

and independent scholars, this team has created a well written and engaging reference set aimed at senior high school and undergraduate college students, although most adults will profit in consulting this work. All articles are signed by the contributor, contain cross references, and conclude with a short list of materials for further reading.

While there is an overabundance of reference works in English detailing America's wars and the twentieth century, this is hardly the case regarding our nation's infancy. A thorough literature search reveals little else that directly compares to the title under discussion. The Scarecrow Press has an extensive line of compact single-volume compendia which outline the historical eras of various nations. Two of these titles, taken together, are roughly equivalent in scope and content. They are *The A to Z of the Early American Republic* (Richard Buel, Jr., Scarecrow Press, 2009), covering the years 1789 to 1829, and *Historical Dictionary of the Jacksonian Era and Manifest Destiny* (Terry Corps, Scarecrow Press, 2006), for the period 1829 to 1849. Certainly, these two small volumes have their merits, but the Sharpe set is to be preferred in that it represents the latest scholarship, not to mention a more comprehensive picture of the United States during these formative years. *The Early Republic* is therefore strongly recommended for purchase by all public and academic libraries.—*Michael F Bemis, Assistant Librarian, Washington Cty. Lib., Woodbury, Minnesota*

Encyclopedia of Educational Reform and Dissent. Ed. by Thomas C. Hunt, James C. Carper, Thomas J. Lasley, and C. Daniel Raisch. Los Angeles, Calif.: Sage, 2010. 2 vols. acid free \$350 (ISBN 978-1-4129-5664-2). E-book available (978-1-4129-5740-3), \$440.

Compensatory education, *Meyer v. Nebraska*, The Smith-Hughes Act of 1917, *Brown v. Board of Education of Topeka, Kansas*, The Old Deluder Satan Law—these are big ideas, radical ideas at the time of their inception, and marked important and, in some cases, stunning changes to the American educational system and to daily life. These concepts, along with a myriad of other plans and policies, are woven into the fabric of American education. The stated purpose of the *Encyclopedia of Educational Reform and Dissent* is to bring together the many “strands of reforms and reformers, dissent and dissenters, together in one place,” allowing researchers, policymakers, and others one source to turn to to learn more about these changes (xxvii).

A reader's guide conveniently groups entries by broad topics, such as “Accountability,” “Biographies,” “Curriculum and Instruction,” and “Diversity” among others. The lengthy, signed entries provide in-depth information, going beyond a few paragraphs, usually running to several pages. Entries have a “see also” section, as well as a brief bibliography of further readings. The editors provide a historical time-line of American education, running from 1635 and the founding of the Boston Latin School to 2008 and the nascence of the Obama administration. A detailed index runs to nearly one hundred pages.

The entries make for some interesting reading. The Old Deluder Satan Law of 1647 came about as a result of the

Massachusetts Colony's belief that schools should concentrate on “reading, writing and religious training, so as to minimize negative influences” brought in by increasing numbers of new immigrants (675). The State and church worked together to bring about this law to “ensure that Satan would not interfere with a child's opportunity to learn about the Bible and colonial common law” (675).

The encyclopedia compares favorably with another recent encyclopedia, the *Encyclopedia of American Education* by Harlow G. Unger (Facts on File, 2007). The entries in Unger's three-volume set are decidedly shorter, although they are more numerous and include entries on more garden-variety topics than does that of Hunt, Carper, Lasley, and Raisch. But Unger's *Encyclopedia of American Education* is serving a different purpose, and the two titles complement each other. Libraries owning Unger's encyclopedia would also benefit by purchasing the *Encyclopedia of Educational Reform and Dissent*.

The *Encyclopedia of Educational Reform and Dissent* provides an excellent resource for locating the people who opposed the status quo in American educational life and the policies they proposed, supported, and brought to life. The inclusion of so many legal battles highlights the struggles these changes frequently entailed and serves as a reminder that change does not come easily. This two-volume set is a welcome addition to college and university library collections and would also be at home in high school media centers and public libraries. Highly recommended.—*Carla Wilson Buss, Curriculum Materials and Education Librarian, University of Georgia, Athens*

Encyclopedia of Emotion. By Gretchen M. Reevy. Santa Barbara, Calif.: Greenwood, 2010. 2 vols. acid free \$165 (ISBN 978-0-313-34576-0). E-book available (978-0-313-34577-7), call for pricing.

Dictionary definitions of emotion are as expansive as are the conditions being defined. Often there is a reference to heightened, strong, and involuntary states of mind and body. The Oxford English Dictionary (OED 2nd ed.) indicates that the modern meaning of an “agitation or disturbance of mind, feeling, passion; any vehement or excited mental state” was first written about in English in 1660. The meaning the OED ascribes to the field of Psychology is “a mental feeling or affection (e.g. of pleasure or pain, desire or aversion, surprise, hope or fear, etc.), as distinguished from cognitive or volitional states of consciousness.” This meaning was first used in written texts in the early nineteenth century.

The author introduces the concept of emotions by commenting on their necessity to becoming and being human and to their complexity and variation. She summarizes early Greek and Roman theories of emotion and the variations of other philosophers over time. Modern theories began with Charles Darwin and were further developed by William James, Carl Lange, and others. By the mid-twentieth century, the role of cognition entered the discussion, thereby really diverging from the OED definition. More theories continued to be developed and researched with debates about cognition and emotion becoming what might be said, somewhat

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more “emotional.”

