However, the qualities that make a text good are not the same for a handbook. A handbook needs to be clear, comprehensible, 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 subheadings. 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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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
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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