

His structural analysis of the decline of the women's movement is incisive and telling. Failure to diversify left the movement, once successful, without a *raison d'être*. The implications for other social reform movements are powerful—single causes leave no organizational legacy now, as then. In a sense, this is the weakness of the book as well. The exclusive focus on racism has given a tunnel-vision perspective to the analysis of the various social movements, leading to overstatements such as “White women totally betrayed their black sisters in the name of white solidarity” (270), and “The dominant trend in organized labor at the beginning of this century was a movement toward exclusionism and racism” (271). Although both statements are certainly true of some participants of the movements discussed, they miss the mark as general characterizations.

In another context, the postscript covering contemporary U.S. social reform movements, the authors offer a broader perspective in discussing the competition and suspiciousness affecting third world coalitions. In acknowledging this conflict, they point to a strategy for solution: “Whether this problem will be overcome depends on the emergence of an anti-racist leadership that can build alliances while also respecting and upholding the legitimate special concerns of each group” (338). This coalition-building strategy is presently employed by a number of multi-ethnic, multi-issue community organizing projects. Perhaps these projects will be the focus of attention for the authors' sequel. An ambitious overview such as *Reluctant Reformer* must be followed by a more detailed extension in the form of an ideological analysis of contemporary reform movements to be useful. It is equally important that the ideology of racism not be the only focus of such an analysis.

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Elechi Amadi. *Ethics in Nigerian Culture*. (Exeter, NH: Heinemann Educational Books, Inc., 1982) 120 pp., \$9.00.

Elechi Amadi is a Nigerian-born member of the Ikwerre tribe. He was trained in the Nigerian University system, served in the Nigerian army, and was Head of the Ministry of Education. He has published several works of fiction for which he is primarily known. In this work, Amadi attempts to classify, describe, and analyze major areas of Nigerian ethical thought.

Ethics in Nigerian Culture is flawed in execution and culturally oppressive in spirit. The work fails on two counts. First, what should be a rigorous description and analysis lacks sensitivity, accuracy, and completeness. Second, little attention is paid to the ethical diversity of Nigeria's 250 or so culture groups. Rather, Amadi perceives the people of Nigeria as the domesticated inheritors of a post-colonialist ethical system based in the European philosophical tradition. Thus, the book makes for undistinguished philosophy and demeaning cultural history.

The work's faults stem in part from the problem of covering such a diverse group of people in 120 pages, on such broad topics as religion, social and sexual discrimination, crime and warfare, goodness, and leadership. One of these areas for one group might be an appropriate amount of information to examine in one book. To do more means that generalization and abstraction slights those who are not ignored entirely.

For example, Chapter 1 on religion is seven pages long. Russell, Aquinas, Augustine, the Bible, and the Koran are quoted at length in an attempt to assert the power of religion and at the same time to refute the desirability of religion as more than an enforcer of moral standards. Almost nothing is said about how Nigerians understand deities or how spirituality is expressed among different tribes. The belief in reincarnation among certain tribes, for instance, is only summarily mentioned. Derived from the analysis of Western European philosophers, the main point of this chapter seems to be that religion acts as a constraint which enforces certain standards of behavior. Further, religion is inferior to ethical philosophy as a moral constraint, thus leading Amadi in the conclusion to expound moral education as a solution to what he perceives as Nigeria's problems. Amadi neglects the richness, mystery, and meaning which spirituality brings to people.

The strongest chapter is on concepts of goodness. Here, Amadi provides samples of tribal proverbs on specific topics like humility, followed by insightful description and analysis. This chapter conveys the ethical characteristics embedded in specific cultures; it could be an excellent point of departure for an examination of the notion of goodness in tribal Nigerian culture.

In total, *Ethics in Nigerian Culture* is an apology for "our erstwhile colonial masters" (p. 63). The dependency on European philosophers throughout the text to defend certain points is of dubious relevance, and demeaning. Statements like "In fact, the oldest living Nigerians cannot recall events beyond 1900" (p. vi) are disturbing; one is left wondering how well Amadi knows the oral traditions of Nigerian people. Finally, Amadi's desire to have compulsory moral instruction in schools and universities seems more like a threat of domestication than a promise of liberation from Nigeria's moral "problems."

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