

Greg Sarris (Miwok), Sherman Alexie (Spokane/Coeur d'Alene) and others are doing who bring "Native American voices, stories, and viewpoints to the media mainstream from which they have been historically excluded" (Kasdan and Tavernetti 134). These films are long overdue.

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**Katheryn K. Russell. *The Color of Crime: Racial Hoaxes, White Fear, Black Protectionism, Police Harassment, and other Macroaggressions.* (New York: New York University Press, 1998) 148 pp., \$24.95.**

Is Crime a problem or color or race? What about the question of disproportionality: Do blacks commit more crimes in proportion to their percentage of the total population? Does disproportionality, as one measure of crime statistics, tell the whole story? What is black protectionism? Probably the most critical question Russell raises is does a racial bias exist in the reporting of crime statistics in the United States? This is not the first time such an issue has been raised. These are among the major questions dealt with in *The Color of Crime*.

In Russell's view—and there is much evidence to support her—the answer to the last question is yes. She is highly critical of some of the criminal justice literature published as recently as the 1980s, and she discusses it in the section on "Discrimination or Disproportionate Offending."

Although not all the research in the field is guilty of one sidedness, misreporting and faulty analysis is still a major problem in the field, as she correctly points out. Russell's main criticism is that much of the criminal justice literature still focuses far too much attention on "black crime" in the United States. In so doing it lacks an historical basis and tends to ignore long-standing socio-political factors. Russell goes on to suggest that arrest rates reflect many different kinds of indicators of social marginality. Furthermore not all arrests or even convictions are necessarily absolute measures of criminal behavior

unless we accept the notion that our criminal justice system is perfect, which it is not. Thus, as she points out, “The conventional measure of the disproportionality is only useful assuming all racial groups are on equal footing” (19). The factors that often point to social marginality such as high rates of unemployment and crime are often—although by no means always—correlated. Attempts to downplay their importance is a disservice to developing rational public policy alternatives.

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***Yanick St. Jean and Joe R. Feagin. Double Burden: Black Women and Everyday Racism. (Armonk, NY: M.E. Sharpe, Inc., 1998). 235 pp., \$36.95.***

The women interviewed in *Double Burden* share personal accounts of what it is like to be black and female in the contemporary United States. Drawing on over two hundred interviews with middle-class, well-educated black women, Yannick St. Jean and Joe R. Feagin present a collective memory of the misrepresentation of black women in our history, as well as individual experiences and triumphs. Through excerpts of personal narratives on topics including career, work, physical appearance, media representation, relationships with white women, and motherhood, the women recount experiences dealing with everyday racism, the denigrating social messages about their beauty, self-worth, sexuality, intelligence, and drive. While the general tone of the book may be considered negative by some, the stories of encounters with racist attitudes and prejudicial actions and opinions reveal methods adopted for overcoming barriers through a development of survival and countering strategies, the “oppositional culture” rooted in family structure and sustained through generations by a collective memory. The introduction of the book presents a brief overview of the stigmatized image of black women in American history, but the analysis of the text offers few new insights and some sections appear dated, e.g. doll colors, the white stereo-