

larly insightful. Lowenthal observes that for U.S. leaders and engaged publics the lines between domestic policy and policy toward Latin America have become blurred; at any rate, future prosperity for Latin America will depend heavily on the ability of the United States to get its own house in order. It might be added that a broader-based prosperity in Latin America would also be a boon to U.S. producers.

JAN KNIPPERS BLACK, Monterey Institute of International Studies

*LULAC: The Evolution of a Mexican American Political Organization.* By BENJAMIN MÁRQUEZ. Austin: University of Texas Press, 1993. Photographs. Appendixes. Notes. Bibliography. Index. x, 141 pp. Cloth, \$25.00. Paper, \$11.95.

Public perceptions of the Mexican American people in the United States generally have acknowledged a spectrum, from grassroots union organizer César Chávez on the far left to moderate liberal Henry Cisneros toward the center, along with a stereotypical view of amorphous masses of unskilled workers migrating in the direction of low-income jobs. These perceptions and stereotypes place most Mexican Americans to the left of center, either as political activists or as potential voters who presumably would follow their economic and cultural predispositions. Benjamin Márquez has written a thoroughly researched, conceptually sophisticated study of the League of United Latin American Citizens (LULAC) that provides a healthy antidote to these images and presumptions. Drawing from LULAC's archives, interviews with its important leaders, and a wide range of published materials, Márquez presents an in-depth portrait of the organization over six decades. Since its founding in 1929, LULAC has maintained a fairly consistent ideology that stresses individual achievement within the free enterprise system and opposes ethnic discrimination. Although the Texas-based group has experienced several periods of crisis and decline, it has survived with this largely conservative ideology intact.

Márquez employs the incentive theories of political organizations devised by James Q. Wilson, Jack L. Walker, and Robert H. Salisbury to explain the evolution of membership participation in LULAC. The idealistic demands for an end to ethnic discrimination in the 1930s helped to boost membership from 150 in 1929 to 2,000 in 1940. After a "dormant period" during World War II, LULAC took a more emphatically conservative approach in which capitalism, patriotism, anti-Communism, and incorporation into the dominant Anglo-American society came to the fore. The 1960s marked another transition with the rise of competing, often leftist, Mexican American and Hispanic political organizations. LULAC's membership fluctuated in these years, and the earlier, broadly based activism gave way to a top-down, leadership-controlled model. In the 1970s and 1980s, LULAC's leaders acquired the skills to obtain corporate and government grants, which pro-

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-