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into racial differences has, in essence, resulted in the "legitimation" of racist ideology. Nevertheless, Tucker is not pessimistic about winning the battle with racists. "America's democratic political traditions," he writes, "have prevailed, and today universal suffrage, equal rights under law, and the guarantee of other civil liberties to all citizens are no longer up for debate; where demonstrable infringement has occurred, there is generally outrage and prompt redress."

Despite my fundamental agreement with most of Tucker's arguments and my belief that he has told the truth, I do not think he has told the whole truth. By focusing most of his attention on racists, Tucker has virtually ignored that antiracist discourse, which began with the poet Phillis Wheatly during the period of the American Revolution, manifested itself in the abolitionist crusade—due primarily to the perceptible influence of African Americans such as Fredrick Douglass and James McCune Smith—permeated the social sciences after 1920s because of the domineering presence of the German-Jewish immigrant and father of modern American anthropology, Franz Uri Boas, and reached the peak of its influence in the passage of the 1964 Civil Rights Act and the 1965 Voting Rights Act. By giving attention to this tradition of colorblind egalitarianism, Tucker would have come to grips with why the racist tradition until recent times in the United States has been proactive, rather than reactive. Put another way, the parameters of the discourse on the purported relative abilities of the so-called races of mankind have traditionally been framed by racists.

It should also be noted that the first four chapters of this book is merely cover ground that has been treated in greater depth in older historical works. Nevertheless, Tucker's real contribution is his definitive refutation of Jensenism, his call for the necessity of regulating racial science, and his demonstration that the attempt to prove the innate intellectual inferiority of some groups "is probably scientifically chimerical and certainly lends itself to socially pernicious ends."

In short, this book deserves the close attention of all scholars and laymen interested in a study in the exercise of futility which mars the study of race.

Vernon J. Williams, Jr.
Purdue University

Laura Uba. *Asian Americans: Personality Patterns, Identity, and Mental Health.* (NY: The Guilford Press, 1994) 302 pp., \$33.95.

When looking at issues of ethnicity and mental health we are constantly reminded that there is, at present, no unified paradigm to guide either the practitioner or the research scholar. What we do know is that the human organism is a socially constructed being. We also know that

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there are species-specific human needs that play out in the formation of mental well being; there does exist a common denominator, if you will, of optimum conditions and relational situations that underly all human development. Mental health is an arena where the universality of human needs meets the specificity or relativity of cultural ways and experiences. Hence, mental health becomes an arena in which the organic realities of social structures like racism, sexism, etc., reveal themselves. Unfortunately, too many prefer to operate as if their practice and services did not in fact interface with the realities of onerous and destructive social structures (ie., ignoring racism and sexism and enforced poverty and all the other biases that drive the American way is still the preferred denial system of far too many individuals who create and administer mental health services). In *Asian Americans*, Laura Uba gives us a masterful overview of psychological research on Asian Americans and dispells any notion that contemporary mental health theory and practice has come anywhere near addressing the needs of this particular population. Her work is all the more powerful because she does not lecture, she presents. And her presentation carries impact because of her comprehensive approach to the literature and her clear and authoratative style of writing.

Always holding to her central thesis that human behavior and personality patterns must be analyzed within the social and cultural context in which they take place, Uba introduces her audience to the diversity and unique historical experiences of each of the groups that are commonly lumped under the category Asian American. She frequently qualifies her own work by reminding us that this diversity defies summary. In her review of the research that has occurred, she calls our attention to the paucity of the application of good theoretical models to the study of Asian American mental health.

Uba is at her strongest when she integrates discussions of racism into her work. By noting discrepancies in accepted research practices such as the frequent use of Euro-Americans as the control group, thereby anointing that group as the norm, Uba provides a critique that is useful to all scholars and consumers of ethnic research on Asian Americans, such as the preference for the use of trait theory over psychoanalytic or cognitive behavior theory. Uba also gives insight into how the very processes of research can operate as tools to obfuscate social injustice, like racism. It is in these areas that her work makes a general and critical contribution to the literature in ethnic studies.

While most of the research is summarized in narrative form, the few tables provided are particularly informative, especially in demonstrating the need to recognize the wide diversity that constitutes the category Asian American. Uba does give herself the liberty of frequent interpretation that allows her to be more than a chronicle of findings. Her theoretical offerings are insightful and enrich our understanding of the importance of

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always maintaining a dialectical view of empirical findings.

Uba's writing is frequently marked by disclaimers that remind us of the inadequacies of the present level of research. While at times this proliferation of disclaimers may frustrate the reader by emphasizing what we don't know, Uba balances her critique with rich identification of questions that broaden our view and are excellent guides for further research. What we receive is a valuable and comprehensive review of the research and graduate students meaningful to all scholars in the field of ethnic studies.

While the book is also informative to those practitioners in the field who are delivering direct services to Asian American clients, it is not an indepth treatise on personality patterns or identity, as the title may imply. It is, rather, a concise reminder that personality and identity are co-created aspects of human beings and are inseparable from the social realities in which we grow and live. Uba's discussions of predictors of mental health, cultural patterns in the perception of mental health processes, and culturally influenced styles of communication stimulate our general awareness and point to the constant need to see ourselves as no more or less than the culture that trained us. As such, I would recommend this book to practitioners who are attempting to broaden their ability to offer culturally and ethnically sensitive treatment.

Throughout her work Uba reminds us that scientific research is a continually evolving process of discovery; and it is not an activity destined to end with the achievement of some list of ultimate truths. She also reminds us that the very activity of science can be used to generate systems of "knowledge" that are then used to justify the status quo and further the existence of oppression. This has always been acutely true in the field of psychology, and remains so today as we once again see wide media attention given to the publication of the latest resurrection of the bell curve theory of intelligence. Because of all of these reasons, Uba's work is a timely contribution to the field of mental health and Asian Americans, and a valuable voice in the general advancement of ethnic consciousness in American culture.

Linda Gonzalves
Highland Park, New Jersey

Tu Wei-ming, ed. *The Living Tree: The Changing Meaning of Being Chinese Today*. (Stanford, CA: Stanford University Press, 1994) 295 pages, \$14.95.

This book evolved from the spring, 1991 special issue of "Daedalus, the Proceedings of the American Academy of Arts and Sciences". Tu Wei-ming presents a collection of perspectives of the Chinese identity. These essays stand alone well, some are more relevant and better written than others (as will be addressed in this review), but