



The American Ethnic Geographer

A Specialty Group of the Association of American Geographers

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American Ethnic Geography Distinguished Scholar 2000:

Richard L. Nostrand

Honor to be awarded at the AAG Annual Meeting, Pittsburgh, Pennsylvania (see p. 2 for more info.)

Comments from the A.E.G.S.G. Chair

Greetings American Ethnic members. Once again it is time to turn our efforts to the upcoming meeting in Pittsburgh. As usual, the group has excelled with a strong showing in numbers and even stronger sessions and presentations—all of you should be proud of the work you do as individuals and as a group with an interest in American ethnic geography. We have always been one of the smaller specialty groups, but always we have been one of the strongest. Even with these small numbers we have had an incredible (and I believe lasting) impact on the landscape of the national meeting and our national organization.

This is the last time I will address you as the Chair as my term comes to a close. I would like to thank each of you for this honor. All of you have made this special to me and certainly your hard work has made chairing such a group a pleasure—thank you. The specialty group's officers, past chairs, board members, Carlos our newsletter editor, all have been a treat to work for, but it is you the members that have made this so special to me. I got to know a lot of people and made some friends along the way and for this I am indebted. I wish each of you continued success. Remember you belong to a very special group.

Doug Heffington, Chair

Editor's Notes...

For the past four years I have been the editor of this important "voice," *The American Ethnic Geographer*, and what an experience it has been! Getting collaborators' input for each new issue has not always been easy, but on the positive side people tell me my additional grey hair makes me look more distinguished. It has been a challenging experience, but also a culturally rich and rewarding one.

At the end of another mandate I must acknowledge an enormous debt to our chair, Doug Heffington, whose enthusiasm, encouragement and support were very important in the last two years. My appreciation is also extended to our members and friends who directly or indirectly participate in the making of our newsletter. To all, "obrigado"!

Carlos Teixeira, Editor

A.E.G.S.G. Sponsored or Co-Sponsored Sessions at the Pittsburgh (Pennsylvania) A.A.G. Meeting—2000

10:00 am to 11:40 am Wednesday

3221. Allen Noble's Contributions to Geography (Sponsored by Regional Development and Planning, Asian Geography, and American Ethnic Geography Specialty Groups). Butler East (DoubleTree Hotel).

Organizers: George Pomeroy, Shippensburg University, Ashok Dutt, University of Akron

Chairs: Ashok Dutt, University of Akron, John Benhart, Sr., Shippensburg University

Panelists: Frank J. Costa, University of Akron, Debnath Mookherjee, Western Washington University, Elisha Efrat, Tel Aviv University, P.P. Karan, University of Kentucky, Clifton W. Pannell, University of Georgia, Brian Coffey, State University College-Geneseo, Hubert Wilhelm, Ohio University, Ramesh C. Tiwari, University of Manitoba

6:00 pm to 7:00 pm Wednesday

3602. American Ethnic Geography Specialty Group Business Meeting. North 2 (Convention Center). Chair: Douglas Heffington, Middle Tennessee State University

4:00 pm to 5:40 pm Thursday

4513. Economic Integration: Spatial Dimension of Ethnic Businesses (Sponsored by American Ethnic Geography Specialty Group). South 4 (Convention Center).

Organizer: Wei Li, University of Connecticut

Chair: David H. Kaplan, Kent State University

4:00 David McEvoy, Liverpool John Moores University, Working on the Fringes: The European Network on Immigrant Businesses, Economic Integration, and Informal Practices

4:20 Stephen Koletty, University of Southern California, Socio-Spatial Dimensions of Ethnic Business in an Urban Samoan Community

4:40 Wei Li, University of Connecticut, Gary Dymski, University of California-Riverside, Yu Zhou, Vassar College, Carolyn Rodriquez, California State U-San Bernardino, Maria Chee, University of California-Riverside, Chinese American Banking and Ethnoburb in Los Angeles County: The Financial Sector and Community Development

Discussant: David H. Kaplan, Kent State University

10:00 am to 11:40 am Friday

5227. Meaning and Attachment: Senses of Place in the American Southwest (Sponsored by Cultural Geography and American Ethnic Geography Specialty Groups). Westmoreland West (DoubleTree Hotel).

