

the young lords a radical history

The Young Lords: A Radical History

the young lords a radical history is a powerful story of resistance, activism, and cultural pride that often remains underrepresented in mainstream accounts of civil rights and social movements in the United States. Emerging during the turbulent 1960s, the Young Lords transformed from a street gang into a formidable political organization that fought for Puerto Rican rights, social justice, and community empowerment. Their legacy offers crucial insights into radical activism and the intersections of race, class, and colonialism in America.

The Origins of the Young Lords: From Street Gang to Revolutionary Movement

The Young Lords started as a street gang in Chicago during the late 1950s and early 1960s. Predominantly composed of Puerto Rican youth, the group initially focused on neighborhood protection and survival. However, as they became more politically conscious, influenced by the civil rights movement, Black Power, and anti-imperialist struggles worldwide, they shifted their focus towards social justice.

This transformation was catalyzed by leaders such as José “Cha-Cha” Jiménez, who emphasized community organizing and political education. Under his leadership, the Young Lords adopted a revolutionary agenda, rejecting gang violence and instead dedicating themselves to fighting systemic oppression. They aligned their struggles with broader anti-colonial movements, emphasizing Puerto Rican nationalism and self-determination.

The Political Philosophy Behind the Young Lords

Unlike many other groups of the era, the Young Lords developed a clear and radical political platform. They combined elements of Marxism, Puerto Rican nationalism, and Black Power ideologies to create a unique framework for their activism. Central to their philosophy was the belief that Puerto Ricans in the United States were colonized people living in ghettos, subject to racial and economic oppression.

Their 13-Point Program outlined demands such as:

- Self-determination for Puerto Rico and all oppressed communities.
- Community control over institutions like schools and health centers.

- Quality healthcare and an end to police brutality.
- Jobs, housing, and education as fundamental rights.
- Freedom for political prisoners and an end to U.S. imperialism.

This program reflected a comprehensive vision for social change that went beyond identity politics to address structural injustices.

Key Campaigns and Community Organizing Efforts

One of the most remarkable aspects of the Young Lords was their commitment to grassroots organizing. They took their activism to the streets, schools, hospitals, and city halls, demanding tangible improvements in their communities.

Garbage Offensive: Fighting Urban Neglect

In Chicago, one of the Young Lords' most famous actions was the "Garbage Offensive" in 1969. They protested the city's failure to collect garbage in Puerto Rican neighborhoods, which posed serious health risks. The group organized picket lines and direct action that pressured the city to improve sanitation services.

This campaign exemplified how the Young Lords connected environmental justice with racial and economic inequality, highlighting how neglect in marginalized neighborhoods was a form of systemic violence.

Health and Education Initiatives

Beyond protests, the Young Lords established community programs that directly addressed immediate needs. They set up free breakfast programs for children, similar to those pioneered by the Black Panther Party, and created health clinics to provide medical care in underserved areas.

Their focus on health was particularly revolutionary. In New York City, the Young Lords took over the Lincoln Hospital in the South Bronx to protest poor conditions and demand better care for their community. These efforts emphasized the importance of community control and accountability in public services.

The Young Lords and Intersectionality: Race, Gender, and Class

While often celebrated for their Puerto Rican nationalism and anti-colonial stance, the Young Lords were also ahead of their time in addressing issues related to gender and intersectionality.

Women in the Young Lords

Women played a crucial role in the organization, challenging both external oppression and internal sexism. Leaders like Iris Morales and Denise Oliver-Vélez advocated for women's rights and highlighted the intersection of racism, classism, and patriarchy.

The Young Lords included women in leadership positions and addressed issues like reproductive justice, domestic violence, and gender discrimination in their platform. This feminist consciousness helped expand the movement's vision and impact.

Building Solidarity Across Movements

The Young Lords also sought alliances with other radical groups, including the Black Panther Party, the Red Guard Party, and various student organizations. They understood that struggles against racism, capitalism, and imperialism were interconnected.

