

however, and includes interesting facts such as some Hopi are Mormons, and Senator Barry Goldwater and Navajo Chairman Peter MacDonald had a serious feud related to this whole affair.

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Susan E. Keefe and Amado M. Padilla. *Chicano Ethnicity*. (Albuquerque: University of New Mexico Press, 1987) x, 238 pp., \$22.50; \$11.95 paper.

Chicano Ethnicity is a valuable contribution to ethnic scholarship and the question of why people of Mexican descent in the U.S. choose different names. Chicano, Mexican-American, American of Mexican descent, and Mexicano are distinct. Since this population is heterogeneous, Keefe and Padilla study how three primary factors, Cultural Awareness, Ethnic Loyalty, and Assimilation/Acculturation account for such diversity. These three primary factors shape unique expressions of group identity and an extended sense of the self.

Chicano Ethnicity combines anthropology and psychology. This interdisciplinary approach is based upon "empirical data" such as questionnaires about ethnic identity, controlled interviews with selected respondents and statistical analysis of the interviews. The scope of the study, the rigorous attention to survey methodology, and the wealth of statistical information are valuable for upper-division and graduate courses in ethnic studies, sociology, anthropology and psychology. The interviews with selected respondents are valuable for anyone interested in the subject at any level of schooling.

Chicano Ethnicity is controversial. Scholars in different fields will have questions, reservations and even objections. Lively debate is proof of a good book and *Chicano Ethnicity* is guaranteed to make people think about what ethnicity means and how it can be measured. Keefe and Padilla's text discusses the values, assumptions and beliefs that underpin their research. They recognize how a point of view about research shapes the answers scientists obtain. This ability to interrogate the scientific method is one laudable feature of contemporary social science. Many social scientists are "epistemically literate": They recognize that a "fact" cannot be separated from a "point of view" because any perspective is based upon fundamental assumptions, values and beliefs. *Chicano Ethnicity* is sensitive to stereotyping, reification, the self-fulfilling prophecy and tautological thinking.

Chicano Ethnicity raises "metacritical" issues or questions about the design of the book's ethnic experiment and its results. First, how can

ethnicity which is both symbolic and practical be quantified? The book makes a distinction between Cultural Awareness which includes "empirical" factors such as Language Preference and Spouse's Cultural Heritage among other items and Ethnic Loyalty which considers "subjective" or "symbolic" issues such as Perceived Discrimination and Ethnic Pride and Affiliation. However, Cultural Identification is grouped under Cultural Awareness. Cultural Loyalty seems as symbolic an issue as Ethnic Loyalty.

Furthermore, is Cultural Identification grouped under Cultural Awareness because this item has a high statistical correlation to Cultural Awareness? If so, a question arises about statistics itself. Statistics is a cultural artifact freighted with assumptions and beliefs. Scientists such as Stephen Gould in his *Mismeasure of Man* have demonstrated how numerical relationships depend upon who does the math. *Chicano Ethnicity* does not make flat statistical statements about ethnicity. Group identity for people of Mexican descent relates to issues such as socio-economic class, family ties, and generation, among others. Does ethnic identity shape the statistics or vice versa? The answer seems to be both. Numbers in and of themselves cannot be separated from "subjective" phenomena such as language and experience.

Chicano Ethnicity points clearly to how people in the same family choose different ethnic labels. This sort of diversity underscores the difficulty of ethnic research. Nonetheless, Padilla and Keefe have a timely and important book. No matter how people respond to *Chicano Ethnicity*, we will use it as a benchmark for future work.

—Joe Rodriguez
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Hyung-Chan Kim, ed. *Dictionary of Asian American History*. (Westport, CT: Greenwood Press, 1986) 627 pp., \$65.00.

A result of the collaboration of several dozen specialists, this new reference work provides a wealth of information about the largest groups of immigrants who went east to settle in the United States: the Chinese, Japanese, Koreans, Indians, Filipinos, Pacific Islanders, and Southeast Asians. It includes brief historical sketches of each of these groups and essays on a number of topics such as Asian-American literature, immigration law, and educational issues that affect Asian Americans. It also includes alphabetically arranged entries on hundreds of topics, a chronology of Asian-American history, and a bibliography.

The bulk of this work—and certainly the most useful section—consists of the encyclopedic entries. The editor has done a commendable job of