

John F. Crawford, William Balassi, and Annie O. Eysturoy, eds. *This Is About Vision: Interviews with Southwestern Writers*. (Albuquerque: University of New Mexico Press, 1990) 204 pp., \$15.95 paper.

This Is About Vision: Interviews with Southwestern Writers is a compilation of sixteen interviews. The writers are ordered chronologically by date of birth, and there is a strong sense of movement from older ideas about the Southwest represented by authors such as Frank Waters to the development of new cultural values and ideas with younger writers like Rudolfo Anaya and Luci Tapahonso. Each of the interviews is prefaced by biographic information as well as a selected bibliography. Crawford's introduction to the book is thorough and provides a "map" or guide to the thematic development of the interviews.

One shortcoming of the book is that it starts slowly. The first interviews with older writers are more ethnocentric and are fairly general. However, despite the slow start, the majority of interviews are very insightful and often produce unique ideas and viewpoints ranging from thoughts on the relationship between politics and art to feelings about the importance of landscape in the Southwest. There is a balance of Native American, Hispanic, and white writers as well as an equal number of men and women.

The writers are interviewed by several different people, and there does not seem to be any set pattern of questions. In addition to this, some of the interviews are conducted on a much more personal level. Despite the different approaches of the interviewers, the knowledge and sensitivity of the writers who were selected make the collection worthwhile.

The most unifying theme that cuts across all boundaries of ethnicity, gender, and background is the writers' strong sense of community. This is represented in different ways for different writers, but in all cases, the community helps to solidify their identity. Many of these writers comment on the need to change society through educating children within their community. Jimmy Santiago Baca comments, "Each writer is doing that [writing] in his or her own way, putting the whole thing together and making a literature immensely strong and important for the kids of tomorrow."

The writers in this collection are creating their own traditional styles of writing for themselves and for other people who can identify with them. These writers have a clear sense of themselves, which gives them and their writing an inner strength. They do not write in a traditional Western style because they cannot identify with this structure. They use their "vision" and inner knowledge of themselves in order to create a literature representing them and their cultures. Even the white writers in this book are writing outside of the Western tradition because these styles are not adequate. John Nichols speaks radically about the dominant

society's role in its treatment of minorities both in this country and around the world. All of these writers use their vision in order to write as close to the truth as possible.

The interviews are very rich with insight, humor, and social commentary. This would be an excellent supplementary work for any courses offered in multicultural or minority literature and education, as well as literature of the Southwest. The writers who are interviewed have much to offer any reader and, to quote Joy Harjo, "this literature is part of who you are and part of you. This is not some foreign exotic literature. . .if you are living in this country. . .this is American literature, this is part of who you are."

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Roger Daniels. *Asian America: Chinese and Japanese in the United States Since 1850*. (Seattle: University of Washington Press, 1989) xviii, 384 pp., \$24.95.

Roger Daniels is one of the premier scholars of Asian American history and has previously done pathbreaking research on the anti-Japanese movement in California and the World War II internment of Japanese Americans. Now, in *Asian America*, Daniels presents an interpretive account of the Chinese and Japanese in the U.S. In doing so, he attempts to show that these groups are an integral part of the immigration and ethnic history of America, especially by stressing parallels in the experiences of Asian and European immigrants. Daniels further argues that, because of a number of factors, there are differences as well as similarities in the experiences of Chinese and Japanese Americans.

Daniels begins by examining Chinese immigration, the anti-Chinese movement, and Chinese settlement up to World War II and then he covers the same areas for the Japanese. This is followed by a discussion of both groups during the war, a chapter on the Cold War era, and an epilogue on happenings from 1960 to the 1980s.

Throughout this well-researched book, Daniels' detailed knowledge of Asian Americans and Western history is very much in evidence as is his willingness to draw broad conclusions and suggest new points of view—even some that may provoke disagreement or stimulate further research. Each chapter contains a rich and highly readable mix of description and analysis. Daniels gives a lot of coverage to some topics that usually do not receive the attention they deserve, for example Chinese communities outside of California and Japanese American resistance during the wartime internment.

Daniels makes insightful comparisons of Chinese and Japanese