activity that helped to define and mold the New York Jew’s identity. Joselit describes well the reaction among the Jewish community, an evolution from denial to shock and finally to deliberate efforts to eradicate crime. In charting these activities, Joselit takes us from the establishment of a rehabilitation home for Jewish youth, the “Hawthorne School,” to the growing Jewish “underworld,” concluding with chapters describing individual criminals and kinds of crimes. While these chapters offer detailed accounts of criminal activity, the tone and structure of the accounts shift abruptly from exposition to narration. In the midst of what appears to be a documentary, the exposition gives way to a narrative not unlike fiction. Unfortunately, the effect is often artificial, for such underworld figures as “Mother Hertz” and “Waxy Gordon” never come alive as full-fledged characters.

The strength of Joselit’s study resides in her final appraisal that such research about Jews and crime ultimately tell us more about American urban experience, its “limits of community,” than about Jews as a unique group. The text’s concluding argument, that the “embourgeoisment of New York Jewry” brought about a significant reduction of crime, speaks to the dramatic socio-economic impact of the rising middle class in America. As the Jew left the confines of the Lower East Side for white collar occupations in the suburbs, the crime rate diminished. That such mobility and economic stability should reduce crime certainly comes as no surprise. Nonetheless, *Our Gang* provides a useful complement to the corpus of extant sociological studies on the rise of crime.

—Victoria Aarons  
Trinity University, San Antonio, TX

**Jerry Kammer. *The Second Long Walk: The Navajo-Hopi Land Dispute.* (Albuquerque: University of New Mexico Press, 1987) xvii, 246 pp., \$10.95 paper.**

The job of the social sciences and sometimes investigative reporters is to deal with on-going problems that cannot be solved, but must be coped with; Jerry Kammer has found an example of this in the Navajo-Hopi Land Dispute. His first contact with the subject was during summer, 1974, as a newspaper reporter. His book includes interviews with people involved, thoughtful analysis of their statements, chronology of events, two maps, 27 photographs, an adequate index, and chapter endnotes.

United States Law 93-531 (1974) requires the relocation of approximately 9,525 Navajos and 109 Hopis from lands they have occupied all their lives and changes the status of the former Joint Use Area; now half becomes part of the Hopi reservation and half Navajo. Tribal members on the wrong side of the partition fence must move, mostly to off-reservation towns such as Winslow or Gallup.

The United States government laid the basis for the problem and now is biting the bullet to "solve" it, but the Navajos suffer the most. The *Christian Science Monitor* stated (Oct. 22, 1987), "To date, about 4,900 Navajos have been permanently relocated. Another 4,800 are in interim quarters . . . pending their final move." Also, 55 Hopis had been moved, with 36 to go. The United States has a previous history of using Kit Carson to relocate the Navajo—thus Kammer's title, *The Second Long Walk*. Kammer justifiably argues that forty years of federal policy vacillation hardened the Navajo and Hopi positions and compounded the difficulty of resolving their dispute. Then Congress blundered with the 1974 law. In June, 1980, Congress amended the legislation to allow for 120 life estates of 90 acres each for older Navajos. Readers who understand the Indian attachment to the land realize there is no good solution; there are psychological problems in knowing that your children must leave the land after you die.

Some Navajos have claimed that a conspiracy of energy interests worked for partition of the Joint Use Area, that the federal government created the land dispute so that it would be easier for corporations to exploit resources. In the "Afterword," Kammer explains that "Conspiracy theories have the advantage of simplifying complex issues. . . . But they are almost always the result of intellectual laziness and political opportunism . . . . Relocation is a failed policy derived from ignorance and indifference. There is certainly not sufficient evidence to charge that it is the result of conspiracy."

The reviewer notes that Jerry Mander, a writer associated with the Sierra Club, states in *The Evolution Quarterly* (Winter, 1981), that Peabody Coal, a consortium of Utah bankers, and other corporations helped the lobbying that began in the late 1960s to change the status of the Joint Use Area. Kammer has treated this as well as can be expected,

however, and includes interesting facts such as some Hopi are Mormons, and Senator Barry Goldwater and Navajo Chairman Peter MacDonald had a serious feud related to this whole affair.

—George W. Sieber  
University of Wisconsin, Oshkosh

**Susan E. Keefe and Amado M. Padilla. *Chicano Ethnicity*. (Albuquerque: University of New Mexico Press, 1987) x, 238 pp., \$22.50; \$11.95 paper.**

*Chicano Ethnicity* is a valuable contribution to ethnic scholarship and the question of why people of Mexican descent in the U.S. choose different names. Chicano, Mexican-American, American of Mexican descent, and Mexicano are distinct. Since this population is heterogeneous, Keefe and Padilla study how three primary factors, Cultural Awareness, Ethnic Loyalty, and Assimilation/Acculturation account for such diversity. These three primary factors shape unique expressions of group identity and an extended sense of the self.

*Chicano Ethnicity* combines anthropology and psychology. This interdisciplinary approach is based upon “empirical data” such as questionnaires about ethnic identity, controlled interviews with selected respondents and statistical analysis of the interviews. The scope of the study, the rigorous attention to survey methodology, and the wealth of statistical information are valuable for upper-division and graduate courses in ethnic studies, sociology, anthropology and psychology. The interviews with selected respondents are valuable for anyone interested in the subject at any level of schooling.

*Chicano Ethnicity* is controversial. Scholars in different fields will have questions, reservations and even objections. Lively debate is proof of a good book and *Chicano Ethnicity* is guaranteed to make people think about what ethnicity means and how it can be measured. Keefe and Padilla’s text discusses the values, assumptions and beliefs that underpin their research. They recognize how a point of view about research shapes the answers scientists obtain. This ability to interrogate the scientific method is one laudable feature of contemporary social science. Many social scientists are “epistemically literate”: They recognize that a “fact” cannot be separated from a “point of view” because any perspective is based upon fundamental assumptions, values and beliefs. *Chicano Ethnicity* is sensitive to stereotyping, reification, the self-fulfilling prophecy and tautological thinking.

*Chicano Ethnicity* raises “metacritical” issues or questions about the design of the book’s ethnic experiment and its results. First, how can

ethnicity which is both symbolic and practical be quantified? The book makes a distinction between Cultural Awareness which includes “empirical” factors such as Language Preference and Spouse’s Cultural Heritage among other items and Ethnic Loyalty which considers “subjective” or “symbolic” issues such as Perceived Discrimination and Ethnic Pride and Affiliation. However, Cultural Identification is grouped under Cultural Awareness. Cultural Loyalty seems as symbolic an issue as Ethnic Loyalty.

Furthermore, is Cultural Identification grouped under Cultural Awareness because this item has a high statistical correlation to Cultural Awareness? If so, a question arises about statistics itself. Statistics is a cultural artifact freighted with assumptions and beliefs. Scientists such as Stephen Gould in his *Mismeasure of Man* have demonstrated how numerical relationships depend upon who does the math. *Chicano Ethnicity* does not make flat statistical statements about ethnicity. Group identity for people of Mexican descent relates to issues such as socio-economic class, family ties, and generation, among others. Does ethnic identity shape the statistics or vice versa? The answer seems to be both. Numbers in and of themselves cannot be separated from “subjective” phenomena such as language and experience.

*Chicano Ethnicity* points clearly to how people in the same family choose different ethnic labels. This sort of diversity underscores the difficulty of ethnic research. Nonetheless, Padilla and Keefe have a timely and important book. No matter how people respond to *Chicano Ethnicity*, we will use it as a benchmark for future work.

—Joe Rodriguez  
San Diego State University

**Hyung-Chan Kim, ed. *Dictionary of Asian American History*. (Westport, CT: Greenwood Press, 1986) 627 pp., \$65.00.**

A result of the collaboration of several dozen specialists, this new reference work provides a wealth of information about the largest groups of immigrants who went east to settle in the United States: the Chinese, Japanese, Koreans, Indians, Filipinos, Pacific Islanders, and Southeast Asians. It includes brief historical sketches of each of these groups and essays on a number of topics such as Asian-American literature, immigration law, and educational issues that affect Asian Americans. It also includes alphabetically arranged entries on hundreds of topics, a chronology of Asian-American history, and a bibliography.

The bulk of this work—and certainly the most useful section—consists of the encyclopedic entries. The editor has done a commendable job of

inclusion. Here one can find entries on Asian Americans who have left an imprint on all facets of American life and culture: music (Zubin Mehta, Sieji Ozawa), politics (U.S. Senators Hiram Fong, S. I. Hayakawa, Daniel Inouye, Spark Matsunaga), art (Isamu Noguchi), religion (the reverend Sun-myung Moon), architecture (I. M. Pei), literature (Maxine Hong Kingston), and science (Subrahmanyan Chandrasekhar). There are entries on heroes (Wayne Collins, an ardent supporter of Japanese Americans during World War II) and villains (California Oriental Exclusion League). One can also find definitions of terms that have been associated with Asian Americans, such as *yellow peril*, *boat people*, *model minority*, and *enryo*. A surprisingly large number of entries are devoted to court cases, suggesting the innumerable legal barriers that these minority groups had to overcome in a country that often did not welcome their arrival.

If one is to find fault with this work, it is with the occasional lack of proportion found among the entries. One gets the impression that the length of the entries sometimes has more to do with the availability of information and the recency of the event than with the intrinsic importance of the topic. How else can one explain the inconsequential details in the account of the 1982 murder of Vincent Chin, a Chinese American who was bludgeoned to death by two men who apparently mistook him for a Japanese and linked him with unemployment in the automobile industry in Detroit? The entry devoted to Iva D'Aquino ("Tokyo Rose") also seems, at two pages, excessive. In general, however, the entries are balanced, informative, and accurate.

The historical and primarily sociological essays are uneven and, on the whole, cursory. The four-page history of Chinese Americans found in this book is more detailed than the treatment to be found in a typical encyclopedia, but it is useful only as a thumbnail sketch.

Because of its comprehensiveness and because of the paucity of readily available information on Asian Americans, this reference work will be a highly useful addition to library collections. Those who are interested in the history and contributions of Asian Americans will also want to obtain a copy.

—Victor N. Okada  
California State Polytechnic University, Pomona

**Richard Klayman. *A Generation of Hope: 1929-1941*. (Malden, MA: Old Suffolk Square Press, 1987) 166 pp., \$50.00.**

There would be little disagreement among students of American Jewry that we know relatively little about the experience of Jews living in the smaller cities and towns of this country. In recent years, the number of community studies has grown. Typically, however, the research site is a



larger metropolis, or else a circumscribed neighborhood of Jewish settlement in a major urban center.

In contrast to this approach, Richard Klayman proposes to reconstruct an in-depth portrait of ethnic group life in the small New England city of Malden, Massachusetts, north of Boston. In *A Generation of Hope*, the author highlights the lives of American-born sons and daughters of East European Jewish immigrants, a cohort that he depicts as champions of “national confidence and faith in America’s promise.”

The goals are admirable: to focus on expressions of ethnic identification of second generation Jews in hitherto unexplored communities. Klayman’s premise is that this generation “possessed incredible confidence and ease as to their American identities.” Ostensibly his task is to substantiate this statement, itself an oversimplification, by the Malden example. However, his analysis is misguided, often confusing, and rarely convincing.

Over and over, we read that the swell of experimentation and reform which signaled the New Deal era matched the spirit and commitment to America’s improvement which second generation Jewry possessed. Yet, there is little verification of this theme. It seems to me that we are asked instead to accept its validity on faith, as if reiteration of a claim ensures its truth. Or else the author seems to feel that sufficient proof lies in what he calls the “most suggestive words and pictures of this generation.”

