

medical benefits and pensions, but the expenses connected with leasing were high (and accounted for nearly one half of the drivers “expenses” by 2006), and the hours long. Hodges notes that one analyst estimated that when adjusted for inflation the income of drivers was less in 2003 than it had been in 1929. Moreover, new times meant new problems. In recent years a fleet of gypsy cabs and limo services offered competition that was hard to regulate, even with the best of intentions at city hall. If cabs refused to pick up black passengers then the gypsy drivers were eager for the fare. The conditions revealed in television and film of grinding poverty and alienation were accurate. No wonder as European immigrants found better jobs, they declined in numbers as taxi men. Their places were taken by new immigrants, Africans and Asians, especially Indians and Pakistanis, thus opening a new era in the taxi industry.

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Fabio Riojas, *From Black Power to Black Studies: How a Radical Social Movement Became an Academic Discipline* (Baltimore: Johns Hopkins University Press, 2007).

The Black Power Movement indelibly transformed race relations in America. Stokely Carmichael’s 16 June 1966 declaration of “Black Power!” during a civil rights march in Greenwood, Mississippi catalyzed the black freedom struggle. Immediately following the march, the Black Power slogan elicited controversy among whites and inspired hope in black militants. Carmichael defined the term as a call for black self-determination, cultural pride, and economic autonomy. At the national level, between 1966 and 1975, Black Power infused virtually every aspect of American society. Black Power activists organized for community control of schools, electoral power in major cities, prisoner, labour, and welfare rights, and advocated a cultural politics that became known as the Black Arts Movement.

Black students, both at universities and in high schools, staged raucous protests centered on demands to promote black history in the educational curriculum. Fabio Riojas’ *From Black Power to Black Studies: How a Radical Movement Became an Academic Discipline* is a sociological examination of the Black Studies Movement. Riojas traces the movement’s origins to the radicalization of the civil rights movement in the early 1960s, when black nationalists—building on the pioneering scholarship of W.E.B. Du Bois and Carter Woodson, pushed for autonomous black institutions. Civil right reforms, urban rebellions, and demographic changes provided Black Power militants with the opening they were looking for. San Francisco State College became the headquarters for a national movement for Black Studies led by former Student Non-Violent Coordinating Committee (SNCC) member (and Black Panther) Jimmy Garrett. At San Francisco State,