

advocates working on colonialism, decolonization, and territorial rights will find invaluable historical context for ongoing struggles for justice and self-determination within its pages. *How to Hide an Empire* serves as a comprehensive examination of American imperial endeavors and their lasting global effects, inviting a wide range of readers to reflect on the narratives that define the United States and its place in the world, thereby encouraging a more informed and critical engagement with these important issues.

FelixMcDonald

Christian O. Paiz. *The Strikers of Coachella: A Rank-and-File History of the UFW Movement*. Chapel Hill: University of North Carolina Press, 2023. Pp. 412. Paper. \$29.95.

Christian O. Paiz, former high school teacher and Associate Professor of Ethnic Studies at the University of California, Berkeley, examines the Coachella Valley's United Farm Workers Movement (UFW) and the Chicana/o movement from the early 1960s to the mid-1980s. The central argument revolves around the approach to understanding the UFW movement as a subject. Instead of concentrating on a singular leader like Cesar Chavez, Paiz utilizes the rank-and-file members, ordinary people within the organization, to create a more contextualized history of the UFW movement. He challenges the idea that Cesar Chavez was responsible for the decline of the UFW movement. Instead, he suggests that the decline was due to the UFW becoming anti-democratic and that movements crumbled due to several factors.

Paiz adopts the UFW term "Rancher Nation," which refers to the authoritative white California ranch owners. The ranch owners accumulated wealth while keeping farmworkers marginalized. Grasping the concept of "Rancher Nation" is essential to understanding the exploitation of farmworkers and who the workers were going against. Organized into four sections, he begins with white pioneers settling in Coachella before the UFW movement and the region's transformation from a "dead land" to an area of irrigation on the eastern side. Then, focuses from the mid-1960s to the early 1970s. While the main emphasis is on the UFW movement, he effectively examines the interplay between the two movements and their mutual support. Chicana/o activists, some from

farmworker families, supported the UFW movement in combating racial inequality from ranchers and began their political careers through involvement in the UFW movement. The third section examines the weakness of the UFW movement and the drawbacks of the Chicana/o movement. Much of the hostility came from the Rancher Nations and anti-UFW campaigns. Despite the setbacks, a new wave of farmworker resistance emerged by the mid-1970s. The final section investigates the decline of the UFW movement in Coachella, and interestingly, Paiz includes some personal history. He grew up in Coachella Valley to parents of farmworkers and describes how he discovered his research topic. Rather than saving this information for the last chapter, including it in the introduction would make the content more appealing to readers.

Paiz skillfully analyzes class, ethnicity, and gender tensions in both movements. He fearlessly dives into the conflicts within the social movement and disrupts the narrative that movements are a linear process. He reveals the tension between Mexican American and ethnic Mexican farmworkers because of citizenship. There were conflicts between Mexican and Filipino workers and dissatisfaction with the UFW's robust Mexican identity. Agricultural businesses also hired Mexican migrants to disrupt UFW strikes. UFW leaders alienated Filipino workers despite making a critical contribution to the movement. Filipino farm workers organized before Mexican farmworkers and resisted ranchers but are neglected in the history of the UFW. Paiz also focuses on the gender conflict within both movements; women experienced discrimination and sexual harassment by their male counterparts, leaders, and significant others.

What is most impressive about Paiz's work is his extensive collection and use of oral histories. *The Strikers of Coachella* contains over 200 hours of original oral history interviews conducted over 13 years. These interviews include over 60 participants: men, women, Coachella Valley residents, and the grown children of farmworkers. Besides the original oral histories, he also utilized untouched interviews from bracero and Filipino workers. The book used various archival materials from the New York Times, Wayne State University's Archives of Labor and Urban Affairs, UC, Davis's Welga Archives-Bulosan Center for Filipino Studies, Palm Desert Historical Society, Coach-

ella Valley History Museum, and Riverside County's Public Library. Paiz does not detail his secondary sources because he aims to shift the focus back to the participants in the movement. Most of the literature on the UFW movement heavily focuses on well-known leaders rather than ordinary members.

The Strikers of Coachella is a well-researched and insightful book that sheds a different light on the United Farm Workers movement. This book is for students at the university level who are interested in labor history or social movements. It is a must-read for those who want a nuanced approach to the United Farm Workers movement.

Karina Gutierrez

Past Due: Report and Recommendations of the Los Angeles Mayor's Office Civic Memory Working Group. Los Angeles: Huntington-USC Institute on California and the West, April 15 2021. Website <https://civicmemory.la/PDF/>.

How does one reimagine the stewardship of civic memory from gatekeeper to community-based facilitator? One does not, but a collective does. The final report from Mayor Eric Garcetti's *Office Civic Memory Working Group* aims to facilitate the conversation by presenting eighteen recommendations to transform the commemoration of both celebratory and somber moments in Los Angeles' past. It spans various timelines, from the overlooked victims of the 1871 Anti-Chinese Massacre to twentieth-century Los Angeles residents and contemporary figures such as COVID-19 essential workers. This is an anthology authored by over forty prominent figures including historians, professors, architects, local L.A. artists, activists, Indigenous Tongva/Gabrielino and Fernandeano Tataviam elders, city officials, and doctoral candidates from USC and UCLA. The project was conceived as a report rather than an implementation plan, focusing on equitable methods for molding civic memory via new policies, monuments, and other symbolic representations. Positioned as a catalyst for dialogue, the report boldly advocates for proactive engagement, emphasizing its crucial role in fostering ongoing conversations and initiatives in today's dynamic landscape.