

# EXPLORATIONS IN SIGHTS AND SOUNDS



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- study
- curriculum design
- publications of interest.

In addition, the Association sponsors an Annual Conference on Ethnic Studies, publishes a journal (*Explorations in Ethnic Studies*), *The Ethnic Reporter* (the Association's newsletter), and other publications.

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**EXPLORATIONS  
IN  
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**Annual Review Supplement to  
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**EDITOR:**

Gretchen M. Bataille  
Arizona State University

**ASSOCIATE EDITORS:**

Phillips G. Davies  
Iowa State University

Barbara L. Hiura  
University of California, Berkeley

**EDITORIAL ASSISTANTS:**

Catherine Udall  
Arizona State University

Christine M. Wilcox  
Arizona State University

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**Richard D. Alba, ed. *Ethnicity and Race in the U.S.A. Toward the Twenty-First Century*. (London: Routledge, 1989) v, 186 pp., \$13.95 paper.**

*Ethnicity and Race in the U.S.A.* is a timely collection of essays (earlier published as articles in *Ethnic and Racial Studies*). Much of the material will interest those involved in studying trends in multiculturalism in the United States. The author's background sections and conclusions are especially significant, backed by clear statistical data in many instances. The collection is well balanced. Alba directs our attention to the main events in ethnic developments since 1950, all of which contribute to a broad view of various "trajectories toward the new century" in matters of race and ethnicity. The spectrum of subjects is commendably wide.

The paper on African Americans by Reynold Farley reviews the events of the Civil Rights Revolution. Documented material indicates some progress in educational attainment and occupational prestige; however, investigation also shows that in the near future, there will be no improvement in employment, nor a modification of racial residential segregation. Among other conclusions, Mr. Farley states that there is no simple generalization that "will adequately describe racial trends." He predicts that there will be greater availability of data. When this is so, there may be some further progress demonstrated in the years ahead, he concludes.

Robert Javenpa deals with "The Political Economy and Political Ethnicity of American Indian Adaptations and Identity." The paper provides a review of such adaptations and relates them to "assimilative and separatist postures." It also looks at Indian populations in rural and urban residential situations. He reports on the slow progress of Pan-Indianism as a political movement. Many Native Americans, he finds, are making contacts with indigenous people throughout the world. Separateness will continue as an emphasis on group rights is made. This stress the Indians regard as an "integral part of their tradition."

Collaborators Candace Nelso and Marta Tienda examined the structure of Hispanic ethnicity and provide the reader with historical and contemporary perspectives. They concentrate upon presenting data about Mexicans, Puerto Ricans, and Cubans. The authors view ethnicity as a "social construct." They demonstrate how urban ecology and wage labor availability tie in with relationships to "emergence, transformation, and reformulations of ethnicity." Based upon these researches, they predict greater Chicano assimilation, but the retention of Puerto Ricans in a minority labor market. They feel the entire matter of Hispanic ethnicity needs extended examinations.

In parallel manner, Victor Nee and Jimmy [sic] Sanders examine the "Road to Parity: Determinants of the Socio-Economic Achievement of Asian Americans." They show that after World War II, Japanese and Chinese Americans pulled ahead in economic achievement when compared with Filipinos. The explanation lies in the usefulness of middlemen minority roles and enclave economics and entrepreneurship. Filipinos lagged behind

in developing such enclaves, and presently are being passed by recent Korean immigrants.

The treatment of whites and a few of the relationships to other races are covered in the last four essays: "The Structure of Pluralism" by William L. Yancey *et al.*; "Jewishness in America" by Walter P. Zenner; "The Twilight of Ethnicity among Americans of European Ancestry" by Richard D. Alba; and "Unhyphenated Whites in the United States" by Stanley Lieberson.

Yancey and his colleagues underline many contradictions in works on ethnicity, for they find that there is evidence for a "melting pot, assimilation, cultural pluralism, and the emergence of new forms of ethnicity." They conclude that ethnicity is a "multi-dimensional phenomenon" and that it further depends on "the structural location of groups and individuals." They suggest that one must view ethnic groups as "products of the larger urban system."

The essay on Jewishness supplies us with what appears to be valid conclusions based on wide research. The focus here is on the impact of American individualism and uniformity. As a religion, the author states, there is no doubt that Judaism retains remarkable vitality. He finds that among marginal Jews, there is a great increase in intermarriage with persons of other religions and faiths. Further, it is maintained that mainstream churches are more open to identifying their Judaic heritage. Finally, among many who practice the religion (obviously not the Orthodox), it has become a "preference."

Alba finds that the case of Italian Americans is representative among those European Americans who are on the "verge of the twilight of their ethnicity." There are still differences between them and others with immigrant ancestors, but they are faint. American culture has in fact overwhelmed these groups. Many still have a psychological tie to their roots. The author terms this "symbolic ethnicity." He concludes that "salient ethnic outlines" may exist only in non-Europeans.

In the last essay, it is indicated that within the broad label of "unhyphenated whites," there are shiftings of labels and identifications. There are some who make a self identification where the individual chooses his (or her) ethnic label. Many are indifferent to the nationality of their ancestors and are, therefore, grouped with the "unhyphenated." Others in the country wish merely to be identified as "American." The author predicts that there may be a change in the nature of the identification system. Further, new ethnic groups may emerge from older categories.

This book when studied closely by scholars will review many new channels recommended for needed, extended research. The book is unusual in its comprehensiveness. In the trajectories of race and ethnicity toward the twenty-first century, dynamic and divergent unfoldings will appear.

— Cortland P. Auser  
Yorktown Heights, NY

**Rudolfo A. Anaya. *Heart of Aztlan*. Third Edition (Albuquerque: University of New Mexico Press, 1990) 209 pp., \$7.00 paper.**

*Heart of Aztlan* is a novel which portrays life in Barelás, a barrio of Albuquerque, during the post-Korean War period. While the characters within the novel are fictitious, the situations in which they found themselves were only too real. The mood of the novel was one of hope while the characters continually found themselves in a situation of apparent hopelessness. The author's dedication, perhaps better than any other words, summed up this seeming paradox. "This book is dedicated to the good people of Barelás . . . and to people everywhere who have struggled for freedom, dignity, and the right to self determination."

One of the strengths of the novel was the manner by which the author was able to help the reader to visualize the same situations through the eyes of different characters within the Chavez family, principally Clemente, the father, and Jason, one of his sons. This was an effective device in that the reader was more clearly able to see how the change in culture from rural to urban impacted differently on the different members of the family.

The author was successful in the manner by which he vividly depicted life in the barrio, placing a strong emphasis on the struggles that were daily encountered by the people of Barelás. Some of the struggles treated included those of the working man against the shops of the white man, the *vatos* against the *pachucos*, and most importantly, the struggles within the individuals as they strove to cope and to adapt to the changes that the new environment imposed upon them.

It is this reader's opinion that the novel serves as an effective means of portraying the experiences and feelings that many rural Mexican Americans endured as changing economic conditions forced many Mexican American families to change from a rural life style to a more urban one. The stress that was placed upon the family as they were being pulled and torn in several directions at once, all while trying to cope and hold the family together, was vividly illustrated in a most compelling manner, and yet the simple message of hope in the face of adversity as the novel came to a close was truly inspiring. This novel is another example of the exemplary literature that readers have come to expect from Rudolfo Anaya.

— Glen M. Kraig  
California State University, San Bernardino

**Steven R. Applewhite, ed. *Hispanic Elderly in Transition: Theory, Research, Policy and Practice.* (New York: Greenwood Press, 1988) 237 pp., \$39.95.**

The main focus of this book is aging as it relates to the Hispanic elderly. The author states that "the primary goal of this book is to offer a contextual overview of Hispanic aging—ranging from complex issues to tentative answers."

Chapter 1, "Cultural, Historical and Sociological Overview," consists of two essays. The author states that part one "introduces the reader to the theoretical perspectives in gerontology, social work and demography." He further states that attention is given to defining culture, human behavior, and the social environment. Chapter 2, "Health Status and Health Service Utilization," consists of two essays concerned with the health status and services of the Hispanic elderly. Chapter 3, "Politics and Public Policy," consists of essays concerned with "interest group politics, policy and income maintenance, and the Hispanic elderly." Chapter 4, "Family, Community, and Natural Support Systems," consists of three essays focusing on the various types of family relationships, the barrio phenomenon, and the problems facing the Hispanic elderly. Chapter 5, "Research," consists of four essays that deal with research and marketing perspectives related to Hispanic aging. The final essay, "Cable Television, Telecommunications and the U.S. Hispanic Elderly," is interesting and informative because it addresses some of the advantages and disadvantages of cable television as it relates to the Hispanic population in general and to the Hispanic elderly population in particular.

Overall, this book is very informative, well organized, and easy to read. The author has attempted to arrange the chapters in such a manner that each chapter builds on each other. In his introduction, the author provides his readers with some up-to-date statistics regarding the Hispanic elderly. For example, he provides statistics to show how rapidly the elderly Hispanic population is increasing. The contributors to this book have a high level of expertise in the area of the Hispanic elderly. The many tables throughout are helpful in understanding the material presented.

In summary, this book is well organized and covers topics of interest about the Hispanic elderly. This book will be of great value to gerontologists, social workers, sociologists, psychologists, and nurses, physicians and other health care providers.

— Allene Jones  
Texas Christian University

**Asian Women United of California, ed. *Making Waves: An Anthology of Writings by and about Asian American Women.* (Boston: Beacon Press, 1989) 482 pp., \$16.95 paper.**

*Making Waves* is an impressive collection of writings that includes poetry, fiction, and autobiography and historical, sociological, and political essays about American women who came from China, Japan, Korea, the Philippines, India, Pakistan, Vietnam, Cambodia, Burma, and Thailand. This is quite a feat. While non-Asians tend to stereotype Asians and lump them together, their cultures, traditions, and histories are diverse. *Making Waves* includes stories of Vietnamese boat refugees, Japanese picture brides, World War II camp detainees, Chinese prostitutes and grandmothers with bound feet, Filipinas looking to escape poverty by marrying American men through the Cherry Blossom network, and the list goes on. The personal accounts are compelling. The background essays—on the Asian American women's movement, on Indian marriage advertisements in the United States, on the Asia American women's labor movement, on Asian-Pacific wife battering, on women in politics and the media, on interracial marriages and families, on Asian American lesbians—give us insight into aspects of these cultures that are not well known. Connie Chung and Patsy Mink are national figures, but most of the women profiled in *Making Waves* have not been recognized.

Written by fifty-three contributors, *Making Waves* is the most comprehensive collection on Asian American women covering time, ethnic groups, and genres, to appear. It is also the first major collection of primarily unpublished works by and about Asian American women since the early 1970s. The editors have made efforts to include women of every class and many Asian cultures. As a result, most of the material is nonfiction in the form of oral history or journalism since many immigrant groups do not have a literature that is written or in English yet. A generous appendix includes "A Chronology of Asian American History," notes on contributors, and extensive footnotes. To obtain the material for this volume, the editors worked through many channels to reach these communities and tried to give all Asian American groups equal representation, although they explain this was not always possible, particularly with new and emerging groups.

After a useful general introduction, the book is divided into seven sections: immigration, war, work, generations, identity, injustice, and activism. While the editors state there is a water image through the book, purportedly to tie the sections and ethnic groups together, this image is not immediately apparent except, of course, in the title. Nevertheless, the writing by this diversity of authors holds up well and is of a consistent quality and readability, making this an accessible book for the general reader. One outstanding piece is "You're Short Besides" by Sucheng Chan, a powerful autobiographical essay about being physically handicapped (from childhood polio) as well as Asian American, female, and short, yet overcoming these strikes (or assets to the Affirmative Action team) with

humor and insight. Another standout is "Mosquitoes in the Main Room," a short prose piece by Meena Alexander based on the gang rape of a woman at a police station in Hyderabad in 1978. "My Mother's Purple Dress," by Evelyn Lee and Gloria Oberst, through oral history and interviews, pieces together the shattered psyche of a Vietnamese refugee; "War Story," by Elaine H. Kim, is a poignant account of her experience during the little-remembered Korean War; and "Makapuu Bay" is Wakako Yamauchi's gentle story of passion, choices, and separation by war, geography, and time. The editors' purpose, above all, was to refute the passive-submissive stereotype: "This anthology shows that we are not afraid to rock the boat. Making waves. This is what Asian American women have done and will continue to do." One thought-provoking suggestion is that the immigrants to America were the more adventurous women, those willing to take risks, to leave the known for the unknown, those desiring travel and excitement, therefore more adaptable to change and a new environment. Grounded in this theory, we could view Asian American women as a group pre-selected for immigration and as forgers of social change. These women did experience greater freedom in America, sometimes to the chagrin of parents and husbands. *Making Waves* eloquently documents the stories of their changes.

— Ann Rayson  
University of Hawaii

**Doris Jean Austin. *After the Garden*. (New York: New American Library, 1987) 324 pp., \$7.95 paper.**

Doris Jean Austin's novel *After the Garden* unites the tragic themes of patricide and familial fury with the contemporary themes of class struggle within the black community of post-World War II America. At the center of this family saga is Elzina Tompkins, a beautiful young black woman who comes of age in the 1940s urban North. Her grandmother, Rosalie Tompkins, is a powerfully drawn figure whom Austin uses as one side of the equation to show the values of a black woman of some means, a woman who seeks to keep her granddaughter "in the garden." The wayward Jesse James, one of Truselle James' many illegitimate children, provides the other side of the equation in Elzina's struggle to grow up. The sexual attraction she feels for Jesse is the very thing Rosalie has feared. Most of the novel details the married life of Elzina and Jesse, life "after the garden."

Austin's portrayal of the class struggle within the black community is effectively handled as the reader witnesses Rosalie's values: strong religious faith, education and decorum, a life of the mind and the spirit. She tries to keep Elzina's beauty hidden behind glasses and frumpy clothes, because she fears that Elzina's sexual initiation will be her undoing. The experience of the body will turn Elzina away from the life that Rosalie has

dreamed for her granddaughter. Jesse James is a threat to that dream, not only because of his strong sex appeal, but also because he represents the social class that Rosalie sees as markedly inferior to her own. In Rosalie's eyes, Jesse does not aspire to anything; he will settle for pumping gas during the day and drinking and gambling at his mother's house at night. Austin does not let Rosalie's class consciousness dominate the novel, however. The love that Truselle has for her children and grandchildren rivals Rosalie's love for Elzina. There is a vitality in Truselle's house that provides an alternative to the quiet, decorous life Rosalie and Elzina live.

Rosalie's values become embedded in Elzina's consciousness, however, despite the fact that Elzina goes against Rosalie in marrying Jesse. One can hear Rosalie's voice whispering in Elzina's ear even after Rosalie has died, undermining the faith Elzina has in her husband. Austin poignantly treats the failure of Elzina's belief in her husband, and it is in the doomed relationship between Elzina and Jesse that the novel reaches tragic dimensions. Jesse is the tragic victim who cannot see a way out of his life under Rosalie's critical eye; he unwittingly involves himself in a robbery and goes to prison. He, too, must leave "the garden," for he will never overcome the bitterness against his wife and her relatively affluent grandmother, who let him go to prison rather than act on his behalf. The tragedy escalates with the birth and rearing of their son Charles, resolving itself in patricide, madness, and despair. Austin, like so many other contemporary African American women writers, ends the novel not with fracture but with reconciliation. Austin adds her powerful voice and perspective to the already impressive body of African American literature.

— Linda Wells  
Boston University

**Mariano Azuela. *The Underdogs*. Translated by E. Munguia, Jr. (New York: New American Library, 1963) xi, 149 pp., \$3.95 paper.**

*The Underdogs* (Los De Abajo) is a classic novel of the Mexican Revolution. The foreword briefly covers Mexican history, from Spanish Conquest to Independence to Revolution. Its purpose is to focus upon the main sociopolitical and economic problems of the Mexican Revolution.

The story line revolves around a Mexican Indian, Demetrio Macias, who joins the revolution, not because of idealism, but out of the need to protect his family from the rape and pillaging terror of the soldiers. Demetrio changes from a peace-loving, poor, illiterate peasant to a hard-core fighter. His courage in the heat of battle earns him a generalship in Pancho Villa's northern army.

Moreover, throughout the novel there is a strong underlying theme depicting a conflict between two different value systems. On the one hand,

we have that of the minority group (the poor peasants); on the other, we see either the oppressors or those who seek the power to rule; however, neither one of the latter two are concerned with the needs and interests of the underdogs, the common people. It is through the hopes and fears of Demetrio's men that we see, as in most revolutions, the anguish of the revolutionary spirit, one which produces energetic states of joy, anger, and madness. We are also exposed to the ideal goals of the revolution through the eyes, actions, and conversations of Cervantes and Solis, two educated men who are caught up in the heat of battle.

By the end of the novel, Villa suffers a great defeat by political and military forces who were once on his side. Demetrio Macias and his men flee back to their mountain village, only to be shot down like mongrel dogs. Demetrio, the Indian warrior, is the only survivor, killing as many *federales* as he can. This final act may very well be the author's way to symbolically represent the ensuing state of affairs in Mexican society. It appears to be a foreshadowing of the current feelings among several politically-minded groups in today's ever-changing Mexico. They believe that the Mexican revolution never accomplished its true goals: a successful land reform and an established governing force which has the needs of its people as primary. Many within these political minority groups believe that Mexico is due for a revolution. Whether this is true, only time will tell. Perhaps this was the author's prophetic message when he wrote *The Underdogs*.

The novel is cleverly divided into three, well-translated sections, each one signaling a significant change in the lives and times of its main characters, thus symbolic of the changes in the revolutionary process.

— Silvester J. Brito  
University of Wyoming

**Silvester J. Brito. *The Way of a Peyote Roadman*. American University Studies: Series 21, Regional Studies; Vol. 1. (New York: Peter Lang Publishing, Inc., 1989) xvi, 183 pp., \$35.95.**

*The Way of a Peyote Roadman* is a work which is certain to stir controversy in a number of academic circles. Silvester J. Brito holds a Ph.D. in folklore and anthropology from Indiana University. The book begins with a personal affirmation of the author's belief in the power of sorcery, based on his personal experiences culminating in a peyote ritual curing ceremony.

Following that experience, Brito writes of spending a year in intensive field study of peyote religion (1972-73). His last field data was gathered in July of 1973. The bibliography has 1976 publications as its most recent entries.

The author lays out five objectives for his study. This is done through seven short chapters followed by two appendices. The first of Brito's objectives was to establish a phenomenological record of the peyote ceremony. He does this



quite ably throughout the book, drawing on informants from Navajo, Comanche, Winnebago, and Creek sacred practitioners, among others.

His second objective was to establish a “model peyote ceremony” to be “used as a standard against which other ceremonies can be viewed.” Many will consider this an artificial construction which in some ways is contrary to the unregimented practice of ritual by peyote roadmen. Standardization is perhaps not appropriate in this area.

Brito’s third objective, to make Native Americans more conscious of the development of this pan-Indian religion, may be well served, since the book is certainly of interest, with its wealth of detail on ritual and ceremony and its relating of tribal folklore from several communities.

The author’s fourth and fifth objectives deal with informing non-Indian readers with understandings of peyote religion within American society and culture, and to provide the reader with particular historical, socioeconomic, and ethno-historical factors affecting the present structure of peyote ritual and religion. These understandings may be better obtained from Omer Stuart’s *Peyote Religion*.

