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Review of *Cultural Awareness in the Human Services: A Multi-Cultural Approach*. James Green. Reviewed by Yuhwa Eva Lu, New York University.

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and be read by practitioners and researchers in the policy, sociology, and social welfare professions.

Blanche Grosswald
University of California, Berkeley

J. W. Green. (1999). *Cultural Awareness in the Human Services: A Multi-Cultural Approach* (3rd ed). Needham Heights, MA: Allyn and Bacon. \$33.95 papercover.

This textbook is designed for researchers, students, and professionals in a broad range of human service fields. The author draws on current research and thinking to elaborate on the cultural determinants of behavior. The book examines the intricate and delicate relationship between culture, language, and communications in human service delivery. It uses case examples to elucidate the conception and contents discussed in the chapters. Each chapter also contains a follow-up section including recommendations for exercises, skill development, self evaluation and further research.

The first half of the book focuses on cultural diversity and social services. Chapter one examines the conception of race and ethnicity, and provides a model for culturally competent practice as a guide for social service providers working in increasingly diverse communities. It presents a review of current literature and incorporates the emerging perspective of postmodernism.

Chapter two discusses the cultural construction of care and help-seeking behavior. Effective cross-cultural helping requires both familiarity of culturally-specific "local knowledge" and understanding of history. Specifically, Dr. Kleiman's "help seeking behavior model" was adopted and illustrated as the key procedure for cross-cultural discovery and as a guide. The chapter emphasizes the importance of integrating both client culture and the professional subculture throughout the service delivery process. The chapter also examines the cross-cultural implication of DSM-IV and presents four case examples of different cultural groups.

Chapter three makes the case that professional cross-cultural competence remains lacking among social service providers throughout the helping process (i.e., relationship building, assessment, planning, service delivery, and evaluation.) Public and

professional demands for cross-cultural services go beyond the simplistic notion of cultural acceptance and altruistic desires as adequate competency. The author accents the importance of cross-cultural empathy building and participant observation methodology and presents a systematic five-step "cultural competence learning model."

Chapter four explores the role of language in social service delivery. The author applies linguistic concepts (i.e., the Sapir-Whorf theory) to explain the interwoven relationship of language, words, meanings, and implications in practice. It emphasizes that language is more than a means of communication; it is a tool for constructing reality. Different languages create and express different realities, and different uses of language create alternative realities. Since not everyone who works in the human services is proficient with clients' language in the cross-cultural helping process, the book introduces the concepts and procedures of ethnographic interviewing and narrative therapy for non-bilingual, bicultural workers. It offers an alternative paradigm, a new ideological approach and a methodology for delivering cross-cultural services.

The second half of the book, Chapters 5 through 9, describes cross-cultural problem resolution in four specific populations: African Americans, Native Americans, Latino Americans, and Asian/Pacific Islanders respectively. In each of these chapters, the author builds a critical knowledge base through historical reviews, culturally specific adaptations, stereotypes, family structures, and culturally specific ideologies. All information is summarized into a well-organized "cultural-contrast chart" that compares each group to European American/mainstream communities. It also describes the impact of contrasting social-cultural relationships on social services delivery. Subsequently, each chapter discusses the issue of diversity within each population and how to develop culturally appropriate skills in working with various ethnic groups and subgroups.

A possible suggestion for the book could have incorporated more discussions on differential assessment and service delivery for foreign-born v.s. American-born ethnic minority populations. Rather than superficial and naive, the "norms and values approach" is equally important as the "changing stratification

systems approach" in developing cultural awareness and cross-cultural competence, especially in serving immigrant populations. It is important to highlight the impact of level of acculturation and of client-worker match upon social service delivery.

In conclusion, the book offers a comprehensive literature review relevant to various human services disciplines. There are substantial changes from the earlier (2nd) edition including new and updated information. It contributes an unique ethnographic perspective useful for helping workers achieve cultural awareness and service competence.

Yuhwa Eva Lu
New York University

Robert C. Lieberman, *Shifting the Color Line: Race and the American Welfare State*. Cambridge, MA: Harvard University Press, 1998. \$45.00 hardcover.

Ever since Gunnar Myrdal identified the dilemma created by the conflict between an ideology that emphasized liberty and equality and the reality of racial domination, social scientists have sought to understand the association between race and American politics. In *Shifting the Color Line*, Robert Lieberman adds a new chapter to this historical saga. He makes a forceful and convincing case that race has inhibited the development of a strong, unitary and centralized welfare state and that the fragmented welfare state, in turn, has reshaped the politics of race and the place of African Americans in the United States. His institutionalist thesis reflects a subtle variation on the argument initially advanced by Gosta Esping-Anderson that welfare states not only reflect existing patterns of stratification but also are themselves agents of social stratification.

In his first chapter, Lieberman explores the events that led to the creation of the Social Security Act of 1935, probing the role of race, class and region in the development of this legislation. He explains how the New Deal programs were structurally organized to sort African Americans into the locally administered welfare programs and out of the national social insurance programs. Although this chapter recounts a familiar story, it provides a crucial underpinning for his subsequent analysis of the effect of this