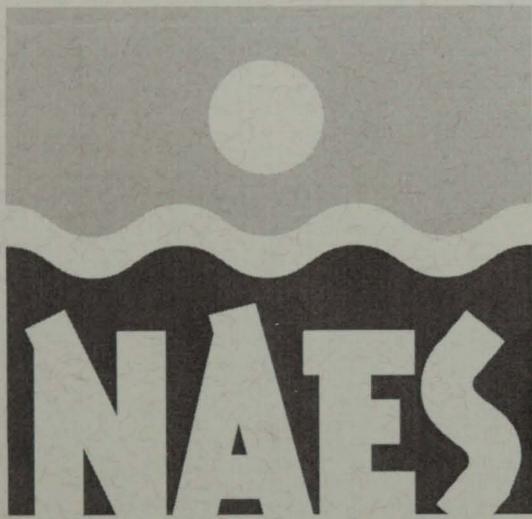


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EXPLORATIONS  
IN  
SIGHTS AND SOUNDS



Summer 1994  
Number 14

## The National Association for Ethnic Studies

The National Association for Ethnic Studies (NAES) was founded in 1971. NAES has as its basic purpose the promotion of activities and scholarship in the field of ethnic studies. The Association is open to any person or institution. The Association serves as a forum to its members for promoting: research, study, curriculum, design as well as producing publications of interest to the field. NAES also sponsors an annual conference on ethnic studies. *Explorations in Sights and Sounds* is an interdisciplinary journal of reviews devoted publishing evaluations of the latest scholarship focusing on the study of ethnicity, ethnic groups, intergroup relations, and the cultural life of ethnic peoples and providing a forum for assessing socially responsible research.

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# EXPLORATIONS IN SIGHTS AND SOUNDS

A Journal of Reviews of the  
National Association for Ethnic Studies

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## BOOK REVIEWS

**Leonore Loeb Adler, ed. *Women in Cross-Cultural Perspective*. (New York: Praeger Publishers, 1991) 296 pp., \$45.00.**

This is a collection of essays by women writers from several countries including the United States, Great Britain, the former Soviet Union, India, China, Nigeria, and Thailand. These writers examine the interaction of biology, social role, and culture in shaping women's roles in different societies. They attempt to provide a broad overview of the conditions and the problems faced by women in their respective societies.

The unusual aspect of this collection lies in the fact that the essays are written from the "emic" or insider viewpoint as opposed to the "etic" or outsider perspective. Thus it gives the readers a unique vantage point on women's issues from within these societies. For example, there are interesting discussions regarding the practice of female circumcision in Egypt and Sudan, clitoridectomy in Nigeria, and the impact of Hindu values on women's self identity. Good overviews of the Tharu matriarchal system as well as the status of women in China and Japan are also available.

However, there are a few problems presented by the "emic" approach. The insider viewpoint results in a sometimes uncritical approach to the problems confronting women in these societies. First, little attention is paid to class or ethnicity as important factors determining women's positions in both the developed and the developing world. This becomes painfully evident in the discussion on the United States which is presented as a "very child-centered society." No mention is made here of the high rates of teenage pregnancies in certain socio-economic groups or of the high rates of poverty among children. Second, there is little discussion of the problems faced by women in rapidly industrializing societies like Thailand. Therefore no reference is made to the problems created by the exodus from rural Thailand to the factories in Bangkok—a process which has also helped to make prostitution a most lucrative business in that country. As Ruben Ardila, in her section on Latin America, accurately points out, the life-cycle of men and women "is closely

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related to their education level, social mobility, social class, and rural or urban cultural environment." Third, there is little discussion of the patriarchal context within which women's social roles have been developed in many of these countries. Thus the section on the USSR makes it clear that a woman is destined to "be a mother and a homemaker" and goes on to assert that traditional Russian families derived strength from the "patriarchal tradition." Given this kind of perspective, it is not surprising that this writer actually appears to blame prostitution as well as juvenile and infant delinquency on women.

This collection of essays does present new information on some groups of women that western readers may not have access to ordinarily (i.e., Alaskan, Thai, Australian). However, the insider perspective does prove to be a frustrating aspect of many sections of this book.

Sudha Ratan  
Georgia Southern University

**Leonore Loeb Adler and Uwe P. Gielen. *Cross-Cultural Topics on Psychology*. (Westport, CT: Praeger, 1994) 288 pp., \$69.50 cloth, \$19.95 paper.**

It has been over forty years since Gordon Allport published *The Nature of Prejudice* (Cambridge, MA: Addison-Wesley Publishing Co., 1954). To Allport, sociocultural factors play an important role in our prejudice, especially when we do not understand cultural differences. However, Allport's book dealt little with cross-cultural research. Fortunately, Leonore Loeb Adler and Uwe P. Gielen, two experts in cross-cultural research, have presented us with their recent study on how cultural understanding helps us to be more open-minded.

This book, consisting of fifteen chapters by different contributors, begins with cross-cultural history and research methods (in Part I), moves smoothly from development issues (in Part II) to personality and belief systems in cross-cultural psychology (in Part II), and finally ends with applications for cross-cultural psychology. Though "race," "ethnicity" and "culture" are indeed different from one another, the book's focus is not on the differences or similarities between these issues, but on the cultural diversity.

For example, chapter contributors selected are diverse and representative geographically or culturally (i.e., from various countries or cultures) and interdisciplinarily (not only from psychology, but also from anthropology, sociology, psychiatry, and other disci-



plines). The content of research is so culturally representative and diverse that it pertains to language and communication, child development, women and gender roles, moral reasoning, old age, personality, emotion, belief systems, health and pathology, and multicultural business.

Research reports and findings are also culturally representative and diverse because they are not only obtained from subjects (or participants) in North America, but also from Asia, Africa, South America, Europe, and Australia. This cultural diversity approach certainly helps us to become more open-minded and more sensitive to objective group differences.

The content of the book is so fundamental that it will provide readers (e.g., upper-level undergraduates, graduates, and other who are interested in cross-cultural issues) with basic ideas and knowledge in cross-cultural research. Almost all chapters in each section are well-written and easily understood.

The only criticism I have of this book is that its chapters are sometimes too brief to be understood fully. The editors should have provided more space for more detailed discussion and elaboration. Overall, this is a well-organized and nicely written book whose cultural diversity approach, without any doubt, helps us to open our minds, regardless of whether we are scholars or lay persons.

Yueh-Ting Lee  
Westfield State College

**Chalmers Archer, Jr. *Growing Up Black in Rural Mississippi*. (New York: Walker & Co., 1992) 156 pp., \$19.95.**

Archer's book is a non-fictional account of the pain and anguish of one extended family's struggle and fight during the 1930s and 1940s to survive the racist south.

At the heart of this book are the relationships of family members, friends, and neighbors in the southern town of Tchula. These relationships are realistic, and their strengths and weaknesses appear in the ultimate trials of racism, poverty, love, and religion. Archer does not distort the truths about his family relationships, nor does he hide the skeletons of a racist past. He shares stories about the social and economic injustices displayed by the KKK and white landowners. Archer acknowledges that the local sheriff and his officers were devoted Klan members, but does not dwell on name calling or accusations. His autobiography is by no means a sordid personal account of the nefarious historical past. This account of African-American life in Tchula has implications about black people's

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life in other southern regions.

Amongst the sordid events which Archer shares, he skillfully intersperses humor to show how black Mississippians weathered the storm of racial injustices, poverty, and segregation during the Great Depression. Uncle Nick's clever boyish exploits included his "ghost" scheme to scare, ridicule, and diminish the effect of KKK members. Other tricks include his snake episode in church and his illegal boating incident on the "whites" only Tchula Lake.

The author revisits his ancestral past by providing accounts of numerous pivotal recollections and important historical facts. This is done through storytelling, which really distinguishes the book. Archer captures the African oral tradition and continues this tradition by using the written word. His great-grandmother told stories of white/black relationships in the south, and these are passed on to the younger generations.

This book portrays an accurate historical and social account of a society blinded by the rigid tenets of its color caste system. The victims are also white farmers and planters who were forced to use racist tactics to maintain a cadre of black workers during the Great Depression. Archer continues to dig deep to locate the sources of the violence and hatred meted out to black people and discovers the racism his ancestors grew to understand and accept, in most cases. His father, mother, and school teacher represent a new generation of black southerners who refuse to settle for less. Education became the means to the end of oppression.

Archer's book is a very introspective autobiographical work dedicated to dealing objectively with relationships in a turbulent and hateful past. This is indeed an excellent source of information for students of African-American history, women's studies, family studies, and American history.

Aloma Mendoza  
National-Louis University

**Anny Bakalian. *Armenian-Americans: From Being to Feeling Armenian*. (New Brunswick: Transaction, 1993) 511 pp.**

Aside from work on the 1915 genocide of Armenians in Turkey and some work on ancient Armenia, there is precious little published work on the Armenian people. Even the Armenian genocide in which 1.5 million of the 2 million Armenians in Turkey were killed has been largely ignored by the world community and was named by one scholar, "the forgotten genocide (Dickran H. Boyajian, *Armenia: The Case for a Forgotten Genocide*, Westwood, NJ: Educational

Book Crafters, 1972). Particularly missing from the scholarship is work about contemporary Armenians in diaspora. Anny Bakalian's book begins to fill that void.

Based on surveys as well as in- depth interviews with Armenian Americans, Bakalian gives us a wealth of information. We learn about Armenian Americans, patterns of church attendance; involvement in politics, both ethnic and "American;" their community involvement, including participation in explicitly Armenian political parties and organizations as well as other, less formal measures of community such as social networks; and their socioeconomic status and ways in which they express their Armenian identity. She tells us that Armenian Americans are not very involved in their churches or Armenian politics, that people feel both institutions are divorced from "present day realities" (91). Armenian Americans are highly educated with 23% graduating from college and 25% with professional or graduate degrees, figures that are twice the national average (68). The resulting incomes are also high with 60% of Bakalian's sample earning \$40,000 or more annually and 18% with yearly salaries of \$100,000 or more (66).

Bakalian's interpretation of this information is, however, limited by her theoretical framework. Using Milton Gordon's "seven subprocesses" of assimilation and Herbert Gans' concept of symbolic ethnicity, Bakalian argues that Armenian Americans' ethnicity is totally voluntary. Being no longer ascripted like that of the immigrant generation, later generations of Armenian Americans like other white ethnics are symbolic ethnics; Armenians by choice—a choice that is seen as totally voluntary, and totally rational. Missing from this analysis is any sense of ethnicity as consciousness or world view; of ethnic identification as the lens through which one sees the world; as the assumptions taken as "natural" but when closely examined may be based in ethnic culture. There is no question that the experience of being an ethnic American is very different from being an immigrant, but it is a mistake to construct the immigrant generation as the "essential" ethnic against which all others are measured. My own research on Armenian Americans reveals that ethnic identification may operate in profoundly complex, often unconscious ways which though not suitable for quantitative measurement may be basic to the ethnic experience. Many of my respondents reported that being Armenian had shaped their lives profoundly even while they eschewed ethnic life. analysis. The last twenty-five years of feminist scholarship has made very clear that in most societies there exists at least some gender division of labor, and women and men consequently experience the world differently. Certainly in the Armenian community, which holds fast to patriarchal gender roles, being an Armenian woman requires something very different from being an Armenian man.

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Also absent from Bakalian's theoretical framework is a gender. Similarly, to be assimilated into the "American" world is to come into another set of gendered expectations. Yet, aside from a few pages about changing family patterns, Bakalian makes no distinction between the experiences of Armenian women and men. Many Armenian American women have told me they are not involved in the community because they feel there is no place within it for them as adult, professional women. Young Armenian women who want to marry and raise children in Armenian homes expressed enormous pain to me about their inability to find Armenian men who treat them as equals. They are consequently faced with the prospect of marrying non-Armenians and compromising their dreams for an Armenian home environment for their children. These voices are also part of the Armenian American experience and must be heard.

Despite these problems, I welcome Balakian's book and it is a must for anyone who is interested in Armenian Americans.

Arlene Avakian  
University of Massachusetts

**Robert Elliot Barkan. *Asian and Pacific Islander Migration to the United States: A Model of New Global Patterns.* (Westport, CT: Greenwood Press, 1992) 280 pp., \$49.95.**

Migration in the late 20th century has become increasingly complex. The nature of migration has changed considerably from 1885, when E.G. Ravenstein first enumerated his laws of migration. In contrast to Ravenstein's simple "configurations of internal migration," Dr. Barkan likens modern migration to a jungle gym: If one were to picture an elaborate children's outdoor jungle gym, constructed so that it can be made to undulate gently and gyrate, the analogy would come close to the reality of global migration. As the children decide to climb, several choices confront them in terms of direction and destination, although not all may be equally appealing or accessible. The jungle gym is also made to move somewhat (the instability adding to the adventure), and some paths are blocked by obstacles, others crowded by children who got there first, and on some of the bars are friends offering assistance. One can envision different groups of children venturing on, waiting, turning back, climbing onto other bars, or seeking their goals by other directions, all the time adjusting to the uncertain movements of the whole apparatus. The individual children make their own decisions, but there is a definite collaborative aspect to the process taking place. (22) Barkan sets as a first task updating Ravenstein's laws. After describing

the state of the migration literature, Barkan enumerates twenty-seven propositions which summarize the factors affecting migration. The propositions are particularly tailored to account for the incredible complexity of the modern migration decision and the institutional framework surrounding it.

These propositions are complete, although some disciplines of the social sciences may quibble with where he has placed his emphases. This is, however, an unavoidable problem, given the parochial nature of the various specialties. On the other hand, the diverse nature of the emigrants and the large quantity of propositions requires an organizing framework. To this end, Barkan proposes the "model of double stepwise international migration." In this model, legal immigrants are partitioned in two directions: (1) by whether they came directly to the United States or by way of another non-native country; and (2) by whether or not the immigrant applied immediately for permanent residency.

Barkan employs the public use of tapes of the Immigration and Naturalization Service (INS) to demonstrate that his model is a useful construct for analyzing migration flows. He shows that his breakdown is very instructive across all of the variables in the dataset: country of origin, country of last residence, age, gender, marital status, years residing in the United States, occupation, and legal basis for receiving permanent resident status. Unfortunately, and this is well recognized by Barkan, the INS data set is not very rich. Before his model can be said to have broad relevance, other, more detailed data sets must be analyzed within the framework of this model. In particular, the motives to emigration and adaptabilities of various subpopulations could not be addressed in the INS tapes.

I would recommend the entire book to anyone interested in migration issues and the first five to seventy-five pages of the book to anyone who would like a brief overview of migration issues. The first pages are well documented and could serve as a good introduction to migration issues. As the book continues, it becomes more and more data intense and would be tough going for anyone without an already strong interest and background in migration issues. As a final note, Barkan's extensive cross-tabulations (more than twenty-two tables) of the INS data should be of great interest to migration specialists.

William L. Winfrey  
Old Dominion University

## *Explorations in Sights and Sounds*

Gretchen M. Bataille, ed. *Native American Women: A Biographical Dictionary*. (New York: Garland, 1993) xix, 333 pp., \$55.00.

This book is a treasure trove. Normally, dictionaries are not meant to be read from front to back like a novel, but this one is fascinating throughout. The few works that had been available so far on American Indian women were limited in perspective, format, or accuracy. Here for the first time we see the whole breadth and depth of Native women's achievements in an astounding variety of professions, from warriors, healers, fur traders, and jewelers, to educators, attorneys, poets, and professors.

One source of their creativity seems to be the necessity to combine cultures and languages. "Indian writers are in a constant state of translation" (35). Josette Juneau (1803-1855), a Wisconsin humanitarian, was fluent and literate in French and fluent in Menominee, Chippewa, Potawatomi, and Winnebago (132). Sara Winnemucca Hopkins (1844?-1891), warrior, lecturer, lobbyist, and autobiographer, spoke English and Spanish and knew three Indian dialects (115).

The helpful appendix on "Entries by Primary Areas of Specialization" shows the highest number (eighty-four) under the heading "Literature/Criticism." Seventy-three women are listed under "Education" and sixty-two under "Arts." Reading a series of the articles, however, immediately shows that most of these women excel in a surprising number of occupations.

There is a strong desire to communicate Native traditions, whether in pottery and basketry, healing and tribal leadership, storytelling and poetry, or in sophisticated ways of transmitting native languages in translations, grammars, and dictionaries. While much of this effort is focused on interpreting Native cultures to a white audience, there are also attempts to write for Native readers. Nora Dauenhauer, e.g., together with her husband Richard Dauenhauer, has carefully transcribed and produced Tlingit oral narratives in English as well as in Tlingit, encouraging her people to collect and preserve their cultural heritage.

The book shows a surprising unity in spite of the fact that sixty-one persons contributed articles. They range from well-known scholars to graduate students. There remains, of course, some unevenness. Louise Erdrich would deserve a longer entry focusing on the special ambiance and flavor of her work, not just the "facts." Kenneth Lincoln writes beautifully on Luci Tapahonso and Roberta Hill Whiteman, but his long and sensitive essays are very different from the sober, more factual standard entries. Such discrepancies, however, also have a positive side: often the authors' voices are adding interest and complexity to the subjects described.

The appendices "Entries by Decades of Birth," "Entries by State/Province of Birth," and "Entries by Tribal Affiliation" are excellent. The regular index is extensive, but could contain even more information. For example, the "Catholic church" (sic) as well as the Native American Church are listed, but Franciscans, Episcopalians, Presbyterians, and Baptists are not.

The valuable photos could be more numerous and better reproduced. These are very minor flaws, however, in an outstanding work that should be acquired by every library, by teachers of every level, and by everyone concerned about the first American women.

Kristin Herzog  
Durham, North Carolina

**Monroe Lee Billington. *New Mexico's Buffalo Soldiers, 1866-1900.* (Niwot: University Press of Colorado, 1991) 258 pp., \$29.95.**

Buffalo Soldiers guarded the western frontier, winning eighteen Medals of Honor. Formed in 1866, they also served in the Spanish-American War (1898), the War in the Philippines (1899-1901), World War II (1941-1946), and the Korean War (1950-1953). It might appear that some of those events transpired a long time ago. However, Jones Morgan, the last Buffalo Soldier who served in both the West and the Spanish American War, died at age 110 in August, 1993.

Approximately 186,000 Black soldiers fought in the Civil War and when it concluded, the Union army still had 123,156 soldiers "in 130 infantry regiments, thirteen regiments of heavy artillery, ten batteries of light artillery, and six regiments of cavalry." Because the United States government needed to safeguard its interests in the West following that war, it turned to Black soldiers who eventually made up half of the military force there. Many Buffalo Soldiers served in New Mexico beside companies of white troops. They were subjected to racism from their white counterparts, white civilians, and even the white press. White businessmen doing commerce with the army often cheated the military and Blacks were significantly affected. They were supplied with "inferior animals, food, and supplies," and at Fort Cummings "fresh" vegetables quickly spoiled and "thirty-seven thousand pounds of bacon and eighteen hundred pounds of ham were of such poor quality" that they perished almost immediately. Still, the Buffalo Soldiers proudly executed their dangerous responsibilities.

was killed by the Mexicans and then hunted Nana, one of his

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It was Buffalo Soldiers who pursued the Apache Victorio until he followers. They fought in the Lincoln County War and narrowly missed capturing “Billy the Kid” Bonney. Between 1875 and 1892, the famous 9th and 10th cavalry regiments were involved in the Indian “pacification” programs. They and other Black units also served strike duty, supported federal marshals in opening railroad traffic, protected railroad property, and maintained order in the wake of strikes. They safeguarded settlers and their presence discouraged additional Indian attacks. Farmers, ranchers, miners, and railroad construction workers often called upon them for help.

While praising the exploits of the Buffalo Soldiers, Billington does not address an extremely significant issue—the manipulation of one minority group by the government to subjugate another. When Africans first came to the New World, Blacks and Indians sometimes forged positive relationships. Some Indians during early colonial history assisted Blacks in their escape from slavery (though some tribes held Black slaves). The United States government deliberately pitted the two groups against each other, offering compensation to Indians for capturing slaves and inducements to Blacks for controlling Indians. For the author to commend Blacks for subduing “the hostile Indians” (201) seems to reflect a period when the phrase, “The only good Indian is a dead Indian” was de facto law. One may highly revere the bravery and patriotism of the Buffalo Soldiers in fighting for their country, but one must also critically analyze their role in the suppression of Indian people.

George H. Junne, Jr.  
University of Colorado

**Howard Brotz, ed. *African-American Social and Political Thought, 1850-1920.* (Brunswick, New Jersey: Transaction Publishers, 1992) 593 pp., \$24.95 paper.**

*African-American Social and Political Thought*, originally published in 1966, is back in print—testimony to the durability of the writings it collects. The editor provides a selection of primary works by great African-American thinkers whom he categorizes into four mainstreams: emigrationists, assimilationists, cultural nationalists, and revived political nationalists. The works of such men as Martin Delany, Frederick Douglass, W.E.B. Dubois, and Marcus Garvey, stand alone for their brilliance, but brought together, they provide a panoramic view of the diversity of African-American philosophies for Black advancement.

weaknesses stem from what the editor excludes. The most glaring



While collecting an array of outstanding writings, this book's omission is that of African-American women. By excluding the writings of such women as Ida B. Wells, Sojourner Truth, Mary Church Terrell, and other Black women who contributed significantly in defining their community's social and political thought, this book contributes to a misguided belief that Black women were silent bystanders in the fight for racial justice.

Also omitted in this anthology is proper historical contextualization of the primary documents. It is impossible to fully comprehend the authors' positions without contextualizing their writings. For example, discussion concerning the DuBois and Booker T. Washington debates are stripped from the historical realities that surrounded them. Brotz dismisses DuBois as a misguided scholar whose "historicist-racialist preoccupations" (23), the result of the humiliation he felt as a Black man, ostracized the African-American community. Yet, he applauds Washington's efforts toward creating a colorblind society in which merit was the basis of judgment. The editor does not take into account the historical reality: Blacks were not judged by their merit but by their race. Successful Black men and women were just as likely to be lynched, disenfranchised, and segregated because they were deemed inferior by prevailing Anglo-American thought. America could never become a colorblind society while its whole social and economic order rested upon white supremacy, a fact which DuBois sought to illuminate through his scholarship, but one which Brotz fails to note.

Similarly, Brotz oversimplifies the position of Black "dominant spokesmen" (i.e. civil rights groups and the congressional Black Caucus) in his contemporary introduction. Pejorative in tone, he rejects their philosophy as one of self-pity that assumes "white racism is the determinant in a sociological sense, of the fate and future of blacks" (xi). While rejecting this philosophy, Brotz quickly applauds the "New Blacks" who hold that "statist policies subserving the myth of black exceptionalism" (xvi), not racism, created the current crisis in Black America. The editor argues in favor of "New Black" ideology from within a historical void, however, failing to recognize the virulence and persistence of White American racism. Any analysis of political thought removed from its historical context can yield uninformed results, as does this one.

While the primary documents collected in *African-American Social and Political Thought* are recommended reading, the editor's contribution is not—it is biased, exclusionary, and uninformed.

Jennifer Dobson  
University of Washington

## *Explorations in Sights and Sounds*

Charlotte H. Bruner, ed. *African Women's Writing*. African Writers Series. (London: Heinemann, 1993), 211 pp., \$10.95, paper.

*African Women's Writing* is a companion volume to Bruner's *Unwinding Threads*, first published by Heinemann ten years ago. In her "Preface" to this volume, Bruner says that this book came about because "new writers, or hitherto unpublished ones, were not only writing fiction but were recording the New Africa." Thus, only two writers reappear in this volume: Bessie Head of South Africa and Assia Djebar of Algeria, and a good many of the authors were born after 1945.

