revealing fact—the gruesome fact of a continent threatened by starvation. The question usually asked by concerned and baffled observers is: why the starvation?

While Western experts primarily attribute the situation to ecological disaster (drought), Njoku goes much further by examining such factors as: (1) African politics (characterized by instabilities and insurgencies), (2) the continent's pronatalist "population policy", and (3) agricultural production and distribution methods. To aid the reader to appreciate the significance of these factors within the African context, the author devotes a chapter to a description of the people and cultural practices of Africa.

*Malthusianism: An African Dilemma* is a scholarly, in-depth analysis of the grave food crisis facing Africa. It goes beyond basic analysis to offer feasible policy prescriptions. It is a recommended reading for teachers, researchers, and public policy practitioners interested in grasping the major dimensions of Africa's food crisis. As a textbook, it might be useful in undergraduate and graduate courses in African studies, demography, sociology and political science.

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There are many commendable features of this book, and first among these is the author's thesis that contemporary group relations can only be fully understood within an "historical context." The second of these features is the author's contention that race and ethnic relations should be viewed primarily as group power contests. This position enables Baker to move somewhat circumspectly between the Scylla and Charybdis of race and class. The third feature is Baker's assertion that a comparative study of group relations should shed more light on the situation variables which determine the shape, contexts, and tenor of group relations. Chapter one (The Comparative Study of Group Relations) and Chapter Two (Power and Group Relations) clearly and concisely lay the theoretical framework from which to evaluate subsequent chapters which are devoted to case histories of race and power relations in the United States and Canada, South Africa and Rhodesia (Zimbabwe) and Australia and New Zealand.

In the introduction Baker raises four issues relative to the persistence of Anglo domination in the societies under analysis: (1) power as a determinant of race and ethnic relations; (2) the processes and techniques by which Anglo groups established and perpetuated their control; (3) strategies and tactics used by groups in breaking Anglo control; and (4) how the present analysis of group relations allows us to foresee changes in group power relations and the direction of cultural politics. The latter two issues are certainly of major importance as we saw the emergence of Zimbabwe out of Southern Rhodesia and as we currently witness the ongoing battle for South Africa between the minority white governing class and the African majority. Also, these issues (group relations and cultural politics) have taken on new importance in United States as the 1988 candidacy of Jesse Jackson, and the more recent elections of Doug Wilder in Virginia and David Dinkins in New York City prompted the awakening of a huge primary turnout among blacks and many whites as Black Americans continue to flex their political, economic, and cultural muscles even under conditions which
neither encourage nor reward this flexing. We have also seen new consciousness emerging among the Aborigines of Australia.

The author succinctly states the case that race relations are primarily shaped by cultural and power factors. The former does so by its emphasis on private property and its high need for order and self-control which essentially dictates that individuals and groups are merely means to an end and are objects to be manipulated when the need to do so arise. The power variable controls group in that it allows groups already enjoying a degree of power to increase and maintain their power through their advantages in resources (manpower, weapons and money), mobilization capabilities, and other additive resources and strategies. With these advantages it was, therefore, easy for Anglos in all the countries under review to make cultural and structural policy decisions over other groups, both racial and cultural, more rigid and permanent. In presenting brief, in some cases all too brief, historical sketches of the development of group relations in multi-racial and multi-ethnic societies, the author refers to the brutal treatment accorded Blacks and Indians in the United States, African in South Africa and what was then Rhodesia. Through control of the political, economic, and social structures, whites allocated to themselves total access to power, privilege and resources. These sketches of Anglo-dominated societies are resounding evidence of the ineffectiveness of the Functionalist School of Sociology to explain group and social relations, since in each case there is a noted absence of value or group consensus but rather deeply entrenched value, cultural, and racial conflict.

Though Baker relegates the structural and coercive elements to a central position in his analysis, he indicates that psychosocial dominance is of no less importance. This psychosocial dominance is of interest to me since it has been the focus of my own research and personal interest over the years. It is this dominance which has been paramount in the responses of Blacks and other groups to White oppression; and it has shaped their social and political movements, ideologies, as well as the strategies and tactics which have been used in the furtherance of social changes vis-a-vis the dominant culture as well as intra-group changes. Baker, though all to sketchy, states the case for the manner in which concepts such as morale, group identity and solidarity, leadership, motivation, and the acceptance or rejection of dominance affect how oppressed groups manage to exist in a state of virtually complete powerlessness. The author states that groups which reject elements of assimilation within the dominant culture tend to survive with their cultural base intact, in contrast to groups which attempt to survive by moving into the socio-psychological boundaries of the dominant-repressive culture. This is so because the controls within that culture is so overwhelming that once oppressed groups move into the lower levels of that culture, they automatically take on the psychological trappings which, in effect, negate their own group cultural base which may be the very weapon which would enable the group to fight the dominant culture. I agree with the author's claim that culture becomes a weapon and that once less powerful groups accept the dominant cultural motifs, they implicitly accept the negative traits attributable to their own culture. That is, oppressed groups can't have it both ways, and therefore they must constantly ask themselves whether particular actions are worth the cultural price they would eventually pay. Black Americans have certainly seen the heavy cost of "integration" in many areas of Black life.

Lastly, just as there are those psychological factors which have been important as a Black or minority response to white dominance, Baker hones in on some psychological factors related to why whites behave as they do. The key question he asks, and it is a question many of us have asked over the years: why, with all the political,