These words and pictures, our data so to speak, were selected (how? on what basis?) from a ten year sample of Malden High School Yearbooks from 1930 to 1940. I am not out-and-out dismissing the utility of these journals as interesting sources for the social history of a community. However, the placement of unidentified yearbook snapshots randomly throughout the text and the prominence accorded some rather undistinguished quotes from graduates at the beginning of each chapter leave the reader puzzled as to the significance of these materials. There is no conceptual or theoretical framework to help decipher their meaning.

Sometimes good writing can remedy or help us overlook methodological deficiencies. Unfortunately, Klayman’s prose is only a further blemish. Sentences are convoluted and sometimes downright undecipherable, for example: “Those youthful atmospheric leaps in time and space that carry one deep in reveries of what life someday might become were especially unsuited to an era that was boundless only in doubts.” In addition, there are several spelling errors of English words, as well as misconstrued usages of Yiddish terminology.

I am left saddened by my inability to recommend very much about *A Generation of Hope*. Yes, the layout of the book is elegant, handsomely bound with large margins. However the price, both in actuality and metaphorically, to be paid for this gloss is too steep. Except perhaps for nostalgic graduates of Malden High.

—Hannah Kliger  
University of Massachusetts, Amherst

**Barry T. Klein. *Reference Encyclopedia of the American Indian.* (New York: Todd Publications, 1986) 2 volumes, 944 pp., \$90.00.**

First published in 1967, this is an indispensable resource for information about the current Indian population and its affairs. The title may be misleading since information about the Canadian Indian population is also provided. It does not offer any chronological history of the North American Indian complete with pictures and maps, such as Carl Waldman's classical work, *Atlas of the North American Indians*, but instead provides a basic reference directory of current (1986) Indian activities, organizations, resources, and a "who's who" in the Indian culture.

Volume I is divided into two main parts. The first is a list of various organizations involved with Indian affairs such as government agencies, reservations, tribal councils, non-reservation tribes and bands, Canadian reserves, and national-state associations related to Indian concerns. The author also provides a listing of Indian related museums and monuments, libraries, Native American centers, Indian schools and health services, and colleges throughout the United States and Canada which offer Indian-related courses and/or programs. Each of these listings provides a brief description of activities or other pertinent information. Also, addresses, phone numbers, and names of individuals to contact for further information are presented. New to the fourth edition is a section listing the radio and television stations serving the Indian population.

Part two of Volume I is an annotated list of Indian-related audio-visual aids, magazines, and periodicals. In the audio-visual section most of the entries are described to varying extent by the author who provides prices, rental fees, distributors and, in most cases, production dates. Distributors' addresses and phone numbers are offered in the following section. The listing of magazines and periodicals is extensive; however, subscription prices and publication schedules are often omitted.

The second part of Volume I, some three hundred pages in length, is primarily devoted to a detailed bibliography of almost 3,500 in-print books about or relating to the North American Indian population. This bibliography is arranged alphabetically by title giving ordering information and price. Access to the bibliography is cross referenced by broad subject headings: "Dance," "Indians of the Great Plains," "Wars, 1800-1900," and so forth. However there is no access to the bibliography or subject headings by author, and publication dates are missing in some of the books cited. In this listing of some 3,500 books as well as the cross titles listed under the subject heading each is marked with an asterisk when appropriate for juveniles or young adults. Volume I ends with an alphabetized listing of publishers complete with addresses and phone numbers.

Volume II is a Who's Who listing of some fifteen hundred Indians and non Indians prominent in Indian affairs, businesses, the arts, academics,

and other professions. It includes biographical information on many of the individuals mentioned in Volume I, that is, tribal chiefs, authors, curators, and so forth. The alphabetized listing concentrates on the professional achievements of the individuals, rather than personal data. The information given is derived from questionnaires completed by the individuals profiled; thus, the biographical sketches range in length from name, address, and affiliations to profiles over a page in length detailing community activities, memberships, publications, awards, and interests. There is no mention as to how the individuals were selected for inclusion; and the careful reader will note some "prominents" who could have been included, such as Dennis Banks and Tim Giago. While the individuals profiled are allegedly current (1986), some have died since the compilation, including Oscar Howe. New to Volume II is a geographical index section in which the listees are arranged by city or village in particular states.

While most of the information presented in this encyclopedia is available from other sources, its merit is that it combines information from all these diverse sources into one highly readable and easy to use reference work. It is a must for both academic and public libraries and for various agencies concerned with the Indian population.

—Douglas Kachel  
Grand View College

**Judy Nolte Lensink, ed. *Old Southwest/New Southwest: Essays on a Region and Its Literature*. (Tucson: University of Arizona Press, 1987) xii, 167 pp., \$8.95 paper.**

Here are sixteen essays by various genres of thinkers, among which we find poets, fiction writers, scientists, historians, academic and lay scholars, librarians and artists who presented papers in 1985 at a conference bearing the book's title. N. Scott Momaday, Frank Waters, R. Hinojosa Smith, Janice Monk and Vera Norwood, Rudolfo A. Anaya, and John Nichols are among the contributors. Their papers are the text of this work on the cultures of the American Southwest. *Old Southwest* indeed becomes an American culture reader, like a treatise on its epistemology and the forms of literature past and present of the region most of us know as the Southwest. They may give significant scientific, poetic, critical, even lyrical expressions such as Momaday's or the refreshing-refreshingly revealing statement of John Nichols ". . . a cultural worker with a voice."

It is a high effort to hear some of the most committed American voices reminding us that cultural consciousness, whether it is commonly

accepted now or not, encompasses all of the geographic and ethnic groups from the past and the present, with a particular reminder that this Southwestern part of the USA, so much unlike the rest of the country, must be treated differently owing to its delicate nature.

Many questions are asked: what, indeed is this region called the Southwest, how can one hope to define it, who speaks for it: the Anglo, the Hispanic or the Indian? This anthology represents many points of view that generally support the proposition that the American Southwest as a national area is in serious danger of becoming a cultural and environmental wasteland. Most of the essayists voice their concerns for progress, but with courage for the preservation of literature and desert with equal zeal; there are those who adhere more closely to their professional or private interests; even so, there's a definite collective stand of protectiveness for all forms of life and images of the land by these writers as well as those who preceded them.

Devoid of traditional, often distracting markings of the more exacting scholarly papers, the majority of the essays are properly annotated in support of the authors' theses.

It is a strong humanistic appeal to reason, action, and greater information on the background and presence of the physical and civilized state, civic condition, and attitudes of the human actors who live here, in this often misunderstood and misused, much beloved and cherished part of the United States.

One observes that organized environmentalism may not necessarily have always served its stated commitment well, nor have various agencies of the federal government and their administrators normally demonstrated sensitivity nor common sense in dealing with the preservation of national resources. There is an emphatic call for revolutionary action from individuals and groups to "lock up the desert" and reserve cities as "sacrifice areas" for people to live and stay in.

It is a book that may leave the reader with a strong sense of artistic and civic redemption, probably as our transcendentalists would have it.

—Sergio D. Elizondo  
New Mexico State University

**Ronald L. Lewis. *Black Coal Miners in America: Race, Class, and Community Conflict, 1780-1980.* (Lexington: The University Press of Kentucky, 1987) xv, 239 pp., \$25.00.**

As an historian, Ronald L. Lewis has researched the role of blacks in the coal mining industry, an overall topic which has been largely ignored in treatments of American history. The resulting publication goes far in meeting the need to recognize the fact that blacks were an important part of this national economic enterprise. Lewis' book is interestingly written, well-organized, and extensively documented. Having been born and raised in a coal town, Lewis has been a witness to some of the events he describes. He argues, insightfully, that "Black miners did not share a monolithic experience. American coal miners have always been a culturally heterogeneous group . . . . Analysis of such widely divergent black experiences requires the use of a comparative regional approach."

On this basis, the book is organized within a regional framework. In the South, black labor in the coal mines was first expropriated by slavery and then by convict crews. Later, according to Lewis' following of Marxist theory, blacks were exploited economically by mine operators following the social objectives of the segregationist policies which dominated states of the region. For the North, Lewis employs the split-labor market theory, in describing attempts to exclude blacks from the coal industry. Repetitive strikes and conflicts along racial lines prevailed. In central Appalachia, Lewis surveys the situation of relative equality by combining the two previously-mentioned theories. The complex social and economic factors leading to "separate but almost equal" conditions in Appalachia were based—especially in West Virginia—on the fact that this region was never subjected to the full range of Jim Crow laws as obtained in the Deep South.

Regrettably, in terms of the encompassing title of the book, Lewis does not extend his instructive analysis to the midwestern and western United States. Therefore, some important pieces have not been fitted into the puzzle. By figures in the book's appendix, Iowa, among the listed "Northern states," had a total mining force less than Illinois, Indiana, Ohio, and Pennsylvania between 1900 and 1940; yet the percentage of blacks in the Iowa coal mining industry during those decades was consistently much higher than in those other states. Interestingly enough the Consolidation Coal Company operated several company towns in Iowa as they did in the regions discussed by Lewis. At Muchakinock and Buxton, Iowa, for example, Consolidation established "model towns" similar to those they owned at Jenkins and McRoberts, Kentucky. According to Lewis, Consolidation's Kentucky towns were segregated along racial lines "with blacks living in their own hollow and usually in the worst housing." On the other hand, Buxton's housing and public facilities (schools, stores, restaurants, theaters, Y.M.C.A. buildings, etc.) were not segregated; blacks enjoyed commodious houses on

quarter-acre lots; and blacks held white collar as well as blue collar and mining jobs. Such situations may have been rare or perhaps unique, but they must be considered when looking at the matter of race and ethnicity in the United States as a whole.

In the reviewer's opinion, these more enlightened cases do not detract from the picture Lewis has effectively drawn for the eastern United States; but they do suggest that an extension of the regional analysis would be advisable in further articulating matters of race, class, and community conflict in the coal mining industry in America. In the meantime, Lewis' book will remain a very valuable resource for those interested in ethnic studies; and it can provide a model for the analyses of other American industries in which the role of blacks and other ethnic groups has been too-often overlooked or minimized.

—David M. Gradwohl  
Iowa State University

**D. H. Melhem. *Gwendolyn Brooks: Poetry and the Heroic Voice*. (Lexington: The University Press of Kentucky, 1987) 270 pp., \$25.00.**

This book might have worked out as an article, but it was a gross mistake in book form. That is to say, on the development of what Melhem calls the "heroic voice" there might have been an intelligent and informative study of about article length. I can't be certain, however, that Melhem had a definite sense of her subject, because "voice" sometimes means "prosody," sometimes "form," sometimes "subject" (or "theme"), most often (possibly!), "style."

Despite the thematic emphasis in the subtitle, this book is not thematic in its organization; it is chronological. The organization doesn't clarify the analysis of a development of a "voice," and the unnecessary repetitions also intrude awkwardly.

Melhem's typical discussion includes prosodic analyses, background and explication. They are seldom neatly linked. Often, there is no attempt whatever to link discussion of form, line length, and meter or rhyme patterns to the content. Very often the prosodic analysis is given in excessive length at the beginning of the discussion, but it might intrude anywhere.