Likewise, representations of the new Africa ("since 'modernization,' since westernization, since the feminist movement") are prevalent in this collection, though some of the stories take place in traditional village settings ("Mother was a Great Man," by Catherine Obianuju Acholonu of Nigeria; "Saltless Ash," by Zaynab Alkali of Nigeria; "The Rich Heritage," by Daisy Kabagarama of Uganda). This collection has other unique features: stories of African immigrants in Europe, a story of a Jewish schoolgirl in Tunisia ("God on Probation," by Gisèle Halimi), and two stories of guerilla and urban warfare (Andrée Chedid's "Death in Slow Motion," about a sniper-fire victim, and Lina Magia's stark "Madalena returned from captivity," (Mozambique) about a young girl taken by "armed bandits"). Both of these stories are hauntingly evocative of the terror of the situation. Madalena, the returned fourteen-year old child, speaks hardly a word to her rescuers: She "remains in the center of the circle made by the dancers, but she doesn't dance. She sobs....."

As is the case with the first volume, these stories are varied in subject matter, in narrative manner, and in quality. A few are autobiographical; one is a chapter of a novel (Tsitsi Dangarembga's "Nervous Condition—Zimbabwe"). Everything in this splendid novel is worth reprinting, but this particular chapter (the arrival of Tambudzai at her uncle's home) seems like a strange choice since it does not give a fair enough idea of the complexity of the book.

Two of the strongest stories present unusual viewpoints for a collection of African writers: "Cardboard Mansions," by Farida Karodia of South Africa, tells of an Indian grandmother's return to a village on the outskirts of Durban to seek refuge in a lovingly remembered shack. The second, "The Stone Beach," by Leila Sebbar of Algeria, takes place in a foreign city (Paris?). An immigrant woman in a laundromat remembers washing clothes in a river in her childhood country. Several other women, who do not speak the "local language" and who are wise enough not to show their intimate laundry her own river, its "cascades, its wild pools, the fast flowing stream."

in public like the foreign women, share her lament, each thinking of

Bruner provides a short introductory preface and a longer introduction to each of the four sections (Western, Eastern, Southern, and Northern Africa). The introductions, aimed at a general audience, do not provide in-depth information, but they do give useful antidotes for stereotypical pictures of African women: "often highly trained as sociologists, anthropologists, linguists, historians, scholars of world literature [the writers] bring a broad perspective to their work. Their female protagonists are as often educated urban women as they are illiterate villagers" (6). Since many of the writers in the volume are not widely known in the west, perhaps most useful to scholars in ethnic studies are Bruner's "Notes on Contributors," which are more extensive than those in *Unwinding Threads*.

LaRene Despain  
University of Hawaii

**William L. Burton. *Melting Pot Soldiers: The Union's Ethnic Regiments*. (Ames: Iowa State University Press, 1988) 282 pp., \$78.90 hardback.**

The title is somewhat misleading if the reader is expecting the author, William L. Burton, to include all ethnic groups in this book. The book is about foreign born ethnic soldiers in the Union Army and excludes Native Americans and Black troops. In fact, the book's major emphasis is on German and Irish soldiers of the Civil War, and largely about the steps taken to organize military units rather than about the battles these groups participated in.

Nevertheless, within its scope, the book is carefully researched and well written. Burton, a professor of history at Western Illinois University, is sometimes quite eloquent stylistically in such passages as:

The Civil War is the great American epic. Nothing in the nation's history did so much to create myth, manufacture legend, challenge the character of the people, and shape the destiny of the nation for so many generations. Dominating the town and city parks in thousands of communities, North and South, is the statue of the soldier. Burton's emphasis on the recruiting and organizing of troops rather than their battle records is explained in his theory that the ethnic regiments, like all of the volunteer regiments of the Union Army, were "a direct outgrowth of local politics" (ix).

The Prologue describes the Forty-eighters, such as Franz leaders in America, and who recruited, organized, and lead regiments.

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Hecker, Carl Schurz, Franz Sigel, and Augustus Willich, who were losers in the revolution in their native country, but became political Thomas Francis Meagher, Michael Corcoran, James A. Mulligan, and Thomas Cass all were Irish politicians who, at the beginning of the war, saw opportunities for personal and ethnic achievements in raising troops for the Union.

Among other ethnic groups who joined the Union Army were the Scots, the Scandinavians, the Poles, the Italians, the Hungarians, and the Spanish: "Optimistic promoters went after every identifiable ethnic group" (169). Interestingly, two separate attempts to recruit a French regiment in New York failed. However, a hodgepodge of Hungarian, Spanish, French, and German recruits there eventually formed the "Garibaldi Guard," the Thirty-ninth New York Infantry.

Ethnic songs and stories helped organize the raw recruits into fighting units and identified them stereotypically in newspapers. The Irish were associated with heavy drinking, and Meagher, as a general, was accused of being drunk in battle. A favorite story was that of an Irish soldier who apparently did some incredible heroic deed in battle, only to admit afterwards that he was only saving his whiskey from the enemy. German songs and stories emphasized that their troops had the dual obligation of fighting for their adopted country and showing that men of their nationality defended liberty everywhere.

Indeed, all these regiments fought well on the battlefield, and at times, fought with other ethnic groups off the field during and after the war. Often they showed themselves as racists in such songs as "I Am Fighting for the Nigger," and in their fear of economic competition from the former slaves and Jews.

In many ways, these troops fought more for personal and political gains and to establish themselves and their ethnic group as American citizens than for the ideals of abolition and preserving the Union. By the war's end they had succeeded in all these goals. Burton concludes, quite correctly, "The best kept secret of the ethnic regiments is how truly American they were" (233).

Michael Patrick  
University of Missouri-Rolla

**Rafael Castillo. *Distant Journeys*. (Tempe, AZ: Bilingual Press/ Editorial Bilingüe, 1991) 101 pp., \$9.00 paper.**

Rafael Castillo's collection of short stories takes us to the borders, whether they be geographic or psychic, where ironic humor laced with existential angst always looms. His characters range from academic Chicanos negotiating identities, to gorilla freedom fighters in El Salvador. Their commonality lies in their struggles to find self-agency and identity within a rearranged world.

In the first section, "Distant Journeys with Strange People," nine Chicano Texans struggle with their cultural displacement while battling both internal and external betrayal. "The Boy from Aztlán" focuses on Roberto Guzmán-Levine, "A bronze mestizo with an upper-class Welsh accent...a Ph.D. in Literary Theory from Oxford" (3), who goes by the pseudonym Nahum Goldstein and is a currently successful academic due to the popularity of his book on the confessions of a Buchenwald concentration survivor who betrayed his fellow inmates. He is caught between Chicano protestors who are incensed that he would write a Jewish novel and not a novel of his people, Jewish radicals from the Zionist Brotherhood, and by the academics who treat him like an exotic specimen in a zoo. With ironic humor, Guzmán-Levine finds he is able to live strategically within contradictions and multiple cultures and also break free from the binary of choosing between his culture or his art.

The second section, "Distant Journeys to Faraway Places," somberly focuses on injustice in Central America and Spain during the Franco era; however, Castillo always maintains a sense of irony. The cryptic story, "Jesús is Dead," is set in Paris where Salvadorian novelists, Algerians, Gypsies, Junkies, and all mixture of night people are a part of the contemporary post national world of Paris where Grover Washington tunes provide background music. Castillo ends each tale in this section with a type of Kierkegaardian justice and existential view of life and death.

Finally, the last section of stories, "Distant Journeys to Other Cultures," begins with the story, "The Poetry Club." Every third Sunday poets gather to "read the latest postmodernist lyricism and chat about the dismal decline of American poetry over Chablis and hors d'oeuvres" (79). Ironic self-betrayal by these bourgeois poets is apparent when they at first refuse to allow Hugo, an old world poet, to mix with their modern "cutting edge" poetry. The very traditions that they want to throw out are represented in Hugo's poetry, and even though Hugo's poetry temporarily purges them of "that cataclysmic sin their fathers' had committed of anglicizing their Spanish

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names" (81), he is soon replaced by the newest modern poet , who is then rapidly replaced by an old world poet. Castillo shows the cyclical cycle of modernity and tradition inherent in the artist's creative process.

Rafael Castillo takes us on journeys that are neither so distant nor as strange as they may first appear. In these stories he shows us the commonality of peoples and their struggles for integrity and creative freedom. In the end, *Distant Journeys* is a rewarding read—one that pulls you from simple to complex, mixing the seemingly incongruent until patterns emerge that create new worlds to explore.

Julie Schrader Villegas  
University of Washington

**Stewart Culin. *Games of North American Indians*. 2 Vols. (Lincoln and London: University of Nebraska Press, 1992) 846 pp., \$13.95.**

About a dozen years ago, I had the opportunity to buy Stewart Culin's classic work, *Games of the North American Indians*, published in the 1902-1903 annual report of the Bureau of American Ethnology (BAE), Smithsonian Institution. The original edition numbered 9,682 copies, of which almost half went to the United States Congress. Beautifully illustrated with more than one thousand figures (mainly drawings of recreative artifacts, plus 21 photographic plates), the heavy and gold-embossed volume was offered for \$175 by an antique dealer in Maine. Because I knew the fellow, he was willing to shave \$50 from the price. Although this was still a fortune for me at the time, I made the purchase, and the book continues to serve me as a reference. Today, this original edition is difficult to get and, no doubt, even more expensive. Because of its ongoing significance as a rich source of detailed information about traditional native entertainment, I welcome its republication by the University of Nebraska Press. The moderate price of this new edition puts Culin's treasure within financial reach of many.

The author was a curator of ethnology at the Brooklyn Institute of Arts and Sciences, and wrote several other books on games in Europe and Asia. This particular project began in 1891, when Culin organized an exhibit showcasing games of the world for Chicago's Columbian Exposition. When BAE ethnologist Frank Hamilton Cushing visited this world's fair, he noticed "remarkable analogies" between the games of the Old World and those of the New. He and Culin decided to collaborate on a world-wide study, with Cushing focusing on American Indian games. After Cushing's untimely death, Culin completed the systematic collection of information about

games played in 222 North American tribes.

This study divides these games into two general categories: games of chance (volume I) and games of dexterity (or skill) (volume II). The first includes dice games and guessing games such as stick-, hand-, four-stick-and hidden-ball game, or moccasin game. Among the games of skill are running races, archery, football, and tossed ball, as well as minor amusements such as shuttlecock, snow-snake, quoits, stilts, and bull-roarer. Finally, there are descriptions of various unclassified games, plus those derived from Europeans, including checkers and chess. As Culin's work makes clear, dice games were the most common, traditionally played in at least 130 tribal groups (almost sixty percent of the total). It was not uncommon for Indians to wager "all they possess, and many do not leave off till they are almost stripped quite naked...Entire villages have been seen gambling away the possessions, one against the other..." (106-107).

Culin's detailed study ends with a brief "summary of conclusions" in which he notes that many games are quite similar in form and function and can be classified accordingly. As BAE Chief W.H. Holmes wrote in the book's original Introduction, Culin debunks the "popular notion that games of chance are trivial in nature and of no particular significance as a subject of research," and demonstrates "their importance as an integral part of human culture." Specifically, Culin shows that "while their common and secular object appears to be purely a manifestation of the desire for amusement or gain, they are performed also as religious ceremonies, as rites pleasing to the gods to secure their favor, or as processes of sympathetic magic, to drive away sickness, avert other evil, or produce rain and the fertilization and reproduction of plants and animals, or other beneficial results" (809).

Not surprisingly, Culin's publication did nothing to stop the U.S. Government's assault on American Indian cultures. As Dennis Tedlock notes in his (all-too-brief and impressionistic) introduction to the 1992 edition: "The white world has not been friendly to Native American games, with the notable exceptions of lacrosse and long-distance running. Back in the 1920s, [Bureau of Indian Affairs] agents with vice-squad fantasies staged midnight raids on houses where people gathered for games of chance. Generation upon generation of white missionaries and schoolteachers put out the message that everyone should stop living in the "past" and be just like them" (24).

Games of the North American Indians shows that gambling is deeply rooted in many tribal cultures. Efforts by dominant white society to prevent tribes from capitalizing on such enterprises are paternalistic and self-serving. As Tedlock wryly comments, "There is a certain justice in the fact that today, all the way from the rural towns

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of New York to the urban centers of New Mexico, whites find themselves spending large sums of money in reservation bingo parlors [and casino gambling establishments, HP]" (24). Finally, this book provides unique historical information about traditional games of skill which may serve as an important cultural resource for native groups engaged in rebuilding their communities. Accordingly, it is with pleasure that I recommend this new/old book for continued reading and learning.

Harald E.L. Prins  
Kansas State University

**Michael D'Innocenzo and Josef P. Sirefman. *Immigration and Ethnicity, American Society—"Melting Pot" or "Salad Bowl?"*. (Westport, CT: Greenwood Publishing, 1992) 360 pp., \$45.00.**

"Salad Bowl" best describes the American Immigration experience, as the editors of this volume aptly picture it. Like a salad bar, this volume offers a variety of articles for academics and the general public to pick and choose, if interest in immigration concerns them in the least. Overall, this book is divided into three major sections, with a theme underlying each division of essays and research pieces. The offerings include: a select study of ethnic minorities and their history with varieties of social-cultural experiences of ethnic groups; a look at the impact of ethnic challenges to the United States; a focus on the inflow of new migrants into the country, with discussions of government policy matters at both Federal and State levels; and arguments over assimilation/acculturation. Also included is a brief index, plus short profiles of contributing writers. Each article provides updated current literature on migration helpful as resource information.

This volume conveys clear evidence that American immigration never melted together with assimilation the outcome, but suggests that cultural pluralism is at work, covering three generations of immigrants coming into the country as distinct ethnic groups. Moreover, studies indicate even European immigrants still maintain an identity after years of residence (i. e., Dutch and Swedes, etc). Additionally, cohesion of ethnic groups is maintained not only by racial identity, but political, community, religious, and symbolic ties.

However, in this eclectic essay presentation, several other dimensions of the immigration/ethnicity issue tend to be ignored or briefly mentioned in passing, such as: amalgamation and structured inequality and extermination, since they are patterns of race and ethnicity relations, linked to assimilation and pluralism. Also, the



immigration experience should recognize the reality of nativism and xenophobia felt by newcomers and often treated with fear by the old-timer resident groups, who see their established order and lifestyle disrupted by outsiders. In sum, the volume tends to overemphasize the positive situation without introducing more negative variables that are part of the American immigration history and experiences.

Daniel Mitchell  
Silver City, New Mexico

**Douglas Henry Daniels. *Pioneer Urbanites: A Social and Cultural History of Black San Francisco*. (Berkeley: University of California Press, 1990) 228 pp., \$13.00 paper.**

*Pioneer Urbanites* focuses on the quality of life and urban identity of Black residents of the San Francisco Bay area from 1850 to World War II. The author has organized the book topically, rather than chronologically. Because Daniels has chosen this organization, the reader has to keep historical chronology constantly in mind while reading in order to avoid confusion.

Using primary sources extremely well, Daniels argues that, although in the nineteenth century Blacks were discouraged to migrate to the cities of the West because of the racism of capitalists, unions, and white city dwellers, San Francisco had complex and culturally diverse neighborhoods which, in many ways, freed these areas from racial oppression. Such freedom enabled Black San Franciscans to have a rich social life and cultural heritage. Music and dance, coupled with San Francisco's liberal attitudes toward public pleasures, caused Blacks living there to be prominent in vaudeville, minstrel shows, and all other areas of the entertainment industry without encountering overwhelming prejudice and discrimination.

The early twentieth-century brought about more racism and separatism, but the ship building industry during World War II broke down many of these barriers and encouraged Black migration to the city. The gains older residents and migrants made during the war suggested their potential progress in a non-racist, peacetime society. In either situation, the San Francisco experience differed from the typical mid-twentieth-century preconceptions of eastern ghettos, suggesting either a western variant that is unique, or a need for closer comparison of older residents and new arrivals in other American sports, particularly baseball, in the race relations of the city during this time period. Additionally, he deals with labor unions rather unfairly and too briefly without considering the difficult struggle

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As good as Daniel's analysis is, he does neglect the role of they were having in organizing and gaining recognition as bargaining agents.

Of course, the labor unions also played a role in preventing the urbanization of Afro-Americans. This is particularly apparent in San Francisco, which had one of the strongest labor movements in the nation. When an open shop prevailed in the 1920s, San Francisco's Black population (like Los Angeles's, where unions were particularly weak) increased enormously (42).

Daniels appears to be anti-labor, while he does indicate unions, along with the municipal political system and federal mandates, played a great role in increasing the number of Blacks hired in San Francisco just before and during World War II. Still, he should have emphasized that industrialists and business owners often preserved their supply of cheap labor by pitting ethnic groups against one another and by playing on prejudice.

Despite these problems, Daniels has written a very good book, which causes the reader, as Nathan Irvin Huggins writes in his foreword, to "rethink community formation in the United States" (xv). Daniels has proven that Black San Franciscans saw themselves as urban pioneers who shared in the building of the city while keeping their ethnic identity.

Michael Patrick  
University of Missouri-Rolla

**doris davenport. *Voodoo Chile - Slight Return: Poems.* (Cornelia, GA: Soque Street Press, 1991) 84 pp., \$10.00 paper.**

doris davenport's poetry collection, *Voodoo Chile - Slight Return*, firmly connects her to the southern African roots that she embraces. The poems speak from the perspective of a world-traveled feminist as well as a concerned humanist. davenport's poetry moves between being so caustic they singe, to an almost light-hearted, humorous tone. In both extremes, davenport's underlining motive seems to be to expose ills and ridicule contradictions inherent in the society.

Throughout this two-section collection of poems, davenport's integrity is evident. While there is no single poem that embodies her craft or particular perspective, the poem, "Interlude" aptly summarizes the poet's intent throughout this collection.

storyteller, you need - you

to tell a good  
 story, to be a good  
 got to have - a good  
 listener. ("Help me to tell it,  
 somebody.") (55)

The success of this poem is threefold: it is succinct; it reveals urgency; and it dialogues with the audience. Clearly, davenport's poetics is informed by call and response, an African ethos that is still evident in African American churches, theater productions, and music. As in those settings where dialogue between presenter and audience is natural, davenport's "Interlude" solicits a response from readers. This feeling of engagement is evident in almost all of the poems. Readers are pulled in through identification, especially in "Poem for a Varnette Honeywood Painting (The Beating Poem)." Because many African American readers are familiar with the saying "You gone git a whuppin, now," they can identify fully with the scenario that this poem presents, and davenport's vivid descriptions heighten the portrayal.

davenport's use of language recalls Ntozake Shange's poetry, but her beat is slightly different. Like Shange, davenport elevates African American speech so that the rhythm and the vernacular leap from the pages. This quality is most striking in the poem "Miz Anna - On Death." The voice is older and comes off as being more down to earth, more rural. davenport combines a serious subject with humor.

Some folk up & die  
 some folk, though,  
 you can't kill.  
 like Lean's husband. (31)

While the story is familiar, the telling is new, the perspective unique yet the characters are real.

davenport uses the familiar with a twist that prompts anger and charges of blasphemy in some believers, as in the poem "naw. ain't no balm in gilead, & Sears is sold out too (a poem about the original rapist, child abuser-misogynist...)." In this poem, as the title suggests, davenport conflates many seemingly unrelated issues that ultimately strongly condemn the Judeo-Christian inscription of Jesus's birth. The poem begins with a plea, "just think about it;," then the tone and language shift to any angry, confrontational one:

poor jesus. in a dry-  
 ass temple & as if  
 that ain't bad enuf, when  
 he cam outside, all the other  
 kids, being kids, said  
 "there go jesus-the-bastard whose

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momma so crazy she think a  
angel did it to her nananananananaaaaaa" (48)

In this poem, as is the case with a few others, the narrator's tone and attitude change markedly throughout the poem, so that by the end, one is left speechless. Silence is the only appropriate response.

davenport's poems are powerful; the language is raw and free. davenport takes readers on a journey through untraveled regions and introduces ideas that will cause many to question the very foundation of their moral beliefs. *Voodoo Chile - Slight Return: Poems* is a bold collection of poems that explores old terrain with new insights, and offers new and vibrant interpretations of some subjects readers might hold sacred. doris davenport wrings and stretches language. As with her line-break, where a foot never ends a thought, but rather requires that readers move to the next line, davenport titillates and seduces readers with her often provocative ideas. This collection of poems is appropriately titled and celebrates the endless possibilities of poetics.

Opal Palmer Adisa  
California College of Arts and Crafts

**Brian W. Dippie. *George Catlin and His Contemporaries: The Politics of Patronage.* (Lincoln: University of Nebraska Press, 1990) 553 pp., \$50.00.**

Although Americans in the 1990's often argue whether an artist's or researcher's work merits public funding, many agree that we should fund both the arts and scientific inquiry in nearly all their diverse forms. But the basic question of patronage remains. Federal and private funding of arts and science-related work were much in question over a hundred years ago, when the artist George Catlin requested that the United States government purchase his American Indian collection.

For decades following, it was the same story. Even though other artists and researchers (Schoolcraft, Eastman, Squirer) obtained funding, Catlin's hope for support remained unrequited. Try as he might, all attempts at obtaining government patronage failed. It was not until 1874, two years after his death, that the painter's daughter, Sarah, donated Catlin's lifework and artifact collection to the Smithsonian when, once again, money for the purchase could not be found in the federal budget.

The life of the painter from Pennsylvania, and those of the artists, ethnologists, antiquarians, Indian specialists, scientists, and others of various stripe for whom he fought for over forty years, has

been marvelously woven into a narrative tapestry by Professor Dippie. This densely elaborated study is less about the career of George Catlin (1796-1872) and the Native Americans whom he chose to study than it is of the ruthless pursuit of private and government patronage by certain professionals whose interest in self-promotion and career building is evident even today in many scholars and artists. The portrait of Catlin, of an era, and of the phenomenon of patronage painstakingly delineated in this book are not so attractive as the nearly one-hundred and fifty color and black and white illustrations presented throughout.

As Professor Dippie shows, the years from 1830 to 1836 were the most crucial for Catlin's production of works related to the Native Americans. Although his urge to travel and work drove Catlin from Philadelphia to the Rocky Mountains, north to Russian Alaska, south to the Amazon and Peru, and thence to years of work in England and Europe, those six years out west were unarguably seminal in his artistic career. From that time on Catlin's life seems to have been a frequently unsuccessful effort to survive in a seething battle for sufficient government support for his work—literary, artistic, or scientific.

With deft interweaving of historical resources, visual art works, and biographical sketches into a cogent organization of the whole, the author succeeds in both isolating and integrating his subjects so as to elucidate individual motives and illuminate an entire historical period. Although the artist-researcher-showman-author Catlin heads the list of characters, much more is available to the careful reader than a cursory examination of the many excellent illustrations will indicate.

In a catalogue prepared to accompany one of his travelling exhibitions of "Indian" paintings, George Catlin unfortunately overlooked the typographical error "hung in guilt frames" (331). Brian Dippie exploits this nineteenth-century proofreading oversight and metaphorically connects the unfortunate phrase to numerous of Catlin's professional activities away from the easel. Dippie's careful work reveals the myriad arcane plots and characters of the patronage system during Catlin's time: unscrupulous husbands of ambitious and neglected wives; great events and dashed hopes; amoral elected officials and officious royalty. Those who sought to document the American Indians and those who fought to support them enter and leave the story in tableaux as colorful and diverse as the subjects in Catlin's paintings. The names and activities of Jefferson Davis, Alexander Von Humbolt, King Louis-Phillipe, Daniel Webster, and Phineas T. Barnum appear with those of lesser known players in the patronage-seeking maze.

Catlin went westward with the intent to create an artistic

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record of the native peoples untainted by civilization. In this he succeeded more than did any other artist working during his lifetime. But after working for less than ten years in the west the artist returned to the eastern United States seeking support for his work. Indeed, Catlin spent the rest of his life vainly trying to acquire a permanent venue for his unique visual documentation of Native American lifeway.