The book’s main strength is in the interaction of the author with a variety of peyote roadmen during the early 1970s. This is fascinating and well written. The author appends a short essay on dreams and visions which will be useful to both students and general readers.

The work is flawed by amateurish editing which failed to catch numerous misspellings. The notes at chapter ends do very little to aid either student or general reader. The format of the book, likewise, contributes to a general trivialization of its contents. This is unfortunate because the book is well worth reading.

— D. C. Cole  
Moorhead State University

**H. David Brumble III. *American Indian Autobiography*. (Berkeley: University of California Press) 278 pp., \$35.00; \$12.95 paper.**

*American Indian Autobiography* provides significant insight into the nature and production of Indian autobiographies, past and present. Aware of the heterogeneity of native cultures, H. David Brumble perceptively demonstrates the continuity of these works with both their cultural and literary roots—oral narrative. He elucidates six genera of oral narrative, convincingly establishing their continuity from the earliest to contemporary works. Stressing the bicultural nature of Indian autobiography, Brumble carefully analyzes both the effect of white editors working within the cultural assumptions of their eras in eliciting and shaping Indian autobiographies and the ramifications of culture contact and adaptation on the part of the Indians in shaping their narratives. Brumble fruitfully contrasts the

Indian self as tribal and kin enmeshed with the modern Western self, independent and individualistic. He sees the essence of preliterate autobiography as the reciting of one's adult deeds rather than the contemporary (since Rousseau) project of explaining how the author came to be who he/she is.

In comparing Indian autobiography with the writings of the Greeks, Romans, Egyptians and Hebrews, Brumble places himself in line with the comparative ethnological project of the seventeenth to nineteenth centuries, although his interests are literary and psychological rather than racial or cultural. Although sometimes suggesting a vague evolutionism, he is careful to maintain the integrity of particular cultures. Cautious not to view these autobiographies, and thus these individuals, as mere products of their own culture, Brumble invites the reader to meet unique individuals through their autobiographies and, at the same time, be aware of the forces that influenced their lives and the texts they produced. Thus he demonstrates the determinate ramifications of culture without falling into the trap of cultural determinism.

Brumble states that the main purposes of his work are to interest more people in Indian autobiography and to show the relationship between written and oral autobiography. He more than succeeds. Both his use of a wide range of autobiographies to illustrate his points and his intensive study of a few autobiographies stimulate further interest in this genre, as does his annotated bibliography at the end of the work. Finally, his perspectives and insights provide an entree with which to gain a deeper understanding both of Indian autobiographers and the complex cultural milieu which shaped them. One would wish that Brumble consistently applied all his modes of analysis in each chapter. For example, in his chapter on Charles Eastman, he fails to examine the important role of Eastman's editor-wife in his writings. Nevertheless, I strongly recommend this book for general reading and as an introductory text for a course in native American studies or comparative literature.

— Raymond A. Bucko, S. J.  
University of Chicago

**James P. Comer, *M. D. Maggie's American Dream: The Life and Times of a Black Family*. (New York: New American Library, 1988) 228 pp., \$18.95.**

*Maggie's American Dream* is a poignant story about the struggles and achievements of the Comer family from the early decades of the twentieth century to the present. Dr. Comer presents his family's history through the use of side-by-side autobiographies, his mother's and his own. The purpose of the book is to capture the vision and personal struggles of Comer's

mother, Maggie, and the efforts by her children to fulfill her and her husband Hugh's goal to obtain a college education and pursue professional careers. The book begins with Maggie's oral narrative, a collection of interviews that James had compiled over a three to four year period, in which she describes her growing-up years as the child of Mississippi sharecroppers and her eventual marriage to Hugh Comer, the son of an Alabama preacher.

This is a story of one family's experiences. At the same time, familiar themes emerge that can be found in African American history: the centrality of home, kinship, and community in the struggle for survival and advancement within a structurally racist society. The book does well to point out that such networks and institutions were the glue that held people together regardless of whether one resided north or south of the Mason-Dixon line. The racism Maggie confronted growing up in the South also existed in Illinois, where she and Hugh reared their family. Although separated by generational boundaries, mother and son reveal in their own words a common devotion to family and the church, both of which served as inspirational forces in their lives. Another important theme is the development of James's own race consciousness during the 1950s, a period in which the Civil Rights movement was gaining momentum, challenging and slowly dismantling the country's segregation laws and customs. Woven throughout the book is the pressure placed upon the Comer children to disprove racist stereotypes through individual achievement. Juxtaposed to these efforts, which Maggie encourages, is the gradual realization by her son of the institutional nature of racism that extended beyond simply changing the attitudes of his white classmates and teachers. Yet, he and his siblings apparently coped well through the encouragement and support of their parents. For James Comer, family and community were central to his survival as a black man coming of age in such turbulent times.

This book is a rich source of information on the daily life of a working-class black family. The oral histories offered here are valuable contributions to the writing of recent history. It is of particular value as a primary source for black women's history. The story is a familiar and affirming one about a black woman who had grown up in rural poverty and had struggled to build a secure life for her children.

As is typical of edited autobiographies, these narratives are mediated twice, not only by the tellers of the story, but also by the interviewer/collector. The fact that James collected and edited both autobiographies results in the story of family as told by James and only in a mediated way by Maggie. Readers should also bear in mind that since the purpose of this work was to document Maggie's life, rather than to present a critical discussion, an analysis of racism exists between the lines and critiques of sexism and classism are virtually absent.

— Shirley J. Yee  
University of Washington

**Maryse Conde. *A Season in Rihata*, trans. Richard Philcox. Heinemann Caribbean Writers Series. (Portsmouth, NH: Heinemann Educational Books Ltd., 1988) 191 pp., \$7.50 paper.**

Born and now residing in Guadeloupe, Dr. Conde received the *Grand Prix de Litteraire de la Femme* from France for her contributions to Caribbean literature (an interesting honor, in view of Conde's perception of France as cynically instrumental in the destruction and dismemberment of African civilization).

*A Season in Rihata*, shortest and most contemporary of Conde's works, nevertheless contains as huge a cast of diverse characters as Conde characteristically depicts in her historic epics. The major characters are the handsome, once idealistic Madou, trained in Moscow but now in "high ministerial position [Minister for Regional Development] and . . . married [to] one of the President's younger sisters," and his older brother Zek, a traditional Moslem, who serves as "humble manager of one of the Development Bank's agencies." Zek has retreated with his wife, Marie-Hélène, and family to the backwater African town of his birth, Rihata, in order to disrupt a passionate love affair between Madou and Marie-Hélène. The book begins some years later, when Madou suddenly arrives in Rihata on a delicate diplomatic mission, which will have tragic consequences.

Conde intimates that men's only salvation from their existential round of petty intrigues, conflicts, wars, and unnatural deaths lies in women, who are by nature essentially at one with eternal forces, the "ancestors," the natural elements of the universe. She thus reveals herself as an "essentialist" feminist, as, for example, when she describes Muti, a doomed old woman who symbolizes Mother Africa, "*la détentrice des valeurs traditionnelles*" as Conde defined the type in *La parole des femmes*. Muti

has an unending stream of stories to tell of colonial times, the humiliations and extortions suffered under a white regime, and her husband's dealings with the colonial administration. She had no real political opinion. To talk Marxism or Socialism with her would have been a waste of time. She was simply driven by a calm conviction. The just and the good ought to be in power to dress the wounds of a people who had suffered for centuries. Africa should be in the hands of thinking Africans who would reinstate the virtues of the ancestors.

We do not meet the old dictator Toumany (he who so far has proved *too many* against all comers) until the end. Seemingly more secure in power than ever, he cuddles with his adolescent wife after love making. Her response to him, however, contains a subtle threat: "Toumany laughed out loud. The world was one gigantic safe. All you needed to do was find the combination. . . . They looked at each other and she could not help bursting out laughing at the sight of her sly old husband. Dear old Toumany. It wouldn't be that easy to get the better of him." Could Conde be hinting that Toumany (male as dictator) might be done in when and

where he least expects it (by his sex kitten)? Could he, like Lear, be harboring a "serpent's tooth" in his bosom, instead?

— Phillipa Kafka  
Kean College of New Jersey

**Therese Daniels and Jane Gerson, eds. *The Colour Black: Black Images in British Television*. (London: British Film Institute Publishing, 1989) vii, 160 pp., \$9.95 paper.**

*The Colour Black* is a concise reference source for scholars interested in research about ethnic images portrayed in television programs produced in other countries. This volume is largely a collection of television review articles for three prime-time television formats in Great Britain: (1) situation comedies, (2) drama series and serials, and (3) soap operas.

The primary thesis of *The Colour Black* is not only to note the black images in British television which are usually stereotypical but, also, to broaden the discussion about these images. For instance, Jim Pines, one of the four additional contributors who introduces the section on drama series and serials, suggests that through scholarship the industry should be challenged to make more interesting uses of the crime genre in relation to the wide diversity of black and white experiences so that the same stereotypes are not always used.

Furthermore, when discussing situation comedies, Andy Medhurst encourages scholars to view a comedy like *The Cosby Show* as only part of a spectrum that includes British comedy series like *No Problem*, *Tandoori Nights*, and *Desmond's* (which is currently being shown on Black Entertainment Television) and not to "inflict" it (*The Cosby Show*) with the "burden of representation." Just as Pines, Medhurst is essentially targeting the industry; after all, if there were more situation comedies about blacks or other ethnic minorities who had more participation in the production process, scholars would not overburden a series like *The Cosby Show* with as much analysis and as many expectations.

In addition to briefly introducing new approaches for critical theory concerning black images in television, *The Colour Black* actually includes reprints of review articles for a select number of programs which can be helpful to American scholars studying ethnic perspectives. Each article includes the author, the journal or periodical title, and date of publication, along with the credits and transmission dates for each television program featured. Overall, *The Colour Black* is an essential resource for the scholar of the ethnic experience in relation to television. Also, with the increasing need for cross-cultural research, this volume will definitely encourage and facilitate comparisons between United States and Great Britain television scholarship.

— Angela M. S. Nelson  
Bowling Green State University

**Christie Davies, *Ethnic Humor Around the World: A Comparative Analysis*. (Bloomington: Indiana University Press, 1990) 404 pp., \$39.95.**

If you want to know what's in Davies' *Ethnic Humor Around the World*, you'll need to devote some time and energy to the matter. It's a serious study—not the kind you can read at the bus stop or listen to in bits and pieces on a cassette or read excerpted in a popular magazine. Nevertheless, this is a must-read for anyone who's tempted to make such blanket statements as the one that climaxes a currently popular video tape on cultural diversity: "There is no place in business or academics for ethnic joking."

Davies' purpose is neither to defend or encourage ethnic joking. He's a sociologist turned humor scholar, and he studies ethnic jokes for the same reason that mountain climbers climb mountains: because they're there. He believes that jokes are "a phenomenon in their own right." Rather than being "social thermostats regulating and shaping human behavior . . . they are social thermometers that measure, record, and indicate what is going on."

His goal was to look for "the orderly patterns that underlie this apparently chaotic diversity of ethnic jokes, to uncover the implicit cultural 'rules' that permit the switching of ethnic jokes between some groups but not others, and to suggest social explanations for these patterns and rules." One of the patterns that he discovered is that of extremes, of opposites. The joke-teller occupies "a safe and secure middle ground from which to laugh at those" who have failed to strike "a correct balance between the complementary yet conflicting goals of economic life." For example, the same society that enjoys jokes about stupid, inept, and ignorant people will also make jokes about canny, tricky, and calculatingly stingy people.

Davies discusses nearly forty groups that laugh at the ineptness of their close neighbors. He shows how the growth of jokes about stupidity has correlated with the increasing technical sophistication of industrialized societies. All of us who work in such societies have moments when we fear that we won't be able to keep up; someone smarter may come and take our jobs. That's why it's so comforting to hear jokes that relegate stupidity to the fringes, to someone apart from the society of the joke teller.

Davies says that such a question as "Are [ethnic] jokes a safety valve, or do they push the situation toward an explosive confrontation?" cannot be answered because there are too many variables. Jokes, when looked at in the aggregate, have no author and so there's no way to trace the intent of the creator, and those who tell the jokes may do so for a multitude of purposes, e.g. to make a particular point or to manipulate a social situation. But the most common reason is that of simple "performance, which is an end in itself and the joke is a welcome release from the serious telic world of goals and means."

Davies discusses differences between "chosen" ethnic identities (e.g. Newfoundlanders choosing to be "Newfies" rather than Canadians) and ethnic identities that are defined from outside and forced on people based on such matters as race. "Ethnic identity is often buttressed by religion,"

but Davies does not include jokes that he interprets as purely religious. Likewise he discusses such pattern jokes as those about Aggies, aristocrats, or apparatchiks, only for purposes of comparing them to jokes that he views as unambiguously ethnic.

Besides his chapter on "The Stupid and the Canny," he has chapters on "Who Gets Called Stupid?", "The Stupid and the Dirty," "Who Gets Called Canny?", "How Ethnic Jokes Change," "Militarists and Cowards," "Anglo-Saxon Attitudes," "Food for Thought," (jokes about high-class vs. low-class food), and a "Conclusion." "Sources and Bibliography," in fine print, takes up the final seventy-five pages.

Although it was not Davies' goal, readers who have been insulted or angered by ethnic jokes about their own group may nevertheless come away feeling comforted. It's hard to read hundreds of carefully documented jokes—many of them variations on a theme—without gaining some perspective and realizing that the particular joke that hurt you, or your child's or your friend's feelings, was not created especially for you, or your child or your friend.

— Alleen Nilsen and Don Nilsen  
Arizona State University

**Ellen Carol DuBois and Vicki L. Ruiz, eds. *Unequal Sisters: A Multicultural Reader in U.S. Women's History*. (New York: Routledge, 1990) 473 pp., \$18.95.**

Edited by Ellen C. DuBois and Vicki L. Ruiz, two respected historians, *Unequal Sisters: A Multicultural Reader in U.S. Women's History* is a welcome response to the call for a more complex approach to women's history. Central to this approach are the integration of women of color into women's history and a definition of community that reflects both conflict and concord.

At first sight one is struck with the book's organization—namely, the absence of section headings (such as family, work, or sexuality) to signal a shift in emphasis. This technique, while perhaps unfamiliar to the reader, symbolizes precisely what the multicultural framework of women's history proposes—that the history of women of color be seen as integral to women's history.

Ruiz and DuBois's introduction is an excellent though brief summary of the long-held criticism of women's history, that women of color are generally absent or included only at the margin. The editors review three models of women's history, beginning with the "uniracial" framework that centers on white men. They explain that a "biracial" approach is a vast improvement over the uniracial model because of its ability to examine relations *between* different groups of women and thus to "shatter the notion of a universal female sisterhood." Noting the limits of a biracial framework—namely that it

reduces the analysis of race to a discussion of “black and white”—Ruiz and DuBois call instead for the development of a *multicultural* approach.

The hallmark of the multicultural framework is an emphasis on race, class, and gender—not as separate variables, but intertwined and blended. True to this approach, over half of the thirty articles are about women of color—Chicana/Latina, black, Asian, and Native American women. Race is a variable responsive to and affected by regional location, generation, economic, and power relations. In reading the articles on women of color, we come face to face with age-old themes of manifest destiny and the settling of the west: economic and sexual exploitation and dominant/subordinate relations between whites and people of color. However, this anthology permits us to see women of color, white working-class women, and lesbian women shaping their own responses and actively resisting oppression or at times colluding with the oppressors.

Each of the articles on women of color has as its context a form of white domination specific to that particular race/ethnic group. Thus domination, a recurrent theme in U.S. history, is viewed as the inescapable context in which women of color existed. For example, Rayna Green’s article on the Pocahontas Perplex is as much about the past as the present. Early American literature (folklore, poems, ballads and plays) sought to give Americans topics reflecting the U.S. experience. In doing so, writers developed the metaphor of Pocahontas, the Queen/Princess, and juxtaposed it with the negatively viewed image of the squaw. Rayna Green argues that Indian women must be allowed to define themselves in their own terms. Deena Gonzales writes about Spanish Mexican unmarried women (separated, divorced, widowed) in Santa Fe in the years following the Mexican American War of 1848. The period was characterized by unprecedented immigration of Euro-American men (from the East Coast and Europe) into Santa Fe, a major city in the American West. Utilizing census bureau records and legal wills, Gonzales found that most of the unmarried women resisted impoverishment through work as laundresses, seamstresses, and domestics. They devised strategies to prevent further land loss in their attempt to create order out of the tremendous social and economic changes brought by the new immigrants. Such articles present a multidimensional vision of U.S. women’s history.

Many of the papers bridge various aspects of women’s experience, i.e. family, culture, community, violence, sexuality, and politics. All challenge the stereotypical image of women as passive. Jacquelyn Dowd Hall’s piece on “Disorderly Women: Gender and Labor Militancy in the Appalachian South” uses “narrative and analysis” to examine white working-class women’s responses to the constraints imposed on them by economic and global forces. This article tells how women organized and led a walkout at a textile mill in Tennessee in 1929, yet it cannot be pigeon-holed as labor history because it also concerns women’s family networks, women’s culture, and women defining their sexuality, dress, and language. For example,



Hall describes the strategies used by women strikers to neutralize the National Guard, who were young men and often related to the women they were sent to teargas. Women mitigated the ideology of “good vs. bad women” in order to maintain a united front and to support those strikers who seemed to bridge the dichotomy between “lady” and “hussy.”

The emphasis on the interrelatedness as opposed to the separation of public and private spheres is a common theme throughout the volume. Joan Jensen’s article on Native American women gives us a picture of Seneca women’s vast knowledge of and expertise in agriculture and of the community power and status they derived through their control of land and agriculture. She describes how some Seneca women adopted and others resisted the dramatic changes advocated by government, the church, and social reformers.

The volume addresses a multitude of themes including family life, forms of work, definitions of womanhood, sources of power, forms of white domination, women’s relationships—both conflictual and cooperative—and sexuality. The anthology’s greatest contribution is the writers’ insistence on the development of a multicultural framework in which race is “theorized not simply described.” In this regard, the articles are uneven, with many providing more description than analysis of race. Even so, this anthology fills an enormous void by bringing to the fore a truly multicultural women’s history.

The book can serve as a reader for women’s history, or it can be used selectively for survey courses on ethnic studies or women’s studies. The bibliographies at the end of the anthology are extremely helpful as a teaching resource.

— Guadalupe Fria  
University of Washington

**Philip Durham and Everett L. Jones. *The Negro Cowboys*. (Lincoln: University of Nebraska Press, 1983) 278 pp., \$7.95 paper.**

Except for books such as *The Negro Cowboys*, the African American West remains an enigma to most Americans. Popular media continue to perpetuate the stereotype of a white West, in spite of the fact that some of the earliest explorers accompanying the European invasion were of African descent. Beginning in 1501 with the Spanish conquest of Mexico, Africans were there. They were with Balboa when he “discovered” the Pacific, with Cortes in Mexico, with Cabeza de Vaca, Coronado, and others. Estevanico (Little Stephen) first explored New Mexico and Arizona.

When Lewis and Clark were dispatched by President Thomas Jefferson to explore the Louisiana Purchase in 1803, Clark’s slave, York, took a principal role in the success of that expedition. The fur trade which followed saw trappers plying their trade in the West, and a great many of these were black.

