

Indians and the whites. According to the Indians, air, water, and land belonged to everyone; only artifacts, crops, fish, or game could be possessed.

The atlas provides valuable information on Indian villages, distribution of Indian and white settlements during different periods, Indian wars and changes in jurisdiction. Unfortunately, the discussion of the dominant languages, including the fact that Iroquoian speakers were surrounded by speakers of Algonquian languages (not all of which were mutually intelligible) is not supported by a single language map. Another shortcoming is that the double-page maps have no page numbers and the text refers to map numbers rather than page numbers, a major inconvenience to the reader. A further irritation is the absence of pronunciation keys, or even stress marks, for Indian names which could be as long as ten syllables (e.g., Shingabawassinekegobawat). Still, the book is a valuable addition to libraries, and it is a pleasure to thumb through. Looking at the illustrations is like having a miniature museum of Great Lakes Indian anthropology, history and art right in your hands, one to visit again and again.

—Elizabeth Whalley
San Francisco State University

Donald M. Taylor and Fathali M. Moghaddam. *Theories of Intergroup Relations: International Social Psychological Perspectives*. (New York: Praeger, 1987) vii, 223 pp., \$37.95; \$14.95 paper.

This ambitious book comes at a time when the resurgence of intergroup conflict sounds a despairing note to those of us who have spent more years than we care to count struggling for a united front against an oppressive ruling class. To keep heart we need to periodically focus on the progress that has been made and, in Mao's words, review our accomplishments and transgressions in order to "make the past serve the present." For those of us working in the academic enterprise, this means that the tools of our trade, our theories and our methods, must be criticized and updated. We must be very aware of how we got to where we are, why we have the theories we have, and why we use the methods we use.

Thus we expect a great deal of a work that sets out to summarize an entire field of study. In appraising the status of their discipline, Taylor and Moghaddam go a long way towards satisfying our expectations. The power of the book lies in the fact that these two scholars clearly are masters of their own field. Their analysis of the history of theories of

intergroup relations and their survey of the present state of the art is comprehensive and stimulating. They review six major theories: realistic conflict theory, social identity theory, equity theory, relative deprivation theory, elite theory, and a five-stage model of intergroup relations. Their goal is to provide a general theory that integrates "the limited mini-theories." This goal is somewhat problematic and not quite achieved. Scholars in Ethnic Studies and Women's Studies are coming to the realization that cultivating diversity is essential to our future direction. By lacking a consideration of the potential dangers of seeking universal models, the authors fall into a common academic bind.

This is a well-organized and instructive book. Both summative and historical, it works well as a primer for scholars in companion fields and as an introductory piece for students entering social psychology. As a critical summation it also takes its place within its discipline as a seminal text for those scholars who, like the authors, are aware of the need for social psychology to pass through a period of internal evaluation and transformation. Where it falls short is in what it fails to provide in leadership towards reconceptualizing our methods, which is essential if we are going to advance our theories. Because the authors limit their critique to the safe language of academic discourse they have denied essential guidance in how to proceed into the future. The shortcomings center on the author's separation of theory from practice, an all too common academic style. To assume that one can separate theory from practice is to deny a very important historical perspective. The theories that we now find ourselves constrained by are the products of specific twentieth century practices (methods). In the social sciences these methods have never been responsive to the needs of minorities and oppressed individuals. For scholars in Ethnic Studies and Women's Studies, transforming method is critical to the expansion of theory. When we see a work that displays such a comprehensive sweep as this book, we want more from the authors. We want an analysis of methodology that reconstructs the role of the practitioner, the researcher. To be informed of the scope and limitation of theoretical approaches is not enough. We need to be creating a new role for the academic researcher.

We are learning from feminist scholarship that breaking form is a key element in change. In a profession that all too often serves as the gatekeeper to the bourgeoisie and apologists for the status quo we can not let even our best intentioned colleagues slip past the opportunity to transform the tools of academic life. At present our worth as discoverers of truth is highly questionable. We need only ask what good have our theories of intergroup relations served for the children of the Mideast, Ireland or the Bronx. The answers are humbling. It is time to recognize that our potential to emancipate, organize and mobilize is of higher value than our role as identifiers, labelers and categorizers. We would like to see excellent scholars like Moghaddam and Taylor envision their field from that perspective. We have the tools to assist individuals and groups to

learn what it is they want to know about themselves and their oppressors. What we need to do is reconceptualize our place in the research process and remove ourselves from imperialist positions where we look at our subjects from the distance and eminence of *our* theoretical perspective. Our theories are an imposition on populations, our tools objectify people and alienate them from their own wisdom. We need to return theory to people and use our methods to serve their inquiries. Patti Lather (*Research as Praxis*, 1986) calls this emancipatory research and eloquently argues that the socially conscious academic can do no less than enjoin his or her subjects in the mutual construction of the research process where growth and learning can take place equally for both the researcher and the researched.

The authors may protest that theirs was not a task of how to use their discipline for emancipatory efforts, but it is particularly urgent that we break with traditional forms of academic discourse and move toward emancipatory visions.

Taylor and Moghaddam are not insensitive to these issues. Theirs is a constraint of tradition more than heart. Because we in academia fall so easily into the trap of cloning and mystifying our esoteric language and concepts, no one in the social sciences can be relieved of being measured by a standard that assesses their contribution towards emancipatory change. Not even such excellent scholars as Taylor and Moghaddam.

—Linda Gonzalves
Rutgers University

William H. Turner and Edward J. Cabell, eds. *Blacks in Appalachia*. (Lexington: University Press of Kentucky, 1985) xxiii, 277 pp., \$30.00; \$13.00 paper.

This book begins with a “call” for social policy and scholarship that will address the Black Appalachians. There follow historical narratives, descriptive community studies, and essays that examine the social and political dynamic of Appalachia in terms of black people. The volume concludes with some directions for further research. It is intended to satisfy the needs of both policymakers and individuals in the combined enterprises of Afro-American and Appalachian research, providing a basis for the formulation of policies to ameliorate the condition of Black Appalachians as well as enhancing their visibility as a community deserving research and study.

The editors are a civil rights worker (Cabell) and an academician (Turner) who evidence a longstanding interest in the Appalachian region and especially in the place and history of black people there. The articles are grouped into eight parts: Basic Approaches, Historical Perspectives, Community Studies, Race Relations, Black Coal Miners, Blacks and Local Politics, Personal Anecdotal Accounts of Black Life,