

cries out for more artists who will challenge and confront “Cowboy” rather than defer. As the experience in Nazi Germany has shown, the most aggressive of “Cowboys” can co-exist nicely with a seemingly opposite culture saturated with detachment, passivity, and a pre-occupation with the moment which sustains the illusion that the immediate moment is disconnected from the past and future and has no important consequences. Rather than obscure reality, *Cowboy Amok* is part of the challenge.

—Alan Spector
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W. Grant Dahlstrom, David Lachar, and Leona E. Dahlstrom. *MMPI Patterns of American Minorities.* (Minneapolis: University of Minnesota Press, 1986) xxi, 440 pp., \$29.50.

This anthology bobs out of the stormy sea of psychological research centered on minorities. The relationship between psychometrics and American minorities such as blacks, Native Americans, and Hispanics, is a long and troubled one. Prior to World War II standardized psychologic instruments were used mostly to assess and compare educational performance or “temperament” of whites and blacks or other racial minorities. But criticism emerged which questioned the reliability of such psychological tests. The tests seemed to find that, first, blacks and other minorities were inferior educational achievers compared to whites; and, second, severe psychosocial deficiencies of these minority group populations were the basis for their lower achievement. Since the Second World War the use of psychological tests or “inventories” has undergone explosive growth beyond the field of education. Psychological assessment instruments—scales of symptom categories as their users view them—have become a common fixture in the research and operations of mental health programs, penal institutions, and industrial personnel fields. One feature of this phenomenal growth in modern psychometrics has been the popularity of the Minnesota Multiphasic Personality Inventory (MMPI), now considered internationally as one of the most objective and reliable personality tests.

This book represents some of the latest and most thoroughly researched scholarship on the issue of the reliability of MMPI tests for psychiatric and personal assessment of minority group members. Since the 1960s psychologists, educators, counselors and sociologists have

debated heatedly what factors underlie the persistent racial discrepancies in scores of psychological tests like the MMPI. One group comprised mostly of minority scholars and also the likes of Erik Erikson blame the cultural bias of the tests—the WASP-oriented language and standardization of such tests, the conscious or unconscious cultural preferences of the testers, and the overall administrative context in which the test results are judged and applied that usually lacks sensitivity to the cultural and psychosocial values, the “gestalt” of minorities. By contrast, and on the very extreme of the psychometric race/ethnicity debate, are protagonists of the Jensen school who stress genotypical factors as the basis for a discrepancy in white-black psychological measurement and intellectual achievement.

MMPI Patterns of American Minorities attempts to carve a more fruitful path around this long-standing debate as it argues that the MMPI is still a most effective measure of psychological disturbances and personality patterns. It has sections that summarize findings of the most recent MMPI research on minority test populations, offers new studies by the authors and additional contributors explaining variant scores of white and minority subjects, and presents data and methodological items of use to MMPI specialists. Readers take note. Generally this is a highly technical treatise in quantitative psychology; the appendices containing information on scales, research forms, item data and tables make up nearly one-half of this book! Nonetheless, of its eight chapters, four should be of strong interest to general social scientists involved in ethnic studies and who seek an updated appraisal of current psychological issues.

One such section (Chapter 1 by W.G. Dahlstrom) offers a convenient summary of competing definitions of ethnicity and race and the effects of discrimination and ethnic practices on personality behavior. It then stresses the need to explore whether the variance in MMPI test results is rooted principally in any such non-psychopathological sources which could diminish the test’s reliability. Chapter 2 (by W.G. Dahlstrom and M.D. Gynther) is also a useful essay for ethnic studies because it reviews MMPI research on blacks that has emerged in the past thirty-five years. Four groups of studies are summarized: one conducted in a general black community setting that compared a black sub-population’s MMPI profile with those of the MMPI normative (white) group; others done on black and white subjects convicted of serious crimes; and clusters of MMPI studies derived from mental health and medical settings.

As for Asian-Americans, Hispanics and Native Americans, there is a survey of important studies and unanswered issues in Chapter 3 (by L.E. Dahlstrom) which should introduce ethnic studies research to major findings questions. The concluding chapter gives the recommendations of the primary authors on how future researchers should approach serious racial discrepancies they may encounter in their MMPI results: “accept the pattern of results generated by the standard scales on the

basic MMPI profile [but] when the pattern is markedly deviant . . . take special pains to explore in detail the life circumstances of that individual in order to understand as fully as possible the nature and degree of his or her problems or demands.”

MMPI Patterns of American Minorities will by no means still the troubled waters of American psychometrics given the intensifying ethnic and class stratification this society is experiencing, and the increasing challenges posed to teachers and research scholars to grapple with these divisions. But this book—a genuine scholarly effort to elevate the quality of MMPI research in current and future minority studies—will certainly lower some of the waves a few feet.

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James P. Danky and Maureen E. Hady, eds., *Native American Periodicals and Newspapers, 1828-1982.* (Westport, CT: Greenwood Press in association with State Historical Society of Wisconsin, 1984) xxxii, 533 pp., \$49.95.

Native American Periodicals and Newspapers, 1828-1982 is a landmark publication. It is a comprehensive record and holdings list of extant issues of 1,164 historical and current periodicals published for the past 150 years. The scope of this volume is broad, covering literary, political, and historical journals as well as general newspapers and feature magazines.

In his foreword to this book, Vine Deloria, Jr., states, “At least part of the difficulty every generation of Indians encounters is the sense that no previous generation of Indians has ever faced the problems facing that group of people. Establishing clearly the precedents that have led us to the future is the first task in escaping the physical and conceptual barricades that have prevented us from solving present problems. This bibliography can be of inestimable assistance to us in helping to take that next crucial step in awareness and perception.”

Editors Danky and Hady write in their introduction: “This guide is the most extensive ever compiled, and its titles represent many phases of Native American thought and action, from the religious and educational press of the early nineteenth century to contemporary publications of the current Native American movements.” Their intent was to create a primary bibliography, not a secondary one. This book describes these titles still existing.