

In his concluding chapter, Rank candidly remarks that empirical evidence such as his research has remarkably little impact on what people think or do. Rank, therefore, proposes that we look at how beliefs are created and under what conditions beliefs change. He also suggests that we look at the rules of the game itself, rather than those who lose. I would also add that we analyze why this game is the only one in town, and who made up its rules and why. Rather than reexamine poverty and welfare for the poor, we need as careful a study as this one by Rank about those "living off the welfare of most of us."

Felix G. Rivera and John L. Erlich (eds.), *Community Organizing in a Diverse Society*. Boston: Allyn and Bacon, 1992, pp. 278. \$42.92 (softcover).

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Community Organizing in a Diverse Society is intended to "serve as a beginning for understanding communities of color from a social change perspective" (p. 253). Felix G. Rivera and John L. Erlich, the editors, are men who grew up in Spanish Harlem and the Upper West Side of New York in the 1950s. Their sense of "continuity and meaning" experienced in their communities of origin, as well as their work as community organizers, propels their interest in advancing the ability of communities of colour "to build their power" and "protect their integrity" (p. x).

Rivera and Erlich bring their own personal experience as community members, workers, and academics interested in community organizing and planning and the political experience of having lived in the USA during the development of the rainbow coalition of Jesse Jackson, to this dialogue with other social work academics. From their position as social work educators, Rivera and Erlich state that schools of social work are the institutions which are responsible for educating students to work in community organizing within a diverse society. A necessary foundation for any social work education program, if it is to reduce racial inequalities, is a curriculum which takes into account how "personal and political factors interact with each other and one's work, as well as how values, ideas, and practice skills are influenced by social forces and, in turn, influence them" (p. 8).

In the first chapter, "Prospects and Challenges," Rivera and Erlich identify the importance of the relationship between membership and the need for both insider and outsider status in organizing contact with communities. They critique earlier efforts and identify the skills needed for

community practitioners, as well as providing a model for developing these skills. They discuss identity, identification with communities, and the role of conscientization in melding together the requirements for community development as it is practiced by social workers. The editors also point out inherent difficulties in community organizing, especially in deciding how to be directly responsible for assisting self-determination within communities and then for forming coalitions with other communities, while taking into consideration their differences. Educating community organizers requires schools of social work to teach students the organizing skills of analysis and politics; planning, logistics and co-ordination; consciousness raising; networking; and all the work of pre-association, pre-federation and pre-social movement formation. For schools of social work whose primary focus is often on teaching individual and family counselling, the task of reorienting educational goals and methods to this kind of community work is a major challenge especially in times of fiscal restraint.

Ten chapters by fifteen "people of color" from diverse racial, linguistic, and cultural backgrounds, provide the examples of "a diverse canvas of problems, hopes, dreams and actions experienced by individual communities" illustrating the extensive history of organizing and development in each contributor's (or contributing team's) community (p. 20). As a whole, the chapters are varied in focus and describe numerous organizing efforts among groups of Native Americans, Chicanos, African Americans, Puerto Ricans, Feminists working with Women of Colour, Chinese-Americans, Japanese-Americans, Central American and Southeast Asian Immigrants. The details of well known struggles such the Montgomery Bus Boycott of the 1950s and the redress and reparations work of the Japanese American Citizens League of the 1970s and the consequent discussions of strategy are subjects of discussion, as are other locally based less well known struggles in organizing community programs among Native Americans, Chicanos, Central Americans and Southeast Asians of very different social, political, and cultural origins.

Especially insightful, although still tinged with the American bias for integration and acculturation to the American Dream, are the historical accounts of similarities and differences among Southeast Asian refugees and Central American refugees in the USA, whose flight was the direct result of American intervention in their home countries. The articles by Vu-Duc Vuong and John Duong Huynh "Southeast Asians in the United States: A Strategy for Accelerated and Balance Integration" and Carlos Cordoba "Organizing in Central American Immigrant Communities in the United States" highlight the way in which the political circumstances of American intervention in immigrants' countries of origins are directly related to their experiences of inequality in the USA and the very different experiences for

newcomers in encountering negative responses by Americans to their presence in America.