Both the Smithsonian and the New York Historical Society were courted as potential patrons. Catlin also searched for support and patronage among government officials, often supporting his efforts by means of commercial showmanship more appropriate to the circus than to fine arts exhibitions of the period. Perhaps more support for Catlin's work came from the nineteenth-century sciences—anthropology, archeology, and geology—than from the art establishment. As Dippie so ably and thoroughly explains, Catlin the painter had less difficulty in obtaining commissions for works than did Catlin the cultural recorder in finding sources to underwrite publications and to fund projects.

Dippie further proposes that Catlin's efforts were advanced as much by the artist's claims for the instructive value of his oeuvre as by the aesthetic merit of his paintings alone. For many of the so-called "Indian specialists" of the time claimed to be guided in their work by their status as scientist or naturalist.

Several chapters in Dippie's volume focus on those who were in direct competition with Catlin for patronage. In the often acrimonious conflicts and quarrels among the various painters, writers, scientists and government agents, more was at stake than mere dollars, which Dippie amply demonstrates through his detailed references to letters and archival materials. And although the scanner of titles may initially come to this book expecting to find documentation of the visual legacy of Catlin's art, the work's more substantial contribution goes far beyond a simple record or detailed biographical rendering.

Professor Dippie has not written primarily about the appearance and meaning of individual artworks by the painter George Catlin. His scholarship here has more to do with cataloging, describing, and analyzing the system of description that Catlin intended to build. Dippie asks and answers questions about Catlin and his contemporaries which have received scant attention in previous studies of the artist or the period. For example: If the work of Catlin was intended to form a coherent whole, what was the underlying *raison d'être*? How successful was the artist in fulfilling his stated goal(s)? How does Catlin's system of recording the Native American lifeway stand in relation to other organized means of inquiry of the time? How does Catlin's work interface with the foci of the

multicultural researchers of today?

Brian Dippie has accomplished many things in this scholarly and important work. Personalities and events, in their broad scope and complex interplay, are clearly and cleverly interwoven without being lost as mere elements or components of the overall story. The author has provided a chronicle of survival and failure, of noble cause and ignoble gesture. Yet all the while there is a thread of humor and sympathy which adds detail to this scrupulously rendered examination of George Catlin and his contemporaries, in their political and social contexts, and with their activities and accomplishments.

Although the illustrations seem sometimes only loosely related to the text they are certainly essential to it. This is a book which has elicited and received wide and universally positive reviews. The scope of its coverage, the quality of the research, the documentation of bibliographic and archival sources all make Dippie's work of foremost importance for those interested in Native American history and the development of cultural studies focused on indigenous peoples of the Americas.

John Antoine Labadie  
University of Cincinnati

**Charles A. Eastman (Ohiyesa). *Indian Heroes and Great Chieftains*. (Lincoln, NE: University of Nebraska Press, 1991) 241 pp., \$8.95 paper.**

*Indian Heroes and Great Chieftains* was first published in 1918 and contains short biographical narratives on fifteen American Indian leaders. Included in the vignettes are such well-known individuals as Red Cloud, Crazy Horse, and Sitting Bull, and lesser recognized persons such as Tamahay and Two Strike. Most of the individuals are Lakota/Dakota but Chief Joseph of the Nez Perce, Dull Knife and Little Wolf of the Northern Cheyenne, Roman Nose of the Southern Cheyenne, and Hole-in-the-Day of the Ojibwa are also included in the volume.

However, this book is not the typical account of nineteenth-century American Indian leaders written from the vantage point of the late twentieth-century. The unique perspective of the author as well as its historical frame of reference render this book particularly interesting. In fact, the personal background of Charles Eastman American Indians at the turn of the century.

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(Ohiyesa) alone makes *Indian Heroes and Great Chieftains* compelling reading for anyone interested in the dramatic changes challenging

A Santee, Eastman was separated from his family in the aftermath of the 1862 Dakota/White conflict in Minnesota. Later, after education at Dartmouth College, he became the government physician at the Pine Ridge Reservation in South Dakota. Many of the men included in this work were personal friends of Eastman and offered personal recollections of their lives.

Eastman's purpose in writing *Indian Heroes and Great Chieftains* was to correct popular misconceptions regarding American Indian people and their leaders that were widespread among the public. By so doing he believed "that the American people will do them tardy justice" (1). The result of his efforts is a curious mix of sympathetic portrayals on the humanity of these great Americans combined with, what would be considered by today's standards, whimsical ethnocentrism. For instance, Eastman concludes his chapter on the controversial Lakota Spotted Tail by stating: "Such was the end of the man (Spotted Tail) who may justly be called the Pontiac of the west. He possessed a remarkable mind and extraordinary foresight for an untutored savage; yet he is the only one of our great men to be remembered with more honour by the white man, perhaps, than by his own people" (40-41).

*Indian Heroes and Great Chieftains* is written in extremely readable prose and makes for entertaining reading. The accounts of the personal lives of these nineteenth-century American Indian leaders offer insights seldom available in later biographies. Anyone interested in a "period piece" of American Indian literature/biographies will find this book worthwhile reading.

Terry E. Huffman  
Northern State University

**Juan Flores. *Divided Borders: Essays on Puerto Rican Identity.* (Houston, TX: Arte Público Press, 1993).**

Juan Flores makes an important contribution to the literature on the Puerto Rican experience with his new book, *Divided Borders: Essays on Puerto Rican Identity*. The essays are exemplary of a serious exploration of the Puerto Rican identity as it has been defined and portrayed by a variety of writers, popular movements, and social movements.

The first essay offers a critical analysis of the historian Antonio S. Pedreira's *Insularismo: Ensayos de interpretacion*



*puertorriqueña*, a classic published in 1934. Flores places Pedreira's contributions to Puerto Rican identity in the context of the historical and literary period in which *Insularismo* was written. In addition, Flores provides the reader with insight into the ideological perspectives of the *historican* as well as providing an excellent eco-political framework to assist in critical analysis.

Flores credits Pedreira as the first established intellectual to study and document Puerto Rican identity and culture as an issue of national interest. Moreover, Flores offers a much needed challenge to Pedreira's writings by submitting a thorough and critical reassessment and dialectic analysis based on more recent paradigms and emerging evaluations of national identity, particularly under a changing cultural history because of the colonial influence of the United States on Puerto Rico and the massive migration of Puerto Ricans to the United States of America.

Flores uses an analysis based on historical materialism and offers a systematic study of the importance of economic production and selected historical events that formed the basis for the survival of the Puerto Rican national identity in spite of colonialism by Spain and later by the United States. The value of this essay lies on Flores' thorough exploration of Pedreira's contradictory paradigm where he attributes Puerto Rican national identity, that is, of the masses, to a socially generic victimization of the individual while attempting to offer an analysis on national forms of resistance to colonial oppression from both Spain and the United States. Flores discusses the conflicts inherent in Pedreira's victim blaming assertion of the Puerto Rican individual and the concept of inherent inferiority of the indigenous and African population.

The separation made between culture and national ideology from the question of political and economic status under United States colonialism is an important one. It serves to prove the serious dilemma of Puerto Rican identity that Flores traces through the subsequent chapters of his book.

In 1980, José Luis González published *El país de los cuatro pisos*. According to Flores, González' essay is in the 1980s what Pedreira's *Insularismo* was in the 1930s. The issue of national identity is once again highlighted; however, González' work is embedded in a broad historical perspective that delineates stages of Puerto Rican cultural and national formation resulting from United States political and economic global domination, colonialism in the island and the impact of racism, ethnocentrism and economic exploitation of the Puerto Rican worker in the United States, and the creation of a lumpenized class.

González traces Puerto Rico's history by using as symbol a

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four floor building. The first floor represents Spain's four centuries of colonial rule and slavery. The second offers trends and bearings of the immigration of Europeans and South Americans. A third floor symbolizes the United States invasion and domination of the Island after 1898, and the fourth represents the present era, which has its roots in the economic development plan of the 1940s and the "Free and Associated State." According to Flores, González' analysis of the significance of the popular masses, particularly those of African origin in the formation of Puerto Rico's national and cultural identity, is his major contribution. He also focuses on the racial, ethnic, class, and regional differences in the Island based on dominant and marginalized population groups.

Flores provides insight into González' theory of the tremendous impact of the African population on the Puerto Rican economy and, thus, the national culture. He explores this subject by studying the contributions of other authors, such as Luis Palés Matos, Tomás Blanco, Ramón Romero Rosa, as well as the prominence of "la plena" in popular music.

Flores gives tribute to the influence of class and race as significant factors in the analysis of social hierarchy and economic stratification of Puerto Rico's society. He also offers a critical account of history by surpassing narrowly prescribed Marxist paradigms. For example, Flores argues that the case of Puerto Rico merits particular attention because of the complex interwoven ethnic, racial, and class realities of this national identity. He suggests an analysis that addresses the dynamic socio-economic interactions that explain diverse images and realities based on "ethnic layering" and "topology" of the Puerto Rican. He also moves on to suggest that the cultural process and formation of the Puerto Rican identity does not stop with the migration of thousands of Puerto Ricans to the United States. A valuable contribution to his work, one which he expands on in subsequent chapters, is what he defines as the "dynamic osmosis" that takes a new meaning and definition as the Puerto Rican cultural and national identity continues as a visible influence in American urban centers.

*La Charca*, Zeno Gandia's novel, was written in the early 1890s after the period of the "terrible year" (1887) which was characterized by economic depression and political regression. The the social conditions of the time, such as rural isolation and class exploitation by the colonial coffee-land owner elite. Flores challenges the ideological undertone, similar to that found in Pedreira's writings in which the underclass is portrayed through the filter of a paternalistic ideology of ethnic determinism. This problem, Flores contends, is not only a reflection of the historical period in which the novel was written, with political repression serving as a mechanism

novel represents an aspect of the Puerto Rican economy, particularly the coffee-growing regions where the peasantry bore the burdens of literary control, but it is also indicative of the literary mode of the time. Authors like Zeno Gandia and Alejandro Tapia y Rivera exemplified a distinctive Puerto Rican, nineteenth century literary form that ranged from romanticism to realism and naturalism.

The popular music of "la plena" forms the basis for Flores' essay "Bumbun and the beginning of Plena music." The beginning of la plena as popular music signals a twenty-five year era in Puerto Rico's sugar cane regions and its peasantry. Born in La Joya del Castillo in the city of Ponce, this form of music is founded in the Afro-Caribbean influence. Most of the credit for this musical expression goes to the legendary Joselino "Bumbun" Oppenheimer, a Black Puerto Rican plantation worker. Between 1925 and 1950 la plena ascended to national visibility and became an important vehicle for oral history and cultural transition among the working rural and urban poor. Flores merges concepts of music expressions and traditions of the period with literature and history in an extraordinary composition of the realities of working-class life and Afro-Caribbean influence on the cultural life of the nation. This influence was transported by thousands of Puerto Rican migrant workers to the urban centers of the United States during the late 1920s and 1930s.

Flores' essay on the contribution of Rafael Cortijo to musical expressions sets the tone for an exploration of the linkages that exist between cultural expressions of the marginalized classes, particularly the African of Puerto Rico, and the formation of a national identity, both in the island and in the United States. This essay exposes manifestations of racism and classism in Puerto Rico by lifting a veil showing Euro-hispanic-centered arrogance of those in power, around what seems to constitute folklore, cultivated expressions and national artistic forms. Flores offers an excellent critical analysis by tapping into a series of historical events in recent years around the creation of a national space for the legacy of Rafael Cortijo. The resistance to open this space highlights a larger problem of national significance. It speaks to the ideological and political boundaries that have divided the question of national culture between the popular African-based traditions of the culture and the Euro-hispanic-centric privileged elite. Flores proposes a discussion where both elements, the popular, African component and the elite and folkloric components befriend each other and find a common bridge in the exploration of national culture and identity.

The value of Flores' work in this essay lies in his evaluation of the concept of cultural borders. Basing his work on recent Chicano authors like Guillermo Gomez-Pena and Gloria Anzaldúa, Flores examines the concept of infusion, interfacing, and celebration of

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multi-culturalism around the paradigm of social group membership and diversity in the Puerto Rican society, and their influence on each other.

The separation between the ruling elite and the popular masses takes center stage as thousands of Puerto Rican workers migrate to the United States. An excellent analysis on the colonial resistance movement and social movements of the 1950s of the island are presented. Flores highlights the United States' influence on the island's economic development policies, elections for the governor, and the initiatives that were developed to promote working class migration to the United States.

These very important events changed the social-economic and political facade of Puerto Rico. Flores describes the resistance and nationalist movements that spawned workers organizations and political parties. Pressure to emigrate was, however, often the only alternative to escape hunger and poverty. *Las Memorias de Bernardo Vega*, edited by Cesar Andreu Igleias, offers an excellent example of forced migration. Bernardo Vega was a socialist leader of the 1900s who, along with thousands of Puerto Ricans, migrated to the United States. In New York he lived his cultural heritage in an environment ravaged by poverty, racism and ethnocentrism, and where he was victimized by capitalist exploitation and national repression.

A major contribution of Flores' work is the illumination of the ideological contradictions and struggles of working class men, like Bernardo Vega, and the intellectual and political elite. The contributions of Jose De Diego, an intellectual and politician who was considered by many to be a renowned national leader, are presented as evidence of these contradictions.

A very important part of Puerto Rico's history is presented as Flores traces the historical roots of the Free and Associated State period where during Operation Bootstrap, along with the era of Munoz, came a new paradigm to understand national identity. Clearly, the continual shift of political and economic events towards colonizing the island and integrating it into the global economy of capitalism through the repatriating of profit by the United States leaves an imprint on the lives of the marginalized population. The national dilemma around issues of acculturation, assimilation, and resistance to cultural genocide of the Puerto Rican takes center stage in Flores' analysis. This colonial dilemma around the preservation of the national culture versus the genocidal culture continues to be examined by Flores in the last part of his book with an examination of Puerto Rican literature produced in the United States.

During the 1960s Nuyorican literary expression begun to emerge as part of a new ethnic expression with authors like Pedro Pietri and Piri Thomas in the 1960s, and Tato Laviera in the 1970s.

This literary movement gives voice to a population unique in its cultural identity and in its class and socio-linguistic reality. The conditions of urban Puerto Rican working class and lumpenized populations are given form through their own voices. These new forms of literary expression describe the oppression of Nuyoricans in the United States and also in the island. The harsh realities of living in the borders as marginalized social groups and the complex bilingual contradictions faced by this population group reveal the birth of this distinct literary form. Flores offers an excellent segment on the various personalities and stages that follow different periods in the development of this unique literary expression. While it is primarily based on the New York experience, the author contends that it reflects the realities of Puerto Ricans in other urban American centers.

One of Flores' most valuable contributions is his analysis of the historical, economic, political, and geographical borders which form the basis for the complex cultural identity of the Puerto Rican of the United States. Living in two cultures and using two languages, English and Spanish, has offered a transformation of the unique characteristics of Puerto Rican identity. To Flores the act of pluralism and uniqueness of the Puerto Rican cultural identity is an act of self-determination, self-affirmation, and a strategic manifestation of resistance to both Euro-hispanic elitism and United States colonial assimilation.

Flores' final essay, "Living Borders/Buscando America: Language of Latino Self-Formation," pulls together a series of considerations on the concept of multi-culturalism or what goes under the name of "new social movements." Flores contends that the new social movement of today offers a more promising space to Latino identity than other ethnicity theories such as the "melting pot of the early twentieth century" and the "new ethnicity" of the 1950s and 1960s. However, Flores seems to contradict himself when addressing the notion of how the new social movement, which includes social group memberships of gender, race, religion, and sexual orientation, do not fully encompass class struggle. Also unclear is his examination of the concepts of "private" sphere and "public" sphere. The apparent confusion in this last essay seems to be located in the distinctions that this author makes between the idea of "Latino identity" and that of other social group membership (i.e. women, gays, etc.). The lack of clarity over these two ideas may serve to foster interpretations based on hierarchies of oppression. One weak area in Flores' work is a lack of in-depth exploration of these other social group memberships as they relate to issues of Puerto Rican cultural identity. For example, in the few occasions in which Flores presents any discussion on the relevance of gender in literature (i.e., *La Charca*), the discussion is very broad, with little significance given to problems that the

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patriarchal cultural orientation, machismo, as well as Marianismo, pose to the question of national identity. At times a few names of women authors are included without an expansive analysis on a much needed “women identified” contribution to Puerto Rican literature, music, and other forms of cultural expression. The same could be said about the issues of gay and lesbian identity. While it is commendable that this author has moved beyond typical heterosexual notions of identity and has made an attempt to be inclusive to other oppressed population groups, such as gays and lesbians, his work is primarily based on the contributions of heterosexual, male authors, historians, and musicians, or around literature and musical lyrics that are male centered. The importance of women’s contributions to the national culture, identity, and history remains, once again, on the periphery.

In summary, Juan Flores makes a major contribution to the concept of Puerto Rican identity. His analysis of national cultures is well grounded in a strong knowledge base of the history of Puerto Rico told not from the victor’s perspective but rather from the marginalized classes. The Puerto Ricans of today, both in the island and in the United States, are without a doubt a population group which reflects the multiple realities of racial, ethnic, political, economic, and sexual realities. It is a population that has learned to survive, resist, and struggle for self-determination and self-affirmation. In the United States, Puerto Ricans have also participated in the transformations of the United States society. While the colonial relationship of Puerto Rico continues to persist, Puerto Ricans continue to protect their national identity by resisting assimilation, and developing new forms of expression and a social movement that requires that the United States open itself to the unique contributions and struggles of this national group.

Juan Flores’ book makes an important contribution to documenting our history as a nation that must be challenged to celebrate our indigenous and African heritage. Flores offers an in-depth presentation on the history of Puerto Rico by also presenting an outstanding documentation of the literary, musical, and linguistic expressions of the marginalized classes of both Puerto Rico and the United States. This book is an important asset for individuals interested in studying literature and the history of the Puerto Rican. It also makes a major contribution to interdisciplinary programs in Puerto Rican studies.

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Magdalena García Pinto. *Women Writers of Latin America: Intimate Histories*. Transl. Trudy Balch and Magdalena García Pinto. The Texas Pan American Series. (Austin: University of Texas Press, 1991) 258 pp., \$30.00 cloth, \$13.95 paper.

Talking with Mexican writer and critic Margo Glantz, Magdalena García Pinto describes the interview process as “a dialogue with your mirror” (117). The exchanges she has with ten Latin American women are less transparent reflections of these writers, however, than they are guided conversations about their development as writers and their views about the distinctiveness of female literature. As a general introduction to Latin American women writers, García Pinto’s interviews do not provide the reader with a coherent or thorough view of how these women fit into (or break free from) Latin American literary movements or feminine/feminist traditions; rather, the volume is a collection of facts and insights about a heterogeneous group of women from Argentina, Chile, Colombia, Mexico, Puerto Rico, and Uruguay.

As their geographical origins indicate, the women interviewed do not represent the diversity of Latin American women writers. García Pinto herself points out that her selection of writers had much to do with circumstance (half of them participated in a 1983 colloquium García Pinto attended in Amherst, MA). Originally published as *Historias íntimas* by Ediciones del Norte in 1988, this volume showcases writers with whom North American readers may be familiar—Isabel Allende, Rosario Ferré, Sylvia Molloy, and Luisa Valenzuela—as well as those less familiar here: Albalucía Angel, Margo Glantz, Elvira Orphée, Elena Poniatowska, Marta Traba, and Ida Vitale. Before the texts of the interviews, García Pinto provides brief profiles of each writer, focusing on the mediums in which she works, common themes, and critical reception. The interviews themselves dwell mainly on childhood experiences, specific literary works, and, in most cases, the author’s position vis-à-vis feminism. A “Selected Published Works” section is neither complete nor up-to-date after 1988. The index, too, is only useful up to a point, as a spot check revealed several incomplete listings and some inaccuracies.

Guiding García Pinto’s project is what she calls her own “radical position on feminism” (142) and her belief in a distinct body of “feminine fiction” (3). Feminist readers will be interested in the writers’ thoughts about the place of feminist ideology in literary praxis, but García Pinto’s own opinions can sometimes overwhelm these conversations so that the writer’s role is simply to echo her interviewer’s theories. Aiming to mediate conversations between the

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individual writer and the (female) reader, García Pinto at times achieves such intimacy, as, for example, when Puerto Rican writer

Rosario Ferré reveals, "Perhaps deep down what I'm trying to do is recover a world that has disappeared, even though it's a world based on such tremendous injustice that I'm glad it's changed. ...For me, it's a world full of memories and terrible rancor, a mixture that makes for excellent literary material. It's a fight over the bones and the leftovers, since nothing else remains" (87). In passages such as this, metaphors take on flesh as the writer speaks of painful relationships of exile or marginality with her homeland.

Although not thematized, issues of ethnic marginality and social oppression emerge in several interviews. Feeling squeezed between different cultures is a common experience. Margo Glantz not only never learned Yiddish, her father's literary language, but she was also too poor to attend Hebrew school and was thus ostracized when she attended the Jewish high school in Mexico City. French-Mexican-Polish Elena Poniatowska arrived as a refugee in Mexico during World War II, and, while attending English school, learned Spanish ("thought to be the language of the colonized" [166]) from the servants. Learning to manipulate this language marked by race, gender, and class, the women interviewed interest us most when they are prodded to dwell on their "intimate histories," the accumulation of sensual, painful, and joyful memories that reveal their stature as great writers. For such moments of illumination, García Pinto's book rewards the reader, but, for a comprehensive view of the state of Latin American women's literature today, the reader must look elsewhere.

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**Diane Glancy. *Claiming Breath*. (Lincoln: University of Nebraska Press, 1992) 160 pp., \$15.95 cloth.**

In her seventh book of poetry, Diane Glancy presents a moving account of the portrait of the artist as Native, woman, and poet. Of German, English, and Cherokee descent, Glancy's prose poetry, as she states in her "Preface," is often "about being in the middle ground between two cultures, not fully a part of either. I write with a split voice, often experimenting with language until the parts equal some sort of a whole." The sixty-three poems in this volume (with the last composed of eight parts) are a non-linear journey, a physical and psychological traveling through the senses and intellect. The details of the poet's life accumulate initially through



journal-like entries that set forth the parameters of her life: a failed marriage, two children, her many teaching trips across the Midwest as artist-in-residence, her home twice vandalized by thieves, and her mother's losing battle against cancer. Ultimately, the book is about writing, or "wrioting," as the title of one piece suggests, and the search to "explore my memories & their relational aspects to the present. I was born between 2 heritages & I want to explore the empty space, that place-between-2-places, that walk-in-2-worlds. I want to do it in a new way."

Glancy, in *Claiming Breath*, does explore the "walk-in-2-worlds" in a new way. This exploration takes her faith in Christianity, and perhaps even more, in the indomitable power of language—which is ultimately rooted in the oral tradition—as it impetus, as she says in "February/The Iron Cranberry": "Poetry is road maintenance for a fragmented world which seeks to be kept together." At this stage of the journey, there is "The AUTHORITY of the written word & I seek MORE-." The poet gathers her material from "ordinary circumstance" and the "hardness of prairie life," yet as she says in "January 13," "Words are not my inheritance," given the tribal heritage that was not taught to her. As the poet deals with the facts of everyday life, her not unwelcome isolation as a writer, and the loss of her second parent, she mourns the loss of this tribal heritage, as she writes in "Ethnic Arts: The Cultural Bridge": "I can't remember anything my Indian / grandmother said to me, yet her heritage stands / before me like a stone iceberg, a huge presence, / all the more terrible for its silence."

