

Radicals In The Barrio

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Explore the powerful history and ongoing impact of 'Radicals In The Barrio.' This piece delves into the vibrant urban community organizing and social justice barrio efforts that have shaped neighborhoods, highlighting the key figures and Latino grassroots movements driving significant radical community change.

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Radicals in the Barrio

A ground-breaking history of the radical political movements that developed within the Mexican and Chicano working-class in the United States.

Radicals in the Barrio

Radicals in the Barrio uncovers a long and rich history of political radicalism within the Mexican and Chicano working class in the United States. Chacón clearly and sympathetically documents the ways that migratory workers carried with them radical political ideologies, new organizational models, and shared class experience, as they crossed the border into southwestern barrios during the first three decades of the twentieth-century. Justin Akers Chacón previous work includes No One is Illegal: Fighting Racism and State Violence on the U.S.-Mexico Border (with Mike Davis).

Apostles of Change

In the late 1960s, the American city found itself in steep decline. An urban crisis fueled by federal policy wreaked destruction and displacement on poor and working-class families. The urban drama included religious institutions, themselves undergoing fundamental change, that debated whether to stay in the city or move to the suburbs. Against the backdrop of the Black and Brown Power movements, which challenged economic inequality and white supremacy, young Latino radicals began occupying churches and disrupting services to compel church communities to join their protests against urban renewal, poverty, police brutality, and racism. Apostles of Change tells the story of these occupations and establishes their context within the urban crisis; relates the tensions they created; and articulates the activists' bold, new vision for the church and the world. Through case studies from Chicago, Los Angeles, New York City, and Houston, Felipe Hinojosa reveals how Latino freedom movements frequently crossed boundaries between faith and politics and argues that understanding the history of

these radical politics is essential to understanding the dynamic changes in Latino religious groups from the late 1960s to the early 1980s.

Chicano Communists and the Struggle for Social Justice

In the 1930s and 1940s the early roots of the Chicano Movement took shape. Activists like Jesús Cruz, and later Ralph Cuarón, sought justice for miserable working conditions and the poor treatment of Mexican Americans and immigrants through protests and sit-ins. Lesser known is the influence that Communism and socialism had on the early roots of the Chicano Movement, a legacy that continues today. Examining the role of Mexican American working-class and radical labor activism in American history, Enrique M. Buelna focuses on the work of the radical Left, particularly the Communist Party (CP) USA. Buelna delves into the experiences of Cuarón, in particular, as well as those of his family. He writes about the family's migration from Mexico; work in the mines in Morenci, Arizona; move to Los Angeles during the Great Depression; service in World War II; and experiences during the Cold War as a background to exploring the experiences of many Mexican Americans during this time period. The author follows the thread of radical activism and the depth of its influence on Mexican Americans struggling to achieve social justice and equality. The legacy of Cuarón and his comrades is significant to the Chicano Movement and in understanding the development of the labor and civil rights movements in the United States. Their contributions, in particular during the 1960s and 1970s, informed a new generation to demand an end to the Vietnam War and to expose educational inequality, poverty, civil rights abuses, and police brutality.

México Beyond 1968

This book offers a critical look at Mexican activism that expands our understanding of social movements during the Global 1960s--Provided by publisher.

