

This position is advanced to have been rooted in the European practice of slavery in the presupposed new world. In essence, the general practice of equating the color black with slavery precipitated the supremacy of a white belief orientation as opposed to an African belief orientation. This probably led to considering and practicing the belief that slaves or those of African descent were inferior. Morton considers this intentional disrespect for human life as the result of vainness and as a reflection of a backward society.

This perspective, according to the author, has historically drawn support from the traditional liberal arts. Darwinism played a pivotal role in molding the present belief orientations that presuppose African American women as objects of sex, insubordination, lust, and unfaithfulness. Social attitudes similar to these contributed and added to the legacy of Jim Crow in the South. This myth is extended through the observation that white women were always and have been valued and considered as precious or angelic as compared to African American women.

The backward society that Morton refers to is described through intentional pathological activities that are directed at specifically culturally different populations, especially African Americans. Dollard suggested that 'negro' behavior was rooted in self-hate and that black women practice this through the delusion of acting white. Morton notes the consistency with which research by white men continually bases mental health on white standards. In addition, the author states how African American women have been prefabricated or made to be dominant.

This book provides significant insight into an issue that examines the symbolization of African people in America. Historically negative, it is suggested that such symbolization is employed to present the African American male as a major problem to society, namely by relegating him as weak in comparison to the African American woman. The author scrutinizes dogmatic Western institutional and social practices that have contributed to the nefarious view of African American women.

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Charles C. Moskos. *Greek Americans: Struggle and Success*. 2nd edition. (New Brunswick, NJ: Transaction Publishers, 1989) x, 204 pp., \$18.95 paper.

This book should be of primary interest to people at the some thirty colleges and universities which offer courses in Greek American literature and culture. First published in 1980, the major strong point of this book is that the two added chapters and appendix deal with very recent developments on the Greek American scene, particularly the candidacy of Michael Dukakis for president.

Although it is stressed that the group surpasses most other ethnic Americans

in education and wealth, most Greeks arrived comparatively late—the first newspaper not being established until 1892 and the first Greek Orthodox Church in 1864—and thus were subject to varying degrees of prejudice caused by their physical appearance and the fact that most of the early immigrants knew little, if any, English. Most shocking in this regard was the anti-Greek riot in south Omaha in 1909 when “a mob rampaged through the Greek quarter burning most of it to the ground, destroying some thirty-six Greek businesses, and driving all the Greeks [several thousand, apparently] from the city.” Moskos also admits that in the early days Greeks were often used as strikebreakers.

Along with the expected material on when and from where the Greek Americans came, there is much detail on the Orthodox church which Moskos sees as the main unifying factor for the group now that knowledge of the Greek language is lessening.

This book provides much more in the way of personal detail than some I have read recently. For instance, I had thought that the thirteen pages devoted to Dukakis as a Greek would seem unnecessary, but paired as it is with a similar account of Moskos and his family, the reader is provided with substantial accounts of two particular families whose lives compare and contrast—mostly compare—to the generalized information.

Surprising to this reviewer is the large quantity of quality—suggested by the publishers—fiction by and about Greek Americans. Also surprising is the fact that the Greeks in America are probably more concerned with developments in the homeland than other groups, except perhaps the Jews.

That the Greeks have become, if not assimilated, at least accepted, in this country is shown by the results of a survey of students at Northwestern concerning their stereotypes of the Greek. Most were at least neutral (restaurants, family closeness, Zorba-like behavior). A quarter of the students claimed to have no mental picture at all, six percent mentioned unpronounceable names, and four percent mentioned big noses.

In the same area it is interesting that Anthony Quinn is America’s most famous non-Greek, his portrayal of Zorba and other Greeks in the movies having added a not unflattering—but also not very accurate—sort of mental picture of the group. I say not accurate because, if Moskos is to be believed, Greek Americans are very serious and hardworking people.

This book deserves to be widely read by all people in ethnic studies for various reasons, perhaps primarily because the book provides a sound model for a study of any ethnic group. In addition, Moskos manages an admirable degree of objectivity in dealing with his own ethnic group.

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