Blacks were noted among the mountain men, the most famous being James Beckwourth who was adopted by the Crow Indians and rose to the position of a chief. Trailing them would be miners, farmers, cattle drovers, gunslingers, prostitutes, teamsters, lawmen, merchants, and other blacks whose occupations and roles would reflect those of their white counterparts.

Only recently has there been rigorous study of the substantial instances of black and Indian amalgamation which occurred in the West (as well as in all parts of the United States). Some historians have reported that a few Indian tribes actually became predominantly black. In Oklahoma and other areas, for instance, it is not rare to find those who claim both African American and Indian heritage.

History has also glossed over the stories of Westerners who were escaped slaves or free blacks attempting to launch new lives in another part of this country. Some of these people set up all-black towns in Kansas, Oklahoma, Colorado, and elsewhere.

*The Negro Cowboys*, first published in 1965 on the heels of race riots around the United States, the death of Malcom X, and other major events influencing black America, attempted to address the black West and place the African American in context regarding *his* role. I emphasize “his” because the major shortcoming of this book is that the black woman does not exist. Reflecting romanticized fiction and Hollywood films, women do not even play “supportive roles.” Because of the increasing amount of letters, diaries, and other material which have come to light in the last couple decades regarding the role of black women, an expanded version of this book is in order, or a companion edition written on “Cowgirls.”

This does not mean *The Negro Cowboys* has little value. It does much to document the stories of Ben Hodges, Cherokee Bill, “Deadwood Dick,” plus thousands of other drovers, mustangers, and others who rode the Shawnee, Chisholm, and Goodnight-Loving Trails, and who settled in communities all over the West. Combined with other texts, *The Negro Cowboys* provides an opportunity to begin to examine the lives of African Americans in the West.

— George H. Junne, Jr.  
University of Colorado at Boulder

**Troy Duster. *Backdoor to Eugenics*. (New York: Routledge, 1990) 201 pp., \$13.95 paper.**

During the first decades of this century, the theory of eugenics, which applied social Darwinism to human beings, was an influential movement. Its major contention was that Northern Europeans were genetically superior to other groups—Southern and Eastern Europeans, Asians, blacks and Jews. Therefore, the presence of these “inferior” groups in the U.S. should be limited, both by constraining the growth of their populations and by

restricting their entry into the nation. Rooted in “science,” eugenics was embraced by prominent intellectuals of the era, including Harvard psychologist William McDougall and University of Wisconsin sociologist E. A. Ross. The power of this movement is reflected by the passage of the Immigration Act of 1924, which virtually eliminated the entry of non-Northern Europeans to the U.S.

In the wake of the Nazi debacle, genetic interpretations of human behavior lost credibility, and from the 1940s through the 1970s, social and environmental explanations were those most commonly offered for variations in abilities and outlooks among human beings. Since the late 1970s, however, we have witnessed a dramatic re-emphasis in genetic interpretations of human “health” and “normality”—as evidenced in programs for prenatal diagnosis, the genetic screening of workers and a vast body of research fixing the basis of crime, shyness, mental illness, IQ and even poverty in inheritance.

In *Backdoor to Eugenics*, Troy Duster explains that while contemporary genetic explanations of behavior are rooted in the high technology discoveries of advanced scientific study, “the social concerns of the age, not the scientific status of the new knowledge structure of genetics” are the real reasons for our current reconsideration of genetic causes for human behavior.

Duster’s central argument is that scientific/genetic explanations of human behavior and “normality” have important and often profoundly disturbing implications for members of highly diverse societies. Yet these findings are often accepted without reflection or criticism by policy makers, the media and the general public.

For example, through genetic screening and amniocentesis, science hopes to assure a “non-defective” fetus—a “benefit” widely celebrated by newspapers and public officials. However, Duster contends that the whole notion of achieving a genetically “non-defective” individual is a potentially frightening one, especially when certain genetic screening programs are directed at oppressed minorities who have little reason to trust scientific elites, as revealed by the Tuskegee syphilis experiments. (More recently, blacks have been denied job opportunities merely because they are carriers of the sickle cell trait—not sufferers of the disease.)

In another section, Duster analyzes government-supported genetic screening and genetic counseling programs. He finds that while these programs are directed towards the population as a whole, nearly all genetic counselors are middle-class white women. The author asks how the interests and needs of all of society—especially in areas as personal and complex as those involved in making decisions about having children—can be served by a program that is so heavily immersed in white middle-class culture.

Finally, in one of the most powerful chapters, Duster shows how much of the research which seeks to find genetic causes for “deviant” attributes, such as low IQ, crime, and mental illness, is framed according to the interests and stereotypes of dominant social groups. For example, research-

ers interested in the genetic basis of crime consistently focus on street crime—the province of the poor and non-white—while failing to investigate the possibility that middle- and upper-class forms of deviance, such as white-collar crime, also have genetic causes.

In its conclusions, *Backdoor to Eugenics* offers two broad insights. The first is that in seeking to fix the cause of “aberrant” or “undesirable” behavior in genetics, society depoliticizes these issues and absolves itself of any responsibility for correcting unjust or inhuman social conditions: if crime, low IQ or mental illness is caused by bad genes, then we need not change the conditions of poverty, racism and bad schools that are often suggested as the nonhereditary causes for such pathologies.

A second significant conclusion is that despite the powerful and impressive accomplishments of genetic research, technology is never value free. The public’s perspective about the implications of genetic technology is constantly framed in terms of the definitions, interests and concerns of scientific elites. As a consequence, few other social, cultural or political questions concerning the meaning and impact of genetic knowledge are seriously considered or debated by those who will ultimately consume genetic technology.

*Backdoor to Eugenics* would have benefited from the inclusion of some detailed information about the ways in which lower-class and minority populations actually understand the meaning of genetic technologies. While Duster consistently posits that these groups have different beliefs about genetic screening, amniocentesis and the like, he fails to fully demonstrate the content of their beliefs. Perhaps this task will be taken up in a later work.

In conclusion, *Backdoor to Eugenics* is a soundly researched and thought-provoking study. Although it is well written, it requires a careful reading because much of the material—advanced genetic research—is a new topic (at least for this reviewer). All in all, it is an important and valuable contribution. It links technology and science to the social categories of race, ethnicity, class and socially constructed notions of “normality” in a way that considerably broadens our understanding of these phenomena.

— Steve Gold  
Whittier College

**A. Roy Eckardt. *Black, Woman, Jew: Three Wars For Human Liberation*. (Bloomington: Indiana University Press, 1989) 229 pp., \$35.00.**

In this book, A. Roy Eckardt uses his anger against oppression in its various forms and his extensive knowledge of the literatures in the field to craft a work of the first magnitude. He views oppression, as he explains, from the perspective of a “white, male gentile . . . a privileged minority: the nonoppressed of the world.” Yet his honesty and compassion for the oppressed represented in this

study take him into the center of the battle which he wages: the battle for human liberation. His new book is, he explains, a sequel to *For Righteousness' Sake: Contemporary Moral Philosophies*, published in 1987.

His work is divided into six sections, entitled respectively "Black Liberation," "The Black Woman," "Women's Liberation," "The Jewish Woman," "Jewish Liberation," and "Foregone Conclusion." Each chapter incorporates quotations, paraphrases and references to a varied list of forces within the field, among them scholars, ministers and rabbis, poets, philosophers, and those people who have somehow made their mark upon this ongoing struggle. Extensive notes of both reference and commentary to each chapter are included at the end of his book, as well.

A quotation from Elie Wiesel's Nobel Peace Prize acceptance speech, given in 1986, establishes the tone and argument of the book:

We must always take sides.  
Neutrality helps the oppressor,  
never the victim. Silence  
encourages the tormentor,  
never the tormented.

In "Black Liberation," Eckardt presents a history of the movement for black liberation both within the black church and among black leaders. Throughout, Eckardt condemns any movement which seeks to be exclusive, whether it be the black separatist movement or the male dominated clergy, both black and white. In "The Black Woman," the author begins by alluding to the double jeopardy of black women, who are subjected to both racism and sexism. He discards the term "feminist" and adopts Alice Walker's term "womanist," and establishes his position with a quote from Frances Hooks: "Black women hold the key to the future of America."

In "Women's Liberation" Eckardt argues for the ordination of women and asserts, "The ultimate factor that has excluded women from religious leadership is the bodily power of men to keep them out, and, if need be, to throw them out." In "The Jewish Woman," the author once again notes double jeopardy: in this case from sexism and anti-Semitism. He refers to the hostility of an anti-Semitic environment within the Christian woman's movement as "double jeopardy incarnate." The anti-Semite, he notes, works to insure that "Jews are never forgotten, never ignored." ". . . Judaism can, with the aid of its final norm of human justice," he concludes, "be a deliverer of humankind. The Zionist movement is affinal to struggles for national integrity and independence all around the world."

In "Foregone Conclusion," Eckardt argues that each oppressed group must "be met and responded to on its own terms." Finally, he tentatively raises the banner of hope, but with it sadly flutter the emotions of anger and despair. He asks: "What kind of God—or at least what kind of religion about God—would wish blacks, women, Jews, or anyone else to suffer for the sake of others?"

Would that this one good man be multiplied many times over.

— Suzanne Stutman  
Penn State University

**F. Chris Garcia, ed. *Latinos and the Political System*. (Notre Dame: University of Notre Dame Press, 1988) x, 501 pp., \$17.95 paper.**

*Latinos and the Political System*, carefully compiled by F. Chris Garcia, represents a significant contribution to the field of political analysis as well as to the study of the complexities and subtleties of the politics of the Latino community in the United States. While the book's focus is clearly on the emerging place of the Latino community on the American political landscape, Garcia and his collaborators amply demonstrate that as needs and wants are converted into specific policies, the implementation of these will have significant "ramifications for the rest of the system as well as for Latino politics specifically." This collection is as much about American politics as it is about the politics of Latino ethnicity. It is the kind of collection that can be used to illustrate case studies in local, state-wide, regional, and national trends in the rapidly changing face of American politics. It also presents an in-depth analysis of the historical, contemporary, future directions, and political potential of the fastest growing ethnic group in the United State—doubling in the next twenty years, and tripling in the next forty.

Early in his introduction, Garcia suggests that despite the recent increase in scholarly materials on Latino politics, there continues to be "relatively few such materials" readily available for students of politics. This collection helps to fill that gap in a systematic and organized fashion. The structure of the book, based loosely on a "simplified version of the Eastonian political systems model," allows the reader to familiarize himself/herself with (1) the setting: history and demography or contextual factors; (2) input to the political system: participation; (3) the conversion process: representation and decision making; (4) outputs of the political system: policies and issues; and (5) feedback: outcomes and reactions. Each of these sections includes chapters on the three major Latino groups in the United States: Mexican Americans, Puerto Ricans, and Cubans. At times, however, the book seems to lean heavily in the direction of the Mexican Americans in the Midwestern and Southwestern parts of the United States, with seemingly less focus on Puerto Ricans and Cubans. Nonetheless, the chapters that are heavily focused on Chicanos manage to strengthen their particular arguments by providing comparative data from the Puerto Rican, Cuban and other Latino American communities in those regions. Despite this, there seems to be a structural and representational balance that was thoughtfully considered by Garcia in his construction of each section. Section One, for example, seems to be the most notably balanced in that there are chapters describing each of the three major Latino groups, Hispanics in general, and the final chapter in that section, by Santillan, offers up a particularly interesting and thorough analysis of Latino politics in the Midwest—a harbinger of things to come (coalition politics) for Latino communities throughout the United States.

Garcia provides a comprehensive introduction to each section which lets the reader know exactly what unifying themes to look for in each of the chapters that follow. It should be noted that the book contains a significant

number of reprints as well as several unpublished pieces appearing in this collection for the first time. Garcia calls these articles "classic," in that they stand the test of time." This reviewer's sense is that these reprinted articles, as well as the new ones, constitute significant contributions to the emerging body of literature on Latino politics, and as such, should be considered required reading for anyone interested in this growing and changing community and its potential impact on American politics. These articles, published as chapters, are far more likely to be read by a wider audience than they might have been in their previous journal or report formats.

The complex and often controversial matter of how one would define the "Latino," "Hispanic," or "Spanish-American" community is thoughtfully considered throughout by a number of the book's contributors. Garcia points out that "one cannot speak with complete confidence about a unified Latino political community," and he goes on to recommend that

Basic investigations into fundamental cultural and political orientation are needed before the term "Latino" or "Hispanic" is completely meaningful. At this point, it seems likely that there are bases for cohesion and cooperation which at least allow one to speak generally of Latino politics.

Currently, the terms "Latino" or "Hispanic" continue to offer an opportunity for coalition building that transcends the immediate boundaries of distinct nationality groups. On the other hand, the indiscriminate use of a unifying term for all Latino Americans (Mexican Americans, Puerto Ricans, Chicanos, Central and South Americans, etc.) also has the potential for blurring critical differences that exist between each of these groups. Socio-economic data describing the realities of the Latino community, if presented as combined data, are far more likely to give us an inaccurate picture of the unique political, economic, and social characteristics of each of these distinct groups. The contributors in this book are most sensitive to this statistical dilemma and do everything in their power to highlight these distinguishing characteristics. At the same time that differences of history, national origin, citizenship versus undocumented status, migration and employment patterns, and so on are acknowledged, Garcia also suggests that "a pan-Latino political force nationally would be of great significance in both regional and national politics."

As we enter the 1990s, scholars will continue to develop a more comprehensive understanding of the complexity and diversity of the Latino communities in the United States. This book has made a significant contribution towards that end. Those in ethnic studies, particularly those in Chicano, Puerto Rican, Cuban and Latino Studies should consider using this text as a primary or supplementary reading resource. Comparative courses in other ethnic studies areas, as well as in sociology and political science, would do well to add this text to the required list of readings.

— Jesse M. Vázquez  
Queens College, City University of New York

**Nasario Garcia ( Editor and Collector). *Recuerdos de los Viejitos, Tales of the Rio Puerco.* (Albuquerque: University of New Mexico Press, 1987) 266 pp., \$10.95 paper.**

The editor indicated in his foreword that he had several purposes for collecting and assembling the sixty-four stories that comprise this book. First, he had noted that little had been written concerning the history of the Rio Puerco region of New Mexico, and the little that had been written had not included the actual first person narratives of the people who had lived there. These, the collector believed, the “. . . vibrant oral history and literature from a previously unrecorded area can now further enrich the age old cultural heritage of Hispanic New Mexico.”

The second and perhaps most important purpose was that, as the editor pointed out, “. . . language is the basic ingredient of a culture.” The use of the Spanish vernacular, as it is still used in certain areas of rural New Mexico, inclusive of the use of archaisms from the colonial period, records a style of the language that if not saved for posterity will soon be lost forever. The third and final purpose was that the selections in and of themselves make interesting reading.

Garcia was very successful on all accounts. The author employed the use of a bilingual format, first relating the tales in as close to the exact style as told by the former villagers of the Rio Puerco Valley. The words were written as they were phonetically pronounced by those who related the tales. The tales were then translated to English, yet still managed to maintain much of the original flavor and mood of the original Spanish. Garcia also wisely included a glossary in which the archaic forms are translated into the more modern form of the Spanish language. While Garcia made no mention of this possible purpose for the book, the inclusion of this glossary makes the book a very practical supplementary text for a foreign language class, in that it enables the teaching of language from a multicultural perspective.

The book, in that it was divided into five chapters (The People, Their Tragedies, Their Religion, Their Mischief, and The Supernatural) provided a very wide and deep view of the peoples who resided in the Rio Puerco valley. As people themselves are multi-dimensional, any ethnography must include the different elements which help to define a culture, and in this vein, Garcia was most successful. Of particular interest to this reviewer was the manner in which tales in different chapters portraying different aspects of the lives of the people would contain characters in common. Particularly interesting was the story, told by his grandson, of how Rafael Lovato was captured by the Pawnee and how he eventually gained his freedom by the help of the government. In a subsequent chapter this was retold, but from a spiritual view, and how the Holy Child was punished until he assisted in Lovato's liberation. It was this kind of attention to detail that helped to make this book as interesting and valuable as it is.

This book clearly deserves a place on any multicultural reading list, from high school through university level, in either an English or a foreign



language classroom. Considering the readability and interest factor of the book, it would be one which the instructor would not have to pressure the students into reading.

— Glen M. Kraig  
California State University, San Bernardino

**Anne Wette Garland. *Women Activists: Challenging the Abuse of Power.* (New York: The Feminist Press, 1988) 145 pp., \$9.95 paper.**

*Women Activists* is a long overdue book of stories written by women who have been involved in community political activities. The author, Anne Wette Garland, is to be commended for her ability to organize the stories told by fourteen women in an organized and interesting manner.

*Women Activists* includes a one-page foreword written by Ralph Nader and a nine-page informative introduction by Frances T. Farenthold. The text is divided into three units with each unit divided into chapters. The chapters are stories told by fourteen women activists. The first unit, "Community and Neighborhood," includes four chapters: "Every Mountain Hollow" by Marie Cirillo, "The Human Element" by Bernice Kaczynski, "We Found the Enemy" by Gale Cincotta, and "Education's the Thing" by Maria Fava and Mildred Tudy. The second unit, "Environment and Public Safety," includes three chapters: "The Tongues of Angels" by Mary Sinclair, "Vociferous Residents" by Cathy Hinds, and "Common Sense" by Alice Weinstein and Marion Weisfelner. The third and last unit, "Justice and Peace," includes "Good Noise" by Cora Tucker and "Emboldened" by Greenham Common Women.

This book deals with four important issues: the roots of activism, certain conditions of activism, principles of political action, and feminism. In the introduction, Frances T. Farenthold does an excellent job of illustrating how these authors deal with the four aforementioned issues. For example, the anger which is at the roots of activism in the stories told by these women comes from a variety of sources. Differences in age, religion, education, background, income, and political beliefs were sources of anger and the roots of activism in the stories told by these women activists.

The second issue, "Certain Conditions of Activism," appears to have stemmed from the feeling of being much alone in their efforts when they first attempted to effect change. Many of these women were ostracized by friends, church, and community. But this feeling of being alone did not deter them from striving to reach their goals; instead, it increased their momentum for reaching them.

The third issue, "Principles of Political Action," had to be dealt with by all activists in this book. One of the first things that the women had to do was to identify the problem. Once the problem was identified, the next step was to

identify and develop political strategies for dealing with the problem. These women often encountered problems dealing with the political issues because people did not often trust their ability to handle politics. They were forced to prove themselves before they could get support from others.

The final issue, "Feminism," is dealt with extensively by the women of this book. This book and similar books and articles point to the fact that women are leaders in the movement for change. The women activists in this book come from all walks of life. The nurturing abilities of women appear to make them good activists.

I do not find any particular weakness in this book. At times certain issues might be repetitious, but this cannot be avoided due to the nature of the book. In summary, this is an excellent book written by women who caused or effected change. It should be a part of every library and be read by people in general and those in particular who are interested in activism.

— Allene Jones

Texas Christian University

**Marjorie Harness Goodwin. *He-Said-She-Said: Talk as Social Organization Among Black Children.* (Bloomington: Indiana University Press, 1991) 371 pp., \$19.95 paper.**

The author, acting both as ethnographer and sociolinguist, recorded conversations of black children in a working-class neighborhood of Philadelphia over a period of one-and-a-half years. She acted as observer of children's games and talk as they interacted with their peers in their after school surroundings. Goodwin argues that peer setting provides the best opportunity to observe children as they develop social organization, and she challenges the traditional view of anthropology that perceives children as being in the process of internalizing adult values in order to integrate into the social world.

