

recreation (fishing, swimming, picnics and beach parties). Insights are also provided into the development of churches and schools in the community and access (or relative lack of it) to medical care. A discussion of relations with whites emphasizes how these have changed over the years, and the recollections regarding housing emphasize how segregation has affected the availability of land for the African American residents of the region and, in turn, has affected the growth patterns of Pearl City itself.

A chapter on community brings home the strong sense of community that developed in Pearl City over the years and hints at how well this sense of community may serve future generations. The narrative chapters alone provide a strong sense of how Pearl City developed and what it must feel like to have been a member of this remarkable community. Two analytical chapters conclude the book and provide an excellent counterbalance to the narrative chapters, effectively highlighting the major themes that emerge from the narratives. Most important seems to have been self-reliance: That Pearl City had its own church, school, and recreational facilities seems to have made it possible for its inhabitants to develop and maintain a strong sense of community stability, while existing on the "margins" of Boca Raton. It will be interesting to see how current economic pressures will affect this community in the future. A principal question is whether these localized institutions will break down as land is sold to outside commercial interests. Evans and Lee are not particularly optimistic about the future for this community. One hopes they are wrong. One fears they are right.

Harriet Ottenheimer
Kansas State University

Carlos Fuentes. *The Buried Mirror: Reflections on Spain and the New World*. (Boston: Houghton Mifflin, 1992) 399 pp., \$34.00 cloth.

The marvelous narrative ability of Carlos Fuentes has already been discovered by the many readers of his fiction. They will find here how well he has turned his remarkable talents to the writing of history.

Many books have been published in 1991 and 1992 in commemoration of the quincentennial celebration of the "discovery" by Europeans of the "new world." Fuentes's work, I feel, will be the history that is remembered and reread by historians. We find a work written by a humanist, a writing about a "rich cultural heritage"

Explorations in Sights and Sounds, No. 13 (1993)

that is enlivened by fine commentary. It is, to my mind, a literary work of the first order. The graphic writing is supplemented by fine drawings, pictographs and paintings.

It is important to recall, as he reminds us, that the richness of Latin-American culture has roots in three continents: Africa, North America (Indian), and Europe. The work is written "passionately" because of the work's intimate relation to Fuentes the writer and the citizen. He does well in choosing the metaphor of the mirror, for he asks, "Is no the mirror both a reflection of reality and a projection of the imagination?"

Fuentes traces the diverse ancestry of the Iberians, displaying the Moro influence upon the tablado flamenco and the bullring "culture." He explains clearly and at length the formation of the Spanish character and ideas, as well as the development of the Spanish language. He expands upon the Moorish influences upon the county during the extended period of conquest.

It is natural that Fuentes focuses upon the crucial year 1492. He is able to contrast the civilized factors of Iberian culture and the cruelties of the New World Spanish conquests. He dramatically portrays the symbol of *La Malinche* (the raped one) and the related foundation of a multicultural civilization in Mexico and other Latin American countries.

In Part III, "Children of La Malinche," Fuentes returns to Iberian history and the pictorialization of the Spanish Empire with its flowering of "El Siglo de Oro," the age of Cervantes in literature and of Velasquez in painting. Fuentes succinctly states that "Cervantes teaches us to read anew and Velasquez teaches us to see anew."

Fuentes continues as our guide on this unique historical journey with a trip through the baroque age in Spain with all its contradictions, and then through the age of Goya. In the eighteenth century period Fuentes spotlights the Indian and the black revolutions in the Western hemisphere and the great admiration of peoples for the success of the American "revolution."

Consequently, decisions were made that the peoples of Latin America had to look to their own "destiny." The exciting history of events of the nineteenth century are underlined by Fuentes through his attention to the accomplishments of Bolivar and San Martin, and to other events in Mexico—the failure of Napoleon III to place Maximilian on a throne, and the triumph of Juarez, followed by the reigns of the caudillos and tyrants in many governments. He follows the course of Mexican "democracy" through the governments of Diaz, Madero, and others to that of Obregon. It was the Mexican Revolution that inaugurated the twentieth century for the Mexicans.

Finally, in Part V, Fuentes treats Latin America, contemporary Spain and the Hispanic United States. Fuentes is an optimist

looking to the future. He feels that Latin America cannot fail if attention is paid to the empowerment of its peoples. There has to be a need to adapt to their social demands.

Initiatives born of social crises, he hopes, will grow and spread. He utters the hope that politicians will become imaginative in their visions, as imaginative as the writers and artists have been. Fuentes's book gives us all a sense of pride of living contemporaneously with such a writer who offers us all an agenda for the future based upon the richness of legacies. In short, this work, as was suggested before, is a treasure for us to cherish.

Cortland P. Auser
Yorktown Heights, New York

Steven J. Gold. *Refugee Communities: A Comparative Field Study.* (Newbury Park, CA: Sage Publications, 1992) ix, 256 pp., \$44.00 cloth, \$21.95 paper.

This fascinating and insightful book is a comparative ethnographic study of Vietnamese and Soviet Jewish refugees. While a voluminous refugee and immigrant literature exists, much research follows a narrow, policy-driven focus rather than an independent academic tradition. Authors also tend to concentrate on specific ethnic groups rather than examining parallels or contrasts between groups. Gold, however, asks the broader question of how refugees create ethnic communities which facilitate "accommodation without assimilation" (Gibson 1988). In the process of comparison, he produces novel conclusions as well as hypotheses for further testing.

Gold, who is a sociologist, conducted fieldwork in northern and southern California between 1982 and 1990. He contacted new arrivals by working as an English teacher, serving as a resettlement worker, teaching a job-finding class for Soviet refugees, and serving on the Los Angeles Jewish Federation's Immigrant Integration task force. In addition, he carried out extensive interviews with refugees, service providers, and other individuals knowledgeable about these newcomer groups. Gold possesses both a service provider's perspective on the "refugee business" and the intellectual breadth and objectivity of a social scientist.

Vietnamese and Soviet Jews constitute the two largest refugee groups to enter the United States between the 1970s and 1990. Both groups fled from communist countries; both are characterized by relatively high levels of education and urban experience; and both participated in an organized resettlement process. These groups differ as well. For example, Jews have long been established as an American