Organizer: Jeffrey S. Smith, Kansas State University

Chair: Peter J. McCormick, Northern Arizona University

10:00 Kevin S. Blake, University of Wyoming, Land Use and Environmental Meaning at Navajo Sacred Mountains

10:20 Daniel D. Arreola, Arizona State University, Public Celebration and Mexican-American Identity in South Texas

10:40 Jeffrey S. Smith, Kansas State University, Ties to Home: Rural Place Attachment in Hispano Urban Centers

11:00 Carlos Tovares, University of Washington, Race and the Cultural Landscape of San Antonio, Texas

11:20 Peter J. McCormick, Northern Arizona University, MagicalPlace/Contested Space: New Mexico in the Creative Fiction of Rudolfo Anaya

American Ethnic Geography Distinguished Scholar: Richard L. Nostrand

The American Ethnic Geography Specialty Group will honor Richard L. Nostrand with its Distinguished Scholar Award for his outstanding contributions to the understanding of American ethnic geography. Professor Nostrand will give a presentation about his work at a special session (8:00 a.m., Thursday, April 6) at the AAG Annual Meeting in Pitts-

burgh, PA. Since the inception of the award in 1994, the AEGSG has honored seven Distinguished Scholars: Terry G. Jordan (1994), Wilbur Zelinsky (1995), R. Cole Harris (1996), Allen G. Noble (1997), James P. Allen (1998), Michael P. Conzen (1999), and Richard L. Nostrand (2000).

A Problem for Users of Race Data from the 2000 Census

James P. Allen

Department of Geography, California State University, Northridge

A change in the 2000 U.S. census permits respondents for the first time to identify with more than one race. How can multiracial responses from that census be made comparable to 1990 and earlier data in which only a single race identity was tabulated?

Reason for collecting more than one race identity: In past censuses people who thought of themselves as both black and American Indian, for example, or both Japanese and white were forced to select only one of those two identities. But an increasing number of Americans identify with more than one race, particularly as rates of racial intermarriage increase, as indicated by the fact that mixed-race marriages in the United States have increased by 50 percent since 1990. Clearly, the number of their children who will identify with two, and in some cases, three race groups will also grow rapidly. In the 1998 test census in Sacramento, for example, 5.4 percent of persons checked two or more race identities. Although it seems unlikely that more than 5 percent of Americans will check off more than one race on the next census, even 4 percent of Americans represents over 10 million people.

The change of procedures is good in that it acknowledges a changing social reality, and scholars will increasingly use these data to analyze various mixed-race populations.

The dilemma: The change of procedures poses a problem, however, for many users of census data. In order to make 2000 census race data comparable to figures from earlier censuses or to administer certain government programs involving race counts, users prefer to have a single number representing the total of each race group in each geographical unit.

Under the new procedures there is no way to translate the numbers reporting various mixed-race identities into the traditional single-count totals for race groups. In other words, for each level of geography from block and census tract through state and the U.S. total, it appears that no single number will be produced from the census as the official count of blacks, Japanese, whites, and other race groups.

Alternative approaches: What to do? OMB has been analyzing this dilemma. In a 202-page online document titled "Draft Provisional Guidance on the Implementation of the 1997 Standards for the Collection of Federal Data on Race and Ethnicity" (February 17, 1999), OMB presented

various options. That document is available at their web site: www.whitehouse.gov/OMB/inforeg/index.html.

There are several ways by which a single race total for each area can be achieved. One that is very attractive to racial minority group leaders and thus has political backing is to include all mixed-race numbers in the total of the appropriate non-white population. A difficulty would be a huge inflation of American Indian numbers, where many people have both white and American Indian heritage but identify more strongly with the white side of their background. This option poses another dilemma—what to do with the sizeable black-Asian and black-American Indian numbers.

Another approach would be to count each multiracial response as part of the total race count of each of the race groups a person checks on the questionnaire. This would mean that someone reporting as mixed black, white, and Chinese would be counted as a whole person in each of those three groups. While this has the obvious advantage of not biasing the results toward one group or another, the net result would be to end up with a greater total for combined race groups than for the total population—a major inconsistency and obvious disadvantage.

Still another option is to fractionally assign multiracial responses into the appropriate race categories. This has the advantage of producing race-group totals that sum to the total population for each geographical area and yet will not ignore the white component of a person's multiracial identity. This is an approach considered feasible by OMB. One way of doing this would be to apportion by halves, thirds, and quarters the biracial, triracial, and quadriracial (a new word?) individuals into their different race groups. This has the disadvantage of assuming that the race identities for any individual are of equal importance when it is known from other research that about two-thirds of the mixed black-white population has a primary identity as black and over four-fifths of the mixed American Indian-white group identify more strongly as white.

