

ever asked: "In spite of the prevailing view of Chicanos as a monolithic entity which is politically apathetic, yet blindly patriotic, and committed to only institutionally-sanctioned modes of political participation, just how radical, ideologically and behaviorally, are some Chicanos, given their poverty and the discrimination which they continue to face?" The results indicate that each theory has predictive power as far as explaining the political attitudes and behaviors of Chicanos, which do vary. In particular, lower social class status heightens radical political tendencies.

Most importantly, each city has its unique urban effects on adolescents that are based on the ethnic, political, and economic history of the setting: San Antonians are products of a race-caste system; Albuquerque adolescents are affected mainly by a less racially restrictive social class system; and Los Angelenos are subject to the disorganization effects of mega-urban life. The author provides clear, non-technical, and thought-provoking analyses even when the theoretical issues and/or empirical data are intricate.

The author leaves himself vulnerable to nitpicking questions and criticisms, nevertheless. Marxist and assimilation theory, particularly the concept "acculturation" in the case of the latter, are not thoroughly examined. Questions persist about the representative nature of the sample given that the random, stratified/cluster selection methods are not thoroughly discussed. The conceptualization of "cultural values" and selection of variables are not based on any literature review or theory prior to factor analysis. No tests for multicollinearity are discussed. Finally, although hypotheses under the Wirth/Chicago and neighborhood solidarity models are systematically considered during data analysis, those under Marxist theory are not.

To thoroughly understand and appreciate Jankowski's book, readers should have advanced theory, methodology, and statistical training in sociology, perhaps even at the graduate level. Social scientists in the areas of race and ethnic relations and urban studies will find it an excellent addition to their libraries. Some chapters in the text, particularly those reviewing literature, can be used in undergraduate classes.

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Ronald W. Johnson and Michael G. Schene, eds. *Cultural Resources Management*. (Melbourne, FL: Robert E. Krieger Publishing Company, 1987) xiii, 256 pp., \$23.50.

Aimed primarily at an audience of archaeologists, architects,

historians, cultural geographers, and social anthropologists, the essays contributed to this volume focus in on the different philosophies, techniques, and activities associated with the management of cultural resources in the United States. Particularly emphasized is the importance of integrating ethnographic, oral, historical, archival, and archaeological data in the identification, analysis, preservation, and interpretation of historic buildings, sites, and districts. Beyond private efforts in this sphere are activities at municipal, state, and national levels as mandated by federal laws.

Much of the work in this regard has been undertaken in the face of the destruction of buildings and sites connected with the construction of roads, reservoirs, and pipelines as well as urban renewal programs. The individual essays, along with a helpful glossary, assist the reader in understanding the extant operation and potential use of legislation such as the Federal Antiquities Act (1906), the Historic Sites Act (1935), National Historic Preservation Act (1966), and the Tax Reform Act (1976). Of particular importance was the establishment of the National Register of Historic Places in 1966.

Having spent over thirty-five years in salvage/mitigative archaeology and cultural resource management, and having served for some years on Iowa's National Register Advisory Committee, this reviewer found much of professional interest in these essays. The non-specialists interested in ethnic and minority studies, however, may have difficulty wading through the material to find information germane to their specific interests. The relevant cases mentioned in the book are admittedly few, but they are instructive. The system represented by federal laws and the operation of the National Register does, in fact, offer opportunities for the preservation and interpretation of the cultural and historical heritages of the various peoples of the United States. Among the examples of ethnic-related sites dealt with in this book are the Hispanic restoration at La Villita in San Antonio, Texas; the German Village in Columbus, Ohio; and the twelfth century Elden Pueblo site in Arizona where Hopi Indians have been involved in restoration and interpretive activities. The Hopi are also involved in the exploration, interpretation, and public instruction program at the Chavez Pass site known to the Hopi as Nuvakwewtaqa, the ancestral home of some of their clans. Equally intriguing is the mention of the establishment of an Ethnic Minorities Site Survey in California in 1978. Unfortunately, since such regional or statewide surveys are extremely rare, the California case is not discussed in more detail in this volume.

The potentials for surveying such resources, however, are obviously at hand. The volume entitled *Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Properties in Georgia* by Carole Merritt was published in 1984 by the Historic Preservation Section of the Georgia Department of Natural Resources. Projects such as that in Georgia show

one way for us all, armed with the general knowledge summarized in Johnson and Schene's book, to contribute to a better understanding of ethnic and minority heritages in the United States. By identifying historic buildings and sites associated with ethnic and minority groups, assisting to place these resources on the National Register, and advising on sensitive interpretive programs, we can further the goals toward which the National Association for Ethnic Studies strives.

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Jacqueline Jones. *Labor of Love, Labor of Sorrow: Black Women, Work and the Family, from Slavery to the Present.* (New York: Vintage Books, 1985) xi, 432 pp., \$10.95 paper.

Jacqueline Jones' *Labor of Love, Labor of Sorrow* examines the struggle of African-American women to protect their household and community based "labor of love" while controlling their wage-earning "labor of sorrow." Illustrated by a rich collection of photographs, extensively referenced and supplemented by appendices, Jones' study relates changes in the structure and management of black households to changes in the kinds of work African-American women have done.

Post-emancipation, agrarian, African-American women were fiercely independent in their political-economic thinking, Jones explains. In cooperation with their menfolk—and before urbanization—they managed to spend less of their labor energy on productive endeavors that were not their own.

Unfortunately, economic constraints have been severe. As punitive as sharecropping had been, Jones shows that it freed the labor of black women more than urban living did. Whereas a modicum of self-sufficiency had been possible under that rural agrarian system, sustaining it was almost impossible under urban, wage-based consumerism. As selling their labor became increasingly politicized, economic parity eluded black women and their households.

Systemic control of urban black labor in general, and of black women's labor in particular, undermined the African American "quest for household and group autonomy." Exposing the racial and gender bias of American labor policy as a sword castrating the ability of most black men to reliably contribute to family life is an outstanding feature of Jones' historiography.

Regrettably, Jones isolates African-Americans as having a peculiar experience, thereby obscuring the proper global context of her work. Next time, she might strive to describe this global pattern: as people find it