

and wolf populations in the Greater Yellowstone Ecosystem have been successful enough to prompt calls for de-listings of both. These examples do not undermine Alagona's basic position, but they do suggest that the habitat strategy remains a viable approach for species preservation. At the same time, like much of the commentary about species preservation, Alagona's focus on megafauna tends to dodge the full scope of the issue. Although megafauna are important, they constitute a relatively small category of the endangered/threatened species on the planet.

Despite these problems, Alagona's challenge of the habitat paradigm can be read as part of a broader reassessment currently developing regarding the need for new and/or different approaches in pursuing environmental causes. Moreover, the book provides a wealth of information about the history of conservation and environmental efforts in California as well as their connection to national efforts. These factors, along with the quality of Alagona's scholarship and his marvelously accessible writing style, make the book well worth reading for anyone interested in the story of past, present, and possible future strategies for environmental protection.

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Properties of Violence: Law and Land Grant Struggle in Northern New Mexico. By David Correia. (Athens: University of Georgia Press, 2013. xvi, 220 pp. Cloth, \$69.95. Paper, \$24.95.)

On June 5, 1967, Reies Lopez Tijerina and nineteen members of La Alianza Federal de Mercedes stormed the Rio Arriba courthouse in northern New Mexico and brought national attention to a century-long battle over the Tierra Amarilla land grant. Although Tijerina used the language of the civil rights movement, his was a property rights struggle between dispossessed land grant owners—mostly Hispanic—and Anglo ranchers allied with state and local authorities. In his well-crafted

monograph, American studies professor David Correia challenges the widely accepted interpretation that the arrogation of Spanish/Mexican land grants occurred because they were “established under one legal system and adjudicated under another” (p. 5). He argues instead that this struggle was an active and ongoing one to privatize the commons.

This book is organized chronologically, looking first at how Spanish authorities in 1814 settled Genízaros (detribalized Indians) in the Tierra Amarilla Valley to hold the land against the Utes and Navajos. By the time Mexico declared independence in 1821, elites had already begun to seize the region from the Genízaros, and in 1832 Manuel Martínez petitioned for and received the Tierra Amarilla land grant using the concept of communally held property to erase Indian claims once and for all. The United States took over in 1848, and following the Civil War a barrage of land speculators and their attorneys reinterpreted property law once more to accommodate private and commercial interests, arguing that the concept of property held in common was merely legal fiction. New Mexico legislators then wrote laws to enforce American claims, and the state used violence when necessary to uphold these. Thus, by 1890, American ranchers, merchants, and loggers owned most of the Tierra Amarilla.

The dispossessed appealed to courts and when that failed formed extralegal night rider bands. Some even utilized Ku Klux Klan (KKK) rhetoric in handbills they nailed to barns and posts. Correia attributes that not to Hispanic support for or membership in the Klan, arguing instead that whereas elsewhere the KKK was an agent of repression against people of color, in New Mexico it was used to alarm Anglos who were enclosing the commons. Historians, he claims, have overlooked or dismissed ties between the KKK and land grant struggle. The civil rights movement gave rise to La Alianza Federal de Mercedes, and its assault on racial injustice labeled the KKK subversive and subjected members to state, Federal Bureau of Investigation, Counter Intelligence Program (COINTELPRO), and Communist Infiltration (COMINFIL) surveillance and harassment. The story ends with a touch of irony, however. Today, ranchers have sold out, recession

has squashed attempts to build million-dollar housing developments, and Jicarilla Apaches have purchased thousands of acres of land that Utes and Navajos once inhabited. *Properties of Violence* provides an intensive study into the complex social and legal struggle surrounding the Tierra Amarilla land grant. Correia has painstakingly researched the topic and produced a well-organized and clearly written account. This is a must-read for historians of the American Southwest and a significant contribution to New Mexico history.

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Little Manila Is in the Heart: The Making of the Filipina/o American Community in Stockton, California. By Dawn Bohulano Mabalon. (Durham: Duke University Press, 2013. xvi, 442 pp. Cloth, \$99.95. Paper, \$28.95.)

Dawn Bohulano Mabalon has written an extremely readable, highly detailed social history of the Filipina/o community in the Stockton, California, region during the twentieth century. She claims that “the racialized, gendered, and sexualized space of Little Manila . . . became a site for the negotiation of a local Filipina/o American identity” (p. 9). In part 1 Mabalon provides the cultural and economic background for U.S.-Philippine relations. Mabalon highlights the role of U.S. colonialism—specifically an American-style education system—in convincing Filipinas/os of the superiority of the United States and life in the metropole. She also discusses how the racialization, discrimination, and dehumanization of Filipinas/os in the San Joaquin Valley led Filipinos of various classes, backgrounds, and educations to unite under an umbrella identity of Filipina/o American. In part 2, Mabalon provides in-depth descriptions of daily Filipina/o life, with the sections on women in chapter 4 and religious practices in chapter 5 being particularly new types of coverage in the history of Filipina/o Americans. The multiple pressures facing the smaller ratio of Filipina females were well-detailed, and part 2 ends with a chapter on World War II experiences.

Part 3 covers issues of urban redevelopment in the post–World War II period, particularly the push to clean up and restructure aging downtown neighborhoods and the development of megafreeways. In Stockton, such events led to the destruction of all but two blocks of Little Manila, forcing low-income residents into the remaining fleabag residential motels and leaving most members of the community feeling powerless. Amid ethnic power movements in the early 1970s, Filipina/o activists engaged in complicated negotiations within and outside their community to eventually get support and funding for the Filipino Center, which opened in 1972 and featured 128 units of low-income housing and twenty-six thousand feet of commercial space. Mabalon ends her book with a discussion of her activist role in continuing to preserve the few buildings of Little Manila that still exist. This personal endeavor directly shaped the research for and writing of this monograph.

Mabalon has packed *Little Manila Is in the Heart* with innumerable quotes and personal stories, as well as fifty photographs to make her history of the Stockton Filipina/o community come alive. This extensive book has valuable information for multiple audiences, including ethnic studies academics, students of ethnic studies, and general readers interested in labor, gender, intergenerational relations, urban studies, race, and the everyday lives of Filipina/os in the twentieth century. My only minor critique about this thorough monograph is the mostly positive spin that Mabalon gives to the unity of the Filipina/o community through fraternal organizations and hometown associations in chapter 3. While these institutions provided structures of belonging for racially and economically alienated Filipina/os in the United States, these organizations also seemed to create new social structures that were not necessarily free of hierarchy. In other sections of the book Mabalon provides comprehensive details for the tensions and conflicts, as well as the high and low moments facing the Stockton Filipina/o community throughout the twentieth century.

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