By participating in coalitions and protests alongside African American and other Latino activists, the Young Lords contributed to a broader movement for racial and economic justice in the United States, helping to build a multi-ethnic front against oppression.

The Legacy and Relevance of the Young Lords Today

Though the organization officially disbanded by the mid-1970s, the Young Lords left a lasting impact on social justice activism. Their model of militant community organizing, radical political education, and intersectional feminism continues to inspire activists today.

Contemporary Activism Inspired by the Young Lords

Modern movements addressing police brutality, gentrification, and immigrant rights draw from the Young Lords' example of grassroots mobilization and radical critique. Organizations focused on Puerto Rican sovereignty and Latino empowerment often cite the Young Lords as a foundational influence.

Cultural projects, including documentaries, books, and art exhibitions, have revived interest in their history, ensuring that new generations understand the depth and significance of their struggle.

Lessons for Today's Activists

The Young Lords demonstrate the power of transforming community frustration into organized political action. Their emphasis on self-determination, direct action, and community programs offers valuable lessons for contemporary movements seeking systemic change.

Moreover, their commitment to addressing multiple forms of oppression simultaneously reminds us that social justice is complex and requires inclusive strategies.

The story of the Young Lords is a testament to the enduring spirit of resistance and the quest for dignity and equality. By revisiting and learning from this radical history, we honor those who fought for justice and help inspire ongoing efforts to build more equitable societies.

Frequently Asked Questions

Who were the Young Lords?

The Young Lords were a Puerto Rican nationalist group founded in the late 1960s that advocated for civil rights, social justice, and community empowerment, particularly in New York City.

What is the significance of 'The Young Lords: A Radical History'?

'The Young Lords: A Radical History' is a graphic novel that chronicles the history, activism, and impact of the Young Lords, highlighting their role in the broader struggle for racial and social justice.

When was the Young Lords organization founded?

The Young Lords were founded in 1968, initially as a street gang before

evolving into a political and social movement.

What were some key issues the Young Lords fought for?

The Young Lords fought for issues including Puerto Rican independence, affordable housing, police brutality, healthcare access, and education reform.

How did the Young Lords influence other social movements?

The Young Lords influenced other movements by emphasizing community organizing, direct action, and intersectional solidarity, inspiring groups advocating for racial, economic, and social justice.

Who were some prominent leaders of the Young Lords?

Prominent leaders included José 'Cha Cha' Jiménez, Iris Morales, and Denise Oliver-Vélez, who played crucial roles in organizing and activism.

What role did women play in the Young Lords movement?

Women were central to the Young Lords, leading initiatives, shaping policies, and challenging machismo within the organization to ensure gender equality.

How does 'The Young Lords: A Radical History' represent the group's activism?

The graphic novel uses vivid illustrations and firsthand accounts to depict the Young Lords' community programs, protests, and political struggles, making their history accessible and engaging.

Why is the Young Lords' history important today?

Their history is important as it offers lessons on grassroots activism, the fight against systemic oppression, and the power of marginalized communities organizing for change.

Additional Resources

The Young Lords: A Radical History

the young lords a radical history unfolds as a compelling narrative of activism, identity, and social justice rooted in the turbulent political

landscape of the late 1960s and early 1970s. Emerging from the Puerto Rican communities in Chicago and New York City, the Young Lords evolved from a street gang into a formidable political organization dedicated to combating systemic racism, poverty, and colonialism. Their story reflects a broader struggle for civil rights and self-determination among marginalized Latino populations in the United States, positioning the Young Lords as a pivotal force in radical history.

Origins and Transformation: From Street Gang to Political Movement

The Young Lords initially began as a Puerto Rican street gang in Chicago during the early 1960s. However, their transformation into a radical political organization was catalyzed by a growing awareness of social injustices and inspired by contemporaneous movements such as the Black Panther Party. Under the leadership of figures like José “Cha Cha” Jiménez, the group embraced a platform advocating for community empowerment, cultural pride, and revolutionary change.

