

du Québec élaborera son "Plan d'action" "à l'intention des communautés culturelles". Ce plan prévoit des mesures immédiates et des mesures à court et à moyen terme. Il s'agit d'"une politique énergique d'accès égal", des personnes issues des communautés ethniques, "à l'emploi dans l'Administration publique", des mesures pour "améliorer l'accueil que réserve la société québécoise aux nouveaux arrivants", des mesures pour faciliter l'accessibilité à la langue française, des politiques afin d'assurer aux membres des communautés culturelles un meilleur accès à l'information, aux services sociaux, à l'éducation et à la culture.

Avoir une politique généreuse pour les minorités ethniques à un moment où au nom de l'unité nationale la tendance à travers le monde vise à l'assimilation pure et simple, est certes positif. Cependant, la lecture du document officiel du gouvernement sur cette politique soulève certaines interrogations; c'est au niveau philosophique, idéologique et pratique que plusieurs questions se posent:

— Au niveau philosophique et idéologique on peut se demander sur la marge réelle dont disposent les groupes ethniques dans leur choix à eux de la "façon d'être Québécois". L'interrogation persiste d'ailleurs tout au long du livre, quant au caractère du projet collectif de société proposé et quant à la possibilité pour les communautés ethno-culturelles d'y participer pleinement, tout en gardant leur propre identité.

— Au niveau pratique, reste à savoir de quelle priorité jouit au sein du gouvernement du Québec cette politique. Quels en sont les objectifs minimaux? S'agit-il de buts aléatoires ou stratégiques?

Toute réflexion sur le document "Autant de façons d'être Québécois" ne peut se faire pour l'instant que sous forme de questionnement. Apporter des réponses à toute sorte d'interrogations qu'il soulève, n'est ni facile, ni même possible sans tomber dans des simplifications. C'est par et à travers l'action qu'on aura de réponses à toutes ces interrogations et questions.

Alexis Lamaris

Greek Americans, by Charles C. Moskos Jr., Englewood Cliffs, N.J., Prentice Hall, 1980, pp.162, \$9.95(c), \$6.95(p)

Charles Moskos' book "Greek Americans: Success and Struggle" is the latest in the Prentice Hall **Ethnic Groups in American Life** series, a series of works on different groups under the editorship of Milton M. Gorton. As stated by the editor himself, "this series of books will attempt to provide the American public with a descriptive and analytical overview of its ethnic heritage in the third quarter of the twentieth century from the viewpoint of relevant social science."

The book on Greek Americans, with a more descriptive and less analytical approach, traces the Greek presence in the United States back to the early 1600's (when the first "recorded" Greek set foot on American soil) and discusses various historical and situational parameters of the Greek community in the U.S. well up to the mid-1970's. On the whole, it is estimated that the grand total of Greek Americans of up to the fourth generation reaches approximately 1,250,000 persons. The author distinguishes five developmental stages throughout the long migration history of Greeks to America: the first stage that may cover all those pioneer Greeks who, one way or the other, came to the U.S. prior to the twentieth century and settled throughout the new land without establishing, however, "deeply rooted Greek American Institutions" (p.8). The author points out that all these

Greek individuals and/or groups were in no way typical of the kinds of Greeks that were to come later to America and form the core communities.

A second identifiable stage of Greeks coming to America has been the period of massive migration between the years 1890 to 1920, and more so during the two decades of the twentieth century when "close to one in every four Greek males between the ages of fifteen and forty-five departed for America!" (p.11). The third stage discussed by Moskos focuses on the establishment and socio-political organization of Greek American communities with their own characteristic institutions and life-style around the 1920's and 1930's. In his "Personal Memoir" the author presents a detailed "case study" of his own family establishment during that period. The next stage deals, primarily, with the Greek community's struggle to reestablish and revitalize itself after the Depression and W.W.II, a struggle that, despite numerous conflicts amongst Greeks themselves, was successfully won. In the last developmental and more contemporary stage, the author elaborates on the Greek American experience from the 1960's on with particular emphasis on the last 15-18 years when the new massive waves of Greeks came to America. He discusses at length these "neo-Greek Americans" that, in their unique way, revitalized and strengthened the already existing Greek communities, especially in the Northern and eastern regions of the country. Along with his personal and family experiences in the new land of "opportunity" the author presents a synoptic comparative description of the Greek-Australians who share a number of common characteristics with their compatriots in the U.S.A.