Most writers assert there are no stages, periods, even "facile demarcations" in Brooks. (I think there are; Brooks *said*, more than once, that there are.) In any event, Melhem's way of saying she doesn't think the works break into periods is important because it is unfortunately typical of her style throughout: fulsome, enthusiastic, worshipful, sophomoric, and, finally, blurry: "*In the Mecca* (1968) marks a creative prime meridian

for Brooks. There her oracular voice, prescriptive and prophetic, rings out. No facile demarcations exist, however, between 'early,' 'middle,' and 'late' or 'in progress' Brooks." [The quotation marks are Melhem's.] What Melhem labels "facile demarcations" are probably aimed at Brooks's own words; she said that she believed there were stages in her work, radical changes in her thinking and feeling, and nearly everyone points immediately to 1967, the date of *one* major change, largely because Brooks refers to her dramatic confrontation, especially with younger blacks, that year. That certainly—her own words—should be given some discussion. But Melhem doesn't discuss it further or identify where the words are from; my guess is *Report from Part One* (1972), and almost certainly from speeches and newspaper articles.

Melhem argues that Brooks is essentially the same in all her mature work; that includes the poetry in collections for children. It does not include the juvenilia. Melhem, to give her credit, doesn't only assert that the poems for children are like all the other works; she gives considerable space—more than to a long poem she labelled a great work, and as much discussion as to most of the adult poems.

I have not studied the poems for children, and I did not find Melhem convincing in her attempt to demonstrate that they are as much poetry and as deserving of scholarly and critical discussion as any of Brooks' works. Melhem does make a strong case that the poems should delight, instruct and inspire children. I wish they had been discussed with the emphasis on their characteristics as "children's poems," rather than to argue that Brooks is Brooks, wherever and whenever.

Another key passage, unfortunately, in Melhem's preface is the statement that she began working on this book in the early 1970s. She says she revised it many times, but if she did, she did not significantly update her notes. She concerned herself with secondary sources through the mid-1970s. Very few studies in the end notes are dated later than that. And the later secondary references, sprinkled through her endnotes, do not, in any case, seem to have influenced her ideas, or even seemed important enough to bring up in the text. There, again, she is more inclined to comment at greater length on writers who are made to seem to agree with her.

There is no bibliography of secondary sources. The index, given the emphasis, is good. The highly selective bibliography (possibly bibliographies) of original works is chronological. That is not all that useful for most readers and scholars. It is even less useful to discover that the major divisions of the original items are by publishers, first Harper and Row, then Broadside Press, and by a catch-all listing, also chronological, "Other Publications."

—William H. Hansell  
University of Wisconsin Center—Sheboygan County

**Sally M. Miller, ed. *The Ethnic Press in the United States: A Historical Analysis and Handbook.* (Westport, CT: Greenwood Press, 1987) xxii, 437 pp., \$65.00.**

This book is first and foremost a much-needed reference text. It fills a scholarly void in media history by presenting the press histories of twenty-eight immigrant groups.

The ethnic groups studied are those whose immigration to this country dates from the early 19th century through the Filipino wave of immigration starting in the 1920s. Miller notes in her introduction that this leads to a “built-in bias” toward Central and Eastern European immigrant groups. Nevertheless, the book includes chapters on the Chinese, Japanese, Finnish, French, Greek and Irish press as well.

Excluded are the press histories of Afro-Americans, Native Americans, Koreans, Vietnamese, Sikhs, Pakistanis, Central Americans, East Indians, and others entering the country “in the 1970s.” (Miller includes Mexicans in this group, which is confusing considering the high quality of Carlos Cortes’s chapter on the Mexican-American press.) Black and Indian press histories are excluded on the grounds that they do not “reflect the immigration and adaptation process”—a statement that indicates a disturbing emphasis on acculturation. What about the role of the ethnic press in preserving cultures? And who can talk about Afro-American cultural history without talking about “adaptation” or at least the interactions between African and early American, enslaved and slaveholding cultures? Studies of the other groups mentioned above are excluded as “premature.”

As in any anthology, the quality of the entries is somewhat uneven, but on the whole all are useful. Read together, these historians illuminate common patterns: The role of religion, churches and missionaries in the establishment and/or maintenance of some presses (the Chinese, Romanian, Dutch); the involvement of the immigrant press with political issues of the country of origin (splitting the Chinese-American press, for example, and shaping at least some periods of the Arabic, Croatian, Irish, Russian, Serbian presses, among others). These patterns, however, illuminate some basic theoretical problems with the collection.

Miller states explicitly the implicit theory of the press in most of the articles: that immigrant presses “reflect the immigration and adaptation process.” This “mirror theory” of the media—that the press or other media are transparent reflections of an entire community—has been largely discredited in communications research in the past fifteen years. The authors ignore the substantial literature on the social construction of the news, do not treat newspapers as complex social institutions, and tend to accept American-style newspapers as an ideal.

Thus Lai’s study of the Chinese-American press, which notes that historically “most organs spoke for the interest of political groups or factions,” can refer to modern Chinese-American newspapers as a



“higher, more professional standard of journalism.” Other authors ignore significant questions about the ownership of Mexican-American and Japanese-American media by Mexican and Japanese corporations. *Shizouka Shimbun* of Japan has owned the *Hawaii Hochi* since 1962, which Harry Kitano says “improved” the newspaper. Cortes compares the Mexican-American press with what he calls “Chicano electronic media,” but never mentions that Univision (formerly SIN, the Spanish International Network) is owned and run by Mexico’s Televisa, that they have been accused of discriminating against Chicanos in their hiring practices and that almost all programming is imported from Mexico. What Chicano electronic media?

Only one author is identified as a communications researcher. Perhaps the absence of *media* historians, familiar with the contemporary literature in communications, explains the selection of a problematic media theory. Nevertheless, the book is a welcome addition to the scarce literature on ethnic media history.

—Roberta J. Astroff and Andrew Feldman  
University of Wisconsin, Madison

**John P. Miska. *Canadian Studies on Hungarians, 1886-1986; An Annotated Bibliography of Primary and Secondary Sources.* (Regina, Saskatchewan: Canadian Plains Research Center, University of Regina, 1987) xiii, 245 pp., \$35.00.**

*Canadian Studies on Hungarians* presents a wealth of information on most aspects of Hungarian and Hungarian-Canadian studies. Some 1271 entries range from reference works to theater, music, and sports. History and literature seem to predominate, although commercial relations and immigration and ethnic questions also form important sections. Independent monographs and parts of books are included, as are dissertations and periodical articles, so that the listing is truly comprehensive.

John Miska’s introduction states the purpose and organization clearly, but goes beyond that in commenting on the thematic organization and in citing some particularly important, relevant, or typical entries. For example, he invites those interested in immigration and assimilation studies to consult some dozen works ranging from ethnicity to nativism and discrimination. Such examples are useful for a thematic approach and guide even the inexperienced researcher to a fuller use of the text. He also identifies the major interests of historians, which are naturally influenced to some degree by their backgrounds: whether Hungarian-born and educated, or educated primarily in Canada. The collection also

includes works that appeared in Canada, for example, the periodical *Hungarian Studies Review* which has contributors from the United States and other countries, or proceedings at conferences that were organized in Canada although with participants from all over the world.

The entries, presented in two major parts (I. Hungary, Hungarians; II. Hungarians in Canada) are organized by subjects that generally reflect library classification schemes. Reference works are dominated by bibliographies, and in the first part, history and historiography are included in this section: quite logically, as those works form the background of Hungarian studies in Canada. The Revolution of 1956 has its own chapter. This is appropriate not only because it is a major event of modern Hungarian history, but because it also was such an important milestone in Hungarian-Canadian life; the impact of the refugees on Hungarian life and scholarship is amply demonstrated in the bibliography. Part II, more than four times as long as the first part, includes a wider range of reference works, as well as entries on history, education, religion, and literature. The last category is probably the largest, with 507 entries. General works are given first, and these are followed by individual authors arranged according to genre (poetry, prose, plays), but cross-references allow the reader to locate any author easily. Happily, works about individual authors follow the primary publications, thus bringing together all relevant material. Writings on emigration-immigration, integration vs. assimilation, and the Hungarian refugees of 1956 again merit separate sections.

The concluding sections are particularly valuable because they give information often omitted from lists and bibliographies. These are: Hungarians in Canadian Literature; Writings about Organizations, Periodicals and Newspapers; and Archival Resources. The annotations are brief, but give the essential information. In the case of monographs in which only certain parts are relevant for Hungarian studies, the chapter titles and/or pages are given—certainly more helpful than a mere listing as one can judge the usefulness of the cited work. The listing of the archival sources also provides information on the type and the extent of the collections. Author, title, and subject indices complement the already well-organized work, and a list of periodicals and their abbreviations completes the volume.

—Eniko Molnar Basa  
Library of Congress

**S. Frank Miyamoto. *Social Solidarity among the Japanese in Seattle*. (Seattle: University of Washington Press, 1984) xxiv, 74 pp., \$7.95, paper.**

*Social Solidarity among the Japanese in Seattle* is a rare and irreplaceable study of Japanese American life prior to World War II. Its focus is “the social relational network of the Japanese community” as dominated by the immigrant, first generation Issei—the intimate fusion of expectations, obligations, and reciprocity that prevailed in the years between immigration and internment. First published in 1939, Miyamoto’s monograph was reprinted in 1981 and 1984 by the Asian American Studies Program at the University of Washington, each time with a new introduction by the author.

The ongoing insight of Miyamoto’s investigation is that an “ethical system of collective obligations” made a coherent sense of community possible for the Japanese, possessed as they were of a unique cultural base and burdened by a unique history in America. His guiding assumptions are that early Japanese American society was as much post-feudal as it was “early industrial”; that the Japanese concept of *giri* (duty, “right reason”) dictated a group-oriented sense of social obligation and responsibility; and that the typical Issei considered nation, community, family, and self to be interwoven in a virtually seamless whole.

After short, introductory chapters on “the Japanese heritage” and the history of the Japanese community in Seattle, Miyamoto devotes the bulk of his study to examinations of economic, family, religious, educational, socio-political, and recreational institutions as they contributed to group solidarity. The pattern and power of his argument lie in the overlap and reinforcement of key concepts relevant to these various areas: mutual assistance and cooperative financing in business affairs, community interest in and influence on family life, the Buddhist acceptance of and accommodation to human fate, support in the schools of moral and ethical values and the notion of group consensus, the assumption of respect and obligation in social and political matters, and discipline, duty, and tradition as basic to recreational pursuits. Thus, during the period on which Miyamoto’s study focuses, no area of Japanese American life in Seattle (and, presumably, other West Coast cities) could be seen as discrete and independent; the same fundamental values of moderation, mediation, mutuality, and reciprocity informed them all.

The limitations and shortcomings of this study—aside from an occasional lapse into repetition or flabby prose, and an apparent instance of faulty text (p. 14)—are pointed out by Miyamoto himself in his 1981 and 1984 introductions. Clearly, the original study might have addressed more fully both the lives of the American-born Nisei and the various forces of conflict and disorganization that threatened the solidarity of the Japanese community. (On hindsight, we can see that

these two subjects were not unconnected.) Miyamoto's failure to investigate disintegrative forces in the community may prove an irremediable one, given the passage of time; but his failure to examine closely the significance of Nisei in the pre-Pearl Harbor community is partially compensated for in the seventeen pages of supplementary material that constitute the 1984 introduction, an introduction that also includes sections on the structure of majority-minority relations and the relationship of social solidarity to the evacuation of the Japanese American community in 1942.

Finally, readers should note the complementary relationship between Miyamoto's sociological study and the recent anthropological one by Sylvia Yanagisako, *Transforming the Past: Tradition and Kinship Among Japanese Americans* (1985), which is also concerned with the lives of Issei and Nisei in Seattle, albeit with a narrower focus and across a broader span of time. In addition, readers of the pioneering short fiction of Toshio Mori in *Yokohama, California* (1949, 1985) and *The Chauvinist and Other Stories* (1979) will find Miyamoto's work a welcome tool for explicating stories of an ethnic American generation now all but lost to both the record and the creative imagination.