This metamorphosis was significant in the context of the broader civil rights era, where minority groups increasingly sought to assert their rights beyond mere integration, aiming instead for systemic overhaul. The Young Lords’ radical history is intertwined with their efforts to address issues such as inadequate housing, police brutality, and lack of access to quality healthcare in Puerto Rican neighborhoods.

Political Ideology and Goals

The ideology of the Young Lords was deeply influenced by anti-imperialist and socialist principles. They championed Puerto Rican independence, community control over resources, and the end of U.S. colonialism in Puerto Rico. Their Ten Point Program, similar in structure to the Black Panther Party’s demands, outlined goals including:

- Self-determination for Puerto Ricans both on the island and in the U.S.
- Decent housing and education for all Puerto Rican communities.
- Full employment and the end of police brutality targeted against Latinos.
- Free and accessible healthcare and cultural institutions celebrating Puerto Rican heritage.

This program underscored their commitment to intersectional struggles, connecting racial justice with economic and cultural liberation.

Key Activities and Community Impact

The Young Lords' activism was most visible in their direct actions and community programs, which combined grassroots organizing with media outreach. They orchestrated high-profile occupations of institutions such as churches and hospitals to draw attention to neglect and discrimination against Puerto Rican communities.

Notable Campaigns and Direct Actions

One of the hallmark events in the Young Lords' history was the 1969 occupation of the McCormick Theological Seminary in Chicago. The group protested the seminary's plans to demolish affordable housing in the Lincoln Park neighborhood, which disproportionately affected Puerto Rican families. This action highlighted their ability to leverage media coverage to influence public opinion and municipal policy.

Similarly, in New York City, the Young Lords staged a takeover of the Lincoln Hospital, demanding improved healthcare services for East Harlem's Puerto Rican population. These confrontations showcased their commitment to community empowerment through direct, often confrontational, activism.

Community Programs and Services

Beyond protests, the Young Lords implemented a range of social programs aimed at addressing immediate needs within their communities. These included breakfast programs for children, health clinics, and education initiatives focused on Puerto Rican history and culture. Such programs exemplified their dual strategy of challenging systemic oppression while building grassroots infrastructure for self-help and solidarity.

These efforts contributed to improving the quality of life for many in marginalized neighborhoods and fostered a sense of pride and political consciousness among Puerto Rican youth.

Legacy and Historical Significance

The Young Lords' radical history is emblematic of a period when marginalized communities in the United States sought to redefine their political identities and challenge entrenched systems of power. Their blend of cultural

nationalism, Marxist-inspired analysis, and militant activism set them apart from other civil rights groups that emphasized integrationist or reformist approaches.

Comparisons with Contemporary Movements

While the Black Panther Party is often more widely recognized, the Young Lords played a crucial role in articulating Latino-specific grievances and aspirations within the broader struggle for racial justice. Their focus on Puerto Rican independence also introduced a transnational dimension to their activism, linking domestic civil rights with anti-colonial struggles abroad.

In comparison to other Latino activist organizations, the Young Lords stood out for their militant stance and grassroots tactics, which influenced later generations of activists and community organizers.

Challenges and Controversies

Despite their successes, the Young Lords faced significant obstacles, including internal divisions, government surveillance, and repression. The FBI's COINTELPRO program targeted them as part of a broader campaign to disrupt radical groups, leading to arrests and infiltration that weakened the organization.

Moreover, their confrontational methods sometimes alienated potential allies and provoked backlash from conservative sectors. These challenges highlight the complexities of radical activism during a time of intense political polarization.

The Young Lords Today: Revivals and Cultural Memory

Interest in the Young Lords has resurged in recent years, with scholars, artists, and activists revisiting their history to draw lessons for contemporary social justice movements. Exhibitions, documentaries, and books have explored their contributions, emphasizing how their radical history resonates with ongoing struggles against systemic inequality.

In urban centers with significant Puerto Rican populations, community groups have revived the Young Lords' spirit by adopting their name and principles in campaigns addressing gentrification, police violence, and immigrant rights. This cultural memory underscores the enduring relevance of the Young Lords' radical approach to activism.

