

questions or prompts following each chapter or section would make this a more accessible pedagogical tool. This can easily be remedied, however, as instructors read the essays closely and draw their own conclusions about how best to utilize this material with diverse student groups across the US and around the world.

This book's contribution to Black history generally, and Black intellectual history specifically, cannot be understated. The editors and essayists articulate the vast range of intellectual expression that has persisted in Black spaces from *Plessy v. Ferguson* (1896) to the election of President Barack Obama (2008) and beyond. This volume challenges historians of Black history, intellectual history, and education history to expand the ways they "identify and interpret primary source material" (p. 101) on knowledge production and consider the ways theory and autobiography have grounded Black intellectualism throughout the twentieth century. Ultimately, the essays in this book urge readers to move beyond preconceived "definitions of leadership" (p. 8) and scholarship that have informed and guided scholastic specialists in the past. Historians of education who engage with *The Black Intellectual Tradition* will find themselves engrossed by the rich historical, methodological, and liberatory praxes that make up the heterogeneous Black intellectual tradition.

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Andrew Feiler. *A Better Life for the Children: Julius Rosenwald, Booker T. Washington, and the 4,978 Schools That Changed America*

Athens: University of Georgia Press, 2021. 136 pp.

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A good tale attracts many tellers. That's true for the story of the Rosenwald school building program, the matching-grant initiative that helped construct nearly five thousand educational buildings in rural Black communities across the South during the 1910s-1930s. Andrew Feiler's new volume is a welcome addition to this growing bookshelf.

Over the past two decades, scholars, historic preservation activists, and grassroots community members have rediscovered the partnership that Black educator Booker T. Washington crafted with Julius Rosenwald, the White Jewish man who turned a local Chicago store into Sears, Roebuck, the nation's first coast-to-coast retailer. Tennessee historian Mary Hoffschwelle's *The Rosenwald Schools of the American South* in 2006 was the first book-length study since the Rosenwald Fund ceased its work before World War II. In 2011 Stephanie Deutsch added *You Need a*

Schoolhouse: Booker T. Washington, Julius Rosenwald, and the Building of Schools for the Segregated South. Norman H. Finkelstein's *Schools of Hope: How Julius Rosenwald Helped Change African American Education* (2014) retold the story for students of middle school age. Peter Ascoli, a Rosenwald descendant and an accomplished scholar of Jewish history, contributed the biography *Julius Rosenwald, The Man Who Built Sears, Roebuck and Advanced the Cause of Black Education in the American South* (2006). My website, <http://www.historysouth.org/RosenwaldHome>, reproduced the program's carefully thought-out architectural plans. There's also a documentary film available, written and directed by Aviva Kempner: *Rosenwald: A Remarkable Story of a Jewish Partnership with African American Communities*. Many additional scholars have considered Rosenwald's effect on aspects of society including James Leloudis in *Schooling the New South: Pedagogy, Self, and Society in North Carolina, 1880–1920* and Aisha M. Johnson-Jones in *The African American Struggle for Library Equality: The Untold Story of the Julius Rosenwald Fund Library Program*.

With all those resources available, do we need yet another book? Yes, we do. Andrew Feiler's perspective adds two valuable dimensions to the Rosenwald story.

The first is visual. Feiler drove some twenty-five thousand miles during a three-year period to photograph 105 schools in all fifteen of the Southern states where the Rosenwald Fund was active (he estimates that about five hundred buildings survive, all told). The compelling images, printed large at 5.25 x 8 inches, introduce us to the range of building types. One-teacher structures, where a single instructor handled as many as five grades, gave way over the years to larger facilities with separate rooms for grades one through twelve. A unifying characteristic were banks of tall windows, precisely situated to catch available natural light in an era when electricity had reached little of rural America. Feiler's initial architectural interest deepened over the course of the project: "As I visited more schools, I ventured inside them and marveled at how they are being used today . . . [as] community centers, church halls, day-care centers, offices, apartments"—though some were "piles of rubble so recent they were surrounded by emergency fencing or yellow caution tape."

Feiler's growing connections led to the most valuable dimension of this work: the people's stories he conveys in concise and gracefully written text. We meet families today who bring fresh life to buildings their great-grandparents helped construct decades ago. There are Black professionals who come back to Southern hometowns, taking on a school and local youth as a retirement project. At Walnut Cove in North Carolina, Feiler's camera catches an interracial group doing yoga in what is now the town's senior citizen center. In Cass County, Texas, a quilters' club gathers under the big windows, using their craft for education and fundraising. We meet Major L. Anderson, one of World War II's Tuskegee Airmen, and we hear from the daughter of esteemed photographer Gordon Parks about the Rosenwald Fund's shift to fellowships for cultural changemakers. In a moving forward to the book, the late US congressman and voting rights activist John Lewis remembers his formative days in a Rosenwald school.

A century ago, Booker T. Washington and Julius Rosenwald came together to create a program designed, in turn, to bring many more people together. Rosenwald's cash was matched by local grassroots contributions, with Black farm families rallying

together to raise nickels and dimes—usually kicking in more cash than Rosenwald did. Then the White-dominated school board had to agree to operate the school. That three-way match meant that each building had many stakeholders. Better than any previous teller of the Rosenwald school story, Andrew Feiler conveys not just how the schools were built, but also the love and hard work whereby the surviving structures endured over the generations.

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Dionne Danns. *Crossing Segregated Boundaries: Remembering Chicago School Desegregation*

New Brunswick, NJ: Rutgers University Press, 2020.

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Historian Dionne Danns's books have established the authoritative policy chronology of Chicago's halting and half-hearted process of school desegregation stretching from the 1960s to the 1980s. In her latest contribution, Danns breaks new ground by centering the experiences of students, and by emphasizing the unique features of the city's integration initiatives—namely its heavy reliance on school choice and its tripartite (Black-White-Latino) racial order.

Danns's methodology, inspired by sociologist Amy Stuart Wells's *Both Sides Now*, is a case study in navigating the practical challenges of oral history. Using the Chicago public high school class of 1988 as her universe, Danns narrowed to those ten schools that could be described as "integrated," narrowed again to the five that were holding class reunions in 2008, and then succeeded in becoming an authorized party crasher at two of them. Ultimately, she and her research assistants collected oral history interviews with sixty-eight narrators—roughly split between a North Side high school (Von Steuben) and a South Side high school (Bogan). In an effort to broaden the picture with a look at the city's most elite integrated high school, she supplemented this sample with four interviews with graduates from a Near West Side magnet school (Whitney Young). Danns's interviews serve as the bases for thematically organized chapters that explore pre-high school neighborhood memories, the role of school choice and transportation, academics, intercultural social life, interracial conflicts, and post-high school legacies.

Early on, Danns distinguishes desegregation (the technical creation of "mixed" populations in a given schoolhouse) from integration (the civic project of interracial and intercultural comfort). Integration, she argues, was a participatory affair in which students themselves built the norms and values of a tolerant community. But, as