

narrative. A selected bibliography is provided, to which some more recent sources have been added since the original edition was published, and an index greatly enhances the research potential provided by the book. If any criticism were to be made it is in the overuse of the phrase "Kachina Cult." Use of the word "cult" sounds odd to the modern reader and may even bear some negative connotation; employment of the expression "religion system" or a similar euphemism might carry more clarity of meaning.

Dockstader has documented that the survival of the Hopi as a vital native entity may be due in large part to their enduring belief in and practice of the Kachina rituals. He observes that

although there are those Hopi people who no longer accept the religious qualities of the Kachina world, they have not denied the social importance which can be so readily perceived. In fact, this appreciation of what it means to be a Hopi spreads into other aspects of regard for traditional customs, and it is this awareness that provides much of the glue holding together the Hopi world—and of this, the Kachina remains a major element. (147)

For any ethnic group struggling to maintain a cultural identity while still functioning within the confines of a more dominant society, then, the importance of a specific cultural "focal point" cannot be overstated. *The Kachina and the White Man* makes this point well, and eloquently.

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Leslie W. Dunbar, ed. *Minority Report: What Has Happened To Blacks, Hispanics, American Indians, & Other Minorities in the Eighties.* (New York: Pantheon Books, 1984) xvii, 236 pp., \$8.95 paper.

Six years since President Reagan took office, public policies related to the needs of the poor have been established which set back the gains of the Civil Rights movement. Although gains have been made, at least on the surface, the current administration's policies have widened the gap between those who have and those who have not. Policies such as affirmative action, education programs, and public welfare are being eroded, sacrificed in favor of escalating military budgets and "constructive engagement" in Central America.

Editor Leslie W. Dunbar has brought to this collection seven experts with years of experience in the Civil Rights movement to assess the impact of Reagan policies. As Dunbar notes in the foreword, the first three essays address the "extent our politics and our economic and educational practices have been opened to minority participation." The remaining four essays examine such issues as urban poverty, the

relationship between crime and the administration of justice, the rural poor, and governmental policies reflecting the needs of all people.

The Civil Rights movement made great strides in rectifying the dehumanizing aspect of racism as it affected blacks, Hispanics, and Native Americans, to name only a few groups who entered the 1960s as “oppressed minorities.” The struggle for political, economic, and social justice was, for all intents and purposes, a demand of American society to recognize the humanity of those people who had endured the legacy of racism. The efforts of numerous individuals and grassroots communities did not occur in a vacuum. It was a collective endeavor to achieve social justice, although for obvious reasons, focus was given to individual movements.

Yet, in spite of the Voting Rights Act, affirmative action, educational programs, employment and training programs, Dunbar identifies a controversy resulting from divergent views which confused and hindered the notion of what a nondiscriminatory society “is or should be.” Is it the attainment of integration or the exorcism of racial isolation and the impact of class? Dunbar and his colleagues take the view that the answer to this question must be arrived at through mutual consensus. That consensus can only be arrived at through the realization of social democracy, insuring a quality of life for all people, and opposition to any policy that does not promote these values.

It should be pointed out that the essays do not address all minorities in the United States. While this is understandable given the scope of this anthology, it is lamentable because one is not offered any insight into the variations of these different groups in relation to specific histories and policies. The lone exception in this regard is the essay by Vine Deloria, Jr., whose work on the rural poor addresses the issues affecting American Indians, blacks, Mexican Americans, and Appalachian whites within a comparative framework. The remaining essays give considerable attention to blacks and to a lesser extent, Hispanics.

It is not my intention to quibble over what may appear a petty issue. It is not petty. The omissions should serve as a reminder of the work that remains for anyone in ethnic studies interested in examining the impact of the Civil Rights movement in these communities. Another issue not addressed has to do with the divergent views found among Civil Rights activists. Discussion of this would have provided an assessment of various sectors of the progressive community.

The real strength of the book is, however, with the essays themselves. Each one serves as a foundation for dialogue among professionals who are in a position to shape policy, ethnic studies professionals who analyze current and future policies, and local leaders who are responsible for the direction of minority communities.

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