The young lords a radical history thus remains a vital chapter in the story of American social movements, illustrating how marginalized communities have mobilized to demand justice, dignity, and self-determination. Their legacy continues to inspire contemporary dialogues about race, class, and identity in the United States.

The Young Lords A Radical History

the young lords a radical history: The Young Lords Johanna Fernández, 2019-12-18 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 socialist vision for a new society, skillful ability to link local problems to international crises, and uncompromising vision for a new society 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 surveillance files released only after a decade-long Freedom of Information Law request and subsequent court battle, Johanna Fernández has written the definitive account of the Young Lords, from their roots as a Chicago street gang to their rise and fall as a political organization in New York. Led by poor and working-class Puerto Rican youth, and consciously fashioned after the Black Panther Party, the Young Lords occupied a hospital, blocked traffic with uncollected garbage, took over a church, tested children for lead poisoning, defended prisoners, fought the military police, and fed breakfast to poor children. Their imaginative, irreverent protests and media conscious tactics won reforms, popularized socialism in the United States and exposed U.S. mainland audiences to the country's quiet imperial project in Puerto Rico. Fernández challenges what we think we know about the sixties. She shows that movement organizers were concerned with finding solutions to problems as pedestrian as garbage collection and the removal of lead paint from tenement walls; gentrification; lack of access to medical care; childcare for working mothers; and the warehousing of people who could not be employed in deindustrialized cities. The Young Lords' politics and preoccupations, especially those concerning the rise of permanent unemployment foretold the end of the American Dream. In riveting style, Fernández 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 young lords a radical history: *Journal of a Dissenter* Chris Wright, 2025-01-20 This is a lengthy intellectual journal by a political radical that ranges over a variety of subjects, such as Marxism, capitalism, history, many schools of modern philosophy, psychology, economics, and contemporary American politics. It also includes quite a few 'personal' passages, but I've kept those only because they express common experiences and youthful psychological tendencies. Its most useful content for students might be its many summaries of good historical and scientific scholarship, especially in the journal's second half. Ultimately, the document is a fairly comprehensive expression of a particular society as refracted through an inquisitive and critical mind, from the ages of 15 to 44.

the young lords a radical history: *A Progressive History of American Democracy Since 1945* Chris J. Magoc, 2021-12-29 *A Progressive History of American Democracy Since 1945: American Dreams, Hard Realities* offers a social, political, and cultural history of the United States since World War II. Unpacking a period of profound transformation unprecedented in the national experience, this book takes a synthetic approach to the history of the 1940s to the present day. It examines how Americans descended from a mid-century apogee of boundless expectations to the unsettling premise that our contemporary historical moment is fraught with a sense of crisis and national

failure. The book's narrative explores the question of decline and more importantly, how the history of this transformation can point the way toward a recovery of shared national values. Chris J. Magoc also gives extensive treatments to the following: Grassroots movements that have expanded the meaning of American democracy, from the 1950s human rights struggle in the South to contemporary movements to confront systemic racism and the existential crisis of climate change. The resilience of American democracy in the face of antidemocratic forces. The impacts of a decades-long economic transformation. The consequences of America's expanding global military footprint and national security state. Fracturing of a nation once held together by a post-war liberal consensus and broadly shared societal goals to an America facing an attack from within on empirical truth and democracy itself. This book will be of interest to students of modern U.S. history, social history, and American Studies, and general readers interested in recent U.S. history.