Goodwin states that she has "treated children as actors actively engaged in the construction of their social worlds rather than as passive objects who are the recipients of their culture." Rather than taking an active role in her fieldwork and manipulating the environment to create her project, Goodwin did not elicit speech from the children she studied. Instead, she followed them around and, over a period of time, became a standard fixture during their play time. Occasionally they would address her in their conversations, but for the most part she became unobtrusive in their everyday activities.

The study was situated in the children's neighborhood and occurred during those times of day when adults were still at work and primarily absent from the area. This allowed the study to concentrate on peer interaction rather than situations where adults might dominate conversation.

This text is particularly important because it argues with studies that typify female speech as different from male speech. Though female speech

is generally identified as emphasizing equality and solidarity while avoiding confrontation, Goodwin states this attitude may reinforce the idea that females are powerless as speakers. But, her findings demonstrate that female speech can both emphasize equality and solidarity and display differences or asymmetry, depending on the type of activity involved. Her findings indicate that the girls in this particular Philadelphia neighborhood acted both in cooperation and competition depending on the activity. This data reflects a multidimensional view of female social organization which is generally not disclosed in many other studies. The tendency in anthropological studies of the sexes is to emphasize the differences between genders rather than the similarities.

Goodwin defends the study of the ordinary conversation of black children which has been attacked by Chomsky as deficient and too degenerate for systematic analysis by stating that "the speech of children at play, in particular talk taken to be aimless activity, constitutes a powerful manifestation . . . of linguistic competence, . . . social and cultural competence as well."

The author has presented a very thorough and challenging text which is both interesting and important to students of the social sciences. At times, the direct quotes of children's conversations are difficult to decipher and seem ambiguous to the reader. Perhaps they would have been less confusing if the text had been expanded on by the author directly following some of the more obscure speech events. However, this book is a rigorous work which demands rethinking of the attitude of the importance of the speech event itself in terms of social organization.

— Maryln Zupicich  
Arizona State University

**Charles Green and Basil Wilson. *The Struggle for Black Empowerment in New York City* (New York: Praeger, 1989) 175 pp., \$39.95.**

This book by Charles Green and Basil Wilson is most informative. The authors, a sociologist and a political scientist respectively, draw upon the research and reporting methods of their disciplines in bringing forth a comprehensive interdisciplinary social science examination of the melodrama that is politics in New York City.

Each of the seven chapters provides an up close and historical accounting of the attempts by African Americans to gain empowerment in New York City politics. The initial chapter, "Black Politics in New York City: An Overview," sets an appropriate background for an understanding of the development and progress of black political activity in New York City. This chapter, for example, establishes that African American political empowerment emerged through three distinct periods: 1) Irish hegemony, 1880-1932; 2) white ethnic symmetry, 1933-76; and 3) the white backlash

movement, 1977 to present. African American politics, according to Green and Wilson, is shaped by the long experiences of black people challenging the forces of exclusion in order to gain a modicum of involvement in New York City decision making.

Each of the chapters provides not only an examination of the forces, names, and events which have long shaped the hustle and bustle of New York City politics; each chapter is set within the larger national framework of African American political behavior. Each chapter details how African Americans have had to respond to the persistence of race discrimination in America's institutional formations and processes. The chapter "The Black Church in the Struggle for Black Empowerment in New York City" is especially informative. Green and Wilson persuasively argue that the black church in New York City has amassed considerable experience and sources in community empowerment activities. Church based community organizations, Green and Wilson contend, are new loci of power and, if combined with an ideology which details a prescription for change and which appeals to those outside the church, have much potential for developing considerable political empowerment. Most of the chapters, excluding the final one, appropriately titled "Conclusion," contain a conclusion which neatly ties together the discourse. This is not the case for two of the seven chapters. Chapter 1, "Overview of Black Politics," and chapter 4, "Contemporary Black Politics in New York City," do not have a concluding section. These are strong chapters which could have benefitted from a wrap-up overview.

Overall, this work is valuable. It makes an important contribution to an understanding of the dynamics shaping urban-based African American politics. The work also illuminates the context and mission of black politics. That is, African Americans have remained persistent in their claims for power sharing in American society. This is necessary for black survival in what remains a hostile land. This book is a reminder that race is an important construct in American life and deserves further analysis by political scientists. As valuable as this work is, its discourse would have been stronger had the authors linked their discussion to a theoretical framework which probed, for example, the quest for black political empowerment. Also, an assessment of electoral strategies and recurring nationalist sentiments and praxis within a linking ideological framework would have been an invaluable dimension to the work. Nonetheless, this study sheds additional light on the subject of black urban politics and should be read.

—Otis Scott  
California State University, Sacramento

**Lance Henson. *Selected Poems, 1970-1983.* (Greenfield Center, NY: The Greenfield Review Press, 1985) 47 pp., \$5.00 paper.**

A previously published Native American poet, Lance Henson, a Cheyenne, evokes traditional Native American characters, customs, and beliefs and demonstrates the tension between the new and the old, attempting to reconcile a traditional closeness to the land and to the past with apparently incongruent modern phenomena.

Henson, an accomplished and polished poet, employs images—consciously evoking or imitating the Japanese haiku—which resonate long after the poem is read, as in the descriptions of a young girl, whose face is “a sudden petal in matchlight,” and whose

small trembling hands  
flower into a cold wind that smells  
of the moon.

In another poem the speaker tastes in his glass “a cemetery of stars,” while in another the evening dusk is “prairie light through a red shawl,” and still another notes the singular isolation of a woman

holding her  
apron  
catching the snow.

A Whitmanesque quality inheres in the voice of the solitary wanderer who crosses the same

endless  
bridge  
wrapped in  
a strange garment  
looking for  
myself;

and elsewhere the persona follows the “embering sun” as a portrait dies “in [his] eyes”:

i am alone near the lake on a december  
night without  
a  
coat  
sipping coors  
and crow.

Henson’s predilection for mixing the old or traditional with the contemporary is illustrated as

owl calls over the din of footsteps  
the laughter in bars  
a brown wind pauses among spider webs.

Past mingles hauntingly with the present in Henson’s poem with the intentionally pedestrian title “at the ramada inn,” whose verse moves smoothly from bourbon and juke boxes to a place

four miles distant  
on a windy cemetery hill

where

a stone eagle that marks geronimo's  
grave  
rises into the night.

The speaker in "we are the people" convincingly assures us that there is no distance between the name

of my race  
and the owl calling  
nor the badgers gentle plodding  
we are a people born under symbols that rise from the dust to  
touch us  
that pass through the cedars where  
our old ones sleep  
to tell us of their dreams.

Many of Henson's poems are infused with the yearning to be reunited with the "old ones" and with the wisdom of his race, embodied in the speaker's grandfather, whom he has

heard all night  
singing among the summer leaves.

The sense of the past, in the farmhouse where the persona (and the poet) was raised, is inextricably linked with the present:

i have watched a long time from the window of this old house  
all that i have lost is here  
the world fills with its presence.

Despite the solitariness and loneliness of Henson's personae, however, the collection as a whole resonates with powerful optimistic faith, as in this apostrophe to the forces of nature and of his forefathers:

eagle of fire whose  
wings are scented cedar  
moon of forever who guards  
the sacred seed  
keep us strong  
to meet the  
coming days.

— Abby H. P. Werlock  
St. Olaf College

**Oscar Hijuelos. *The Mamba Kings Play Songs of Love*. (New York: Farrar, Straus, and Giroux, 1989) 407 pp., \$18.95.**

Hijuelos' novel, a Pulitzer Prize winner, earns it laurels through the author's craftsmanship. Its unusual flashback structure, its characteriza-

tions of the two Castillo brothers, and its many pages of lyrical prose are praiseworthy. Many readers will enjoy this story of the rise and fall in the careers of two Cuban musicians who flourished in the "Desi Arnaz era."

Hijuelos gets the feel of the times and succeeds in making the two Castillos and the enclaves of the New York City Latino population credible. He does this by a lively narration of their escapades, their successes and their failures. Readers may be "turned off" by Cesar's machismo, but they cannot deny the authenticity of the characterization. The novel may have been well extended to depict strong female characters, instead of making them all appear marginal.

The story covers the years from 1949 through 1980 and is narrated by Cesar to his nephew Nestor in the former's cluttered room in the Hotel Splendour. Main sections are structured as the A and B sides of an LP record. After chapters in the life of the two brothers, the novel ends with Cesar's death.

Although Hijuelos writes at times with brutal realism, many times he writes lyrically of Cesar's and Nestor's musical compositions and of their serious love affairs. He conveys with honesty and "corazon" in racy prose the Castillos' pace of life.

— Cortland Auser  
Yorktown Heights, NY

**Darlene Clark Hine. *Black Women in White*. (Bloomington: Indiana University Press, 1989) 264 pp., \$25.00.**

In recent years nursing history has taken on a new focus. The nursing histories of the first half of the twentieth century chronicled the steady growth and development of the profession and glorified the white nursing leaders who promoted the scientific basis and professionalization of nursing. These early histories, however, ignored or glossed over the many problems of the emerging profession: poorly educated nursing students, nursing school curriculums which were controlled by service administrators rather than educators, the substandard working and living conditions of both student nurses and graduate nurses, the subservience of nurses to physicians which did not serve patient needs, the rapid growth of diploma nursing schools (which were nothing more than diploma mills), the powerlessness of nursing practitioners to control the practice of their own profession, and racism. The publication of Ashley's *Hospitals, Paternalism and the Role of the Nurse* (1976) introduced a new genre of nursing history. Since then a number of revisionist nursing histories have been published. Darlene Hine's book *Black Women in White* follows this revisionist trend, focusing on the particular problem of racism and gender discrimination in the emerging nursing profession. Hine's study, covering the period from

1890-1950, addresses the attempts of black nurses to attain "agency," which she defines as the power and resources to end racial segregation and exclusionary and discriminatory policies.

Hine divides her book into two parts. The first describes the nature of black nursing schools, the role of white philanthropic organizations in developing some black nursing schools, and the organization of black nursing schools founded by blacks and particularly contrasts northern hospitals and schools of nursing with their southern counterparts. Hine notes that while southern nursing schools were completely segregated so were most northern nursing schools. Part one ends with a discussion about the movement towards black collegiate education which occurred in the 1930s.

Part two focuses on difficulties that black nurses encountered in attaining "agency" when they were segregated in the workplace and excluded from the two most powerful professional nursing organizations—the American Nurses' Association and the National League for Nursing Education. Hine contends that inclusion into the mainstream of the profession could only be obtained by concentrating black nurses' efforts into developing the National Association of Colored Graduate Nurses into a strong, viable professional organization. By using the NACGN as a vehicle for attaining "agency" within the white power structure, black nurses demonstrated their increasing sophistication and determination to be considered professional equals.

The real strength of *Black Women in White* is that it is well researched and examines the issues of racism and the growth of professionalization with an understanding of the difficulties encountered, not only by blacks, but by whites as well. The only weakness is the failure to examine in more depth the concerns of black nursing leaders regarding collegiate nursing education. Nursing is the only profession which permits a number of different educational programs to graduate practitioners. As Hine notes, black nursing leaders in the thirties were expressing a real need when they argued that black collegiate nursing education was a necessity. Hine emphasizes that black nursing leaders were concerned with power and knew that the better educated nurses would be the teachers, administrators, and leaders of the profession. What she fails to recognize is that collegiate nursing education provided its students with skills that made them more adept at assessing the needs of their community and providing more sophisticated care, and nowhere was this high level of nursing practice more needed than in the black community. This issue is particularly relevant. Today's black collegiate nursing schools graduate the majority of black nurses who hold a bachelor's degree. But, the majority of black nurses are practicing their profession with an associate degree and, therefore, are less able to meet the special needs of the black community. While Hine chronicles in narrative fashion the development of the black collegiate nursing schools she fails to indicate the real distinction and importance of attaining a bachelor of science degree in nursing.



Hine ends this book on a seemingly positive note—the NACGN voluntarily disbands when black nurses are accepted into the ANA as full members in 1950; the implication here is that they had finally achieved their goal—“agency.” Something must be amiss, however, since black nurses have seen the need to establish the National Black Nurses’ Association (1971) and continue to press ANA to demonstrate concern for the special needs of black nurses. But then this may be the stuff of another book.

— Celia J. Wintz  
Houston Community College

**Joseph E. Holloway, ed. *Africanisms in American Culture*. (Bloomington: Indiana University Press, 1990) xxi, 249 pp., \$29.95.**

Part of the Indiana University series on *Blacks in the Diaspora*, this book brings together ten essays on the impact of African roots on African American cultural patterns. Two of the essays are general in nature, the other eight focus on specific cultural domains such as religion, music, folklore, and art.

It is the general essays which appear to be the most successful in the book. Holloway’s discussion of the Bantu influences on African American culture provides essential data on slave origins and is a good general introduction to the other essays. Philips’ discussion of the African heritage of white America provides an outstanding concluding essay while raising significant questions about American culture in general.

Most of the other essays are more focused in nature and nearly all of them touch on religion in one way or another. Thompson, for example, discusses Kongo influences on African American grave markers and belief systems. In addition, there are four separate essays on various aspects of religion: Mulira’s essay on African survivals in New Orleans’ voodoo traditions, Creel’s essay on continuities in Gullah folk religious beliefs, Hall’s on African religious retentions in Florida, and Brandon’s on African elements in Santeria.

Of special note are the essays by Asante, Maulsby and Thompson. Writing about language (Asante), music (Maulsby) and art (Thompson), each of these authors takes an uncommonly general approach to his or her subject, using specifics of form to discuss continuities of style and aesthetic, and providing excellent insights into the mechanisms of retention, reinterpretation and transformation of cultural style. Robinson’s approach to folklore is also notable here.

The book would have benefitted from a single comparable essay on religion, rather than four distinct essays. One also misses having good treatments of some of the more elusive areas of social, political and economic aspects of African American culture. As a result the book is somewhat unevenly balanced.

It is the focus on Bantu cultures that makes this an unusual book. From Holloway's introduction to the various essays which explore the Bantu roots in American culture (Thompson, Mulira, and Hall are outstanding here) it is clear that a reexamination of the degree to which Bantu cultures are represented in the African American "mix" is long overdue. Holloway's book is a welcome step in a very important direction.

— Harriet Ottenheimer  
Kansas State University

**Sheila K. Johnson. *The Japanese Through American Eyes.* (Stanford: Stanford University Press, 1988) x, 191 pp., \$22.50.**

For those interested in relations between Japan and the United States, this book is timely. It traces American stereotypes and attitudes about Japan from World War II to the later 1980s. The author, an anthropologist who has lived in that nation, uses examples of popular American culture—books, magazines, films and public opinion poll results—to trace attitudinal shifts in the U.S. She effectively uses illustrations and cartoons from magazines and newspapers—*New Yorker*, *Time*, *Playboy*, and the *New York Times*—to indicate how American opinions have ranged over this period.

The book is divided into nine chapters: the Legacy of the War; the Legacy of Hiroshima; the Legacy of the Occupation; the Sexual Nexus; the Cultural Nexus; Of Shoguns and Ninjas; the Business Nexus. The final chapter deals with the Dilemma of Japanese Americans.

Dealing with the "kernel of truth" approach to racial stereotypes, the author observes that certain themes have shaped American thinking about Japan during the past half century, described in the first eight chapters. A number of articles in magazines and books written by such authors as John Hersey, Elizabeth Gray Vining, William Manchester, John Marquand, James Michener, Norman Cousins, Lafcadio Hearn, Ruth Benedict, John Embree and others are cited. She even draws from Ian Fleming's *You Only Live Twice* (made into a James Bond movie). Lists of Japanese-U.S. trade figures from 1952 to 1987 and a chart showing growth of American visitors to Japan (6,600 in 1951 to nearly 500,000 in 1986) are revealing.

Her thesis is that American popular culture has served to reinforce our shifting stereotypes, and how these images have ranged from a "Madame Butterfly" image to a "cruel, sneaky, unfeeling samurai warrior image." The current stereotype involves admiration and frustration regarding Japanese products, a far cry from an earlier image that Japanese products were "inferior copycats" of American ones. Americans, she observes, historically have had ambivalent feelings about the Japanese—and the Chinese. At one time the Chinese were our allies during World War II, and the Japanese were cruel. Then Americans felt guilty about dropping the nuclear

bomb. Next, during the Korean War, the Chinese were the “bad guys,” and the Japanese became our friends. Now they are economic competitors in a type of trade war.

When she discusses why many American men marry Japanese women, the author cites various authors explaining such behavior. However, she fails to point out that the alleged allure of Japanese women could also be said of females from China, Vietnam, Thailand, Korea and the Philippines. Japan is not the only Asian nation which “exports” brides for American and other Western males.

Sheila Johnson correctly notes that Americans have tended to confuse or possibly deliberately transfer feelings, attitudes, perceptions, and images from Japanese to Chinese and back to Japanese. She needs to state that this transferring could also be applied to other Asians such as Koreans, Vietnamese or the Filipinos with whom we also fought wars.

This book has many good points and her arguments are well supported with evidence from American popular culture. The book has its limitations, however. One shortcoming is that when she discusses stereotypes of Japan, she limits her sources to popular media. She fails to mention other possible socializing agents such as the influences of parents, teachers, churches, friends, employers and so on which can have an impact on us. This would be an admittedly difficult task, but still there are other influences in American culture.

Since World War II, Americans have regarded the Japanese as “warlike and cruel,” charming and artistic as well as business oriented and clever. “We have been hostile, remorseful, condescending, admiring, wary, irritated and baffled in the face of Japanese culture,” she writes. We cannot dismiss these stereotypes; however, Americans need to develop a “more stereoscopic vision” of Japan and not rely on a one-dimensional stereotype.

The author notes that there are currently several areas of future conflict and misunderstanding vis-à-vis Japan: economic and trade relations, and the issue of mutual security, both thorny problems. Another possible contentious issue deals with Japan’s feeling of race and racial superiority based on its ethnic homogeneity. Japan fails to understand and appreciate the racial mix in the U.S., as evidenced from statements from Japanese public officials.

There is yet another problem area the author does not mention: How the Japanese in general perceive Americans. She notes that earlier portions of this book were translated and published in Japan in 1986. But that does not tell us how the Japanese in general tend to stereotype Americans, beyond referring to our racial problems. Both nations are still capable of misunderstandings, and, as she correctly notes, stereotypes can shape international events.

— Donald L. Guimary  
San Jose State University

**Farida Karodia. *Coming Home and Other Stories*. African Writers Series. (Portsmouth, NH: Heinemann, 1988) 185 pp., \$7.50 paper.**

In *Coming Home and Other Stories*, Farida Karodia, South African born author now residing in Canada, has written a classic text which I recommend for use in African, contemporary, world literature, and women's studies courses.

Set in South Africa, these stories all depict the results of colonial and postcolonial rule on the indigenous African population: disruption, uprooting, dislocation, joblessness, homelessness, drug and alcohol abuse, delinquency, crime, poverty, starvation and death—as in “The Necklace,” “Cardboard Mansions,” “iGoldie” [sic], and “Ntombi.” Moreover, Karodia believes, all lives, even those of the oppressors, are ultimately implicated tragically in the vicious circles which they themselves created, as in “Coming Home,” the title story.

