

Paul Zeal, discusses the influences of other song writers, civil rights activists and the stages of his song writing that inspired him to write and sing protest songs. Dylan believes he is a poet, and the article offers two quotes that illustrate his poetry. While Bob Dylan is known to most people, many of other 99 visionaries in the book are not as well known by name, but are well known for their actions.

This book can inspire and broaden our thinking, and have long lasting effects on our actions. Even if you are not an avid reader, this book offers ideas and inspiration to change your way of thinking and inform the decisions you make. The book collects the thought processes of many visionaries, and illuminates the attributes of great visionaries. Kumar and Whitefield offer inspiring stories and ideas for professionals to lead, follow and learn. The quotes are insightful and inspiring, and I expect that readers will be motivated to learn more about these visionaries as they use their quotes and wonder more about their lives. This book is a good addition to a library for inspiration and enjoyment.

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**Devil's gate: owning the land, owning the story**, by Tom Rea, Norman, University of Oklahoma Press, 2006, 307 pp., US\$26.95 (hardback), ISBN 9780806137926

*Devil's Gate* is the story of a place, but it is not the story of a community in the traditional sense. The place is the Sweetwater River Valley in central Wyoming. The valley includes such landmarks as the Oregon Trail, Independence Rock, and Devil's Gate. Rea covers

approximately a 200-year sweep of history, beginning with the Native American tribes who initially inhabited the area, and includes early explorers such as John C. Fremont and Francis Parkman, the pioneers and gold seekers mostly heading to the far West, the Mormons bound for Utah, the farmers and ranchers settling in the Sweetwater Valley, the geologists such as John Wesley Powell and Ferdinand Hayden mapping the region, and the congressmen working to bring vitality to an arid region through construction of reservoirs and irrigation canals.

*Devil's Gate* is not an historical narrative of sequential or connected events. The author selects and strings together personalities and events, sometimes but not always in sequence, that support his purpose and theme in writing the volume. The theme is that those who own the land also own the story the land tells, that is, its history. As each succeeding group assumed "ownership" of the Devil's Gate area, some only symbolically but others legally, the meaning and story the owner group attached to the land held sway until the ownership changed and a new story emerged. The meaning and story provided a paradigm for behavior and sometimes license for actions that in other situations might be forbidden and sanctioned with severe punishment. This theme of land ownership determining story ownership is an interesting twist on the dialectic materialism of Karl Marx. Marx stated, in brief, that ownership of the material – the means of production, determines the nonmaterial – the norms, beliefs, and values, i.e., the culture. But unlike the Marxist dialectic, Rea posits no sequence of developmental stages in which each new stage contains within it the seeds of its own destruction and leads to the next higher stage. The story simply changes to meet the perspectives and needs of the owner,

and therefore the current owner is in control.

Rea demonstrates how ownership of land and story is an outcome of the historical process. For example, in the early history of the US, the vast expanse of land west of the Missouri River was unexplored and therefore unknown territory. Beginning with the Lewis and Clark Corps of Discovery, identity, meaning, and a narrative were attached to this land as the nation, through its explorer representatives, took ownership. The story was further embellished and became manifest with the additional knowledge gained from each ensuing exploration. But the story that emerged dismissed the fact that the land already had identity, meaning, and a narrative through the Native Americans who lived there. As Rea states: "Nowhere became somewhere; an unknown landscape became known, then owned . . . (but) nowhere had been somewhere all along" (p. 6). Later, the cattle ranchers created their own story that supported relentless land acquisition and with it control of water rights. Their story sanctioned the vigilante behavior of hanging a man and woman who threatened their control of the land and water.

Other stories came and went, and currently, the land around Devil's Gate is owned by the Mormon Church. The Mormons built a monument to their handcart immigrant ancestors, many who suffered and some who perished in the area in a late fall/early winter snowstorm during their trek to Utah in 1856. The Handcart Historic Site elaborately portrays the hardships of the handcart immigrants, but largely ignores the rich history before and after the passing of the Mormons through the vicinity of Devil's Gate.

Although the volume is not in the strict sense about community, it provides valuable lessons for the community development practitioner and scholar. It suggests that community developers need

to be wary of simply accepting a community's characterization of itself, or the image local leaders and institutions promote. The dominant community image may be dominant not in the sense of being the most widely accepted by local residents; rather it may be the image proffered by the dominant social class. It is too easy to accept as the commonly held image what is voiced by community leaders in venues such as city council and school board meetings, development offices, Chamber of Commerce literature, and local media. Furthermore, and this is the uniqueness and contribution of Rea's volume to community development, to really understand the nature and impact of the community image, we need to understand its development, that is, the story of the place. If developers in their work engage communities without critical examination and reflection on overt images the communities manifest, they may be engaging communities as snapshots, or still lifes, in a time-space continuum. To achieve holistic understanding of communities, development workers must be historically and geographically inclusive.

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**Boomburbs: the rise of America's accidental cities**, by Robert E. Lang and Jennifer B. LeFurgy, Washington, DC, Brookings Institution Press, 2007, 212 pp., US\$22.95 (paperback), ISBN-10 0815703031, ISBN-13 978-0815703037

*Governing the Metropolis* told us that "much of our present city is, in fact, caught in a conflict between the cities of the past and the city of the future" (Greer, 1962, p. 21). Almost 50 years later, Lang and LeFurgy remind us that