

Helms's carefully constructed critique of the literature is typical of the high level of scholarship one finds in the work of all of the book's contributors. While this reviewer agrees with the editors' suggestion that the book can be used as a text for a graduate level course on ethnic minority mental health, the degree of sophistication of these articles may not make it appropriate for upper-level undergraduates, as they suggest. This book can also be paired with other, more general, introductory or survey texts currently being used in the field which might reflect other perspectives on these issues, thereby giving the student a sense of how really broad and diverse this field has become. For example, while the chapter focusing on the historical development of the field, as traced through the American Psychological Association (APA), was excellent, it could also give the unsophisticated reader the erroneous impression that the APA was the only professional association making significant contributions to this newly emerging area in psychology.

The Ethnic Minority Mental Health Training chapter offers important criteria for the development of training models in the university curriculum. Again, the focus is primarily on psychology and the training of psychologists in APA approved programs, but the recommendations can be easily applied to training programs in counseling, social work, and other specializations in mental health and in human services. Training models for preparation in this area are only now beginning to surface, but much more work needs to be done. The training of counselors, psychologists, and other human services practitioners will more than likely reflect the great diversity that currently exists in the research literature. Our training models will also mirror how we define the field, its boundaries, underlying philosophy, and practice. Will it become a separate field or specialization, or will it change the face of what we now identify as mainstream counseling and psychotherapy? Regardless of where this nascent field of study and practice takes us, this book should be considered required reading for the student of culture, race, ethnicity and psychology.

— Jesse M. Vázquez
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Ann Allen Shockley, ed. *Afro-American Women Writers: 1746-1933. An Anthology and Critical Guide.* (New York: New American Library, 1988) 465 pp., \$14.95 paper.

Despite almost four hundred years of racism, sexism and classism, Afro-American women have managed to sustain contact with their creative muses and with the needs and aspirations of their people. Frequently, these creative and activist women have been neglected by both Euro-American and Afro-American male critics. Additionally, with few exceptions these women writ-

ers have been excluded from the canon of Afro-American literature. Ann Allen Shockley has tried to remedy this situation in this anthology.

Shockley is associate librarian at Fisk University in Nashville, Tennessee. She is also co-editor of *Handbook of Black Librarianship* and author of *Loving Her, Say Jesus & Come to Me*, and *The Black & White of It*.

Shockley's stated purpose is to "record the lives and works of Afro-American women writers from the eighteenth century to the early twentieth century." *Afro-American Women Writers: 1746-1933* "represents a historical and literary documentation of women who were not only writers but leaders of their race. . . ." Thus, Shockley uses the word "writer" very loosely. Her anthology includes every Afro-American woman writer that her research has uncovered. She uses writers of diaries or journals of their travels or religious conversions as well as more traditional writers. She even includes writers (Emma Dunham Kelley-Hawkins) who did not use Afro-American characters or themes.

Nevertheless, traditional Afro-American writing is included. There is an excerpt from one of the few female-authored slave narratives, Harriet Ann Jacobs' [Linda Brent, pseudonym] *Incidents in the Life of a Slave Girl, Written by Herself* (1861), which is "a tragic account of a black woman's strong desire to free herself in mind and body from the dehumanization of slavery." In contrast with the slave narratives are the writings of Wilson's *Our Nig* (1859), which replaces William Wells Brown's *Clotel: A Tale of the Southern States* (1864), once considered the first Afro-American novel.

Afro-American Women Writers is of particular interest to anyone who wishes to become more familiar with the writings, biographies and bibliographies of Afro-American women writers. This volume acquaints the reader with these writers, and it destroys many negative stereotypes of Afro-American women. However, the material about individual women writers is limited in scope, but this is to be expected considering the time involved. Shockley has succeeded admirably in bringing together the obscure as well as the better-known Afro-American women writers who wrote and/or published between 1746 and 1933. Overall, if there is any fault to be found with this book, it is that it ends with 1933.

— Mary Young
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Edward H. Spicer. *People of Pascua*. Kathleen M. Sands and Rosamond B. Spicer, eds. (Tucson: University of Arizona Press, 1988) xlvii, 331 pp., \$35.00.

On the surface, *People of Pascua* appears to be a focused anthropological field study limited to a narrow period of time. It should not surprise those who are familiar with Edward Spicer's preeminent scholarship on