

experience in America. It makes detailed comparisons between Indo-chinese groups and important distinctions between the earliest wave of migrants and later arrivals. This book contains useful information from the survey of San Diego refugees, including basic demographic data and multivariate analyses of factors such as employment status and health care utilization. Finally, Strand and Jones, who are professors at San Diego State and the University of Houston respectively, write in a clear, direct manner which makes it easy to understand their ideas.

Unfortunately, this book has at least two general shortcomings. By trying to cover so much ground in relatively few pages, the book (perhaps inevitably) treats some subjects in an incomplete or even superficial manner. This is especially the case with the background material on Indochinese cultures and histories. Also, the description of Indochinese problems should have incorporated more of the recent research in this area. A second shortcoming has to do with the book's overall perspective on adaptation. While the authors are aware that various Indochinese social and cultural patterns and practices are likely to persist, they give little attention to the positive value of retaining (much less reinforcing) any of these. Consequently, the potential significance of such patterns for successful resettlement is unnecessarily deemphasized. One policy recommendation (one of nineteen at the end of the book) is apt to be controversial: "In the case of Indochinese refugees, the United States should seek support for local resettlement in Indochina and provide the appropriate funds for that effort if suitable locations are found." In the absence of further clarification, this recommendation seems to suggest that the government endorse a policy of returning Indochinese migrants to their homelands.

On balance, *Indochinese Refugees in America* is a noteworthy contribution to the literature on ethnic groups, primarily because of the scope of its coverage. And, despite some flaws, it should prove to be a useful resource for government policymakers, social service providers, and college courses on race relations and Asian-American studies.

—Russell Endo
University of Colorado

S. J. Tambiah. *Sri Lanka: Ethnic Fratricide and the Dismantling of Democracy*. (Chicago: The University of Chicago Press, 1986) xi, 198 pp., \$17.95.

Is it possible to analyze a political dilemma as convoluted and desperate as the turmoil existing today between the Sinhalese Buddhists and Tamil Hindus of Sri Lanka that has cost nearly 5,000 lives during the last five years alone? S. J. Tambiah succeeds most admirably in offering a clear assessment of historical, sociological, and other factors contributing to the current crisis in Sri Lanka. This is no mean feat

considering that Tambiah is not a dispassionate observer but rather, as a Tamil, has experienced first-hand the effects of the increasing polarization of the two ethnic groups.

Tambiah attempts to make sense of the motivations behind the nationwide riots of 1983 in which government forces collaborated with the Sinhalese to destroy Tamil businesses and to terrorize the Tamil population in general. It is, for the most part, a well-balanced essay, structured first to present issues from Sinhalese and Tamil points of view and then to discuss the facts pertinent to the issues. A case in point is the current perception of mutual ethnic exclusivity. The Sinhalese, enmeshed in a fundamentalist nationalist Buddhism, desire a pure indigenous (i.e., Sinhalese) Sri Lankan population and want the Tamils to return to southern India where they originated. However, Sri Lankan Tamils feel no collective ties to southern India, having emigrated centuries ago. They consider themselves Sri Lankans, but, being denied access in their homeland to educational, governmental, and administrative opportunities, have called for a separate Tamil state within Sri Lanka. To shed light on this conflict, Tambiah cites archeological evidence indicating that both ethnic groups originated in southern India. He counters the perception of traditional enmity between the two groups as unfounded, emphasizing the past symbiosis of the two cultures through intermarriage, complementary religious rites, and cooperative governmental administration.

Following an exhaustive study of the myriad issues in the Sri Lankan conflict, the essay concludes with a brief discussion of Sri Lanka as a case study to explain the international trend towards use of institutionalized violence, including the sort practiced by undisciplined elements in the army and police, rather than reasoned cooperation to settle internal conflicts. Although Tambiah does not greatly expand upon this parallel, his analysis and prescriptions for the resolution of the Sri Lankan conflict may serve as an outline for an effective response to other internal conflicts such as that in Northern Ireland.

My sole criticism of this essay is the author's tendency to document Sinhalese excesses thoroughly while mentioning, but not analyzing, Tamil aggressions against the Sinhalese.

Tambiah's command of his subject and scholarly documentation can do much to contribute to the stabilization of the Sri Lankan political scene should Sri Lankan leaders conscientiously undertake his prescriptions. He is able to maintain a high degree of objectivity and use his personal experience to advantage, displaying compassionate understanding of each side's grievances. Tambiah writes to enable both Sinhalese and Tamils to grasp more fully the underlying causes of the Sri Lankan conflict and to point the way to a negotiated settlement of differences before all semblance of democracy is destroyed.

—Proshanta K. Nandi
Sangamon State University