Gene Turner, my colleague at California State University, Northridge, and I favor a different method of fractional assignment—one based on previous research on the primary race identities of biracial people. We analyzed race and ancestry responses of individuals from the 1990 census PUMS file for the United States to select individuals who were racially mixed. We defined their primary race identity

as their reported race identity and their secondary race identity by their response to the census' ancestry question when in all likelihood that ancestry represents a different race group.

In a manuscript now under review at OMB and elsewhere, we presented the method and results. We averaged our findings with those of two other relevant nationwide studies to produce an unusually broad base of values for fractionally assigning the multiracial responses. Thus we recommend for users who need one number, for example, that 64.8 percent of the black-white biracial population be added to the single-race total for blacks, with the remainder added to the white count. If those values and others we recommend are accepted and applied to each geographical unit in the U.S., we believe the problem would be solved appropriately.

Alternatively, OMB may decide to avoid a specific solution to the dilemma. That office may simply not provide a mechanism for combining multi-race responses with the much larger numbers from each area that list just a single race. This would throw the problem back in the laps of users.

Present status of the decision: As of early February, 2000, the federal government has made no decision. In conversation with a key OMB staff person, I learned that OMB is unlikely to provide any method of adjusting mixed-race numbers. For example, for electoral redistricting state legislatures will probably be provided only with separate single-race and selected mixed-race combination counts.

Similarly, the Bureau of the Census is leaning toward not providing any mechanism for linking to earlier data. Most tables of race data from census 2000 will probably include separate counts of the four leading biracial combinations (white-black, white-American Indian, white-Asian, and black-American Indian) for each area as well as maximum and minimum counts for each race group. A minimum count would represent the number of people who check only that one race; the maximum count of whites, for instance, would be the total of all single-race and mixed-race responses in which "white" was reported. In addition, in some tables the census will report the numbers of up to 57 specific multiracial combinations. The complexity and length of these tables is mind-boggling.

Conclusion: Within the federal government these matters are still being discussed. At some point, OMB or scholars and other users will have to work out some way of handling these complex new data in tables, maps. Moreover, users who want to compare 1990 with 2000 race data will have to solve the comparability problem somehow. We believe the Allen-Turner method will be an appropriate way to do this.

Note: The race-tabulation problem discussed above is completely separate from the much publicized undercount problem and the Bureau of the Census's planned technique for reducing the estimated undercount by means of an adjustment using two-stage statistical sampling techniques. The U.S. Supreme Court ruled that this adjustment is permissible for all uses except reapportionment of the number of Congressional representatives from each state, which still must be based as in the past on the number enumerated rather than an adjusted figure.

The North American Urban Kaleidoscope: Syncretism and Ethnic Landscapes in the Suburbs of Toronto

Edward Relph

University of Toronto at Scarborough

Syncretism refers to the process by which elements of one religion are assimilated into another religion, though it has also been used to describe processes of acculturation. It has to do with the character of the resulting balance when different beliefs and rituals are blended. Fundamentalists resist syncretism because it is seen as a dilution of foundational beliefs. At the other extreme are pan-syncretic movements which promote a single world religion or culture. My use of the concept of syncretism is somewhat more neutral—I use it merely to direct my thinking as I try to puzzle out what is happening to the landscapes of Toronto as they are taken over by cultural groups which had no role in their

creation. How do ethnic groups change a landscape to make it their own?

The ethnic background to the urban landscape of Toronto is overwhelmingly British, revealed in street and district names such as Lawrence and Rosedale, and in the gothic and classical revival building styles which line these streets. Britishness is so pervasive that it is not usually thought of as the product of an ethnic group. After 1945 there was a wave of immigration from southern Europe and the census of 1971 shows that most of these immigrants were still living in the inner city more or less where they had first settled. Initially, the new groups had disappeared into what

was then the rather dreary urban fabric of Toronto, but the Italians, Portuguese, and Greeks had soon begun to rework this into animated neighbourhoods of outdoor cafes, tavernas, mens' clubs, bocci courts, catholic churches, and so on. Of course the buildings were still the old ones, and the street names remained the same (though some have an extra sign in Greek letters - not so easily done when the original name is Jones), but the new ethnic groups transformed the old retail districts. In terms of syncretism, they had progressed from submersion of their identity, to a landscape declaration of their distinctiveness. The mostly Anglo-Canadian city fathers, who had little to do with any of this but were pleased that Toronto had become so cosmopolitan, had special street signs put up to acknowledge the new ethnic districts, announcing that they were Little Italy or Portuguese Village.