Members of the white elite occasionally turn against their own system, as in “Something in the Air” and the final story, “Seeds of Discontent,” which is Karodia's message to whites. The penultimate story, “The World According to Mrs. Angela Ramsbotham” (pun intended by the author), is Karodia's message for blacks as well as for whites. By means of a symbolic chain of events, Karodia summarizes the historical situation of colonial and postcolonial rule in Zimbabwe (formerly Southern Rhodesia), as well as predicts its future. The author does this by means of Mrs. Ramsbotham, her inherited antique bedspread (her traditions), and Dynamite Nkala, her “houseboy,” whom she insists on calling Daniel—aptly, for he symbolizes African Daniel in the [English] lion's den. One fateful day, the Englishwoman imposes on her servant a plethora of humiliating and entirely gratuitous instructions (all delivered with the same insufferable, obdurate conviction of Daniel's inherent incapacity). Immediately prior to a dinner party, she lectures him on how to properly lay out her “magnificent and very valuable” bedspread. During the party, she complains at great length about him before firing him for incompetence—but not before boasting at equally great length about her bedspread: “Oh, it's been in my family for almost a century now. The linen is handwoven, edged with a six-inch lace border, all hand-tatted of course by one of my ancestors. The centre piece is a delightful garden study in *petit point*, hand-stitched by Lady Carlisle.”

On his part, Daniel reflects that

his life had changed little since Independence. No money. No jobs. Like the majority of Blacks, his expectations had been dashed. For years prior to Independence people at the beer-hall had talked about how they would prosper under a multi-racial government. Now they had independence but no prosperity. . . . It was hard to stomach the inequity. On the one hand there were the [black] politicians, on the other there were white people, and they [most other blacks] were caught in the middle.

He returns to the house while the party is still in progress, to the master [sic] "bedroom where the bedspread was perfectly aligned. Not a single crease or wrinkle marred the appearance of this exquisite piece of work." Here Daniel pulls "down his trousers and squatted on the bed; straddling the exquisite panel stitched by Lady Carlisle, he defecated" before "he departed."

— Phillipa Kafka  
Kean College of New Jersey

**Shirley Goek-Lin Lim, Mayumi Tsutakawa and Margarita Donnelly, eds. *The Forbidden Stitch: An Asian American Women's Anthology*. (Corvallis, OR: Calyx Books, 1989) 290 pp., \$29.95; \$16.95 paper.**

*The Forbidden Stitch* appears to be one of the better anthologies of the work of Asian American women writers. The editors have worked assiduously to make it comprehensive. It is an exceptionally fine selection of prose, poetry, essays, and reviews. In an introduction it is stressed that the collection underlines the differences among the writers, correcting the error of too many critics who homogenize the term "Asian American women." The writers lack a common history. "The thread they form is 'multi-colored' and 'many layered.'" "The voices are plural."

There are many writers of distinction whose work appears here. Among them are: Mei-Mei Berssenbrugge, Diana Chang, Jessica Hagedorn, Nellie Wong, and Merle Woo. Important is the fact that much work by many new writers is included. Although the anthology edited by Joseph Bruchac, *Breaking Silence*, is praiseworthy, this work goes one step beyond in its comprehensiveness.

— Cortland Auser  
Yorktown Heights, NY

**Bienvenido L. Lumbera. *Tagalog Poetry: 1570-1898*. (Quezon City, Philippines: Ateneo de Manila University Press, 1986) 267 pp., \$11.75 paper.**

Bienvenido Lumbera, in his Preface to this survey of Tagalog poetry, apologizes for the shortcomings of his book. Originally written twenty years ago as a doctoral dissertation, it does not take into account new information on Tagalog poetry and its discussion of precolonial poetry does not include new data on the oral poetry of contemporary Filipino groups. "I have bailed myself out," say Lumbera, "by persuading myself that many scholarly sins could be forgiven under the rubric of 'pioneering.'" And indeed these

omissions can be forgiven for what the reader gains in return is a pioneering study describing and analyzing the development of Tagalog poetry.

Lumbera begins with a discussion of the riddles, proverbs, and short poems of the precolonial period. In his analysis of these he notes the use of heptasyllabic lines, assonantal rhyme, and metaphor, elements which, he notes, are missing or awkwardly handled in the later Tagalog poetry of the Spanish missionaries. Their poems, which at one point he describes “charitably” as “wretched,” rely heavily on the Spanish rules of versification, and demonstrate a lack of knowledge of indigenous measures and rhythms. These early missionary poets do, however, receive credit from Lumbera for their work in recording the Tagalog language in a syllabary that was much clearer than the existing, indigenous one.

Lumbera shows that later Tagalog poems by Filipinos were influenced heavily by these colonizers and their literature. In the nineteenth century, greater access to formal education led to the advent of a “refined” poetry meant to reflect the erudition and urbanity of the poet. Rather than reflecting the Filipino culture and landscape, these affected poems look to Europe, specifically to Spanish, Greek, and Roman themes. The one high point of this period is the work of Francisco Baltazar.

Baltazar wrote romantic poems, farces, comedias, and plays which, although obviously drawing upon European themes, often reflect the physical, social, and political landscape of the Philippines. His best known work, “Florante at Laura,” considered the epitome of Tagalog courtly love poetry, is set in an Albania whose forests suspiciously resemble the tropical forests of the Philippines. “Florante at Laura” has also been interpreted as an attack on the Spanish colonial government, a subtle attack which was followed by more strident poems.

The last chapter of the book contains excerpts from the revolutionary poems of the late nineteenth century, specifically Hermenegildo Flores and Marcelo H. del Pilar’s “Hibik nang Filipinas sa Inang España” (Filipinas’ Cry for Help to Mother Spain) and “Sagot nang España” (Reply of Spain), and Andres Bonifacio’s “Katapusang Hibik ng Pilipinas” (The Last Cry of Filipinas), an angry and bitter poem which effectively notified Spain that the Philippines was severing ties.

Bienvenido Lumbera’s study of Tagalog poetry is valuable not only as an analysis of the various forms of Tagalog poetry, but also as a historical survey which attempts to link the poetry of various periods to their social, political and cultural milieu. In translating the Tagalog works into English, he faces the common problem of translating precisely while remaining true to the shape and style of the original text. The translations Lumbera provides are quite good and helpful even for a Tagalog reader who may have difficulty with the archaic words and spellings found in the older poems and riddles. A valuable accompaniment to the text is a sizeable appendix containing selected poems and play excerpts in Tagalog with an English translation. Any “scholarly sins” that Lumbera may have

committed can certainly be “forgiven under the rubric of ‘pioneering,’” and no apology is necessary.

— Michelle Cruz Skinner  
Arizona State University

**Miriam Makeba and James Hall. *Makeba: My Story*. (New York: New American Library, 1987) 249 pp., \$18.95.**

Like much of her music, Miriam Makeba's autobiography is both personal and political. As it details the story of a young girl's coming of age and search for identity, it simultaneously records the history of a country struggling for independence. In the prologue, Makeba compares herself to a South African bird soaring above the horror of apartheid (apartheid) which was instituted in 1947. As she recounts the details of war and injustice in direct, understated, idiom-filled prose, and as she intertwines details of ancient customs with the realities of modern technology, Makeba suggests that music best expresses the tragic subject of the inner exile of the South African people.

Makeba is an exiled political dissident who sees little or no distinction between herself and her beloved country. Although she was denied a sense of history until she was past childhood, Makeba provides a readable anthropological and historical overview of the South African situation. She records the changes undergone by herself and by Africa since her birth in 1932, and she provides the reader with a variety of terms with which to explain religious and social customs. For example, it is the custom for children's African names to comment on events surrounding their births. Since both mother and baby almost died during Miriam's birth, she is called Uzenzile (Zenzi), or one who does not learn from her mistakes. She is given the English name, Miriam, when she begins to earn her living through the magic of music.

The details of Makeba's early life are paralleled with descriptions of African history in a poetic style which interprets idioms and translates vocabulary from the rich, yet oppressed, South African culture. Her story reflects the never-ending attempt to escape the prejudice and injustice which the South African people endure. As she catalogs her personal accomplishments, Makeba states that she speaks for all of her people. She, and they, have overcome terrific obstacles through hope, determination, and song.

Makeba's musical ability afforded her opportunities denied to most Africans. At an early age, Makeba pledged to use her gift of song to help her people, and she has employed her unique talent to meet and to influence some of the most important and powerful men and women of our time. In 1986 she won the Dag Hammarskjold Peace Prize, one of her most cherished honors.

Although Makeba has been exiled from Africa for most of her four-decade career, she reminds the reader that she and South Africa are one and the same, that the political situation is slowly improving, and that the plight of her people has not gone unnoticed. Her words are made more poignant when one remembers that Makeba published her book only three years before Nelson Mandela was released from prison.

Makeba's book, which includes sixteen pages of photographs, is a very readable combination of history, anthropology, political science, and religious studies. This text is appropriate for Black Studies, Women's Studies, Cultural Studies, and general Humanities courses.

— Nancy Hellner  
Arizona State University

**Trinh T. Minh-ha. *Woman, Native, Other: Writing Postcoloniality and Feminism*. (Bloomington: Indiana University Press, 1989) viii, 173 pp., \$39.95; \$14.95 paper.**

*In Woman, Native, Other*, Trinh T. Minh-ha has taken on an ambitious task, which is to explain something of the problems confronting non-Western women writers who publish and are subjected to critiques within the established paradigms of Western scholarly discourses. Must she and her fellows position themselves as “writer of color,” “woman writer,” or “woman of color,” she asks, as she proceeds to display the boundaries others place upon their freedom to create their own realities and establish their distinctive voices. Whereas other women theorists of postcolonialism and feminism have challenged Western conventions largely within the linguistic and stylistic conventions of the West, Trinh T. Minh-ha eschews neat generalizations to offer the flavor of the fragmentations, odd juxtapositions and dissonances which she perceives as inherent in her writers' efforts to explain themselves and their female worlds. This does not make for an easy read. It does, however, prick the bubble of Western—above all, male Western—complacency about their capacity to appropriate the forms for interpreting the lives of women of color, in terms which will hopefully elicit a salutary self-consciousness, mixed with shame in those who seriously address her densely-textured text.

The tensions for women of color writing today, Trinh argues, have their origins in multifaceted forces of power and dominance. To begin with, how do they face the sad fact that to be literate, and have access to publishing, of itself marks them out as privileged beings, while at the same time they may receive from their own kin scant respect for their apparently odd predilection for writing, so at odds with local models of appropriate womanly behavior. This conflict is all the keener because male traditions of writing invite women writers to adopt the powerful position of “author,” a position of authority,



asserting truth claims and knowledge claims with arrogant confidence. In this process women of color are inevitably invited into a “conversation of ‘us’ with ‘us’ about ‘them,’” in which “‘them’ is silenced,” for the act of defining the lives of “others” automatically and ironically marginalizes the very people who are the object of scholars’ analyses. Anthropologists in particular come under Trinh’s stringent gaze, as she deconstructs their appropriation of difference to their own agendas of explaining themselves as much as their self-chosen protégés. But Western feminists, too, will wince at the chapter “Difference: ‘A Special Third World Women Issue,’” as Trinh critiques feminist practices towards outstanding women of color as an effort to appear liberal in each others’ eyes. “It is as if everywhere we go, we become someone’s private zoo,” she complains.

Yet Trinh does not leave her readers with no solutions. In her last chapter, “Grandma’s story,” she affirms the value of story-telling as a means of expressing the values and experiences of women of color in non-oppressive ways. She discounts rigid distinctions between truth and fiction—whose truth do we seek? she asks. Women’s own narratives offer women the chance to affirm their identity within a continuum of past and future, open to complexities and sensitive to the particular and idiosyncratic. One would hope that scholars within the academe everywhere may read and reflect upon the lessons offered in this significant text.

—Patricia Grimshaw  
University of Melbourne, Australia

**Joyce Moss and George Wilson. *Peoples of the World: North Americans—The Culture, Geographical Setting and Historical Background of 37 North American Peoples*. (Detroit: Gale Research, Inc., 1991) xvi, 441 pp., \$39.95.**

This is a disappointing book. It might even be a dangerous book. Disappointing because although it looks like a reference book, it turns out to have too many errors to be of much use in that fashion. Dangerous because if it finds its way into school libraries, then many of those errors will invariably find their way into student papers and student minds. Almost to add insult to injury, in what I assume is an attempt to provide a simple, readable text to a wide (and perhaps school-aged) population, the writers have adopted a remarkably awkward style. Some examples should suffice to make the problems clear.

With regard to errors, the chapter on Creoles asserts that people who were “1/8th, or 1/4th black occupied the same category, called octoroon” (individuals of 1/4th African ancestry were more typically known as quadroons), repeatedly refers to “gombo” as a popular Creole dish (this should be “gumbo”), and suggests that bouillabaisse is a classic Creole specialty (it is not). The chapter

on Micmacs places this group in the wrong geographic region (they are east, not west, of the St. Lawrence gulf), suggests that they divided their territory into seven districts (this was a late introduction of the French colonials in the area), and claims that they were a class society (they were not) and that they forbade marriage between clan members (they never had a clan system)! Among other corrections that would need to be made to this chapter are the fact that Nova Scotia was named in the 1620s rather than the 1700s and that the Union of Nova Scotia Indians is an all-Micmac organization, not a Pan-Indian one. The chapter on English Americans suggests that fried chicken originated in the English south, without acknowledging the fact that frying was (and is) an African, rather than an English, method of cooking (roasting and boiling were more typical English styles of food preparation). The chapter on African Americans proposes that field hands “rushed” to the fields after breakfast and that slave children “led carefree lives” and spent their time “raiding watermelon patches”!

As for the general awkwardness of style, one reads, for example, that “potato plantations sprang up around the Micmac reserve,” or that Cajuns “were peasants, so they built farms, away from New Orleans,” or that the members of the Know-Nothing Party “preached against immigrants and Catholics, then died with the coming of the Civil War.” In one truly remarkable sentence we learn that, “Planned by engineers, New Orleans grew from a square to a rectangle with three arteries to hold all the settlers.”

Surely this book could have profited from some careful editing. It could also have taken advantage of current scholarship on each of the groups it summarizes. As it is, this book is not worth recommending at any level.

— Harriet Ottenheimer  
Kansas State University

**William Oandasan. *Moving Inland: A Cycle of Lyrics*. (York Station, CA: 1983) 24 pp., \$2.50 paper.**

William Oandasan, a member of the Uki tribe, demonstrates the tension between the new and the old, attempting to reconcile a traditional closeness to the land and to the past with apparently incongruent modern phenomena.

Oandasan’s poetry at its best contains strikingly original, evocative images. The quality of Oandasan’s work is uneven, however. Although he affirms in a prefatory note that his poetry is an attempt “to raise the common to the extraordinary” and that it is not merely a “journal in verse,” such a claim is difficult to substantiate for the collection as a whole. Oandasan’s art occasionally lacks an empathetic persona with a convincing and original voice. In a poem called “Starlight,” for example, the sleepless persona, mesmerized by visions in the dark, concludes by saying,

I take the moment  
in consideration,  
Rise from bed,  
Go outside, gaze up,  
And wonder at the immensity.

Indeed, a number of Oandasan's lines sound prosaic, if not actually journalistic:

in a traffic of shadows,  
One rose standing alone  
Beyond them all, still and striking,  
Is the only touch of red  
On the entire street.

Not only is memorable imagery sometimes lacking, but the syntax is occasionally confusing, as in "the sun soars deep over the Sandias," or

Roses are  
A proven yearly tho.

Unfortunately, the quality of the collection is diminished by cliches, as in the following lines:

The light of life,  
High above the drama,  
shines on.

These lapses aside, however, Oandasan at his best employs language of vigor and vitality, as when his speaker depicts a visit from the muse:

I fathom darkness,  
The void, and the speed of light  
Bursts into mind, springing  
The words.

Throughout the collection, the poet valorizes the red rose, which functions as a recurring symbol for beauty and possibility:

There on the far side  
Of the street, beside rows  
of tenements next to running  
Gutters and the hot  
Pavement, the first rose  
Stands tall and straight.

In "Winter Rose," the redness of the flower infuses the entire poem as the persona recalls

sensuous  
Red petals sliding  
Across my bared form.  
I feel the pulse  
Of my thoughts red meat.  
The dark depth of wine  
Held in a clay mug  
Floods my vision  
With red hearts.

Elsewhere the persona speaks in highly imagistic cadences emphasizing the incongruous juxtaposition of the new and the old: Interstate-40 becomes

A fourlane sear  
Of asphalt  
Stitched in between wire  
Fences and telephone lines,  
Running like a scar  
Across the flesh  
Of an ancient landscape.

But perhaps the most vivid and memorable lines occur in the opening poem, with its consciously Whitmanesque title, "Journey to Myself," as the speaker approaches the confluent qualities of his Native American heritage:

Like figures forming in the moving moonlight,  
The far flung roots of my tree  
Have been taking the shape of  
A lone Pacific salmon.

—Abby H. P. Werlock  
St. Olaf College

**Christine Oppong, ed. *Sex Roles, Population and Development in West Africa*. (Portsmouth, NH: Heinemann, 1988) xiii, 242 pp., \$40.00.**

This volume is part of an effort by the International Labour Office to widen the appreciation of salient demographic factors and the role of women as workers in the developing world. As stated in the introduction, it examines issues central to the national planning of four West African nations by focusing on divisions of labor, resources, skills, power and opportunities. Its thesis is threefold: a need for more conceptually rigorous documentation and understanding of social processes on which to base policies and plans; the need to give proper consideration to the diverse and changing roles of women and men; and, that equality of opportunity must be promoted if population policies and plans for national development and individual family well-being are to succeed.

It is divided into four uneven parts: women's work; Yoruba experiences with fertility, parenthood and development; Ghanaian examples with population policies and family planning and family life education; and, government plans and development policies. Six-and-one-half of its thirteen chapters are devoted to Nigeria, four to Ghana, one-and-a-half to Sierra Leone, and one to Mali. Each part begins with a comprehensive contextual examination of the section's theme.

The contributions vary in quality. Oppong's introductions to section one and two and the chapters by Wolf Bleek, Franklyn Lisk and Yvette Stevens, and Renee Pittin are the best. In the introduction to part one Oppong depicts how underestimation of women's activities weakens designing and implementing of local and national programs as well as perpetuates economic and societal weakness of women. Building on a theme which appears in at least four of his earlier works Bleek presents a strong case for making

abortion, contraceptives and counseling, which he calls collectively birth control services, more readily available to the young and unmarried. Lisk and Stevens consider Sierra Leonean policies and programs as well as results from the failure of policy-makers and planners to recognize the active part played by women in the productive process and to incorporate their needs in the planning process. They suggest strategies that would increase the employment and income status of women and enhance appreciation of their contribution to national development. Pittin's essay on Nigerian Hausa women, as do a number of the other contributions, reminds readers that poor questions or premises invariably elicit faulty answers or results, and cautions that census data or other information gathered in a traditional manner should be used with extreme prudence. Pittin shows that Eurocentric terms and concepts might become muddled if applied unmodified to African societies. With the prominent exception of the essay on urban Yoruba mothers by Catherine di Domenica *et al.*, part two is the weakest section of the book. All too often its essays rest on dated sociological and economic data and introduce little new knowledge.

