

blacks, are more authentically black and if so, where do poor whites or rural blacks stand on the cultural continuum? The book also comes perilously close to subscribing to the stereotypical dichotomy that blacks tend to be culturally uninhibited and whites inhibited.

Kochman makes no attempt to determine the sources of the behavior he reports and some of his categories and generalizations tend to be distressingly simplistic. Blacks reading it will recognize some of the behavior described as more or less generally typical and some as peculiar to a class or social setting. Kochman does not make these distinctions.

On the other hand, he has pulled together the observations of a number of sociologists and ethnologists and presented both an argument and illustrations which should facilitate understanding the practical business of interracial interacting, especially in urban America. What the reader must remember is that this work is descriptive not prescriptive; in no sense is it a comprehensive treatment of white or black culture. It will prove helpful in understanding what blacks or whites do when they do it. It will not necessarily be an effective predictor of performance, especially for blacks.

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Lance Liebman, ed. *Ethnic Relations in America*. (Englewood Cliffs, NJ: Prentice-Hall, 1982) vii, 179 pp., \$5.95.

This small volume contains six background papers prepared under the editorship of Lance Liebman, professor of law at Harvard, for a 1981 meeting on ethnic relations convened by the American Assembly, a well-known policy institution affiliated with Columbia University.

The papers in this collection vary in their quality. An article by Charles Keely presents a detailed, evenhanded, and current review of specific issues related to immigration policy within the broader context of their implications for pluralism. Liebman contributes an insightful examination of how the use of the legal system by ethnic groups affects the law and whether this, in turn, has consequences for all social groupings, possibly by according them too much significance. A selection by Robert Weaver on ethnicity and urban America covers a number of important subjects such as poverty and politics but

suffers from a lack of focus and internal coherence. Pastora Cafferty writes about bilingual education, particularly in regard to Hispanics, but oversimplifies the discussion of very complex issues. A paper by Stephen Thernstrom questions the impact of recent ethnic activism and the utility of affirmative action policies, topics which, of course, have generated much controversy. Nathan Glazer describes the political significance of a new pattern of intergroup relations in which many diverse ethnic groups have legal rights to special protection and benefits, a situation he feels creates resentment and contrasts with the more traditional use of local politics by ethnic groups to get ahead. Glazer's provocative views will be best appreciated by those familiar with his other writings, especially *Affirmative Discrimination*.

Viewed in its entirety, this book provides enough information and thought-provoking ideas so that it will be of value to the critical reader with a broad knowledge of the ethnic relations field. However, for the less initiated, this volume has three important limitations. First, there is a lack of ideological balance in the general points of view represented; the neoconservatism of a few authors and the restrained liberalism of some others occupy most of the pages. This obviously presents those having different orientations with much material about which to argue, although the main point here is the relative absence of diverse perspectives. Second, this book intentionally focuses on particular topics, but as a consequence it gives little attention to others, including educational concerns (apart from bilingual education), the causes and patterns of contemporary ethnic activism, and even some economic matters. Third, there are no footnotes and few references in the text to outside sources.

One final observation. While no short volume is likely to do justice to all ethnic groups, this one noticeably ignores or distorts the experience of Asian Americans. For example, Weaver completely omits Asians from his overview of various ethnic groups, and Cafferty mentions several groups, but not Asians, in her review of language retention, language schools, and bilingual programs. Further, the problematic image of Asians as a "successful model minority" is revived in Thernstrom's discussion of how Asians have overcome racism and achieved high levels of socioeconomic status through hard work, thrift, and education. Glazer at one point characterizes the cultural backgrounds of Asian groups as "exotic" thereby resurrecting another inaccurate stereotype. If this book is representative of even part of the current ethnic relations literature, it is abundantly clear that the work of Asian American advocates is far from finished.

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