

nity, changing legal and political structures as well as an environment of war and conflict. The research has served to illustrate that the entitlements of FHHs are dependent on cultural, political and social factors and not only economic endowments. It is towards furthering a more nuanced understanding of the intersection of these diverse factors that this book makes a critical and valuable contribution.

Reference

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Viva La Raza: A History of Chicano Identity & Resistance

By Y. Alaniz and M. Cornish; Seattle, WA: Red Letter Press, 2008, 366 pp.

It has been said that one must study history so as not to repeat the mistakes of the past. This theme emerges from this book. Alaniz and Cornish examine Chicana/o history and resistance in the United States and show that the Chicana/o movement has fought a long and difficult battle in search of equality and justice. The movement has made some gains toward those goals, yet much still remains to be achieved. Along the way, Chicana/o activists have battled injustice using a variety of different tactics. These differing methods have created alliances and divisions within the Chicana/o movement. Armed with this knowledge, the authors commit their research, analysis, and conclusions to paper.

In the introduction, the authors state that their goal is to analyze Chicana/o activism in the United States through Marxist theory. They also provide a brief biography of themselves that informs the reader of the authors' academic background and their involvement with organizations they worked for workers, racial and gender rights. This knowledge frames the book's perspective and makes the reader aware of the message of the book and the political position of the authors.

The book comprises of three parts. The first defines the terms Mestizo, Chicano, Mexicano, and Latino, and establishes that Marxism is the basis of the authors' analysis of the struggle of the Chicana/o in the United States. Alaniz and Cornish explain that the specific theoretical foundation of their analysis is an approach called historical materialism, a socialist perspective of the relationship between the labor force and those that rule over them. The remainder of the chapter explains the theory of nationhood and the nature of racism, and examines the Chicana/o people and their experience in the United States in that context. The authors argue that Chicanas/os are not a nation, but do experience some forms of national oppression and racism. This is an important component to their argument because there are divergent points of view and objectives within the Chicana/o movement. This information along with the historical background of the movement will determine the goals and demands that the authors propose for the Chicana/o movement. These demands are detailed in part three.

The second part gives a historical synopsis starting from the colonization of America by the Spanish and English to the procurement of Mexican territory by the United States in the first half of the nineteenth century. The authors then describe the harsh conditions and racism that the Chicana/o population endured in the American workforce during the twentieth century. These injustices gave rise to various activist and organizational groups that strove to change the status quo and achieve equal rights and workplace recognition for the Chicana/o and other minority groups. The authors use a socialist perspective to spotlight the accomplishments and failings of each organization. They also include how employers of Chicana/o labor, police organizations, and the government responded to demands for equality, better working conditions, and equal pay. In a broader sense the authors show how the capitalist system in the United States reacted when the Chicana/o workforce called for equal pay and better working conditions from a socialist perspective. The authors also explain that women were an integral part of Chicana/o resistance and describe the development of feminism within the Chicana/o movement and how it grew to include freedom from oppression for women of all races, lesbians, gays, bisexuals and transgender people.

The final section is a very brief and straightforward conclusion. Alaniz and Cornish state that the Chicana/o movement cannot attain its goals if there is internal division within the movement and excludes others who also seek liberation from oppression. They argue that the American capitalist system must be replaced by socialism in order to ensure equality for all people that make up the working class. Based on the analysis they present in the book, the authors set forth a list of demands that they feel must be the basis of the liberation movement and concludes with a call of solidarity to Chicanas/os and all those denied equality to change the status quo and attain liberation for all.

At the end of this book there are two appendices, notes that document the information presented in the book, and an index. One appendix describes the struggle of farm workers in Yakima Valley, Washington and the second recounts racial discrimination in the University of Washington in the 1970s.

The target audience for this book is meant to be working class minorities. This is clearly evidenced through the use of common language. The authors do not assume that the reader is intimately knowledgeable about the political theories they discuss or United States history. That information is provided in a straightforward manner. The goal of the authors appears to be to awaken the consciousness of their readers and encourage them to become active participants in their own liberation and of all others that are oppressed.

Alaniz and Cornish have been active participants in the struggle for the rights of the oppressed and they write from an insider's point of view. They do not hide their political affiliation and are very passionate about Chicano liberation. Their book is well organized, researched, and documented. It contributes to a better understanding of the development of the Chicana/o movement in general and more specifically of the inclusive nature that the movement has acquired in recent decades.

Despite the radical socialist perspective of the argument, the reader need not be in agreement with these political views to appreciate and gain a better understanding of the struggle of the Chicana/o. While I do not agree with the socialist position of this book, I respect and concur with the message of equality for all. I recommend this book to anyone interested in

learning more about the history of the Chicana/o movement in America, and their struggle for equality.

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