Homeland

Ideas defer to no border—least of all the idea of belonging. So where does one belong, and what does belonging even mean, when a border inscribes one's identity? This dilemma, so critical to the ethnic Mexican community, is at the heart of *Homeland*, an intellectual, cultural, and literary history of belonging in ethnic Mexican thought through the twentieth century. Belonging, as Aaron E. Sánchez's sees it, is an interwoven collection of ideas that defines human connectedness and that shapes the contours of human responsibilities and our obligations to one another. In *Homeland*, Sánchez traces these ideas of belonging to their global, national, and local origins, and shows how they have transformed over time. For pragmatic, ideological, and political reasons, ethnic Mexicans have adapted, adopted, and abandoned ideas about belonging as shifting conceptions of citizenship disrupted old and new ways of thinking about roots and shared identity around the globe. From the Mexican Revolution to the Chicano Movement, in Texas and across the nation, journalists, poets, lawyers, labor activists, and people from all walks of life have reworked or rejected citizenship as a concept that explained the responsibilities of people to the state and to one another. A wealth of sources—poems, plays, protests, editorials, and manifestos—demonstrate how ethnic Mexicans responded to changes in the legitimate means of belonging in the twentieth century. With competing ideas from both sides of the border they expressed how they viewed their position in the region, the nation, and the world—in ways that sometimes united and often divided the community. A transnational history that reveals how ideas move across borders and between communities, *Homeland* offers welcome insight into the defining and changing concept of belonging in relation to citizenship. In the process, the book marks another step in a promising new direction for Mexican American intellectual history.

Rules for Radicals

"This country's leading hell-raiser" (The Nation) shares his impassioned counsel to young radicals on how to effect constructive social change and know "the difference between being a realistic radical and being a rhetorical one." First published in 1971 and written in the midst of radical political developments whose direction Alinsky was one of the first to question, this volume exhibits his style at its best. Like Thomas Paine before him, Alinsky was able to combine, both in his person and his writing, the intensity of political engagement with an absolute insistence on rational political discourse and adherence to the American democratic tradition.

In the Midst of Radicalism

The Chicano Movement of the 1960s and '70s, like so much of the period's politics, is best known for its radicalism: militancy, distrust of mainstream institutions, demands for rapid change. Less understood, yet no less significant in its aims, actions, and impact, was the movement's moderate elements. In the *In the Midst of Radicalism* presents the first full account of these more mainstream liberal activists—those who rejected the politics of protest and worked within the system to promote social change for the Mexican American community. The radicalism of the Chicano Movement marked a sharp break from the previous generation of Mexican Americans. Even so, historian Guadalupe San Miguel Jr. contends, the first-generation agenda of moderate social change persisted. His book reveals how, even in the ferment of the '60s and '70s, Mexican American moderates used conventional methods to expand access to education, electoral politics, jobs, and mainstream institutions. Believing in the existing social structure, though not the status quo, they fought in the courts, at school board meetings, as lobbyists and advocates, and at the ballot box. They did not mount demonstrations, but in their own deliberate way, they chipped away at the barriers to their communities' social acceptance and economic mobility. Were these men and women pawns of mainstream political leaders, or were they true to the Mexican American community, representing its diverse interests as part of the establishment? San Miguel explores how they contributed to the struggle for social justice and equality during the years of radical activism. His book assesses their impact and how it fit within the historic struggle for civil rights waged by others since the early 1900s. *In the Midst of Radicalism* for the first time shows us these moderate Mexican American activists as they were—playing a critical role in the Chicano Movement while maintaining a long-standing tradition of pursuing social justice for their community.

No One Is Illegal

No One Is Illegal debunks the leading ideas behind the often-violent right-wing backlash against immigrants.

