

difficulty in the way of a woman poet is the prevalence of a myth in both anglophone and francophone poetry that presents the land of Africa as a woman. In Goodwin's words "a woman wanting to write on political subjects might have to establish an entirely new symbolism." This is surely not a major obstacle to overcome as the South African women poets have already proven. The African land is mother to both men and women. Poets of both genders can and do lament the land's having been raped by European colonizers. Male and female poets both use Christian symbolism (especially the cross) as a starting point in discussing the changes Europe imposed on Africa. Goodwin seems unwilling to accept as good any poet who cannot demonstrate a mastery of British and white American poetic form or a willingness to move beyond political subject matter. This helps him to exclude women from countries where the political situation is the main focus of the poetry. Goodwin's study would be a good text for study in conjunction with *Toward the Decolonization of African Literature*, Chinweizu et al. (Washington, DC: Howard University Press, 1982), a text which also tries to evaluate the gradual Africanization of African poetry since independence.

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**James W. Green. *Cultural Awareness in the Human Services*. (Englewood Cliffs: Prentice-Hall, Inc. 1982) xiii, 257 pp., \$17.95.**

James W. Green has produced a sensitive, thought-provoking book which is based on a multi-ethnic approach in the delivery of human services by social workers. Green is a cultural anthropologist who earned a Ph.D. in anthropology at the University of Washington where he is currently a faculty member.

According to Green, the purpose of the book was an effort to identify the implications of a cross-cultural perspective for social services. The contributing authors have presented theoretical concepts with an emphasis on an ethnographic or anthropological perspective.

The book is divided into two parts. The first part consists of four chapters which were written by Green. This is the strength of the book. Green provides theoretical models and concepts dealing with ethnicity, health-seeking behavior, ethnic competence in cross-cultural social work, and language and communication in cross-cultural social work. There are numerous examples throughout the chapters that show the

applicability of concepts to social work. The content is well documented. Equally important, Green has synthesized the materials into easily understood reading for beginners in the field and built upon these concepts which will surely stimulate the more seasoned educator and practitioner as well as the novice in social work. Green's conceptualizations reflect experience as well as a knowledge base in social work.

Part two has five chapters which are written by Green and the six contributing authors. The chapters present ethnographic information about four ethnic and minority groups in the United States: blacks, Asian and Pacific Americans, American Indians (specifically urban Indians), and Chicanos. Each of the groups is discussed in terms of a brief historical overview, contemporary issues affecting the overall well-being of the group, and the current status of social services with implications and strategies for the delivery of social services to the group. The authors are sensitive to intra-group variations which is a welcomed perspective.

The appendix contains cross-cultural learning activities which can be useful to faculty and students in the acquisition of the knowledge and skills presented in the book. This would be beneficial text for undergraduate and graduate students in social work. Green has presented principles in such a way that the book is not limited to social workers but is also recommended to those in the health professions who practice and prepare others to work in diverse communities among ethnic and minority individuals, families, and groups.

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**Rose Basile Green. *Songs of Ourselves*. (East Brunswick, NJ: Cornwall Books, 1982) 50 pp., \$9.95.**

"The time has come to be both joyous and lyrical about the particular exhilaration in the experience of the American immigrants and their descendents," writes Rose Basile Green in the introduction of this volume of poetry. "In lifting harmonized voices, the people of this nation sing in a symphony of one theme—we are all Americans" (4).

The poems that follow are, indeed, joyous. They recount with pride Roman (Italian) contributions to Western civilization. They present pastoral pictures of life in the Italian homeland. They praise the courage