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always maintaining a dialectical view of empirical findings.

Uba's writing is frequently marked by disclaimers that remind us of the inadequacies of the present level of research. While at times this proliferation of disclaimers may frustrate the reader by emphasizing what we don't know, Uba balances her critique with rich identification of questions that broaden our view and are excellent guides for further research. What we receive is a valuable and comprehensive review of the research and graduate students meaningful to all scholars in the field of ethnic studies.

While the book is also informative to those practitioners in the field who are delivering direct services to Asian American clients, it is not an indepth treatise on personality patterns or identity, as the title may imply. It is, rather, a concise reminder that personality and identity are co-created aspects of human beings and are inseparable from the social realities in which we grow and live. Uba's discussions of predictors of mental health, cultural patterns in the perception of mental health processes, and culturally influenced styles of communication stimulate our general awareness and point to the constant need to see ourselves as no more or less than the culture that trained us. As such, I would recommend this book to practitioners who are attempting to broaden their ability to offer culturally and ethnically sensitive treatment.

Throughout her work Uba reminds us that scientific research is a continually evolving process of discovery; and it is not an activity destined to end with the achievement of some list of ultimate truths. She also reminds us that the very activity of science can be used to generate systems of "knowledge" that are then used to justify the status quo and further the existence of oppression. This has always been acutely true in the field of psychology, and remains so today as we once again see wide media attention given to the publication of the latest resurrection of the bell curve theory of intelligence. Because of all of these reasons, Uba's work is a timely contribution to the field of mental health and Asian Americans, and a valuable voice in the general advancement of ethnic consciousness in American culture.

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Tu Wei-ming, ed. *The Living Tree: The Changing Meaning of Being Chinese Today*. (Stanford, CA: Stanford University Press, 1994) 295 pages, \$14.95.

This book evolved from the spring, 1991 special issue of "Daedalus, the Proceedings of the American Academy of Arts and Sciences". Tu Wei-ming presents a collection of perspectives of the Chinese identity. These essays stand alone well, some are more relevant and better written than others (as will be addressed in this review), but

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they collectively fail to provide a coherent unified interpretation. The chapter topics are somewhat related but the continuity among them is weak (which should not be interpreted as a shortcoming of the individual chapter authors).

Tu Wei-ming, editor of the book, opens with an essay offering thought-provoking premises regarding the meaning of being Chinese. He concludes that the meaning of being Chinese is less of a political orientation and more of a human orientation comprised of ethical-religious aspects. This view is indirectly reiterated in other chapters.

"The Inner World of 1830," by Mark Elvin, while interesting reading, is highly speculative and should be acknowledged as such. Elvin draws conclusions about Chinese identity in 1830 and seeks to connect these conclusions with present day China. His essay is grounded in the assumption that his speculative conclusions are accurate.

The move to the next chapter by Vera Schwarcz (dealing with history, memory, and cultural identity in twentieth century China) exemplifies the weak transitions among chapters. Her discussion of the May, 1919 and May, 1989 protests is intuitive as is her finding "walls of the mind are far more entrenched, far more dangerous than those rising out of the soil".

Ambrose Yeo-chi King does a fine job of describing and assigning importance to *mien-tzu* (face), *jen-ch'ing* (human obligation) and *kuan-hsi* (personal relationship). Again, the transition from the previous chapter is weak, but this essay gives concise descriptions of these phenomena and establishes their relevance sociologically.

L. Ling-chi Wang presents a clear interpretation of the changing identity of Chinese in the United States. This chapter does the best job of addressing the situation for Chinese when they are among non-Chinese. It stands well by itself. Wang establishes five types of identities that have evolved among the Chinese diaspora and proceeds to substantiate these identities.

Victor Hao Li shares personal experiences of being a sojourner in "From Qiao To Qiao". It is short (eight pages) but gives an intimate interpretation of his return visits to China, while spending most of his years in the U.S. This chapter does the best job of relating the ethnic experience. It lacks external substantiation but, as a personal remembrance, it is not expected to be extensively footnoted. It is the story of one person and his experiences.

In other areas, the footnotes (345 in the entire book) are more than adequate in placing views of the authors within the context of the literature. The fifteen page glossary of terms (*pinyin* spelling and characters) is especially helpful. The subject/name index and contributing author descriptions are beneficial.

The eleven chapters of this book convey eleven distinct perspectives of the Chinese ethnic experience but a unified voice is not established by joining these individual essays together as a book.

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Darrell Y. Yamamoto. *Monitored Peril.* (Minneapolis: University of Minnesota Press, 1994) 293 pp.

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Television has been one of the most influential media in constructing the racialized social image of Asian Americans. Through meticulous examinations of roles and stories given to Asian Americans in television and combined with careful analysis of political and social events, the author successfully reconstructs a comprehensive history of Asian Americans in the entertainment world over the period of the past five decades. In fact, this book merits more than a mere media study of Asian Americans for its delivery of a critical view of historical relationships of the United States with Asia which are responsible for creating continuously popular and distorted images of Asians.

There are seven chapters under the illustrative headings *White Christian Nation, Asians in the American West, War Against Japanese America, Asian Americans and U.S. Empire, Southeast Asian America, Contemporary Asian America, and Counterprogramming.* They superbly chronicle the precarious formation and maintenance of Asian American communities through the eyes of television. Early portrayals of Asian Americans were closely related to their menial occupations which placed them in total subordination to their white superiors and which has become to some degree a permanent fixture of their TV representations even up until today. The strength of Asian settlers and their contributions to the economy of the West by Chinese railroad laborers or Japanese farmers were ignored in popular characterization of Asians as docile and inarticulate beings in western melodramas such as *Bonanza* and *Gunsmoke*.

Precipitated by intense hostility against the Japanese at the outbreak of the Pacific War, 110,000 Americans of Japanese ancestry were removed from the West coast defense zones to ten inland internment camps. This sensational event, however, was not told to the public in television programs. Not all of the Japanese Americans went to the camps quietly in submission to the Executive Order. Some Japanese Americans distinguished themselves with courageous acts of demanding constitutional rights or by leading mass protests by the internees, but commercial television was not interested in making heroes out of the non-stereotypical Asians.

During the cold war period, television undertook a mission of anti-communism propaganda for which stories of Asian orphans became the most exploited subjects to condemn communist evil and justify American involvement in warfare in Asia. The American defeat in the Vietnam War led to the prolific production of military melodramas which euphemized essentially the colonial war in the Southeast Asia into a sad American tragedy. In the absence of national pride to celebrate the war individual bravery and heroism on battlefields were romanticized, creating a generation of new heroes personified by Sylvester Stallone, Chuck Norris,