

defunct, but they are included in the guide. On the other hand, two noteworthy periodicals published in Chicago are missing: *Fra Noi* and *La Parola del Popolo*, the latter being Chicago's oldest newspaper now celebrating its seventieth anniversary!

Nevertheless, Professor Cordasco has provided a major reference work on the important sources on the Italian Americans. The literature has been systematized to make referrals more manageable. This, in itself, is a valuable contribution to the literature relating to the Italian Americans.

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JOHN L. HODGE, DONALD K. STRUCKMANN, and LYNN DORLAND TROST. *CULTURAL BASES OF RACISM AND GROUP OPPRESSION: AN EXAMINATION OF TRADITIONAL "WESTERN" CONCEPTS, VALUES, AND INSTITUTIONAL STRUCTURES WHICH SUPPORT RACISM, SEXISM AND ELITISM*. Berkeley: Two Riders Press, 1975, \$4.25 paper, \$12.50 cloth.

Dualism, a concept that simply tends to view the world in terms of "either-or" categories rather than "both . . . and," has been examined and analyzed as the primary contributor to and cause of Western domination. The dangers of dualistic thinking are, according to Hodge et al., habit forming and unconscious. The Western practitioners of such thinking trace their ideology to the ancient Greek philosophers whose ideas support and reinforce existing oppressive patterns.

That the dualistic way of thinking is found most always in Western cultures and the "both . . . and" category is most prevalent among non-Western cultures is discussed as something more than a mere coincident. Using astute and respected resources that compile an impressive bibliography, the authors have documented the effects of dualism on Western social organization. They explain how this category of thinking has promoted group oppression through colonialism, racism, and sexism. The dualistic thinker is portrayed to be at odds with nature, causing a continuous struggle of the will for domination over the universe. The non-Western concept of the universe tends not to seek control, but to establish a balance that is compatible.

A provocative discussion of human nature explodes an accepted tenet founded in the religious notion of original sin, the notion being that "man is basically evil." According to Hodge et al., this idea is unverifiable in principle and self-contradicting in practice. They contend that "if human nature is evil, then any pronouncements by humans concerning human nature will be subject

to being affected by this evil and therefore . . . erroneous." The Western thinker used the idea of original sin to build institutions that controlled "sin" and, with this mandate, imposed "goodness" by means of "civilization," "christianity," and other names that now spell group oppression. The contradiction is that "if man is evil, then there is no reason to trust or accept any judgment or interpretation by any human concerning this nature."

The importance of this work lies in the avant-garde approach taken by the authors to present the etiology of group oppression and the exploring of racism and sexism in depth. This work goes beyond the comfortable diagnosis of ethnocentrism as the leading cause of group oppression in Western culture. It also dissects the established social institutions of Western society, particularly religion and traditional philosophical thought. This examination confirms the fact that Western cultural thought has supported and reinforced "paternal" domination of the non-Western world. This, in itself, would be a complete treatment of the topic, but the authors also propose solutions for change. Admittedly, the changes in reality would require a cultural revolution. They state, "this change must encompass but not be limited to economic and social change and further, include changes in interpersonal relationships." The solutions have all been heard before and represent a rather naive approach when considering the vast degree of oppression that has just been presented.

Students in the social sciences will find this work invaluable. The content is well-documented, and the authors make their position clear as they explore evidence of various forms of domination.

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JOHN HIGHAM (Editor). *ETHNIC LEADERSHIP IN AMERICA*. (Symposia in Comparative History, No. 9.) Baltimore: The Johns Hopkins University Press, 1978, 214 pp., \$12.95.

The growing awareness of America's ethnic pluralism has become one of the factors shaping modern American history. Ethnic writers, as well as ethnic leaders, began the task of illuminating the meaning of their own historic and cultural traditions within the larger contexts of the nation and of the world. They have served as interpreters of their people.

Johns Hopkins University history professor John Higham, whose works include *Strangers in the Land: Patterns of American*