The Gospel of Church

"From the end of the Civil War until the early twentieth century, Anglo, immigrant, and African American settlers were moving north and west faster than ministers within the major denominations could follow them with churches. In 1890, Northern Methodists, the largest Protestant denomination, only claimed 3.5 percent of the American population. Roman Catholics claimed 9.9 percent, and African American Baptists, the largest Black denomination, claimed only 18 percent of the African American population. In total, under 30 percent of Americans went to church on a weekly basis. While African American churches served a relatively larger role within their communities, the major white denominations played a minor role in the lives of the working poor. Clergymen like Dwight Moody reflected, "The gulf between the churches and the masses is growing deeper, wider and darker every hour." Home missionaries like Josiah Strong warned, "Few appreciate how we have become a non-churchgoing-people." Strong was right. In large fractions of the country, especially mining and industrial centers in the West, a simple lack of church edifices and long-term ministers to fundraise for them gave way to a vacuum of Protestant, denominational authority. In part, this disconnect between the number of churches and the size of the population was a result of culturally dislocated migrants. In 1890, more than 9 million Americans were foreign-born, and only a small fraction of those Americans had any familiarity with Anglo-Protestant traditions. They were joined by another 1 million African Americans migrants from the South to northern industrial centers. But this was only one of many reasons the poor did not go to church with the wealthy. While middle-class families paid lip service to the importance of building capacious churches, their own policies and practices reinforced the class system. As one minister reflected in 1887, "The working men are largely estranged from the Protestant religion. Old churches standing in the midst of crowded districts are continually abandoned because they do not reach the workingmen." Meanwhile, he continued, "Go into an ordinary church on Sunday morning and you see lawyers, physicians, merchants and business men with their families [-]you see teachers, salesmen, and clerks, and a certain proportion of educated mechanics, but the workingman and his household are not there." As the working-classes swelled with the expansion of American factories, ordained Protestant ministers served an ever-dwindling proportion of the country"--

A Radical's America

Collection of essays, most of them previously published, on the nature and path of American society.

Free City!

Free City! The Fight for San Francisco's City College and Education for All tells the story of the five years of organizing that turned a seemingly hopeless defensive fight into a victory for the most progressive free college measure in the US. In 2012, the accreditor sanctioned City College of San Francisco, one of the biggest and best community colleges in the country, and a year later proposed terminating its accreditation, leading to a state takeover. Free City! follows the multipronged strategies of the campaign and the diverse characters that carried them out. Teachers, students, labor unions, community groups, public officials, and concerned individuals saved a treasured public institution as San Francisco's working-class communities of color battled the gentrification that was forcing them out of the city. And they pushed back against the national "reform" agenda of corporate workforce training that drives students towards debt and sidelines lifelong learning and community service programs. Combining analysis with narrative, Free City! offers a case study in the power of positive vision and solution-oriented organizing and a reflection on what education can and should be.

Alcala Zamora and the Failure of the Spanish Republic, 1931-1936

The Second Spanish Republic (1931-36) was the only new liberal democratic regime to emerge in Europe during the 1930s. Historians, however, have focused primarily on the Civil War of 1936-39 that followed, devoting much less attention to the parliamentary regime that preceded it. This book deals with the history and failure of the democratic polity in Spain through a detailed examination of the initiatives of its president, Niceto Alcala Zamora. As civil servant, lawyer, politician and writer, by 1931 he had become one of the most successful men of Spain. He played the leading role in the downfall of the monarchy and the inauguration of the Republic, which he served for eight months as initial prime minister and then as the first president. Stanley Payne's study argues that the failure of the Republic was not inevitable but depended on the policy choices of its president and the key party leaders. Alcala Zamora's professed goal was to center the Republic, stabilizing the new regime while avoiding extremes, but he failed altogether in this project. The Constitution of 1931 stipulated the double responsibility of parliamentary government both to the president and to a voting majority. Though Alcala Zamora resisted strong efforts from the left to cancel the results of the first fully democratic elections in 1933, he subsequently used his powers recklessly, making and unmaking governments at will, refusing to permit normal functioning of parliament. This first critical scholarly account of the presidency of Alcala Zamora casts new light on the failure of democracy in interwar Europe and on the origins of the Spanish Civil War.

Lavender and Red

LGBT activism is often imagined as a self-contained struggle, inspired by but set apart from other social movements. Lavender and Red recounts a far different story: a history of queer radicals who understood their sexual liberation as intertwined with solidarity against imperialism, war, and racism. This politics was born in the late 1960s but survived well past Stonewall, propelling a gay and lesbian left that flourished through the end of the Cold War. The gay and lesbian left found its center in the San Francisco Bay Area, a place where sexual self-determination and revolutionary internationalism converged. Across the 1970s, its activists embraced socialist and women of color feminism and crafted queer opposition to militarism and the New Right. In the Reagan years, they challenged U.S. intervention in Central America, collaborated with their peers in Nicaragua, and mentored the first direct action against AIDS. Bringing together archival research, oral histories, and vibrant images, Emily K. Hobson rediscovers the radical queer past for a generation of activists today.