the young lords a radical history: Underserved Suffering: A Psychospiritual Autobiography of Post-Colonial Faith from the Puerto Rican Diaspora Gerardo De Jesus, PhD, 2023-09-15 From the Introduction "This story seeks to nuance moments in my history as the son of diasporic parents. As members of the many who migrated, my parents became an "us" to a "them" in a world where being different felt threatening. They experienced their own undeserved suffering, while holding on to the dream of American Exceptionalism. Puerto Rican-Americans arrived with prayers on their lips, bibles and rosaries in hand, and though it felt like an expulsion from paradise, our colonial faith sustained us. The God we knew over there was also here, in our new hiding place called Spanish Harlem, fondly called, el Barrio. The faith inherited from 5 centuries of colonialism has grown into our collective identity, and though its sacred stories speak to our realities, its legacy has also contributed to colonial aims." "I draw from the life of one of colonial Christianity's greatest saints, St. Francis of Assisi, who emulates the life of Jesus in the 13th century. Francis faced the falseness of religious clericalism, the plight of the poor in a shame / honor culture, and a dualistic consciousness that still prevails and which refuses to embrace otherness. How might his life speak to Puerto Ricans in diaspora? How might we re-imagine the colonial faith inherited?"

the young lords a radical history: Invisibility and Influence Regina Marie Mills, 2024-06-04 Invisibility and Influence is the first study of writings depicting Afro-Latinx life in the US and the Hispanophone Caribbean. It demonstrates how a century's worth of Afro-Latinx writers in both places helped shape life-writing, including autobiography, memoir, collective autobiography, and other formats. Mills's work explores the tensions these writers experienced in being viewed by others as only either Latinx or Black, not as a distinctive community that embodies both and should not be seen as simply a bridge between them. This is not only a story of this specific and overlooked community, but is also a history of how its work shaped and complicated discourses on race and colorism in the western hemisphere. In doing so, these writers created a literary history of themselves within the broader literary history of the Americas. The first chapter looks at the life writings of Arturo (Arthur) Schomburg, a writer who collected and recovered the voices of lost writers of the African Diaspora such as Phyllis Wheatley. His collections of papers and art eventually created the core archive for the Schomburg Center for Research in Black Culture. Mills elucidates his own writings of his life in Harlem and shows how they were in deeper conversation with Ralph Waldo Emerson and Thomas Carlyle's writings that had shaped a white American tradition of autobiography as well as with Black autobiographical writers such as W.E.B. DuBois. She extends the ties of Schomburg's Afro-Puerto Rican background and life writings to Jesus Colón's sketches in the 1920s, and even further to self-depictions by members of The Young Lords through multiple medias such as photography, film, and poetry. She is particularly interested in the ways that The Young Lords created a model of observe and participate that permeates all of their activities, from recruitment to writing, among others. She uses the work of Afro-Cuban and Puerto Rican writer Piri Thomas to think about the crucial role that violence against minority communities plays in the creation of self-identity. Her final chapter considers the place of secrecy and spirituality in the work of mostly (but not solely) Afro-Latina writers to re-center how the valuing of domesticity and spirituality can push back against the way their lives are marginalized to create their own

Afro-Latina feminisms--

the young lords a radical history: Writing that Matters L Heidenreich, Rita E. Urquijo-Ruiz, 2024-03-26 Writing that Matters is a handbook on the craft of research and writing in the fields of Chicanx and Latinx studies. Geared toward students, Heidenreich and Urquijo-Ruiz walk scholars through the critical roots of these fields. They provide step-by-step instructions and examples of how to produce quality Chicanx and Latinx history and literature papers, while centering feminist and queer writings to create scholarship that matters.

