

talk shows of the late 1940s and early 1950s. Chapter 2 explores the trope of the aging female star as she was deployed in anthology television shows of the 1950s, considering the contradictions produced by shows that expressed ambivalence about female power even as they offered female stars (Swanson, Loretta Young, Mary Astor, Ida Lupino) agency as producers and performers. Chapter 3 offers a fascinating case study in the sometime-competing, sometimes-complementary discourses of scandal magazines and reality television in the late 1950s, examining how a sex scandal involving Maureen O'Hara was exploited by *Confidential* magazine and how O'Hara was recuperated in an episode of *This Is Your Life*. Chapter 4 argues that Lucille Ball and Desi Arnaz persevered as a "star couple" long after their divorce in 1960s, in part because their constant presence, even in their absence, served as a means of addressing both nostalgia for and condemnation of the nuclear family. And Chapter 5 turns to experimental film and video works from the 1980s and 1990s (*The Meeting of Two Queens* (1991), *Superstar* (1999), *Joan Sees Stars* (1993), *Rock Hudson's Home Movies* (1992)) to understand how these texts turned to stars from the past as a means of exploring late twentieth-century identity and subjectivity.

Desjardins is a well-established historian of stardom. She brings to this volume a strong foundation in theoretical issues of gender and subjectivity and a range of material drawn from sources as diverse as personal correspondence, legal documents, CD-ROMs, and experimental film and video as well as the publicity and popular films and TV shows that have been the basis of most star studies to date. Readers might wish for a more sustained consideration of the theoretical questions that are addressed in the introduction, which would provide a better sense of how these diverse case studies speak to one another. Nonetheless, this meticulously researched book expertly draws from dazzling range material to produce a new understanding of how star images are produced and reproduced over time and to different ends.

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*Classroom Wars: Language, Sex, and the Making of Modern Political Culture.* By Natalia Mehlman Petrzela. (Oxford: Oxford University Press, 2015. xiv, 320 pp. \$35.00.)

Language and sex are two oft-ignored analytical themes in U.S. history. This is unfortunate because both can uniquely address larger questions of ideology, culture, and power. Natalia Mehlman Petrzela's *Classroom Wars* historicizes the policy ramifications of both categories through a focus on bilingual education and sex education in the turbulent politics of California during the 1960s and 1970s.

Petrzela establishes the study's historiographical niche by claiming that the "role of Latinos in the 'rise of the Right'" is too often ignored "by historians of both Latinos and of conservatism" and that these seemingly different policies are significantly connected by notions of family and parental control (p. 3). *Classroom Wars* is divided into sections on language and sex, each with four chapters that range from the 1960s through the 1970s. The chapters trace the policy controversies chronologically but occasionally diverge for micro-history approaches in communities such as Anaheim, San Francisco, San Jose, and San Mateo. The author outstandingly connects how national forces introduced new policies, how local activists and officials wrangled over them, and how statewide political figures attempted to influence California's political culture through these debates.

The book successfully conceptualizes political culture beyond a simplistic left-right political binary. And it is attentive to interpretive complexity. *Classroom Wars* finds the messy middle spaces that real people inhabited and examines how their views on controversial issues evolved over time. While the author's conclusion that "neither the right nor left can claim victory over the fraught arena of education" is perhaps too flat, this basic ambiguity is amply justified by the study's rich research (p. 217). Petrzela's portrayals of Max Rafferty, Ernesto Galarza, and Ronald Reagan defy easy, uncomplicated narratives. *Classroom Wars* also explores fascinating contradictions. The author notes, for example, that while the "overwhelmingly white parents and policymakers who protested sex education programs did so

on the grounds that parental authority should trump that of educators,” they failed to accord the same position to Latina/o advocates of bilingual education whom they rebuffed with “claims that the schoolhouse was civic, neutral space where ‘home’ language and culture had no rightful claim” (p. 6). In addition, Petrzela explores new interpretive ground in uncovering an important “cosmopolitan pan-Latinidad” in San Francisco over bilingual education and by pointing out that despite the obvious backlash, a driving force in her book, sex education programs in the state grew rapidly throughout the 1970s, indicating a “growing acceptance of sex education programs” in California and throughout the nation at that time (pp. 92, 187).

*Classroom Wars* is an intelligent, compelling study that connects the seemingly distant policies of bilingual education and sex education to shed new light on political culture. It is an excellent history that ingeniously challenges interpretive narrowness and will be influential in several different historical fields.

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*The Port Huron Statement: Sources and Legacies of the New Left's Founding Manifesto*. Ed. by Richard Flacks and Nelson Lichtenstein. (Philadelphia: University of Pennsylvania Press, 2015. viii, 329 pp. \$49.95.)

In February 2012 some of the nation's top scholars and leading 1960s activists gathered at a conference at the University of California, Santa Barbara, to commemorate the fiftieth anniversary of the the Port Huron Statement (PHS), written by the Students for a Democratic Society (SDS), which, the historian Michael Kazin asserts, “is the most ambitious, the most specific, and the most eloquent manifesto in the history of the American left” (p. 39). Fifteen of the presentations made at the conference, including Kazin's, as well as the full text of the PHS, are included in this collection. Given the limitations of space, this review can only sample a few of them.

Building on recent research, Lisa McGirr examines the PHS from a transnational perspective, delineating the global forces that gave rise to the New Left and fueled SDS's optimism. Somewhat paradoxically, she compels readers to better appreciate SDS's significance by locating it on the periphery of a global movement, rather than at the center of the New Left's story.

McGirr's transnational approach also leads her to conclude that the New Left, in contrast to the Old Left, “was at least as much existential as it was political,” a view shared by Grace Elizabeth Hale (p. 61). In “The Romance of Rebellion,” Hale historicizes SDS's rise, emphasizing the role that feeling and emotion played in motivating its participants. As she poignantly inquires: Why did largely white northern middle-class students choose to sympathize with largely poor southern blacks and become active in the movement? Only by considering the role of emotions, as embodied by the PHS's opening line, regarding the “uncomfortable” world that the young were inheriting, Hale asserts, can we begin to answer this question.

While McGirr and Hale place the PHS in a broad context, a number of essays adopt a more narrow focus. Daniel Geary unveils the influence of the Committee of Correspondence, a small, largely forgotten nuclear disarmament group. Robert Cohen explores the New Left's “love-hate” relationship with the university. Jennifer Frost explains how SDS's Economic Research and Action projects embodied the PHS's “core concept—participatory democracy—in action” (p. 150). The veteran activist Robert J. S. Ross carefully demonstrates that participatory democracy and consensus were not one in the same.

If there is one shortcoming with the pieces, particularly those by veteran activists, it is a tendency to present a declensionist interpretation of the 1960s. The utopian vision of the PHS deserves, as many of the authors suggest, recognition. Yet, the claim made by Tom Hayden in his chapter that the decade culminated in “despair” is much more problematic (p. 25). For the women's and gay liberation movements, for black and Latino activists, and for the environmental movement, the late 1960s represented a beginning not an end. As Barbara Haber insightfully writes, the PHS may have prefigured the women's liberation