Coming of the Spanish Civil War

This classic text is made newly available in a substantially revised and updated second edition.

Radicals in America

Radicals in America offers the first complete and continuous history of left-wing social movements in the United States from the Second World War to the present. The book traces the full panoply of radical activist causes, demonstrating how successive generations join currents of dissent, face setbacks and political repression, and generate new challenges to the status quo.

Radical Gardening

War is the natural occupation of man . war-and gardening. Winston Churchill to Siegfried Sassoon, 1918 In the common public perception, contemporary gardening is understood as suburban, as leisure activity, as television makeover opportunity. Its origins are seen as religious or spiritual (Garden of Eden), military (the clipped lawn, the ha-ha and defensive ditches), aristocratic or monarchical (the stately home, the Royal Horticultural Society). Radical Gardening travels an alternative route, through history and across landscape, linking propagation with propaganda. For everyday garden life is not only patio, barbecue, white picket fence, topiary, herbaceous border.. From window box to veggie box, from political plot to flower power, this book uncovers and celebrates moments, movements, gestures, of a people's approach to gardens and gardening. It weaves together garden history with the counterculture, stories of individual plants with discussion of government policy, the social history of campaign groups with the pleasure and dirt of hands in the earth, as well as original interviews alongside media, pop and art references, to offer an informing and inspiring new take on an old subject.

Politics and Urban Growth in Buenos Aires, 1910-1942

This book, first published in 1994, describes the development of Buenos Aires during the period from 1910 to the early 1940s, focusing on the role of politics and local government in the evolution of the city.

Who Governs Southern Europe?

This collection is a comprehensive, empirical account of the composition and patterns of recruitment of ministerial elites in Southern Europe throughout the last 150 years, thus encompassing different historical circumstances and political settings.

Alejandro Lerroux and the Failure of Spanish Republican Democracy

Alejandro Lerroux (1864-1949) was one of the most polemical figures of early twentieth century Spanish politics. As leader of the Radical Republican Party and six-time prime minister between 1933 and 1935, his admirers saw him as a patriot determined to create a Republic for all citizens, while his critics denounced him as an opportunistic demagogue willing to sacrifice the Republic to its enemies. Like his French republican contemporary Georges Clemenceau, Lerroux's long political journey took him from the fiery radical leftism of his youth to centrist consensual politics. Thus while Lerroux was the most significant advocate of a revolutionary break with Spain's monarchical and authoritarian past before 1931, after the proclamation of the Second Republic he wished to build an inclusive and tolerant democracy. This book is the first scholarly biography in any language of this titan of modern Spanish politics. Nigel Townson's *The Crisis of Democracy in Spain* (2000) is the only book in English to discuss Lerroux's career in any detail, but his study is restricted to the Second Republic. Utilising neglected primary material, Villa García argues that Lerroux embodies the transition from the elitist liberal politics of the nineteenth century to the modern mass politics of the twentieth. Like the Second Republic itself, Lerroux's political career ended in failure. The work is a timely reminder to students of modern Spain that the demise of Republican democracy was not inevitable. Nevertheless, after the abrupt end to Lerroux's effort to sustain a broadly based moderate and democratic government, Spain would never again achieve stable and constitutional rule until 1977. The political defeat of Lerroux was a major turning point in the country's history, a fateful step in the failure of democracy and the coming of civil war.

American Radicals: Some Problems and Personalities

Countering the chorus of anti-immigrant voices that have grown increasingly loud in the current political moment, *No One is Illegal* exposes the racism of anti-immigration vigilantes and puts a human face on the immigrants who risk their lives to cross the border to work in the United States. This second edition has a new introduction to frame the analysis of the struggle for immigrant rights and the roots of the backlash. Justin Akers Chacón is the author of the forthcoming *Radicals in the Barrio: Magonistas, Socialists, Wobblies, and Communists in the Mexican American Working Class*. Mike Davis is the author of many books, including *The Ecology of Fear* and *Planet of Slums*.

