

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.

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**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.

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**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