Yet within the losses and the pleasure of her life (a handwritten note from a student in "February/The Iron Curtain," reading the dictionary in "Eucleation"), there is a growing awareness of independence that becomes evident in "SHEdonism": "It was to my benefit to learn the agonies of that journey [from her mother's generation] - that pulling off of adhesive that had been stuck there so long." After the death of her mother, the poems begin to deal more with the poet's tribal heritage and her place within that heritage. "A Hogan in Bethlehem," "A Confession or Apology for Christian Faith," "Dance Lessons with the Spirit World," and "The Nail-down of Oral Tradition" meld together the poet's faith in Christianity and the importance of Native spirituality, with the overriding power of the word/Word. "I may make some Native Americans who read this mad. I'm not militant. I'm content to sit in my room & write," she states in "Part Four: Oral Tradition Carries the Fire (The Spirit of the People)." However, Native spirituality is the transcending force that the poet wants to see in Native American poetry, the force that infuses her own work as it has been combined with her own life and writing experiences. By the final section of the poem, "Part Eight: At the Pow

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Wow Grounds," the journey to "claim breath," for now, has reached a new plateau: "All I saw is / these Hymbian totems / this renascent self. / I believe I'm here, disappeared and back. / I want a library in a bundle. / Fax, man / this God head up there / this re-written self / I've got to see."

*Claiming Breath* received the North American Indian Prose Award, an award it richly deserves. In the title poem, the poet says, "I think it's also important to know why you write," and in this journey through space, time, memory, and consciousness, the poet can come to a renascent self through the recognition of the necessity and importance of spirituality and art to all cultures, a recognition that is necessarily inherent in the oral tradition of Native American people. For Glancy, the power of language is as essential as breathing.

Laurie Lisa  
Arizona State University

**Roger Goodman. *Japan's 'International Youth': The Emergence of a New Class of Schoolchildren.* (Oxford: Clarendon Press, 1990) xv, 275 pp., \$65.00.**

Japan's rapid expansion in the world of commerce since the 1960's has not only brought economic prosperity to the country but new social phenomena to its isolated monolithic culture. Roger Goodman's book focuses on just one such problem concerning "kikokusijo", or secondary schoolchildren returnees who resided abroad more than one year due to overseas assignments of their parents. The increase of returnee school children from 1, 543 (1971) to 10, 498 (1986) began to raise concerns in the mid-1970's with the Ministry of Education, mass media, and various public and business communities. The creation of remedial schools and special classes was hastened largely due to powerful lobbying by the returnees' parents who are mostly social elite. Why does a handful of returnee children raise a major social concern in this age of global travel and communication? A plausible explanation is the main undertaking of this book.

A useful demography of the returnees including their overseas locations, returnee community and schools, and sources of their financial support is initially provided to develop their backgrounds. Subsequently, readjustment problems of the returnees to Japan's cultural and educational systems are brought up in Chapters three and four. Previous studies are reviewed critically for overemphasis on the returnees' conflict with the moral values of homogenous, exclusivist, and conformist Japanese society which are perpetuated further by the Japanese educational system. Drawing from his own

teaching experience in one of the schools with special provisions for returnee students, the author observes that contrary to popular image

of the returnees as social misfits, the returnees do not have many problems nor are their problems different from those of mainstream Japanese adolescents. In addition, calls for means of alleviating returnees' mental and physical suffering are dismissed by the fact that returnee education is better off than that of other ethnic or class minorities and even mainstream Japanese students. The author speculates in Chapters six and seven that discrepancies between his own observations and the conventional image of the returnees is attributable to an emerging national aspiration for internationalization of post-modern Japan. Central government, education reformers, influential parents, the media, and commercial institutions, among others, came to seek in the returnee children a potential for articulating Japan's interest in the outside world and unconventional, creative thinking for business and industries. Hence, heavy governmental investment in educating returnee children and the elevation of their status from problematical minorities to 'international youth' results.

The author left the matter here without speculating on the future of this emerging breed of Japanese youth. Information on patterns of employment of earlier generations of returnee children is absent from the book, and whether limited childhood experience overseas makes a person international or not is unanswered. This is, however, a most crucial aspect of the phenomenon of Japanese 'international youth'. Intellectual curiosity, insight, and unprejudiced commitment to multicultural values are essential to being international. Overseas experience is either a minor part or not even a prerequisite. The realization of Japan's aspiration for internationalism in its returnee youths requires more than material investment in their education and change in image. The book introduces a number of topics for further discussion on comparative education and intercultural and interlingual issues in education, as well as producing a concise and accurate characterization of Japan in cultural and historical contexts for general readers.

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## *Explorations in Sights and Sounds*

M. Inez Hilger. *Chippewa Child Life and Its' Cultural Background*. (St. Paul: Minnesota Historical Society Press, 1992) 204 pp., \$10.95 paper.

Recent movies (e.g., *Geronimo*, *Last of the Mohicans*, and *Dances with Wolves*) have generally shown a sympathetic, if yet still stereotypical view of Native Americans. These cinematic treatments are replete with furious battles, frenetic romances, and the stuff of heroic legends. Hollywood, however, would not know what to do with M. Inez Hilger's *Chippewa Child Life and Its' Cultural Background*. It is a quiet book, a narrative of the everyday culture of the Chippewa Indians as she observed them on nine Minnesota, Wisconsin, and Michigan reservations between 1932 and 1940.

The Smithsonian Institution's Bureau of American Ethnology published this particular work of Hilger's in 1951. Recognizing the importance of this contribution, the Minnesota Historical Society reprinted the text in 1992 with a valuable introduction by John O'Brien, who provides an important profile of Hilger and a thoughtful critique of her research methods. This introductory essay demonstrates O'Brien's own expertise as a student of Native American history and culture. He points out what most readers would soon discover for themselves: The title of the book is misleading. While Hilger devotes the early sections to child life, it is only one aspect of the landscape she examines. Her observations and recordings of the customs and beliefs of the Chippewa provide the greater substance of the book. The "mileu" in which the Chippewa child is raised is the story of this book.

Hilger's work is based on her conversations with ninety-six collected informants, most of whom she judged as still being anchored in the Chippewa culture. The 1930s were a period of transition for the Chippewa. They had settled into reservation life, yet many still remembered the old ways and some still practiced them. Hilger at times notes some of the changes that were taking place. For example, some of the young women tried to escape from the traditional supervision of their families, and, in the woods, the rifle had replaced the art of placing deadfalls to hunt bear.

The focus on bearing and raising Chippewa children provides a unique perspective. Hilger starts with prenatal care, then moves to beliefs about food, the lullabies, education and moral training, first actions, and the naming of the child. However, it is in the culture in which the child is raised that Hilger's powers of observation become important to our understanding of the Chippewas: their religion and spiritual world, their political units and social organization, their celebrations, medicines and healing arts, hunting and fishing methods, and the roles of males and females in the tribe.

Hilger's mastery of detail allows us to reconstruct mentally a Chippewa village and a sense of how its people went about daily living. Her use of quotes from the informants permits them to speak for themselves, and they are lengthy enough to help the reader understand the context of the remarks. Also, she makes relevant use of other studies of Native Americans and First Nations people by such noted individuals as Frances Densmore and Diamond Jenness.

The reprint of *Chippewa Child Life* also includes a wonderful collection of pictures. While it might have been useful to have them spread throughout the book, the pictures of people such as John Baptist Thunder and Ella Badboy, children at play, burial houses, wigwams and tipis, and the tanning of deer hides are a valuable compliment.

If there are times that Hilger is too detailed about the size and structure of wigwam openings and snowshoes and the making of fishnets, she can be forgiven for her enthusiasm; it does not detract from the larger patterns she describes so well. The book sometimes reads like "whole earth manuals" written for survivalists and those returning to the simple life. At other times, Hilger develops a personalness that seems intimate. One can almost hear a grandparent telling the child "the time for hunting turtles is when the first wild roses are in bloom."

What is puzzling at times to figure out is what, if any, personal agenda exists. There seems to be an honesty, even a naivete about Hilger's writing. It suggests that whatever her bias as an interventionist (according to O'Brien) she attempts to remain true to the ideal of the objective ethnographer. To her credit, Hilger does not try to overreach her observations—she allows you to draw your own conclusions.

Hilger's work on the Chippewa belongs on the shelves of not only the student of Native Americans, but also of other historians and anthropologists as a good example of a limited piece of ethnography describing village life at a particular point in time. Other aspects of the Chippewa, their origins, their wars, their relations with other tribes and with the federal government are not her province. This is a book about the everyday life and customs and beliefs of the Chippewas, a detailed and fascinating view of people at a time of transition.

James L. Litwin  
Bowling Green State University

## *Explorations in Sights and Sounds*

**Herbert Hill and James E. Jones, Jr. (eds.). *Race in America: The Struggle for Equality*. (Madison, Wisconsin: University of Wisconsin Press, 1993). pp. 443.**

The predicament of race shapes the social and cultural landscape of this society. That this has been long true prompted Dr. W.E.B. DuBois to insightfully remark that “the problem of the twentieth century is the problem of the color line,—the relation of the darker to the lighter races...in Asia and Africa, in America and the islands of the sea” (W.E.B. DuBois, *Souls of Black Folk*. New York: The Blue Heron Press, 1953, 13). DuBois was not offering a critique of race as an abstract sociological or cultural idea; he was critically commenting on how race as a social construct—as social practice was being used all over the world to penalize, subjugate, colonize, and dehumanize people. The people who were the objects of this foul treatment were deemed by their tormentors to be members of valued “races”. Race, racism, and the color line, all of which are products of the imagination of the racist, have been instrumental in producing lines of social demarcation in the United States.

This book is about the historical struggle by people of color to abolish the invidious color line. And in this regard and because of its particular treatment of the subject; this is a valuable and challenging compendium of recent scholarship on the subject of racism and racial progress in the nation. This book is valuable in that it is an interdisciplinary discourse on the subject. Its perspectives, ranging from those of distinguished legal scholars like Derrick Bell, Julius L. Chambers and Patrica J. Williams, to highly respected academicians represented by Kenneth B. Clark, Stanford Lyman and Ronald Takaki, provide us multiple lenses through which to assess the presence and placement of race in this nation’s social history. *Race in America* is challenging because we are presented with clear and persuasive arguments like those offered by Williams and Morris in their chapter, “Racism and Our Future”, for our continuing struggle against what some believe is the increasing significance of race in this post modern society.

This book brings both heat and light to bear on the subject of the continuing struggle to overcome the legacy of race discrimination. The sixteen essays contained in this book are formatted within the book’s four major parts: “The Past is Prologue: Historical Perspective”; “Brown and After: The Legal Struggle”; “The Persistence of Discrimination”; and “Perspectives: Past and Future”. This arrangement allows for a fairly smooth chronological flow of the essays/chapters. The reader is aware of the context of each discussion. I

believe that this genuinely rich text would have been even more so had more perspectives by women on the subject of race been included. Of the sixteen chapters, only one is authored by a woman, Patricia J. Williams. Perhaps the editors were unsuccessful in attempts to solicit manuscripts from more women. This I do not know. I do know that the plethora of scholarship by the likes of, for example, Mary Frances Berry, Diane Pinderhughes, and bell hooks would have contributed much insight and perspective to the continuing discourse on the subject.

All things considered, this is an important book for those of us interested in and committed to doing the necessary work of obliterating the color line.

Otis L. Scott  
California State University, Sacramento

**Bill Ong Hing. *Making and Remaking Asian America Through Immigration Policy, 1850-1990*. (Stanford: Stanford University Press, 1993) 340 pp., \$45.00.**

Bill Ong Hing's book has fulfilled a long-felt need in Asian American studies. Since the publication of Milton R. Konvitz's *The Alien and Asiatic in American Law* (1946), no comprehensive overview of how American immigration policy influenced Asian immigration has been published. The subject, however, represents one of the most important aspects of Asian American experience. Historically, the anti-Asiatic Exclusion Laws played a defining role in the evolution of Asian America. Today, the legacy of racist immigration policies continue to limit Asian Americans, and the current debate over immigration remains an issue of great importance for the communities.

More a social than a legal history, the study focuses on how United States immigration policies have shaped and reshaped the six largest Asian American communities: Chinese, Filipino, Japanese, Korean, Vietnamese, and Asian Indian. Chapter one lays the foundation for the book, tracing policy changes before and after the 1965 immigration law reforms. In a symmetrical manner, Chapters two and three examine the demographic and social characteristics of the pre- and post-1965 immigrant communities, looking at each of the five major groups (except the Vietnamese) through population size, residential patterns, gender ratios, and socioeconomic profiles. Chapter four offers a separate treatment of the refugee policies and their implications for the Vietnamese community. The last chapter analyzes the impact of immigration policies through three major areas of

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Asian American life—academic performance, political participation, and personal identity.

The study, thorough in its documentation, benefits from Hing's long-time career as an immigration attorney and professor of law. The relatively short book of 191 pages is supported by 45 pages of appendixes and a reference section. However, the major merit of the book does not lie in the detailed demographic data which are readily available elsewhere (e.g. Stanley Karnow and Nancy Yoshihara's *Asian Americans in Transition*), but in its usefulness as a community study. Immigration scholars have rarely investigated the questions of community life in their research, while the work of legal historians often focuses on how laws were formulated and executed in individual cases, falling short of explaining how they affected community life as a whole. Hing's inquiry offers illuminating insights into some of the most debated community issues. For example, he has made a powerful critique of the cultural paradigm for the model minority image. By questioning the precise meaning of Asian American educational achievement, he has fundamentally shifted the frame of reference for the debate. His call for "a more systematic, empirically based framework for understanding Asian American political life" broadens the visions of a people's political culture. The author's shrewd observation that Asian Americans switch identities from situation to situation and "Asian American" is not an identity for all times and all purposes debunks the notion of a unified essentialist ethnic identity.

The study's inadequacy lies in its analysis of the relationship between people and policy. Policy control through exclusion and numbers stands out as a significant theme. But there is little discussion of how the early and recent immigrants reacted to and fought against the laws and policies. Although Chapter two is entitled "The Communities' Responses: Asian America Prior to 1965," the book gives the reader little sense of the court battles, the international maneuvers, and individual strategies employed by Asian immigrants. In addition, examples need to be chosen more carefully. Since the book focuses on the six major Asian immigrant groups, the citation of non-immigrant Pacific Islanders (Native Hawaiians, Samoans, and Guamanians) on page 145, for instance, undercuts the author's argument. Finally, the production standards of this book fall below those customarily set by Stanford University Press. Note, for example, the glaring typographical mishaps on pages 26 and 145.

Jun Xing  
Emory University



Constance Wall Holt. *Welsh Women: An Annotated Bibliography of Women in Wales and Women of Welsh Descent in America*. (Metuchen, NJ, & London: The Scarecrow Press, 1993) xxv, 834 pp.

To be a Welsh woman, it seems, was to be doubly doomed to obscurity. Not only were women a less-public sector of society, but there was "Welshness" to contend with. It has been a case of Bibliographic Ethnic Discrimination. Too often entries have read: "Women, Welsh, See Women, English." And this occurs in spite of the fact that Welsh, being Celts, are a distinct group with their own language and culture, though they have long been subject to English rule.

It is time, according to Constance Wall Holt, a Welsh-American librarian, to retrieve the obscure Welsh woman from the vast tapestry of information. The result is a lovingly rendered volume of bright strands from the fabric of Welsh and Welsh American life. It is the first comprehensive bibliography on Welsh women.

The mountain of references that Holt discovered after years of work and travel are skillfully organized with many index-pathways to the information. Each entry is numbered and is found in appropriate chapters by subject. The reader may browse through chapters headed: Art; Medical Sciences; Feminism; Education; Law; Music; History and others. The "AUTHOR INDEX" and "TITLE INDEX" refer to appropriate entries.

Materials referenced include everything from books to videos, diaries to doctoral dissertations, speeches to pamphlets. Selectively represented are newspapers (which are often unindexed) and genealogies (which are often in the Welsh language).

Most useful is the "SUBJECT INDEX" through which the reader may access a specific person, place or subject. This is interesting browsing, and the unexpected turns up from time-to-time. The obscure Welsh origins of the novelist George Eliot (Mary Ann Evans) are noted. And there is Gwen John (1876-1939), the lesser-known painter sister of Augustus John; she is represented by numerous entries.

Welsh American pioneer women are documented with "a sense of the trials endured by these Welsh immigrants." Contributions by a myriad of Welsh and Welsh American women are noted. There is the microbiologist, Alice Catherine Evans, who discovered the cause of undulant fever. There is Martha Carey Thomas, second president of Bryn Mawr College, who documented sex discrimination in education.

However, I searched the subject index in vain for mention of Hywel Oda, the Welsh Ruler (d. 950), whose published laws were

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known to provide remarkably humane rights for women of the time. Perhaps this material is included in other discussions of law or history, but this good king should, at least, rate a reference.

It should be said, in reference to the subtitle of Holt's book, that one might expect the mention of "American" to include Canada (for which there are two entries in the subject index). However, in the "Introduction," Holt makes it clear that she covers women in the United States and Wales. There is no apparent reference to Patagonia, the Welsh settlement area in Argentina, either.

About the "Subject Index": there are relatively few Welsh surnames, so the myriad of Mary Jones, for example, are distinguished, in the index, by dates, place names, or other differentiations. This is a small matter, admittedly, but it shows Holt to be culturally aware of the Welsh way.

Holt, herself, admits that she does not read the Welsh language, so many more mountains of information remain to be mined. The history of Welsh literature and culture predates that of the English, and this Welsh-language culture continues strongly in the present. Holt does include one chapter of Welsh language sources, but she hopes that "perhaps a bibliographer fluent in Welsh will be motivated to document further sources in the Welsh language now that an English-language bibliography is available."

In order that the referenced sources be more easily accessed, a "Library Location Index" is included. One notices that many sources are located in Wales: at the National Library of Wales in Aberystwyth. However, there are sizeable holdings in the U.S., as well: in Minneapolis, Madison and other university and historical society collections. Holt deserves special praise for having deposited copies of the more-difficult-to-obtain materials at the Balch Institute which issues "A Guide to Manuscript and Microfilm collections" (with a list of holdings by ethnic group). Holt's material, and that of other ethnic scholars, is not hidden under a bushel to be locked away and forgotten.

The "Periodical Index" is particularly useful. Though there are eighteen entries for the *British Medical Journal*, for example, others of the serials are somewhat specialized and obscure. Most of the Welsh American periodicals have not been indexed, so much information still remains locked up on microfilm.

Holt's bibliography should be a "must have" item for Women's Studies programs, Ethnic Studies programs, and libraries. Welsh women have been brought out of the shadows, and their lives will shine for us.

Martha Davies  
Ames, Iowa

**Kenneth Robert Janken.** *Rayford W. Logan and the Dilemma of the African-American Intellectual.* (Amherst: The University of Massachusetts Press, 1993) 319 pp., \$35.00.

Rayford W. Logan has been little more than an obscure shadow in African-American historicity leaving, as his biographer notes, "a rich intellectual legacy without, it appears, having left a visible imprint on historic events" (198). Earning a Ph.D. from Harvard in 1932, Logan proceeded to become a trailblazer in the field of African-American history, seeking to use his intellect in the fight against racism.

Documenting Logan's accomplishments, Kenneth Robert Janken uses Logan's experiences as a "perch from which to observe and analyze the intellectual and social history of the African-American elite" (vii). He examines Logan's civic activism beside such distinguished persons as W.E.B. DuBois, Walter White, Mary McLeod Bethune, and A. Philip Randolph. Logan's accomplishments include: initiating voter registration tactics, working with the Roosevelt Administration to eliminate segregation in the military, attempting to sway American foreign policy toward developing nations, and obliquely participating in most significant civil rights struggles of his generation. Janken notes, however, that although a dedicated activist for nearly seven decades, Logan remained a "second-tier leader" (234) whose "maverick" ways were not adaptable in organizational structures, thus marginalizing his legacy as a civil rights leader.

Janken notes that Logan was "above all a historian" (ix) and devotes considerable space to Logan's academic achievements. Drawing from Logan's personal diaries and from his papers, Janken describes the trials Logan faced as a Black scholar in predominately white academia, dedicating an entire chapter to the "polemics over the publication" (164) of *What the Negro Wants* (1944), Logan's most controversial publication. Logan worked with North Carolina Press to establish a book of essays outlining the observations and expectation of Black leaders. It was an excellent opportunity for Logan, but it also placed him in a political quagmire as he strove to maintain the integrity of the project while attempting to appease his Southern liberal publishers. The difficulties in this collaboration taught Logan a valuable lesson: "achieving successes in the white world and remaining true to his principles were incompatible goals" (164). After a protracted struggle with the publishers over the militant tenor of the essays, the book was published. Selling well, this anthology served as a barometer to gauge rising Black militancy by relating in no uncertain terms that Jim Crow and Southern liberal silence was no longer tolerable.

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Janken deftly employs a mixture of primary and secondary sources to situate Logan's experiences in their contemporary contexts. His work is well documented and includes an extensive bibliography. The bulk of Janken's study focuses on Logan's activities from 1930's - 1950's, leaving the reader curious as to Logan's activities during the pinnacle of the Civil Rights Movement. Logan remained an active scholar until his death in 1982, but Janken offers only a tangential examination of his twilight years (1952-1982). This deduction does not, however, nullify the worth and importance of this book dedicated to shedding light on the obscure shadow of a brilliant man who dedicated his life and his career to the pursuit of racial justice.

Jennifer Dobson  
University of Washington

**Clinton M. Jean.** *Behind the Eurocentric Veils: The Search for African Realities.* (Amherst: The University of Massachusetts Press, 1991).

This book represents a thoughtful critique of Eurocentric traditions of social and historical analysis. The principal thesis, advanced in the idea of moving along the same cultural ideals and the same dynamic forces as the west, is an exceptionally brilliant idea. Both the liberal and Marxist systems subsume Third World cultural processes under universalist theories of evolution that do not apply universally.

In this book, special emphasis is expressed on Africa and African people. It attempts to show that African traditions have different motivations and consequences from western traditions. Actually, this is quite similar to the Afrocentric work of Molefi Asante and Marimba Ani.

Jean elaborates on mainstream thinking and modern life by providing radical alternatives and suggesting the national approach to Black studies, making the book unique. He provides very valuable information which is not present in the existing scholarly works.

Although the book addresses the above issues very well, it would have served more of its stated purpose if it had considered the socio-economic and political environment of Africa and African people before the beginning of so called "western civilization." The inclusion of such a section would have reinforced the outstanding civilization and advancement of the African people in all aspects of life before colonization.

A general chronological approach outlining the major achievements of the African institutions, their style of governance, and their contributions to science and education compared to the contemporary styles of the West and of contemporary Africa may have elevated the book to major proportions. As it stands, it is a very good work and clearly identifies the points which have skewed the verdict on African people and African civilizations.

Freddie G. Young  
Pine Villa Montessori Elementary School

**Vicki Kopf & Dennis Szacks, eds. *Next Generation: Southern Black Aesthetic.* (Winston-Salem: Southeastern Center for Contemporary Art, 1990) 163 pp., \$29.95 paper.**

This catalogue, named for the 1990 Southeastern Center for Contemporary Art (SCCA) exhibition in Winston-Salem, features not only many reproductions from the exhibition but also essays by artist/philosopher Adrian Piper and curator Lowery S. Sims, a panel featuring Richard Powell and Judith Wilson, and two group artist interviews. Also excerpted is a brief segment from a 1990 panel at SCCA which features Piper, Kinshasha Conwill, Coco Fusco, and Leslie King-Hammond. Both panel segments are of value, especially as they broadly contextualize the eighty-one pages of reproductions. Unfortunately, each of the written segments is quite brief, with Powell and Wilson's discussion ending far too abruptly.

