

## *Explorations in Sights and Sounds*

related to their education level, social mobility, social class, and rural or urban cultural environment." Third, there is little discussion of the patriarchal context within which women's social roles have been developed in many of these countries. Thus the section on the USSR makes it clear that a woman is destined to "be a mother and a homemaker" and goes on to assert that traditional Russian families derived strength from the "patriarchal tradition." Given this kind of perspective, it is not surprising that this writer actually appears to blame prostitution as well as juvenile and infant delinquency on women.

This collection of essays does present new information on some groups of women that western readers may not have access to ordinarily (i.e., Alaskan, Thai, Australian). However, the insider perspective does prove to be a frustrating aspect of many sections of this book.

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**Leonore Loeb Adler and Uwe P. Gielen. *Cross-Cultural Topics on Psychology*. (Westport, CT: Praeger, 1994) 288 pp., \$69.50 cloth, \$19.95 paper.**

It has been over forty years since Gordon Allport published *The Nature of Prejudice* (Cambridge, MA: Addison-Wesley Publishing Co., 1954). To Allport, sociocultural factors play an important role in our prejudice, especially when we do not understand cultural differences. However, Allport's book dealt little with cross-cultural research. Fortunately, Leonore Loeb Adler and Uwe P. Gielen, two experts in cross-cultural research, have presented us with their recent study on how cultural understanding helps us to be more open-minded.

This book, consisting of fifteen chapters by different contributors, begins with cross-cultural history and research methods (in Part I), moves smoothly from development issues (in Part II) to personality and belief systems in cross-cultural psychology (in Part II), and finally ends with applications for cross-cultural psychology. Though "race," "ethnicity" and "culture" are indeed different from one another, the book's focus is not on the differences or similarities between these issues, but on the cultural diversity.

For example, chapter contributors selected are diverse and representative geographically or culturally (i.e., from various countries or cultures) and interdisciplinarily (not only from psychology, but also from anthropology, sociology, psychiatry, and other disci-

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