—Neil Nakadate  
Iowa State University

**David Montejano. *Anglos and Mexicans in the Making of Texas, 1836-1986.* (Austin: The University of Texas Press, 1987) 383 pp., \$18.36; \$12.95 paper.**

Montejano presents an organized historical perspective of Anglos and Mexicans in the making of Texas. Four major time periods of incorporation, reconstruction, segregation and integration are used effectively to compartmentalize major historical events, serve as accurate socio-political descriptors and facilitate reader comprehension of these events. This approach is particularly helpful to the novice historian in conjunction with the tables and maps used to illustrate the content discussed. Sensitive ethnic cultural issues are discussed objectively with inflammatory or emotion laden terms avoided. Though subtle, subjectivity is present in the author's interpretative comments of Texas-Mexico history; the reader gains a sense of windowing into the author's personal thoughts and views of segregation, integration, political activism, and the Chicano Movement as one example of effective activism. Various unique photographs validate the major time periods discussed and project the fear which Mexicans and Mexican Texans experienced especially during the segregation and integration eras during 1920-40

and 1940-86 respectively.

An interesting parallel surfaces between that time and today's with regard to undocumented "illegal" Mexican workers and a real fear of punishment and deportation by the "Migra." Montejano describes the scenario of Mexican ranchers and Mexican Texas settlers leaving Texas after Anglo instigated land-take-over and discriminatory practices not unlike those imposed on their more modern counterparts. Of note is that current Mexicans and Texas Mexicans have similar fears although to a lesser degree, fears which have been carried through generations based on negative perceptions and true experiences.

Sections titled "Rural Class Structure" and "The Freedom of Wage Laborers" though informative and descriptive of farm ownership, farming and laboring, seem lengthy particularly in the demographic discussions. These sections were enlightening although limited in creating a high degree of reader interest.

Author interpretations varied with the topic at hand as in the case of "... the very stuff of LULAC dreams." In Montejano's discussion of the first Mexican American mayor elected in San Antonio, no mention is made of his name. However, Henry Cisneros' name is mentioned later in the discussion.

The concluding two chapters, "The Demise of Jim Crow," and "A Time of Inclusion" are exceptionally well-written from the standpoint of creating reader interest, readability and summarizing the historical events into a current perspective from which the reader may view the future of Anglos and Mexicans in Texas. This content area seems to be "cut short" and the reader is left seeking further discussion in the concluding remarks. Expanding this section would give the reader a sense of completion and closure.

An appendix is included to assist the reader to interpret southwestern history. One wonders if this section is needed and seems to be an afterthought in terms of its placement. The author could incorporate selected material in the introduction and in the body of the book as opposed to the end pages to eliminate any redundancy. The methods section could remain as is for the historian and researcher to consider in facilitating future historical research. While the author also purports to identify theoretical points, the discussion centers on factual, thematic historical perspectives rather than on a theoretical foundation.

—Helen M. Castillo  
University of Texas at El Paso

**Alexandru Moscu (Director/Co-Producer) and Joel Geyer (Writer/Co-Producer). *In Search of Freedom: Nebraskans from Latvia*. Nebraska Educational Television Network. Steve Lenzen, GPN, P.O. Box 80669, Lincoln, NE 68501. ½" VHS videocassette, 60 minutes. 1986. Purchase price for institutional use \$50.00 plus \$2.50 shipping and handling. 800/228-4630; 402/472-2007.**

Alexandru Moscu and Joel Geyer have produced a program which provides many penetrating insights into the dimensions of ethnicity in the United States. Furthermore they packaged the program in a manner which is not only instructive but also emotionally moving and aesthetically pleasing. The result is a scholarly and artistic gem.

The essential story line involves the more than two thousand Latvians who came to Nebraska in the late 1940s and 1950s. These people were part of the two hundred thousand Latvians who fled their homeland on the Baltic Sea in the face of the Russian takeover at the end of World War II. With the use of historic still shots and moving pictures, the program briefly reviews the political struggles of the Latvian people for independence in 1918.

For a brief time, Latvia was a free country with a constitution which, to a large degree, liberated women as well as religious and ethnic minorities. The Nazis, and later the Russians, brought Latvian democracy to a close, and more than ten percent of the Latvian population sought freedom elsewhere. The immigration of Latvians to Nebraska was greatly facilitated by the Evangelical Lutheran Church. Juxtaposed against the historical film clips are scenes of contemporary Latvian-Americans participating in a Kalpaks' memorial service honoring Latvian World War I heroes. As expressions of their historical heritage, the participants wear Latvian insignia and the minister preaches in his native language. These transplanted Latvians quickly integrated into the social and economic life of America as illustrated by interviews with a minister, a library special collections curator, a professor of language and history, and a weaver who were "displaced persons" following the Second World War. Very high percentages of these people and their children completed college and post-graduate degrees in the United States and pursued a variety of careers. Their old-country nationalism was translated into fierce patriotism and political involvement in the American scene.

Along with this integration, however, the Latvians did not cast off all of their ethnic traditions in religion, language, family values, and the arts. Poignant scenes in the program demonstrate this point: summer culture camps, Latvian choral and dance groups, the teaching of Latvian in Sunday school, bilingual religious services and social gatherings, the baking of specialty foods, and the weaving of fabrics with folk designs which go back centuries if not millennia. Particularly instructive are the comments of a university architecture major who is also the Vice-

President for Youth Activities of the American Latvian Association. As a third generation Latvian, he eloquently expresses the meaning of his ethnic heritage. Even more revealing are the scenes of a pair of young teenage twins at their religious confirmation. These youths articulate a feeling of ethnicity that is much clearer and more enlightened than the words of many academic scholars who pontificate on the subject. The ceremony is more than a religious ritual; it is a confirmation of the Latvian heritage of the two individuals involved, their families, and their friends. The dimensions of continuity and change are graphically illustrated as these people relate their identities across time and space from Nebraska in the 1980s to Latvia of centuries past.

So much for assimilationist theories and the myth of the American melting pot! The paradigm presented in this program is significant beyond Latvian Americans and the two centuries in which they have lived. The dynamics of ethnicity can be compared specifically with other European immigrants who came to the United States in the late nineteenth century and more generally with the recent immigrants from Southeast Asia. The processes are also comparable to ethnicity as maintained among black and American Indian groups through such boundary-maintaining mechanisms such as food, music, dance, visual arts, literature, and religion. Therein lies the great contribution of this program to those interested in the study of ethnicity. *In Search of Freedom: Nebraskans from Latvia*, therefore, is highly recommended for classroom use in ethnic studies courses as well as those in anthropology, sociology, history and allied fields.

—David M. Gradwohl  
Iowa State University

**Richard Newman, comp. *Black Access: A Bibliography of Afro-American Bibliographies*. (Westport, CT: Greenwood, 1984) xxviii, 249 pp., \$35.00.**

Richard Newman, who has previously published a number of bibliographies on various subjects in Afro-American studies, has made an important contribution to that field with his compilation of *Black Access: A Bibliography of Afro-American Bibliographies*, a listing of over 13,000 bibliographies. The book also includes a pleasant and informative introductory essay, "Fifty Years of Collecting," by Dorothy B. Porter, librarian emerita at Howard University.

A topic as large as the sub-title indicates requires that the compiler establish workable and reasonable guidelines, lest the work become so general in scope that it lose its focus and that its usefulness is compro-

mised. Newman has settled on what appear to be workable and sensible rules-of-thumb concerning what broad areas to include and to omit. He has wisely chosen to exclude bibliographies on areas which are "peripheral to the Afro-American experience," for example, bibliographies on the Caribbean and Africa. He has appropriately elected to include "bibliographies on some non-black persons whose life and work has been significant in Afro-American history," such as Harriet Beecher Stowe and Carl Van Vechten. Since, for a work of this kind, no rigid system could be completely suitable, Newman has sensibly recognized the need for some elasticity and included a number of entries simply because "I found them interesting."

The bibliography is arranged alphabetically by author, the most feasible way of handling matters. Necessarily, then, the usefulness of *Black Access* depends largely upon the comprehensiveness and accuracy of the subject index, upon whether or not the topics listed therein are sufficiently complete to provide the researcher with easy "access" to the subject being investigated. The subject index appears to be thorough. (In a quick check of a few items, however, I was unable to find in the bibliography itself the entry for the item on Rudolf Fisher, as listed in the index.) Newman has also included a chronological index, which for most users may have limited value, and for which a few words of explanation would have been helpful.

My one major criticism is that even though all items are "essentially title indicative," at least brief, select annotations suggesting the scope and, where possible, the worth of individual items would be extremely helpful. Nonetheless, the lack of annotations does not negate the value of a work which should prove highly useful to researchers in Afro-American studies in a number of ways. The very comprehensiveness of *Black Access* makes it easy to learn what areas have been dealt with (though the lack of annotations precludes knowing quickly how well subjects have been handled); that comprehensiveness also points rather clearly, by implication, to those areas which have not been addressed at all.

—Richard L. Herrstadt  
Iowa State University



**James North. *Freedom Rising*, 2nd edition. (New York: New American Library, 1986) xx, 347 pp., \$8.95 paper.**

*Freedom Rising* seeks to personalize for the reader the dehumanizing effects of apartheid, the political and economic system in South Africa which is based on race. This is accomplished by providing the reader with an understanding of the nature of apartheid, by showing how it affects the lives of the people who live within its reach, and by providing a history of the resistance to apartheid. The book itself is a chronicle of the people North encountered and the places he visited during his four and one half years of traveling in South Africa and its neighboring countries. For the second edition North adds an epilogue written upon his return to South Africa covering the events of two years since the first edition of his book. To help the reader keep up with the many terms, place names, and personal names mentioned throughout the book, North provides a glossary, a pair of maps, and a list of participants who proved to be useful. The publication is not a scholarly work, which North admits, but rather a journalist's description of what he saw taking place in a troubled part of the world.

North provides a very adept description of how apartheid served to create and maintain the economic system of South Africa which puts most of the wealth under the control of the white minority, leaving the coloreds, Indians, and blacks to share in a small portion of the wealth according to their status. In contrast, when North focuses on the political aspects of apartheid the description becomes less objective because he injects his own political views. To begin with, North spends a great deal of time relaying the views of the victims and resisters of apartheid, the people with whom he sympathizes. These sympathies cause North to portray the situation in terms of the traditional dichotomy of good and evil, the victims and resisters of apartheid being wholly good and the perpetrators of apartheid being wholly evil. This characteristic becomes particularly evident when North explains away the violence that took place during the period of attempted reconciliation in Zimbabwe. The book would have provided a more objective picture if additional time had been directed at understanding, but not necessarily condoning, the views of the dominant group.

Because apartheid is a system based on racial division, the book is a useful tool for understanding race relations in South Africa. In contrast the book puts only minimal emphasis on the views of specific ethnic groups, favoring a general political focus, which makes it less valuable in the study of the various groups affected by apartheid.

—Judith E. O'Dell  
Central Michigan University

**Stow Persons, *Ethnic Studies at Chicago, 1905-1945*. (Urbana: University of Illinois Press, 1987) 159 pp., \$19.95.**

The University of Chicago rose out of the marshes on the south side of Chicago in the 1890s to win recognition as one of the world's leading research institutes. The multiethnic city of Chicago, teeming with immigrants and displaced rural blacks, offered its sociologists an immediate challenge. These scholars were to directly influence the study of racial and ethnic groups and the field of sociology for many decades. However influential the work of the "Chicago School" was, their hold on American sociology was broken in the post World War II period as activists and intellectuals dealt with America's unfulfilled promise for ethnic minorities. Stow Persons' book chronicles this important group of social thinkers from their peak to their decline.

