

understanding of the dynamics of Samoan culture may give us some idea on which variables to manipulate in order to have people honor their elders. Another example: our society is undergoing tremendous changes in this era, the study of ethnic groups can give us some alternative views on how people, with varying degrees of dependency on national social, political, and economic systems, can and have dealt with the lack of certain resources--such as fossil fuels. The study of minorities can increase the alternatives available to us and contribute to our national life.

--Michael Illovsky
Madison, Wisconsin

RUSSELL W. FRIDLEY. *HISTORIC RESOURCES IN MINNESOTA: A REPORT ON THEIR EXTENT, LOCATION, AND NEED FOR PRESERVATION*. Minnesota Historical Society, St. Paul, MN, 1979. 172 pp.

It is extremely difficult to review in any kind of a literary way a book which makes no pretense at being a literary work. *Historic Resources* is a report and a resource listing of what does exist. In addition to "what is" there are well thought out recommendations for what should be. The report deals with five broad areas of concern--Historical Organization and Museum Artifacts, Newspapers, Manuscripts, Historic Structures, and Archaeological Sites--which are and have been influenced by the work of the Minnesota Historical Society. In each of the sections there is a broad outline rationale for the existence of the sub-division. In addition there is a brief description of the current research in progress in each of the five areas.

There will be little disagreement on description and historical background materials on the part of users of this resource volume. However, there may be room for discussion and dissension when one arrives at the section which outlines conclusions and recommendations. A series of eight recommendations for future action will certainly raise some questions. To cite one example, there is room for discussion in the case of recommendation number six. "The proliferation of small museums and historical collections should be discouraged in the interest of preserving the states existing resources." One must be very careful to explain the full text of the recommendation in order to avoid the denigration of those efforts which have already taken place at the local or organizational level. Secondly, the state may not be willing to take on the responsibility for preserving records or artifacts from scores of organizations which do not have a vital place in a state-wide institution. By so broadly stating the recommendation, there is an implication that everything is of equal worth to the Historical Society.

Historic Resources in Minnesota will certainly serve as a valuable resource to lend substance to future plans for the Society. It also serves as an excellent catalogue of activities which are now in progress. This report should be available in every school and library in the State of Minnesota for community and teacher use, and it also could serve as a model for other states to review and preview their own needs and solutions.

--Mr. Christian K. Skjervold
Equal Education Support Department
Minneapolis Public Schools

JUDY H. KATZ. *WHITE AWARENESS: HANDBOOK FOR ANTI-RACISM TRAINING*. Norman: University of Oklahoma Press, 1978. 211 pp., \$12.95 hard, \$4.95 paper.

White Awareness has been created out of a personal and professional struggle and is designed to help whites understand and come to grips with personal, cultural, and institutional racism. The author was the child of refugees from Hitler's Germany. She was further influenced by the social movements in the United States during the 1960's. She has a vision of equality and a commitment to combatting the pathology of racism. Her practical orientation makes her concerned with action rather than self-indulgent or energy-wasting guilt.

Katz's basic premise is that racism is a predominantly 'white problem' because it contains power and control and because whites are overwhelmingly in control of our society. This power differentiates racism from prejudice which is a human failing but one that, without power, cannot systematically oppress others. Whites need to be re-educated physically, socially, and psychologically in order to be freed from racism among themselves.

The *Handbook's* training program is a starting place and not an end in itself. The program is from theory to training to practice, and is primarily designed for counselors, educators, teachers, and agents of change. The participant begins by defining concepts of bias, bigotry, prejudice, and racism, then examines racism in the context of such areas as education, health services, housing, politics, religion, economics, aesthetics, and language. In the process one identifies and articulates personal feelings, then defines ways in which one's attitudes and behavior are representative of and reflect society. Finally, one arrives at specific strategies to use against racism. The text includes exercises and instructions, identifiable goals, lists of materials needed, and notes to facilitators. The exercises are designed to break down the participants' resistance to them by their learning the benefits to be gained from being liberated from racism. Most exercises focus on black-white