The 1991 census presents a different geography. The immigrants who arrived after 1971 were living mostly in the outer suburbs and not the inner city, and most of them came from non-European countries—from Hong Kong, Vietnam, Somalia, Jamaica, India, the Philippines. From the perspective of ethnic syncretism and landscapes, this presented an especially interesting situation. Ethnic diversity was being introduced to a suburban landscape that is usually characterised as being superficial, bland and conformist. It was by no means clear how the syncretic balance between assimilation and the retention of ethnic identity was to be worked out. What appears to have happened is that suburban conformity persists in the residential areas, regardless of the ethnicity of the occupants, and ethnic diversity has manifested itself in selected retail areas and in religious buildings. This has happened so powerfully, in fact, that it has sometimes inverted the ethnic icons of the suburban landscape. Consider the example of Market Village.

In the mid-1980s a locally well-known garden-supply company built a new type of shopping centre on the fringe of the built-up area of Toronto. It was a huge simulacrum of a southern Ontario farm, mostly made of timbers and planks rescued from local barns that had been demolished to make way for new subdivisions. It epitomised and catered to the Anglo-Saxon culture of the Toronto region, selling arts and crafts supplies, local honey, fresh baking, pot-pourri, sewing patterns for Laura Ashley style frocks and seeds from England for runner beans. It was a huge success. So on the adjacent property another developer began to create a shopping plaza modeled on the main street of a typical southern Ontario small town. It had a variety of Victorian and Classical revival facades in brick and in fieldstone, with a couple of picturesque pedestrian streets articulated around a central open space with a small bandstand. It was called

Market Village and it was not a huge success. Construction was completed about 1990 at the beginning a deep recession and many of the stores could not be leased.

A decade before Weall and Cullen Barns was built, an area a few miles to the south had become the first suburban district in Toronto to experience substantial settlement by a non-European ethnic group. It seems that a single Chinese-Canadian real estate agent here had begun to look downtown for buyers for his listings. His initiative was immediately rewarded and then compounded over the next ten years by a wave of immigration. Tens of thousands of Chinese moved into to this part of suburban Toronto, many of them coming directly from south-east Asia under a government plan to encourage immigrants with sufficient capital to start their own business. Yet, apart from a few strip plazas where the signs changed from English to Chinese characters, in 1992 it was almost as though the suburban landscape had absorbed a whole new culture.

The Chinese community expanded northwards and reached Market Village just as this was languishing. This fake traditional Ontario small town was bought out by a Chinese company, which promptly built a roof over the hitherto climatically-uncontrolled pedestrian streets with minimal regard for the integrity of the fake architecture, and leased the stores to recently arrived Chinese business people. By 1993 Market Village had been converted into an enclosed, ethnically specific, regional shopping mall and all the stores had been leased. In the midst of this oriental suburban world, the adjacent big barn mall, a veritable icon of Anglo-Saxon ethnicity, had become an anachronism. Ten years after it had been built it was demolished to make way for a oriental shopping centre called Pacific Mall. This is housed in a huge white modernist box, which inside is divided into a strict grid of walkways separating blocks of several hundred retail cubicles each about 150 square feet, and occupied by a Chinese small business. The walkways are named after streets in Hong Kong. It is, I am told, virtually identical to equivalent malls in Singapore and elsewhere in south-east Asia.

Market Village is in some respects quintessentially post-modern, with various themes and simulacra and complex displacements. Through the lens of syncretism it appears more as the product of process in which a transplanted culture has found a place to transform the host culture, to make a statement about the importance of ethnic identity. This is a process that is, I believe, manifesting more widely in the suburban landscapes of Toronto, and especially in religious buildings.

In the 1980s suburban land use plans in Toronto provided little space for churches (this is a significant difference between American and Canadian suburbs). There simply

was no demand. Christian immigrants, for instance from Korea and Jamaica, were usually able to find space for services in underused existing churches. For Moslems and Sikhs and Hindus there was simply no space for religious buildings except in industrial districts, where too much land had been zoned for manufacturing. One of the largest mosques was squeezed in between a garbage transfer station and a rail yard, and another was sited on the patch of space created by the curving ramps of a cloverleaf. By 2000 this situation has changed. The newest temples are being built at the very edge of the built-up area as harbingers of the subdivisions that will soon expand around them. As you drive into Toronto from the north it is very probable that the first clear indication you have that the continuously built up area of the city is just over the hill will be a Sikh temple, a gurdwara, a Buddhist temple or mosque or a Chinese Baptist Church. A little further on you might encounter a local plaza with stores selling halal meat, or

goods imported from Sri Lanka, or West and East Indian groceries. But if you turn into the residential areas, the houses mostly are Victorian and Classical revival and the brand new developments with their brand new streets all have very British names—Bayview Hills, Spring Meadow Road—even though neither the developer nor the new residents are Anglo-Saxon.

