

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.

Prejudice becomes manifest and stereotypic misinformation is used to formulate major decisions affecting the lives of human beings.

One challenge facing educators today is to prepare young people to live and work with each other in a democratic society, and to help them develop a positive recognition of the contributions of many groups in establishing the values of that society. Diversity needs to be recognized as a strength rather than considered a liability.

These introductory texts attempt to aid both preservice teacher candidates and experienced teachers to become informed about various aspects of United States culture and other cultural groups as well. The texts argue that knowledge and understanding of cultural relativism is important; the generation of multicultural competencies becomes imperative. A careful reading of the material should foster in educators a greater sensitivity to all students attending our schools.

Garcia, a faculty member of the University of Utah, divided his book into three parts. In part one, Garcia identifies key social science concepts related to cultural pluralism, e.g. ethnocentrism, racism, stereotyping, assimilation, and culture, and discusses them at some length within the context of United States history. Garcia believes teachers must have more than a superficial understanding of these concepts to provide equal educational opportunities for all students.

The second part describes historically, conceptually, and practically two instructional models (ethnic studies and bilingual education) and two strategies (human rights and intergroup relations) for use in the classroom. As means of facilitating awareness, Garcia urges their use with all students rather than with minority students alone. The third part of the text provides examples of critical thinking and role playing activities through which participants gain insights into issues related to teaching in a pluralistic society. Depending upon the grade or ability level of the students, some of these exercises could be adapted for classroom use.

Gollnick, a staff associate for the American Association of Colleges for Teacher Education, and Chinn, a special assistant on minority concerns and development for the Council for Exceptional Children, also could have divided their text into three components. They begin with an excellent overview of culture and pluralism so that teachers can draw upon the diverse backgrounds of their students to create effective instructional strategies. The next six chapters treat in some detail elements of the United States micro-cultures: ethnicity, religion, languages, socio-economic status, sex and gender, age, and exceptionality. The final chapter suggests several ways to promote multicultural education through curriculum development, selection of materials, and by modifying teacher behavior and the school environment.

Both books include current and useful information which may not

have been available previously in one source and also list references, suggested readings, and notes at the end of each chapter. Colleges and universities, school districts, and those responsible for conducting staff development programs related to multicultural education should include these books in their libraries.

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James Lafayette Glenn. *My Work among the Florida Seminoles*. Edited with an Introduction by Henry A. Kersey, Jr. (Orlando: University Presses of Florida, 1982) xiii, 121 pp., \$12.00.

James Lafayette Glenn's *My Work among the Florida Seminoles* is a memoir of his five-year tenure (1931-35) as United States agent to the Seminoles. Written in the mid-1940s as a long letter to his daughter, this document remained unpublished in the manuscript holdings of the Fort Lauderdale Historical Society until it was discovered and edited by Harry A. Kersey, the leading student of recent Seminole history.

A minister in Everglades City, Florida, Glenn had been well acquainted with the Seminoles before his appointment to their agency. With a clear idea of their needs, he set out to improve the housing, health care and educational facilities at the Dania Reservation. He launched a much-needed relief program for sick and indigent Seminoles, and he vigorously attacked the booming traffic in bootleg whiskey. Though he recognized that the economic problems of depression-era Seminoles were extreme, Glenn resented the exploitation of Seminole "local color" by the Florida tourist industry. Denouncing this kind of economic development as "professional freakism" (p. 106), Glenn fought both local and national interests to help the Seminoles acquire a land base. Under his guidance the Florida Seminoles built the beginnings of a reservation territory, put together a herd of cattle, and acquired skills in operating heavy machinery for large-scale farming.

The tourist industry, various real estate interests, "hobbiest uplifters" from Miami, and other enemies filled the press with criticisms of Glenn's work. And Glenn had criticisms of his own: Commissioner of Indian Affairs John Collier, architect of the New Deal's "self-determination" Indian policy, was, in Glenn's view, "basically and