Johanna Fernández, *The Young Lords: A Radical History*. Chapel Hill: University of North Carolina Press, 2020. xii + 468 pp. (Cloth US\$ 30.00)

Although much has been written in recent years on the history of the Young Lords Organization, *The Young Lords: A Radical History* provides a thorough discussion on not only the history of the organization but also its profound cultural and political contributions. As Johanna Fernández mentions early on in the text, it is the organization's creation of a "counternarrative to postwar media representations of Puerto Ricans as junkies, knife-wielding thugs" (p. 2) that offers instead an image of Puerto Rican resistance that to me is the real legacy of the Young Lords. For a window on an organization seeking an alternative for their community, Fernández's text offers readers a genuine, much-needed, eloquent account of *hope* that framed its members' vision for their community.

Unlike others who have written about the New York Young Lords, Fernández is very careful to offer a generous historical report on their genesis in Chicago. (The life story of José "Cha-Cha" Jiménez that she offers is the most thorough account of his life that I have ever read.) She helps readers to understand how and why a group of young Puerto Ricans and their allies sought to transform their community in the midst of the racial, social, political, and economic reality of the era. The accounts of Jiménez and others in the book flesh out the story of how the vestiges of colonialism that has framed Puerto Rico since 1898 reached the inner-city streets of places such as Chicago and New York City, and the lives of generations of Puerto Ricans and other youth of color in the diaspora.

The Young Lords, Fernández writes, "had their finger on the pulse of the moment but also of the future" (p. 382). Her book reminds us of the intersectional lives of young people who inherited the civil rights movement, and the consequences of their identities. One thing that is often missing from works on the Young Lords is a critical conversation on race and gender, but Fernández is careful to include that. In Chapter 8, "The Politics of Race and Gender," she reminds readers that there was not necessarily a shift *away* from a movement confronting the economic and other social issues plaguing Puerto Rican communities in urban cities, and emphasizes how those very battles were impacted by the racial and gender identities of community members and the consequences of such identities. For example, as she argues, the "racialized gendering" of Black and Puerto Rican men, and their criminalization, affected how they "oppress[ed] women of color" (p. 266). Confronting the ways these community members experienced their everyday lives through their social interactions leads to an understanding of the impact on the women in their lives. The book is equally careful in highlighting the contributions and leadership of the

women of the organization who lived out their politics through their mobilization. As Fernández reminds us, the women forced changes in the structure, vision, and interactions of the Young Lords, while also contending with the racial politics of the mainstream, White-led feminist movement that was devoid of any understanding of, or engagement with, their intersectional lives.

Through the use of extensive archival research, an impressive number of oral histories, and a rich historiography, Fernández is deeply committed to the history of the Young Lords. The images across the text similarly offer readers a visual reminder of the impact and work of the Young Lords and are a beautiful addition. An appealing aspect of the book is that Fernández, in addition to being a researcher, is a storyteller, offering readers whether in university classrooms or community spaces a much-needed and accessible account of “one of the least likely and most intriguing socialist organizations of the 1960s” (p. 14). The book’s strength, aside from Fernández’s ability to tell a story, comes from her thoroughness in ensuring that there are no questions left unanswered. In fact, and in some ways a critique of the text, is that each chapter can be a stand-alone read, capable of expansion as a book on its own. The impact of the book’s organization is in offering, not only the Young Lords’ generation but also future generations, “the language and analysis to make sense of the trauma produced by the large-scale economic and political forces” (p. 380) that not only displaced their parents from their homeland but continues to impact the lives of Puerto Ricans and other communities of color today. I highly recommend this book.

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