*Ethnic Studies at Chicago* focuses on Robert Park, W.I. Thomas, and others who constitute the core of the Chicago School. It gives the reader an overview of their theories and studies relating to ethnicity. Much of this emphasis is on Robert Park whose theory of a cycle of ethnic relations had a major impact on social thinkers, and was later attacked with a fervor commensurate with its influence. Persons also examines Park's theory of the "marginal man," and its development in the work of Everett Stonequist.

In addition to examining the work of the major luminaries of the Chicago School, Persons introduces the reader to the scholarship of some lesser known figures, such as Edward Byron Reuter and E. Franklin Frazier. The attention to E. Franklin Frazier, and some references to the work of Charles S. Johnson, is especially important in a book on theory, since the contributions of ethnic scholars to the social sciences are often neglected. Frazier was able, for example, to modify Park's cycle from a minority perspective.

There are areas in *Ethnic Studies at Chicago* where more detail would be useful. For example, Persons gives a tantalizing reference to the seminal work of Sarah E. Simons as the theoretical basis for the Chicago school's ethnic theory, however he does not reveal more about her ties, or possibly lack of ties, to these scholars. He could have also explored the methodological contributions of some of the sociologists, such as Thomas and Znaniecki's much cited Methodological Note in *The Polish Peasant* which introduced important concepts, such as the situational approach, and innovative research techniques, such as the use of life histories.

In the 1980s we are seeing an increasing immigration of third world people to the United States, so it is only natural that there is a renewed interest in theory relating to the perplexing question of assimilation versus pluralism. Readers will gain from Persons' book an understanding of earlier attempts to address the issues we still face.

—Phylis Cancilla Martinelli  
Alamo, CA

**Frank W. Porter III, ed. *Strategies for Survival: American Indians in the Eastern United States.* (Westport, CT: Greenwood Press, 1986) 232 pp., \$35.00.**

The subject of this book is several groups of Native Americans in the Eastern United States and their reactions to Euro-American intrusion. There are good introductory and concluding chapters which discuss the general situation of many of these groups, along with five case studies by various authors.

Several themes pervade the book. First, there is documentation that in many cases Native peoples have retained their sense of identity and structural and cultural characteristics which distinguish them both from Euro-Americans and black Americans over centuries of conquest, deprivation of land and other resources, and attempted enforced acculturation. As Leonard W. Doob puts it, this fact “shatters ‘the myth of the vanished Indian.’ ”

Marshall Becker’s typology and Porter’s analysis help us to understand hunting-gathering societies, even if many of these were also partly agricultural, when they were assaulted by societies organized differently. Confining such societies to specific plots of land inevitably disrupted their way of life. However, Becker notes that various Lenape bands reacted differently to this and other aspects of the changes forced upon them. The particular group he describes, the Okehocking Band, requested the establishment of a plot of land which they could own, and their request was granted. However, although the precise means by which this occurred are not entirely clear, the Band was still forced eventually to leave the lower Delaware River. Among the five cases studied, theirs was only temporarily a survival story.

In several cases, very small Native societies without recognition from the United States were able to survive at least partly because they retreated to marginal areas not strongly desired by Euro-Americans.

Another theme is the changing nature of federal government policy toward remnant bands of Eastern Indians who refused to move West during the period when federal policy was based on the notion of removing all Native Americans to locations beyond the Mississippi.

By the 1970s, there were over 400 Indian societies but only 290 were “recognized” by the federal government. Porter gives an excellent account of how this began to change in the 1970s. After studies and recommendations from the American Indian Policy Review Commission, the Bureau of Indian Affairs, beginning in 1978, established the “Federal Acknowledgement Project” by specifying criteria which Native American groups seeking recognition had to meet to allow them to petition for recognition. This is an ongoing process; at least one of the groups discussed in the book, the Gay Head Wampanoag, have achieved federal recognition since the book was published.

Another theme is the interplay of racial and cultural factors. Members

of many of the remnant societies intermarried with both black and white Americans, and their groups have been described by some people as “tri-racial societies.” Especially in the South, and especially after the resurgence of racism there in the early part of this century, whites often lumped these peoples together with blacks as “colored”; with the introduction of widespread racial segregation by law, Indians found themselves assigned to black schools and other institutions. However, they felt strongly their own separate cultural identity, and established their own schools, churches and other institutions where they could.

The best account of the problems created by crude racism on the part of whites and of Indian reaction to such treatment is given by Helen C. Rountree in her chapter on various groups of Powhatan Indians in Virginia. This account makes it clear that racial discrimination strengthened the sense of cultural identity and the network of institutions, beginning with the family, which tied these societies together. The account of the Poospatuck by Ellice B. Gonzalez informs us that some of their white neighbors down to today regard these people as black, but that treatment on the basis of inaccurate stereotypes has strengthened their sense of identity as Indians.

Another theme is the complex interaction between sense of self-identification (“personal affiliation”), the network of social structures (“structural identity”), and cultural similarity. Even though the original language has died out and even though in many respects these peoples do not seem much different from their non-Indian neighbors, they still regard themselves as Indians and behave accordingly. But the survival of such identity also depends on the maintenance of at least some institutions of their own.

Finally, there is information about a recent resurgence of Indian identity and, especially, political organization among the groups being studied. Partly this is related to efforts from outside to assist them. In the 1920s anthropologist Frank G. Speck helped three Powhatan groups to incorporate under Virginia law. Since the 1970s, the Native American Rights Fund has assisted Eastern Indians to regain their legal status and rights, beginning with the very important case of the Passamaquoddy Indians of Maine.

There are several maps which are well done and helpful, but no illustrations. Each chapter has a good bibliography, and there is a helpful bibliographical essay at the end. An index is included.

Overall, this book is a useful addition to our understanding of contemporary Native Americans. It is good to have more information about survivors of the many Native American societies which populated North America before the 16th century who still proudly retain their Indian identity and live with links to their Native American ancestors. Inevitably, to know more about such Indians is also to know more about the dominant society.

—Elmer Rusco  
University of Nevada, Reno

**William K. Powers. *Beyond the Vision: Essays on American Indian Culture.* (Norman: University of Oklahoma Press, 1987) 197 pp., \$27.95.**

Powers' collection of seven essays (mostly about Lakota culture) is of great value to students of Native American Studies. They vary in approach and topic from ethnomusicology to art, religion, and psychology. In his preface Powers pays tribute to Levi-Strauss' structuralist theory and its usefulness to American Indian cultural studies. But Powers qualifies his tribute by suggesting that because structuralism has its limitations, eclecticism is more appropriate for his purposes.

The first essay "The Vocabal: An Evolutionary Perspective" effectively states that "vocabal, in fact, serve other communicative functions of both signal and symbolic import." Vocabal cannot by any means be isolated from their context as they quite obviously have non-arbitrary functions such as the mimetic stylization of bird and mammal cries. Powers further discusses the limitations of all music theories that postulate that language *precedes* music; he believes that the reverse is true. In order to appropriately develop a theory of music one must take into account bioevolutionary functions of which the vocabal is an integral part.

"Regulating a War Dance: Nonverbal Cues Around an Oglala Drum" centers on a specific problem: "How do singers and dancers know when to start and stop singing and dancing?" Powers furnishes the reader with many examples of cues: pipe whistles blown at a certain time, singers waning and dancers becoming enthusiastic, head nods, and the like.

"Counting Your Blessings: Sacred Numbers and the Structure of Reality" explains the importance of the numbers four and seven in Lakota culture. Numbers for the Lakota people represent a *process* rather than a categorization (as in stages of ceremony and dance). "Numbers are," writes Powers, "at once paradigm and syntagm, metaphor and metonym," and, as such, serve as a kind of equilibrium between the nervous system and the environment.

"Sacred Art and the Culturation of Nature" is, to this reader, perhaps the most significant. He focuses on those art critics who are unwitting victims of their own local culturation and who assume American Indian art is not Art writ large because it is "functional"—"as if the two terms 'functional' and 'aesthetic' are always somehow mutually exclusive." Powers proceeds to define all planetary art in the following manner: it seeks to record events significant to a social group; it seeks to preserve; it seeks to duplicate nature and codify the sentiments of a group; it seeks to express the sentiments of an individual. It seeks both to exaggerate ordinary events and deemphasize extraordinary events, and finally it seeks to explain reality by transforming nature into culture.

"Dual Religious Participation: Stratagems of Conversion Among the

Lakota” quite effectively explains why some Oglala participate in both Christianity and native religion: “Christianity and Oglala religion coexist because they serve quite disparate functions. The latter maintains a set of beliefs and rituals sanctioned by ‘supraempirical’ beings and the former serves a social, political and economic function.” The Christian church, in other words, has helped provide the basic necessities of life while the native religion continues to be of immense significance in terms of private belief.

“Alternatives to Western Psychotherapy: The Modern-day Medicine Man” stresses the importance of the Lakota Yuwipi man who “is primarily a diagnostician.” Powers goes into great detail as to how a person becomes a medicine man and the curing process of a patient who has an “Indian sickness” as opposed to a whiteman’s sickness (for which he may wish to consult a white doctor). However, Powers does point out, and correctly so, that in recent times, Indian medicine men have been quite successful in curing whiteman’s diseases.

Finally, “Beyond the Vision . . .” provides the reader with an overview of the increasing significance of Native American Studies worldwide, particularly in Europe. While the book is, on the whole, excellent and useful, there are a few aspects that could be strengthened. The second essay is liberally laced with inflated vocabulary (e.g. “sacrility inhered in the number 3”). The beginning of the seventh essay is somewhat repetitive of the previous essay, and Powers fails to mention the significance of Native American Studies in the Far East; Japan, for instance, is paying very close attention to contemporary Native American writers such as Leslie Silko whose *Ceremony* has been translated into Japanese.

—Richard F. Fleck  
University of Wyoming

**C. Peter Ripley, ed. *The Black Abolitionist Papers. Vol. I: The British Isles, 1830-1865.* (Chapel Hill: University of North Carolina Press, 1985) xxx, 609 pp., \$40.00.**

From 1830 until 1865, hundreds of American, Canadian, and West Indian blacks went to the British Isles and became active in the antislavery movement, which in 1833 reached a peak there with abolition of slavery in the Empire but was only beginning to gain momentum in the United States. They represented the full spectrum of free or fugitive Western Hemisphere blacks: some were well-known antislavery speakers and writers such as Frederick Douglass and Martin Delany; others were originally unknowns such as John Andrew Jackson, who spoke in "the peculiar broken dialect of the negro," and John Brown, whose language was "of the rudest but most impressive character." A few, as for example William Nixon, resorted to fraud and were imprisoned, or, like Alexander Duval, were reduced to begging in the streets of London. Several were women, most notably Ellen Craft and Sarah Remond.

Speaking in public, publishing books and pamphlets and writing for newspapers, and collecting money and goods for causes as varied as founding settlements in Canada, supporting black schools and newspapers, and buying the freedom of relatives, these energetic and ingenious people come to be known collectively as the Black Abolitionists. From diverse backgrounds and with no central organization, they nevertheless successfully pursued the common goal of persuading "the British public to place its moral [and financial] support behind the crusade to end American slavery."

The story of these courageous people is now generally available in the first volume of a projected five-volume documentary series on the black abolitionists in Britain, Canada, and the United States. This massive project, centered at Florida State University under the skilled direction of C. Peter Ripley, began in 1976 and resulted in the collection of 14,000 letters, speeches, essays, books and pamphlets, editorials, and other writings from depositories in England, Scotland, Ireland, Canada, and the United States. In 1981-84 these were issued on microfilm, from which the ninety-six selective but representative items in this volume were drawn. Most are previously unpublished.