the young lords a radical history: Metropolitan Latinidad A. K. Sandoval-Strausz, 2025-04-30 A wide-ranging collection of essays that centers Latinos in the history of American cities and suburbs. Latino urban history has been underappreciated not only in its own right but for the centrality of its narratives to urban history as a field. A scholarly discipline that has long scrutinized economics, politics, and the built environment has too often framed race as literally Black and white. This has resulted in a fundamental misunderstanding of the full social canvas of American cities since at least the early twentieth century. Traversing metropolitan areas like Atlanta, Chicago, El Paso, Fort Worth, Los Angeles, Miami, and New York, this collection of essays brings together both established and emerging scholars, including long-time urbanists and academics working in the fields of Latino, borderlands, political, landscape, and religious history. Organized at different scales—including city, suburb, neighborhood, and hemisphere—this impressive body of work challenges long-standing narratives about metropolitan America. The contributors—Llana Barber, Mauricio Castro, Eduardo Contreras, Sandra I. Enríquez, Monika Gosin, Cecilia Sánchez Hill, Felipe Hinojosa, Michael Innis-Jiménez, Max Krochmal, Becky M. Nicolaides, Pedro A. Regalado, Iliana Yamileth Rodriguez, and Thomas J. Sugrue—engage a diverse range of subjects, such as urban rebellions, the suburbanization of Latinos, affordable housing, labor, the built environment, transnationalism, place-making, and religious life. The scholars also explore race within Latino communities, as well as the role that political and economic dynamics have played in creating Latino urban spaces. After reading this book, you will never see American cities the same way again.

the young lords a radical history: Obstinate Star Rafael Bernabe, 2024-09-23 Obstinate Star is a history of Puerto Rico's independence struggle against Spanish and U.S. colonialism. From the time of the Napoleonic Wars, it traces the movement's currents, within and beyond the island, linking them to ongoing social conflicts and international trends and conjunctures. Beginning with the radical democratic fight against Spanish control, it moves on to the early reactions to U.S. rule, the role of Nationalism, Communism and New Deal currents during the Great Depression and the Second World War, the rise of new forces in the wake of the Cuban revolution and recent struggles in the epoch of capitalist globalisation.

the young lords a radical history: The Routledge Handbook of Non-Ideal Theory Hilkje C. Hänel, Johanna M. Müller, 2024-10-15 Made popular by John Rawls, ideal theory in political philosophy is concerned with putting preferences and interests to one side to achieve an impartial consensus and to arrive at a just society for all. In recent years, ideal theory has drawn increasing criticism for its idealised picture of political philosophy and its inability to account for the challenges posed by inequalities of, for example, race, gender, and class and by structural injustices stemming from colonialism and imperialism. The Routledge Handbook of Non-Ideal Theory is the first handbook or reference source on this important and fast-growing debate. Comprised of 34 chapters by an international team of contributors, the Handbook is divided into three clear parts: Methodological Challenges Intersections Applied Issues and Contemporary Challenges Within these sections key topics are addressed including: the question of whether non-ideal theory is methodologically linked to ideal theory; its intersection with feminist philosophy, critical race theory, decolonial theory, and critical theory; its characteristic features; the role of the non-ideal theorist; its relation to activism; and its application in the context of disability and health studies, climate justice, global injustices, colonialism, and many more. As well as a comprehensive introduction which provides important background to the debate between ideal and non-ideal theory, the Handbook also features a contribution by the late philosopher Charles Mills on non-ideal theory as ideology. The

Routledge Handbook of Non-Ideal Theory is essential reading for students and scholars of political philosophy, ethics, and political theory, and will also be of interest to those studying and researching related subjects such as gender, race, and social justice.

the young lords a radical history: Playful Protest Kristie Soares, 2023-09-05 Pleasure-based politics in Puerto Rican and Cuban pop culture Joy is a politicized form of pleasure that goes beyond gratification to challenge norms of gender, sexuality, race, and class. Kristie Soares focuses on the diasporic media of Puerto Rico and Cuba to examine how music, public activist demonstrations, social media, sitcoms, and other areas of culture resist the dominant stories told about Latinx joy. As she shows, Latinx creators compose versions of joy central to social and political struggle and at odds with colonialist and imperialist narratives that equate joy with political docility and a lack of intelligence. Soares builds her analysis around chapters that delve into gozando in salsa music, precise joy among the New Young Lords Party, choteo in the comedy ¿Qué Pasa U.S.A.?, azúcar in the life and death of Celia Cruz, dale as Pitbull's signature affect, and Alexandria Ocasio-Cortez's use of silliness to take seriously political violence. Daring and original, Playful Protest examines how Latinx creators resist the idea that joy only exists outside politics and activist struggle.