Offering trenchant commentary on African American life in the South (and in the United States as a whole), these works are visually stunning, from the "found object" sculpture of Lonnie Holley, Gregory Henry, and Jesse Lott to the multimedia photo-pieces and installations of Pat Ward-Williams. The Dallas Museum of Art's larger 1989 exhibit and book, *Black Art: Ancestral Legacy*, focused less on contemporary artists like these twenty, instead addressing ancestry and diasporic history. While these topics are present in the essays/discussions in *Next Generation*, they are so in a less vivid and circumspect manner. Of course this is a smaller catalogue from a smaller publisher.

Addressing the differences between the art at the SCCA's exhibit and that of the Euroethnic "postmodern," Adrian Piper argues in her essay that "the ideology of postmodernism functions to repress and exclude colored women artists from the art-historical canon of the Euroethnic mainstream" with an "attitude of mourning for the past glories and achievements of all previous stages of Euroethnic art history...memorialized and given iconic status through

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appropriation into contemporary art world artifacts." Of course the exhibit did not focus exclusively on women but on the aesthetics of perhaps the newest in the long historical chain of "New Souths." The art texts, including sculpture, painting, installations, etc., are rich with what Piper calls "an alternative art-historical progression that narrates a history of prejudice, repression, and exclusion, and looks, not backward, but forward to a more optimistic future." The range of what Richard Powell calls "found objects" and stereotypical pop culture images interwoven into complex aesthetic works indicate what he refers to as a "cultural recollection of assemblage" that urges artistry in "a very specific African American way." Cultural critics like Piper are acutely important to a project like this to defray the customary detachment from the aesthetic experience that we (as Piper might recognize) have come to expect.

A recent *60 Minutes* segment covered the troubles of African American artists in the South who have lately experienced great interest from the art world without receiving concomitant financial remuneration. In short, they are being "ripped off." It is thus vital that such a document as *Next Generation* exists with accompanying essays to elaborate the historicity of the items displayed in the exhibit. Filling a void in contemporary African American art scholarship and representation—and one of only a handful of extant overviews of African American art—*Next Generation* is significant.

Andy Bartlett  
University of Washington

**David Levering Lewis. *W.E.B. DuBois: Biography of a Race, 1868-1919*. (New York: Henry Holt and Company, 1993).**

In a stunning exhibition of biographical craftsmanship, David Levering Lewis narrates, for the years between 1868 and 1919, both the spectacular achievements—and their import for intellectual life in our own times—and the equally significant failings of one of the most important American intellectuals of the twentieth century. Lewis's erudite tome supercedes all of the previous biographical treatments of DuBois and will doubtlessly require an equally Herculean effort to match this phenomenal work. Indeed, the awesome task of concluding the latter part of DuBois's long, controversial, and complex life will be exhaustively challenging. Since any exhaustive review of Lewis's work would require much greater space, I will confine my comments to an adumbration of the import of DuBois's

thought for ethnicity and gender theories.

Born into a poor, female-headed household in Great Barrington, Massachusetts, Lewis notes astutely that for the egotistical DuBois, "the promise for salvation would lie in the social sciences, not the Bible" (49-50). At both Harvard and in the sojourn in Germany (in which the lack of funding prevented him from receiving a prestigious German doctorate), DuBois thought the pursuit of social scientific truths would guide the path to the creation of a colorblind egalitarian society in America. Yet, DuBois's assimilationist impulses were counterbalanced by Hegel's philosophy from which "he borrowed more or less intact notions of distinct, hierarchical racial attributes" (139). Furthermore, adeptly drawing on Wilson J. Moses's pioneering yet fecund studies of Alexander Crummell, Lewis demonstrates how and why Crummell, who has been designated the leading African American intellectual of the nineteenth century, not only reinforced DuBois's beliefs in "distinct, hierarchical racial attributes," but also influenced significantly his instinctive elitism. The tensions which resulted between assimilationism and cultural pluralism would plague DuBois throughout his writing and life during this early period. As a consequence, he was often caught between attempting to initiate and strengthen Black institutions and involved in internecine battles with white assimilationists, all the while denouncing Jim Crow.

Yet, perhaps DuBois's greatest failing did not lie in his inability to resolve the "ethnicity paradox," but rather his refusal to provide his first wife and daughter with essential emotional (not to say financial) support. Preoccupied with his own work and exhaustive schedule, indulging himself in numerous and varied affairs, DuBois, after the death of his infant son, was totally insensitive to his wife and daughter's emotional welfare. "Daughter Yolande," Lewis graphically puts it, "was to be sacrificed time and again to the cruelest of double standards" (451).

Put succinctly, Lewis succeeds in depicting and analyzing not only the intellect, but also the personality of a complex individual, who will be the subject of controversy for many years. I recommend, without hesitation or equivocation, a close reading of this biography.

Vernon J. Williams, Jr.  
Purdue University

### *Explorations in Sights and Sounds*

K. Tslanina Lomawalma. *They Called It Prairie Light*. (Lincoln: University of Nebraska Press, 1994) 205 pp., \$25.00 cloth.

This work adeptly weaves the documentary history of the Chilocco Indian Agricultural School of Oklahoma (1884-1980) with the oral histories of sixty-one Indian students spanning the years between 1920 and 1940. While there are many works on Indian education, this one is unique because the core of the history is presented through the voices of former students.

The author respects these voices, letting them provide a series of portraits which challenge many of the stereotypes of Indian boarding schools. While expressing her own opinions on the clearly deleterious effects of the boarding school, she nevertheless allows the participants to tell their reactions to school life, both positive and negative. The first chapter of this work places the foundation of Chilocco in the context of the governmental ideology of assimilation and "civilization." The second chapter chronicles students' initial reactions to the boarding school and their recollections of school life. The third and fourth chapters respectively examine the education of males and females. Men were trained as agriculturists in keeping with the ideal of bringing the Indian students "up to civilization," whereas the women were trained for the domestic sphere. In fact, most of the students' time was used as free labor to keep the school running. The fifth chapter looks at the military regimentation in the school and the changes which occurred after the government reforms initiated by the *Meriam Report* in 1928 and Collier administration during the 1930's. The final chapter considers the society constructed by students at the school. Students formed various groups to resist the influences of the school and to simply enjoy life (not a big focus at the school). Without employing either positivism or cultural determinism, the author evaluates various factors which differentiated students such as ethnicity, tribal affiliation, gender, and age, in an effort to understand social dynamics among them.

While productively comparing the ideology of Indian boarding schools with that of schools established for African Americans, this study is disappointingly silent on the general educational policy of the government for the rest of the population. This missing information would have highlighted both the uniqueness of Indian boarding school education as well as its similarity to general educational philosophy. Despite this shortcoming, the book is a fine, well documented work, rich in ancillary sources, and clear on the origins of all the voices involved in the study. The author also supplies helpful appendices describing interviewees' backgrounds, interview techniques, and the schedule of questions used for the actual interviews.



Most importantly, this work shows that Indian students were able to shape their own lives despite the governmental efforts and pressures to assimilate them. Thus, the author concludes: "I believe there is a moral to the story of Chilocco, and it falls somewhere between the depiction of boarding schools as irredeemably destructive and Tillie's [one narrator] sentiment that Chilocco "really was a marvelous school." The moral is that no institution is total, no power is all-seeing, no federal Indian policy has ever been efficiently and rationally translated into practice, and much of the time practice produced unpredicted results anyway" (164).

Raymond A. Bucko  
Le Moyne College

**Charles F. Lummis. *Pueblo Indian Folk-Stories*. (Lincoln: University of Nebraska Press, 1992) 257 pp., \$8.95 paper.**

*Pueblo Indian Folk-Stories* is composed of forty-two stories (tales) that range from the teachings (and/or) exploits of Coyote to the adventures of the Wise Bear. These folk tales were collected and translated from Spanish to English, as well as interpreted by the late Charles F. Lummis. The original title of this book was *The Man Who Married the Moon*, published in 1894 by Century Company New York. This Bison edition is a reprint of another version published in 1910 by Century Company New York; being expanded and retitled. It also has an informative, new introduction by Robert F. Gish. In it we get a historical view of the old pueblo cultures of the Southwest, especially Isleta. The older introduction mainly deals with Indian storytellers and their folklore, focusing on Isleta oral tradition.

In general these pueblo folk tales stand high above other early translations of American Indian literature. The prose in this book is much more succinct and efficiently presented than earlier works on this American Indian genre. *Pueblo Indian Folk-Stories* is a fine collection by a man who was well versed in the oral tradition of the Rio Grande Pueblos of New Mexico, especially of Isleta, Laguna, and Taos. For example, Lummis uses phrases such as "coyote, are you coyote-true, or are you people" (from "The First of the Rattlesnakes," 40) hence demonstrating his working knowledge of the pueblo's unique form of syntactical expression, i.e., the Isleta's way of communicating their beliefs within the complex linguistic structures of the Tiwa (Kiowa-Tanoan) language.

The above-mentioned folk tale is also very special to those interested in the comparative world views of folk societies. For example, it is very different from the Afro-American version "how come rattlesnakes have poison" found in *Mules and Men* by Zora Neale

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Hurston (Bloomington, Indiana: University Press, 1978). In the African American version, God is involved in the process whereas in the American Indian version, a clearer and just pueblo magician is involved in the creation and appearance of "The First of the Rattlesnakes" (34-48).

Lummis, however, occasionally employs the older European form of translating parts of these Isleta narratives. For example, the opening to one story reads, "Well, once upon a time a Coyote and his family lived" (49); "once upon a time" being an old classic opening formula utilized by European storytellers. Furthermore, it is unfortunate, for this is a nice collection of Pueblo Indian folk tales, that in his introduction Lummis refers to the pueblo people as having a childlike world view (5).

Overall, Lummis is at his best when incorporating Isleta beliefs by way of arranging esoteric phrases within those folk tale narratives which closely represent pueblo world views. In this translating process, his retelling of pueblo Indian stories stands above those which have been interpreted in both a stiffly literal and/or romantic free form. Hence, Lummis' pueblo folk tale collection is a delight to read. It is also refreshing for it contains folk tales with rather different motifs than those found in major earlier collections of Indian folk tales.

Silvester J. Brito  
University of Wyoming

**Stanley David Lyman. *Wounded Knee, 1973: A Personal Account*. (Lincoln: University of Nebraska Press, 1991) 180 pp., \$9.95.**

*Wounded Knee, 1973: A Personal Account*, by Stanley David Lyman, must be taken for what it is. Written in diary form, Lyman's narrative of the seventy-one day armed siege on the Pine Ridge Reservation in South Dakota offers an "insider's" view of the events known as Wounded Knee II; albeit an inaccurate account of the facts.

Although this diary offers the reader what has been regarded as a neglected perspective (that of the besiegers), it does form a self-serving approach. As a government functionary, Lyman offers a perspective, based on thoughts and emotions, which attempts to make the government look like the "good guys" or, at the very worst, like a government merely guilty of ignorance and ineptitude. But I know better and readers should too. What this narrative really does is disseminate disinformation in order to justify the massive and

illegal use of outside military-type force that was used to quiet any opposition to “traditional” federal-Indian relations; thereby denying the Oglala Lakota’s right to self-determination and self-governance.

All this subjective analysis aside, the book is myriad in numerous and well-documented inaccuracies. For example, Lyman states that the then Wilson government was accepted as the sole “legitimate” governing body on Pine Ridge Reservation. But we know this not to be the case. In fact, this form of government, which was imposed on the Oglala Lakota Nation via the Indian Reorganization Act of 1936, was not seen as the sole “legitimate” government by all nation members. Specifically, many Oglalas contested this form of government. In addition, the confrontation at Wounded Knee II was in part a protest against the corrupt Wilson government.

This narrative fails to relate to the ethnic experience in any real meaningful way. Nor does it add any useful information concerning the historic event that took place on the Pine Ridge Reservation in 1973. What it does accomplish is the perpetuation of the government’s propaganda against the American Indian Movement and its leaders. While attempting to offer a sympathetic look at the government and its motives, this duplicitous depiction demonstrates the shallow understanding of the issues surrounding the armed confrontation at Wounded Knee II, the primacy of the government’s drive for domination, and its tacit recognition of its failure to convince the general public or the international community of the righteousness of its cause. And while Lyman’s diary offers a pitiful explanation of the level of confusion and ignorance guiding government operatives, as Lyman himself would probably suggest in regard to others, ignorance is no excuse under the law.

On a final note, because this book is the memoir of the author’s thoughts and emotions, there are no “traditional” scholarly annotations or references to other works. However, the author does offer a short bibliography of materials for additional reading on this critical event in the history of federal-Indian relations.

Linda Pertusati  
Bowling Green State University

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Gina Marchetti. *Romance and the Yellow Peril: Race, Sex, and Discursive Strategies in Hollywood Fiction*. (Berkeley: University of California Press, 1993) 258 pp., \$30.00 cloth, \$14.00 paper.

Marchetti poignantly mirrors Orientalism as conceived in the eyes of typical Hollywood filmmakers of their Eurocentric discourse, flavored with their own notions of romance, race and sexuality, and the "Yellow Peril," the way they want to entertain the American viewers. The book introduces fifteen major classical films which span over a seventy-year period (1915-1985) with sharp literary as well as cinematographic criticism on Protestant ethics, gender supremacy, and conjugal family structure.

The introduction and conclusions are a bit lengthy, but nevertheless effective in discoursing the emergence and perpetuation of American reality. Each film portrayed in the book is further accentuated by photographs of actual film clips of the movie being discussed.

Marchetti's book may be called Masterpiece theater of the post modern spectacle of race and romance in the year of Dragon. Her book is no doubt an asset to people of color in general, and women, writers, filmmakers, and ethnographers in particular.

Eugene Kim  
California State University, Sacramento

Rebecca R. Martin. *Libraries and the Changing Face of Academia: Responses To Growing Multicultural Populations*. (Metuchen, NJ: Scarecrow Press, 1994) x, 263 pp.

With great anticipation I sat down to read Rebecca R. Martin's work about academic libraries services to multicultural populations in the United States. I had hoped to read about reasoned and responsible approaches to this current hot topic. What I found instead was an anthology of the politically correct chatter pulled from the last ten years of library literature. Martin's book raises no new issues for the academic library administrator. *Libraries And The Changing Face of Academia* is a tame discussion of a serious issue that has kept academic librarians wringing their hands over the past decade. Rebecca Martin does do a good job of compiling this library literature into one volume. That is the problem with this work. She strings together all of the discussion and does not make any new statements.

Martin explains that "this study focuses on emerging pro-

grams in academic libraries which address the needs of multicultural students." (10) Her work is broken down into three basic parts. Part one "examines related research and program developments in the political and institutional context of cultural diversity in higher education..." Part two presents three case studies of public university libraries (the University of California, Santa Cruz, the University of New Mexico, and the University at Albany, State University of New York) and how each has/not responded to an increasing minority population. Part three involves an analysis of the three case studies and models for change culminated with Martin's simplistic "library agenda for change." This work is one big survey.

Martin lays out the issues, one of which is training library staff in effective communication skills and cultural sensitivity. The literature is replete with this discussion ad nauseam. A bold approach to this issue would be to have library directors hold mid-level managers responsible for their staff's conduct and behavior. It should inherently be a part of any library position that respect is a given when dealing with any patron. This would mean that basic courtesy to diverse groups is mandatory and need not be taught in special sensitivity training workshops.

With regard to minority librarians, Martin does not hold academic libraries directly accountable for the recruitment and retention of minority librarians. The excuse of the small number of minority students in graduate library and information science programs is discussed. An example of a thorough discussion of post-graduate minority internships at the academic library level could have highlighted the Minority Librarian Intern program at the Ohio State University Libraries (OSUL). Even when faced with budget cuts, OSUL has remained firmly committed to its program in the past five years. Similar programs at other institutions, such as the University of California at San Diego and Santa Barbara, have fallen victim to budget cuts and have been suspended. How can this profession increase the number of minority librarians at the academic level? Martin does not give us any aggressive ideas or offer a complete picture of what has been done and what has not worked. Unfortunately this work is just more of the same; rather than "walking the walk" Martin just "talks the talk."

Deborah Hollis  
University of Colorado at Boulder

## *Explorations in Sights and Sounds*

**James B. McKee. *Sociology and the Race Problem: The Failure of a Perspective.* (Urbana and Chicago: University of Illinois Press, 1993) 376 pp., \$16.95 paper.**

In his sweeping study of the treatment of African Americans in American sociology from the 1920s until the 1960s, James B. McKee, a professor emeritus of sociology at Michigan State University, concludes that sociologists “need to revive an older democratic commitment to speak to a larger public that includes and cuts across the conflicting racial identities whose fates are inexorably bound together in the same historical struggles” (366-7).

Surprisingly, McKee’s conclusion follows over 360 pages of indictments of sociologists in which he argues that race relations experts failed because they assumed that African Americans “if not biologically inferior, were a culturally inferior people, not yet fit to participate in modern society ...[and] possessed no inherited culture of their own” (342-3). Nevertheless, between 1930 and 1970, sociologists assumed that African Americans’ primary objective was assimilation into the mainstream of American society. Furthermore, McKee points out that after World War II sociologists neglected the politics of race; the failure of social intervention; the failure of modernization to engender the assimilation of African Americans; and embraced the myth of a color-blind middle class. On these series of issues, McKee argues cogently, sociologists were grievously wrong. In addition, sociologists did not take into account “the constraining power of social context and the place of collegial consensus in the shaping of sociology” (348-9). Thus, for McKee, a sociology of race relations in our times must be “critically disinterested.” In other words, it must “refuse to accept claims by contending actors whether they be the state or any of its bureaucratic agencies, those who speak as racial liberals or the representatives of organised racial groups, that their definition of the situation is the only correct one” (366).

Despite McKee’s attempt to provide the “whole” historical and sociological analysis of the study of race relations in American society, his book falls woefully short of his aim. His problem, in part, stems from his unidimensional theory in reference to the myth of the cultural inferiority of African Americans. By arguing at many points that sociologists such as Robert E. Park, Charles S. Johnson, E. Franklin Frazier, and Oliver C. Cox were progressives who challenged the myth of Black cultural inferiority, McKee contradicts his argument that sociologists per se were reactionaries on that issue. For example, after an extended attack on John Dollard’s *Caste and Class in a Southern Town*, McKee argues that, from the day of its publication in 1937, Dollard’s book was universally lauded by sociologists and widely cited in the literature. Furthermore, he claims it was cited,

quoted, and recommended long after many other works of the 1930s had receded from early prominence and were little read. I do not doubt that McKee's assertion is true, but he does not document this and similar statements that are interspersed throughout his text. Put another way, should we assume the internal dynamics of the discipline of sociology are democratic? (I think not.) A more reasonable question is whether or not the leading students of race relations embraced the myth of Black cultural inferiority.

In short, before the "whole" historical and sociological analysis of the study of race relations can be written, more monographs, such as the ones written by John H. Stanfield, III, R. Fred Wacker, Stow Persons, and myself, must be published.

Vernon J. Williams, Jr.  
Purdue University

**Seymour Menton. *Latin America's New Historical Novel.* (Austin, TX: University of Texas Press, 1993) 228 pp., \$30.00 cloth.**

Seymour Menton's eight chapter description and analysis of the new historical novel in Latin America is a comprehensive and well written discussion of the topic. However, treatment of ethnic issues is not a dominant concern.

Menton defines the new historical novel as one possessing the following six characteristics: Bakhtinian concepts of the dialogic, the carnivalesque, parody, and heteroglossia; intertextuality; metafiction or self-conscious narrative; an historical protagonist; the conscious distortion of history through omissions, exaggerations, anachronisms, and the creation of apocryphal historical characters; and the subordination of the mimetic reproduction of a certain historical period to the development of more transcendent concepts.

After an initial chapter discussing the definition and origins of the new historical novel, Menton devotes the chapters to a discussion of the following works: Mario Vargas Llosa's *La guerra del fin del mundo*, José J. Veiga's *A casca de serpente*, Abel Posse's *Los perros del paraíso*, Fernando del Paso's *Noticias del imperio*, Gabriel García Márquez's *El general en su laberinto*, Fernando Cruz Kronfly's *La ceniza del Libertador*, Alvaro Mutis's "El último rostro", Germán Espinosa's *Sinfonía desde el Nuevo Mundo*, Ricardo Piglia's *Respiración artificial*, Pedro Orgambide's *Aventuras de Edmund Ziller en tierras del nuevo mundo*, Moacyr Scliar's *A estranha nação de Rafael Mendes*, Homero Aridjis's *1492: Vida y tiempos de Juan Cabezón de Castilla*, Angelina Muñoz's *Tierra adentro*, and Carlos Fuentes's *La campaña*. The book

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also contains a chronology of the Latin American historical novel, 1949-1992, including the country of origin as well as extensive notes, a bibliography, and an index.

The section which deals directly with ethnic issues is Chapter Seven, "Over Two Thousand Years of Exile and Marginality—The Jewish Latin American Historical Novel." In it, Menton discusses the novels by Orgambide and Scliar as two versions of the "wandering Jew" myth. Because of the picaresque nature of *Aventuras de Edmund Ziller* and because of its emphasis on the historical conflicts between the hegemonic forces and an array of marginalized, exploited people—Blacks, mulattoes, Indians, anarchists, communists, and others—the protagonist's Jewishness is relatively minimized. By contrast, in *A estranha nação de Rafael Mendes*, the main theme of the novel is not the denunciation of the enemies of democracy or socialism; rather, the principal themes are the strange survival of the Jews, with emphasis on their almost 500-year history in Brazil, and the dual nature of the archetypal Jew. (152) Menton discusses the novels of Aridjis and Muñiz as contrasting presentations of the effect of the inquisition, especially praising the Muñiz novel for its lyric quality.

Chapter Eight examines Fuentes's *La campaña* as a Neocriollista novel which captures "Spanish America's ethnic panorama: the whites and blacks of Buenos Aires, the Indians of Alto Peru, the blacks of Maracaibo, and a variety of mestizos."

The book would be of interest to someone planning a comparative ethnic literature or ethnic studies course looking at the new historical novel in the Americas. It would also be of use to those who seek an overview or bibliography of Latin American historical novels. It would be of little interest for someone who is looking for an in-depth analysis of ethnicity in Latin American historical fiction.

Faye Vowell  
Emporia State University

**C. Hart Merriam. *The Dawn of the World: Myths and Tales of the Miwok Indians of California*. (Lincoln: University of Nebraska Press, 1993) 273 pp., \$30.00 cloth, \$9.95 paper.**

Naturalist C. Hart Merriam devoted the last years of his life to research on Indians of California, meticulously recording and documenting his observations and the knowledge he gained from the various tribes. In 1910, he published a collection of myths and tales told to him by the elders of the California Mewan Indians under the



title, *The Dawn of the World: Myths and Weird Tales Told by the Mewan Indians of California*. Eighty-three years later the University of Nebraska Press has published a Bison Book Edition of Merriam's collection. Except for the change in title, the Bison Book Edition is a faithful reproduction of the earlier publication, including the original error in pagination (page numbers 85 and 86 are omitted, although no text is missing). The Bison Book Edition of Merriam's collection includes a brief but informative introductory essay by anthropologist Lowell J. Bean that provides biographical data on Merriam and historical information on the Miwok Indians (referred to in Merriam's text as Mewan and/or Mewuk).

By providing access to this heretofore hard-to-find collection, the University of Nebraska Press has not only added a valuable resource for use by scholars, but an enjoyable reading experience for anyone interested in vanishing cultures. Merriam's collection includes over thirty ancient myths, or First People stories, which relate the history of the world according to Miwok oral tradition. A section referred to as "Present Day Myths," composed mostly of fragments and incomplete tales, is also included and is grouped as follows: Beliefs Concerning Animals; Beliefs Concerning Ghosts and the Sign of Death; Beliefs Concerning Natural Phenomena; and Beliefs Concerning Witches, Pigmies, Giants, and Other Fabulous Beings. However, the section on ancient myths is the strength of this collection, with the attention to detail that makes Merriam so admired by scholars. Each tale is attributed to a particular Miwok tribe, with different versions of similar tales grouped together. Merriam footnotes the tales, explaining differences to other stories or to the general statements he has made in the "Introduction."

