

In sum, all three books are well worth the while of Americans interested in a region known as the melting pot of Asia. Perhaps K.S. Maniam's *The Return* will prove most rewarding for readers interested in immigrant and ethnic literature, but the other two anthologies, especially Professor Fernando's, should by no means be overlooked.

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Jimmie Lewis Franklin. *Journey Toward Hope: A History of Blacks in Oklahoma*. (Norman: University of Oklahoma Press, 1982) 256 pp., \$14.95.

Journey Toward Hope is a welcome volume on blacks west of the Mississippi. The author has effectively demonstrated how Oklahoma's geography, between the West and the South, was responsible for its segregated development; white Oklahomans chose the racial customs, policies, and institutions of the Deep South to "keep Blacks in their place."

While the book is not the final word on black Oklahomans, Franklin's presentation provides a portrait of Oklahoma which few people beyond its boundaries understand. The author notes that he had planned to synthesize existing scholarly works about the black experience in Oklahoma from statehood to the present but he found that there were few existing works and what should have been a short project became a long-term undertaking with many special problems. Franklin is to be congratulated for taking the time to construct this history. It is the hope of this reviewer that ethnic scholars of all ilks will read the book for its spirit as well as the content.

"Blacks in Prestatehood Oklahoma" (pp. 3-33) is the weakest chapter of *Journey Toward Hope*. The author argues the positions of various historians concerning the issue of slavery in Indian Territory rather than showing that slavery means "not free." In addition, Franklin's discussions do not make clear the nature of the relationship between Oklahoma Territory and Indian Territory and how they were consolidated to form a single state of the Union. This is no minor criticism, because many blacks had migrated to Oklahoma and Indian territories to fulfill their dream-quests. In one sense, the chronology outweighs the message.

Franklin has, nonetheless, taken a giant-step in providing information about blacks on the frontier. He clearly shows how the oppression of blacks in Oklahoma was as violent as that in the Deep South: lynchings, Ku Klux Klan terrorism, social and economic segregation, and disenfranchisement defined their lot. Franklin argues that "economic discrimination may have been more of a cornerstone of Jim Crow than the mere separation of the races" (p. 86); thousands of blacks were forced from their lands by whites in the early years of statehood. Those who left rural areas hoped for economic betterment in an urban environment, but were in fact relegated to the lowest-paying jobs. Present day equal opportunity programs have still not completely undone the effects of past discrimination in Oklahoma City or Tulsa, or in other cities in the state (p. 94).

As subsequent scholars investigate the black experience in Oklahoma, they will find many leads. Franklin has touched on personalities, fraternal orders, churches, the National Association for the Advancement of Colored People (NAACP), newspapers, politics, general perceptions, and a host of other qualities which distinguish a people in a hostile social environment. In *Journey Toward Hope*, the author does indeed leave the reader with a sense of hope for blacks; it is an excellent vehicle for visiting blacks at the crossroads of America.

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Ricardo L. Garcia. *Teaching in a Pluralistic Society Concepts, Models, Strategies*. (New York: Harper & Row, Publishers, 1982) xiv, 209 pp., \$14.25.

Donna M. Gollnick and Philip C. Chinn. *Multicultural Education in a Pluralistic Society*. (St. Louis: The C.V. Mosby Company, 1983) xiv, 332 pp., \$12.95.

Americans live in a pluralistic society populated by persons of different ethnic backgrounds, languages, socio-economic levels, and religious beliefs. Within our society other personal characteristics are also evident, e.g., age, sex, physical and mental abilities. Too often value-laden, distorted messages and images are conveyed about those who are not viewed as being members of mainstream America.