This is a valuable scholarly volume nonetheless. It is well documented with a vast array of footnotes. It is also reinforced by a number of tables and figures and an excellent bibliography. Though directed at planners, policy makers, researchers, and students of demography and development, it should be read by anyone with the slightest interest in social developments and planning in modern West Africa. Students of comparative ethnicity will find its treatment of a number of groups highly useful.

— Ashton Wesley Welch  
Creighton University

**Américo Paredes. *George Washington Gómez*. (Houston, TX: Arte Publico Press, 1990) 302 pp., \$8.50 paper.**

Américo Paredes is a figure quite familiar to anyone who has delved even lightly and briefly into Chicano literature, history, and culture. His long and distinguished career as a teacher at the University of Texas and his excellent scholarly publications have insured that his name is among the first encountered as one begins to examine the writings of Mexican Americans. "*With His Pistol in His Hand*": *A Border Ballad and Its Hero* (1958) is a landmark study, and his collections, *A Texas-Mexican Cancionero: Folksongs of the Lower Border* (1976) and *Folktales of Mexico* (1979) are significant contributions to the corpus of American folklore.

His *George Washington Gómez* (with the subtitle of "A Mexicotexan Novel") was, according to the introduction provided by novelist Rolando Hinojosa, begun in 1936 and finished in 1940. Hinojosa further states that it "should be seen and appreciated as an historical work, not as an artifact." In

this context, Paredes' book is excellent, one which should be read by anyone interested in a literary view of Mexican-American life in the lower Rio Grande Valley from the time of the Mexican Revolution (1910) to the beginning of the Second World War. It is a straight-forward account of the title figure's coming of age. Along the way, the reader sees a loving family, a dreadful and prejudiced educational system, and a unique social/political system based principally on race. It is written in five parts, with the first four dealing with the protagonist's family background, his early years, his grappling with the burden of living up to his dead father's expectations, and the problem of his name and all the social and cultural baggage attached to it.

This is a first-rate novel, but there is a serious flaw in the fifth chapter, "Leader of His People," where the reader is completely unprepared for the jolting reversal regarding the title figure. George Washington Gómez in the last twenty-two pages is not the same person the author spent the rest of the book defining and describing, and the last pages seem to be only slightly connected to the rest of the novel. There is a great deal missing between the time "Gualinto" heads off to college at the end of part IV, and his return in part V as a counter-intelligence officer in the U.S. Army. Hinojosa is entirely accurate in calling it "a first draft of a work set against the Great Depression, the onset of World War II in Europe, and set also against the over 100-year-old conflict of cultures in the Lower Rio Grande Valley of Texas."

In spite of the ending, *George Washington Gómez* has a great deal to offer the reader. For the first 280 pages, this is a well-written, thoughtful, intelligent, and engaging work which, had it been published in the early 1940s, would have been proclaimed as the "first" modern Chicano novel. Instead, that honor usually goes to *Pocho*, published in 1959 by José Antonio Villarreal. Paredes provides a much better portrait of a young man as he grows toward maturity in a bi-cultural society than does Villarreal, and *George Washington Gómez* is much more skillfully written and constructed. It is a significant contribution to the large and frequently neglected body of Chicano literature written prior to the mid-1960s.

— Carl R. Shirley  
University of South Carolina

**Frank R. Parker. *Black Votes Count: Empowerment in Mississippi After 1965*, (Chapel Hill: The University of North Carolina Press, 1990) 254 pp., \$12.95 paper.**

From a broad perspective, Parker discusses the political impact of the Voting Rights Act of 1965. Thus, as he notes in his opening comments, "Since 1965 America has witnessed a renaissance of black participation" in the political process. His central focus is on the impact it had on the state of Mississippi. Throughout his discussion he examines the court challenges

directed at forcing the various southern states to live up to the 14th and 15th amendments to the Constitution. The Voting Rights Act of 1965, however, symbolizes local grass roots pressures taken in concert with legal challenges and thus highlights a multipronged approach to democratizing the South and ultimately the rest of the country. It is, as Parker points out in his conclusion, an ongoing struggle.

In this reviewer's opinion, some of Parker's concluding remarks in Chapter Seven seem overly optimistic about the prospects for pushing ahead along the civil rights front. For one thing Reagan's support of the 1982 Voting Rights Act was grudgingly given and under enormous pressure. There is no credible evidence that the current administration is committed to much more than grand stand gestures in the area of civil rights or related fields. Whether the election of more blacks to office will have positive effects on U.S. politics depends on a number of factors, for example, what kind of political currents emerge within the black community by the end of this century, what kind of coalitions African Americans can build with other groups, and, the future ideological direction that this country takes in the near future. While events of the past decade are not totally negative, there are some danger signals not sufficiently noted in Parker's analysis. Racism and neo-fascism are not on the decline but still pose a threat to our country. The present composition of the Supreme Court does not bode well for African Americans or many other groups. In fact there seems to be a pressing need to fight to protect the gains made over the last thirty years. In short, we seem to be in a period of retrenchment, and how long it will last will depend on how well we learn from the past and whether enough people can be mobilized at the grass roots level.

— Calvin E. Harris  
Suffolk University

**David Pilgrim. *Race Relations "Above the Veil": Speeches, Essays, and other Writings.* (Bristol, IN: Wyndham Hall Press, 1989) v, 255 pp., \$14.95 paper.**

This is mostly a collection of speeches delivered to high school and college students by Pilgrim, who teaches sociology at Saint Mary's College/Notre Dame. A few of the talks were given to community and business groups in several Midwestern states, and thus each selection reflects the appropriate style and content level of the audience being addressed. The content of all the pieces, including the few essays and short stories, focuses on racial prejudice, but also deals with general biases pertaining to gender, ethnic group, and class.

From the effective ways the speeches are constructed, there is no doubt that Pilgrim is a forceful instructional speaker. The fact that he has given

numerous addresses to schools, business groups, and civic organizations indicates that he is a public speaker who is in great demand. A major part of his success must come from his dynamic oral delivery, which unfortunately cannot be appreciated fully through the written word. However, some of the spoken effects can be felt by reading the well-constructed sentences containing lively language and meaningful thoughts.

Another means by which the reader can pick up Pilgrim's speaking effectiveness is through his talent for creating vivid, interesting stories that underscore the main points of his talks. In fact, much of his rhetorical strength lies in his ability to tell a story and use language in a poetic manner. There are two selections that are labeled short stories, and many of Pilgrim's talks are interspersed with poems—of his own and others. These metaphorical devices give his expressions the concreteness and vitality that save his spoken lessons from being taken for dull, didactic sermons on racial bigotry.

However, despite the interesting stories and importance of Pilgrim's message, a whole book of speeches centering on a few topics does impose a tedious exercise upon the reader. Inevitably, the pieces are marked by repetitious material and constant instructional hammering of key ideas. One can read and digest a few of these written addresses, but going over a score of them on the same theme challenges one's ability to continue reading.

Many times Pilgrim demonstrates that he is a courageous speaker and writer. He does not hold back on what he regards as valid criticism of the racist and sexist attitudes held by both black and white Americans. He attacks Reagan's America of the 1980s as being a time when social opportunity and equality took a backward step because of political indifference to the minority rights of men and women. Pilgrim's courage is especially strong when he takes on the administrative policies of the educational institution that employs him. St. Mary's College is a lily-white place because of the absence of blacks among the college's administration, faculty, and student body. It is to Pilgrim's credit that he not only criticizes the practices of the college, but offers a careful analysis of the situation and a list of suggestions for dealing with the problems.

Pilgrim's book of speeches and essays can serve as an instructive and provocative work for young readers. He can reason and move them in ways that will serve to guide their lives. There is no doubt that it would be better for the reader to hear him by being present at one of his dynamic deliveries; but in his absence, these written talks will have to do.

— Angelo Costanzo  
Shippensburg University



**Jacqueline Pope. *Biting the Hand That Feeds Them: Organizing Women on Welfare at the Grass Roots Level.* (New York: Praeger Press, 1989) 162 pp., \$39.95.**

As a social worker by training and practice, I found this book of great interest. I would highly recommend the text for second-year social work classes and especially for social work policy classes as a supplementary text. I believe that it would also be appropriate for an introductory women's study class as a supplementary text. Due to the cost of the text, I recommend that instructors place the volume on reserve rather than have the students individually purchase the book. The author chronicles the welfare rights movement in Brooklyn, New York, during the late sixties and early seventies in her analysis of the Brooklyn Welfare Action Council (B-WAC). The book does a fine job of identifying the culture of poverty prevalent in New York as well as giving a clear picture of the plight of poor women during this period. However, it does not speak directly to an ethnic or race experience, though this is alluded to throughout the text. The majority membership of the B-WAC were poor black or Hispanic women, while the key organizers were middle-class, educated, white males (two Catholic priests) and females (three Catholic nuns). The author notes throughout the text that the success of the B-WAC was the clergy's respect and appreciation for the African American and Hispanic experience, about which they admittedly had limited knowledge. If one expands the definition of culture to include the life-style and thought processes unique to a particular group of people, the text may be also appropriate for a minorities studies class, though I believe that this would be a "stretch" for most undergraduate students and would require some guidance from faculty to take this perspective. Illustrative of the need to appreciate different perspectives, the author states: "In the truest sense of the word, they were 'minorities' five times over—being economically disadvantaged; women of color, and ethnics; middle age; recipients of public aid; and (many of them) fat."

The book is very readable with minimal jargon. The methodology used to collect data was personal interviews with key players in the organization and the analysis of organization minutes and correspondence. The objectivity of the interviews may be questioned, since the author admits that she was a primary player in the initial organization and that the first president of B-WAC was (and is) her best friend. Certainly, the author is more complimentary of the organization and its strengths than she is critical of its weaknesses. However, she does point out B-WAC's shortcomings and theorizes why this seemingly strong grass roots organization may have failed to survive beyond six years. The author admits to the possibility of distortion of analysis and objectivity but nonetheless defends this methodological approach by referring to well-known authors Richard Cloward and Frances Fox Piven, who had similar research circumstances and who encourage the reader to be the judge of impartiality.

Although this is a historical chronology, and some may wonder how germane the topic is to current social work issues, I would argue that the issues are unfortunately all too pertinent to contemporary social welfare concerns. With the conservative political arena which has reigned in our country since 1980 and the sweeping cuts in social services from the federal, state, county and local levels, it behooves all those in social services to be apprised of the strengths and limitations of the welfare rights movements. Both numbers and percentages of poor in our country are rising. These persons often have no voice and feel helpless against the enormous machine of the bureaucracy. Social service workers likewise feel like pawns in a cumbersome, often unfair, system. The lessons learned from the welfare rights movements of the sixties can teach us anew about the power of numbers, the worth of organizations at the grass roots levels and the responsibility of professionals to assist in the empowerment of their clients. The author notes that the primary shortcomings of the B-WAC were a lack of continual evaluation of program outcomes and the inability of the organizers to articulate long-term goals, to develop long-term plans of action and to implement programs that promote indigenous leadership in the grass roots movements. Contemporary social service professionals committed to client advocacy will be simultaneously forewarned of the pitfalls of grass root organizing and inspired by the strengths and capabilities of the grass roots movement model after reading this book.

— Mary Anne Busch  
High Point College

**Felicisima C. Serafica, Andrew I. Schwebel, Richard K. Russell, Paul D. Isaac, and Linda B. Myers, eds. *Mental Health of Ethnic Minorities*. (New York: Praeger, 1990) xiii, 344 pp, \$59.50.**

This edited collection is based on papers presented at a conference held at Ohio State University (1986), entitled *Minority Mental Health: A Multicultural Knowledge Base for Psychological Providers*. The chapters included in the book are expanded versions of the themes covered in the conference. This excellent book is a welcome entry into the ever-expanding field of psychology known variously as minority mental health, cross-cultural counseling, and multicultural counseling and psychotherapy. It is a field that has grown considerably in the last two decades, as counselors, psychologists, social workers, psychiatrists, and other mental health providers and researchers have attempted to understand the complex role that race and ethnicity play in the counseling and psychotherapeutic process. It is a complex and controversial field, and one that doesn't fail to attract criticism as well as a growing number of dedicated proponents. It is likely, according to Paul Pedersen,

that the current trend toward multicultural awareness among counselors will have as great an impact on the helping professions in the next decade as Roger's "third force" of humanism had on the prevailing psychodynamic and behavioral systems.

In an effort to present an ethnically balanced perspective, each section, except for the last one, contains one chapter for each of the three major ethnic minority groups (largest and most visible groups) in Ohio at the time of the conference: African American, Hispanic, and Asian/Pacific American. Each chapter is representative of the "state of the art" in that each provides a thorough review of the current research literature in the particular subspecialty of theme covered by each contributor. On the whole, the contributions are representative of an interesting blend of very specific research efforts and a more generalized and sometimes historical approach to the research, clinical challenges, and professional standards, practices, and requirements in minority mental health. The four parts of the collection include the following themes: (I) Mental Health Problems and Perspectives of Ethnic Minorities; (II) Advances in Assessment; (III) Advances in Treatment; (IV) University, Professional Association, and Government Roles in Promoting Ethnic Minority Mental Health.

The research included in this book and in the emerging literature on minority mental health, according to Myers, seems to be moving beyond the descriptive stage and is now increasingly concerning itself with "explanation and prediction." Some of the chapters in the first section, she suggests, "indicate an interest in theory building." Growing interest in cross-cultural counseling has generated a wide ranging, though sometimes disparate, body of literature which does not seem to be founded on a more commonly shared general theoretical construct. The suggestion, therefore, that there is some movement towards theory building in this relatively new field of psychology comes as welcome news. Controversy and resistance continue to surround the field, and the need for vigilance remains paramount, even after the significant "successes of recent years," suggests Schwebel.

The chapters on assessment are an ideal source for familiarizing the prospective counselor with information about the pitfalls of testing and interpretation of standardized instruments administered to ethnic minority populations. Test construction, test bias, interpretative bias in scoring and in comparing test results across ethnic groups are discussed, and excellent recommendations are put forth in each of the chapters in this section. Janet E. Helms, in the "Advances in Treatment" section, takes a close look at the research literature on counseling and psychotherapy with "visible/racial ethnic groups (VREG)." She focuses on the counseling dyad with the VREG client and how the research, which Helms organizes into three distinct perspectives, has shaped our perceptions of client and therapist-centered "problems." Helms suggests that each of these perspectives imposes a distinct set of problem-solving strategies—as seen in recommendations for counseling—for which there may not be any supporting empirical evidence. In other words, great care should be taken when counseling techniques or approaches are recommended for specific ethnic populations.

Helms's carefully constructed critique of the literature is typical of the high level of scholarship one finds in the work of all of the book's contributors. While this reviewer agrees with the editors' suggestion that the book can be used as a text for a graduate level course on ethnic minority mental health, the degree of sophistication of these articles may not make it appropriate for upper-level undergraduates, as they suggest. This book can also be paired with other, more general, introductory or survey texts currently being used in the field which might reflect other perspectives on these issues, thereby giving the student a sense of how really broad and diverse this field has become. For example, while the chapter focusing on the historical development of the field, as traced through the American Psychological Association (APA), was excellent, it could also give the unsophisticated reader the erroneous impression that the APA was the only professional association making significant contributions to this newly emerging area in psychology.

The Ethnic Minority Mental Health Training chapter offers important criteria for the development of training models in the university curriculum. Again, the focus is primarily on psychology and the training of psychologists in APA approved programs, but the recommendations can be easily applied to training programs in counseling, social work, and other specializations in mental health and in human services. Training models for preparation in this area are only now beginning to surface, but much more work needs to be done. The training of counselors, psychologists, and other human services practitioners will more than likely reflect the great diversity that currently exists in the research literature. Our training models will also mirror how we define the field, its boundaries, underlying philosophy, and practice. Will it become a separate field or specialization, or will it change the face of what we now identify as mainstream counseling and psychotherapy? Regardless of where this nascent field of study and practice takes us, this book should be considered required reading for the student of culture, race, ethnicity and psychology.

— Jesse M. Vázquez  
Queens College, City University of New York

**Ann Allen Shockley, ed. *Afro-American Women Writers: 1746-1933. An Anthology and Critical Guide.* (New York: New American Library, 1988) 465 pp., \$14.95 paper.**

Despite almost four hundred years of racism, sexism and classism, Afro-American women have managed to sustain contact with their creative muses and with the needs and aspirations of their people. Frequently, these creative and activist women have been neglected by both Euro-American and Afro-American male critics. Additionally, with few exceptions these women writ-

ers have been excluded from the canon of Afro-American literature. Ann Allen Shockley has tried to remedy this situation in this anthology.

Shockley is associate librarian at Fisk University in Nashville, Tennessee. She is also co-editor of *Handbook of Black Librarianship* and author of *Loving Her, Say Jesus & Come to Me*, and *The Black & White of It*.

Shockley's stated purpose is to "record the lives and works of Afro-American women writers from the eighteenth century to the early twentieth century." *Afro-American Women Writers: 1746-1933* "represents a historical and literary documentation of women who were not only writers but leaders of their race. . . ." Thus, Shockley uses the word "writer" very loosely. Her anthology includes every Afro-American woman writer that her research has uncovered. She uses writers of diaries or journals of their travels or religious conversions as well as more traditional writers. She even includes writers (Emma Dunham Kelley-Hawkins) who did not use Afro-American characters or themes.

Nevertheless, traditional Afro-American writing is included. There is an excerpt from one of the few female-authored slave narratives, Harriet Ann Jacobs' [Linda Brent, pseudonym] *Incidents in the Life of a Slave Girl, Written by Herself* (1861), which is "a tragic account of a black woman's strong desire to free herself in mind and body from the dehumanization of slavery." In contrast with the slave narratives are the writings of Wilson's *Our Nig* (1859), which replaces William Wells Brown's *Clotel: A Tale of the Southern States* (1864), once considered the first Afro-American novel.

*Afro-American Women Writers* is of particular interest to anyone who wishes to become more familiar with the writings, biographies and bibliographies of Afro-American women writers. This volume acquaints the reader with these writers, and it destroys many negative stereotypes of Afro-American women. However, the material about individual women writers is limited in scope, but this is to be expected considering the time involved. Shockley has succeeded admirably in bringing together the obscure as well as the better-known Afro-American women writers who wrote and/or published between 1746 and 1933. Overall, if there is any fault to be found with this book, it is that it ends with 1933.

— Mary Young  
College of Wooster

**Edward H. Spicer. *People of Pascua*. Kathleen M. Sands and Rosamond B. Spicer, eds. (Tucson: University of Arizona Press, 1988) xlvii, 331 pp., \$35.00.**

On the surface, *People of Pascua* appears to be a focused anthropological field study limited to a narrow period of time. It should not surprise those who are familiar with Edward Spicer's preeminent scholarship on

acculturation, however, that things are not always what they seem to be. It is true that this study concerning the Yaquis, begun in 1941, stems from Spicer's first field experience as a graduate student. Yet, *People of Pascua* has broader implications that go beyond the lives of the Yaquis who made Pascua Village, Arizona, their home. Spicer's methodology included biography as a means to better understand Yaqui behaviors, choices, and attitudes about others. And in this, his earliest of works about the Yaquis, Spicer explored the ideas about culture contact and persistence that would inform his later writings, as well as influence so many of his students and colleagues.