But these are not merely dry "documents" destined to languish unread, but vivid glimpses into the lives and aspirations of a long generation of blacks on the firing-line of the abolitionist movement. It is easy to understand why an overflow crowd in Warrington "cheered and approved resolutions thanking [Sarah] Remond and denouncing slavery as anti-Christian," and why Tom Wilson's account of his escape from slavery through alligator-infested swamps was published widely in British newspapers. The editorial statement on method, thirty-five page introduction, and extensive headnotes and footnotes contribute additional detail and color to the volume.

Vol. II, *Canada, 1830-1865*, has now appeared and will in due time be reviewed in this journal. As the complete series appears, we will gain increasing appreciation of the Black Abolitionists as they worked toward that day, as J.W.C. Pennington said in Glasgow in 1850, when "Jehovah hath triumphed, his people are free!"

—Orville W. Taylor  
Clearwater Beach, FL



**Dorothy Burton Skardal and Ingeborg R. Kongslien, eds. *Essays on Norwegian-American Literature and History*. (Oslo: NAHA-Norway, 1986) 375 pp., \$12.00 paper.**

Why should readers and students of ethnic studies be interested in essays on a group who are no longer a viable ethnic minority and who wrote primarily in a language few Americans read? The answer is that their literature and history are a part of American culture; it also is to be found in the similarities between the problems and attitudes of the Norwegian immigrants a century ago and the situations of contemporary ethnic groups. A perusal of this volume can contribute insights into the American ethnic experience.

These essays were among the papers delivered at the first seminar in Norway devoted exclusively to the Norwegian immigrant. Sixteen of the twenty-six essays are on immigrant authors; the others treat various historical topics and individual immigrants. Eighteen of the writers are *candidatus philologiae* graduates of the University of Oslo. Seven are Americans.

Like most collections, this one is uneven in the quality and significance of the individual essays. Articles are extremely varied in style, focus, and the impressions they leave of authors or specific works. A few very minor writers are given more importance than they deserve. Some papers are chiefly biographical; others give sketchy surveys of an author's entire output. Perhaps the best of the literary essays is Arne Sunde's on Jon Norstog. He succeeds in presenting Norstog's views and accomplishments by limiting his analysis to three works (Norstog published 22); he also places Norstog's work in the larger literary scene.

There is good variety in the topics of the historical essays—from discussions of Norwegians in Missouri and Norwegian-American artists, to evaluations of the careers of such Norwegian immigrants as the labor leader, Andrew Furuseth; the socialist editor and author, Emil Mengshoel; and the United States senator, Knute Nelson. Those interested in immigrant history will find the essays by Odd Lovoll and Old Moen to be especially helpful. Lovoll looks at the development of Norwegian-American historical scholarship, and Moen examines the work of two well-known immigrant historians, Theodore C. Blegen and Marcus Lee Hanson.

*Essays* is a book worth reading. It provides information on a specific immigrant group; it also asks one to consider different aspects of the American immigrant experience. Questions raised by Norwegian immigrants several years ago are still valid in the United States today.

The book is available in this country through the Norwegian-American Historical Association.

—Gerald Thorson  
St. Olaf College

**Werner Sollors. *Beyond Ethnicity: Consent and Descent in American Culture.* (New York: Oxford University Press, 1986) 294 pp., \$24.95.**

Sollors writes a provocative assessment of ethnic literature within American culture. He substantiates the premise that ethnic literature is American literature and is historically and ideologically grounded in the established American immigrant pattern. Sollors develops a theoretical base for understanding immigrant/ethnic literature from its Puritan beginnings to the multiethnic reflection of American contemporary society. Rather than being outside the American tradition, immigrant writings are "not only expressions of mediation between cultures but also [act] as handbooks of socialization into the codes of Americanness." He says that immigrant writers express their dualistic role as inheriting characteristics from their ancestors (descent) and adopting cultural characteristics of the new world (consent). His examination of American literary tradition reveals how American and ethnic literature embody a common consent/descent based heritage through what Sollors explains as typologies, the use of Christic symbols to explain anticipation and fulfillment and ethnogenesis, new creations developed out of collective and individual effort.

In this manner, Sollors critiques second generation ethnic literary texts. He views consent and descent as a cyclical but potentially creative process when authors not only mediate between their ethnic heritage and Americanization, but move beyond consent/descent constraints. The Pilgrim and American Indian motifs are analyzed historically establishing the American Christic context, while Jewish and black authors focus on the personal ethnic dilemma, i.e., being caught between traditional culture and their new found American identity. The personal and psychic pull between tradition and identity, consent and descent, while oppositional choices are used to transcend the barriers of ethnicity into an American wholeness and unity.

Gertrude Stein, for example, in *The Making of Americans: The Hersland Family* effectively breaks the consent/descent cycle by not only mediating her text but structurally inverting her text through language and form to become a creative force moving beyond ethnicity. Rather than being situated as "the divided self," Sollors illustrates the creative transformation of American literature which views descent and consent as a syncretic process and through which mediation becomes invisible. Neither history nor culture are static processes. Consequently, ethnic literature reflects not only mediation through language but ethnicity as well and becomes an integral aspect of American culture. Similarly consent and descent are ongoing processes in American literature which defy generational and static time.

Sollors, not being confined to historical, linear, thought (generational) or descriptive analysis (Americanization, consent), is attempting a

universal approach in his analysis of American/ethnic literature which seeks to dispel the “myth of ethnicity” or inherent difference to American ideology and culture due to descent and tradition. Nevertheless, his broadly based analysis functions to erode ethnic diversity and tends to flatten historical experiences.

In this neo-conservative political climate, where social economists like Charles Murray and Nathan Glazer seek to dispel group dynamics in favor of individual merit, such a universal literary approach tends to coincide with an historical ideological base congruent with the immigrant analogy and assimilationist model. In broad generalized terms, the black, Chinese, Japanese, Filipino, Native American, and Chicano, are seen as individuals with similar immigrant experiences, similar patterns of consent and descent, and similar immigrant histories within the broader American context. The danger in this approach becomes evident when third world cultures are likened to white ethnic immigrant experiences to the extent that culture and history are devoid of meaning. America has treated its colored ethnic peoples differently from its white ethnics. Such differences are erased when their literature is blended together without thought to cultural, historical, and gender differences. It would be difficult to assess, for example, the issues of race, class, and gender in Toni Morrison’s *Song of Solomon* using Sollors’ typologies and consent/descent base analysis without understanding black culture and Afroamerican history.

The diverse histories experienced by people of color and their literary writings is glossed over, and although consent/descent is an important and useful concept as a tool to analyze second generation ethnic literature, other means must be applied. Jeanne Wakatsuki Houston and John D. Houston’s *Farewell to Manzanar* for example, is illustrative of a woman caught in the consent/descent dilemma, yet one must address the historical circumstances, American racism, and the psychological impact unjust incarceration had upon Jeanne’s young life.

The intersection of race, class, and gender issues is an imperative focus for any credible analysis of people of color and their literature. Sex/gender issues are wholly missing in Sollors’ analysis which is devoid of colored ethnic women’s voices and where women are stereotyped and mediated by a male vision. Let us not move too quickly beyond ethnicity until we have had time to adequately address race, class, and gender for colored ethnic peoples whose histories are still being recovered.

—Barbara Hiura  
University of California, Berkeley

**Gerald Sorin. *The Prophetic Minority: American Jewish Immigrant Radicals, 1880-1920.* (Bloomington: Indiana University Press, 1985) x, 211 pp., \$24.95.**

Citing the large numbers of Jewish immigrants who were active in the labor movement and in "radical" political parties around the turn of the century, Sorin posits a correlation between these activities and the immigrants' religious background. Specifically, he credits the "messianic" teachings of the Old Testament prophets—notably Isaiah—as motivating force and source of inspiration for the immigrants' political and social activities.

Sorin's premise for this study is stated unequivocally in the introduction:

The evidence strongly suggests that the Jewish socialists were a prophetic minority, responding to biblical norms of social justice, interpreted in a modern context. They were men and women who had been deeply immersed in the moral commandments of Torah and Talmud, in messianic belief-systems, traditions of *tsedaka* (not mere charity, but righteousness and justice toward others), mutual aid, and communal responsibility.

Sorin's "evidence" consists in histories of the Socialist and Communist parties and the labor movement in the U.S., and writings, interviews and oral histories of seventy nine Jewish immigrants from Eastern Europe. They represent some of the most significant labor and political leaders of the period between 1880 and 1920, among them: Charles Zimmerman, Pearl Halpern, Anna Rappaport, Emma Goldman, Rose Schneiderman, Rose Pesotta, Isadore Wisotsky, Saul Yanofsky, Abraham Shiplacoff.

The messianic teachings of the prophets, to which Sorin refers repeatedly, provided the models of social organization and human behavior for Jews and by extension and transference, the ethical, oral and social models for Christianity as well. Obligatory social responsibility is implicit in Judaic ethics: Each person must care not only for himself and for his family but also for his brothers' welfare and his neighbors'. Implicit also is the obligation to assume responsibility for the welfare of society as a whole and to take necessary action to improve and maintain it. In even the smallest shetl or village, the comprehensive organizations created to provide for the needy and for the general welfare, represented a direct application of the collective assumption of social responsibility. The immigrants' fervent involvement in the labor movement and in political and social parties was yet another demonstration of their well-defined sense of social responsibility.

There is much discussion of the European Socialist and Anarchist movements in which many of Sorin's subjects were involved prior to emigrating. He overlooks, or fails to mention, that these movements were the only source of hope to those who were impoverished and oppressed by discriminatory social and economic restrictions. To the victims of the pogroms, these movements offered solutions to the inequities, corruption and prejudice that oppressed all but a privileged few. Sorin's informants explain it eloquently: When their living conditions in Europe became

intolerable and the possibility of achieving social reform an impossible dream, emigration to America became the only solution. The immigrants carried only a few material possessions but brought with them the enormous collective weight of Judaic ethical and moral precepts.

The immigrants also came, for the most part, fully committed to their new homeland, but Sorin does not acknowledge either the extent of this commitment or its implications. The immigrants' rapid involvement in social and political reform in the U.S. was a logical consequence of their cultural conditioning and prior involvement in reform movements in Europe and a manifestation of their commitment. If they had found America to be not quite as perfect as they had hoped, it was a moral obligation (accepted without question) to try to improve it.

Sorin chose to offer biographical sketches of his informants within the text proper and in a dedicated chapter. Unfortunately, the biographical information tells us nothing about the subjects' attitudes or personalities and the hyperbole obscures the significant contributions of these creative, vital people. The biographies reveal Sorin's inconsistent scholarship for they were clearly not researched. In at least one instance (Rose Pesotta) the information is not accurate.

Regrettably, the quotations are frustratingly brief and fragmented. Sorin does not reveal how the interviews were conducted, whether the informants were interviewed in person, or were simply sent questionnaires to complete, or even if all the informants were asked the same questions. The omission of this information and the sloppiness with which sources are acknowledged in the notes do not serve to inspire confidence in the credibility of Sorin's research and scholarship.

Sorin teases and tantalizes his readers with the briefest of excerpts from his informants' texts, but they redeem his work and for these fragments alone, the book merits attention. The snippets of text we are permitted to read vibrate with their glowing dreams of a world without hunger or fear, of a world with economic opportunity and equitable rewards and social justice for all. Their energy and commitment, their fervor and dedication are manifest in word and deed.

—Gloria Eive  
El Cerrito, CA

Ronald Takaki, ed. *From Different Shores: Perspectives on Race and Ethnicity in America*. (New York: Oxford University Press, 1987) 253 pp., \$13.95 paper.

