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The Journal of Sociology & Social Welfare

Volume 40
Issue 1 *March*

Article 17

2013

**Review of *Shattering Culture: American Medicine Responds to Cultural Diversity*. Mary-Jo DelVecchio Good, Sarah S. Willen, Seth Donal Hannah, Ken Vickery, & Lawrence Taeseng Park (Eds.).
Reviewed by Kenny Kwong.**

Kenny Kwong
Hunter College, CUNY

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Recommended Citation

Kwong, Kenny (2013) "Review of *Shattering Culture: American Medicine Responds to Cultural Diversity*. Mary-Jo DelVecchio Good, Sarah S. Willen, Seth Donal Hannah, Ken Vickery, & Lawrence Taeseng Park (Eds.). Reviewed by Kenny Kwong.," *The Journal of Sociology & Social Welfare*: Vol. 40: Iss. 1, Article 17. DOI: <https://doi.org/10.15453/0191-5096.3727>

Available at: <https://scholarworks.wmich.edu/jssw/vol40/iss1/17>

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themselves by looking back to their daughters' adolescence and finding clues they may have misinterpreted at the time. Many mothers, however, focus on how to maintain connections to their daughters after coming out, as discussed in *Keeping the Connection*. This can be especially difficult for mothers when coming out leads to a daughter becoming a son; this opens an entirely different area and depth of loss. Many mothers, finally, found that as they grow and learn about their daughters and their friends, they became activists for LGBT persons, as discussed in *Activism*.

One of the most important things about this collection is the honesty of the voices. It's good to hear mothers being real about their process around the challenges of accepting and honoring their children's lives, whether or not they are able to understand them. This book seems to be intended for mothers and daughters who need the stories to feel connection and hope about their own processes. Mothers need to know they can make it, their children can be happy, and that others have survived the journey, and this text offers them powerful examples.

*Melinda McCormick, Department of Sociology,
Western Michigan University*

Mary-Jo DelVecchio Good, Sarah S. Willen, Seth Donal Hannah, Ken Vickery, & Lawrence Taeseng Park (Eds.). *Shattering Culture: American Medicine Responds to Cultural Diversity*. New York: Russell Sage Foundation (2011). \$34.62 (paperback).

This book is timely in addressing America's renewed focus on healthcare as disparities between various population groups in needs-identified and services received are increasingly in the public consciousness. This edited book is a collection of an interdisciplinary group of contributors, including anthropologists, psychiatrists, and sociologists, and presents an insightful perspective on contemporary culture and mental health care. The book argues that culture counts in clinical practice in reducing health inequalities. Drawing from ethnographic interviews, observations and case vignettes, *Shattering Culture*

addresses two overarching questions: How does American medicine respond to cultural diversity? Does culture make a difference in American mental health care?

The book is comprised of two parts. Part I (Chapters 2-5) paints a complex portrait of culture and its numerous meanings, roles, and implications in mental health settings in Greater Boston. Hannah introduces a novel concept of “cultural environments of hyperdiversity”—a term that describes specific social settings in which complex interactions among multiple forms of difference in race, ethnicity, gender, sexual orientation, and socioeconomic class interact and influence trust and rapport-building between clinicians and patients. Based on interviews with professional medical interpreters, Willen presents several themes, such as the blurred boundaries of the interpreter role and clinicians’ changing views about interpreters, to illustrate persistent ambiguity surrounding the evolving role of medical interpreters. Stevenson explores how chaplaincy is seen as a “cultural service” in major medical settings and describes how chaplains’ services are recognized by hospital staff as institutional attempts to provide culturally sensitive care. Willen presents the controversial practice of matching patients and clinicians to eliminate disparities in mental health outcomes among vulnerable populations and raises critical questions about its usefulness.