Always sensitive to the ongoing concerns of Native Americans, Spicer repeatedly delayed the publication of this particularly personal study of the Yaquis at Pascua out of respect for their feelings. Editors Rosamond Spicer and Kathleen M. Sands followed his example by leaving a final draft of the manuscript in the Pascua Village Community Center for over a year, giving interested persons ample opportunity to voice objections to its content. *People of Pascua*, a posthumous text, is marvelously written and should benefit a diverse readership. Neither its theoretical underpinnings nor its reliance on field notes obscures the narrative. As the editors have noted, Spicer has "caught the drama of Yaqui history at a level of intimacy rarely found in a non-literary text." Now that it is finally available, it adds to his over thirty published essays and four books on Yaqui cultural life. It was well worth the wait.

My criticisms are few, but if they are to be made, they relate to what has been left out, rather than with what has been included. Normally, this kind of criticism is unfair. However, the organizational structure of the text implies that the lives of men, women and youth are equally important to the study. While the text fully recounts the lives and perceptions of representative adult men, it pays much less attention to the Yaqui women and youth, whose lives are assumed to follow the same broad contours sketched out in the biographies of the men. In recognition of the times during which Spicer did his field work, it is understandable that the content does not fully live up to the book's organizational intentions. In fact, it is actually quite remarkable that his own bias as an adult male observer is as scarce as it is.

Spicer's use of biography in *People of Pascua* sets an example that, if followed, can help build a bridge of better communication between anthropologists, historians, sociologists, literary critics, and others interested in the persistence of Native American cultures. Additionally, it allows, as best as any written form can, the Yaquis to speak for themselves. In the introduction, Rosamond Spicer recounts her husband's early years and search for a vocation. In it, she uses a road metaphor to symbolize the choices he made along the way; it is reminiscent of Robert Frost's "The Road Not Taken":

Two roads diverged in a wood, and I,  
I took the one less traveled by,  
And that has made all the difference.

For students of Native American cultures, Edward Spicer's scholarship has indeed made all the difference.

— Gretchen Harvey  
North Dakota State University

**Paul R. Spickard. *Mixed Blood—Intermarriage and Ethnic Identity in Twentieth-Century America*. (Madison: The University of Wisconsin Press, 1989) 532 pp., \$29.95.**

Just as the mixing of peoples has been a dominant theme in American social history, it has also been a compelling, if not controversial, theme in American social science. Sociologists have long recognized that intermarriage is an important social phenomenon in American society. Thus, early American social observers were drawn to study this area of social life. From Frederick Hoffman's earliest studies of black/white couples in the late nineteenth century to W. E. B. Du Bois's observations on intermarriage at the beginning of the twentieth century, the systematic study of intermarriage stands as one of the initial starting points for American sociology.

In *Mixed Blood*, Paul R. Spickard examines the major theoretical efforts emerging from sociological work on intermarriage and compares these with the intermarriage experiences during the twentieth century of three groups: Japanese Americans, Jewish Americans, and African Americans. He also includes an interesting chapter on the encounters of Japanese women and American men in the years following World War II.

Spickard correctly identifies an emphasis on social structure with sociological theories on intermarriage. That is, generally sociologists have been prone to address social structural influences such as demography, social class, and economic forces on rates of intermarriage. These differing approaches vary in their complexity, and the reader will find it refreshing that Spickard is able to present most of them in a concise and deliberate style without sacrificing the integrity of their essences.

One social structural theme sounded is the influence of demographic factors on the dynamics of intermarriage, such as the notion that the larger the minority group the less likely intermarriage will occur. Another theme involves that of group boundaries. Theories such as Ruby Jo Reeves Kennedy's "triple melting pot" hypothesis and Emory Bogardus's "social distance" work posit that some group boundaries are more easily surmounted than others. For instance, religious differences are more easily breached than differences of race.

Most prominent perhaps in the theoretical efforts has been the notion of hypogamy typically associated with Robert Merton. Here is the assertion that intermarriage follows an exchange system whereby lower social caste men of wealth and talent trade those attributes for higher social caste

women who lack the attributes of wealth, talent or beauty. While taking care to explore the merits of this perspective, Spickard finally concludes that "this rule of hypogamy seems to confuse as much as it explains."

While the specifics of these sociological approaches differ, nevertheless, they contain a common emphasis—the influence of social structure on the shaping of individual social behavior. As explanations for some phenomenon, these theories have a great deal of merit. However, Spickard leads us in a different direction by simply pointing that while social structure is important, "culture also counts."

From this premise Spickard builds a thorough analysis of the way in which cultural, ethnic images have impacted on the experience of mixing among the three groups he has selected for treatment. Although this historian does not state so explicitly, sociologists will find it most interesting that Spickard is actually moving us away from more Marxian and Mertonian models of thinking about intermarriage to an approach that is consistent with a Weberian theoretical framework. As far as this reviewer is concerned, this contribution is a valuable service.

*Mixed Blood* is thoroughly researched and well written. Spickard narrates the historical and cultural experiences of the three groups while largely avoiding overwhelming the reader with a myriad of statistics on intermarriage rates. Some readers may be disappointed that some groups have been omitted and may find that segments of Parts I and III are a bit tedious. Nevertheless, most will find *Mixed Blood* a good addition to the body of literature on intermarriage.

— Terry E. Huffman  
Northern State University

**Dorothy Sterling. *Black Foremothers: Three Lives*. (New York: The Feminist Press, 1988) 176 pp., \$9.95 paper.**

*Black Foremothers* is a much needed book written about the lives of three important black women: Ellen Craft, Ida B. Wells and Mary Church Terrell. The author, Dorothy Sterling, is to be commended for her ability to piece together the lives of these women and present them in such an interesting manner. In the foreword, Margaret Walker states that the author is highly qualified to write biographies of black women because of her intense study of American black people for at least twenty-five years.

This second edition of *Black Foremothers* includes an interesting six-page foreword by Margaret Walker, an equally interesting twenty-three page introduction by Barbara Christian, and two pages of a selected table of African American history. These three parts set the stage for the main text. The text is arranged in three units, with internal subdivisions, includes one page about the author, and ends with a fifteen-page bibliography and index.



In her foreword to this book, Margaret Walker describes its real essence. She states "this book recovers from history three great black American women, women who were fighters for freedom—freedom from slavery of the mind and spirit as well as freedom of the body from the despicable use of a human being as a piece of property or a thing. All three women—Ellen Craft, Ida B. Wells, and Mary Church Terrell—were born in the 19th Century. All three were women of great beauty, character, and ability. Although their circumstances were very different—Ellen Craft growing up as an unlettered slave, Ida Wells scrimping pennies for any education, Mary Church Terrell the daughter of the South's first millionaire, . . . Taken together, these three lives span one hundred and twenty-eight years—from 1826, the year of Ellen Craft's birth to 1954 the year of Mary Church Terrell's death."

Each woman's life is covered in a chronological manner from birth through death. The author is careful to include significant people and events when discussing the lives of these three important black women. She is also careful to point out the contributions these black women have made to the world in general and to blacks in particular.

The book includes photographs of these women, some of which must have been difficult to obtain, especially those of Ellen Craft. One of the greatest strengths of this book is the style in which it is written. It is well organized, interesting, informative, and easy to read.

In summary, this fascinating and informative book is an excellent example of an ethnic experience. This book should be read by anyone interested in black history in general and of black women in particular. This book should be in every library.

— Allene Jones  
Texas Christian University

**Margaret Connell Szasz. *Indian Education in the American Colonies, 1607-1783.* (Albuquerque: University of New Mexico Press, 1988) x, 343 pp., \$37.50, \$16.95 paper.**

In this ethnohistory of American Indian education, Margaret Szasz broadly interprets education to mean the transmission of culture over time. Within "the arena of contact," prominent Indians who helped mediate the relations between Euro- and Native Americans are identified. Szasz calls these individuals "cultural brokers," and her analysis of their roles in the history of colonial education is an important contribution to scholarship.

Szasz considers formal schooling "a single crucial dimension of the larger process of cultural interaction." While colonial schoolmasters saw education as a means of transforming and obliterating native cultural traditions, what resulted from the cultural exchange, Szasz tells us, "was a

different matter.” Indian reactions to the schooling offered by colonists varied. Captivity and overt persuasion were two conditions influencing the decisions of Indian parents and their children. Shifting economies, devastating European diseases, and poverty caused by rapidly changing circumstances also shaped Native decisions about whether or not to accept instruction and the sometimes sorely needed room and board that was part of the educational package. Still others chose to attend colonial schools because “for these people, formal schooling offered a means by which they could move across cultures, often enabling them to serve their own people through a wider base of understanding.” Some of the cultural brokers Szasz mentions are Joel Hiacoomes, Mary Musgrove, Tomochichi, Cockenoe, Samson Occom, and Hannah Garrett. These individuals, Szasz explains, lived in two worlds and acted as “cultural liaisons” between their people and American colonists.

Differences among the colonies, in addition to the culturally diverse Native peoples with whom they had relations, partially explain the difficulties of writing this kind of broadly conceived book. Nevertheless, Szasz is able to illustrate some features common to each attempt to bring formal schooling to Native Americans. Euro-American educators in the main hoped to Christianize and “civilize” the Indians, and for each educational experiment tried, one colonist usually “emerged as the catalyst for the schooling movement.” In the final analysis, however, the success or failure of each attempt depended upon the support and advocacy of at least one Indian. A more focused emphasis on the lives of these Native “cultural brokers” might have eliminated the text’s disjointedness and improved its readability.

The significance of a study of this kind is that it points to previously unexplored survival strategies among East Coast Indians. What we learn from Szasz is that while a number of Indian students may not have elected to adopt colonial dress, manners, or religion, they did, for example, learn to read. Native acquisition of knowledge about colonial society undoubtedly had serious consequences for future Indian-white relations; *Indian Education in the American Colonies* helps us better understand the historical context of these relationships. We should, therefore, applaud Szasz’s efforts and hope that it stimulates the history of “cultural brokers” in other times and places.

— Gretchen Harvey  
North Dakota State University

**Peter Thomas. *Strangers from a Secret Land: The Voyages of the Bark "Albion" and the Founding of the First Welsh Settlements in Canada.* (Toronto: University of Toronto Press, 1986, reprinted 1990) xiii, 319 pp., \$7.10 paper.**

This is quite a long book, with a misleading subtitle, about two quite small Welsh settlements in the Maritime Provinces. Even the author admits that the settlements at Cardigan and New Cambria "were insignificant by most of the measures historians commonly use." Nor can it be very highly recommended, even to ethnic students in Canada, because about half of the material is about Welsh maritime history and Canadian provincial politics.

Ethnically speaking, several ships, beginning in 1818-19, began transporting Welsh emigrants to Canada. While many settlers immediately went to the United States, some remained in New Brunswick and Nova Scotia and, with government and some local aid—usually slow in coming and inadequate—managed to build houses, fell the pine trees, and set up agricultural operations. Some worked in the cities at various trades. Mostly Welsh speakers, they suffered educational and religious disadvantages, schooling being sporadic, as were visits by Welsh-speaking ministers. They also encountered difficulties procuring adequate roads and even official recognition of their land claims.

At their strongest there were about 400 and 130 people in the settlements respectively, although the fact that the only chapel established at the larger settlement never had more than 33 members makes me think that the numbers may be inflated. The two settlements remained intact, although they quickly became much smaller, until the twentieth century; a chapel still remains at Cardigan.

Of value is the account of the sea voyage—primarily based on two publications, one prose and one poetry, both possibly written by Llewelyn Davies, who served as captain during some of the voyages. Details are sparse concerning the settlements, the settlers, and their lives in anything but the most general terms. Full records simply don't exist.

Much of the book is rather tangential to the settlements themselves. Thomas starts with a discussion of why and how he researched and wrote the book. This is followed by a useful account about conditions in Wales in the early nineteenth century and very detailed material about the major Cardigan ship owners—most of whom were related by blood to Captain Davies. After the story of the sea voyage and the settlers' early difficulties, a whole chapter is devoted to the career of a civil servant who at first befriended the Welsh but later spurned them. His life is reported cradle to grave—much of it long before and long after his relations with the Welsh.

After more material about the settlements, there is a long digression on a Baptist clergyman who considered joining the group at Cardigan, but eventually didn't, as well as the later careers of the descendants of Captain Llewelyn Davies, which I have trouble accepting as "truly part of the long epilogue to the *Albion* story."

Finally, there is a rather sentimental account concerning the author's interviews with some of the few remaining Welsh at Cardigan, and a summary of known material about all the settlers, long-term and short-term, at the Canadian settlement.

In summary, there is considerable worthwhile ethnic history here, but there is so much nonessential information that separating the wheat from the chaff seems hardly worth the effort.

—Phillips G. Davies  
Iowa State University

**Russell Thornton, with C. Matthew Snipp and Nancy Breen. *The Cherokees: A Population History*. Indians of the Southeast Series. (Lincoln: University of Nebraska Press, 1990) xvi, 237 pp., \$35.00.**

A first glance at the title might wrongly suggest that Thornton's volume is best relegated to demography. This is, however, a wonderful reference for historians, ethnicists, and anthropologists, as well as an engaging work well suited for the general reader in Native American topics.

In the historic section, the author shows the relative parts played by European diseases and warfare in affecting Cherokee population. He also notes in detail the decimation of the "Principal People" during the Trail of Tears (1838-39). He addresses the still current controversy regarding estimates of how many died as a direct result of the Removal. Thornton hews to the estimate of two to four thousand out of a proposed total population of 13,000 who made the trek. Although speculation about the varying estimates seems reasonable for this work's purpose, the author's own projections on Cherokee population had the Removal never occurred (using two different formulae) seem inappropriate. He uses projections which include "nonbirths," figures for persons who hypothetically would have been born had the disaster been averted. While this might fit well in a book targeted solely at demographers, it appears to weaken an otherwise sound discussion of the controversy.

Thornton's chronology, with careful attention to social phenomena such as intermarriage and the Removal, provides an excellent baseline for the underlying theme. The most important theme in this book is the self-definition of ethnicity, sometimes entirely individual, sometimes the result of "community recognition." The author deals diplomatically with the Cherokee Grandmother Syndrome, the role of Cherokees of African-American ancestry, and the often arbitrary assigning of blood quanta by enrollment officers. His use of national and state census data provides an enlightening comparison of Cherokee characteristics from recognized groups (Eastern Band of Cherokees, Cherokee Nation of Oklahoma, United Keetowah Band), non-reservation population centers (i.e. California) and

non-enrolled/self-identified Cherokees. The point the author makes about data from self-identified Cherokees (more than half the estimated total) on matters of education, employment and income skewing the overall picture is well taken.

The most effective component of the self-definition theme, not just for Native Americanists, but for ethnicists generally, is Thornton's appreciation of the process of "negotiating ethnicity." His frequent references to blood quanta (and minimums for recognition) remind the non-Indian reader that such standards are only legally imposed in the U.S. on American Indians.

Another key concept that this work addresses, albeit indirectly, is the place of urbanization in the formation of Cherokee identity. Thornton astutely recognizes the role of "voluntary removal" among modern Cherokees, seeing it as much less negative than the forced exile of an earlier era. Although noting that this widens the Cherokee diaspora, the choice to urbanize reaffirms the basic ethnic view Cherokees hold of themselves, that their cultural pride will help them keep their traditions alive wherever they go. It would be preferable if this idea had been more developed, possibly touching on more broadly defined concepts of spirit-of-place, but it is sufficient for a book with an emphasis on the interpretation of historic and modern population trends.

In summary, Russell Thornton's *The Cherokees: A Population History* is an excellent resource for ethnic studies professionals. His use of tables is particularly helpful in illustrating changes and trends. More importantly, though, he expertly synthesizes his material, placing statistics in their proper social and historic context.

— Cynthia R. Kasee  
Miami University

**K. S. Tom. *Echoes From Old China: Life, Legends, and Lore of the Middle Kingdom*. (Honolulu: University of Hawaii Press, 1989) 160 pp., \$23.50; \$14.95 paper.**

K. S. Tom provides insightful glimpses into a variety of aspects of Chinese culture. In the preface, the author states "this book provides a general introduction to Chinese customs, traditions and culture. It is by no means an exhaustive or definitive account of the topics that have been selected for discussion." This reviewer was initially distracted because of the wide range of topics covered and the lack of conclusiveness and interrelatedness among these topics. However, acknowledgement by the author that this book is an introduction to a variety of aspects of Chinese culture, rather than a conclusive analysis, encouraged this reader to review the book in light of the author's objective.

The prospective reader should not be discouraged from pursuing Tom's study because of the aforementioned shortcomings. Mainland China is a

difficult culture to study, let alone be conclusive about, so the author's candid acknowledgment of this limitation is encouraging. The author presents general descriptions of his findings and does not recklessly speculate about areas he is unsure about. This inconclusiveness, which was initially perceived as a weakness, seems to be a strength.

The book includes seventeen chapters that span a wide range of topics including the origin of Chinese society, Chinese names, celebrations, religious beliefs, philosophers, traditional Chinese medicine, family arrangements, afterlife, inventions, artifacts, food, education and influential subcultures. The discussion of Chinese origins provides a helpful chronological table charting Chinese society from 3,000 B.C. to the present. Over one-fourth of the book is dedicated to the origin of celebrations and festivals and religious beliefs associated with these events. A chapter dealing with Chinese philosophy describes Lao Tsu (founder of Taoism), Confucius (the foremost Chinese sage), and Mencius (the second great sage of China). The teachings of each philosopher are highlighted.

The ten-page analysis of traditional Chinese medicine is illuminating. Tom describes this complex phenomena in easily understandable terms. This analysis, a highlight of the book, is probably well written because Tom is a medical doctor. His expertise with western medicine no doubt enhances his ability to analyze the unique aspects of traditional Chinese medicine.

The book is successful as a means for conveying the ethnic experience. The archetype concept of afterlife, which is common in most ethnic group beliefs, is exemplified in the author's description of Chinese hells and their relationship with non-Chinese afterlife perspectives. As is found in many western religions, Tom says of Chinese hells, "Stories describing the frightful punishment administered in hell were often told to children to encourage them to lead virtuous lives."

The bibliography provides a diverse collection of sixty-three sources paralleling the diversity of subjects covered in the book. Similarly, the index contains 447 topical references ranging from "abacus" to the "yin and the yang" of traditional Chinese medicine. Inclusion of maps and tables is understandably limited because of the subjects covered. Tom's narratives are easy to understand even for the reader unfamiliar with China.

— Jim Schnell  
Ohio Dominican College

**Thomas Vennum, Jr. *Wild Rice and the Ojibway People*. (St. Paul: Minnesota Historical Society Press, 1988) ix, 358 pp., \$29.95; \$14.95 paper.**

Everything you wanted to know and lots more you never thought to ask about North American wild rice are included in this extensive tome. The plant is labelled *Zizania aquatica* in the Linnaean nomenclature; the Ojibway

called it *manoomin*. The author discusses the scientific classification of wild rice, its germination, growth cycle, habitat, and enemies. He also takes up the varied uses of wild rice as food: its nutritional value, methods of preparing and cooking the grain, and the reactions of Euro-Americans to this native plant which is exceedingly rich in carbohydrates and converts efficiently to energy in the body. So much for botany and alimentation!

