

only." The resulting unfavorable media coverage brought national condemnation upon both Sioux City and cemetery officials. President Harry Truman quickly stepped in and had Rice interred at Arlington National Cemetery with full military honors. William Hewitt's excellent novel, *Across the Wide River*, tells the dramatic story of the "John Rice incident" from the perspective of Rice's adolescent son John Jr.

Written for young adults, *Across the Wide River* is rich in symbolism and holds important lessons for readers of all ages. In addition to dealing with the loss of his father, John (Coup Feather) faces discrimination from whites in Sioux City and rejection from young Winnebagos who distrust him because he does not live on "the res" and because his mother is white. Hewitt uses this theme of dual alienation effectively to inform readers about the tough choices facing many American Indians in the 1950s. The book also offers important insights into Winnebago culture and history, and about the role of American Indians in the U.S. military.

My twelve-year-old son also read the book and readily understood its plot and major themes. His favorite character was John's wise old Winnebago grandfather, who offered the young boy counsel on how best to reconcile his racial and cultural heritages.

I highly recommend *Across the Wide River* for readers both young and old interested in American Indian history and culture or twentieth-century Iowa and Nebraska history.

*Black Power on Campus: The University of Illinois, 1965–1975*, by Joy Ann Williamson. Champaign and Urbana: University of Illinois Press, 2003. xii, 192 pp. Illustrations, notes, appendixes, index. \$34.95 cloth.

Reviewer Rusty Monhollon is assistant professor of history at Hood College. He is the author of *This Is America? The Sixties in Lawrence, Kansas* (2002).

Of the various expressions of activism in the 1960s, the Black Power movement is perhaps the least studied and least understood. That is unfortunate, as the movement, generally identified with organizations such as the Black Panthers, redefined in important ways the nation's discourse on race. In *Black Power on Campus*, Joy Ann Williamson sheds new light on the movement by exploring how Black Power shaped institutions of higher education (as well as the nature of higher education reform itself) in the late sixties and early seventies. Williamson seeks to know how social movements—rather than federal initiatives and legislative mandates—shaped curricular changes in higher education.

The importance of education to African Americans, Williamson notes, made higher education a significant site of the black freedom

struggle. Between 1965 and 1975, black students became "the ideological leaders of the Black struggle" (1). Williamson provides a brief history of African Americans at predominantly white institutions of higher education in general as well as background material on blacks at the University of Illinois; she explains the means by which the Black Power movement made its way onto campus; and she connects the Black Power movement to the larger African American freedom struggle. Black students at the University of Illinois (UI), employing what Williamson calls "Black Power principles," demanded and received an Afro-American Studies Program, a black cultural center, a committee to hear black student grievances, and increases in black student enrollment and black faculty. Williamson acknowledges that many university administrators supported (or at least did not oppose) these goals—they had previously taken steps to retain black students and to enhance their educational experience—but it was students who forced the issue and kept the pressure on university officials until their goals were met.

By 1974, black students, most notably through the Black Student Association (BSA), had used Black Power ideology and principles to force the administration to adopt broader campus-wide reforms that changed the campus in important ways. After 1974, however, the movement on campus waned, the result of government surveillance, repression, and the loss of a collective purpose within the movement. Moreover, the core of black student activists had graduated, and with them went much of the urgency and energy that had fueled the movement. The BSA disbanded in 1976, although black students in the 1980s and 1990s continued to fight against racial discrimination and exclusion.

Williamson believes that the black student movement at UI was similar to other movements across the country, but for several reasons she sees the Illinois experience as unique. This is perhaps the weakest part of her argument. Champaign-Urbana remained segregated well into the 1960s, but that was true of many university communities. Indeed, Champaign-Urbana comes off as monolithic. More compelling is Williamson's contention that the black student population at UI was "relatively homogeneous" (most of them came from the heavily segregated areas of Chicago's West Side and South Side), which, she argues, left the students ill-prepared to compete with other Illinois students. Additionally, growing up in Chicago—which experienced riots in 1966 and 1968, was home to a vibrant Black Panther chapter, and had hosted the ill-fated 1968 Democratic National Convention—greatly influenced black students' activism at UI.

*Black Power on Campus* is not simply a study of the Black Power movement nor is it strictly an institutional history of the University of Illinois after World War II. By explaining both how institutional reform took place and the role of Black Power in bringing about change, Williamson has added another layer of complexity to our understanding of the Black Power movement. Her research is solid, and her conclusions are well argued and supported by evidence she has artfully mined in the UI archives, student publications, local newspapers, and more than 30 oral interviews. Scholars of the sixties and social movements will find much value in this study, as will historians of higher education.

*Persistence and Change in Rural Communities: A 50-Year Follow-up to Six Classic Studies*, edited by A. E. Luloff and R. S. Krannich. New York: CABI Publishing, 2002. xii, 189 pp. Illustrations, charts, references, index. \$75.00 cloth.

Reviewer Philip J. Nelson teaches history at the University of Northern Iowa. His dissertation (Iowa State University, 1996) was "The Elusive Balance: The Small Community in Mass Society, 1940-1960."

Community has been and remains an important and provocative issue in both scholarly and popular literature. The fate of rural communities has elicited special concern throughout the twentieth century as waves of industrialization and urbanization have transformed the cultural landscape. Few rural places, for better and worse, have been left untouched by the onrush of mass society. These sweeping changes became particularly evident during the 1930s. Economic collapse, agricultural distress, and later, outmigration due to the Second World War combined with formerly urban amenities such as hard-surfaced roads and electrification, mass communication, and governmental support programs to challenge the solidity and shape of local communities.

By 1940, these massive structural changes to American society prompted the federal government, under the auspices of the U.S. Department of Agriculture, to coordinate sociological case studies of six different rural communities: El Cerrito, New Mexico; Sublette, Kansas; Landaff, New Hampshire; the Old Order Amish of Lancaster County, Pennsylvania; Irwin, Iowa; and Harmony, Georgia. As noted in the work under review, "These studies represent seminal works in the study of rural community life in the USA at a critical point in history. . . . The Rural Life Study series was designed to provide a holistic picture of community change in six ideal type communities" (3).

Fifty years later the authors and editors of the reviewed work revisited those original six communities and their attendant classic stud-

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