Six chapters in Part II draw on a unique combination of insider and outsider perspectives on contemporary clinical realities. Willen and her colleagues trace a personal and professional journey of an immigrant psychiatrist, vividly describing her struggles in reconciling competing clinical demands within a rapidly changing professional context. Rahimi, Hannah, and Good outline a set of challenges faced by clinicians who practice in an increasingly complex clinical environment as a result of “global flows of knowledge” and “global flows of people” due to increased immigration and demographic shifts. Carpenter-Song examines positive clinician-patient relationships, concluding that successes in relationships are based on mutual recognition. Calabrese documents patients’ negative experiences and the distrust they feel in an increasingly impersonal medical system geared toward technical treatment of physical diseases rather than a more interpersonally-oriented

treatment approach. The final two chapters offer an insider perspective of the real-life, day-to-day culture of psychiatry, showing how the bureaucracy of insurance, financial considerations, regulations and paperwork compromise the effectiveness of mental health professionals' ability to provide quality care to minorities.

The book is engaging and provocative, raising critical areas for discourse among healthcare practitioners and scholars. What role do broad, identity-based descriptors play in the patient's ability to navigate the growing diversity of today's practice environments? With mounting resources devoted to recruiting and training professional medical interpreters, why are clinicians who work closely with interpreters exempted from "the kind of training that could help make their interpreted clinical encounters proceed smoothly?" (p. 89). Will technological modes of documentation and best practice guidelines help in reducing healthcare disparities with certain minority groups?

The book "humanizes" the struggle to provide culturally competent health care to diverse patient populations. It creatively uses everyday life metaphors such as "unchoreographed dance" among patient, interpreter, and clinician to illustrate struggles inherent in practice and the need of a clinician to understand what constitutes a patient's "bundle of prized possessions" (memories, experiences, relationships, etc), the challenges for clinicians to practice in an increasingly "flat world" as a result of a global expansion of access to psychiatric treatment, and the demands of documentation that creates a parallel "paper life" for both psychiatrists and patients.

Noticeably absent in this book are closing thoughts and reflections, implications of findings and conclusions about what is already known, future trends of clinical practice in "cultural environments of hyperdiversity" and lingering questions, concerns, and suggestions for future research and practice. In addition, all key findings in the individual chapters are based on interviews and observations on a subset of research participants. The authors do not discuss the limitations of the methods they use to interpret the findings, thus readers should be cautious in drawing definitive conclusions on clinical

practice realities. Despite these limitations, this well-written and organized book provides valuable insights for both social and medical sciences, especially for the fields of medical anthropology, psychiatry, social work, cultural competence, and health disparity.

*Kenny Kwong, Silberman School of Social Work at
Hunter College, CUNY*

Stanley Aronowitz, *Taking It Big: C. Wright Mills and the Making of Political Intellectuals*. Columbia University Press, (2012) \$32.50 (hardcover).

I find it extremely gratifying that Stanley Aronowitz's intellectual biography of C. Wright Mills revives both his iconoclasm and his centrality to a tradition of public intellectuals and critical sociology which can trace back to Mills' path-breaking works. Aronowitz's book is written on several levels: close analysis of Mills' writings; Mills' stunning insights into U.S. society and its world role; celebration of Mills' notion of the public or political intellectual; and Mills' and Aronowitz's critique, both explicit and implicit, of the university as an institution.

Until Mills wrote from the late 1940s on, U.S. sociology, unlike its European sibling, rarely (not never) investigated the realities of social class. Sociology in this country was pretty much limited to studying "social problems" like crime, mental illness, cities, the family, religion, and so on. It avoided larger underlying structures of race, class, and gender and tended to focus on supposed scientific methodologies that were acceptable to major figures in the field.

Mills was a radical. In his books *The New Men of Power*, *White Collar*, and *The Power Elite*, he revealed tensions and dynamics that most sociologists avoided. Heavily influenced by George Herbert Mead and John Dewey, towering intellects who insisted on combining analysis with activism, Mills hoped that exposing the structures and dynamics of domination would help set the direction for real efforts at fundamental social change.

In *The New Men of Power*, Mills was concerned with how labor elites adapted to the conservative political norms of their