

thuggery, violence and economic boycotts it used to terrorize its enemies, its fit with the larger culture, the sadism of its leaders and manipulations of human idealism and search for meaning; all are redolent of the Nazis. The “normalcy” of Klan activities and ideology to Klanswomen is reminiscent of Arendt’s “banality of evil.” A connection might have been made here.

Ultimately, this study validates what race relations theorists have increasingly noted since Allport and Myrdal: the presence of the multiple (and often, contradictory consciousness) in the prejudiced. Blee asks: “How did white Protestant women come to identify their interests as women with the Klan’s racist, anti-Catholic and anti-Semitic agenda?” At the end of this fine book, we have a very good idea indeed.

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**Edith Blicksilver. *The Ethnic American Woman: Problems, Protests, Lifestyle*. Expanded printing. (Dubuque, IA: Kendall/Hunt Publishing, 1989) 471 pp., \$29.95.**

The original edition of *The Ethnic American Woman* was published in 1978 with 381 pages. For the 1989 edition, the author has added two new sections with a total of ninety-three new pages. “Unit Thirteen: Daring To Be Different” contains sixty-three pages of fiction, poetry, and memoirs from contemporary women writers of German, Russian, Jewish, Anglo, African American, Mennonite, Italian, Chicana, Rumanian, Polish and Irish backgrounds. “Unit Fourteen: Scholarly Essays” is a particularly welcome addition of thirty pages containing essays by Evelyn Avery on blacks and Jews in the fiction of ethnic women, Caroline Dillman on the Southern woman as ethnic, Ruth Adler on the Jewish mother as seen by American Jewish writers, and Sarah Jackson on the South and Southerners.

Blicksilver includes white women, American women of European descent, in her definition of ethnic, certainly a contentious choice. Perhaps this volume should make some concessions to the realities that non-white women face in America. It is one thing to be Irish American in Chicago, quite another to be African American there, or anywhere in the country. Many people of color categorically refuse to accept any whites as ethnic. Some discussion or recognition of these differences would help focus the material in this excellent and comprehensive collection.

“If you’re white, you can’t be ethnic” is a commonly heard declaration. One personal memoir, “Un-Assimilated,” by Angela G. Dorenkamp, puts the ethnic argument to rest. The Italian American author says, at the breakup of her marriage to an “American,” that “I should never have left my neighborhood,” and she regrets the compromises she made toward assimilation: “I had traded natural and vital qualities for bland and artificial ones, for a tentative place in an

alien world.” Does one become more ethnic the further one gets from northern European Protestantism? Then what do we do with the Anglo American as an ethnic group? Caroline Dillman begs the question of ethnicity when she puts forth the Southern woman as an ethnic American: black men were lynched for her! Arguments like this make a mockery of the ethnicity, the otherness, of people not white. Ethnicity then becomes meaningless as a distinguishing factor. Who is the mainstream American if Southerners are ethnic, all those Polish and Italian Americans up north? Regionalism could more clearly define the experience of the Southern white woman than ethnicity. Edith Blicksilver might consider addressing the definition of ethnicity in a future edition of this fine volume.

The new material is clearly integrated into the original version. One story in the new edition, “My Mother’s House: A Dream Come True,” is a continuation of a tale on page 321. The following new story on page 415, “The Jewish American Princess Untrained for the Stress of Divorce and Single Parenthood,” also has a companion in the first edition. Blicksilver’s categories and themes are continued, and the four critical essays are a welcome and helpful addition. The best of the new material is the short story by Doris Betts, “Beasts of the Southern Wild.” This prizewinning collection will continue to be a major contribution to literature by and about ethnic American women. The editor’s appendices, class discussion questions, and suggested research topics are aids to teaching, but do not intrude for those just wanting a good read.

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**E. Ellis Cashmore, ed. *Dictionary of Race and Ethnic Relations*. 2nd ed. (London: Routledge, 1988) xvi, 325 pp., \$14.95 paper.**

A recurrent theme in the sociological study of racial and ethnic relations is the discipline’s inability to provide a clear and focused research agenda. Scholars in the field are troubled by their inability to agree as to the nature and scope of the discipline, and hence, the lack of an all-encompassing definition for the study of racial and ethnic relations. For example, a continual semantic debate exists over the appropriate usage and application of such concepts as “race” versus “racial” in sociological discourse. The *Dictionary of Race and Ethnic Relations* has been developed with this concern in mind.

According to editor E. Ellis Cashmore, the internal debates that characterize the field can be resolved if scholars channel their energies into identifying the central concern of racial and ethnic relations. For Cashmore, the main issue surrounds understanding the formation of social inequality that, in his estimation, is perpetuated by discrimination of subordinate groups by the dominant society. He defines this form of inequality as “institutionalized structured inequality” that is manifested through the various social institutions of power.