the young lords a radical history: No Country for Old Age Mischa Honeck, 2025-01-14

the young lords a radical history: The Internal Colony Sam Klug, 2025-01-14 An explication of how global decolonization provoked profound changes in American political theory and practice. In The Internal Colony, Sam Klug reveals the central but underappreciated importance of global decolonization to the divergence between mainstream liberalism and the Black freedom movement in postwar America. Klug reconsiders what has long been seen as a matter of primarily domestic policy in light of a series of debates concerning self-determination, postcolonial economic development, and the meanings of colonialism and decolonization. These debates deeply influenced the discord between Black activists and state policymakers and formed a crucial dividing line in national politics in the 1960s and 1970s. The result is a history that broadens our understanding of ideological formation—particularly how Americans conceptualized racial power and political economy—by revealing a much wider and more dynamic network of influences. Linking intellectual, political, and social movement history, The Internal Colony illuminates how global decolonization transformed the terms of debate over race and social class in the twentieth-century United States.

the young lords a radical history: Awaiting Their Feast Lori A. Flores, 2025-01-14

the young lords a radical history: Children of Globalization Ricardo Quintana-Vallejo, 2020-12-10 Children of Globalization is the first book-length exploration of contemporary Diasporic Coming-of-age Novels in the context of globalized and de facto multicultural societies. Diasporic Coming-of-age Novels subvert the horizon of expectations of the originating and archetypal form of the genre, the traditional Bildungsroman, which encompasses the works of Johann Wolfgang von Goethe, Charles Dickens, and Jane Austen, and illustrates middle-class, European, enlightened, and overwhelmingly male protagonists who become accommodated citizens, workers, and spouses whom the readers should imitate. Conversely, Diasporic Coming-of-age Novels have manifold ways of defining youth and adulthood. The culturally-hybrid protagonists, often experiencing intersectional oppression due to their identities of race, gender, class, or sexuality, must negotiate what it means to become adults in their own families and social contexts, at times being undocumented or otherwise unable to access full citizenship, thus enabling complex and variegated formative processes that beg the questions of nationhood and belonging in increasingly globalized societies worldwide.

the young lords a radical history: Culture in the Clinic Catherine Mas, 2022-11-22 After the 1959 Cuban Revolution, hundreds of thousands of Cuban refugees came to Miami. With this influx, the city's health care system was overwhelmed not just by the number of patients but also by the differences in culture. Mainstream medicine was often inaccessible or inadequate to Miami's growing community of Latin American and Caribbean immigrants. Instead, many sought care from alternative, often unlicensed health practitioners. During the 1960s, a recently arrived Cuban feeling ill might have visited a local clínica, a quasi-legal storefront doctor's office, or a santero, a priest in

the Afro-Cuban religion of Lukumí or Santería. This exceptionally diverse medical scene would catch the attention of anthropologists who made Miami's multiethnic population into a laboratory for cross-cultural care. By the 1990s, the medical establishment in Miami had matured into a complex and culturally informed health-delivery system, generating models of care that traveled far beyond the city. Some *clínicas* had transformed into lucrative HMOs, Santería became legally protected by the courts, and medical anthropology played a significant role in the rise of global health. Catherine Mas shows how immigrants reshaped American medicine while the clinic became a crucial site for navigating questions of wellness, citizenship, and culture.