The bulk of Vennum's study deals with the historical and cultural relationships of wild rice to the Ojibway Indians (also known, in various transliterations, as the Chippewa and the Anishinaabeg) who live in Wisconsin, Minnesota, Manitoba, and Ontario. The immediate significance extends even further in terms of space and time. Historically, wild rice was collected by most of the Algonquian-speaking people (especially the Menominee, Sauk, Mesquakie, Kickapoo and Potawatomi) and some Siouan-speakers (in particular, the Winnebago and Santee Dakota) of the Western Great Lakes culture area. Based upon archaeological evidence, the prehistoric utilization of wild rice by Native Americans stretches back several millennia.

Vennum draws information from a wide range of historical and ethnographic studies in addition to his own personal interviews and observations, which extend back to his childhood. He considers the role of wild rice in oral traditions and contemporary ceremonies. Individual Ojibway families and groups come together each year in larger encampments to collect the rice. The author discusses the social and economic aspects of the harvest as well as the current laws governing the selling of wild rice. He describes in detail how the plant is harvested: binding the stalks, knocking seeds off their stems, drying the grain, and finally parching, hulling, and winnowing the crop in preparation for storage. Abundant photographs assist the reader in learning about this fascinating process. Each of the component steps has specific social and ritual connotations. For example, in one principal method of hulling the rice, the Ojibway tramp rhythmically on the grains which have been placed in a tub or a buckskin-lined pit dug into the earth. According to tradition, the movements of the human threshers are accompanied by the singing of songs. Hence, this operation is known as jigging or "dancing" the rice. As with any cultural phenomenon, there are transformations through time. The Ojibway still dance the rice, although youngsters may take their turn to the sounds of powwow or rock music blaring from cassette tape players. No doubt the elders shake their heads and, like older generations since time immemorial, think the kids are going to ruin. But the practice—one thread of ethnicity—persists in a recognizable form.

The reviewer's reactions to this book were personal as well as professional. He remembers back to his own childhood when he observed a wild rice festival while on a family fishing trip in Minnesota. The vivid impression made many years before lingered on and eventually was put into an anthropological framework of cultural continuity and change—a splendid example of ethnic persistence. Vennum has done a superb job of bringing all

these data together in an illuminating fashion. The resulting book can be read with great profit by those interested in the processes of ethnicity.

— David M. Gradwohl  
Iowa State University

**Alma Luz Villanueva. *The Ultraviolet Sky*. (Tempe, AZ: Bilingual Press/Editorial Bilingue, 1988) 379 pp., \$14.00 paper.**

Villanueva's first novel portrays the difficulties of self-affirmation and the struggle to understand and come to terms with a multi-faceted identity despite the single-minded conventions of society. Rosa, an artist of Mexican and German heritage, struggles to create herself and find a home where all her fragmented selves can rest. Through dreams, her relationship with her husband Julio, and her struggle to paint an obscure ultraviolet sky, she begins to explore her identities and to trust where they will lead her. She chooses to follow her "wolf" who whines and claws at her consciousness and only awakens fully in her dreams. Yet to follow, she must leave everything known and go toward the frightening vastness of her unknown. Rosa moves to a cabin in a remote part of Northern California, leaving Julio and her seventeen year old son behind. The separation is painful, not only because of her unexpected pregnancy but because she is strongly tied to Julio even though he is often controlling and jealous. He is her nemesis and like her, has the blood of the Yaqui Indians, "Latino men—what she'd tried to avoid, until Julio. Both of them brought up by their grandmothers, both of them Mexican—her twin, her nemesis. Both of their families are from Sonora—both of them Yaqui Indian." As she begins to uncover and accept her many identities, Rosa wonders what her ties to her blood are.

Julio, who is Latino and often jealous, and her new lover, who is Caucasian, free spirited and much younger than she, symbolize the drama of light and dark and earth/spirit in this novel. Light and dark are both often used to allude to Rosa's dilemma. This duality comes out more as the novel progresses. Rosa feels both shadow and light, but must go, heliotropic, toward the light in order to understand her shadow. To integrate, perhaps, is not the answer, but simply to find an acceptance of all parts.

Villanueva's sensitivity to the guilt and the pain of Rosa's uncovering of self out of both old and new is the strength of the novel. Rosa struggles to "birth" herself out of the vagueness of dreams and paint, until finally she fully feels her power during the birth of her daughter. She gives birth naturally, squatting and moaning deep in her throat, defying the conventions of society. This begins her rebirth and her acceptance of the shadow she will never see, but begins to understand.

I was on the highest  
mountain on earth



looking, looking  
with a shift  
of my eyes/and the light  
blinded me, so  
I closed them. then I really  
Saw and  
I was no longer afraid.  
I did not weep  
I did not laugh  
I was not old.  
I was not young.  
I am here.  
I said.

These few lines of one of Alma Villanueva's earlier poems, "Mother May I?," more successfully explore Chicana identity and experience in their impact and clarity than her close to 400-page novel. The writing is often cliched and the symbolism heavy-handed. Like the "I" in her poem "Mother May I?," *The Ultraviolet Sky* echoes Rosa's dreams and says simply "I Am"; this is enough. The poem, unlike the novel, voices these words of affirmation simply so that the reader can hear her own self echo back. *The Ultraviolet Sky* does give power to following your own personal voice, no matter how unintelligible to others it may be, thus resisting the trappings of a premade identity.

— Julie Schrader Villegas  
University of Santa Barbara

**Peter M. Whiteley. *Deliberate Acts: Changing Hopi Culture Through the Oraibi Split*. (Tucson: The University of Arizona Press, 1988) xxi, 373 pp., \$40.00.**

In this volume, Peter Whiteley, an anthropologist, probes into the reasons for the split in Oraibi, largest of the thirteen Hopi Indian communities in northeastern Arizona, early in this century. Oraibi was a thriving village in 1540 at the time of Coronado's *entrada* into the southwest; archaeological evidence suggests that the village was settled at least four or five centuries earlier. In 1906, one group of villagers angrily left or were forced out of Oraibi and established a settlement known as Bacavi. Previous studies have portrayed the Bacavi Hopi as "hostiles," that is, culturally traditional people who opposed U.S. government policies—especially the compulsory education of their children in white schools. On the basis of his fourteen-month residence in Bacavi during 1980 and 1981, Whiteley challenges that hypothesis. He argues for the use of an ethnosociological (or "folk") model of analysis which stems from the Hopi ethos as opposed to the external framework superimposed by western science. Ultimately he concludes that the Oraibi split was not due to some general factionalism of "hostiles" vs. "friendlies" within a previously assumed egalitarian society

which was facing forced assimilation. Rather, Bacavi was the result of an intentional upheaval—a radical revolution—in which the dominance of the *pavansinom* (ritually and politically “important people”) was smashed. As Whiteley emphasizes in his book title, he believes that the split was a deliberate attempt to restructure a portion of Hopi society.

Whiteley’s study is particularly interesting given the abundant data which have been assembled on the Hopi. The sources include discussions by native writers including Emory Sekaquaptewa, Helen Sekaquaptewa, and Polingaysi Qoyawayma (Elizabeth White) in addition to studies by outside observers such as Fred Eggan, Elsie Clews Parsons, Mischa Titiev, and H. R. Voth. It is often assumed that Hopi culture and history have been almost completely recorded, since that group of Native Americans is included in virtually every introductory anthropology textbook. And yet there is much that is not known about the Hopi given their general suspicion of those who come prying into their secrets. Indeed some writers have refrained from taking up matters which the Hopi might find delicate. Whiteley himself faces this dilemma. He reports, for example, that the split in the Oraibi community may have come about as a reaction to corruption and improprieties “which are still too sensitive to discuss in print.” Tantalizing indeed! The reader has the feeling that there are germane data which might or might not be needed to support a particular hypothesis. To his credit, however, Whiteley states his ethical position and is candid about the limitations of his research and, ultimately, his conclusions.

*Deliberate Acts* will be of particular interest to those whose disciplinary specialties are in anthropology, sociology, history, and political science. Of particular note to NAES members whose perspective is interdisciplinary, this case study illuminates *intra*-group dynamics which are important factors in analyzing ethnicity. Group identities are often the result of complex processes of fission as well as fusion. Whiteley’s scholarly and interestingly-written study is a fine contribution to the literature dealing with these issues.

— David M. Gradwohl  
Iowa State University

**Margaret B. Wilkerson, ed. *9 Plays by Black Women*. (New York: Mentor, 1986) 508 pp., \$4.95.**

Black women writers, primarily novelists, have taken center stage for the last two decades, but black women playwrights have not been given similar coverage. The explanation, in part, is that plays are often only published after successful productions, and the plays by the majority of black women have only been produced in local, small theaters. Consequently, their works have not been given serious critical attention. Marg-

aret Wilkerson's *9 Plays by Black Women* showcases plays by established and well celebrated black female playwrights, like Alice Childress, Lorraine Hansberry, Ntozake Shange, and Beah Richards as well as less well-known playwrights whose works deserve to be produced more widely such as P. J. Gibson, Kathleen Collins, Aishah Rahman and Alexis De Veaux.

In the introduction Wilkerson provides an historical overview which traces the tradition of black women playwrights and situates their works within the socio-political movements that served as impetus and which informed their plays. Wilkerson sets the record straight that black women playwrights are not new to the theater scene. She cites Angelina Grimke's *Rachel* which "became the first drama of record to be written and performed by blacks in this century." First presented March 3, 1916, in Washington by the NAACP's Drama Committee, Grimke's play was labeled a "race play." Wilkerson notes that "*Rachel*, this first major play by a black woman, boldly depicted a woman who was the antithesis of the prevailing stereotypes, and who refused to pretend that she enjoyed the same privileges as other women in the society." This is an indication that women playwrights did not shy away from confronting the stereotypical images of black women as mammy or promiscuous figures.

The themes of the plays in this volume are as varied as are the writers' styles and senses of aesthetic. This wide range indicates that black women playwrights are not limited to any particular theme or style. The plays are arranged chronologically, rather than grouped according to commonality of theme or style. A thematic or stylistic approach might have served to direct readers to examine the plays within a specific framework, and serve to cue readers about Wilkerson's criterion for selecting these plays over the many others that she acknowledges. Wilkerson could have used the preface to each play to link them intrinsically to each other, as the content of the plays are not limited to the time period when they were written.

These nine plays demonstrate the innovative techniques of the different playwrights. P. J. Gibson's *Brown Silk and Magenta Sunsets* (1985) and Kathleen Collins' *The Brothers* (1982) are examples of fine writing, strong dramatic tension, and creative use of the stage. Aishah Rahman's *Unfinished Women Cry in No Man's Land While a Bird Dies in a Gilded Cage* (1977) provides an inside look, and identifies the need that led young girls to become pregnant, while Elaine Jackson's *Paper Dolls* (1983) portrays the folly as well as the tremendous assault to the spirit of those black women who attempt to mold themselves after the Euro-American beauty standard. All the plays in this volume are well crafted and evoke visual imagery that leaps from the page. Hence, the omission of Adrienne Kennedy, whose play *Funnyhouse of a Negro* won her an Obie Award in 1964, from this seminal volume is noticeable.

This collection is a must for anyone interested in African American drama, specifically plays by women. Margaret Wilkerson best sums up the importance of the volume:

The new generation of black women playwrights represented in this anthology is no longer bound by the restrictions of theatrical realism and cultural inhibitions. They stretch the arts of the theatre to fulfill the demands of their consciousness, their recognition of the self as an integral part of the world, both shaped by, and shaping the forces of society.

— Opal Palmer Adisa  
University of California, Berkeley

**Roland E. Wolsey. *The Black Press, U.S.A.* 2nd Edition. (Ames, IA: Iowa State University Press, 1990) 478 pp., \$39.95.**

*The Black Press, U.S.A.* is an interesting book written about black publications in the United States from a historical perspective. The author, a white professor emeritus of Journalism at the Newhouse School of Public Communication at Syracuse University, is to be commended on his ability to organize the history of the black press in such an organized and interesting manner.

*The Black Press, U.S.A.* includes a three-page foreword by Robert E. Johnson and a five-page informative preface by the author, Roland E. Wolsey. The text is divided into sixteen chapters that cover a variety of issues relative to journalism in general and to black journalism in particular.

The first chapter discusses the definition of the “black press,” why it came into being and why the need for the black press continues. For example, the author states that the primary purpose of the black press, “160 years ago and for many years thereafter, was to campaign for freedom of slaves. After the Civil War it was for more fair treatment of black citizens in many areas of their lives, such as access to public eating places, attendance at white colleges, and use of public beaches.” He further states that the “black newspapers now exist primarily to report the news of the black population and the particular local community, to give space to their own and others’ opinion on many radically oriented matters, to promote the activities of the society in which they exist, to present advertisers with a billboard or a spoken message, and to be the advocate for the black population.” The black press also serves as a source of income for its owners.

The second chapter is very important because it deals with the history of the “beginnings” of the black press. The author gives a rather detailed history of the development of the black press. He compares the beginning of black press (1827) to that of the white press that had already existed 137 years. The author discusses the early publications and the founders of these publications. He is also careful to include the names of early black journalists, both male and female.

A variety of other important issues are covered in the remaining fourteen chapters: Black Journalism Enters the Twentieth Century; World War II and After; Today’s Major Newspapers; Local Newspaper Voices; The Black

Magazines—the Front-runners; The Black Magazines—the Specialists; What Is in the Black Press?; The Modern Black Journalist; Journalism Education and Training; Publishers and Their Problems; The Business Operations, Auxiliaries and Competitors; Pro and Con on the Black Press; and The Future. From the above issues covered in this book, it can be seen that the book covers most if not all the important issues related to the black press.

“Pro and Con on the Black Press” is interesting and appropriate because it discusses in some detail the strengths and weaknesses of the black press and, to a certain extent, some methods of overcoming the weaknesses and also some methods of maintaining and adding to the strengths of the black press. Chapter 16, “The Future,” raises as an important issue “where is the Black Press heading?” The responses appear to fall into three categories: “the press will disappear, it will diminish but survive, or it will be a strong element in communication in the country. Rationales for these beliefs are also discussed.

I do not find any particular weaknesses in this book. At times certain issues might be slightly repetitious, but this cannot be avoided due to the nature of the book. The author is to be commended for the inclusion of pictures of individuals important to the black press. I would recommend this book for general reading as well as for those who are interested in journalism in general and to those who are interested in black journalism. I would strongly recommend this book to students of journalism.

— Allene Jones  
Texas Christian University

**Jade Snow Wong. *Fifth Chinese Daughter*. (Seattle: University of Washington Press, 1989, orig. pub. 1945) 262 pp., \$10.95 paper.**

I am personally delighted to see the re-issue of Jade Snow Wong’s autobiographical novel, *Fifth Chinese Daughter*. Shortly after I arrived in the U.S. in 1959 as a rather bewildered young girl immigrant of twelve, it was my good fortune to have stumbled onto—in the local public library—Jade Snow Wong’s wonderful story of growing up Chinese and female in America, in both the ethnic enclave of Chinatown and the San Francisco Bay Area’s white college and working worlds. It helped me better understand the experience of being an “American-Chinese,” the term used in those days. The re-issue has allowed me to introduce the book to my American-born daughters, 15 and 12, who not only enjoyed immensely the story itself, but have gained invaluable insights into their Chinese and Chinese American heritage.

Originally published in 1945, well before the onset of Asian American consciousness and the creation of Asian American studies and ethnic studies, it should be accorded a special place in the “canon” of ethnic studies

and Asian American studies literature. Before Maxine Hong Kingston, Amy Tan and, now, Gish Jen were writing (or perhaps even born), Jade Snow Wong gave us a representation of the Chinese American female experience that is at once simple and profound. While she may not have the literary and philosophical sophistication of Hong Kingston, Tan and Jen, she was a keen observer of customs and behavior—and sometimes motivation. Her voice was certainly authentic, while often moving in the acknowledgment and acceptance of contradictions within the Chinese American family and community. She can be just as insightful in her observations on Anglo American culture, the relationship between Chinese and Anglos in America, and white America's ambivalent but ultimately patronizing attitude towards Asian Americans during the pre-War years. Making for especially pleasurable reading is her great sense of humor and irony, which infuses the book throughout.

I don't know if literary critics would consider *Fifth Chinese Daughter* "great literature." But I do think it is great material for ethnic studies and Asian American studies courses. It should be read as a period piece, and should certainly not be held accountable for reflecting Asian American consciousness as we know it in the last quarter century. But for anyone wanting to know more about growing up "American-Chinese" and female in the pre-World War II era, I cannot think of a more valuable work. And as a historian, I can certainly vouch for Jade Snow Wong's memoirs as a credible historical document.

—Evelyn Hu-DeHart  
University of Colorado at Boulder

**Mitsuye Yamada and Sarie Sachie Hylkema, eds. *Sowing Ti Leaves: Writings by Multi-Cultural Women*. (Irvine: Multi-Cultural Women Writers of Orange County, 1990) \$7.95 paper.**

"I was made  
of rainbow ribbons  
streaming from the mouths  
of five different women  
locking hands and singing  
at a midnight supper party."

—Kelli Arakaki-Bond

*Sowing Ti Leaves* gathers together personal narratives, poems, essays, and a scholarly study which were produced during the Multi-Cultural Women Writers (MCWW) of Orange County's nine-year existence. Co-editor Mitsuye Yamada states in her introduction that the writing group was formed to provide a common reference point and a forum for expression. While MCWW's ancestral ties are diverse (Argentinian, Chinese, East

Indian, Hawaiian, Italian, Japanese, Jewish, Lebanese, Okinawan), its members share experiences as women living within the “majority” culture. The writing process is used to enable “minority” women to understand their culture(s) and to proclaim their identities. MCWW provides a space for mutual support, criticism, and growth, and recollections or personal anecdotes shared with the group are often the initial inspiration for the pieces collected here.

Some of the toughest writing speaks of discrimination and disenfranchisement faced by women who wear their “otherness” on their faces or who give away their difference as non-native speakers of English, such as Susana Saldini’s “The Smell of Magic” and Kanwal Yodh’s “A Brown Woman’s Struggles.” An unsentimentalized, nearly matter-of-fact telling only serves to heighten unspoken feelings of injustice in these narratives. Several poems, such as those by Janet Jue, Florinda Mintz, and co-editors Yamada and Hylkema, are presented bilingually. The act of writing, of reappropriating one’s language, is a stay against monolingualism and a stand against silence. In the eighteenth short poem in her translated work, “Casualidad no es una mujer,” Mintz writes:

To go out into the world  
although it seems merciless  
To make silences bleed  
with cries of alarm,  
and agitate the birds of the forest.

“I was confident,” she says in the twentieth and final poem, “and began the monologue.” Finally, three essays contribute a sustained analysis of issues reiterated throughout the collection. Hylkema’s critique of leveling influences in “Victim of Nice” and Yamada’s related piece “The Cult of the ‘Perfect’ Language: Censorship by Class, Gender and Race,” as well as Jaskoski’s more focused study of Owl Woman, retain a cultural integrity and an accessibility rarely found in academic writing.

*Sowing Ti Leaves*, published by the writing group, reveals thoughts and feelings that refuse to be scripted by others. As Yamada states, “The most valuable lesson we have learned is that our experiences are valid and that they are worth sharing . . . .” The wide-ranging writings of these multi-cultural women acknowledge their struggles, explore their diverse backgrounds, and celebrate their faith in the Word so as to inspire compassionate answers for our common future.

— Kate Motoyama  
College of San Mateo





