reader immediately sees how these scenarios might infringe upon some stakeholders’ rights. In other words, the route Hobbs has been advocating, that of critical thought leading to informed fair use determinations under existing law, seems most palatable.

As the above chapter summaries suggest, Hobbs tends to merge the practices of viewing reproduced material and composing with that material under the blanket term “use.” As a college composition instructor, I would have appreciated more singular attention to digital writing with copyrighted texts. However, copyright law supports Hobbs’ conflation. Further, this move allows her to maintain her broad (K-12 and beyond) audience. In fact, for post-secondary educators, I recommend pairing Hobbs’ book with Martine Courant Rife’s chapter, “Ideas Toward a Fair Use Heuristic” in the 2009 collection Composition and Copyright. In tandem, these texts outline current issues surrounding copyright law and offer not easy answers, but thought-provoking steps toward a heuristic for teachers, one that promotes “digital citizenship” in the classroom (Hobbs 94).

Thanks to this text, Paul and I felt confident that he had aptly repurposed the feature film, directing that material away from its primary original purposes (entertainment and expression) and toward a new objective—critique of the corporation that developed and supplied napalm. Further, we decided his goals of criticism, comment, and research protected his inclusion of the DOW ad and other visual images. Soon, Paul and I will meet to discuss publication in the form of submission to a department writing award. He plans to share his work with confidence.

Works Cited


Reviewed by Rebecca Lorimer, University of Wisconsin-Madison

Multilingual Matters publishes books that continue to challenge understandings of global language movement and power in its series Critical Language and Literacy Studies. Gregorio Hernandez-Zamora’s study of the literacy histories of marginalized Mexicans in Mexico City and the U.S. represents the best of the series as it describes seven individuals appropriating and resisting dominant literacy practices in neocolonial settings.
Hernandez-Zamora’s work is truly critical, both in its politically-radical edge and its critique of literacy development programs, cultural relativism, and scholarship that is ever-coining new terms to describe the messy process of language and literacy learning. Composition Studies should feel both inspired and indicted by this book. Our research occasionally depends on prefixes (bi, multi, trans) to describe complexity in writing without attending to the social and historical systems from which writing practices come; our teaching sometimes uses this research to make choices about curriculum or assessment. *Decolonizing Literacy* shows writing researchers and teachers how to slow down and reconsider what literacy is for.

In the three parts of the book, a theoretical introduction, a set of case studies, and closing implications, Hernandez-Zamora embeds lived experiences of literacy in long histories of colonialism, arguing that citizenship as “self-making and being-made within webs of power” is a necessary condition for the development of literacy, rather than an outcome of it (42). Hernandez-Zamora supports this provocative claim first by grounding the case studies in an ongoing story of imperialism and neocolonial economic exclusion, and then by developing individual voices from this historical space, including reflections of satisfaction as well as struggle and loss. It is this insistence on contradiction and resistance to romanticism that is the real contribution of the book—Hernandez-Zamora is not painting a rosy picture here, but his frank analysis of subjugated writers is an important reminder that active and creative uses of literacy are essential to establishing a sense of self.

In part 1, Hernandez-Zamora lays out a theoretical context based in postcolonialism, Freirean tenets of critical consciousness, Moll and Greenberg’s funds of knowledge approach, and new literacy studies’ belief in literacy as historical, social, and cultural practice rather than individual cognitive skill. But Hernandez-Zamora pushes beyond this theoretical groundwork, noting, for example, that marginalized writers’ funds of knowledge include constraints as well as possibilities, and that learning the language of one’s colonizers can involve an appropriation of unwelcome linguistic histories. The section culminates in a critique of international literacy programs that prescribe literacy as economic medicine, asserting above all that “postcolonial subjects have ideas of their own” about what literacy can or can’t do in their lives (21).

Part 2, the longest of the book, is divided into chapters of case studies as “agents,” “transnationals,” and “survivors.” The cases are representative of a large group of in-depth life-history interviews carried out by Hernandez-Zamora over an eight-year span with individuals living in the colonias of Mexico City and in poor neighborhoods of Nashville, Charlotte, and California’s Bay Area. For Hernandez-Zamora, “agents” are those who have successfully appropriated literacy as a means to self-author their experience of freedom and citizenship in impoverished areas of Mexico. “Transnationals”
are cases of Mexican immigrants living in the U.S. who describe themselves as “citizens of nowhere,” neither of dominant Mexican institutions from which they feel excluded or powerful U.S. systems in which they can't legally participate (40). The “survivors” are cases whose literate knowledge and education cannot compete with the powerful social and economic forces keeping them in place in Mexico.

In each chapter the voice of the case study is generously featured—Hernandez-Zamora lets the cases speak for themselves about their appropriation of, and sometimes self-exclusion from, dominant literacy practices. After each case description, Hernandez-Zamora analyzes patterns of “access” to and “appropriation” of literacy practices, looking especially for identity and literacy development. He is purposeful in his recovery of previously-silent voices often missed by large programmatic surveys or standardized literacy tests. In this way, *Decolonizing Literacy* is peopled by individual lives rather than static linguistic data so that readers can, as Hernandez-Zamora says, “meet History in person” (23). A brief comparison of just two of these cases will demonstrate both the book’s range of described lives and its argument that self-determination and self-authorship is needed first for literacy development.