No One is Illegal (Updated Edition)

In *Mexican Americans* with Moxie Frank P. Barajas argues that Chicanas and Chicanos of the 1960s and 1970s expressed politics distinct from the Mexican American generation that came of age in

the decades prior. Barajas focuses on the citrus communities of Fillmore and Santa Paula and the more economically diversified and populated rural municipalities of Oxnard, Simi Valley, and Ventura, illustrating Ventura County's relationship to Los Angeles and El Movimiento's ties to suburbanization, freeway construction, and the rise of a high-tech and defense-industry corridor. Mexican Americans with Moxie devotes particular attention to cross-cultural dynamics that transcended space and generation. The residents of Ventura County became involved with national issues such as the Vietnam War, school desegregation, labor, and electoral politics. The actions of Black students at the community colleges of Moorpark and Ventura and other area universities inspired Mexican American youth of Ventura County to assess their own activism. Mexican Americans with Moxie situates the Chicana-Chicano movement within the nation's struggle to achieve social justice. From this history, readers will gain a new appreciation for how leadership development spans generations and contributes to the identity formation of communities.

Mexican Americans with Moxie

By the end of the 1920s, just ten years after the Jones Act first made them full-fledged Americans, more than 45,000 native Puerto Ricans had left their homes and entered the United States, citizenship papers in hand, forming one of New York City's most complex and distinctive migrant communities. In *Puerto Rican Citizen*, Lorrin Thomas for the first time unravels the many tensions—historical, racial, political, and economic—that defined the experience of this group of American citizens before and after World War II. Building its incisive narrative from a wide range of archival sources, interviews, and first-person accounts of Puerto Rican life in New York, this book illuminates the rich history of a group that is still largely invisible to many scholars. At the center of *Puerto Rican Citizen* are Puerto Ricans' own formulations about political identity, the responses of activists and ordinary migrants to the failed promises of American citizenship, and their expectations of how the American state should address those failures. Complicating our understanding of the discontents of modern liberalism, of race relations beyond black and white, and of the diverse conceptions of rights and identity in American life, Thomas's book transforms the way we understand this community's integral role in shaping our sense of citizenship in twentieth-century America.

Puerto Rican Citizen

Against the backdrop of America's escalating urban rebellions in the 1960s, an unexpected cohort of New York radicals unleashed a series of urban guerrilla actions against the city's racist policies and contempt for the poor. Their dramatic flair, uncompromising vision, and skillful ability to link local problems to international crises riveted the media, alarmed New York's political class, and challenged nationwide perceptions of civil rights and black power protest. The group called itself the Young Lords. Utilizing oral histories, archival records, and an enormous cache of police records released only after a decade-long Freedom of Information Law request and subsequent court battle, Johanna Fernandez has written the definitive account of the Young Lords, from their roots as a street gang to their rise and fall as a political organization. Led predominantly by poor and working-class Puerto Rican youth, and consciously fashioned after the Black Panther Party, the Young Lords confronted race and class inequality and questioned American foreign policy. Their imaginative, irreverent protests and media-conscious tactics won significant reforms and exposed U.S. mainland audiences to the country's quiet imperial project in Puerto Rico. In riveting style, Fernandez demonstrates how the Young Lords redefined the character of protest, the color of politics, and the cadence of popular urban culture in the age of great dreams.