the young lords a radical history: *50 Events That Shaped Latino History* Lilia Fernández, 2018-03-22 Which historical events were key to shaping Latino culture? This book provides coverage of the 50 most pivotal developments over 500 years that have shaped the Latino experience, offering primary sources, biographies of notable figures, and suggested readings for inquiry. Latinos—people of European, Indigenous, and African descent—have had a presence in North America long before the first British settlements arrived to the Eastern seaboard. The encounters between Spanish colonizers and the native peoples of the Americas initiated 500 years of a rich and vibrant history—an intermingled, cultural evolution that continues today in the 21st century. *50 Events that Shaped Latino History: An Encyclopedia of the American Mosaic* is a valuable reference that provides a chronological overview of Latino/a history beginning with the indigenous populations of the Americas through the present day. It is divided into time period, such as Pre-Colonial Era to Spanish Empire, pre-1521-1810, and covers a variety of themes relevant to the time period, making it easy for the reader find information. The coverage offers readers background on critical events that have shaped Latino/a populations, revealed the conditions and experiences of Latinos, or highlighted their contributions to U.S. society. The text addresses events as varied as the U.S.-Mexican War to the rise of Latin jazz. The entries present a balance of political and cultural events, social developments, legal cases, and broader trends. Each entry has a chronology, a main narrative, biographies of notable figures, and suggested further readings, as well as one or more primary sources that offer additional context or information on the given event. These primary source materials offer readers additional insight via a first-hand account, original voices, or direct evidence on the subject matter.

the young lords a radical history: *Ybor City* Sarah McNamara, 2023-02-16 Decades before Miami became Havana USA, a wave of leftist, radical, working-class women and men from prerevolutionary Cuba crossed the Florida Straits, made Ybor City the global capital of the Cuban cigar industry, and established the foundation of *latinidad* in the Sunshine State. Located on the eastern edge of Tampa, Ybor City was a neighborhood of cigar workers and Caribbean revolutionaries who sought refuge against the shifting tides of international political turmoil during the early half of the twentieth century. Historian Sarah McNamara tells the story of immigrant and U.S.-born Latinas/os who organized strikes, marched against fascism, and criticized U.S. foreign policy. While many members of the immigrant generation maintained their dedication to progressive ideals for years to come, those who came of age in the wake of World War II distanced themselves from leftist politics amidst the Red Scare and the wrecking ball of urban renewal. This portrait of the political shifts that defined Ybor City highlights the underexplored role of women's leadership within movements for social and economic justice as it illustrates how people, places, and politics become who and what they are.

the young lords a radical history: *Third World Studies* Gary Y. Okihiro, 2024-07-19 In this revised and expanded second edition of *Third World Studies*, Gary Y. Okihiro considers the methods and theories that might constitute the formation of Third World studies. Proposed in 1968 at San Francisco State College by the Third World Liberation Front but replaced by faculty and administrators with ethnic studies, Third World studies was over before it began. As opposed to ethnic studies, which Okihiro critiques for its liberalism and US-centrism, Third World studies begins with the colonized world and the anti-imperial, anticolonial, and antiracist projects located therein as described by W. E. B. Du Bois in 1900. Third World studies analyzes the locations and

articulations of power around the axes of race, gender, sexuality, (dis)ability, class, and nation. In this new edition, Okihiro emphasizes the work of Third World intellectuals such as M. N. Roy, José Carlos Mariátegui, and Oliver Cromwell Cox; foregrounds the importance of Bandung and the Tricontinental; and adds discussions of eugenics, feminist epistemologies, and religion. With this work, Okihiro establishes Third World studies as a theoretical formation and a liberatory practice.

the young lords a radical history: Abolish Rent Tracy Rosenthal, Leonardo Vilchis, 2024-09-24 Abolish Rent takes aim at one of the foremost engines of inequality and injustice. Rent drives millions to debt, despair, and onto the streets. The social cost of rent is too damn high. Written for anyone fed up with the permanent housing crisis, complicit politicians, and real estate greed, Abolish Rent dissects our housing system from the perspective of those it immiserates. Through brisk, unequivocating analysis and striking stories of resistance, it shows us how tenants can, through organizing and collective action, finally rebalance the scales. From two co-founders of the largest tenants union in the country, this deeply reported account of the resurgent tenant movement centers poor and working-class people who are fighting back, staying put, and remaking the city in the process. Authors Tracy Rosenthal and Leonardo Vilchis take us to trilingual strategy meetings, raucous marches against gentrification, and daring eviction defenses where immigrants put their lives on the line. These are the seeds of the revolutionary movement we need to make our housing, our cities, and the world our home.

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