Merriam's "Introduction" is useful to scholars of Miwok cultural history. He summarizes the fundamental elements of the general mythology, minor beliefs and local or tribal beliefs, and explains the characteristics of the First People. In addition, he provides a brief distribution, with map, of the Miwok tribes in California. The detail of the "Index" to the collection is impressive. As a naturalist, Merriam also provides a list of the scientific names of animals and plants found in the tales which he has recorded. Accompanying the text are illustrations by Edwin W. Deming and Charles J. Hittell. These illustrations were made specifically for the original edition and relate a pictorial version of the tales.

If there is a weakness to this collection, it is Merriam's emphasis on the naturalist aspects of the tales. However, this is a minor weakness, for Merriam was also profoundly interested in the vanishing cultural history of the Miwok Indians. Lowell Bean claims this collection is a "magical and practical introduction to the understanding of the California Indian world." This is an appropriate

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assessment of this collection, for Merriam has provided valuable information regarding the Miwok Indians and how they regard their place in the world.

Susan L. Rockwell  
Arizona State University

**Allen G. Noble, ed. *To Build in a New Land: Ethnic Landscapes in North America*. (Baltimore: The Johns Hopkins University Press, 1992) x, 445pp., \$29.95 paper, \$56.00 cloth.**

Like so many works with sections on various subdivisions of a general topic overseen by a general editor, this volume has its ups and downs. The thesis—that various ethnic groups have provided America with various sorts of architectural styles and modifications of native structures—is new and fascinating.

Sandwiched between an introduction and a conclusion by the editor are twenty chapters about particular ethnic groups including people of color such as Native Americans, African Americans, and Spanish Americans as well as European groups such as the Germans, the Scotch-Irish, Danes, Czechs, and Basques. The pattern is that a particular area—large or small (Finns in the Lake Superior Region or Basques in the American West, for example)—is focused on and the ethnic architecture of the place is described in words and with large numbers of pictures. Notes are arranged by chapter, and there is a very extensive bibliography.

As the editor admits, “No one would pretend that one book could present every ethnic community in every part of Canada and the United States. For example, more than forty different ethnic groups settled in the state of Wisconsin alone! But the ethnic groups in this volume do represent a comprehensive cross-section of the immigrant groups who chose to make North America their home.” (p. 1) Nevertheless, there is a broad spectrum of groups, each restricted to a single chapter except for the Germans, who are discussed in both Texas and Ohio.

As to the characteristic structures, some readers probably will be familiar with the hogan (in many varied forms) associated with the Navajo and the shotgun house of African Americans in the American South. Others are much more esoteric, for instance the ty house, a small motel unit-like structure meant to house an itinerant minister for a night, which is found only in southern Ohio Welsh settlements.

Some of the chapters adhere to the thesis more than others. Some writers have provided almost exclusively architectural mate-

rial; others, on the other hand, seem to be more interested in the general emigration and migration patterns of the group they have chosen to write about. This is particularly true of the introduction and conclusion sections which tend to parrot the obvious. They state that people came to America for economic, religious, and/or social reasons in search of some of the vast amount of easily available inexpensive land. They also state that some did not stay long and that there have been various degrees of assimilation. In my opinion, these are judgements that are so obvious as to be banal.

Another slightly annoying matter is that—in opposition to most technical writing practice—new information appears in the Conclusion section in some of the chapters.

On the other hand, it is pleasant in these days of abstractness to find a book with a clear-cut and visual thesis. Most of those peoples who came to America brought with them some ideas of what housing should be. Throughout their various degrees of separateness and assimilation to the dominant culture, they tended to recreate dwellings both for people and for business purposes with various degrees of similarity to those of their former homeland.

This concreteness should be refreshing in courses that deal with a broad spectrum of ethnicities and, of course, it would be interesting for individual ethnic scholars to see what, if anything, the book has to say about their own group.

Phillips G. Davies  
Iowa State University

**Susan Olzak. *The Dynamics of Ethnic Competition and Conflict*. (Stanford: Stanford University Press, 1992) 271 pp., \$32.50.**

Susan Olzak's work, *The Dynamics of Ethnic Competition and Conflict*, is informative and contributes to an understanding of ethnic violence from an historical perspective. The central finding is that ethnic/racial conflict arises from an increase in intergroup competition for social resources. Exploring economic and political competition in the United States from 1877 to 1914, Olzak concludes that violence is most apt to occur when members of a disadvantaged ethnic/racial group experience greater equality of opportunity. This new environment creates a situation whereby members of a formerly segregated group become rivals for social awards. An environment which contains several disadvantaged groups competing for rewards—a situation which existed in the period under investigation through a combination of racial migration from the south and

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European immigration—leads to attacks on groups least able to defend themselves. Thus, the “.....breakdown of racially and ethnically ordered systems unleash forces of competitive exclusion against the least powerful targets in the system” (224). Olzak suggests this situation occurred with African Americans as European groups achieved social mobility.

The potential audience for this work lies at the graduate level. The early chapters supply a detailed review of the literature, propositions, and arguments. The methodology utilized in the study and the subject matter discussed make the book appropriate reading in most advanced sociology courses. The study uses data collected at three levels: countrywide immigration and economic indicators, occupational segregation in seventy-seven cities, and the growth of ethnic/racial group organizations.

Notwithstanding these strengths, there are weaknesses. The book is at times extreme in stating over and over again its propositions and arguments. This gives the reader an impression that the book is a collection of conference papers bound together with weak transitions. This view is reinforced by a change in pronouns (“I” to “we” back to “I”) as the chapters progress. In any revision, the author may choose to correct this problem through eliminating any reference to self.

While the author goes to great lengths defining most concepts, indeed, a strength of the work in general, she shows little consistency in her application of the term “state,” a political entity, i.e., a country.

Overall, the work is valuable. The theoretical framework it contributes offers the student of ethnic rivalries an understanding of intergroup tensions in the United States at the turn of the century and might be used to explore conflicts among nationalities in the former states of Yugoslavia and the Soviet Union.

David L. Hood  
Eastern Montana University

**Genaro M. Padilla. *My History, Not Yours: The Formation of Mexican American Autobiography*. (Madison: University of Wisconsin Press, 1993) xiv, 280 pp.**

Genaro Padilla and University of Wisconsin Press should be commended for the publication of a much needed addition to the study of American autobiography, in general, and ethnic autobiography, in particular. Early Mexican American autobiographies remain largely ignored and forgotten. The importance of these autobiogra-

phies should not be ignored, however, especially with regard to the study of the West and Southwest. With this book, Padilla opens the door to the retrieval and study of these important historical documents.

Padilla's study begins with the development of Mexican American autobiography as a result of the annexation of northern Mexico by the United States through military force in 1848. He refers to nineteenth-century Mexican American autobiographies as "autobiographical narratives of dispossession." As with other ethnic autobiographies, on the surface these narratives may seem to express a nostalgia for an earlier world, but in actuality, they provide voices of opposition to the enforced changes in their lives. These colonized people began the Mexican American cultural tradition in the United States, and the formation of this culture can be traced through these autobiographies.

Padilla argues that current Mexican American autobiographical study considers the narrative production to be a recent phenomenon, but he demonstrates that autobiographical expression in Mexican American culture has an historical base. He claims that, in contrast to slave narratives which were exploited by Anglo Americans in the latter part of the nineteenth-century, Mexican American narratives "were meant to function only as supplemental material for American historians and were, therefore...quite intentionally not published. Hence, scores, perhaps hundreds, of Mexican American personal narratives remain in small state and regional historical society libraries and university special collections..." Padilla argues for the recovery of this rich source of literature in order to understand the origins and complexities of the Mexican American culture.

Starting from a theoretical standpoint based on the development of the study of Native American autobiography, Padilla develops his theory of Mexican American autobiography. Like the Native Americans, the Mexican American narratives which resulted after the 1848 conquest voice the experiences of dislocation, loss of homelands, and loss of traditional religious and cultural practices. The narratives express how these new Americans reconciled themselves to enforced lifestyle changes while establishing their resistance to these changes.

The problem with this book is that, having discovered a treasure-trove of long ignored material (memoirs, diaries, family histories, poetry, correspondence, and texts of corridos), Padilla tries to tackle too much material in too little space. It is as if he feels he must analyze each narrative immediately for fear that it will be forgotten again. No one narrative is given the in-depth analysis it deserves. Instead, the narratives become a jumble of representations to do with the topic of the particular chapter at hand. While his first

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two chapters are strong indictments for the study of Mexican American autobiography and a grounding of that study, the remaining four chapters attempt to group this vast amount of material into some sort of thematic structure. The amount of material, however, is just too overwhelming.

In spite of this, Padilla has given us an introduction to the world of Mexican American autobiography which begs to be studied. With each peek at the lives of these men and women who experienced the obliteration of their culture, the reader wants to learn more. With this book, Padilla encourages more students of Mexican American autobiography with the realization that there are many "truths" which have yet to be learned from these narratives.

Susan L. Rockwell  
Arizona State University

**Américo Paredes. *The Hammon and the Beans and Other Stories*. (Houston: Arte Público Press, 1994) 230 pp., \$9.95.**

Américo Paredes is a seminal figure in Mexican-American studies. Professor Emeritus of English and Anthropology at the University of Texas at Austin, he is best known for his work in folklore, principally *With His Pistol in His Hand: A Border Ballad and Its Hero*. But after a distinguished career as teacher and scholar, he has turned in recent years to literature (mostly written years ago), with the publication of a novel (*George Washington Gómez*) in 1990 and a collection of poetry (*Between Two Worlds*) in 1991. The present accumulation of seventeen stories, combined with Paredes' novel and poetry, provide a clear and comprehensive literary view of Mexican-American life in Texas and elsewhere during the first half of the twentieth century. An excellent introduction by Ramón Saldívar presents a much-needed history of south Texas and the recurrent "border troubles" so that the reader can better comprehend the socio-cultural milieu which gave birth to the stories. In Saldívar's words, Paredes' collection represents brilliantly "the difficult dialectic between a Mexican past and an American future for the Texas Mexicans living on the border at the margin of modernity and modernization" (xvi). Saldívar also includes information about the author and the histories of many of the selections—where they were written, dates of composition, circumstances, etc. Most appear in print for the first time in a colorful and attractive volume with cover design by Mark Piñón.

The title story and several others focus on the racial tensions in the Lower Rio Grande Valley. The young first-person narrator of

"The Hammon and the Beans" observes the activities of the occupying United States army and recounts the oral histories of the region, blending them with other historical events such as the activities of Francis Marion during the American Revolution. The tale ends on a note of sadness concerning the social situation of the region.

"Macaria's Daughter" treats machismo and death, while "Gringo," set during the U.S. Mexican War of 1845, again looks back on regional history. Death, religion, and faith play roles in "A Cold Night", a story written in the early 1940s as part of a collection entitled *Border Country*. A Cold Night was the winner of a 1952 contest sponsored by the *Dallas Times Herald*, and declared the best story submitted. The subject and tone are reminiscent of those found in ...*y no se lo tragó la tierra* [*And the Earth Did Not Part*], the landmark novel published by Tomás Rivera in 1971.

Seven of the selections were written when the author was in Japan and are set in Asia during World War II or the Korean Conflict of the early fifties, but they also deal with themes of race and conflict. As Saldívar points out, "what is at issue now is the global nature of the idioms of racism and their role in the construction of an American national subject, suggesting how expressive forms of race hate encountered on the border became imbricated with effects of colonialism and imperialism in Asia during World War II" (xxxiii).

As contemporary Chicano literature works at mining a rich but relatively obscure past, precious gems are bound to be encountered from time to time. *The Hammon and the Beans*, long dormant, is a fortuitous discovery for the student of Ethnic American Literature.

Carl R. Shirley  
University of South Carolina

**Jan Nederveen Pieterse. *White on Black: Images of Africa and Blacks in Western Popular Culture*. (New Haven: Yale University Press, 1992) 259 pp., \$35.00.**

*White on Black: Images of Africa and Blacks in Western Popular Culture*, by Jan Nederveen Pieterse, a Dutch social scientist, provides us with insightful thoughts about the ethnic conflict between the dominant Whites and the dominated Blacks.

The book has three parts, consisting of fifteen chapters. Part One deals with how Europeans and Americans see Africa and Blacks historically, such as Eurocentrism, savagery, slavery, colonialism, African apartheid, safari, and cannibalism. Part Two focuses on how Blacks were portrayed as servants, entertainers, and other stereotypical figures in Western popular cultures (including childrens books

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and advertisements). Finally, Part Three pertains to power and images, discussing the relationship between stereotypes of victimized groups (Blacks and White Negroes including Irishmen, Chinese, and Jews) and power and dominance in Western popular cultures.

This is an excellent book for the following distinctive features. First, it is very historically and artistically insightful; through the entire book, each issue is historically and chronologically presented and an excellent collection of images (e.g., paintings, drawings, advertisements) is visually inserted. This helps many readers (including me) to better understand how Western popular and powerful cultures have distorted or negatively stereotyped Africa and Blacks.

Second, from a psychological perspective, this book analyzes stereotypes very cogently, almost on every page, through the whole volume. For example, in dealing with the popular stereotypes in Western cultures, the book leads readers to understand why and how many Westerners have mythically depicted Blacks as Sambo, Coon, and Uncle Tom in the United States; Golliwog in Britain; Bamboula and Banania in France; and Black Peter in the Netherlands. Third, the book is very objective and fair in critically examining Western political and cultural hegemony, Eurocentrism, and ingroup biases. It is well articulated that Western political dominance (e.g., slavery, colonialism) and Eurocentrism may lead to cultural dominance, and this social hegemony and Eurocentrism are clearly abhorred by the author. Given the fact that the author is a Western social scientist, the book has great credibility and is a unique and outstanding publication.

However, some weaknesses should be pointed out. First, the book should have focused more on socio-economic than on psychologically cognitive explanations of ethnic conflict and stereotypes. The book rarely touches on economic roots of ethnic conflict and stereotypes. Secondly, though briefly discussed on page eleven in the book, stereotypes should have been dealt with more multi-dimensionally or in more detail. The book has only emphatically stressed negative and inaccurate stereotypes and images of Africa and Blacks.

Related to the above, the last weakness is that the book has failed to make a distinction between ingroup and outgroup perception. While most stereotypes are negative and inaccurate, some are perceived to be positive and accurate by some individuals. In other words, if both ingroup and outgroup members agree with certain stereotypes and images, consensual perceptions may become part of the cultural identity of certain groups. At this point, certain images or stereotypes are not necessarily bad. They depend on certain situations and on ingroup and outgroup perceptions.

In spite of these shortcomings, this is a well-written book



with a very rich collection of hundreds of illustrations and images. It helps us to psychologically, historically, and politically understand the conflict between Whites and Blacks and to perceptually and artistically understand how many Westerners have stereotyped and distorted Africa and Blacks in Western popular and powerful cultures. These distortions and negative images/stereotypes, to a great extent, reflect the ethnic conflict between dominant and dominated groups.

Yueh-Ting Lee  
Westfield State College

**Alejandro Portes and Alex Stepick. *City on the Edge: The Transformation of Miami*. (Berkeley, CA: University of California Press, 1993) 281pp., \$25.00 cloth.**

This book should appeal to a wide audience. It should be useful to researchers interested in the politics of race, culture, and class as well as researchers interested in the “new” urban sociology. Portes and Stepick develop a political economy analysis of the recent transformation of Miami into a Cuban American dominated city, using a variety of research methodologies which emphasize the unique historical development of Miami in an ethnic multicultural context.

Relying on a wide variety of data sources such as panel survey data of Haitian and Cuban refugees, personal interviews, census data, and newspaper accounts, the authors probe the development of Miami’s multiethnic community by examining the racial, political, and economic conflict between Cuban, Anglo, African American, Haitian, and Nicaraguan communities.

There are many strong attributes to this book. The book is very well crafted and beautifully written. However, the greatest strength of this book may lie in its theoretical contributions to urban sociology. The authors address the perennial themes of urban sociologists such as: Who rules? How can elites be made more accountable? What explains the plight of ethnic minorities? How can conflict be resolved? What is most interesting about this study is that past theories of urban development which focus on community power (Hunter, Wright, Mills), locals and cosmopolitans (Mills), and ethnicity and assimilation (Warner and Srole, Glazer, Moynihan, and Greeley), do not adequately explain the development of Miami.

In fact, the city of Miami does not resemble in the slightest the model of urban development depicted in studies of Chicago, Atlanta, New Haven, Boston, New York, or any other major U.S. city. For example, while the “business class” does exercise control in governing Miami, it is composed of recent immigrants, rather than

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exclusively “old” families or corporate “branch” executives. This is particularly true in the case of the “growth machine” created by foreign-born builders and developers.

A second example of how urban development of Miami differs from other cities lies in the clash between local and outside corporate control. While this clash exists in Miami, proliferating local small businesses are owned mostly by immigrants, while the corporate “branch” offices are American-owned. Many of the latter are there not to produce goods for the domestic market but rather to sell services to other foreigners, often through the mediation of the local immigrant-owned firms.

Another unique difference in Miami is that the overlap of parallel social systems in the same physical space has given rise to what the authors describe as “acculturation in reverse” — a process by which foreign customs, institutions and language are diffused within the native population. As a consequence, biculturalism has emerged as an alternative adaptive strategy to full assimilation into American culture. Opponents of biculturalism, immigrants and natives alike, must either withdraw into their own circles or exit the community.

In conclusion, this book presents a fresh approach to understanding racial and ethnic conflict that may well play itself out in many urban cities on the edge of the future.

Manuel Avalos  
Arizona State University West

**E. San Juan, Jr. *Racial Formations/Critical Transformations: Articulations of Power in Ethnic and Racial Studies in the United States.* (Atlantic Highlands, NJ: Humanities Press, Inc., 1992) ix 176 pp., \$35.00 cloth.**

Those who have read *Racial Formation in the United States* (1986) by Michael Omi and Howard Winant will find in E. San Juan, Jr.’s book an interesting, if not provocative, complement. Both books assert the centrality of race and racism in the social formation of the United States; however, Omi and Winant’s book is grounded in social science whereas San Juan, Jr.’s project is from a literary perspective.

Appropriately enough, the first chapter of the book focuses on race and literary theory. San Juan, Jr. acknowledges some of the reforms in the canon that have resulted in the inclusion of literary works by people of color. However, he thinks that while such efforts may have enlarged the parameters of the discipline, they have not been deepened enough. He sees, moreover, a certain contradiction in

the fact that the very people who accept the inclusion of non-white texts and who utilize varieties of Western approaches to interpreting and analyzing Black texts resist the idea of Blacks developing their own theories of criticism. Such resistance is a part of what he calls "a new hegemonic strategy."

San Juan, Jr. sees the same hegemonic strategy in what he refers to as "The Cult of Ethnicity and the Fetish of Pluralism"—which is also the title of his second chapter. His criticism of the ethnicity paradigm is an important addition to the growing interdisciplinary critique of that paradigm. The proponents of the ethnicity paradigm, according to San Juan, Jr., reduce race to one criterion of ethnicity, thereby avoiding discussions of racism. The author also sees a similar avoidance in the Marxist analysis which, he states, "has always subsumed racial conflicts into the class problematic" (42). This critique of Marxist analysis is the focus of the third chapter. Also in this chapter, San Juan, Jr. undertakes a brief critique of Omi and Winant. For example, he faults them for losing sight of the "global picture" with regard to racial aspects of capitalist hegemony—something that is clearly outside the purview of their book. Furthermore, he accuses Omi and Winant of "absurd wishfulfilling" for declaring that "minorities have achieved significant (though by no means equal) representation in the political system."

In all fairness to Omi and Winant, they make that statement in their assessment of contemporary changes in the racial order in the United States. These changes, they point out, have been brought about by, among other things, minority-based movements that challenged the dominant racial ideology. These challenges have led to the development of new "rules of the game." They acknowledge, however, that these new rules also "contain both the legacy of movement efforts to rearticulate the meaning of race and to mobilize minorities politically on the basis of new ideologies thus achieved, and the heritage of deep-seated racism and inequality" (Omi and Winant, 83).

Chapter four, entitled "Hegemony and Resistance: A Critique of Modernist and Postmodernist Cultural Theory of Ethnic Studies," is the longest chapter in the book and is divided into seven parts. In this chapter, San Juan, Jr. examines various counterhegemonic efforts (resistances?) in cultural studies. These efforts, according to him, discount race and elevate ethnicity. Some theorists, like Werner Sollors, go a step further by attempting to expunge the term "ethnicity" itself from critical vocabulary. The end result is a return to normalcy of a hegemonic Eurocentrism.

"Beyond Identity Politics" is the title of the fifth chapter, which is the second longest of the book. Here, San Juan, Jr. focuses on the predicament of the Asian American writer in general and on the

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Filipino American writer in particular. It is his opinion that the Asian American writer has been left out in the questioning of the Eurocentric canon by feminists and other people of color, especially African Americans, Chicanos, and American Indians. This predicament may be attributed to a number of factors, foremost amongst them is the diversity of groups classified as Asian Americans. Secondly, according to the author, although Asian Americans are now being touted in the media as "a model minority," they nonetheless have been marginalized by "state-ordained juridical exclusions." This history of exclusion has been described by others, but more competently by Ronald Takaki in *Strangers from a Different Shore* (1989). Nevertheless, San Juan, Jr. worries that Takaki has articulated "the hegemonic doctrine of acquisitive/possessive liberalism as the informing principle of Asian American lives" (101), and, whether or not he intended it, ends up vindicating the American Dream.

As for the Filipino American writer, he is in the same predicament for the same reasons as other Asian American writers and for others unique to the Filipino American experience. San Juan, Jr.'s recommendation to Filipino American writers, as well as other Asian American writers, is, ideally, to undertake a critique of hegemony before exploring racial or ethnic identity.

Finally, in the afterward San Juan, Jr. assesses the prospects for cultural diversity, racial politics, and ethnic studies in the twenty-first century. He sees, as far as ethnic studies is concerned, an "emancipatory project" of theoretical and practical deconstruction of the hegemonic rule founded on normative pluralism.

By way of conclusion, let me state that this book is an invaluable addition to a growing body of theoretical works in ethnic studies. One significant but less substantive weakness of the book is San Juan, Jr.'s rather excessive use of postmodernist (he may call it language of contemporary critical theory) vocabulary that not only undercuts the book's utility to a non-specialist reader, but also makes him seem interested in language games.

Jonathan A. Majak  
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**Clovis E. Semmes. *Cultural Hegemony and African American Development*. (Westport, Connecticut: Praeger, 1992).**

The purpose of this book is to examine cultural aspects of hegemonic relations between White Americans and African Americans, a neglected topic which the author believes should provide the basis for African American Studies programs. Although Semmes establishes culture as the focus of his analysis, political and economic forces are clearly important for understanding the position of Black Americans in the changing social organization of the U.S. Defined as regularly in subjective states, culture is theorized as interacting with social organization, as institutional settings frame cultural expressions and vice versa.

Despite the rather narrow definition of culture, the author analyzes a wide variety of cultural forms and elements related to Black American experience. These include both routine activities and artistic work as well as the constraints on cultural expression at different points in time, the availability of resources to support cultural creativity, the effects of positive forms and the reasons for maladaptive ones.

Critical to the author's argument about the centrality of culture is the notion of cultural hegemony, the systemic negation of one culture by another, which forms one end of a dialectical process whose manifestation is dehumanization. Cultural hegemony is theorized to create the need for cultural reconstruction among Blacks, a life-affirming, humanizing response to cultural negation. This theoretical approach is offered with reference only to its relation to the work of Black scholars and those concerned with the African American experience. However, this work can be understood as an important contribution to recent critical analyses of modern society and the subordination of minority cultures by such authors as John Ogbu, Zygmunt Bauman, and Joel Spring.