I am not sure there is a firm conclusion to be drawn from any of this. It merely seems that the evidence of the suburban landscape suggests that some sort of syncretic balance has been struck. Residential assimilation into the fashions and values of the North American suburb has been balanced by the creation of landscapes that have transcended the various obstacles put in their way and now express retail and spiritual distinctiveness. How long the balance will last is impossible to say. On the horizon are new groups of immigrants from Russia and Africa and Latin America who may establish different ways to make their own place here.

An Immigrant Woman Asks: What is in a name?

Aysan Sev'er

University of Toronto

Whether we ascribe to the ideology of multiculturalism, or rally for diversities, cultural variation is a celebrated aspect of the Canadian mosaic. Nevertheless, the negative experiences of Canadian people with different skin colour than "white" continue, whether the difference is yellow, red, brown or black. Despite the cherished Canadian ideology and political rhetoric, the fact remains that visible characteristics often mean increased hardships for the minorities.

What is less well-known is the penetration of these negative attitudes and discrimination to the experiences of non-visible minority groups, regardless of their citizenship status. These subtle but nevertheless quite insidious transgressions limit integration, while the mildness of the transgression hides its injurious effects and makes it difficult to prove. I will use my own experiences as a Turkish Canadian as an example. Turks are not targeted overtly, but at the same time, not ever allowed to forget their distinctions, differences and weaknesses. First, at the absence of the usual skin colour or other overt physical feature differences, biases are triggered by more subtle cues such as a non-English/non-French name, or a hard to recognize accent. Second, people who react to these cues and who contribute to a chilly experience are not necessarily bigots, red-necks or racists, but mostly well-meaning, even well educated, respectable people who would sincerely defend egalitarian ideas if they were called upon. This is a problem

for the non-visible minorities such as Turks since the attitudes and the behaviours they must challenge belong to those who are quite respectable in most other ways.

What is in a name? The chances are that I would have never asked such a question if my name were Mary or Sue. But, my name is Aysan (pronounced eye-sun), a combination of five letters which gives no clue to who I am. For an English speaking person, my name is hard to read and pronounce and almost impossible to remember. Unlike Mary or Sue, my name requires the interest and the concentration of its audience. However, if any interest is shown, it is for the irrelevant, intrusive or totally wrong reasons. My last name is even more difficult: "Sev'er". Unlike Smith, or White or Brown, it does not allow recognition or cognitive closure. The point here is about the undeserved, unwanted, unfair singling out of a person in a dynamic sea of others. Thus, Canada does not make it easy for me to bear my name, although I live, work and pay substantial amounts of taxes as its citizen.

After immigrating, my utmost desire was to blend in, to learn the ways of my new country, to become similar to my hosts, to seek comfort in some kind of sameness, since so little was the same. Only immigrants would know the real meaning of being "uprooted." In the chaos, the immigrant needs every scrap of familiarity, and what is more familiar than one's name? However, a name is no comfort if it is a

barrier for integration. Any introduction as Aysan Sev'er produced a single response: "Who?" A person with a "culturally correct" name can hardly ever understand such a pressure. The next relentless question that follows is "Where are you from?" I have been asked this question on the phone and in person, by hotel clerks, by telephone operators, by bank tellers and by physicians who were not in need of or entitled to this "additional" information. Of course, "where are you from?" can indicate a genuine interest, a willingness to share another's roots under intimate situations. It certainly becomes a demeaning intrusion if the question is asked each time the transaction requires a name. In my case, it has been almost three decades of "Who? And the infamous "Where are you from?" ... from even customs employees who held my Canadian passport in their hands. Sometimes politely, sometimes with agitation, I remind them that I am a Canadian. Most still insist "where are you *really* from?" to uncover the secrecy behind and the legitimacy of my claim. This is an insidious marginalization of a citizen.

