

ultimate conclusion that whiteness trumped class consciousness aligns with his conclusions in other chapters.

The most significant concern is the author's suggestion that African Americans focused solely on political and social issues before the mid-1960s. Minchin notes that African Americans joined "progressive unions" (p. 3) after World War II. However, African American labor activism predated the post-World War II years, and the civil rights and economic rights struggles were neither serial nor mutually exclusive. A. Philip Randolph, for example, created the Brotherhood of Sleeping Car Porters, and his threatened march on Washington in 1941 resulted in Executive Order 8802, which included the establishment of the Fair Employment Practices Committee. Minchin also overlooks the organization of African American farmers in the Southern Tenant Farmers' Union. Perhaps most importantly omitted is the 1963 "March on Washington for Jobs and Freedom," during which Randolph and Walter Reuther addressed the crowd. The march's ten-point program included four economic objectives.

The great benefit of this book is its illumination in one volume of some of the complexities of the continuing struggle for civil rights after 1965.

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Black Women in the Ivory Tower, 1850-1954: An Intellectual History. By Stephanie Y. Evans. (Gainesville: University Press of Florida, 2007. Acknowledgments, introduction, illustrations, maps, notes, bibliography, index. Pp. xiv, 275. \$59.95.)

Education has been an enduring theme in the experiences of blacks in U.S. society, from the antebellum era until present times. Indeed, it has been viewed as one of the chief liberation tools for the acquisition of racial, gender, and class equality. Although there is a growing body of literature that documents the historiography of black women's educational experiences in the United States, there is a dearth of research that comprehensively "trace[s] Black women's attendance in higher education" through a historical lens (p. 3). Stephanie Y. Evans's monograph attempts to ameliorate that gap in the literature. Evans, an assistant professor of African American studies and gender studies at the University of Florida, argues that black women's participation in higher education before the 1954 *Brown v. Board of Education* decision "revealed a unique standpoint at the crossroads of race and gender" because their experiences as black and female students and scholars "complicate[d] ideas of what an academic should do or be" (p. 2). Despite black women's challenges and confrontations with discrimination in higher education from 1850 to 1954, their roles as students, scholars, and intellectuals have given them the opportunity "to contribute to the annals of human thought" (p. 2). As a result of their experiences, "[B]lack women's educational and intellectual history can outline a more democratic approach to higher education" (p. 2).

In order to analyze how black women in the academy confronted and resisted racism and sexism, Evans developed a theory called "standpoint social contract," a paradigm

that draws on black feminist theory and racial contract and social contract theories. In the monograph, Evans partitions her study into two sections. The first chronicles black women's collegiate history from 1850, "when Oberlin College conferred the first diploma upon Lucy Stanton," to the 1954 *Brown v. Board of Education* dictum. Using a quantitative map, Evans reveals the social demographics of black women's early degree attainment in predominately white institutions and historically black colleges and universities in the North and South. In addition, Evans's qualitative "cartography" provides autobiographical accounts of black women's college life. The second section discusses the educational ideas, pedagogical practices, community service, and advocacies of black women, focusing particularly on Anna Julia Cooper, Mary McLeod Bethune, "and their contemporaries" (p. 17). Evans's goal in this section is to illuminate the contributions of Cooper, Bethune, and their colleagues to the "development of higher education" in this nation (p. 3).

The last chapter in this section delineates how black women's experiences tackle "contemporary academic issues" of research, teaching, and service at the intersection of race and gender, and how such experiences may "offer a foil to Machiavellian models that don't provide a sustainable future for [this] country" or the academy (p. 216). As Evans explains, "Colleges and universities in this [nation] have . . . become central . . . to reify[ing] impenetrable social hierarchies" (p. 216). Hence, as Evans posits, the history of black women in the academy is "instructive" in that their experiences may provide a blueprint of how to "alleviate inequalities through humane research, culturally sensitive teaching . . . and informed service," which in turn could lead to the creation of a "more equitable and ethical" reconfigured academy (p. 216).

Taken as a whole, Evans's monograph is an informative study that empowers and emancipates the subjugated schooling encounters, autobiographical narratives, and scholarly discourses of black women in an unprecedented manner and offers a valuable perspective for comprehending past and contemporary scholarship concerning black women in higher education. This study is a must read for those interested in the historical literature on U.S. higher education, African American educational history, and women's history.

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Higher Education and the Civil Rights Movement: White Supremacy, Black Southerners, and College Campuses. Edited by Peter Wallenstein. (Gainesville: University Press of Florida, 2008. Foreword, preface, introduction, afterword, appendixes, index. Pp. x, 298. \$59.95.)

In 1933, Thomas Raymond Hocutt brought the first lawsuit challenging racially segregated higher education in the South and sued the University of North Carolina to admit him to its pharmacy program. Although Hocutt's suit failed in state court, it began the long struggle that ultimately defeated Jim Crow. The essays collected in *Higher Education and the Civil Rights Movement* demonstrate that the fight to integrate

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