

vided the most important sources of revenue but tended to isolate these leaders from the dues-paying members. Márquez depicts LULAC in the 1980s with a relatively small membership, approximately 4,500, but a large regional and national presence because of its ability to secure outside grants and to reach important news media.

Márquez also discusses the criticisms and controversies that have surrounded LULAC in recent times. Liberals and radicals find fault with its limited, middle-class constituency and its conservative outlook. Its increasingly bureaucratic hierarchy has become more distant from the membership; in the 1980s, the leadership experienced problems with financial scandals and personality conflicts. In sum, Márquez' well-documented, thoughtful, balanced study is an important contribution to a frequently neglected aspect of Mexican American history and politics.

JOHN A. BRITTON, Francis Marion University

The Quetzal in Flight: Guatemalan Refugee Families in the United States. By NORITA VLACH. Westport: Praeger, 1992. Tables. Figures. Appendixes. Notes. Bibliography. Index. xxii, 175 pp. Cloth. \$42.95.

Civil War has waged in Guatemala off and on for the better part of three decades. Armed confrontation between government security forces and guerrilla insurgents was sporadic in the 1960s, hit a lull in the 1970s, and reached levels of horrific intensity in the 1980s. The statistics are chilling: approximately 100,000 people were killed, 40,000 disappeared (the highest number in Latin America), more than 200,000 became refugees in Mexico alone, and an estimated one million were displaced internally, out of a national population of eight to nine million during the holocaust years of the early 1980s. Statistics, of course, afford only a remote, impersonal glimpse of a tragedy that continues to unfold.

Violence in Guatemala is also responsible for the recent appearance of displaced nationals in the United States. Thousands of Guatemalans, many of them Maya Indians, now live and work in Florida and California, picking fruit and vegetables in the fields near Indiantown and Immokalee, cleaning houses, serving food, and sewing garments in Los Angeles and San Francisco. Accounting for the Guatemalan presence in the San Francisco Bay Area is the subject of Norita Vlach's succinct but multilayered volume.

Vlach, who teaches social work at San Jose State University and is herself of Guatemalan lineage, states that her book "has two objectives: (1) examination of motives for migration to the United States of Guatemalan families with teenagers and (2) exploration of the processes of psychological change and adaptation that take place within these families during the early period of resettlement" (p. xv). In chapter 1, Vlach presents a theoretical overview of migration literature, distinguishing between approaches categorized as "historical-structural" and "acculturational-

phenomenological." Chapter 2, at 90 pages the core of the book, examines the case specifics of six different families, documenting Guatemalan migration to the United States by an eclectic, almost dizzying array of research strategies. Vlach sifts through the elaborate details of her fieldwork to furnish, in chapter 3, a conclusion that integrates nicely the general with the particular, the theoretical with the empirical.

Chapter 2 displays Vlach's talents at their jarring best. Here she combines the technical skills of a tireless social scientist (appendix 2 enumerates her methodological bag of tricks) with the empathy of an ethnographer who refuses to be detached from the tragic lot of the individuals she studies. With artistic economy and warm humanity, Vlach pares down the sad, painful stories of her subjects to capture, in a handful of words, what their disrupted lives existentially represent: conflict, adventure, and death; success and sacrifice; control and freedom; assimilation and loss of identity; family duty, patriotism, and obligation; solidarity, discipline, and progress. Her text lends itself to several interpretations: it can be read in terms Oscar Lewis would label "the culture of poverty" or, just as easily, in terms Nancy Farriss would consider "the collective enterprise of survival." And Vlach is just as disposed to derive meaning from one of her informant's dreams as to measure family characteristics by resorting to tests and questionnaires.

The Quetzal in Flight offers many insights into a complex issue. It is a pity the book's exorbitant price will put it beyond the reach of most students, if not professors, for it deserves a wider readership than selective purchase by university libraries will permit.

W. GEORGE LOVELL, Queen's University

Women and Change in the Caribbean: A Pan-Caribbean Perspective. Edited by JANET MOMSEN. Bloomington: Indiana University Press, 1993. Illustrations. Maps. Tables. Figures. Notes. Bibliographies. Index. x, 308 pp. Cloth, \$35.00. Paper, \$16.95.

This is a timely collection of essays united by the common theme of the relationship between change, development, and gender in the Caribbean. Another common element is the research and theoretical focus on a feature shared by all Caribbean societies: patriarchal structures, with their legacy of female subordination and oppression, along with a strong historical tradition of female independence and autonomy (especially in realms like the market or the household). Although the bulk of the collection deals with the English-speaking Caribbean, the coverage is broad: 21 contributors write about 15 different countries.

Some of the most important research in this volume challenges traditional conceptualizations about Caribbean families, households, kin and club networks, and labor relations. Many of the essays call for eliminating the binary public-private