Well, I am from Turkey, and my country of origin gives me enormous pride on countless dimensions. The sight of the Turkish flag (red and white like the Canadian flag) still brings me close to tears. I ache for the carefree days of my youth within the warm caress of the Black Sea. I love Turkish hospitality. Simultaneously, I have unresolved feelings toward some of the aggressive political history of my country of origin and my humanitarianism continuously struggles with its shortcomings on human rights. However, I do not see these dilemmas or split loyalties unique to my Turkish heritage. They are an integral part of most human experience in the imperfect world we live in. If I were Chinese, wouldn't I have loved my country despite the Tiananmen Square massacre; if I were Japanese, would I have not been proud of my heritage despite the rape of NanKing; if I were an American, wouldn't I have been mortified by the civilian casualties in Vietnam while at the same time loving the magnificent vastness of my land? If I were British, would it not have bothered me to have a relentless imperialistic history while at the same time taking pride in the industrial miracle my country cradled? If I were German, would I not have been crushed by the dark era of eugenics while being grateful to a land of mechanical skill and natural beauty? The point is none of us can be held personally responsible for the historical wrongs or more recent imperfections. Yet, we are responsible for our "now" and for working toward a better future. We must avoid creating new dislikes, new hatreds, new suspicions or fears that are based on ignorance and stereotypes. We must challenge those who do.

The question "where are you from?" eventually brings my inquirers to the fact that I am Turkish. Rather than quench-

ing their intrusive thirst, I am subjected to additional questions such as "did you see the Midnight Express" and "do you know the man who tried to kill the Pope?" Wherever I am, the social divide between "us" and "them" is drawn as soon as I mention my name. I am clearly reduced to the "other," I am an alien and possibly a hostile one... I MAY BE related to the man who tried to kill the Pope. The same people who pursue these absurd connections would never have linked me to Paul Bernardo (although both of us happen to be Canadian) if my name were Sue or Mary. But, I am Aysan... therefore I am subjected to Who? Where are you from? Do you know....

As a coping strategy, I once experimented with the notion of changing my name just to blend-in, to protect myself from endless inquiries and negative insinuations. However, the experiment taught me that I like my name, and calling myself something else is too much of a sacrifice. I reverted back to Aysan ... No, I really do not know the person who tried to kill the Pope. No, I am not married to a man with four wives, polygamy is illegal in Turkey. No, I do not know how to belly dance; no, I do not like to be called a "Turkish Delight" I am not food!

Having decided to keep my name, I tried mnemonic strategies to help people out. I would provide pronunciation tips and spell it out: pronounced as "eye-sun" spelled as A-Y-S-A-N. My last name is S -E-V' E-R. No, it is not pronounced as severe (like harsh or despotic), no, it is not sever (like amputate), no it is not an accent, it is an apostrophe, no it is not French, it is Turkish. Oh, no I don't know the person who tried to kill the Pope. I have colleagues who still do not know or bother to learn the correct spelling of my name. Some write it as it is pronounced (eye-sun; I-sun) and most use the apostrophe where ever they see fit (Se'ver; S'ver), some add extra accents just for a good measure (Se've'r) some add extra letters (Sev'err; See'ver). Some business contacts altogether drop part of my last name and reduce me to a "Mrs. A. Er" although I am not married. Most write letters to me as Mr; the cloak of the generic "he" that subsumes the remaining 51% of us. My culturally ambiguous name robs me of my gender.

While I am caught up in the dilemmas of my name, my colleagues are into constructive topics such as who should organize the next conference or who should contribute to the new book.. In contrast, I find myself spending precious minutes spelling my name, explaining, answering, clarifying, correcting... feeling increasingly frustrated, angry, isolated, different. There are easier colleagues, friends who are more similar, my name is an unknown, I am either invisible or a suspect. My 28 years in Canada taught me that the invisible minorities carry a heavy burden, yet their problems mostly remain invisible.

Book Reviews

Estaville, Lawrence S. and Carol J. Rosen (editors) (1997). *Teaching American Ethnic Geography, Indiana, Pennsylvania: National Council for Geographic Education.* Pp. 131. Reviewed by Carlos Teixeira, University of Toronto at Scarborough

Given the demographic reality of the United States' ever more diverse population, it is increasingly important for teachers of geography to possess a resource upon which they can draw for current and innovative studies of ethnic geography. The seventeen chapters that comprise this text—dealing with a variety of groups and approaches—present a very important overview of the current knowledge in this rapidly expanding and complex field. In our increasingly diverse classrooms, texts such as this one provide invaluable assistance to educators in diversifying geography curriculums.