The Radical Papers

Insurgent Aztlán: The Liberating Power of Cultural Resistance reconstructs the relationship between social political insurgent theory and Xicano literature, film and myth. Based on decades of organizing experience and scholarly review of the writings of recognized observers and leaders of the process of national liberation movements, the author, Ernesto Todd Mireles, shares a remarkable work of scholarship that incorporates not only the essence of earlier resistance writing, but provides a new paradigm of liberation guidelines for the particular situation of Mexican Americans. Mireles makes a solid case for addressing the decades-long decline of Mexican American identity within itself and broadly among sectors of American society by asserting the powerful role of culture and history, each value unable to exist without the other, in the preservation and political advancement of a people. In the case of Mexican Americans, which consists of an estimated 40 million people and boasts the

highest birth rate in the U.S., they constitute "a nation within a nation." The intellectual challenge, Mireles asserts, is connecting insurgent social political theory with the existing body of Xicano literature, film and myth. The organizing challenge is how to build an insurgent identity that fosters a "return to history" to build a consensus among Mexican Americans, who are a complex collective of culturally, educationally, politically, and economically diverse people, to reclaim their historical presence in the Americas and the world. *Insurgent Aztlán* must be read by students from high school to graduate studies, their professors, organizers in the fields and factories, union shops, and urban community organizations, wherever Mexican Americans sense the need to re-evaluate their goals and aspirations for themselves and their families.

The Young Lords

Latinos in the U.S. are a major political, economic, and cultural force that is changing the national identity of this country. In fact, statistics show that by the year 2100, half of the U.S. population may be Latino. And two out of three of America's Latinos are Mexican. Mexicans are the oldest settlers of the United States and the nation's largest group of recent immigrant arrivals. Their population is increasing faster than that of all other Latino groups combined. The growing importance of this minority group - which will be felt strongly in twenty-first-century America - calls for a fresh assessment of Mexican American history. The second edition of *Crucible of Struggle: A History of Mexican Americans from the Colonial Period to the Present Era* includes a new final Chapter 12: Latinos and the Challenges of the 21st Century. This chapter examines such issues as increased anti-immigrant activity after 2006, the crucial role of Latinos in the election of Barack Obama, increased border enforcement and deportation in the wake of the U.S. Senate's failure to pass amnesty legislation, Latinos and private detention centers, the role of individual states in immigration reform, the surge of unaccompanied children from Central America, and more.

Insurgent Aztlán

A much-needed new overview of twentieth-century Spanish social and political history which sets developments within a European context.

Crucible of Struggle

Having experienced a period of crisis, the young scholars included in this anthology provide evidence that critical periods can be favorable to the flourishing of the social sciences and that crises in society and the polity may provide new incentives for the profession. The authors have used the most critical period of Brazil's change from a liberal to an authoritarian government to further their training in Europe and the United States, returning to their country to shed new light on past and current events. They have adapted their training to a non-liberal environment and combined local research with a universalistic orientation in their analyses of Brazilian social structure. This book investigates the roles of the peasantry in Brazilian society, past and present. It describes the pact established between traditional rural elites and the central government, which favored the previous populist style of urban politics but left unaltered the rural social structure. In addition to analyzing the political trade-offs between the traditional elite and the central government, the authors focus on the class structure within which peasant leagues emerged. The country's political development is analyzed through a bi-polar political structure wherein populist and authoritarian regimes alternate in power. Other aspects of the military government's impact are discussed through the use of public policy models aimed at analyzing the output of both liberal and authoritarian regimes. Continuity between the current administration and previous authoritarian governments is shown as well as new developments, such as changes in municipal taxation, which allow for the emergence of new technical elites. The increase in authoritarian legislation is discussed within this analytical framework, as is the expansion of entrepreneurial activities. This book brings together the analytical result of recent research by a distinguished group of young Brazilian social scientists. It is ... the first book written in English about Brazil by Brazilians and, as such, represents an extremely important contribution to the literature ... An up-to-date selected bibliography on* social science research in Brazil from 1960-77 is an essential reference point for all future undertakings. Shepard Forman, Department of Anthropology, University of Michigan.