The uniqueness of this book is that it builds on the cultural discussions of previous efforts which focussed on the political and economic exploitation of African Americans. Drawing on the work of E. Franklin Frazier and Harold Cruse, in particular, the author reveals the importance of culture by illuminating how culture interacts with political and economic orders to create contradictions and dilemmas for Blacks in different historical periods. The theoretical framework informs substantive analyses of several key concepts and topics: The implications of legitimacy for mental health; cultural production, economics and the media; the role of religion; health conditions and their effects on development; and cultural revitalization.

Several flaws distract from the contributions of this work. Greater theoretical clarity is needed in several discussions of culture

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and its relations to power and economics. Additionally, the lack of any visual aids (graphics, photographs, inserts), the type-face selected by the publisher, and the lack of breaks in the text make for tedious reading. Nevertheless, this book offers detailed, interesting discussions of the theories and research of early Black scholars as well as provocative analyses of African American cultural and social dilemmas and potential solutions to development problems. This book is well worth reading for these contributions as well as for its inspiration for analyses of other non-White groups' experiences with the dynamics of assimilation in American cultural history.

Carol Ward  
Brigham Young University

**Suzanne M. Sinke and Rudolph J. Vecoli, eds. *A Century of European Migrations, 1830-1930*. (Urbana and Chicago: University of Illinois Press, 1991) 395 pp.**

This collection of sixteen essays stems from the proceedings of a 1986 symposium commemorating the twentieth anniversary of the Immigration History Research Center at the University of Minnesota. Based on work by American and European scholars, this volume owes its strength to transnational and comparative perspectives and to theoretical approaches strongly inspired by Frank Thistlethwaite's influential 1960 essay "Migration from Europe Overseas in the Nineteenth and Twentieth Century." Reprinted in the present volume, Thistlethwaite's paper advocated studying European migration—and return migration—as a means of social mobility in the context of industrialization and capitalism, within Europe and overseas. And it suggested that researchers scrutinize the particular economic, political, and cultural environments of the sending regions which created the propensity—or lack thereof—to migrate.

The book is organized into five sections which reflect—and test—Thistlethwaite's concerns. Part one deals with the macro-perspective on Atlantic migration. Menard underlines the continuity between the processes of immigration, opportunities, ethnic contact, assimilation, and the construction of a national identity during the colonial era and those of the later industrial era. Hoerder stresses the Atlantic labor market and the role of pressures and opportunities in the sending and receiving areas in producing seasonal, permanent or temporary, regional, intra-European or trans-oceanic migration. Decisions to migrate were informed, goal-directed and network-

supported, so that moves to specific jobs and ethnic enclaves could often be effected with little cultural trauma.

The papers in Part two present microanalytic analyses of migration traditions in Finland, the Netherlands, Norway, and Hungary. These studies reveal the importance of information and help networks linking those who had already immigrated and those still in the old country. Part three focuses on Quebec and Northern Italy, two regions which experienced immigration and emigration at the same time; in Quebec, unskilled Italian workers were attracted to the rapidly industrializing city of Montreal, while rural French Canadians preferred higher-paid and more diversified opportunities in the United States. In Northwestern Italy, migration was a widespread and accepted tradition which sustained social ties and access to resources outside the community of origin. Both papers underline the mediating role of families and communities. Part four deals with return migration (a neglected aspect of migration Thistlethwaite called attention to) suggesting why it should not be considered a sign of failure. Part five deals with ideologies shaping (in the transfer of socialist ideas and institutions among German immigrants), justifying (Irish emigration being blamed on British oppression), and controlling (welfare capitalism in mining communities in Minnesota and Michigan to win the loyalty and compliance of workers) migrations.

The view of migrants which emerges from the present volume is one not so much of uprooted, oppressed, or traumatized migrants, as one of people who made rational choices informed decisions, shaped by the specific economic, technological, political, ideological and demographic environment of the sending and receiving societies. Vecoli and Sinke have produced a stimulating and useful book—illustrated by numerous charts, maps and some photographs—which demonstrates that migration is a response to a complex interplay of economic, cultural, and ethnic community factors. It will interest historians and sociologists both of past and of present-day migrations.

Lilian M. Vassberg  
University of Texas-Pan American

## *Explorations in Sights and Sounds*

Paul M. Sniderman and Thomas Piazza. *The Scar of Race*. (Cambridge, MA: Belknap Press of Harvard University Press, 1993) xi, 212 pp., \$18.95.

Into the murky, politically-charged waters of contemporary racial politics shines this welcome ray of light. Paul M. Sniderman and Thomas Piazza, using clever research design and innovative techniques, clarify the changing meaning of race in today's political landscape and conclusively dismiss many strongly-held, but nonetheless inaccurate, assumptions about whites' attitudes toward African Americans.

One of the authors' principal accomplishments is their demonstration that there is not a single issue of race in America. Rather, racial attitudes are complex and multifaceted. Most importantly, they insist, attitudes toward African Americans are an issue separate from attitudes toward governmental programs that seek to benefit African Americans.

Whites' views no longer center simply on whether they like or dislike African Americans. The authors identify three separate "agendas" that too often become conflated in discussions of race and politics: the equal treatment agenda, the social welfare agenda, and the race-conscious agenda. A white person might believe that African Americans deserve treatment equal to the that of whites (a matter on the equal treatment agenda), but might oppose government spending to achieve that parity (a matter on the social welfare agenda). Or a white person might favor some forms of government spending to benefit disadvantaged fellow citizens (again, social welfare), but oppose affirmative action (a race-conscious agenda item) because it is perceived to be unfair. Attitudes toward one agenda do not dictate attitudes toward the other two. The current debates about race, however, founder because they fail to distinguish among these three agendas.

General attitudes toward the role of government more strongly influence whites' feelings about pro-African American programs than does raw racism. Self-defined liberals tend to support such intervention; self-defined conservatives tend to oppose it. Yet, conservatives' opposition does not stem, as conventional wisdom has it, from prejudice, the authors argue. While many whites still harbor negative feelings toward African Americans, those feelings do not correlate with opposition to government programs.

The authors note that prior studies of American race prejudice have suffered from a perceived validity flaw: some feel that whites simply hide their racism from researchers. Sniderman and Piazza, however, demonstrate that significant numbers of whites discuss, with surprising candor, negative opinions about African



Americans. The authors point out, based on careful statistical reasoning, that those prejudices do not explain opposition to governmental policies.

The authors also show, interestingly, that prejudice tends to be across-the-board when it is found: a person who harbors negative feelings about African Americans probably also dislikes Jews. They found further that prejudice against African Americans as a group tends to disappear when a single, hypothetical African American is discussed. For example, a person who agrees with negative statements about African Americans might nevertheless express support for a hypothetical laid-off African American worker. The stronger determinant for or against such assistance is whether the hypothetical unemployed person—white or black—seems to be trying to assist self.

The book demonstrates the amazing pliability of white attitudes toward government programs. Contrary to what many commentators believe, whites generally are not firmly entrenched in their positions regarding government policies. The authors use a clever technique that more closely resembles give-and-take discussions that typify everyday conversation among acquaintances. Exploiting computer-assisted surveying, the researchers presented random samples of respondents with common counter-arguments to their stated opinions, and a surprising number of respondents changed their positions.

The one area in which this is not the case is affirmative action. Opposing affirmative action policies by roughly a four-to-one margin, whites are obstinate. In fact, in an ingenious part of their study, the authors conduct what they call the “mere mention” experiment. Some respondents were asked about feelings toward African Americans without first being asked about affirmative action. Others were asked first about their feelings toward affirmative action, then toward African Americans. Among the former group, twenty-six percent said African Americans are irresponsible and twenty percent said they are lazy. The “mere mention” of affirmative action, increased those figures to forty-three percent and thirty-one percent, respectively. The authors conclude that opposition to affirmative action does not stem from prejudice, as commonly argued, but that affirmative action is so despised that it actually stokes prejudice.

Not all of the authors’ findings overturn current beliefs about prejudice. Reaffirming the consensus of a generation ago, the authors demonstrate that education does diminish prejudice. Education fosters complex, abstract thought, to which stereotyping and simplistic reasoning are anathema.

More recently, many have argued that the American core values of individualism, competition, and accomplishment promote racist attitudes because they lead to blaming the victims of past

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discrimination. The authors find, however, that most whites who believe in these values find tolerance and egalitarianism to be consonant with them. It is those who favor authoritarian values (emphasizing conformity and obedience) who tend to exhibit intolerance and bigotry.

*The Scar of Race* is based on data synthesized from two comprehensive, national surveys—the National Election Study and the General Social Survey, both conducted in 1986—with the 1986 Race and Politics Survey of San Francisco Bay Area residents, the nationwide National Race Survey of 1991, and the 1989 Kentucky Survey which covered one county. The consistency of results among all of these surveys support the authors' claims of reliability and validity.

This remarkable book pulls consideration of politics back into the public discourse about race. By clarifying where and to what extent prejudice still lingers in American society, and by showing that such prejudice must be considered separately from attitudes toward governmental policy, Sniderman and Piazza make a crucial contribution to the race and policy discourse. To those who seek to understand prejudice and public policy, and especially to those who hope to act on their understanding, this book will prove invaluable.

David Goldstein-Shirley  
University of California - Irvine

### **H. Henrietta Stockel. *Women of the Apache Nation: Voices of Truth*. (Reno: University of Nevada Press, 1991) 198 pp., \$24.95.**

At a time when books about Native American women need to provide the reader with unromanticized images of strong women in their own right, Stockel's book, *Women of the Apache Nation*, succeeds only partially. The sixty-two page historical introduction and the two shorter introductions to the Mescalero (New Mexico) and Fort Sill (Oklahoma) Apache, while important to situating the women's narratives that follow, are flawed by inaccuracies, overly dependent on secondary sources, and replete with unnecessary references to historical male figures and male relatives. Stockel, for example, incorrectly uses the term "Western Apache" which does not include Mescalero or Fort Sill (cf. Keith Basso, "Western Apache," in *Handbook of North American Indians*. Vol 10. Washington, DC: Smithsonian Institution, 1983, 462-488). The photos enhance the narrative; a map would have been helpful. The writing is personal, but for this reviewer, overly sentimental.

Stockel uses four Apache women to exemplify, in her words, women who “hold their heritage in their hearts” (xviii). The first is Elbys Naiche Hugar, Mescalero, and great granddaughter of Cochise. Her position as Curator of the Mescalero Apache Cultural Center would seemingly position her as a woman with much knowledge to share with the public. Through her story we learn of some of the changes that Apaches have gone through in this century. But we are not provided with an image of Hugar as a woman, a mother, or even a keeper of Apache traditions.

Kathleen Smith Kanseah’s story is quite short. We learn more of her family and of a trip to Fort Sill, than of her. She was a licensed practical nurse who served many Indian communities, but little of this portion of her life is revealed to the reader. We are allowed only a surface glimpse of this resilient and tenacious Mescalero woman.

The chair of the Fort Sill Apache Tribe of Oklahoma, Mildred Imach Cleghorn, is the third woman whose story is incorporated into this book. While we read more of Cleghorn’s own words and her narrative reveals more of her life, it is interrupted by intrusive voices that detract from the strength of this woman’s story.

Ruey Haozous Darrow’s story completes the narrative section of the book. Darrow is an ambitious sixty-three year-old Fort Sill Apache woman who lives in Fort Cobb (Oklahoma) but commutes to her job as an Indian Health Service Laboratory Consultant in Aberdeen (South Dakota). Like Kanseah’s section, it is short, and little is revealed about who this woman is or what lessons other women might learn from her successes.

The strength of Stockel’s work is as a personal account of pieces of Apache life, culture, and history. The women whose stories are included provide interesting perspectives on culture change and women’s roles in the twentieth-century. The two major weaknesses are that the author’s voice is intrusive and that the reader is left wanting more—more of the women’s own words and thoughts, and more of their perspectives on twentieth-century identity and survival. The promise of its subtitle, “Voice of Truth” remains unfulfilled.

Sally McBeth  
University of Northern Colorado

## *Explorations in Sights and Sounds*

Luci Tapahonso. *Sáanii Dahataal, The Women are Singing: Poems and Stories*. (Tucson: University of Arizona Press, 1993) 94 pp., \$9.95 paper.

Wrapped around the cover of this volume is a painting by Emmi Whitehorse entitled, "White Shell Woman Story III." This is an implication of Tapahonso's Navajo origins—mythical, historical, and personal—which are evident throughout the book. In this work, Tapahonso seems to be aiming at a mainly non-Navajo audience to teach them about Navajo experience—historical and present-day, collective and personal.

In the narrative poem "In 1864," Tapahonso tells the story of the Long Walk, which has been brought to the contemporary narrator's mind by the context of the framing experience in the poem. She also employs the framing device in her prose, where her naturally narrative voice works even better. In the more recent prose pieces, the framing device allows her successfully to use two or more points of view or voices in a piece. "Shúúh Ahdée" and "What I Am" are good examples.

In "Shúúh Ahdée," a story only two and one-half pages long, the frame at both the beginning and the end is from a contemplative young adult's voice—first person plural and present tense. The center section is in third person, past tense—the man's life from his (limited omniscient) point of view. Rather than baffling or annoying the reader, this switch in perspective adds an appropriate texture to the story. "Shúúh Ahdée" is about storytelling in a community—the individual and the community, the I and the we, linked. The various voices used endorses the community aspect of storytelling.

"What I Am," originally published in 1988, is another example of various voices in a piece. The first part of the story, set in 1935, is from the third person (limited omniscient) point of view of Kinlichíí'nii Bitsí, the woman who turns out to be the narrator's great-grandmother. In the next section, the narrator introduces a story from her mother, set in 1968, which appears in first person and is inset like a long quote. The final section of the piece is the narrator's 1987 first person account of traveling and coming home to her mother, grandmother, and the living memory of her great-grandmother. The narrator, we suspect, is Tapahonso herself.

Tapahonso's stories are more substantial than her poems. The poems sometimes are sentimental or didactic and tend toward a flat narrative that lacks the more lyrical layering or building of images and ideas which are intriguing in poetry. However, the depth of the poems, as well as the prose, may be more evident when performed orally. Tapahonso notes in her preface that many of the poems and stories have a song that accompanies the work, a song that is part of

a public reading but which cannot, she says, be translated into English print. The song makes the piece "complete," and it is unfortunate for her readers that the song cannot be a part of their experience.

Elizabeth McNeil  
Arizona State University

**Henry Louis Taylor, Jr., ed. *Race and the City: Work Community, and Protest in Cincinnati, 1820-1970.* (Urbana: University of Illinois Press, 1993) 297 pp., \$44.95 cloth.**

This collection of essays offers diverse perspectives on the social, political, and economic currents that shaped racial and ethnic geography of Cincinnati from the antebellum period through the post- World War II era. Henry Louis Taylor, Jr. offers a unique and instructive collection of works that contribute to a clear understanding of the impact of city-building, economic transition and social-political transformation on the residents of Cincinnati between 1820 and 1970. Throughout the book, the spatial character of the city is the focus while the influence of site and situation of the "Queen City" proscribe its economic fortunes and quality of urban life, especially for Black Cincinnatians.

Essays addressing African American leadership, residential patterns, and occupational opportunity provide rare insight into the fine yet fragile fabric of American urbanization. In the chapter by Taylor titled, "City Building, Public Policy, the Rise of the Industrial City, and Black Ghetto-Slum Formation in Cincinnati, 1850-1940," the interaction of race, housing, politics and geography are offered in a framework that complements the more traditional theories of ghetto formation. Taylor uses maps, statistical indices and historical data to emphasize the dramatic and subtle shifts in the morphology of the city.

The essays on individual reformers and reform organizations provide rich detail of the commitment and persistence among Black citizens of Cincinnati in their struggle for opportunity and equality. Several essays portray the resolve and efforts of these individuals and organizations and are a much needed addition to the history of the American city. That many African American individuals and civic organizations took the initiative in shaping the destiny of the Black community and did not wait for the white leadership to decide what should be done is of note. This observation is, unfortunately, often omitted in standard works on race and urbanization.

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In summary, the essays reflect considerable effort and research in documenting the social, economic, and political transitions of Cincinnati from 1820 to 1970. The reader is well informed through the mental images of neighborhood development and historical events contained in these essays. The geographic or spatial impact of these forces on contemporary Cincinnati and the magnitude of the demographic and economic evolution in the "Queen City" during the industrial era are well documented in detailed footnotes.

Cedric D. Page  
Olympia, WA

**Carol Trosset. *Welshness Performed: Welsh Concepts of Person and Society*. (Tucson: University of Arizona Press, 1993) x, 183 pp., \$35.00.**

Wales, ruled by native princes until the thirteenth-century and subsequently governed from London, contains a population of about three million, twenty percent of which speak an indigenous language.

On the surface, a scholarly book on the Welsh people's social values would seem of little interest to members of NAES. This is not the case, however, if one considers that there must be many cogent comparisons and contrasts between the Welsh and other minority groups in the United States and other countries.

The book deals primarily with speakers of the Welsh language who, for the most part, consider themselves to be "cymru glan"—purer Welsh than those who prefer to speak English—and who are a minority in their own land with a history of imposed rule. As a result, their self-view and their relationship to the majority parallels the situation of many people in other parts of the world.

This parallel may be clearer if one looks at some of the concepts of person and society proposed by Trosset, an American anthropologist, who prefers to call herself a sociologist, and who spent two years in Wales learning the language and doing research for her book.

Since most of the culturally involved Welsh speak English as well as Welsh, one big question is: Who do I speak which language to and under what circumstances? The Welsh tend to talk rather than act, tend to be emotional more often than rational, to have a strong sense of "hiraeth"—longing for the past—specifically in a time when the language flourished and the nation was self-ruled, and have a strong sense of enjoyment, particularly of music—most frequently in the form of hymns. Does this sound familiar?

Playing a large part in all this is an institution without definite parallel anywhere else in the world, perhaps, is the "eisteddfod," a series of nation-wide competitions in singing, instrumental music, dancing, recitation, and the like which culminates in a week-long festival in August in which the local winners compete before huge crowds and are rated for their accomplishments—a sort of cultural midwestern state fair!

To begin with, the higher ups—judges and the like—in the *eisteddfod* share power with the English overlords, and thus the culturally involved Welsh have very ambivalent views of them. One finds in this book such judgments as "All Welsh are actors," for almost all Welsh take part in the *eisteddfod* at some level or other. Although the purpose of competition is enjoyment, still winning isn't everything. In addition, there seems to be a total split between an acceptance of the judgment of the experts and the feeling that one person's judgment is as good as another's, and thus that the judges are wrong, or perhaps even that nobody can get at the truth.

The *eisteddfod* aside, Trosset finds that one of the main characteristics of the Welsh is that they are overly modest about their abilities and seem firmly convinced that it is impossible to change things—strange views in an area where the future of the Welsh language, the possibility of additional political power for Wales itself, and the ever-present, seemingly, problems of unemployment, are hotly debated. In short, then, the Welsh seem to suffer under what Trosset calls a "martyrdom scenario."

The book is quite clearly written and is otherwise of interest because of its author's insistence that subjectivity in judgments on what groups of people think is not only acceptable but probably necessary—an opinion that seems strange, but also rather sensible, to this reviewer.

In the broadest sense, too, this book offers us a chance to examine our own attitudes toward ourselves and society and to ponder the degree to which ethnicity plays a significant part in them.

Phillips G. Davies  
Iowa State University

**Patricia A. Turner. *I Heard It Through the Grapevine: Rumor in African-American Culture.* (Berkeley: California, 1994) xvi, 260pp.**

Patricia A. Turner, associate professor of African American and African Studies at the University of California at Davis, published *Ceramic Uncles & Celluloid Mammies: Black Images and Their Influence on Culture* earlier in 1994.

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Now she has made another valuable contribution to the study of African American culture with *I Heard It Through the Grapevine*; and in addition, has added to the understanding of how urban legends start and continue to persist. Just as Jan Harold Brunvand's *Vanishing Hitchhiker* made the general public aware of these legends, Turner's study makes both Black and White readers aware of the significance of rumor and urban legends in Black culture.

Of course, rumors have always existed in all cultures. This book causes me to recall the role of rumors in my own experience ranging from stories that FDR and JFK did not die but were gravely ill to those about Proctor & Gamble being an income producer for Satan to ones about Levi-Strauss giving a new pair of jeans for ten pocket tags.

Turner has presented a well organized, historical approach to rumors in African American culture. She begins with the earliest which purport to explain the reason Africans were captured and transported to America—cannibalism. She makes these rumors relevant to the Black experience in American history and brings them into the present with a discussion of the Jeffrey Dahmer case.

Her second chapter deals with rumors involving "the modes of intimidation" whites used in controlling Blacks from the earliest days of slavery down to the present. Closely aligned to these are those in her two chapters on white conspiracies to destroy Blacks. The Ku Klux Klan rumors credit white supremacists with the strengths, power, and successes they never had. Yet rumors about Klan ownership of businesses and corporations persists. "When confronted with evidence that Church's Fried Chicken was not owned by the Ku Klux Klan and was not contaminating the chicken so the male eater would be sterilized, a bright young African American female college junior responded 'Well, it's the kind of thing they would do if they could'" (57).

Out of such attitudes grow rumors about the assassinations of the Kennedys and Martin Luther King, the Atlanta child murders, AIDS, and the sneaker company owned by South African white supremacists. Interestingly, in the discussion of assassinations, Turner fails to include Huey Long, Medgar Evers, and George Wallace rumors which also exist in the Black community. Certainly, just as interesting, is her failure to include the rumor that there is a white conspiracy to destroy or kill any Black man who becomes successful financially or politically.

Her book does include intriguing tables and a formula about consumer/corporate conflict. Table 1 entitled, "Mercantile Rumors in the Black Community," graphically analyzes the companies, the alleged conspirators, and the corporate rumors illustrated. Her formula involving three elements: product price, potential risks, and



negligible utility (Price + Risk Utility = Rumor) is a way to understand why rumors about a particular company start.

Crack, not a corporate activity, does not fit into this formula. Even though many whites use crack, the rumor persists in the Black community that there is a conspiracy to sell it to African Americans to control and eventually eliminate them from American society.

Her final chapter, "Epilogue: Continuing Concerns," points out that the collection of rumors is a continuing area of research. Since she mailed the draft of the book to her editor in 1991, she has collected rumors on forced birth control, Liz Claiborne, and expensive liquor. She is confident that each year will bring even more rumors and urban legends.

So Patricia Turner's research on rumors will never end because new rumors appear as fast as she documents old ones. We can look forward to the future work of Turner, because *I Heard It Through the Grapevine* is a carefully researched, well documented book that has a graceful style and organization that appeal to both the scholar and the general reader.

Michael Patrick  
University of Missouri-Rolla

**Velma Wallis. *Two Old Women*. (New York: Harper Collins, 1993) 140 pp., \$9.00.**

Velma Wallis says of *Two Old Women*, it is "a story about my people and my past—something about me that I could grasp and call mine." She introduces her written story as an attempt to continue that which is rapidly being silenced by television and modern "conveniences"—the children who now seem uninterested in traditional tales to one day be able to call the legend theirs. In setting this tale to paper, she succeeds not only in her goal to interest future generations among her own people, but also in offering outside readers of all ages a representation of Athabascan lore.

In a straightforward and engaging manner, and with vivid details that defy a landscape many readers can hardly imagine, Wallis retells the traditional Athabascan legend of a nomadic tribe, caught in a brutally harsh winter, that can no longer care for a pair of old women who have become somewhat of a burden to them. Faced with imminent starvation, the tribe decides to leave the women, ages eighty and seventy-five, behind. Once the old women have recovered from the initial shock of being abandoned, they begin an unexpectedly spirited battle against the cruelest of elements and circumstances and uncover their untapped potential in the struggle to survive. Rediscovering the skills they learned in their youth, the

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women defy their death sentence to the great surprise of the tribe, which meets them again months later. The conclusion affirms the importance of community, respect, and mutual contribution.