*From Different Shores* is surely a very welcome addition to the growing body of research and serious study of ethnicity in America. Ronald Takaki has marshalled the expertise and scholarship of the more well-known scholars in the field and has produced a book which should be useful to serious students of ethnic studies.

Ethnic studies itself is a fledgling discipline which is interdisciplinary. It combines the social sciences and humanities and even sometimes the behavioral sciences. Its own mission is the study of ethnicity and its impact upon society; therefore, it is not a very easy task to define the boundaries and parameters of ethnic studies even though ethnicity is the heart and soul of the discipline.

*From Different Shores* begins with a basic difference in a given point of view. This basic difference arises out of Takaki's view of ethnicity in America as being segregationist and exclusionist while Nathan Glazer's view of ethnicity in America is assimilationist and inclusive. Nathan Glazer begins with the proposition that in spite of the obstacles and difficulties that have beset ethnic groups in the past, there has always been an instinctive desire to accommodate people in different ethnic persuasions, and the Federal Government has over the years passed legislation culminating in the Civil Rights Act of 1964 and the Immigration Act of 1965 making it illegal to segregate on the basis of national or racial origin. Glazer even quotes from the poem on the Statue of Liberty:

She that lifts up the mankind of the poor,  
She of the open soul and open door.  
With room about her Hearth for all Mankind!

Ronald Takaki, on the contrary, is of the opinion that ethnicity in America has followed a policy of exclusion and segregation. He comes to the conclusion that:

Due to the racially exclusionist forces and developments in American history, racial inequality and occupational stratification have come to coexist in a mutually reinforcing the dynamic structural relationship which continues to operate more powerfully than direct forms of racial prejudice and discrimination. To diminish the significance of racial oppression in America's past and to define racial inequality as a problem of prejudice and limit the solution as the outlawing of individual acts of discrimination, as does Glazer, is effectively to leave intact the very structures of racial inequality.

However, Nathan Glazer and Ronald Takaki have acknowledged a very important dimension to ethnicity in America which is the attitudes of Americans towards blacks, Chinese and Japanese and Indians from the subcontinent. These attitudes are a result of their contact with these people in their own lands long before they even arrived in the United States. This strangely enough does not hold true for those who came from the European continent; therefore, the title *From Different Shores* presupposes a condition which existed even before they arrived from

different shores.

If we consider the treatment and condition of black people in this country we perceive a historical bias the African continent has developed in the European mind. It was "The Heart of Darkness": primitive, savage, cannibalistic, and pagan. Therefore, there was justifiable cause for European nations including the United States "To bring light to them that sat in darkness" and therein lies also the tale of two ships which has now become part of the record of history of the United States and England. The ships that carried missionaries out of Boston and out of Liverpool in England could very well have been the same ships that brought back slaves to the shores of Virginia and North Carolina, the Carribean, and Liverpool.

John Hope Franklin in his book *Ethnicity in American Life: The Historical Perspective*, states that:

The presence of persons of African descent, almost from the beginning, had helped whites to define ethnicity and to establish and maintain the conditions by which it could be controlled. If their color and race, their condition of servitude, and their generally degraded position did not set them apart, the laws and customs surrounding them more than accomplished that feat. Whether in Puritan Massachusetts or cosmopolitan New York or Anglican South Carolina, the colonists declared that Negroes, slave and free, did not and could belong to the society of equal human beings. Thus, the newly arrived Crevecoeur could be as blind to the essential humanity of Negroes as the patriots who tried to keep them out of the Continental Army. They were not a part of America, these new men. And in succeeding years their presence would do more to define ethnicity than the advent of several scores of millions of Europeans.

It is for this reason that I find the absence of any serious discussion of slavery in the United States and the part it played in defining ethnicity in America a rather serious omission in the book. It may be argued that the intention of the book was not to enter into the causes and conditions of slavery in the United States. But one cannot escape the inescapable, which is that of all those who came from different shores, it is the black people who have largely helped to define ethnicity in America.

Nathan Glazer makes a very persuasive argument to prove his conviction that America has always had a heart large enough to accommodate the different races and ethnic groups who came to this country. He documents carefully the judicial and legislative measures that have been taken in order to prove his point. However much that may be true, it is also a matter of public record that in the social and cultural life of the nation there have been conscious efforts at exclusion. Randall M. Miller, in his introduction to *The Kaleidoscopic Lens: How Hollywood Views Ethnic Groups*, observes that phenomenon very early in the movie industry. The industry adopted a code of production, and the code was drafted by a Catholic priest.

Sex crimes—the necessary ingredients for box office success—were permissible provided that the film had a recognized compensating moral value. The Code insisted that "Evil and good are never to be confused throughout the presentation, and good must prevail in the end." The Code did something else. It prohibited scenes and subjects which, however distantly, suggested miscegenation as desirable, thereby building a color barrier in Hollywood's dream worlds as rigid as the color line in America's real world. By casting the issue of racial mixing in black and white

terms, the Code proclaimed an assimilationist ideal for European ethnic groups and a segregationist ideal for the "colored folks." Long after the Code's demise, this principle continued to influence the content of some major films.

Ethnicity in America will cease to have serious meaning if we attempt to blur the lines and shade the historical factors that have shaped this nation. One must agree with Takaki that outlawing individual acts of inequality should not be an alternative to correcting the structural inequalities in American society.

—Ernest A. Champion  
Bowling Green State University

**Helen Hornbeck Tanner, editor; Miklos Pinther, cartographer.**  
*Atlas of Great Lakes Indian History.* (Norman: University of Oklahoma Press, 1987) xv, 224 pp., \$75.00, \$29.95 paper.

Surprising as it may be, this is the first atlas of Great Lakes Indian history. Originally, Helen Hornbeck Tanner was involved in a research assignment which caused her to collect information on Great Lakes Indians at the time of the Revolution. After finding that maps of the Great Lakes Region were erroneous or deceptive, and that Ohio maps were marked with "little known area" or "insufficient information," she carefully developed this atlas. A bibliographic essay at the end of the atlas describes the enormous research that went into mapping these ethnic groups' histories. A noteworthy variety of sources were analyzed: obvious ones such as old maps, surveyors' notes, missionary observations, journals and Indian agency documents, and ones which come less readily to mind such as captivity notes, literary works, paintings and photographs.

The book contains 33 maps and 80 engaging illustrations. The first two maps deal with the region's principal theater (the area of major changes between 1600 and 1880), and subsequent maps are organized historically, beginning with the natural vegetation found when the Europeans first arrived and ending with what Indian villages remained in 1870. The most dramatic visual information is uncovered by juxtaposing the map of the land cessions 1783-1873 with the reservations of 1783-1889. The informative discussions accompanying these maps reveal the history and make a reader want to learn more. For example, one reason Pontiac wanted to get rid of the British was that, unlike the French, they refused to give the Indians the powder and ammunition needed for hunting. Or, to take another example, by design during a 1763 war, when the Ojibwa and Sioux were playing lacrosse, a ball sent over a stockade wall allowed the Ojibwa to dash in, retrieve the ball, slay victims and capture prisoners. We are also reminded of the contrast in attitudes between the



Indians and the whites. According to the Indians, air, water, and land belonged to everyone; only artifacts, crops, fish, or game could be possessed.

The atlas provides valuable information on Indian villages, distribution of Indian and white settlements during different periods, Indian wars and changes in jurisdiction. Unfortunately, the discussion of the dominant languages, including the fact that Iroquoian speakers were surrounded by speakers of Algonquian languages (not all of which were mutually intelligible) is not supported by a single language map. Another shortcoming is that the double-page maps have no page numbers and the text refers to map numbers rather than page numbers, a major inconvenience to the reader. A further irritation is the absence of pronunciation keys, or even stress marks, for Indian names which could be as long as ten syllables (e.g., Shingabawassinekegobawat). Still, the book is a valuable addition to libraries, and it is a pleasure to thumb through. Looking at the illustrations is like having a miniature museum of Great Lakes Indian anthropology, history and art right in your hands, one to visit again and again.

—Elizabeth Whalley  
San Francisco State University

**Donald M. Taylor and Fathali M. Moghaddam. *Theories of Intergroup Relations: International Social Psychological Perspectives*. (New York: Praeger, 1987) vii, 223 pp., \$37.95; \$14.95 paper.**

This ambitious book comes at a time when the resurgence of intergroup conflict sounds a despairing note to those of us who have spent more years than we care to count struggling for a united front against an oppressive ruling class. To keep heart we need to periodically focus on the progress that has been made and, in Mao's words, review our accomplishments and transgressions in order to "make the past serve the present." For those of us working in the academic enterprise, this means that the tools of our trade, our theories and our methods, must be criticized and updated. We must be very aware of how we got to where we are, why we have the theories we have, and why we use the methods we use.

Thus we expect a great deal of a work that sets out to summarize an entire field of study. In appraising the status of their discipline, Taylor and Moghaddam go a long way towards satisfying our expectations. The power of the book lies in the fact that these two scholars clearly are masters of their own field. Their analysis of the history of theories of

intergroup relations and their survey of the present state of the art is comprehensive and stimulating. They review six major theories: realistic conflict theory, social identity theory, equity theory, relative deprivation theory, elite theory, and a five-stage model of intergroup relations. Their goal is to provide a general theory that integrates "the limited mini-theories." This goal is somewhat problematic and not quite achieved. Scholars in Ethnic Studies and Women's Studies are coming to the realization that cultivating diversity is essential to our future direction. By lacking a consideration of the potential dangers of seeking universal models, the authors fall into a common academic bind.

This is a well-organized and instructive book. Both summative and historical, it works well as a primer for scholars in companion fields and as an introductory piece for students entering social psychology. As a critical summation it also takes its place within its discipline as a seminal text for those scholars who, like the authors, are aware of the need for social psychology to pass through a period of internal evaluation and transformation. Where it falls short is in what it fails to provide in leadership towards reconceptualizing our methods, which is essential if we are going to advance our theories. Because the authors limit their critique to the safe language of academic discourse they have denied essential guidance in how to proceed into the future. The shortcomings center on the author's separation of theory from practice, an all too common academic style. To assume that one can separate theory from practice is to deny a very important historical perspective. The theories that we now find ourselves constrained by are the products of specific twentieth century practices (methods). In the social sciences these methods have never been responsive to the needs of minorities and oppressed individuals. For scholars in Ethnic Studies and Women's Studies, transforming method is critical to the expansion of theory. When we see a work that displays such a comprehensive sweep as this book, we want more from the authors. We want an analysis of methodology that reconstructs the role of the practitioner, the researcher. To be informed of the scope and limitation of theoretical approaches is not enough. We need to be creating a new role for the academic researcher.

We are learning from feminist scholarship that breaking form is a key element in change. In a profession that all too often serves as the gatekeeper to the bourgeoisie and apologists for the status quo we can not let even our best intentioned colleagues slip past the opportunity to transform the tools of academic life. At present our worth as discoverers of truth is highly questionable. We need only ask what good have our theories of intergroup relations served for the children of the Mideast, Ireland or the Bronx. The answers are humbling. It is time to recognize that our potential to emancipate, organize and mobilize is of higher value than our role as identifiers, labelers and categorizers. We would like to see excellent scholars like Moghaddam and Taylor envision their field from that perspective. We have the tools to assist individuals and groups to

learn what it is they want to know about themselves and their oppressors. What we need to do is reconceptualize our place in the research process and remove ourselves from imperialist positions where we look at our subjects from the distance and eminence of *our* theoretical perspective. Our theories are an imposition on populations, our tools objectify people and alienate them from their own wisdom. We need to return theory to people and use our methods to serve their inquiries. Patti Lather (*Research as Praxis*, 1986) calls this emancipatory research and eloquently argues that the socially conscious academic can do no less than enjoin his or her subjects in the mutual construction of the research process where growth and learning can take place equally for both the researcher and the researched.

