

also helpful for advanced race workers who may not always feel able to articulate the issues as clearly as Kivel does. Thus, it is aimed differently at a wide audience. It will define and contextualize racism clearly and directly for the beginning student. At the same time, it will enable the advanced reader to focus on the essential issues.

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Thomas J. La Belle and Christopher R. Ward. *Ethnic Studies and Multiculturalism*. (Albany, New York: State University of New York Press, 1996). 155 pp., \$16.95 papers.

Within the barely 133 pages of this book, the authors, LaBelle and Ward, carefully examine the timely, important, and controversial issues swirling around the roles and placement of ethnic studies and multiculturalism in academe. The straightforward examination of the origin of the discipline of ethnic studies and the development of multiculturalism are confined to three parts: "Historical and Conceptual Backdrop," "Multiculturalism and Ethnic Studies: A Contemporary View," and "The Context and Strategies for Addressing Diversity." Two generally well-written chapters comprise each the three parts. Part 1 of the book is especially informative. The authors provide an insightful historical context into which the reader can locate the observations and recommendations offered later regarding the contemporary challenges facing multiculturalism and ethnic studies on college and university campuses. Chapter 1, "Ethnicity, Multiculturalism, and Higher Education in the United States prior to the 1960s" is a useful overview discussion of the historical roots to the contemporary discussions of ethnic studies, multiculturalism, and diversity.

Labelle and Ward attempt in *Ethnic Studies and Multiculturalism* to provide an even-handed examination of the subjects comprising the title of the book. And yet, it seems as though they are uncomfortable with, or a bit uncertain about, the eventual place of ethnic studies in college and university curriculae. I have the impression, especially from Part 3, "The Context and Strategies for Addressing Diversity," that they believe that ethnic studies ought to best be seen as a transitory academic phenomenon. Given the several constraints against ethnic studies, e.g., budget cuts and backlash politics among them, the authors tilt towards favoring the believed efficiency of a multicultural, that is, integrative approach to teaching about this nation's ethnic heritage. Apparently, they are of the opinion that the more ethnic specific approaches common to methodologies used in ethnic studies don't recommend themselves to the task of building stronger human relationships.

I wish LaBelle and Ward had made a more forceful defense of the presence of both ethnic studies and the multicultural project. Each has its role to play; and each can be complementary. Ethnic studies must be seen as an emerging paradigm shift in the social sciences and humanities. As such ethnic studies must continue to probe, construct, and advance new vistas of knowledge about the experiences of ethnic groups and especially people of color in the United States. This is a project which by its very nature will be confrontational and controversial. This tension is healthy in the academy. It forces us—including ethnic studies disciplinarians—to reexamine our own bases of knowledge, understanding, and practice.

On this point, this book raises some crucially important questions emanating out of the national discourse regarding ethnic studies, multiculturalism, and diversity. Some of these questions concern multiculturalism; what are its instructional objectives? Does the concept provide cover for those hostile to ethnic studies? Is multiculturalism ethnic studies? Is ethnic studies multiculturalism? These are some of the questions with which scholars in both ethnic studies and multicultural and diversity projects must grapple, and preferably together.

This book serves importantly as the catalyst for raising these questions; this book challenges us to do some serious introspection and planning with regard to determining the relationships between ethnic studies and multiculturalism as important dimensions of a national and international diversity project. Therein rests the value of *Ethnic Studies and Multiculturalism*.

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David-R. Maciel and Isidro D. Ortiz, eds. *Chicanas/Chicanos at the Crossroads: Social, Economic, and Political Change*. (Tucson: The University of Arizona Press, 1996). 258 pp., \$16.95 paper, \$40.00 cloth.

Judging from the concerns shared by a majority of its contributing authors, the dominant theme throughout this four-part interdisciplinary anthology is the relatively few gains for Chicanas/os since the Brown Power Movement of the 1960s and 1970s. A central theme in Part I concerns the recent influx of Latin American immigrants, a rise among the foreign-born, and the continuing concentration of Chicanos/as amongst the unemployed, the underpaid, and the destitute despite their