*Two Old Women* has been reviewed by some as young adult literature. The illustrations by Jim Grant and Wallis' uncomplicated prose style will appeal to young readers and listeners, but the tale offers universal appeal that crosses age boundaries. However, although any reader can appreciate the struggle and determination of Ch'idzigaak and Sa', the two main characters, there is a focus on gender that seems to restrict the legend's audience. Wallis introduces the story as one passed on from mothers to daughters. Indeed, this is a tale for women because it celebrates woman's inner strength and often untapped potential, but it may also be read as a warning to women to either remain useful or risk abandonment.

Wallis expresses some concern about how her tale will be received, worrying that it maybe misinterpreted. She does not say whether the story of the two old women is not true; she merely calls it a tale from "a time long before the arrival of the Western culture." Wallis may worry that outsiders will view the Athabascans as heartless because they abandoned the old women. While the decision to leave the women behind is initially shocking, Wallis shows the human struggles behind that decision, as well as vivid images of ruthless, life-threatening environment, and thus makes the tribe's actions understandable. Through the tale, complacency is criticized. In the beginning of the story, the women allowed themselves to be cared for; their contributions were not as great as they could have been. But once challenged to survive, they discovered the potential Wallis describes. The legend functions as a cautionary tale when told to children, warning that each member of the community must do her part to ensure the survival of the group.

The tale relates to ethnic experience with a twofold contribution. For Athabascans, it is a source of pride and cultural understanding. For all readers, the representation of an existence determined by survival can be applicable to experiences of minority groups in general. Wallis explains, "Within each individual on this large and complicated world there lives an astounding potential of greatness. Yet it is rare that these hidden gifts are brought to life unless by the chance of fate." In *Two Old Women*, it is the challenge to survive that reveals the potential for greatness. Wallis hopes, "Perhaps tomorrow's generation also will yearn for stories such as this so that they may better understand their past, their people and, hopefully, themselves." Winner of the 1993 Western States Book Award and the 1994 Pacific Northwest Booksellers Award, *Two Old Women* is both a product of and a contribution to that yearning. By retelling her people's tale with vivid details that bring it to

life through all five senses and by making real the human experiences of Ch'idzigyaak and Sa', Velma Wallis can be sure that *Two Old Women* will create both fascination and pride in future readers.

Vanessa Holford  
Arizona State University

**Anna Lee Walters. *Talking Indian: Reflections on Survival and Writing*. (Ithaca, NY: Firebrand, 1992) 222 pp. \$22.95 cloth, \$10.95 paper.**

Anna Lee Walters creates an interesting chronicle that is both personal and historical. As she writes of self and family, she also writes about a multitribal web of cultural beliefs and historical interactions with whites that have come to define tribal people today.

Walters includes a few of her short stories, some previously published and others published for the first time here; excerpts from her novel, *Ghost Singer*; and individual histories of Pawnee, Otoe-Missouria, and Navajo from the time of contact with white to the present, offering a litany of ancestors' names along the way. Walters recognizes that her own survival is due to the survival of those ancestors. Many are positive figures; others are more controversial. Her honest inclusivity serves as a bridge toward understanding. By allowing her readers the opportunity to acknowledge a rich ancestry that conjures up a certain ambivalence, her readers may feel more at ease with their own family histories. Her white readers may also begin to realize that "Indian" history is, first, a human story.

The contexts for Walters' discussion of these personal/com-munal histories and of her own literature is the idea of talking Indian, thinking Indian. Her own literary perspective starts in the oral tradition—personal word memories and voices from her earliest recollections define her literary experience. She begins the book by discussing the oral tradition. Obviously, her literary expression cannot be separated from her experience of tribal expression. The voice of oral tradition "emanates from several directions," Walters says, "and leads the people around to other times and places, as far out as into the heavens and up to the stars, a journey still accessible, but only through the spoken word...It is our voice and the voice of our ancestors, and yet it is something me, something larger. We cannot separate ourselves from it because it is impossible to know where it ends and we begin...It is an ancient being, this voice that survives longer than one human being..."

Walters is much more eloquent and powerful in her nonfiction prose than in her fiction. Her stories are enjoyable, but they seem

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skimpier than this prose that carries elegantly—in her simple informative style—so much weighty personal and communal legacy.

Walters illustrates from her “insider” point of view the alienation and confusion of a Native child in a white educational system. In school, Indians were discussed always in reference to the past or were erased completely from the curriculum because they were seen as defeated people.

In literature, Walters sees the misrepresentations and the eradication of tribal people as educative propaganda used to keep Indians in their place—that is, invisible, dead—while maintaining the “mainstream’s” status quo. Because nontribal scholars “do not necessarily know tribal people best,” Walters argues for the “inherent right of tribal people to interpret events and time in their worlds according to their own aesthetics and values, as a component of American history, even when this interpretation is different from that of mainstream history.” So far, she adds, even after five hundred years, Native people “remain strangers to American society and history.”

With this book, Walters’ discussion of her own life and literature makes her and her nontribal readers less estranged from one another. Walters generously offers readers a rather comprehensive look into the legacy of one Native American writer, her way of thinking and being in the world, a personal definition that refines and expands public definitions of “American “ history and literature.

Elizabeth McNeil  
Arizona State University

**Usha Welaratna. *Beyond the Killing Fields: Voices of Nine Cambodian Survivors in America.* (Stanford, CA: Stanford University Press, 1993) 285 pp., \$29.95 hard cover.**

Although approximately 150,000 Cambodians now reside in the United States, very little information has been published on this group. When available at all, descriptive and statistical data about Cambodians is generally lumped together with that of Laotians and Vietnamese in the category “Southeast Asian Refugees.” This is a grave shortcoming: first, because the Cambodians’ culture is quite different from that of other Southeast Asians—making aggregate accounts of their experience inaccurate; and second, and perhaps even more important, is the fact that the Cambodian people have experienced one of the most horrible holocausts in modern history, making their ordeal one which should be well-documented such that

humanity might prevent its repetition. However, with the publication of *Beyond the Killing Fields*, a valuable new source of information about Cambodians in the United States has become available.

The author feels a strong kinship with the Cambodians because, like them, she is also an Asian immigrant (from Sri Lanka) and a devotee of Theravada Buddhism. Based upon this highly personal approach, the book is built around in-depth interviews with nine Cambodians residing in the San Francisco Bay area.

The respondents, whom the author refers to as “narrators,” are a diverse group and include a former monk, a teenage girl, a welfare mother, and a college student, among others. Each offers a detailed record of his or her life history and world view including life before, during, and after “the Pol Pot time,” when a revolutionary movement attempted to remake Cambodian society from the bottom up and, in so doing, annihilated 1.5 million of the nation’s seven million inhabitants.

Subjects describe how they were able to survive during a time when so many others perished. Because the author is interested in Buddhism, she directs her narrators and readers to consider the huge contradiction involved in how a Buddhist people who prohibit killing could engage in such an orgy of violence, as well as how the survivors of this holocaust cope with the moral and spiritual implications of these events. Welaratna finds that while some narrators wish they could “kill the Pol Pot” for their evil actions, others remain true to Buddhist teachings and continue to reject violence.

Another of the book’s major concerns is the extent to which Cambodians are accepting typically American outlooks and cultural practices. The author concludes that while Cambodians adopt certain Americanisms, they are less willing to assimilate than many other contemporary immigrant and refugee groups—including the Vietnamese, with whom they are often compared. Welaratna argues that scholars and policy makers who condemn Cambodians’ “lack of success” in the United States fail to understand Cambodians’ actions in terms of the culturally-rooted values and motives that they, themselves, hold dear.

My criticisms of *Beyond the Killing Fields* center around the author’s use of oral history methodology. While her nine respondents give very vivid accounts of their experiences, such a small group fails to give a broad picture of the Cambodian experience in the United States. Further, while the author emphasizes Cambodian culture’s emphasis on collectivism, the book has a decidedly individualistic focus—rooted both in the narrators’ life histories as well as the author’s references to her own background and interactions with the subjects. In contrast, there is virtually no information about

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Cambodian communities in the United States. We are not even informed of the neighborhoods in the San Francisco Bay Area where these narrators live.

Consequently, a reader of this book would have no idea of the full nature of Cambodian adaptation to the United States, one that includes thriving Cambodian business districts in Long Beach, California, and Revere, Massachusetts, or their extensive involvement in Southern California donut shops as revealed in Charles Davis' documentary *Cambodian Donut Dreams* which aired on PBS.

These criticisms notwithstanding, *Beyond the Killing Fields* is a valuable contribution to our understanding of Cambodian refugees and holocaust studies. It is inherently fascinating and the interviews are rich and well edited. The book is appropriate for a broad range of readers, including both academics and an interested public.

Steven Gold  
Whittier College

**Lynn Brodie Welch, ed. *Perspectives on Minority Women in Higher Education*. (New York: Praeger, 1992) x, 163 pp., \$39.95.**

This book is a compilation of papers presented at various International Conferences for Women in Higher Education sponsored by the University of Texas at El Paso. The chapters focus on the educational experience from very different views including classroom experiences, relations with co-workers, historical aspects, and minority women as leaders. In addition, there are chapters focusing on the experiences of specific ethnic groups, with the content at times being only marginally related to the higher educational experience. Collectively, the chapters provide the reader with a broad perspective on the situations minority women are likely to encounter while working in colleges and universities in many parts of the world.

One weakness of the book is a lack of references at the end of each article. There is an extensive list of sources provided in the bibliography at the end of the book, but this makes it difficult to determine all of the sources which were used to support the content of a specific article. This would be less critical if the book had been written by one author, but as a cumulation of works from various individuals, the reader has no sense of how well an author's conclusions are supported by previous research.

In covering a wide range of issues related to the experiences of minority women in higher education, the shortness of the total book dictates that each of the issues is not covered in great depth. As

such, the book would be very informative to those less familiar with the concerns discussed, but would be less beneficial to persons with a lot of knowledge about the topic.

Judith E. O'Dell  
Central Michigan University

**Bette Woody.** *Black Women in the Workplace: Impacts of Structural Change in the Economy.* (Westport, CT: Greenwood Press, 1992) xii, 211 pp., \$45.00.

Bette Woody's latest book is an incisive attempt to particularize the economic effects of structural changes in American society. As the title suggests, the book explores changes in the work content, job opportunities, and wages of Black women as a result of the trend towards a service economy in America.

Woody makes a significant contribution to the literature by bringing the plight of the Black woman to the forefront of labor theory and practice, especially as she confronts employment discrimination, conservative public policies, and traditional stereotypes. Replete with much standard research on labor economics and sociology, her book employs the methodology of radical political economy (RPE) literature on labor markets, where discussions of market processes are mutually inclusive with institutional arrangements. Such institutional arrangements may enforce the authority of dominant groups with respect to minority groups in a manner that is less efficient or less just. In this context, the author is critical of mainstream labor economics for its emphasis on market efficiency and competition as a basis of wage determination, its concentration on the supply side of the labor market equation, and conservative politics and public policy.

The book is commendable in its recapitulation of other gender specific works on labor theory (Phyllis Wallace, *Black Women in the Labor Force.* Cambridge, MA: MIT Press, 1982; Margaret C. Simms and Julianne Malveaux, eds., *Slipping Through the Cracks: The Status of Black Women.* New Brunswick, NJ: Transaction Books, 1987), but it reflects several shortcomings usually evident in RPE literature and biases inherent in the utilization of action theory to belie seemingly objective treatises. While attacking conventional labor theory, the author, like some RPE theorists, fails to critically address issues of individual preferences and attitudes which, in theory, are assumed to be fixed. Thus, the author seems to suggest fixed Black female preferences for traditional service and manufacturing jobs which are being eroded by technology and mechanization. But, as

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Rebitzer (James B. Rebitzer, "Radical Political Economy and the Economics of Labor Markets" in *Journal of Economic Literature*, XXXI, 1993, 1393-1434) mentions, such an abstraction is not satisfactory if one wishes to introduce the political process into an analysis of the microeconomics of the labor market, which is the general thrust and intended outcome of the book.

Action theory bias is evident in an interview with four women (Chapter seven). The interview seems to be crafted in a manner to fit assumptions adumbrated in earlier chapters. Moreover, this bias is also reflected in the author's attempt to utilize interviews of four women to generalize the major labor market perceptions and problems related to Black women. This shortcoming is not excused by the author's comment that there is no typical Black woman (128).

The author also heavily relies on Current Population Survey (CPS) data from 1982 in evaluating labor market trends affecting the Black woman, but fails to present similar updated data for conjectures with respect to the mid-1980's and the beginning of the 1990's

Although the book is based on seemingly painstaking research, the author sometimes comes across as making unverifiable statements, particularly on critiques of neoclassical theories. For example, she sheds light on "new evidence" that challenges neoclassical theory without citations or an articulation of such evidences (28-29).

Woody has called for increased government action to address the problems of the Black woman in the labor market without clarifying the role of the private sector. Such sentiments have continued to polarize the public policy arguments in terms of liberal and conservative prescriptions. The future of the Black woman in the labor force is dependent upon enforcement of civil rights legislations, a commitment to policies of equal pay and equal employment opportunity, and improvement in school quality and training programs. This can only be accomplished with proactive public sector undertakings that are identified with private sector initiatives, i.e. government incentives to businesses, a factor Woody does not adequately address in the book.

The book, however, is a useful resource material for sociologists, economists, and social scientists interested in gender and racial disparities in the American labor market.

Alfred B. Konuwa, Jr.  
Butte College



**John Wrench and John Solomos, eds. *Racism and Migration in Western Europe*. (Oxford, Providence: Berg, 1993) \$39.95.**

This collection of fifteen essays edited by Wrench and Solomos is derived from the proceedings of a 1991 conference on "Racism and Migration in Europe in the 1990s," held in England and organized by the Centre for Research in Ethnic Relations at the University of Warwick and the Public Policy Centre of the Department of Politics and Sociology, Birkbeck College, University of London. The purpose of this international meeting was to bring together scholars working on these topics and to examine the European situation today. The proceedings analyze the social and political debates surrounding immigration in European countries, where the need to accommodate greater racial, ethnic, and religious diversity has been accompanied by growing intolerance and hostility towards immigrants. Since resolving social questions raised by immigration has become a priority for most governments and since the European Union plans to harmonize policies, legislation, and rights, this volume fulfills the need for greater international exchange and cooperation between researchers and policy makers. The present collection points to similarities in immigration, and sources and forms of racism in Europe as a whole, but also to differences due to specific socio-historical situations.

The book is organized into three main sections. The first deals with the historical and contemporary factors which have led to the presence of large groups of non-European immigrants in Europe. It identifies global mechanisms of migration and their relationship to economic and social links between host countries and countries of emigration, previous migratory movements, international trade and investment, and demographic and political factors, all of which interact in complex ways. Certainly, the growing gap between economic, social, and demographic conditions in north and south (and east and west) will continue to fuel mass migration. Common assumptions, such as the belief that aid for development to third world countries will slow down emigration or that regularizing the status of illegal workers will solve immigrant unemployment, are questioned. Stephen Castles points out that the severe disruption caused by the development process will lead to increased immigration from poorer countries, at least in the short run. And, illegal immigrants do not always come forward when given a chance to regularize their situation, because this makes them less competitive in the job market.

One common difficulty in resolving immigrant questions is the unwillingness of most European governments to admit long-term settlement of their guest workers, and the resulting ad hoc and

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inadequate policies. In truth, their goals are seemingly irreconcilable: how to preserve the sense of national identity along with increasing ethnic diversity, how to reduce welfare expenditures while offering services to those who need them, and whether and how to confer citizenship to immigrants.

Racism is shown as changing over time, targeting different groups, and varying in intensity. It is expressed through different discourses, and the appropriateness of categories such as “race” or “ethnicity” to describe immigrants in different social and political positions is questioned. Fear among certain sectors of European populations (the aging or the economically vulnerable) appears to be a major source of racism. It is a response to the drastic dissolution of—and often profound disillusion with—traditional cultural, economic, and political models. Wieviorka’s article on the French context shows that some sources of racism are shared by most European countries, i.e., a sense of dislocation caused by the decline of classical industrial societies and end of the working class movement. New racism stresses not so much inferiority as it does difference—and assumed unassimilability—of newcomers and calls for their eviction. These migrants are perceived as not making enough of an effort to adapt to their new societies and as responsible for societal problems. The sense of “invasion” comes at a time of transition, uncertainty, and anguish over the construction of new European identity and over questions on how this identity will relate to established national boundaries.

The second part looks at specific developments and practices in particular countries: England, France, Germany, Italy, the Netherlands, and Sweden. The topics investigated concern the often hidden and subtle forms of discrimination encountered by immigrants in the workplace and their recognition as a minority group with special needs. A major focus of this section is the need to do away with institutionalized structured inequality. Immigrant associations in the Netherlands, Sweden, and France are increasingly the channels through which immigrant problems and expectations can be expressed to local, regional, or national authorities. These associations are an important element in the social fabric of immigrants, but they also serve as valuable social policies. Countries such as Spain and Portugal, traditionally countries of emigration, have now become countries of immigration, but are not represented in this collection.

The last section concerns issues and debates which strengthen the argument that the study of migration and multicultural societies should be a social science in its own right, with a strongly multidisciplinary approach in its theory and methodology. While no one doubts the need to establish a dialogue between researchers and policy makers in various countries, this is no simple matter, since there are problems of terminology, differences in the disciplines of

the researchers and, consequently, methodology, theoretical orientations, and models.

Notably absent in this collection are the voices of the immigrants themselves. How do they see their situation? What are their expectations, goals, and responsibilities? Are ethnicity and assimilation mutually exclusive or do they not relate to each other in a dialectical manner? Psychological and cultural factors are not stressed in these essays, yet they are crucial for explaining attitudes, beliefs, stereotypes, and informing the quality and texture of daily group contact. One is left with other questions: Is it always a manifestation of racism to ask questions? One gets the impression that it is when reading Small's or Teun Van Dijk's contributions (the latter's analysis of discourse, however, is excellent, for discourse plays an important role in the reproduction of racism). There is no mention of anti-racist organizations or of success stories in the immigrant communities. Yet these do exist, just as in the United States minorities are increasingly attaining positions of influence as judges, doctors, educators, or politicians.

In all fairness to the editors, they know that they do not deal with all aspects of immigration and racism, and Solomos and Wrench have produced a very interesting and useful collection of papers which begins to give some answers to the questions on the causes of and possible solutions to European racism today.

Liliane M. Vassberg  
University of Texas - Pan American

Crawford Young, ed. *The Rising Tide of Cultural Pluralism: The Nation-State at Bay*. (Madison: University of Wisconsin Press, 1993) 305 pp., \$49.50 hard cover, \$17.95 paper.

United Nations High Commissioner for Refugees. *The State of the World's Refugees: The Challenge of Protection*. (Middlesex, England: Penguin, 1993) 191 pp.

Interest in ethnic conflict and identity politics has led to an increase in the number of works attempting to understand this phenomena. The two works examined here follow in the same tradition.

Crawford Young's recent collection of essays is a companion volume to his earlier *The Politics of Cultural Pluralism*, which was first published in 1976. This new collection of essays, which grew out of an NEH Seminar for College Teachers, examines some of the recent trends in the study of ethnicity. In his opening essay, Young distin-

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guishes between the instrumentalist, the primordialist, and the constructivist approaches to the study of ethnicity. The first sees ethnicity as a tool than can be and is used in political and social competition, the second focuses on the affective dimensions of ethnicity, while the last sees ethnicity as manufactured rather than given. Using these approaches, the authors of the essays present analyses of a variety of issues and regions where ethnicity appears to be at issue.

Virginia Shapiro examines some of the theoretical concerns that have emerged in recent years regarding the intersection between gender and cultural pluralism. Noel Kent examines the United States political economy between 1965-1986 and the ever-widening gap between Whites and Blacks as society moved towards what he calls "symbolic racism," where the change in racial norms is accompanied by an "absence of commitment to equalizing conditions." Ronald Schmidt examines the emerging debate on language policy in the United States, which he argues is symptomatic of a deeper ethnic conflict.

The essays which address specific regional or local ethnic conflicts present recent research in these areas. Mark Beissinger's essay uses a constructivist approach to argue that the collapse of the Soviet Union needs to be seen as the collapse of an empire as well as the failure of a state. Similarly, Entessar examines the rise of Azeri nationalism in the former Soviet Union and Iran as manifestations of "imagined communities," to use a phrase popularized by Benedict Anderson. The two essays by Solomon Gashaw and Herbert S. Lewis on ethnic conflict in Ethiopia examine the rise of a nationalist discourse which is rooted in an ancient history. While Gashaw examines this discourse from an Ethiopian nationalist perspective, Lewis is concerned with ethnic identities at a sub-national level; in particular, the Oromo who constitute about forty percent of the population. Essays by Woldemikael and Quirin also deal with Ethiopia. The former examines the construction of identity within Eritrean nationalist movements while the latter examines the case of the Ethiopian Jews or Beta Israel. Friedman examines the rise of the Han Chinese identity and the conflict between this dominant group and other minorities within the country. Spitz argues for a primordial understanding of the forces of the Hindu right within India while LeBaron traces the rise of a new pan-Maya awareness and political unity in Guatemala. All of these essays broaden our understanding of ethnic identity formation and conflict in different parts of the world.

The second work underscores some of the practical problems that confront international governmental and non-governmental agencies largely as a consequence of the forces of cultural pluralism examined above. This UNHCR publication documents the scale of

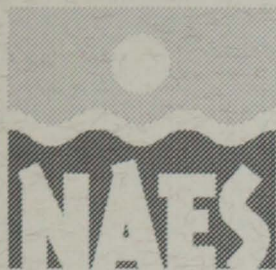
the problem—18.2 million refugees in 1992 alone. The majority of these are, of course, people who have been rendered homeless as a consequence of ethnic violence in the former Yugoslavia (four million), Somalia, Armenia and Azerbaijan, and Bhutan. In addition, twenty-four million people are displaced within their own countries. This collection of essays, supported by tables, charts, and statistics, effectively presents an up-to-date analysis of the world refugee crisis.

The essays point out that policy to handle the flood of refugees is being made in a difficult context—continuing armed struggles in many countries and shrinking opportunities for permanent large scale integration in the countries of asylum. The result is that current policy focuses on temporary protection and voluntary repatriation. The problem is that this requires peace-making and peace-keeping to be part of the UNHCR's responsibility if repatriation is to be successful. The essays in the volume focus on several issues of concern to refugee policy: 1) the climate of receptivity for refugees in asylum countries; 2) the problems posed by the fact that refugees are part of a complex stream of migrants including economic migrants; 3) humanitarian assistance; 4) conditions for voluntary repatriation; 5) refugee problems as human rights problems; and 6) the need to focus on prevention.

The authors stress the important role of states in refugee policy—countries of origin as well as external states who sometimes are the indirect cause of some of the economic, social, and political turmoil. The study makes concrete recommendations for what can be done by the international community and suggests: 1) peace-making strategies including cease-fires; 2) long-term mediation to resolve conflicts; 3) economic development; 4) information campaign to counter xenophobia/racism in countries of asylum; and 5) creation of Open Relief Centers (ORC's) which would allow refugees to live and work close to their homes. The study concludes with an examination of some of the challenges facing refugee protection in the 1990's—providing international protection to those people who are forced to flee and the need to insist on national protection of fundamental human rights. This volume is invaluable for all those who have an interest in the area of ethnic conflict, immigration, and refugee related policy-making.

Sudha Ratan  
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