The book's seventeen chapters are divided into five parts: *Introduction; Concepts and Concerns; Study Areas and Field Work; Teaching about Native-American Perspectives; and Ethnic Geography through Maps, Family and Film.*

In *Concepts and Concerns*, Lawrence Estaville, Carol Rosen, Susan Hardwick and Jeanette Gardner Betts, Kate Berry, Brock Brown and Richard Hough explore the teaching of ethnic geography in terms of case studies, pedagogy, metacognition, environment, personal experiences and teaching methods. In *Study Areas and Field Work*, James Allen, Ines Myares, Brady Foust and Howard Botts, Richard

Nostrand, and Douglas Heffington discuss teaching ethnic geography through field studies, census data, ethnic mapping, field laboratories for students, and evocative journeys along the "Blues Highway" of the Mississippi Delta. In *Teaching About Native-American Perspectives*, George Van Otten, Robert Rundstrom, William Goodbear and Martha Henderson interrogate the misinformation about Native Americans that exists within public discourse, and suggest new avenues to explore the geography of American Indians and their relationship with their environments. In *Ethnic Geography through Maps, Family, and Film*, James Allen, Curtis Roseman and Diego Vigil, and Lawrence Estaville reflect upon the roles of mapping, geoethnic family histories, and popular film as means of analyzing in greater detail the relationship between ethnicity and place.

This wide array of perspectives gives educators an impressive range of work upon which to draw in their teaching practices. Indeed, the amount of information provided by the contributors of this volume, and the richness of their experiences, all serve to make this volume, edited by Estaville and Rosen, a "pioneering work" and "recommended reading" for all of those geographers with research interests on "multicultural teaching".

Magocsi, P. Robert (editor) (1999). *Encyclopedia of Canada's Peoples, Toronto: University of Toronto Press.* Pp. 1339. Reviewed by Carlos Teixeira, University of Toronto at Scarborough.

Canada's multicultural character is a well-documented reality. Canada is a "land of immigrants" and immigration has played an important role in the past, and likely an even more important role, in the future of this country. Today, at the beginning of a new millennium, Canada's population is a microcosm of the world. While the country's social and political fabric has always been defined by immigration and immigrants, Canada has experienced particularly profound social and political changes since immigration policy was reformulated in the late 1960s, with its population becoming increasingly internationalized from new source areas in Asia, Africa and Latin America. Indeed, Canada's contemporary "global society" reflects the fact that, at the beginning of the new century, the age of migration is just beginning. Canada is a country in transition—"becoming more diverse ethnically, demographically, economically, socially, and religiously" (Halli and Driedger, 1999, p. 3). However, it is remarkable that, despite the enormous impact of immigra-

tion upon Canada's society, including its major cities—and the resulting changes in the ethnic composition of Canada's population - "systematic empirical research has not caught up with it yet" (Isajiw, 1999, p. 15). Within this context, the publication of the "Encyclopedia of Canada's Peoples"—edited by Paul R. Magocsi—is timely and fills a major gap in the social sciences literature by giving a "voice" to all peoples living in Canada, some of whom have not been "heard" and studied in the past!

How and why did immigrants choose Canada as their new home? Where did immigrants and their descendants settle on arrival? What kinds of lives did these immigrants build for themselves? What are their major contributions to Canada as a whole? These were some of the questions that were addressed in this important national study. This volume, which was in the "forge" for almost ten years, involves the participation of over three hundred scholars and researchers from different parts of the country and

abroad. This book represents a *tour de force* by a multidisciplinary team of scholars from different cultural backgrounds and a variety of disciplines, and should be seen as a stepping stone to further research on Canada's peoples.

Canada's peoples are described in 119 group entries. Each entry covers: the origin of the group; the process of migration; arrival and settlement; economic and community life; family and kinship; language and culture; education; religion; politics; intergroup relations; group maintenance and ethnic commitment. A useful summary ("further reading") of the most important work published about each group is also presented at the end of each entry. Enriching this well-organized national study is the inclusion of several thematic essays that not only enhance the quality of this publication but also helps the reader understand the rich and complex cultural mosaic of Canadian society. These thematic entries include - immigration, assimilation/acculturation, multiculturalism and Canadian culture and identity (e.g., "Canadian Culture and Ethnic Diversity"; "Canadian Identity"; "Canadian Identity: A Francophone Perspective"; "Culture and Identity in French Canada"; "Community Organization"; "Definitions and Dimensions of Ethnicity"; "Immigration Policy"; "Labour"; "Multiculturalism"; "Peopling"; "Social Incorporation"; "Themes in Immigration History" and "Resources and Research Methods").