Throughout the book a number of themes are stressed over and over and several recurring points are discussed by Moskos in his attempt to highlight the overall Greek experience in America. Along with the well-documented characteristics that have been associated with almost all immigrants around the globe (discrimination, alienation, social distance and isolation, resentment and xenophobic attitudes on the part of the indigenous population), the author notes some "Greek" peculiarities. Virtually all chapters of the book conclude by emphasizing the notion of "duality" that seems to characterize Greek Americans. That is, strong attachment in various forms and degrees to the so-called Hellenism and at the same time social (first) and cultural assimilation of Greeks into the American society at large. A second point stressed by Moskos is the socio-political conservatism that has traditionally prevailed among the Greek Americans, a conservatism that, according to Moskos, may be largely explained in terms of the particular background of most Greeks coming to America. He reports that the largest number of Greek Americans (more so up until the 1950's) come from Peloponnesos in the southern part of Greece and the most conservative region. He furthermore elaborates with statistical documentation about the remarkable social mobility achieved by the vast majority of Greek immigrants and more so that of their offspring of the second, third and fourth generations. For Moskos, the central and unique role of the Greek Orthodox Church for all Greek Americans is an unquestionable fact stressing that:

- a. The Greek Orthodox Church has been fully transformed in both appearance and substance into a Greek American Church; and
- b. For virtually all second, third and fourth generation Greek Americans ethnic identification can only be conceived and explained via the Greek American Church.

Another unique characteristic that appears to be "an integral part of the Greek immigrant's personality all around the world" and repeatedly mentioned by Moskos is what one may call the "business syndrome" that leads to upward mobility. The author makes lengthy references to that Greek characteristic that seems to have permeated deeply into the core personality of many American-born Greeks as well. From the early years in America a substantial number of Greeks turned to the "entrepreneurial route". And as Moskos notes, "It was in this capacity that the Greek American was to make his most distinguishing mark on American society" (p.22).

No doubt, "Greek Americans" is an informative and detailed account of the overall Greek presence and experience in the U.S. In many instances, the author provides a wide variety of "stimuli" for further empirical research and understanding of a large ethnic group that has been lumped all together under the general label "Greek Americans". Throughout his analysis Moskos makes it abundantly clear that to treat ethnic and

minority groups as homogeneous collectivities is both misleading and unjust. Scholars in the ethnic relations field should pay equal attention to intra-group analyses if a better and more accurate understanding is to be achieved. The wide spectrum of individuals and groups that make up the story of "Greek Americans" is the most eloquent illustration of the need for intra-group studies and analyses. Furthermore, Moskos' discussion of the "ethnogenesis" phenomenon that seems to characterize many ethnic and racial groups all over the world, and the so-called "revival of ethnicity" issue so much prevalent in the field of ethnic relations present additional challenges for the interested scholar.

Having said all that, a few words should be added here. Moskos' rather heavy emphasis on some kind of "who is who" approach and the relatively lengthy references to the Greek American "personalities" consume many pages of the book that could have been used for most useful and sociologically sound data. In addition, I cannot refrain from noting two more things that intrigued me when reading the book:

- a. His mentioning of the fact that Sunday schools are "unknown in Greece" (p.170) — I still remember my mother's insistence to attend every Sunday the "**Katihitiko**" (Sunday school) and my cousin's habit, as late as 1981, to send her two daughters to **Katihitiko**.
- b. A kind of socio-political conservatism that seems to permeate the entire book along with a second generation Greek American perspective that, no doubt, carries both the "minuses and pluses" of personal biases.

In conclusion, there is no doubt that "Greek Americans" makes its own substantial contribution to the ethnic relations field and the much neglected history of Greeks and their offspring who, for many years now, have established themselves in the land of "freedom and opportunity". "Greek Americans" deserves a special place within the anthology of comprehensive works on Greeks in America and has laid the groundwork for further research to come. Seen from my own background, however, the book lacks an in-depth account and analysis of the educational aspects and the different arrangements in the Greek communities to preserve and transmit "Greekness". Sporadic and limited references to the "parallel educational system" of Greeks in America appear to be overshadowed by the lengthy discussions of the Church and the equally lengthy list and attributes of those of Greek descent who have caught the "public attention".

Leonidas Bombas

Les Anglophones du Québec de Majoritaires à Minoritaires, sous la direction de Gary Caldwell et Eric Waddell, Institut Québécois de la Recherche sur la Culture, Collection: Identité et changements culturels, n° I, Québec, 1982, 464 pages

Il s'agit d'un ouvrage collectif, avec publication simultanée en français et en anglais. Les différents articles sont de qualité inégale; il y a les articles académiques, il y a ceux qui versent dans le journalisme — mais paradoxalement ne sont pas toujours des articles écrits par des journalistes — et ceux qui deviennent à certains moments de simples bavardages.

On s'étonne qu'à l'intérieur d'un tel ouvrage on ne trouve rien ou presque — à l'except-