As a whole this book displays a depth of knowledge about community organizing in communities of different racial, ethnic, cultural, and national origins in the context of the larger America society. The chapters are most successful when they describe the specific workings of clearly identified community organization and political lobbying efforts for pro-active change in relation to various communities of interest. But while stressing issues of diversity in relation to race/ethnicity, culture, national origin, time of arrival in the USA and immigration status, the authors of the chapters are uneven in their depth of analysis and inconsistent in their approach to other issues of diversity.

With the exception of the articles by Lorraine M. Gutierrez and Edith A. Lewis ("A Feminist Perspective on Organizing with Women of Colour") and Antonia Pantoja and Wilhelmina Perry ("Community Development and Restoration: A Perspective"), diversity is conceptualized primarily in terms of race/ethnicity and minority status. Issues of gender, sexual orientation, class, and solidarity politics are not evenly accounted for. While some authors acknowledge the importance of these relations, all are silent on issues of labelled disabilities.

The premise of this book is that understanding a plurality of experiences for social work education is preferable to an education based on white American homogeneous norms which is often inappropriate when applied to non-white contexts. Given this premise there is no inherent need to force a general theory of community development applicable to all communities. Some of the articles such "Community Development and Restoration: A Perspective" would be strengthened by leaving aside the authors' attempts to generalize from the experiences of specific communities to create a general theory of community development. The vignettes in this chapter are very interesting in their own terms and more attention to specificity and analysis of the particular situations might have been more effective as a means of examining praxis.

In the last chapter, Rivera and Erlich synthesize their findings from the intermediary chapters and identify an agenda for the 1990s which has as its primary focus the reduction of persisting inequalities, especially racial inequalities. They describe the means for carrying out this agenda in schools of social work by suggesting training for social work students who would take part in the larger community projects of "coalition building; increasing the community's power base through political and legislative reform; working toward ending racism in all its manifestations; and nurturing the growth of true cultural pluralism" (p. 259).

The most important lesson that the editors put forward is that community organizers ought not to be involved in any community development or organizing work without knowing the history of the particular community in the USA and the implications of this history for organizing. Rather community workers, in order to be effective, must know the communities they work in and preferably be members of those same communities as it is this membership status which enhances strategies for effective community organizing. "Ethnic sensitive" social work education, which is built on a plurality of racial and cultural experience, different from the identity of middle-class Americans who share a white European heritage and at least one generation of residence in the USA, is a goal for social work education which Rivera and Erlich reinforce.

Community Organizing in a Diverse Society provides an initial insight into the vastness of the American experience of community organizing. With an increase in Canadian public awareness of First Nations efforts toward self-governance; a changing mix and number of new immigrants to this country; the election of a sovereigntist government in Quebec; a series of public collisions between people with different race politics; and an increasing participation of feminists of colour in national women's organizing, Canadians as a whole will benefit from any examination of efforts to reduce racial inequality. In a world of changing and interconnected global politics and with the impending reform of our national social security system, Canadian social workers, social work educators, and academics interested in social policy will find this book an initial overview to some of the experiences of community organizing in American "communities of color."

Caren Adams and Jennifer Fay, *Helping Your Child Recover from Sexual Abuse*. Toronto: University of Toronto Press, 1993, pp. 157. \$17.95 (soft-cover).

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This book is intended as a parent's guide to dealing with their child when that child has been sexually abused. It offers examples of questions and statements that can be used as guidelines for handling the practical realities that accompany this life changing experience. The phenomenon of having one's child sexually abused is a numbing one, and a parent often cannot recover her own senses sufficiently or in time to prepare herself for alleviating her child's distress. Nonetheless, she/he feels a need to respond sensitively