On the whole this scholarly publication provides a useful and very informative "picture" of Canada's peoples' lives and challenges; about their past and the potential of their future. It should be a recommended reading for all Canadians. This work talks about all of us! In the editor's words: "this volume will reward both casual browsing and serious reading by everyone from school-aged students and university academics to general readers and government officials...the *Encyclopedia of Canada's Peoples* may be considered as a marker of the state of knowledge at the close of the twentieth century as well as a stepping stone and guide to help determine future research needs at the dawn of the new millenium".

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Recent Releases

Noble, Allen G. (1999). *An Ethnic Geography of Early Utica, New York: Time, Space and Community*, Lewiston, NY: The Edwin Mellen Press. Pp. 120.

This is the first study that examines how early immigrant communities (German, Irish, Welsh, Polish, and Italian) changed the geographical landscape of the city of Utica. Group identity was so strong that even a century after the first peoples began to arrive, different neighbourhoods, and even larger sections of the city, retained the imprint of the immigrants. It is also the story of adaptive strategies followed by each community in responding to economic and social constraints imposed upon it. The study is oriented to the spatial perspective of the urban-cultural geographer. The internal movement of the groups is traced and the rationale for the particular directions of movement is related to physical, economic and cultural factors.

The themes and the range of this text are evident from its chapter titles: 1: The Process of Migration; 2: The Community and Its Setting; 3: Keeping Up with the Joneses: The Welsh in Utica; 4: The Irish in Utica: "A Capital Road from Cork to Utica"; 5: The Germans in Utica: "Amerika du Hast es Besser"; 6: South Italy and East Utica: From Streets of Stone to Streets of Gold; 7: From the White Eagle to the Bald Eagle: The Poles in West Utica, and 8: Later Ethnic Groups, The Depression and Beyond.

Miyares, Ines M. (1998). *The Hmong Refugee Experience in the United States: Crossing the River, Part of the Garland Publishing, Inc. Series, Asian Americans: Reconceptualizing Culture, History, Politics*, edited by Franklin Ng.

Cross the river, you'll take off your shoes,
Flee from your country, you'll take off your status.
(Hmong proverb)

Between 1975 and 1989, nearly nine hundred thousand refugees from Vietnam, Cambodia and Laos were resettled in the United States. This book examines one group of these refugees, the Hmong, whose lives and culture were completely transformed by the covert war in Laos and the subsequent refugee experience. Historically semi-nomadic farmers living in small villages in the mountains of Laos, northern Vietnam, and southern China, the Hmong served as guerrilla fighters alongside the CIA and American military during the Vietnam conflict and the Lao civil war. After the successful ouster of the Royal Lao government by the Pathet Lao communist leadership, the Hmong fled as refugees from the new regime.

Ines traces the Hmong experience from the war through the refugee camps to their new homes in American cities such as Fresno and Merced in California. The book examines the impacts that the war, years in the camps, and exposure to the American education system have had on redefining

Hmong culture, particularly for the young adult "Rising Sun" generation. Since there were no Hmong in the U.S. prior to 1975, this is also a study of how and where immigrant and refugee communities form. The creation of the new Hmong ethnic geography reflects both changes in culture and attempts by the Hmong to retain key clan relationships and cultural traditions.

Upcoming Publications

American Ethnic Geography: Development, Contributions, and Challenges by *Lawrence Estaville (contact author), Susan Hardwick, James Allen, and Ines Miyares*

The chapter is part of the AAG's anthology titled *Geography in America at the Dawn of the 21st Century* that Oxford University Press will publish later this year to present an update of geography's foci and work during the 1990s, primarily, and to provide a prospectus for future efforts. The text of the chapter has six parts: 1) Introduction, 2) American

Ethnic Geography, 3) The Roots of American Ethnic Geography, 4) The American Ethnic Geography Speciality Group, 5) Themes, Methods, and Connections, and 6) Future Work. The principle part, Themes, Methods, and Connections, is divided into six sections: 1) Migration and Settlement, 2) Ethnic Landscapes, 3) Homelands, 4) Patterns of Assimilation, 5) Urban American Ethnic Geography, and 6) Teaching American Ethnic Geography.

The authors try to capture the essence of American ethnic geography as it developed from its roots in cultural-historical geography and population geography, its important themes, especially those in the last decade of the 20th century, and its new research thrusts that will take the members of the specialty group into the next century. The chapter includes a list of references of more than 160 entries and acknowledges the insightful comments of Thomas D. Boswell, Terry G. Jordan-Bychkov, Richard L. Nostrand, and Carlos Teixeira that strengthened the work.

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