

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.

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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

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ethnic group, while the Vietnamese are recent arrivals. Soviet Jews are more similar in terms of class and religious background than the Vietnamese, who are highly diverse. And while the Vietnamese possess extensive experience in running small businesses, Soviet Jews lived in a society where the state controlled many aspects of life.

In comparing these two groups, Gold examines several issues of theoretical importance to refugee adaptation: reactions to minority status, effects of group history on the development of ethnic communities, and the significance of earlier business experience on refugee entrepreneurship in the United States. Like many recent social scientists, Gold views ethnic communities as a positive influence in refugee adaptation. He takes the contemporary position that ethnicity is flexible and situational, providing a basis for community organization in new contexts.

Gold's most important contribution is his examination of factors influencing ethnic group solidarity. He argues that societal tolerance, resettlement programs, socioeconomic disadvantages, and cultural issues may simultaneously promote ethnic solidarity and lead to assimilation. Ethnic consciousness emerged as a necessary but not sufficient condition for collective action (the highly diverse Vietnamese, with a history of activism, were more effective at group formation than the relatively homogeneous Soviet Jewish refugees). Gold finds that among these newcomers, small-scale local groups and networks predominate. However, ethnic consciousness, and perhaps political power, is slowly growing.

Both specialists and undergraduate students will enjoy this book, which features refugees as creative actors rather than helpless beneficiaries. It is enriched by frequent quotes from interviews and two beautiful photographic essays.

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Bill Hosokawa. *Nisei—The Quiet Americans*. (Niwot, CO: University Press of Colorado, 1992) xvii, 550 pp., \$19.95 paper.

Nisei, meaning American-born second-generation Japanese, is an epic scale undertaking of the recording of a brief but eventful history of the Japanese immigration to America by a Japanese American journalist. The book consists of twenty-seven chapters which are divided into three parts. The initial focus is on the settlement of the first generation Japanese immigrants in the 1870s, mainly in California and the Pacific states. Then the topic shifts to the emergence of a substantial Nisei population during the 1930-40 period, followed by their maturation through prewar segregation and