In this excellent introductory chapter, she also summarizes some of the beliefs and treatments for what are seen by societies as emotional disorders from medieval to modern times. She ends on a hopeful note that as more is learned about emotion, treatments for what are seen to be disorders will become more effective. The accompanying references offer readers resources that expand on this introduction.

The entries run the gamut from significant individuals to general terms about emotional, physiological, and cultural states. There are many disorders and symptoms, treatments, diagnostic techniques and instruments, and organizations concerned with human emotions. The list of entries and list of entries by type offer general finding aids. The twenty page index guides users to the multiple places that a term may be discussed.

When compared with the *Encyclopedia of Human Emotions* (Levinson, Ponzetti, and Jorgensen (eds), Macmillan, 1999), it is apparent that rather than replace the earlier work, the *Encyclopedia of Emotion* complements and expands on the topics and terms. While the basic psychological and psychiatric topics are included in both works (anxiety, bipolar disorder, fear, intimacy, jealousy, joy, learned helplessness, etc.), there are differences. For example, in the list of people mentioned, Clint Eastwood appears briefly in the lengthy Macmillan entry on guilt (and the index). There is a lengthy discussion of literature and film portrayals of guilt or its absence. The Greenwood title's entry on guilt is a more clinical description of its function in society. Staying in the Es, the new work has entries for ego-mania, emo (a type of music), emotional brain, empathogen, empty nest syndrome, enmeshment, and euthymia, not found in the earlier work. On the other hand, the Macmillan encyclopedia includes ego ideal, emblematic gestures, emotion script, empty love, ennui, envy, and Eros. Together, the two works offer a broad introduction to much of what is known about human emotions.

It also may have differing emphases on specific topics. For example, the entry on embarrassment is four pages long with a lengthy bibliography in the 1999 encyclopedia. It is just over a page with only four readings and references in Reevy's work. Both describe embarrassment in more and less detail, respectively, with considerable emphasis on techniques for coping with embarrassment in the 1999 work. Reevy quotes a definition of embarrassment and then emphasizes the submissive aspects of this self-conscious emotion. She points out that more work on understanding the differences among embarrassment, shame, guilt, and pride is needed.

Among the strengths of Reevy's work are the succinct, direct definitions in the first line or lines of each entry. “Rational emotive behavior therapy (REBT) was developed by Albert Ellis in 1955 to highlight the power of reframing one's irrational beliefs into more rational perspectives” (489). These journalistic-like statements are frames on which the rest of the information in each entry is hung. Such clarity in a part of human experience that can be clouded and fraught with emotion is salutary.

I question the use of just a few illustrations in a reference work of any kind, when more may have been useful, or none would have been equally appropriate. Sometimes it is better to forego illustrations rather than use them to break up the mass of text every twenty pages or so. For example, photographs of the significant individuals would be appropriate. There are just thirty illustrations in this odd, sometimes irrelevant, collection sprinkled through the two volumes. The Beatles (370) with their guru does not add much to a description of meditation. A stock photo (558) of a Mexican Redknee Tarantula kept as a pet because of its color has little to do with tarantism, a medieval mental disorder. The photograph of the Kennedy family (514) with Rosemary Kennedy as an example of a mildly retarded person who developed schizophrenia accompanying the entry on schizophrenia seems a bit voyeuristic and over the top. However, such illustrations, as the example of a feelings chart (268), do add to the entry.

The three appendixes add value. Appendix A: Psychopharmacology lists drugs commonly prescribed for the range of mood and thought disorders and for specific symptoms and other conditions. It reads like an expanded drug insurance formulary with category, drug, brand names, uses, and comments. An extensive list of mental health organizations is found in appendix B. And the suggested readings in appendix C includes self-help, first person accounts, readings for general and academic audiences, biographies, and textbooks.

When one pays attention to the text, writing quality, the extensive addition of terms to the discussion of emotions, and to the wealth of basic psychological, sociological, and psychiatric terminology and concepts included, it is easy to recommend this *Encyclopedia of Emotion* to libraries of all types.—Linda Loos Scarth, Retired Reference Librarian, Cedar Rapids, Iowa

Encyclopedia of Identity. Ed. by Ronald L. Jackson II. Los Angeles, Calif.: Sage, 2010. 2 vols. acid free \$350 (ISBN 978-1-4129-5153-1). E-book available (978-1-4129-7930-6), \$440.

There are at least two major disciplinary perspectives which have informed our understanding of identity. Psychologists often view identity as an internal, developmental process through which a person “integrates” different aspects of selfhood into a continuous and definable entity. Sociologists tend to focus on people's differentiation from others, their categorization into groups, and the various places people hold within society. To put it another way, the most recent *APA Dictionary of Psychology* (American Psychological Association, 2007) states that identity is “an individual's sense of self defined by (a) a set of physical and psychological characteristics that is not wholly shared with any other person and (b) a range of social and interpersonal affiliations and social roles” (463). Unfortunately, the *Encyclopedia of Identity* only tells half the story.

Jackson's specialty is the relationship between identity and communication, especially pertaining to African American masculinity. The five associate editors have extensive backgrounds in African/African American studies, arts, communication, philosophy, and sociology. Thus it is unsurprising that