

Next semester, I intend to use the anthology, to include the above play in my syllabus, as well as *Manolo, Rancho Hollywood*, and perhaps Piñero's raw and brutal *The Sun Always Shines for the Cool*.

— Phillipa Kafka  
Kean College of New Jersey

**Choong Soon Kim. *Faithful Endurance: An Ethnography of Korean Family Dispersal*. (Tucson: University of Arizona Press, 1988) 181 pp., \$17.95.**

My first reading of Kim's work left my yearning for academic interpretation unfulfilled. However, as I came to the last paragraph of his book my search for intellectual underpinnings did not seem so relevant. He states in this final paragraph:

In this book I have tried to maintain a balance between the "compassion" of being a native anthropologist doing field work with "my own people" and the "detachment" of being a "scientist". . . . It was painful to complete this book. Nonetheless, as Miller Richardson once asked, "If the anthropologist does not tell the human myth, then who will?"

My second reading led me to conclude that Kim has met the objective posed by Richardson.

Kim's book evidences his ability to present well substantiated data using a storytelling perspective. His work is well grounded. Thirty-six pages (one fifth of the book) provide notes and bibliographic information. However, the reading is light. It is as if through his research he has prepared a fairly complex cross-cultural perspective ready for easy consumption. Again, he provides "an interpretation," but I would not call it an academic interpretation. His strength (personal familiarity with the culture being studied) is also a weakness (a predisposed bias).

Kim does not deny this bias, however. It is when the reader accepts the existence of this predisposition that one can thoroughly enjoy the ethnic experience conveyed by the author. The simple fact that a researcher's perspective is partially subjective does not mean his/her perspective is inaccurate. Similarly, a purely "objective" perspective is not necessarily accurate. Choong Soon Kim tells us of his being born and raised in Korea and of his attachment to it. This is periodically reiterated.

*Faithful Endurance* describes the separation of Korean families after the dividing of Korea as a result of World War II and the Korean War. Over five million Koreans were separated from their families for over thirty-five years. Kim speculates that this dispersal of over five million Koreans, and the millions who were reunited, was more damaging to Korean society than the fighting that caused the dispersal. The book specifically focuses on a "reunion telethon" produced by the Korean Broadcasting System in the summer of 1983. During this telethon, held in downtown Seoul, thousands of Koreans registered to appear

on screen for fifteen seconds holding signs containing information describing who they were and who they were seeking to find.

He presents the situations of five people as representative case studies: an elderly woman seeking her son; a South Korean woman; a North Korean woman; a North Korean man; and a man who had been separated from his parents as a child. He also describes, in less detail, the situation of other Koreans separated from their families. His field methods include interviewing informants, gathering documents, collecting life histories, and participant observation.

It becomes abundantly clear that even though many Korean families were physically separated for decades, the Korean kinship tradition preserved their spiritual bonds. Kim's sensitivity (and ability to convey it) is commendable.

— Jim Schnell  
Ohio Dominican College

**Paul Lauter, et al. *The Heath Anthology of American Literature*. 2 vols. (Lexington, MA: D. C. Heath and Company, 1990) xliii, 2935 pp. (vol.1); xxxix, 2615 pp. (vol. 2); \$19.50 each vol., paper.**

In the notes to the reader in this two-volume *Heath Anthology*, Lauter emphasizes that a major principle of selection for authors and works included is to represent as fully as possible the varied cultures of the United States. The process of compilation—the solicitation from thousands of faculty members teaching American literature to suggest what authors and works should be considered for a “reconstructed” American literature text—reflects this commitment. With the inclusion of works by 109 women of all races, twenty-five Native Americans (including seventeen texts from tribal origins), fifty-three African Americans, thirteen Hispanics (as well as twelve texts from earlier Spanish originals and two from French), nine Asian Americans, and authors from other ethnic traditions (such as Jewish and Italian), the editors have succeeded in producing an anthology that redefines the canon of American literature. It is a definition long overdue and one that portrays a composite picture of the American multicultural literary tradition and new directions in the study of the American literary frontier.

Volume one of the anthology is divided into three sections: the Colonial Period to 1700; the Colonial Period 1700-1800; and the early nineteenth century, 1800-65. However, this traditional outline is juxtaposed with and enhanced by the editors' efforts to emphasize the historical development of literary trends in American culture by placing together writers who could be considered to constitute a group or “school.” Lauter points out that, “underlying this organizational strategy is our belief that the paradigms we use to frame the study of literature are as important to how we understand it as the content of our study *per se*.” A sampling of these thematic concerns includes “The Literature of Discovery and Exploration” and “The Literature of European Settlement” in part one; “Poetry before the Revolution—English Forms in an American Idiom” and *Explorations in Sights and Sounds* No. 12 (Summer 1992)