textual analysis reveals a progression in presidential rhetoric, too, culminating in Barack Obama’s divergence from the classic going public strategy, “which requires a president to speak during legislative activity on his agenda, fix his position, disparage Congress, and ask the public to pressure Congress” (p. 99). To be sure, the presidential roadshow has changed as the president’s audience and the means to reach it have diversified.

Beyond her detailed descriptive analysis, Heith explores whether the tendency for presidents to travel frequently translates into higher public and legislative support. Although going local does not improve the president’s state-wide approval ratings, visits appear to benefit the president in Congress, at least on a few select roll-call votes (chapter 6). The appearance of a relationship is not to be misconstrued as causation, however. It is certainly possible, and even likely, that legislators voted with the president irrespective of his visits. For example, bipartisan support for No Child Left Behind probably resulted from a shared commitment to education reform, rather than the president’s travels, especially in light of Bush’s utter failure to generate a legislative victory through his sweeping social security reform tour.

Despite this limitation, Heith offers a compelling explanation of presidential travel. What is more, she concludes her work with an important and possibly controversial prediction that the rise of new media technology will decrease future presidential travel (chapter 8). This observation contrasts with Brendan Doherty’s research, which ties the rise of the president’s permanent campaign to the inability of the campaign finance system to rein in spending and reduce the reelection incentive presidents have to travel frequently. Inasmuch as this is likely to generate debate not only among scholars, but also among graduate and undergraduate students for whom this book is accessible and engaging, we may eventually learn whether changes in media technology are indeed the driving force behind the strategic communications decisions of contemporary presidents.

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This is the most-comprehensive biography to date of a woman who is widely known yet remains, according to the author, insufficiently understood: “Held up as a national heroine but stripped of her lifelong history of activism and anger at American injustice” (p. ix). By refusing to give up her seat to a white passenger, Rosa Parks sparked an historic 381-day bus boycott by black
residents of Montgomery, Alabama. There had been many previous black protests against the Southern system of white supremacy, and even similar acts of defiance against bus segregation in Montgomery and elsewhere, but Parks’s refusal inspired a decade of escalating mass protests culminating in the passage of landmark civil rights legislation. Although somewhat less famous than Martin Luther King, Jr., Parks made possible King’s rapid rise to international prominence. Upon her death in 2005, Parks received bipartisan accolades at a seven-hour televised funeral, where the eulogists included former President Bill Clinton and future presidential candidates Barack Obama and Hillary Clinton, and President George W. Bush later signed legislation honoring Parks with a permanent statue in the U. S. Capitol.

Although Parks’s considerable historical significance is hardly in doubt, Jeanne Theoharis laments that the only serious book-length accounts of Parks’s life are “Douglas Brinkley’s pocket-sized, unfootnoted biography” and the “young-adult-focused autobiography” Parks wrote with Jim Haskins (p. xi). The Rebellious Life seeks to replace “a gendered caricature of a quiet NAACP secretary who kept her seat on the bus” with a detailed portrait of Parks’s “lifetime of progressive politics and the resolute political sensibility that identified Malcolm X as her personal hero” (p. xiii). Theoharis recognizes the difficulty of writing a “new history of Rosa Parks” (p. 247) without access to Parks or most of her papers, which are tied up in a legal dispute, and she admits that “Parks often covered up the radicalism of her beliefs and her actions” (p. 11). The Rebellious Life therefore relies mainly on the multitude of interviews that Parks granted during her lifetime.

Although this will probably be the definitive biography of Parks for some years to come, Theoharis may have overstated the newness of her findings regarding her subject’s early activism. She largely reflects the portraits of Brinkley and Haskins (she cites the former more than two dozen times and the latter more than sixty times in her ample notes for the pre-1957 period). Theoharis’s account of Parks’s involvement, through her husband Raymond, in the controversial Scottsboro rape case of the 1930s, her subsequent long association with the Montgomery NAACP branch, and her visit to the controversial Highlander Folk School mainly confirm Brinkley’s work and the autobiography. Although the tired seamstress myth certainly persists, it is thankfully not evident in historical scholarship or most textbooks published during the past two decades.

Theoharis has made a more-original contribution to our understanding of Parks’s life after the successful conclusion of the bus boycott. Rather than being acknowledged as a skilled and experienced activist, Parks found it difficult to find a paid position in the movement after being fired from her job. After moving to Detroit, she and her husband struggled economically until 1965, when newly elected Congressman John Conyers hired her to work in his
Detroit office. Theoharis relates that this position enabled Parks to blossom as a political activist, painting her as militant and even radical—eager to identify with progressive causes, attend Black Power gatherings, and participate in the campaign against South African apartheid. Parks clearly warrants greater attention to her life of activism rather than to a single heroic act, but *The Rebellious Life* also suggests that she was indeed a reserved activist reluctant to reveal the political ideas that motivated her.

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On the basis of interviews with 167 employees at 112 rape crisis centers in six states, Rose Corrigan criticizes the anti-rape movement and rape law reform efforts from the 1970s through today. She concentrates her critique on three recent reform efforts—sexual assault nurse examiner (SANE) programs, “EC in the ER” laws (emergency contraception access in hospital emergency rooms), and sex offender registration and notification statutes. Corrigan argues that the 1970s anti-rape movement’s success at reforming criminal rape laws set the movement on a trajectory toward an “increasingly apolitical, social service orientation” (p. 9). As a result, she argues, rape crisis centers ended up functioning within the confines of legal and medical systems that were hostile to rape survivors and lost their ability to create real social change by transforming those systems. Corrigan criticizes the movement for an “absence of creative legal strategies” (p. 17), the lack of a “positive vision of rights” (p. 22), and for failing to develop a “specialized sexual assault bar to enforce the rights of rape victims” (p. 16).

Corrigan convincingly argues that medical and legal professionals do not take rape seriously, that rape crisis centers are “marginalized and politically vulnerable” (p. 3), and that “the goals of justice and care for rape victims are still largely unfulfilled” (p. 4). The strongest parts of the book are her assessments of SANE programs, EC in the ER, and sex offender registration and notification statutes. She quotes voluminously from her interviews (sometimes excessively), giving a richly textured picture of the implementation and impact of these recent initiatives. Her analysis of differences across states is particularly illuminating.

However, the book has several weaknesses. First, Corrigan caricatures previous scholarship on the anti-rape movement, which she describes as “ubiquitous, triumphalist accounts of the anti-rape movement” (p. 3) that offer an