

learn what it is they want to know about themselves and their oppressors. What we need to do is reconceptualize our place in the research process and remove ourselves from imperialist positions where we look at our subjects from the distance and eminence of *our* theoretical perspective. Our theories are an imposition on populations, our tools objectify people and alienate them from their own wisdom. We need to return theory to people and use our methods to serve their inquiries. Patti Lather (*Research as Praxis*, 1986) calls this emancipatory research and eloquently argues that the socially conscious academic can do no less than enjoin his or her subjects in the mutual construction of the research process where growth and learning can take place equally for both the researcher and the researched.

The authors may protest that theirs was not a task of how to use their discipline for emancipatory efforts, but it is particularly urgent that we break with traditional forms of academic discourse and move toward emancipatory visions.

Taylor and Moghaddam are not insensitive to these issues. Theirs is a constraint of tradition more than heart. Because we in academia fall so easily into the trap of cloning and mystifying our esoteric language and concepts, no one in the social sciences can be relieved of being measured by a standard that assesses their contribution towards emancipatory change. Not even such excellent scholars as Taylor and Moghaddam.

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William H. Turner and Edward J. Cabell, eds. *Blacks in Appalachia*. (Lexington: University Press of Kentucky, 1985) xxiii, 277 pp., \$30.00; \$13.00 paper.

This book begins with a "call" for social policy and scholarship that will address the Black Appalachians. There follow historical narratives, descriptive community studies, and essays that examine the social and political dynamic of Appalachia in terms of black people. The volume concludes with some directions for further research. It is intended to satisfy the needs of both policymakers and individuals in the combined enterprises of Afro-American and Appalachian research, providing a basis for the formulation of policies to ameliorate the condition of Black Appalachians as well as enhancing their visibility as a community deserving research and study.

The editors are a civil rights worker (Cabell) and an academician (Turner) who evidence a longstanding interest in the Appalachian region and especially in the place and history of black people there. The articles are grouped into eight parts: Basic Approaches, Historical Perspectives, Community Studies, Race Relations, Black Coal Miners, Blacks and Local Politics, Personal Anecdotal Accounts of Black Life,

and Selected Demographic Aspects. According to Turner's article on the demography of Black Appalachia, he defines Appalachia as the Appalachian Regional Commission counties in Alabama, Georgia, Kentucky, North Carolina, South Carolina, Tennessee, Virginia and West Virginia.

Some of the main points that come through the many articles are that (1) blacks have been part of the Appalachian history since its first settlement by non-Native Americans, that (2) blacks constitute some 7% (about 1.3 million) of the people in the area, that (3) blacks are among the most discriminated against and poorest people in the area, and (4) that it is almost impossible to make sweeping generalizations that will cover the history and experiences of all blacks and others in the area. In many cases these experiences differed not only by county, but also by what particular coal companies were the employers. For example, Corbin, in his article on the southern West Virginia mining work force, demonstrates that company policy and the social structure of company towns led to solidarity between black and white workers, strong families, and good school systems along with virtual elimination of the black church and black ministers as important institutions. These patterns of black life are much different from those commonly reported

There is tremendous variation in the history and experiences reported in the articles and in when they were written. In order to understand how the articles related to the theme of the book and to place them in historical context, I needed to refer constantly to the information buried in the "Sources and Contributors" section at the very end of the book on the dates when the articles were originally written.

This book challenges simple generalizations about the lives and history of black Appalachians. As a cultural anthropologist who is interested in the texture of life and the cultural rules for living, I found many of the articles, although sound sociologically, not very satisfying.

I hope that this book will stimulate further research and writing on the blacks and other minorities in the Appalachian area, so that more can be revealed about their lives.

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