

plines). The content of research is so culturally representative and diverse that it pertains to language and communication, child development, women and gender roles, moral reasoning, old age, personality, emotion, belief systems, health and pathology, and multicultural business.

Research reports and findings are also culturally representative and diverse because they are not only obtained from subjects (or participants) in North America, but also from Asia, Africa, South America, Europe, and Australia. This cultural diversity approach certainly helps us to become more open-minded and more sensitive to objective group differences.

The content of the book is so fundamental that it will provide readers (e.g., upper-level undergraduates, graduates, and other who are interested in cross-cultural issues) with basic ideas and knowledge in cross-cultural research. Almost all chapters in each section are well-written and easily understood.

The only criticism I have of this book is that its chapters are sometimes too brief to be understood fully. The editors should have provided more space for more detailed discussion and elaboration. Overall, this is a well-organized and nicely written book whose cultural diversity approach, without any doubt, helps us to open our minds, regardless of whether we are scholars or lay persons.

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Chalmers Archer, Jr. *Growing Up Black in Rural Mississippi.* (New York: Walker & Co., 1992) 156 pp., \$19.95.

Archer's book is a non-fictional account of the pain and anguish of one extended family's struggle and fight during the 1930s and 1940s to survive the racist south.

At the heart of this book are the relationships of family members, friends, and neighbors in the southern town of Tchula. These relationships are realistic, and their strengths and weaknesses appear in the ultimate trials of racism, poverty, love, and religion. Archer does not distort the truths about his family relationships, nor does he hide the skeletons of a racist past. He shares stories about the social and economic injustices displayed by the KKK and white landowners. Archer acknowledges that the local sheriff and his officers were devoted Klan members, but does not dwell on name calling or accusations. His autobiography is by no means a sordid personal account of the nefarious historical past. This account of African-American life in Tchula has implications about black people's

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life in other southern regions.

Amongst the sordid events which Archer shares, he skillfully intersperses humor to show how black Mississippians weathered the storm of racial injustices, poverty, and segregation during the Great Depression. Uncle Nick's clever boyish exploits included his "ghost" scheme to scare, ridicule, and diminish the effect of KKK members. Other tricks include his snake episode in church and his illegal boating incident on the "whites" only Tchula Lake.

The author revisits his ancestral past by providing accounts of numerous pivotal recollections and important historical facts. This is done through storytelling, which really distinguishes the book. Archer captures the African oral tradition and continues this tradition by using the written word. His great-grandmother told stories of white/black relationships in the south, and these are passed on to the younger generations.

This book portrays an accurate historical and social account of a society blinded by the rigid tenets of its color caste system. The victims are also white farmers and planters who were forced to use racist tactics to maintain a cadre of black workers during the Great Depression. Archer continues to dig deep to locate the sources of the violence and hatred meted out to black people and discovers the racism his ancestors grew to understand and accept, in most cases. His father, mother, and school teacher represent a new generation of black southerners who refuse to settle for less. Education became the means to the end of oppression.

Archer's book is a very introspective autobiographical work dedicated to dealing objectively with relationships in a turbulent and hateful past. This is indeed an excellent source of information for students of African-American history, women's studies, family studies, and American history.

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Anny Bakalian. *Armenian-Americans: From Being to Feeling Armenian*. (New Brunswick: Transaction, 1993) 511 pp.

Aside from work on the 1915 genocide of Armenians in Turkey and some work on ancient Armenia, there is precious little published work on the Armenian people. Even the Armenian genocide in which 1.5 million of the 2 million Armenians in Turkey were killed has been largely ignored by the world community and was named by one scholar, "the forgotten genocide (Dickran H. Boyajian, *Armenia: The Case for a Forgotten Genocide*, Westwood, NJ: Educational