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A Promising Problem: The New Chicana/o History

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groups as the American Indian Movement in the 1970s.

While McKenzie-Jones's study convincingly argues for the importance of Warrior as an overlooked but crucial figure, it also maintains a narrow focus and at times seems overly celebratory of his life and achievements. Other activists and American Indian rights organizations of the period, for instance, are ill defined, play minor roles in the background, or appear as impediments to Warrior's goals and initiatives. Nonetheless, *Clyde Warrior* adds another important piece to the narrative of the Native American rights movement that historians have now shown to have spanned multiple decades as part of the "long" U.S. civil rights movement of the 1930s to the 1970s.

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A Promising Problem: The New Chicana/o History. Ed. by Carlos Kevin Blanton. (Austin: University of Texas Press, 2016. xiv, 210 pp. Paper, $29.95.)

The premise of *A Promising Problem* is this: the field of Chicana/Chicano history exhibits much promise in its new intellectual developments and academic advancements, yet it elicits political accusations for its alleged problematic promotion of anti-American doctrine. This concise collection provides examples of excellent recent work, contextualized within the genealogy of a field defined by its continuing struggle to connect scholarly research to social justice. The pioneering generation of Chicano historians, despite scant institutional support, defied persistent stereotypical perceptions of ethnic Mexicans as deficient and inferior, defended the legitimacy and respectability of their research, and built the foundation upon which their successors have succeeded.

By the early 1970s, inspired by the Chicano movement and its rhetoric and ideology of cultural nationalism, the practitioners of what the editor Carlos Kevin Blanton calls "*traditional* Chicana/o history" conducted "action research" that connected "higher education institutions to local communities" (p. 9, emphasis in original). In the 1980s and 1990s the field was transformed by Chicana feminism, postmodern theory, and cultural history, paving the way for a new Chicana/o history that explores "different conceptions of identity," decenters "traditional notions of place," reflects on the meaning of divergent and emergent directions, and connects the study of the past to the collective redress of current civil rights issues (p. 15).

After Blanton's opening historiographical essay, six chapters cover legal, midwestern, southern, religious, borderlands Chicana political, and relational transnational cultural history. Of note is Lilia Fernández's scholarship, which moves beyond the geographically essentialistic nationalist construct of Aztlán, expanding the southwestern Chicano/Chicana imagined community by situating the lived experiences of everyday people in Chicago vis-à-vis their Puerto Rican neighbors, co-workers, rivals, and political comrades. Similarly, Perla M. Guerrero chronicles the relational history of race and place in Arkansas, where the poultry industry attracted Mexican, Salvadoran, Puerto Rican, Vietnamese, Laotian, and Cambodian low-wage workers, thereby changing a former Confederate state into part of a Nuevo New South. Sonia Hernández illuminates the transborder and transnational currents of feminism, anarchism, and labor activism, establishing the legacy of Chicanas in the history of revolutionary politics and radical thought throughout the hemisphere. Finally, analyzing non–Mexican Americans who embraced Chicano culture and identity, Luis Alvarez maps Los Angeles' Eastside imaginaries along transnational circuits of Chicano politics.

A Promising Problem equals other worthy additions to Chicano historiography, from classic essays by Tomas Almaguer (1987) and Alex Saragoza (1988–1990) to *Voices of a New Chicana/o History* (2000), edited by Refugio I. Rochín and Dennis N. Valdés, assessments of Latino history by George Sánchez (2002) and Vicki Ruiz (2006), and a 2013 special issue of the *Pacific Historical Review*. By respecting the origins, honoring the evolution, and

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illuminating the future paths of such a vigorous, rigorous field, this timely collection stakes a claim for Chican@s not only in U.S. history but also in American culture. In his preface, Blanton sums up the anthology's perspective: "Chicana/o history is for everyone and is as important as ever" (p. xi). I strongly suspect that, after weighing the evidence documented by this volume's talented contributors, readers will agree.

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Panic at the Pump: The Energy Crisis and the Transformation of American Politics in the 1970s. By Meg Jacobs. (New York: Hill and Wang, 2016. viii, 371 pp. $35.00.)

Panic at the Pump begins and ends with George H. W. Bush. After World War II a young Bush headed to west Texas to make his fortune in the oil fields. Four decades later he led the nation into war in the Middle East. The connection between that war and the energy crisis of the 1970s is one of *Panic at the Pump*'s central insights: the energy crisis of the 1970s gave momentum to conservative efforts to reduce the role of government in the economy, thereby helping push the nation to the right. The proposals supported by the liberal wing of the Democratic party—price controls and rationing—were criticized by conservatives for producing gasoline lines and for discouraging new production. In this view, liberal policies were responsible for the energy crisis, and conservative policies offered a solution.

This debate constitutes an important factor in the disintegration of the liberal consensus; it is also one of the book's great strengths. In closely tracing the debate over oil and natural-gas price controls Meg Jacobs deftly weaves a story that includes energy policy making with the right amount of political, economic, and diplomatic contextualization. Particularly useful is the attention paid to a generation of conservatives (including Bush, Dick Cheney, Alan Greenspan, and David Stockman) who influenced energy policy while understanding the political benefits available to Republicans by discrediting liberal economic tools.

That politics prevailed, and in the 1980s oil and natural-gas markets were set free. Eventually, prices collapsed and domestic oil production declined while consumption continued to rise, resulting in the militarization of the Persian Gulf. While this process formally begins with a fear of Soviet domination, it gains greater momentum as a consequence of a market-oriented oil policy, which led to an increasing reliance on foreign supplies. The ideological triumph of free-market conservatism ends the gasoline lines but also effectively abandons the goal of energy independence while squarely placing the burden of guaranteeing future supply on the military.

Sometimes the book too closely follows its narrative, leaving readers wishing for the author's opinion on the arguments advanced by conservatives and liberals. And while the debate over oil and natural-gas price controls was important, this focus left too little room for exploring energy conservation, alternative energy, electric utilities, or policies involving coal and nuclear power; all of these issues, while less useful to a story about ideological struggle, continued to define energy policy and politics in the decades since the 1970s.

However, since this book effectively connects the story of the energy crisis to the larger political and economic history of the time, it is a useful text for postwar surveys or classes focused on the 1970s.

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The Limousine Liberal: How an Incendiary Image United the Right and Fractured America. By Steve Fraser. (New York: Basic, 2016. viii, 291 pp. $27.50.)

In *Limousine Liberal* Steve Fraser returns to the topic of the New Deal and its legacy, which, in 1989, had sparked his seminal coedited volume *The Rise and Fall of the New Deal Order*. Fraser's focus here, however, is not on liberalism. Instead, he uses the epithet

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