

life in Village Svay, a community in Cambodia studied by May Ebihara in the early seventies, and with typical "American" ways of doing things. Some of Hopkins' anthropological comparison resemble a tedious checklist unless one is interested in Cambodian's Eskimo kinship pattern and its varying uxorilocal (matrilocal), virilocal (patrilocal), amitalocal (resides with bride's mother's sister) residence pattern, for instance.

A major contribution of the book in Hopkins' analysis of the Cambodians' continued misery and isolation after fifteen years in Middle City. She identifies the following related factors as barriers to their successful adjustment: the effects of Pol Pot's slave camps and the trauma of war, misguided Federal policy on refugees, aid agencies' failure to comprehend the enormity of the problems, and sponsors and churches who withdrew help because most believed in a refugee's immediate 'self reliance.' Hopkins contends that differences in cultural orientation between Cambodians and Americans make it difficult for the typical Cambodian to be economically active, socially mobile and eligible to receive a fair share of resources. A problem in adopting a cultural perspective is that it can too easily perpetuate the myth that to be a Cambodian one *must* be poor and disadvantaged and is therefore intrinsically different from being a non-Cambodian. As individual Cambodians who have moved away from Middle City clearly illustrate, even where hopelessness and misery are deeply entrenched, there is some scope for Cambodians to advance individually and collectively within the opportunity structure of society, perhaps becoming "Asian Americans" in the process. But Hopkins' main job here, after all, is to conduct an anthropological study of a group of refugees struggling in a new world, and there aren't many anthropologists or writers who can do it better than this.

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Paul Kivel. *Uprooting Racism: How White People Can Work For Racial Justice*. (Philadelphia: New Society Publishers, 1996). 243 pp., \$16.95 paper.

Uprooting Racism, by Paul Kivel, is a deceptively simple book which covers a lot of ground. Kivel defines racism, places it in context, specifies its effect on certain groups, and shows how to fight it.

He begins with, "This is a book about racism for white people" and goes on to explain what it means to be white in a society which institutionalizes oppression and social injustice based on a definition of "whiteness." Privilege, benefits, seeing whiteness as normative, and tactics

which minimize, deny, or avoid responsibility for racism are all discussed succinctly and directly.

Part II of the book, "The Dynamics of Racism," speaks to the defenses white people often exhibit in order to disassociate themselves from racism. Chapters cover economic scapegoating, fear and danger, eroticism and exoticism, and arguments which attribute reverse racism to those who complain about racism, exhibit anger, or practice separatism.

The next part of the book provides a contrast with the previous defensive arguments. Here, Kivel explains how to be a "strong white ally," which depends on listening, accepting legitimate anger, and taking accusations of racism seriously. He shows how recognizing racism, talking about it, and taking a stand should result from listening to people of color. The well-taken, if somewhat conventional, example of confronting ethnic jokes is given as an example. More helpful, if very brief, is his explanation of buzzwords which signal arguments based on racist supposition, such as "welfare mothers," "illegal aliens," "terrorists," and "political correctness."

Kivel particularizes racist ideas about people of mixed heritages, Native Americans, African Americans, Asian Americans, Latino/as, and Jewish people. Attitudes toward each one of these ethnic groups are explained with reference to history and current stereotypes in a context of power and racist dynamics.

The part on "Fighting Institutional Racism" discusses how racism is manifested in public policy, at work, in education and schools, with the police, within the criminal justice system, and in religion. It also explains the purpose of affirmative action. These short chapters have final codas telling how to reverse or overcome the racism in each social institution.

Finally, Kivel shows white people how to become activists against racism. He discusses the necessary work of educating and confronting the members of one's family and members of our workplaces and organizations in order to work towards "democratic, anti-racist, multiculturalism." These final chapters also contain the more sophisticated distinctions between watered down multiculturalism which increases tokenism and unequal distribution of resources and a multiculturalism which addresses racism and has as its agenda a strategy for ending racial injustice.

More than one-third of the chapters in *Uprooting Racism* end with questions, lists, or assessments which ask readers to apply what they have just learned to their own lives. These exercises underscore the purpose of this book: to make people aware of racism, to increase their understanding of the issues surrounding it, and to become involved in effecting a more just and equitable society. There is a good bibliography as well.

While *Uprooting Racism* is an excellent introduction to racism, it is

also helpful for advanced race workers who may not always feel able to articulate the issues as clearly as Kivel does. Thus, it is aimed differently at a wide audience. It will define and contextualize racism clearly and directly for the beginning student. At the same time, it will enable the advanced reader to focus on the essential issues.

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Thomas J. La Belle and Christopher R. Ward. *Ethnic Studies and Multiculturalism*. (Albany, New York: State University of New York Press, 1996). 155 pp., \$16.95 papers.

Within the barely 133 pages of this book, the authors, LaBelle and Ward, carefully examine the timely, important, and controversial issues swirling around the roles and placement of ethnic studies and multiculturalism in academe. The straightforward examination of the origin of the discipline of ethnic studies and the development of multiculturalism are confined to three parts: "Historical and Conceptual Backdrop," "Multiculturalism and Ethnic Studies: A Contemporary View," and "The Context and Strategies for Addressing Diversity." Two generally well-written chapters comprise each the three parts. Part 1 of the book is especially informative. The authors provide an insightful historical context into which the reader can locate the observations and recommendations offered later regarding the contemporary challenges facing multiculturalism and ethnic studies on college and university campuses. Chapter 1, "Ethnicity, Multiculturalism, and Higher Education in the United States prior to the 1960s" is a useful overview discussion of the historical roots to the contemporary discussions of ethnic studies, multiculturalism, and diversity.

Labelle and Ward attempt in *Ethnic Studies and Multiculturalism* to provide an even-handed examination of the subjects comprising the title of the book. And yet, it seems as though they are uncomfortable with, or a bit uncertain about, the eventual place of ethnic studies in college and university curriculae. I have the impression, especially from Part 3, "The Context and Strategies for Addressing Diversity," that they believe that ethnic studies ought to best be seen as a transitory academic phenomenon. Given the several constraints against ethnic studies, e.g., budget cuts and backlash politics among them, the authors tilt towards favoring the believed efficiency of a multicultural, that is, integrative approach to teaching about this nation's ethnic heritage. Apparently, they are of the opinion that the more ethnic specific approaches common to methodologies used in ethnic studies don't recommend themselves to the task of building stronger human relationships.