The authors may protest that theirs was not a task of how to use their discipline for emancipatory efforts, but it is particularly urgent that we break with traditional forms of academic discourse and move toward emancipatory visions.

Taylor and Moghaddam are not insensitive to these issues. Theirs is a constraint of tradition more than heart. Because we in academia fall so easily into the trap of cloning and mystifying our esoteric language and concepts, no one in the social sciences can be relieved of being measured by a standard that assesses their contribution towards emancipatory change. Not even such excellent scholars as Taylor and Moghaddam.

—Linda Gonzalves  
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**William H. Turner and Edward J. Cabell, eds. *Blacks in Appalachia*. (Lexington: University Press of Kentucky, 1985) xxiii, 277 pp., \$30.00; \$13.00 paper.**

This book begins with a “call” for social policy and scholarship that will address the Black Appalachians. There follow historical narratives, descriptive community studies, and essays that examine the social and political dynamic of Appalachia in terms of black people. The volume concludes with some directions for further research. It is intended to satisfy the needs of both policymakers and individuals in the combined enterprises of Afro-American and Appalachian research, providing a basis for the formulation of policies to ameliorate the condition of Black Appalachians as well as enhancing their visibility as a community deserving research and study.

The editors are a civil rights worker (Cabell) and an academician (Turner) who evidence a longstanding interest in the Appalachian region and especially in the place and history of black people there. The articles are grouped into eight parts: Basic Approaches, Historical Perspectives, Community Studies, Race Relations, Black Coal Miners, Blacks and Local Politics, Personal Anecdotal Accounts of Black Life,

and Selected Demographic Aspects. According to Turner's article on the demography of Black Appalachia, he defines Appalachia as the Appalachian Regional Commission counties in Alabama, Georgia, Kentucky, North Carolina, South Carolina, Tennessee, Virginia and West Virginia.

Some of the main points that come through the many articles are that (1) blacks have been part of the Appalachian history since its first settlement by non-Native Americans, that (2) blacks constitute some 7% (about 1.3 million) of the people in the area, that (3) blacks are among the most discriminated against and poorest people in the area, and (4) that it is almost impossible to make sweeping generalizations that will cover the history and experiences of all blacks and others in the area. In many cases these experiences differed not only by county, but also by what particular coal companies were the employers. For example, Corbin, in his article on the southern West Virginia mining work force, demonstrates that company policy and the social structure of company towns led to solidarity between black and white workers, strong families, and good school systems along with virtual elimination of the black church and black ministers as important institutions. These patterns of black life are much different from those commonly reported

There is tremendous variation in the history and experiences reported in the articles and in when they were written. In order to understand how the articles related to the theme of the book and to place them in historical context, I needed to refer constantly to the information buried in the "Sources and Contributors" section at the very end of the book on the dates when the articles were originally written.

This book challenges simple generalizations about the lives and history of black Appalachians. As a cultural anthropologist who is interested in the texture of life and the cultural rules for living, I found many of the articles, although sound sociologically, not very satisfying.

I hope that this book will stimulate further research and writing on the blacks and other minorities in the Appalachian area, so that more can be revealed about their lives.

—David M. Johnson  
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**Clifford I. Uyeda, ed. *Americans of Japanese Ancestry and the United States Constitution: 1787-1987.* (San Francisco: National Japanese American Historical Society, 1987) 91 pp., \$12 paper.**

In 1987, the Smithsonian Institution, as part of its observance of the bicentennial of the Constitution, held an exhibit that traced the history of Japanese immigrants and their descendants in the United States. This book, which commemorates the exhibit, consists chiefly of black-and-white photographs, brief notes, and a detailed chronology of the Japanese in this country from 1806, when eight shipwrecked sailors arrived in Hawaii, to 1987, when Senator Daniel K. Inouye (Hawaii) presided over the joint House and Senate hearings into the Iran-Contra affair.

The photographs come from a variety of sources—museums, university and public libraries, newspaper files, private collections, and, especially, the National Archives—and one is grateful to have them assembled in a single collection. The majority of the photographs are those depicting the forced removal of Japanese Americans from the West Coast to concentration camps in some of America's most desolate wastelands following the outbreak of World War II. Such a focus is fitting, because the euphemistically labeled "evacuation" of all Japanese Americans, most of them citizens, from their homes under the guise of national security is the central experience in the lives of Japanese Americans. As the recommendations of the Commission on Wartime Relocation and Internment of Civilians to issue a formal apology to those who were impounded and to "compensate" each surviving person with a payment of \$20,000 receive widespread media attention, these photographs provide a useful and powerful reminder of what happened when racism and greed led to the wholesale violation of civil rights.

The images are haunting even after the passage of over four decades: the "evacuees" at the government-designated pick-up stations, ranging from the old and infirm to infants being carried by their mothers, all of them wearing government tags; a veteran of World War I who arrived at one of these pick-up points in his old Navy uniform, his decorations pinned to his chest in silent protest; the horse stalls that families had to transform into homes, fashioning furniture out of scrap lumber; the rows upon rows of drab tarpaper-covered barracks at Manzanar, the American flag in the foreground; the dust storms that swirled up, leaving a fine layer of grit on everything; the watchtowers and barbed wire that ringed the centers, measures that the government explained, unconvincingly, were designed to keep potential intruders out; the mess-hall lines that reminded one of prison lines; a tombstone bearing Japanese characters and incongruously set in the California desert. While some of these photographs and similar ones have appeared elsewhere, they are evocative and retain their power to move one to sober reflection.

Other photographs show the humble beginnings of the Japanese

immigrants and the exploits of the much-decorated but segregated 100/442nd Regimental ("Go for Broke") Combat Team. That the Nisei soldiers who volunteered for or were drafted into the Army had much to do with the greater tolerance enjoyed by Japanese Americans following the war is now widely acknowledged. The book reminds all of the extraordinary sacrifices and accomplishments of these men and women, many of whose mothers, fathers, grandparents, sisters, and brothers were made refugees and prisoners in their own country.

One who seeks to be informed about the history of Japanese Americans will not be satisfied with the brief notes and with the chronology of events, though the latter is more detailed than chronologies found in most books. For a complete historical understanding of the Japanese-American experience and even of the internment, one must seek other sources. The primary value of this book is to remind us of what happened to a vulnerable minority in the days, months, and years following Pearl Harbor.

—Victor N. Okada  
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**Pontheolla T. Williams. *Robert Hayden: A Critical Analysis of His Poetry*. (Urbana: University of Illinois Press, 1987) xviii, 241 pp., \$21.95.**

Pontheolla Williams' book is fairly straightforward. Because Hayden's life is not well-known, she provides a thirty-five page biography before examining Hayden's work in chronological order generally giving each volume a separate chapter. She includes a bibliography of Hayden's work and of the secondary material she used, notes, several of the major poems she studies, a chronology of Hayden's life, another of his poetry, and an index. All of these, especially the two chronologies, will help the person wanting to study Hayden.

For Williams the approach is effective. The brief biography focuses on those factors which most affected his poetic career: his ambivalent attitude toward his adoptive parents and his natural mother, the depression and college years in which he studied the major poets in the Euro-American tradition, his adoption of the Baha'i faith, the years spent teaching at Fisk and trying to find time to write, Southern racial attitudes and history, and what might be called the years of success as a member of the University of Michigan faculty and poetry consultant to the Library of Congress.

The chronological approach to Hayden's poetry permits Williams to trace the development of themes and techniques and to consider

Hayden's frequent revisions of material. For the reader of *Explorations*, two considerations seem the most important. First is the relationship between art and ethnic identity. Williams makes much of Hayden studying with W. H. Auden and reading Yeats, Hopkins, Eliot, and others. Apparently taking her cue from numerous interviews with Hayden, she emphasizes the idea that "poetry transcends time and place," and asserts that "Hayden did not reject his cultural or racial identity. On the contrary, he openly embraced it, but as an American, rather than simply a black writer; he transcended mere rhetorical discourse, whether racial or political, in order to comprehend the meaning of his environment in terms of his art." Her position, frequently reflected in specific analyses, is that Hayden is too racial for mainstream critics and not racial enough for Afro-American critics.

Readers of *Explorations* should also find Williams' analyses of Hayden's poems about the South and about Mexico interesting. "A Ballad of Remembrance," "Middle Passage," "The Ballad of Nat Turner," "Frederick Douglass," and "Runagate Runagate" are certainly among Hayden's best-known poems, and Williams' analyses are helpful. The poems about Mexico result from two extended visits in the mid-1950s and are not known nearly so well. One can hope Williams' discussions will give them the wider currency they deserve.

The poetry of Robert Hayden probably is not studied as much as it deserves to be; most of us know only those few poems reprinted in anthologies and have never been led to see his work as a whole. This study of Hayden's poetry and the biography Williams is now working on may change that.

—James L. Gray  
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**Gilbert L. Wilson. *Buffalo Bird Woman's Garden: Agriculture of the Hidatsa Indians*. (St. Paul: Minnesota Historical Society Press, 1987) 129 pp., \$7.95 paper.**

*Buffalo Bird Woman's Garden* was originally published in 1917 as *Agriculture of the Hidatsa Indians: An Indian Interpretation*. First written as Wilson's doctoral dissertation, the book is particularly informative about the gardening techniques of Hidatsa women. The narrative voice is that of Maxidiwiac (Buffalo Bird Woman). Thus, the book fits within the genre of as-told-to autobiography; however, the narrative is more focused and detailed than Wilson's general autobiography of the same woman, *Waheenee: An Indian Girl's Story*, published in 1921.

Wilson was an anthropologist, a student of Clark Wissler, who had been influenced by Franz Boas' holistic approach to ethnography. While Wilson chose to study Hidatsa agriculture through extensively interviewing one gardener, the resulting account reveals information, not only about gardening tools, planting practices and the layout of gardens, but about the cultural life of the people as a whole and their relations with neighboring tribes, such as the Mandan and Sioux.

The narrative, written in plain diction, is at the same time very detailed and scholarly. *Buffalo Bird Woman* thoroughly explains every step in the process—from the preparation of the garden plot, through the harvesting and storing of food and the selection of seeds. Sunflowers, squash, corn and beans were the major crops; and each is dealt with separately.

The book contains many diagrams—maps of the gardens in relation to the bend in the Missouri River in North Dakota where they were located, planting layouts of individual garden plots, construction of the booth used for threshing, the cache pit, and many others. The photographs also help the reader to visualize the processes described in the text.

Wilson's is the kind of account that can help to dispel the stereotype of the plains Indian as hunter. Hidatsa corn and tobacco were valuable trade items; the narrative contains some information about trade with the Sioux.

While Wilson's book is rather tedious in its style and in one instance too quaint in the use of a Latin phrase, "Sed si femina in domo menstrua erat," revealing the writer's squeamishness at openly including *Buffalo Bird Women's* reference to menstruation, perhaps that is part of the value of the book as a historical document.

At once the book is reliable, informative and impressive. It shows the modern reader the life of a people who were careful to avoid exploiting the land or each other. Gardens were left fallow for two years after several years of cultivation so that they would again produce high yields. Though gardening was the work of women, rather than men, after men grew too old for hunting and going on war parties, they did help women



in gardening; and tobacco was almost exclusively the produce of old men of the tribe.

Wilson's book is valuable in providing information about Hidatsa agricultural practices in the late 19th century. It would be a particularly good text or research tool for related courses in history, anthropology, agriculture, literature or ecology.

—Norma C. Wilson  
University of South Dakota





