

However, the qualities that make a text good are not the same for a handbook. A handbook needs to be clear, comprehensive, concise and easy to use. First, clarity is a strong feature of this book. The authors were careful to make research concepts and terms well understood. To achieve this, though, they assumed little prior experience with research, and gave up much depth and detail. As a result, the book is neither comprehensive nor concise, but these shortcomings could have been easily dealt with. Although it is becoming increasingly difficult to achieve methodological comprehensiveness in a concise manner, the addition of a list of central references (preferably annotated) at the end of major sections would have improved this as a handbook. Finally, while this book is not difficult to use, it would be easier if page numbers were available in the table of contents for chapter sub-headings. Despite efforts to be both text and handbook, *Methods for the Social Sciences* comes across, albeit somewhat better, as just another methods text.

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Judith Weinstein Klein. *Jewish Identity and Self-Esteem: Healing Wounds through Ethnotherapy*. New York: Institute on Pluralism and Group Identity, The American Jewish Committee, 1980, 64 pp.

The concept of ethnic pluralism—the cultural divergence of ethnic groups rather than their “melting together—represents a challenge to American integration ideology, established and enforced by a majority of “White Anglo-Saxon Protestants.” Minorities such as Blacks, Hispanics, and Jews recall their origin and revive their ethnic identity, thus challenging the dominant value system with its “negative” impact on their own group peculiarities. In this process, individual self-esteem might be strengthened or weakened depending on the group’s self-conscious imposition of ethnic authenticity on its individual members.

Judith Weinstein Klein’s booklet on Jewish identity and self-esteem clearly illustrates the dependency of self-esteem on ethnic identity and raises the question of how individuals achieve ethnic identity. Klein defines ethnic identity as how one group defines itself as the result of common origin, culture, or kinship patterns, and how the particular group is defined by other groups in society. Membership and individual identity takes on three personalized forms: (1) the *positive identifier* is directly attached to his group and shares its positive and negative associations; (2) the *ambivalent identifier* is superficially attached to his group and occasionally adopts group images; and (3) the *negative identifier* commonly refuses to identify or affiliate with his group, although he or she is willing to take advantage of the group’s achievements. Individual Jews for instance, differ in (a) the degree of willingness to support group members; (b) affiliation to and alienation from the group, and (c) scores of self-esteem (measured on scales created by Rosenberg or Keniston). Klein’s findings indicate a higher score of self-esteem in the group of positive identifiers. She infers that positive identification with the group leads to higher self-esteem. A treatment for achieving higher self-esteem would be ethnotherapy, a clinical model developed by Dr. Price Cobbs (1972), “which seeks to change

negative attitudes about ethnicity and race through group interaction and self-exploration" (p. 8).

Klein designed an experiment based on group therapy, in which she chose 33 Jewish participants of second or third generation in the United States, and a control group of another 16 Jews; average age was around 30, median income was \$20,000, etc.). The group worked over 32 hours for a period of eight weeks on in-group stereotypes, Antisemitism and Holocaust, "Jewishness," Jewish myth and history, and the like. Pretest-posttest comparisons showed a significant change of scores towards positive identification and self-esteem.

Klein demonstrated that higher degrees of group affiliation and individual ethnic authenticity strengthens the self-esteem of the group members. Thus, her experiment might be a model for other ethnic minorities which share the social stigma of Jews. But what are the possible outcomes of such an experiment on a wider range?

1. Ethnotherapy itself seems to be inadequate to solve inter-ethnic conflicts (in Klein's case it was applied to only one ethnic group). Since one's ethnic identity is largely co-defined by other groups in society, it would be interesting to design and experiment with a sample that reflects the ethnic composition of the United States, and then comparatively explore the relationship of identity and self-esteem in a wider socio-psychological context.

2. While individual members of an ethnic minority strengthen their ties and raise self-esteem by raising group consciousness, the group itself transforms the meaning of ethnicity according to the fractional interests of (a) separatists who want to achieve religious purity, (b) eugenics or racists who want to breed a racially superior people, and (c) revolutionaries and elites who seek normative control of economy and society.

3. Ethnic groups instead of individuals might continue to fight previously established conflicts of identity and variable self-esteem, to the point that an individual problem becomes a mass ideology. Such an ideology would end up building group identity upon artificially created "sacred" symbols such as myths of common origins and fate, or enemy images in order to maintain ingroup stability.

Klein's concept of ethnotherapy is an ambitious, intelligent, and challenging attempt to search for actual problems and solutions in the interactions of ethnic individuals and society, and is a valuable contribution toward the discussion of social pathologies.

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