Twentieth-Century Spain

The Spanish Civil War has gone down in history for the horrific violence that it generated. The climate of euphoria and hope that greeted the overthrow of the Spanish monarchy was utterly transformed just five

years later by a cruel and destructive civil war. Here Julián Casanova, one of Spain's leading historians, offers a magisterial new account of this critical period in Spanish history. He exposes the ways in which the Republic brought into the open simmering tensions between Catholics and hardline anticlericalists, bosses and workers, Church and State, order and revolution. In 1936 these conflicts tipped over into the *sacas*, *paseos* and mass killings which are still passionately debated today. The book also explores the decisive role of the international instability of the 1930s in the duration and outcome of the conflict. Franco's victory was in the end a victory for Hitler and Mussolini and for dictatorship over democracy.

The Structure of Brazilian Development

Felix Morrow's book, written in the white heat of the struggle, remains a Marxist classic on the Spanish Civil war. It is one of the clearest accounts produced of the movement of the Spanish masses, describing the events in Catalonia and the role of all those involved. This book contains the text of Revolution and counter-revolution together with the earlier Civil war in Spain and Ted Grant's 1973 article which provides an overview of the Spanish revolution. This book provides an excellent companion to the writings of Leon Trotsky on this question and deserves to be studied by all class-conscious activists.

The Liberal Middle Class: Maker of Radicals

Freighted with meaning, "el barrio" is both place and metaphor for Latino populations in the United States. Though it has symbolized both marginalization and robust and empowered communities, the construct of el barrio has often reproduced static understandings of Latino life; they fail to account for recent demographic shifts in urban centers such as New York, Chicago, Miami, and Los Angeles, and in areas outside of these historic communities. Beyond El Barrio features new scholarship that critically interrogates how Latinos are portrayed in media, public policy and popular culture, as well as the material conditions in which different Latina/o groups build meaningful communities both within and across national affiliations. Drawing from history, media studies, cultural studies, and anthropology, the contributors illustrate how despite the hypervisibility of Latinos and Latin American immigrants in recent political debates and popular culture, the daily lives of America's new "majority minority" remain largely invisible and mischaracterized. Taken together, these essays provide analyses that not only defy stubborn stereotypes, but also present novel narratives of Latina/o communities that do not fit within recognizable categories. In this way, this book helps us to move "beyond el barrio": beyond stereotype and stigmatizing tropes, as well as nostalgic and uncritical portraits of complex and heterogeneous range of Latina/o lives.

The Spanish Republic and Civil War

Los Angeles Times Bestseller This riveting tour through 1960s Los Angeles is a "history from below, in the very best sense" as it celebrates the "grassroots heroes and struggles" of the social movements of the era (Barbara Ehrenreich, author of *Natural Causes*). "Authoritative and impressive." —Los Angeles Times "Monumental." —Guardian Los Angeles in the sixties was a hotbed of political and social upheaval. The city was a launchpad for Black Power—where Malcolm X and Angela Davis first came to prominence and the Watts uprising shook the nation. The city was home to the Chicano Blowouts and Chicano Moratorium, as well as being the birthplace of "Asian American" as a political identity. It was a locus of the antiwar movement, gay liberation movement, and women's movement, and, of course, the capital of California counterculture. Mike Davis and Jon Wiener provide the first comprehensive movement history of L.A. in the sixties, drawing on extensive archival research and dozens of interviews with principal figures, as well as the authors' storied personal histories as activists. Following on from Davis's award-winning L.A. history, *City of Quartz*, *Set the Night on Fire* is a historical tour de force, delivered in scintillating and fiercely beautiful prose.

