

Move to develop a deep appreciation for the trees and the blue mountains.

And visit a hometown and desire to remain there in stopped time.

The poets in *Breaking Silence* bring forth fresh ideas which are essential for creative teaching. When the wall of silence and stale ideas enter a classroom setting, nothing is apt to happen but stagnation. The creative teacher has the responsibility of dealing with these ideas presented from multiple cultures.

This anthology makes both teachers and students alike listen more attentively and take in new ideas with a new ethnic awareness. The literary achievement of *Breaking Silence* gives the reader a feeling of moving through time and space with the poets.

The clear and colorful language is presented in well-paced rhythms. Teachers and students can appreciate this since they develop their joy of poetry through poetry-reading experiences. They, too, have "a sense of endless secrecy" to share in rhythmic language. Bruchac's anthology captures the various Amerasian experiences through cultural expressions. The reader can use it to branch out into the field of "new ideas."

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Jay C. Chunn, II, Patricia J. Dunston, and Fariyal Ross-Sheriff, eds. *Mental Health and People of Color: Curriculum Development and Change* (Washington, DC: Howard University Press, 1983) xxi, 472 pp., \$24.95.

American colleges, universities, and medical schools have developed elaborate structures for the study, diagnosis, treatment, and prevention of mental illness and associated problems in living. The history of psychological training is not value free, but rather is imbedded in the general history of the culture, and reflective of its problematic issues. Whatever theoretical perspective mental health practitioners are trained in, whatever internship experiences are designed to complement the instructional program, the rates of success in identifying and resolving difficulties vary with the ethnicity of their clients. Success is shown disproportionately for a limited population—the clients of European-American background. In each of the mental health fields examined in this volume, available data indicate underutilization, high non-return rates, client dissatisfaction, and generally poorer outcomes when mental health professionals turn their attention to the problems of people of color. Assuming a benign interest on the part of the practitioners, and

assuming that the client would prefer health, the explanation for such unsatisfactory outcomes must lie in the training deficits of mental health professionals.

The inadequacies of training programs are enumerated here from the perspective of the poorly-served populations. In a four-by-four project design, the training curricula of psychology, psychiatry, social work, and psychiatric nursing are critiqued by authors representing blacks, the Asian-Pacific populations, Native Americans and Alaskans, and Hispanics. Terminology such as "dehumanization," "total disregard," "ignorance," and "inappropriateness" appears with alarming regularity in descriptions of ethnic groups' perceptions of the present quality of psychological services.

The volume was not designed primarily as a critique, however. Most of the chapters trace reform efforts, present legitimizing mandates for ethnic information inclusion in training programs and recommend in some detail the critical measures needed at this point.

In any effort involving numerous authors (here, 64) representing diverse regions, institutions, orientations, and ethnicities, some unevenness will be apparent. While an occasional chapter is polemical, and several are contradictory, the overall effort represents a milestone in the accumulation and organized presentation of essential information. Much of the material provides blueprints for program development and there is ample information of immediate value to faculty and administrators. An instructor could profitably excerpt and apply materials pertinent to the more visible ethnic groups in the institution's service delivery area, and at once improve the relevance of the program. Bibliographic citations and carefully organized resource materials for program reform complement the more immediate case materials. Barriers to ethnically relevant training and obstacles to appropriate service provision to at-risk ethnic populations are clearly identified and cogently addressed. Historical references to the numerous task forces, congresses, conferences, and workshops that have previously developed reform strategies serve to illustrate both the complexity and the continued urgency of the problem. If the volume has a substantial weakness, it is in the lack of integration of the diverse perspectives of the ethnic groups represented. Suggestions are given for programmatic change to include information on each of the four groups, but the suggestions demonstrate different and conflicting priorities, information bases and implementation schedules so that the overall impact is confusing, even intimidating. Simply adding these databases to curricula already suffering from information overload is untenable; and adding even several of the suggested electives presents impossible logistical problems in the current overstructured, rigid training programs. An unrealistic but highly desirable further research effort would engage all the authors in a Delphic probe to arrive at a consensus to clarify the most essential information to add and to arrive at unity

regarding the sequence in which to add it.

Until that fantasy is realized, the readers can perhaps profit most from those contributions written from the cross-cultural, rather than the ethnically specific, perspective. Realistically, the therapist is always immersed in a matrix of cross-cultural definition: one client is Asian, elderly, urban, female, and Catholic, while the next may be a young, rural, Anglo male married to a Chicana with a higher educational level than he has attained. How and where does the therapist in training learn to weigh the relative impact of these identity components? For which clients does gender, or age, or degree of disability form more salient identity than ethnicity?

While supplementary training workshops are one current response to the need for training in this area, several of the authors advocate the establishment of regional cross-cultural training centers as a more stable long-range solution. The major drawback to their proposal would be the temptation for educational institutions to deny their own responsibility for reform, essentially "farming out" that portion of the training program to specialized centers in areas of ethnic group concentration. Most educational institutions would then have minimum involvement in devising solutions to issues of ethnic group dissatisfaction with service provision, and would be denied the insights that result from considering the commonalities and differences of specific client populations.

A serious review of the goals of a truly American psychology, integrating an "empirical knowledge base . . . rooted in the social reality of a variety of individuals and groups" (70) is clearly in order. The authors advocate persuasively for the training of nonracist practitioners, and here they provide a needed stimulus for continued commitment to the changes necessary to realization of this crucial objective.

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Dino Cinel. *From Italy to San Francisco: The Immigrant Experience.* (Stanford: Stanford University Press, 1982) viii, 347 pp., \$25.00.

Examination of Dino Cinel's *From Italy to San Francisco* will take the watchful coordination of both eyes. His introductory chapter draws one eye to clear professional "social history," supported by an extensive bibliography, dominated by Italian sources including official provincial