illustrates how the Portuguese women use linguistic mechanisms to monitor these intricate ethnic/linguistic boundaries.

Methodologically, however, the study presents some issues of concern. Chapter 2 describes the language samples collected. The investigator did not speak Portuguese, so she worked with a "research assistant who did all the hand transcriptions" (p. 74). The assistant spoke a standard variety of Portuguese, but she was also familiar with the Azorean variety. One is left with some concern about the principal investigator not speaking the language herself, even though she does acknowledge this as a potential problem for other ethnographers. Goldstein observed the use of Portuguese by the women in the production line. Quantitatively, she could count the number of times the code was used; however, her observations and analysis were constrained to only that aspect of the interactive context. For Goldstein's other findings, one has to rely on the translator's interpretation of the code choices. In other linguistic anthropological works, such as those the author cites, each linguist has spoken the language or code in question.

These considerations of the findings should not distract from the value of the questions the researcher has constructed. The broader issues center around the need for language program planners and policymakers to factor in sociocultural and economic structures, including gender and language status. Ana Celia Zentella (Growing Up Bilingual, New York: Blackwell, 1997) suggests the notion of anthropological linguistics as a methodology that usefully combines qualitative ethnographic methods of linguistic anthropology with quantitative methods drawn from sociolinguistics. Zentella, for example, balances methodologically the code selection study of Puerto Ricans in a community where she lives, and has lived, for over twenty years. Her examination of linguistic codes in homes, on the streets, and in other contexts includes a structural and interactional analysis of the use of the two codes, across generations and in several contexts. Such triangulation enables the reader to examine the linguistic data in a social historical context. Goldstein's text does not live up to that ideal of triangulation; nevertheless it is a creative work that can enable language planners and educators to authentically examine the motivation behind English-only movements and policies. It is particularly exciting to see this critical ethnographic direction in English-as-a-second-language research.


**ELAINE CHIN**
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Changes in welfare policies in the United States have put pressure on educational programs to provide workforce retraining for adults, the assumption being that such schooling will help move people from welfare to work. However, worker education has too often been defined in narrow ways. Education is conceived as training in basic skills that provide a good match between entry-level jobs and the forms of literacy required for those positions. Literacy itself is defined as rudimentary forms of reading and writing, while literacy education is a curriculum in which primary-level basal readers are merely
replaced by their adult counterparts. Fortunately, such a view of adult literacy education is seriously challenged by the essays found in Glynda Hull’s edited volume entitled *Changing Work, Changing Workers: Critical Perspectives on Language, Literacy, and Skills*.

The book consists of 14 essays by a wide range of scholars. The first chapter by Hull sets the tone for the entire collection. Originally published in *Harvard Educational Review*, it critically examines the received notions of what constitutes worker training and workplace literacy. Embedded within Hull’s critique of these two constructs are stories of workers and adult learners which offer a more complicated view of how and why adult literacy education must be reconceptualized. The power of these stories is echoed throughout the rest of the book.

The stories of the complexities of adult educational experiences that follow Hull’s essay make concrete many of her arguments about language and literacy learning. For example, in “‘Friends in the Kitchen’: Lessons from Survivors,” Sheryl Greenwood Gowen and Carol Bartlett describe how their notions of literacy education were challenged by their work with women who suffered from domestic abuse. What these teacher/researchers thought were sound pedagogical approaches in fact posed significant threats to each woman’s safety. The conflicts that arose between learners and teachers over class activities became pivotal incidents that forced the teachers to reconsider their actions and beliefs about adult literacy learning.

The book is divided into two major parts: the first presents studies focusing on classrooms and educational programs; the second provides a look at literacy practices within workplaces. Both micro- and macrolevel analyses are used to examine how current practices in literacy and workplace education reveal (1) power struggles between program designers and teachers, (2) structural barriers to real change in workers’ lives, (3) the consequences of reductionist conceptions of workplace literacy skills, (4) the impact of gender on access to training or opportunities for advancement, and (5) the power of discourse to shape programs and outcomes. The variety of theoretical and methodological approaches as well as the diversity in perspectives result in a rich collection of intriguing arguments. Of particular interest to teachers and researchers interested in how adult educational programs do or do not work in various contexts are the ethnographic and descriptive accounts to be found in the chapters by Kalman and Losey, Gowen et al., and Hart-Landsberg and Reder. Critical historical reviews of vocationalism and workplace training programs are presented in chapters by Shultz and Grubb.

As valuable as the book may be, it will probably not be sought out by the very people who could most benefit from the views presented in it—policy-makers and designers of adult literacy and workplace training programs. Many of the chapters assume that readers are sympathetic to and familiar with the debates concerning critical views of literacy, which are reflected in Freire’s ideas of liberatory literacy practices or other critiques of traditional forms of education. That framework is invoked in explicit and sometimes implicit ways in the presentation of arguments and the individual narratives about cultural practices. Decision makers unfamiliar with the complexities of this framework are likely to find the arguments collected here decidedly one sided and ideological and might therefore be inclined to miss or to dismiss the important content of this collection.
In addition, some chapters require hard slogging from readers unfamiliar with the language of critical theory. Intriguing ideas are sometimes buried in the excesses of a mannered academic style. It is not so much that there is anything wrong with writing for academics in ways that researchers recognize and understand. It is just that the lessons to be drawn from this book are so valuable that it is a shame that they are sometimes obscured by the presentation itself.


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In The Other Struggle for Equal Schools: Mexican Americans during the Civil Rights Era, Rubén Donato provides an account of the efforts made by a Mexican American community to improve its children's educational opportunities. The goal was to find ways to ensure that the children would have access to the same kinds of schooling experience enjoyed by others. It is an account that promotes a much needed understanding of how local politics crucially affects minority children's educational opportunities. The frequently ignored local historical perspective used for this account is especially necessary and fruitful for making sense of that still largely misunderstood aspect of Mexican American educational experience having to do with family and community participation.

The book reveals the local political struggle between the Mexican American and white communities in a central California school district (Brownfield) by describing "a dialogue of ideologies and educational reform proposals" (p. 8). The import of this dialogue can be fully appreciated only by reference to educational policy at both the national and state levels and within a historical context that takes into account the particularities of the economic, social, and political situation of Mexican Americans at national, regional, and local levels. Donato provides all of this contextualization in an informative, effective way so that, while following events and the actions of individual participants, a reader's understanding is never confined only to their most immediate relevance.

Donato begins with an overview of Mexican American schooling experiences in the Southwest in general, and in California in particular, during the approximately thirty years before the civil rights era of the 1960s. He describes the social, political, and economic trends that tended to promote school segregation and a general disenfranchising of the Mexican American population. He then focuses on the evolution of the Brownfield schools during that time until their consolidation in 1964 to form the rural suburban Brownfield Unified School District. This sets the stage for the description of later struggles concerning desegregation and equal educational opportunity: "the plight of the Mexican Americans began to emerge ... class differentiation became obvious. Privilege characterized the white student experience, while most Mexican American students led a 'third-class' existence" (p. 8).

With this social context clearly established and documented, the book goes on to provide a carefully detailed description of the emergence of grassroots activism within the Brownfield Mexican American community during an approximately fifteen-year period, from the mid-1960s through 1979. One can