

this we could even escape but the reason why I don't want you to start trouble is there's a lot of old people, there's a lot of children."

Stella Pretty Sounding Flute talks about the Dakota tradition of honoring people with star quilts. She tells of the significance of the four and eventually eight points on the star quilt and the colors used. Star quilts have become so popular that they are now mass produced.

Sarah Penman makes clear the role of the grandmothers in maintaining cultural traditions. Through these transcripts, readers learn how many traditions, including food preparation and quill work, language and family structure, have been threatened, in some cases by boarding school culture, which forbade the use of native languages and traditions. The grandmothers in this book recognize this loss and lament not having passed some of these traditions on to their children. As grandmothers, they now recognize the importance of teaching these cultural values to younger generations. Cecilia Hernandez Montgomery, an activist in Indian communities, has talked to her grandson's class about Indian traditions at the request of his teacher. As she says, "It's good to pass it on to the next generation."

*Love in a Global Village: A Celebration of Intercultural Families in the Midwest*, by Jessie Carroll Grearson and Lauren B. Smith. Iowa City: University of Iowa Press, 2001. xxi, 284 pp. Illustrations. \$19.95 paper.

Reviewer Barbara Posadas is professor of history at Northern Illinois University. Her research and writing have focused on Filipino and interracial immigrants in Chicago.

In *Love in a Global Village*, writing professor Jessie Carroll Grearson and English professor Lauren B. Smith profile 15 intercultural couples living in the Midwest with whom they conducted extended "conversations." Both married to men from other nations, the authors intend their interviews as windows into the "dynamics" involved in creating and maintaining cross-cultural households: the organization of their homes, the blending of the adults' diverse cultural identities, the transmission of culture to their children, the "potential losses and misunderstandings . . . involved in these choices" (xiii). Separate chapters on each couple are arranged chronologically: young men and women, including a lesbian couple, just beginning their lives together; families rearing children of blended backgrounds; and those together for years, including the final story of a Jewish American widow who married her Afghan husband in Chicago in 1945 and lived with him in his homeland for 24 years before she and their college-age children resettled in the United States after his death in 1971.

Most partners met on college campuses and just over half still live in an academic environment—three of them in or near Iowa City. Virtually all lead comfortable middle-class lives well insulated from the rudest elements of insecurity and intolerance. Yet couples that include partners of color also emphasize the persistence of racism, even in the supposedly more tolerant Midwest. Most are also troubled by midwesterners' lack of interest in non-American cultures.

These case studies suggest that, even in the heartland of America, "white bread" culture is giving way to a diversity that is itself diverse, even as it celebrates the power of love.

*Taking History to Heart: The Power of the Past in Building Social Movements*, by James Green. Amherst: University of Massachusetts Press, 2000. 340 pp. Illustrations, notes, index. \$50.00 cloth, \$19.95 paper.

Reviewer Peter Rachleff is professor of history at Macalester College. His most recent book is *Hard-Pressed in the Heartland: The Hormel Strike and the Future of the Labor Movement* (1993).

The scholarly investigation of American history underwent an intellectual revolution in the 1960s and 1970s. The focus of research moved away from "great men" and turned toward the formerly "anonymous." That breakthrough established a set of subfields—the history of African Americans, women, immigration, and labor—within the academy. It also posited major tasks to be tackled, including the presentation of these newly constructed historical experiences and voices to the non-academic public. *Taking History to Heart* offers its readers not just an insider's view of this enterprise but a critical eye on it, one that recognizes the challenges in this project even as it celebrates the effort of undertaking it.

James Green is an appropriate author for such a book. An activist in the 1960s, a reluctant academic with an unconventional career path, and a labor historian committed to making the new history accessible to working women and men, his life's work has revolved around the notion that history matters, that understanding where we have come from can help us shape where we are going. Most of the essays collected and revised for this volume grow out of Green's own experiences—editing an independent "radical" magazine, teaching history to working-class students, collaborating with unions to commemorate labor history events and sites, consulting with documentary filmmakers, and participating directly in strikes and community struggles. These experiences have not only made him well suited to explore the potential and pitfalls of bringing history to the wider public, but they

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