Revolution and Counter-Revolution in Spain

Democracy has always been an especially volatile form of government, and efforts to create it in places like Iraq need to take into account the historical conditions for its success and sustainability. In this book, Joel Horowitz examines its first appearance in a country that appeared to satisfy all the criteria that political development theorists of the 1950s and 1960s identified as crucial. This experiment lasted in Argentina from 1916 to 1930, when it ended in a military coup that left a troubled political legacy for decades to come. What explains the initial success but ultimate failure of democracy during this period? Horowitz challenges previous interpretations that emphasize the role of clientelism and patronage. He

argues that they fail to account fully for the Radical Party government's ability to mobilize widespread popular support. Instead, by comparing the administrations of Hipólito Yrigoyen and Marcelo T. de Alvear, he shows how much depended on the image that Yrigoyen managed to create for himself: a secular savior who cared deeply about the less fortunate, and the embodiment of the nation. But the story is even more complex because, while failing to instill personalistic loyalty, Alvear did succeed in constructing strong ties with unions, which played a key role in undergirding the strength of both leaders' regimes. Later successes and failures of Argentine democracy, from Juan Perón through the present, cannot be fully understood without knowing the story of the Radical Party in this earlier period.

Beyond El Barrio

On November 7, 1938, a small, slight seventeen-year-old Polish-German Jew named Herschel Grynszpan entered the German embassy in Paris and shot dead a consular official. Three days later, in supposed response, Jews across Germany were beaten, imprisoned, and killed, their homes, shops, and synagogues smashed and burned—Kristallnacht, the Night of Broken Glass. Based on the historical record and told through his “letters” from German prisons, the novel begins in 1936, when fifteen-year-old Herschel flees Germany. Penniless and alone, he makes it to Paris where he lives hand-to-mouth, his shadow existence mixing him with the starving and the wealthy, with hustlers, radicals, and seamy sides of Paris nightlife. In 1938, the French state rejects refugee status for Herschel and orders him out of the country. With nowhere to go, and now sought by the police, he slips underground in immigrant east Paris. Soon after, the Nazis round up all Polish Jews in Germany—including Herschel's family—and dump them on the Poland border. Herschel's response is to shoot the German official, then wait calmly for the French police. June 1940, Herschel is still in prison awaiting trial when the Nazi army nears Paris. He is evacuated south to another jail but escapes into the countryside amid the chaos of millions of French fleeing the invasion. After an incredible month alone on the road, Herschel seeks protection at a prison in the far south of France. Two weeks later the French state hands him to the Gestapo. The Nazis plan a big show trial, inviting the world press to Berlin for the spectacle, to demonstrate through Herschel that Jews had provoked the war. Except that Herschel throws a last-minute wrench in the plans, bringing the Nazi propaganda machine to a grinding halt. Hitler himself postpones the trial and orders that no decision be made about Herschel's fate until the Führer personally gives an order—one way or another.

Set the Night on Fire

In this groundbreaking collection of essays, anarchism in Latin America becomes much more than a prelude to populist and socialist movements. The contributors illustrate a much more vast, differentiated, and active anarchist presence in the region that evolved on simultaneous--transnational, national, regional, and local--fronts. Representing a new wave of transnational scholarship, these essays examine urban and rural movements, indigenous resistance, race, gender, sexuality, and social and educational experimentation. They offer a variety of perspectives on anarchism's role in shaping ideas about nationalism, identity, organized labor, and counterculture across a wide swath of Latin America.

Argentina's Radical Party and Popular Mobilization, 1916–1930

Payne's study places Spain's Second Republic within the historical framework of Spanish liberalism, and the rapid modernisation of inter-war Europe. He aims to present a consistent and detailed interpretation, demonstrating striking parallels to the German Weimar Republic.

Everyone Has Their Reasons

Detroit: I Do Mind Dying tracks the extraordinary development of the Dodge Revolutionary Union Movement and the League of Revolutionary Black Workers as they became two of the landmark political organizations of the 1960s and 1970s. It is widely heralded as one the most important books on the black liberation movement. Marvin Surkin received his PhD in political science from New York University and is a specialist in comparative urban politics and social change. He worked at the center of the League of Revolutionary Black Workers in Detroit. Dan Georgakas is a writer, historian, and activist with a long-time interest in social movements. He is the author of *My Detroit*, *Growing up Greek and American in Motor City*.

In Defiance of Boundaries

