

Quixote's Soldiers: A Local History of the Chicano Movement, 1966–1981. By David Montejano. (Austin, University of Texas Press, 2010. xiii + 344 pp. \$60 cloth, \$24.95 paper)

David Montejano's *Quixote's Soldiers* is a most welcome addition to the growing literature on the Chicana/o movement of the 1960s and 1970s. With deep insights into the subject matter and a broad array of traditional and oral history sources, Montejano chronicles the movement's development in one of the Southwest's major cities, San Antonio, Texas, from its origins in the discrimination and neglect of mid-century Texas to the ascendancy of Mexican American politicians such as Henry Cisneros in the 1980s. Montejano's primary finding is that the San Antonio movement largely succeeded in overturning the white power structure and launched a series of political efforts that empowered Mexican Americans not only in Texas but throughout the Southwest.

The book begins with a discussion of Mexican Americans' status in early 1960s, which included neglect from the business-oriented city government and chronic gang violence. The book then covers relatively familiar ground in describing the emergence of the Chicana/o youth movement. Here Montejano goes into great depth detailing how Mexican American student activists combined with politically aware youth workers to organize warring gang members. These three groups combined to form the Mexican American Youth Organization (MAYO) that used cultural nationalist ideology and militant rhetoric and tactics to challenge existing power structures over issues such as political representation, educational quality, and police brutality. Eventually, MAYO splintered and declined, with former college students forming La Raza Unida Party as an alternative to the Democratic Party and with street youths forming the San Antonio Brown Berets, who saw themselves as the defensive arm of the movement. In addition, women, who had played crucial roles throughout MAYO but who found themselves largely excluded from leadership positions, formed their own groups, even while continuing to work with men in the larger organizations. While this splintering contributed to the downturn of movement activity, Montejano pays special attention to the efforts of Congressman Henry B. Gonzalez, the leading Mexican American politician in San Antonio, to undermine and destroy movement leaders and organizations.

Despite the decline of activism, the movement helped to alleviate many of the problems that had previously plagued the San Antonio barrios. Montejano argues, for example, that the incorporation of gang members into the movement helped diminish street violence during the late 1960s and 1970s. A longer-lasting consequence was the rise of a coalition of forward-looking business interests and moderate Mexican Americans that took over city government in the 1980s and that led to improved services in Mexican American neighborhoods. Other direct consequences of the movement were the full-scale entrance of women into political leadership roles and the establishment of organizations such as the activist Communities Organized for Public Service and the Southwest Voter Registration and Education Project.

While I have some quibbles and questions (e.g., was the Texas movement influenced by exiles from the 1968 Mexican student movement?), *Quixote's Soldiers* is the most thorough treatment of the Chicana/o movement to date. Montejano not only tells an important story but does so in an artful and deft manner that serves as a model for social movement historians.