

basically tangential—a “workbook” masquerading as a textbook.

Although Udo’s pioneering work has more flaws than good qualities, it offers a point of departure for a second edition or for other scholars. The author’s knowledgeable assessment of the “Process and Problems of National Integration” (Chapter 19) should begin any serious treatment of a cultural geography of tropical Africa. His discussions of the “Legacies of the Slave Trade and the Colonial Imprint” (Chapter 17) and “Economic Integration and African Unity” (Chapter 20) reflect other significant perceptions which must be included in any meaningful analysis of tropical Africa. Subsequent cultural geographies must link the people with the physical geography in a manner which shows this linkage explicitly. They must not only include *recent* findings by scholars who study geographical and physical phenomena but also fiction written by Africans who are concerned with the legacies of colonialism in their art, for these are the people who contend with the conflicts characterizing traditional values in an urban environment.

The Human Geography of Tropical Africa contains a massive amount of information but still cannot do justice to forty independent countries searching for their identities. A second edition of this book can make a notable impact on the study of tropical Africa only if it is arranged to fit an African cosmos rather than geographic tradition.

—Charles C. Irby
California State Polytechnic
University, Pomona

James Diego Vigil. *From Indians to Chicanos: A Sociocultural History*. (St. Louis: C.V. Mosby, 1980) 245 pp., \$14.50 paper.

Historians are typically satisfied with pinpointing dates and describing associated events while minimizing speculation and interpretations which cannot be directly supported with evidence. There is no question that this is a vital and popular methodological approach, and Chicano studies historians have usually complied with this norm—until now.

A challenging work has come along which defies the norm by proposing and utilizing an atypical methodology, thereby producing a wealth of hypotheses not previously considered. James Diego Vigil

has given us a pioneering achievement in his publication *From Indians to Chicanos: A Sociocultural History*.

In his book, Vigil analyzes the history of Chicanos (including their ancestors, Spaniards and the Indians of the Mexico/borderlands region) in two innovative ways. First, he examines the sociopsychological, anthropological effects and implications of historical events. His approach to the study of history is therefore as interdisciplinary as the fields of Chicano and ethnic studies themselves. Second, Vigil studies Chicano history from the standpoint of two theories of sociohistorical change: the “human maturation” and “Six C’s” models. The human maturation theory postulates that sociohistorical change occurs in stages comparable to those of human development (i.e., infancy, childhood, adolescence, and so forth), except that sociocultural stages last for centuries. The Six C’s model specifies that six phenomena—class, culture, color, contact, conflict, and change—must be analyzed for “understanding both the structure and the process of a social system” (p. 4) at any point in time.

Although Vigil’s commitment to Chicano nationalist ideals is revealed early in the book (in Carey McWilliams’ “Foreword”) it does not significantly bias his analysis of historical events. He provides a reasonable examination of significant events, both positive and negative, and sociocultural developments in the history of the Chicano community. Whereas other “committed” ethnic studies historians have sometimes allowed their antagonisms toward racist/color/class elites to filter into their work, Vigil has allowed a minimum of this in his text. The oppressive acts of such elites (both external to and within the Chicano community) are described, but there is an emphasis on trying to theorize about how Chicanos or their ancestors have responded to events and how such responses are the foundation of present-day Chicano characteristics. Furthermore, though Vigil bases his speculations only loosely on traditional historical evidence, the evidence itself is well documented, clearly discussed, and systematically presented.

Amidst the many strengths of *From Indians to Chicanos* there are some minor drawbacks which readers should note. For example, Vigil spends much time studying and applying the two aforementioned theories of sociohistorical change; he fails to compare them or to express a preference for one or the other. The author also fails to acknowledge the racist tradition underlying the “human maturation” theory which should have been more accurately labeled a “social evolution” model à la Herbert Spencer and Talcott Parsons, *racistas supremos*. Though Vigil side-steps invidious intercultural comparisons by dealing only with Chicano sociocultural “stages of maturation,” the reviewer must question the usefulness of a *developmental* model.

There are several other problems in Vigil's book. First, his analyses of two issues—the reasons for the Texas Revolution and the nature of marginality—are much too brief and contain some inaccuracies. Second, the limited discussion of the Chicano movement of the '60s and '70s of the Southwest, although reasonably described, is quite disappointing in its brevity and superficiality in light of the author's activist commitment and his focus on "Chicano responses" throughout most of the book. And third, in studying the factors contributing to the rise of Chicano sociocultural and psychobehavioral characteristics, the author accepts some stereotypic traits as actually existing without first questioning their factual bases. However, it is possible that the brief space dedicated to these issues is the product of overzealous editing.

The shortcomings just discussed do not seriously detract from the valuable, challenging, and seminal contribution of the book as a whole. It is a work which ought to be seriously considered for adoption particularly for upper-division sociology and anthropology, Chicano and ethnic studies classes. In fact, the reviewer has already placed an order for the fall semester of 1983!

—Homer D.C. Garcia
The Claremont Colleges
Claremont, California

Charles A. Ward, Philip Shashko, and Donald E. Pienkos, eds. *Studies in Ethnicity: The East European Experience in America*. East European Monographs, No. 73. (New York: Columbia University Press, 1980) 256 pp., \$17.50.

Studies in Ethnicity is a collection of papers read at the conference "Aspects of the East European Experience in Europe and America" held at the University of Wisconsin-Milwaukee, May 4-5, 1979. The editors have arranged the papers under three headings: "Ethnicity and Language Maintenance in America," "Ethnic Social Organization: Secular and Religious Dimensions," and "Ethnic Writers in America."

The four essays on language maintenance tend to be rather specialized in focus, detailing the intermixture of English words into the immigrant language, patterns of language change within different generations of the same family, and geographic patterns of ethnic and