In chapter 3, Saul, an “agent,” appropriates reading and writing practices to self-author his own life experience. Hernandez-Zamora describes Saul reading and discussing current news stories with his wife Chela, as well as reading religious and non-religious texts with their sociopolitically-minded religious study group. In his mid-sixties at the time of the interview, Saul had only three years of schooling, but a vast repertoire of literacy practices, acting as a literacy broker for his community, writing petition letters for neighborhood causes, and leading a life-story-telling group with elderly neighbors. Hernandez-Zamora explains that this literacy development was “crucially fueled by [Saul’s] engagement in workplaces, community organizations and social movements which offered sophisticated, powerful and critical knowledge and discourse practices often unavailable in standard adult education” (68). In this way, Saul’s case is a success story, depicting an individual whose position in his community and belief in his ability to effect change allowed him to build literacy practices outside of any literacy program or school curriculum.

In chapter 4, however, Laura, a “transnational,” is shown to both appropriate and exclude herself from dominant literacy practices, especially in English. Laura, who crossed illegally into the U.S. with her two children to join her husband, worked in packing plants, hotels, and at McDonald’s, settings in which she learned lessons in both English as well as American racism. Laura says she dreamed of the American life she saw on TV in Mexico, but found herself unable to access that life as a non-citizen of the U.S. While immigration helped Laura and her family attain a more secure
level of material well-being, Laura believes that no amount of English or writing experience will make them full participants in U.S. life. In other words, while Laura is the most proficient in English of Hernandez-Zamora’s cases, she is also the most reticent to believe that such literate skill matters. Describing her sons, Laura says she “[cuts] their wings before they start flying” so that they don’t dream of a future life that doesn’t exist for them in the U.S. or in Mexico (109). Here Hernandez-Zamora shows that Laura’s literacy, learned in contexts of racism and rote work rather than community and civic engagement, will not develop to facilitate feelings of control over or freedom in her life.

The book ends with part 3, in which Hernandez-Zamora analyzes current learning and literacy theories that silence non-dominant groups and those that encourage writing and thinking for more full experiences of citizenship. In particular, he challenges skills-based literacy education, saying such programs overlook the “deprived socioeconomic conditions in which individual lives are based” and inhibit the “desires and possibilities for intellectual, literacy, and social growth” (7). Throughout _Decolonizing Literacy_ Hernandez-Zamora argues that these possibilities are actually created through community-based groups and movements, those based in spiritualism, community activism, unionism, or even online escapism, not schools.

The book’s focus on sociohistorical conditions rather than literacy pedagogy might leave readers feeling powerless. Without concrete suggestions or plans, teachers and researchers working inside the educational institutions Hernandez-Zamora critiques might be tempted to shrug away responsibility—who are we to blame the very institutions that pay us, some may ask. Hernandez-Zamora, however, is not a fatalist. He does not let readers off the hook by suggesting that social and economic forces overpower the individuals working within them. Instead, he proposes that educators search for learning theories that move writers from passivity to activity and from silence to voice. He hopes teachers will resist the temptation to provide poor people with quiet skills, and focus first on “empowering people to transform themselves, their communities and the larger society” (197). In the final chapter, Hernandez-Zamora also offers models of grassroots-based organizations that use a functional rather than skills-based approach to literacy, in which literacy and education are not ends in themselves but aspects of larger projects that address systems of inequality. Strangely, Hernandez-Zamora’s use of “functional” in part 3 is rather at odds with his clear critique of the term in part 1.

_Decolonizing Literacy_ begins and ends with history, foregrounding an ongoing social narrative of exclusion as the real issue for literacy education. In this way, the book is at its best a reminder that “old” literacies, those that predate digital, multi-, or trans- literacies, still exist in postcolonial contexts, even as “new” literacies take center stage in composition research and
teaching. *Decolonizing Literacy* reminds us most of all to treat our students, especially those from impoverished or postcolonial backgrounds, not as blank slates who walk into our classrooms but as ongoing historical stories that can be supported through writing.

*Madison, WI*


Reviewed by Matthew Ortoleva, Johnson & Wales University

*Engaging Audience: Writing in an Age of New Literacies*, a new collection of sixteen essays edited by M. Elizabeth Weiser, Brian M. Fehler, and Angela M. González, considers the rhetorical concept of audience in the twenty-first century. The foundation of this collection is Lisa Ede and Andrea Lunsford’s seminal work on audience as first encapsulated in their 1984 *CCCC* article, “Audience Addressed/Audience Invoked: The Role of Audience in Composition Theory and Pedagogy,” which is reprinted in this collection. The concept of AA/AI, as it is often referred to in this collection, flows through these essays “in the manner of a leaf following a current, swirling into side currents, turning in eddies, then flowing on,” to borrow a metaphor from the editors (xii). Each essay in this collection expands on the questions that Ede and Lunsford ask to begin “Audience Addressed/Audience Invoked”: “How can we best define the audience of a written discourse? What does it mean to address an audience? To what degree should teachers stress audience in their assignments and discussions? What is the best way to help students recognize the significance of this critical element in any rhetorical situation?” (3). The contributors of this collection—including Ede and Lunsford, who contribute a new article on the subject—ask these questions at a time when the need to understand the new literacies emerging from twenty-first-century digital environments is drastically expanding.

This collection is organized into three sections, the first of which is “The Audience Stream: Following the Current of Audience Theory.” This first section is devoted solely to Ede and Lunsford with their original article of AA/AI starting the collection followed by the reprinting of their 1996 re-engagement with the concept of AA/AI in “Representing Audience: ‘Successful’ Discourse and Disciplinary Critique,” which also first appeared in *CCCC*. The third essay of the “Audience Stream” section, and perhaps the most notable of the collection, is Ede and Lunsford’s newest engagement with AA/AI, an article written for this collection entitled “Among the Audience: