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## WS8RPY - OSBORNE CALLAHAN

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Pyong Gap Min and Samuel Noh compile a comprehensive examination of 1.5- and second-generation Korean experiences in the United States and Canada with contributor chapters focusing on important topics related to younger-generation Koreans. The volume provides insight for studies of minorities, migration, ethnicity and race, and identity formation.

Asian Americans and the Media provides a concise, thoughtful, critical and cultural studies analysis of U.S. media representations of Asian Americans. The book also explores ways Asian Americans have resisted, responded to, and conceptualized the terrain of challenge and resistance to those represen-

tations, often through their own media productions. In this engaging and accessible book, Ono and Pham summarize key scholarship on Asian American media, as well as lay theoretical groundwork to help students, scholars and other interested readers understand historical and contemporary media representations of Asian Americans in traditional media, including print, film, music, radio, and television, as well as in newer media, primarily internet-situated. Since Asian Americans had little control over their representation in early U.S. media, historically dominant white society largely constructed Asian American media representations. In this context, the book draws attention to recurring patterns in media representation, as well as re-

sponses by Asian America. Today, Asian Americans are creating complex, sophisticated, and imaginative self-portraits within U.S. media, often equipped with powerful information and education about Asian Americans. Throughout, the book suggests media representations are best understood within historical, cultural, political, and social contexts, and envisions an even more active role in media for Asian Americans in the future. Asian Americans and the Media will be an ideal text for all students taking courses on Asian American Studies, Minorities and the Media and Race and Ethnic Studies.

Religion—both personal faith and institutional tradition—plays a central role in the lives of the 12.5 million Asians in the United

States. It provides comfort and meaning, shapes ethical and political beliefs, and influences culture and arts. *Faithful Generations* details the significance of religion in the construction of Asian American identity. As an institutional base for the movement toward Asian American panethnicity, churches provide a space for theological and political reflection and ethnic reinvention. With rich description and insightful interviews, Russell Jeung uncovers why and how Chinese and Japanese American Christians are building new, pan-Asian organizations. Detailed surveys of over fifty Chinese and Japanese American congregations in the San Francisco Bay area show how symbolic racial identities structure Asian American congregations. Evangelical ministers differ from mainline Christian ministers in their construction of Asian American identity. Mobilizing around these distinct identities, evangelicals and mainline Christians have developed unique pan-Asian styles of worship, ministries, and church activities. Portraits of two churches further illustrate how symbolic racial identities affect congregational life and ministries. The book con-

cludes with a look at Asian American-led multi-ethnic churches. This engaging study of the shifting relationship between religion and ethnicity is an ideal text for classes in ethnicity, religion, and Asian American studies.

An insightful text exploring health disparities in Asian American populations. In the newly revised Second Edition of *Applied Population Health Approaches for Asian American Communities*, a team of distinguished public health experts delivers a groundbreaking resource providing an in-depth examination of the social, political, economic, and cultural forces shaping Asian American health today. Integrating up-to-date applied public health research for assessing health interventions and programs relevant to Asian American communities and other groups that have been historically marginalized, this book highlights the different frameworks, research designs, and other methodological considerations for reaching Asian American and other ethnic communities. In the latest edition of the book, readers will find contextual explorations of the Asian American population in the United States, as well as dis-

cussions of the measurement of health and risk across the lifespan in Asian American groups. It also includes: New and updated case studies showcasing the application of different frameworks and research designs. Methodological considerations for reaching Asian American and other vulnerable and underserved communities. Examples of successful implementations of community engagement and community-based participatory research. A valuable resource for all levels of health professionals, practitioners, and community advocates. *Applied Population Health Approaches for Asian American Communities* remains the leading reference for anyone conducting or studying health disparities in Asian American communities or other groups that have been marginalized.

Soo Ah Kwon explores youth of color activism, focusing on the political conditions that enable—and limit—youth of color from achieving meaningful change given the entrenchment of nonprofits within the logic of the neoliberal state.

Until the late twentieth century, the majority of foreign-born children adopted in the United

States came from Korea. In the absorbing book *Reframing Transracial Adoption*, Kristi Brian investigates the power dynamics at work between the white families, the Korean adoptees, and the unknown birth mothers. Brian conducts interviews with adult adopted Koreans, adoptive parents, and adoption agency facilitators in the United States to explore the conflicting interpretations of race, culture, multiculturalism, and family. Brian argues for broad changes as she critiques the so-called "colorblind" adoption policy in the United States. Analyzing the process of kinship formation, the racial aspects of these adoptions, and the experience of adoptees, she reveals the stifling impact of dominant nuclear-family ideologies and the crowded intersections of competing racial discourses. Brian finds a resolution in the efforts of adult adoptees to form coherent identities and launch powerful adoption reform movements.

Among the most well-known YouTubers are a cadre of talented Asian American performers, including comedian Ryan Higa and makeup artist Michelle Phan. Yet beneath the sheen of these

online success stories lies a problem—Asian Americans remain sorely underrepresented in mainstream film and television. When they do appear on screen, they are often relegated to demeaning stereotypes such as the comical foreigner, the sexy girlfriend, or the martial arts villain. The story that remains untold is that as long as these inequities have existed, Asian Americans have been fighting back—joining together to protest offensive imagery, support Asian American actors and industry workers, and make their voices heard. Providing a cultural history and ethnography, *Asian American Media Activism* assesses everything from grassroots collectives in the 1970s up to contemporary engagements by fan groups, advertising agencies, and users on YouTube and Twitter. In linking these different forms of activism, Lori Kido Lopez investigates how Asian American media activism takes place and evaluates what kinds of interventions are most effective. Ultimately, Lopez finds that activists must be understood as fighting for cultural citizenship, a deeper sense of belonging and acceptance within a

nation that has long rejected them. *Instructor's Guide*

Extending the understanding of race and ethnicity in the South beyond the prism of black-white relations, this interdisciplinary collection explores the growth, impact, and significance of rapidly growing Asian American populations in the American South. Avoiding the usual focus on the East and West Coasts, several essays attend to the nuanced ways in which Asian Americans negotiate the dominant black and white racial binary, while others provoke readers to reconsider the supposed cultural isolation of the region, reintroducing the South within a historical web of global networks across the Caribbean, Pacific, and Atlantic. Contributors are Vivek Bald, Leslie Bow, Amy Brandzel, Daniel Bronstein, Jigna Desai, Jennifer Ho, Khyati Y. Joshi, Chang Hwan Kim, Marguerite Nguyen, Purvi Shah, Arthur Sakamoto, Jasmine Tang, Isao Takei, and Roy Vu.

Elections are the means by which democratic nations determine their leaders, and communication in the context of elections has the potential to shape

people's beliefs, attitudes, and actions. Thus, electoral persuasion is one of the most important political processes in any nation that regularly holds elections. Moreover, electoral persuasion encompasses not only what happens in an election but also what happens before and after, involving candidates, parties, interest groups, the media, and the voters themselves. This volume surveys the vast political science literature on this subject, emphasizing contemporary research and topics and encouraging cross-fertilization among research strands. A global roster of authors provides a broad examination of electoral persuasion, with international perspectives complementing deep coverage of U.S. politics. Major areas of coverage include: general models of political persuasion; persuasion by parties, candidates, and outside groups; media influence; interpersonal influence; electoral persuasion across contexts; and empirical methodologies for understanding electoral persuasion.

This two volume encyclopedia set focuses on the full expanse of contemporary Asian American experiences in the United States. Drawing on over

two decades of research, it takes an unprecedented look at the major issues confronting the Asian American community as a whole, and the specific ethnic identities within that community -- from established groups such as Chinese, Japanese, and Korean Americans to newer groups such as Cambodian and Hmong Americans. The volumes offer 110 entries on the current state of affairs, controversies, successes, and outlooks for future for Asian Americans. The set is divided into 11 thematic sections including diversity and demographics; education; health; identity; immigrants, refugees, and citizenship; law; media; politics; war; work and economy; youth, family, and the aged. Contributors include leading experts in the fields of Asian American studies, education, public health, political science, law, economics, and psychology. For immigrants to America, from Europeans in the early twentieth century through later Latinos, Asians, and Caribbeans, gaining social and political ground has generally been considered an exercise in ethnic and racial solidarity. The experience of South Asian Americans, one of the fastest-growing

immigrant populations in recent years, tells a different story of inclusion—one in which distinctions within a group play a significant role. Focusing on Indian, Pakistani, and Bangladeshi American communities, Sangay K. Mishra analyzes features such as class, religion, nation of origin, language, caste, gender, and sexuality in mobilization. He shows how these internal characteristics lead to multiple paths of political inclusion, defying a unified group experience. How, for instance, has religion shaped the fractured political response to intensified discrimination against South Asians—Hindus, Muslims, and Sikhs—in the post-9/11 period? How have class and home country concerns played into various strategies for achieving political power? And how do the political engagements of professional and entrepreneurial segments of the community challenge the idea of a unified diaspora? Pursuing answers, Mishra argues that, while ethnoracial mobilization remains an important component of South Asian American experience, ethnoracial identity is deployed differently by particular sectors of the South Asian population to produce very spe-

cific kinds of mobilizing and organizational infrastructures. And exploring these distinctions is critical to understanding the changing nature of the politics of immigrant inclusion—and difference itself—in America.

In *Claiming the Oriental Gateway*, Shelley Sang-Hee Lee explores the various intersections of urbanization, ethnic identity, and internationalism in the experience of Japanese Americans in early twentieth-century Seattle. She examines the development and self-image of the city by documenting how U.S. expansion, Asian trans-Pacific migration, and internationalism were manifested locally—and how these forces affected residents' relationships with one another and their surroundings. Lee details the significant role Japanese Americans—both immigrants and U.S. born citizens—played in the social and civic life of the city as a means of becoming American. Seattle embraced the idea of cosmopolitanism and boosted its role as a cultural and commercial "Gateway to the Orient" at the same time as it limited the ways in which Asian Americans could participate in the public schools, local art production, civic celebra-

tions, and sports. She also looks at how Japan encouraged the notion of the "gateway" in its participation in the Alaska-Yukon-Pacific Exposition and International Potlach. *Claiming the Oriental Gateway* thus offers an illuminating study of the "Pacific Era" and trans-Pacific relations in the first four decades of the twentieth century.

*Almost All Aliens* offers a unique reinterpretation of immigration in the history of the United States. Leaving behind the traditional melting-pot model of immigrant assimilation, Paul Spickard puts forward a fresh and provocative reconceptualization that embraces the multicultural reality of immigration that has always existed in the United States. His astute study illustrates the complex relationship between ethnic identity and race, slavery, and colonial expansion. Examining not only the lives of those who crossed the Atlantic, but also those who crossed the Pacific, the Caribbean, and the North American Borderlands, *Almost All Aliens* provides a distinct, inclusive analysis of immigration and identity in the United States from 1600 until the present. For additional information and classroom resources

please visit the *Almost All Aliens* companion website at

[www.routledge.com/textbooks/almostallaliens](http://www.routledge.com/textbooks/almostallaliens).

A powerful new research design in the field of voter mobilization has created a more comprehensive picture of the effectiveness of various get-out-the-vote campaign methods. With an increase in field experiments in the past few years, researchers, campaigns, and policymakers have gleaned important insights into voter participation. Until recently, voting behavior was mainly studied through survey research. And while large national surveys have had a tremendous impact on scientific and policy debates, concerns about the accuracy of survey research remain. Surveys suffer from two major drawbacks. First is the possibility of misreporting by survey participants. Measuring voter turnout through survey research relies on respondents' disclosure of whether they voted or not, and some voters may feel embarrassed that they did not vote and provide false answers. Second, campaigns may focus their energies on likely voters. If so, surveys may show a correlation between voter turnout and

voter mobilization activity even when voter mobilization campaigns are ineffective. Aware of the limitations of survey research, political scientists have recently turned to field experimentation to gain a clearer picture of the causal implications of voter mobilization efforts on specific populations. This issue of *The ANNALS* presents the results of several field experiments, which are at the forefront of research in this area. These field experiments draw important distinctions between different forms of mobilization activities and their effects on a variety of populations – studying personal versus impersonal mobilization efforts as well as partisan versus non-partisan efforts. Challenging conventional wisdom and clarifying important methodological issues, this issue of *The ANNALS* provides a new approach to the study of voter mobilization. Taken together, these intriguing articles report advances in knowledge gained by field experiments and have the potential to reshape the past assumptions about campaign effectiveness and influence future strategies on mobilizing voters. This issue will also serve as a springboard for

new work in the field as political scientists grapple with filling in existing gaps – such as the effects of mass media – and move toward an even clearer theoretical understanding of the conditions under which interventions work. Professionals, volunteers and anyone directly involved in voter mobilization will discover important findings in this collection of studies. And, because the research was conducted in the real world of campaigns and elections, the authors help answer the critical question of how to apply scholarly insights to voter outreach programs on a grand scale.

Which get-out-the-vote efforts actually succeed in ethnoracial communities—and why? Analyzing the results from hundreds of original experiments, the authors of this book offer a persuasive new theory to explain why some methods work while others don't. Exploring and comparing a wide variety of efforts targeting ethnoracial voters, Lisa García Bedolla and Melissa R. Michelson present a new theoretical frame—the Social Cognition Model of voting, based on an individual's sense of civic identity—for understanding get-out-the-vote effective-

ness. Their book will serve as a useful guide for political practitioners, for it offers concrete strategies to employ in developing future mobilization efforts. Between the 1980s and the first decade of the twenty-first century, Asian Americans in Los Angeles moved toward becoming a racial majority in the communities of the East San Gabriel Valley. By the late 1990s, their "model minority" status resulted in greater influence in local culture, neighborhood politics, and policies regarding the use of suburban space. In the "country living" subdivisions, which featured symbols of Western agrarianism including horse trails, ranch fencing, and Spanish colonial architecture, white homeowners encouraged assimilation and enacted policies suppressing unwanted "changes"—that is, increased density and influence of Asian culture. While some Asian suburbanites challenged whites' concerns, many others did not. Rather, white critics found support from affluent Asian homeowners who also wished to protect their class privilege and suburbia's conservative Anglocentric milieu. In *Resisting Change in Suburbia*, award-winning historian

James Zarsadiaz explains how myths of suburbia, the American West, and the American Dream informed regional planning, suburban design, and ideas about race and belonging.

Traveling to Hanoi during the U.S. war in Vietnam was a long and dangerous undertaking. Even though a neutral commission operated the flights, the possibility of being shot down by bombers in the air and antiaircraft guns on the ground was very real. American travelers recalled landing in blackout conditions, without lights even for the runway, and upon their arrival seeking refuge immediately in bomb shelters. Despite these dangers, they felt compelled to journey to a land at war with their own country, believing that these efforts could change the political imaginaries of other members of the American citizenry and even alter U.S. policies in Southeast Asia. In *Radicals on the Road*, Judy Tzu-Chun Wu tells the story of international journeys made by significant yet underrecognized historical figures such as African American leaders Robert Browne, Eldridge Cleaver, and Elaine Brown; Asian American

radicals Alex Hing and Pat Sumi; Chicana activist Betita Martinez; as well as women's peace and liberation advocates Cora Weiss and Charlotte Bunch. These men and women of varying ages, races, sexual identities, class backgrounds, and religious faiths held diverse political views. Nevertheless, they all believed that the U.S. war in Vietnam was immoral and unjustified. In times of military conflict, heightened nationalism is the norm. Powerful institutions, like the government and the media, work together to promote a culture of hyperpatriotism. Some Americans, though, questioned their expected obligations and instead imagined themselves as "internationalists," as members of communities that transcended national boundaries. Their Asian political collaborators, who included Buddhist monk Thich Nhat Hanh, Foreign Minister of the Provisional Revolutionary Government Nguyen Thi Binh and the Vietnam Women's Union, cultivated relationships with U.S. travelers. These partners from the East and the West worked together to foster what Wu describes as a politically radical orientalist sensibility. By focusing on the travels of in-

dividuals who saw themselves as part of an international community of antiwar activists, Wu analyzes how actual interactions among people from several nations inspired transnational identities and multiracial coalitions and challenged the political commitments and personal relationships of individual activists.

Although it is one of the least-known social movements of the 1960s and 1970s, the Asian American movement drew upon some of the most powerful currents of the era, and had a wide-ranging impact on the political landscape of Asian America, and more generally, the United States. Using the racial discourse of the black power and other movements, as well as antiwar activist and the global decolonization movements, the Asian American movement succeeded in creating a multi-ethnic alliance of Asians in the United States and gave them a voice in their own destinies. Rethinking the Asian American Movement provides a short, accessible overview of this important social and political movement, highlighting key events and key figures, the movement's strengths and weaknesses, how it intersected with

other social and political movements of the time, and its lasting effect on the country. It is perfect for anyone wanting to obtain an introduction to the Asian American movement of the twentieth century.

Official publication of the Association for Asian American Studies, explores all aspects of the Asian American experience. Publishes original works of scholarly interest to the field, including new theoretical developments; research results; methodological innovations; public policy concerns; pedagogical issues; and book, media reviews.

Demonstrates how race and power help to explain American religion in the twenty-first century. When White people of faith act in a particular way, their motivations are almost always attributed to their religious orientation. Yet when religious people of color act in a particular way, their motivations are usually attributed to their racial positioning. *Religion Is Raced* makes the case that religion in America has generally been understood in ways that center White Christian experiences of religion, and argues that all religion must be acknowledged as a raced phenomenon.

When we overlook the role race plays in religious belief and action, and how religion in turn spurs public and political action, we lose sight of a key way in which race influences religiously-based claims-making in the public sphere. With contributions exploring a variety of religious traditions, from Buddhism and Islam to Judaism and Protestantism, as well as pieces on atheists and humanists, *Religion Is Raced* brings discussions about the racialized nature of religion from the margins of scholarly and religious debate to the center. The volume offers a new model for thinking about religion that emphasizes how racial dynamics interact with religious identity, and how we can in turn better understand the roles religion—and Whiteness—play in politics and public life, especially in the United States. It includes clear recommendations for researchers, including pollsters, on how to better recognize moving forward that religion is a raced phenomenon. With contributions by Joseph O. Baker, Kelsy Burke, James Clark Davidson, Janine Giordano Drake, Ashley Garner, Edward Orozco Flores, Sikivu Hutchinson, Sarah Imhoff, Russell Je-

ung, John Jimenez, Jaime Kucinkas, Eric Mar, Gerardo Martí, Omar M. McRoberts, Besheer Mohamed, Dawne Moon, Jerry Z. Park, Z. Fareen Parvez, Theresa W. Tobin, and Rhys H. Williams.

*Asian Pacific American Politics* presents some of the most recent research on Asian American politics, including both quantitative and qualitative examinations of the role of Asian and Pacific Islander Americans in some of today's major political controversies. In the highly polarized politics of the United States in the early 21st century, non-Black racial minorities such as Asian Americans and Pacific Islander Americans will increasingly find themselves swept into the epicenter of many of the divisive controversies. This timely volume presents the latest scholarly research on some of these issues, examining questions such as Asian American support for #Black Lives Matter, responses to racially-charged attacks, and the differences in the political socialization, politicization, and community-based activism within and across sectors of the Asian American population. In addition to examining political identity, vot-



ing participation, political mobilization, transnational politics, and partisan formation, the volume also investigates important, but little discussed, issues such as the Native Hawaiian sovereignty movement, political incorporation of Filipino Americans, and the struggle to establish "comfort women" memorials in the United States. Contributors also examine, through dialogues, how Asian Americans fit into the larger world of American racial politics, the extent to which they are likely to build coalitions with other communities of color, and the boundaries and contours of Asian American political theory. Exploring and Expanding the Political World Pioneered by Don T. Nakanishi, *Asian Pacific American Politics* will be of great interest to scholars of race and ethnicity in American politics, immigration and minority incorporation, ethnic identity politics, and political participation and democratic inclusion of Asians. The chapters were originally published in *Politics, Groups, and Identities*.

Historically, Asian Americans have been seldom represented, or if so negatively, in the mainstream media and not through their own accord. As a re-

sult, popular images of emasculated or villainous Asian American males, submissive or sexually threatening Asian American females prevail as the most salient representations. However, Asian American media organizations have been formed to address the dearth of representation by producing their own media or confronting the Hollywood media industries. While the term "Asian American" refers in large part to the people of Asian descent in the United States, what does it mean to be an "Asian American" media organization and who is included as part of the community of people categorized as "Asian American"? Through a multi-sited ethnography, this dissertation examines the rhetoric of three Asian American media organizations: the Center for Asian American Media (CAAM), the Media Action Network for Asian Americans (MANAA), and the Foundation of Asian American Independent Media (FAAIM). These three organizations are dedicated to issues of Asian American media organizations. CAAM exhibits independent media through their annual film festival, funds films, and produces and distributes independent media for a

national audience through their work with the Corporation for Public Broadcasting. MANAA engages the Hollywood television and film studios to challenge the production of questionable media representations in mainstream media. FAAIM holds a grassroots Asian American film festival. By conducting participant observation research, this dissertation analyzes interviews, field notes, speeches, and textual and visual artifacts and reveals the multiple and complex modes by which these organizations mobilize a notion of "Asian American." This study of Asian American media organizations and its rhetoric offers an interdisciplinary perspective on the efforts to construct a pan-Asian American community within an increasingly diverse and changing Asian Pacific Islander American population.

An innovative anthology showcasing Asian American and Pacific Islander women's histories *Our Voices, Our Histories* brings together thirty-five Asian American and Pacific Islander authors in a single volume to explore the historical experiences, perspectives, and actions of Asian American and Pacific Islander women in

the United States and beyond. This volume is unique in exploring Asian American and Pacific Islander women's lives along local, transnational, and global dimensions. The contributions present new research on diverse aspects of Asian American and Pacific Islander women's history, from the politics of language, to the role of food, to experiences as adoptees, mixed race, and second generation, while acknowledging shared experiences as women of color in the United States. *Our Voices, Our Histories* showcases how new approaches in US history, Asian American and Pacific Islander studies, and Women's and Gender studies inform research on Asian American and Pacific Islander women. Attending to the collective voices of the women themselves, the volume seeks to transform current understandings of Asian American and Pacific Islander women's histories.

Born into a sharecropping family in New Hebron, Mississippi, in 1930, and only receiving a third-grade education, John M. Perkins has been a pioneering prophetic African American voice for reconciliation and social justice to America's white evangelical churches. Often an un-

welcome voice and always a passionate, provocative clarion, Perkins persisted for forty years in bringing about the formation of the Christian Community Development Association—a large network of evangelical churches and community organizations working in America's poorest communities—and inspired the emerging generation of young evangelicals concerned with releasing the Church from its cultural captivity and oppressive materialism. John M. Perkins has received surprisingly little attention from historians of modern American religious history and theologians. *Mobilizing for the Common Good* is an exploration of the theological significance of John M. Perkins. With contributions from theologians, historians, and activists, this book contends that Perkins ushered in a paradigm shift in twentieth-century evangelical theology that continues to influence Christian community development projects and social justice activists today.

Home to 33,000 Filipino American residents, Daly City, California, located just outside of San Francisco, has been dubbed "the Pinoy Capital of the Unit-

ed States." In this fascinating ethnographic study of the lives of Daly City residents, Benito Vergara shows how Daly City has become a magnet for the growing Filipino American community. Vergara challenges rooted notions of colonialism here, addressing the immigrants' identities, connections and loyalties. Using the lens of transnationalism, he looks at the "double lives" of both recent and established Filipino Americans. Vergara explores how first-generation Pinoy experience homesickness precisely because Daly City is filled with reminders of their homeland's culture, like newspapers, shops and festivals. Vergara probes into the complicated, ambivalent feelings these immigrants have—toward the Philippines and the United States—and the conflicting obligations they have presented by belonging to a thriving community and yet possessing nostalgia for the homeland and people they left behind.

Politicians in Southeast Asia, as in many other regions, win elections by distributing cash, goods, jobs, projects, and other benefits to supporters, but the ways in which they do this vary tremendously, both across and

within countries. *Mobilizing for Elections* presents a new framework for analyzing variation in patronage democracies, focusing on distinct forms of patronage and different networks through which it is distributed. The book draws on an extensive, multi-country, multi-year research effort involving interactions with hundreds of politicians and vote brokers, as well as surveys of voters and political campaigners across the region. Chapters explore how local machines in the Philippines, ad hoc election teams in Indonesia, and political parties in Malaysia pursue distinctive clusters of strategies of patronage distribution – what the authors term electoral mobilization regimes. In doing so, the book shows how and why patronage politics varies, and how it works on the ground.

Asian Americans encounter a range of health issues often unknown to the American public, policy makers, researchers and even clinicians. National research often combines Asian Americans into a single category, not taking into account the differences and complexity among Asian ethnic subgroups. The definition of Asian American derives from

the U.S. Census Bureau's definition of Asian, which includes peoples from all the vast territories of the Far East, Southeast Asia and the South Asian Subcontinent. While Census classifications determine demographic measurements that affect equal opportunity programs, the broad rubric "Asian-American" can never describe accurately the more than 50 distinct Asian American subgroups, who together comprise multifaceted diversity across cultural ethnicities, socio-economic status, languages, religions and generations. This volume rectifies that situation by exploring the unique needs and health concerns of particular subgroups within the Asian American community. It consolidates a wide range of knowledge on various health issues impacting Asian Americans while also providing a discussion into the cultural, social, and structural forces impacting morbidity, mortality and quality of life. The volume is designed to advance the understanding of Asian American health by explaining key challenges and identifying emerging trends faced in specific ethnic groups and diseases/illnesses, innovative community-based in-

terventions and the future needed areas of research. This is the first comprehensive study of how U. S. immigration policies have shaped—demographically, economically, and socially—the six largest Asian American communities.

Given the massive demographic changes in the United States during the past few decades, understanding the place of immigrants in the public sphere has never been more critical. *Democracy's Promise* examines both the challenges and opportunities posed to American civic institutions by the presence of increasing numbers of immigrants. Author Janelle Wong argues that the low levels of political participation among contemporary immigrants are not due to apathy or preoccupation with their homeland, but to the inability of American political parties and advocacy organizations to mobilize immigrant voters. Wong's rich study of Chinese and Mexican immigrants in New York and Los Angeles complements traditional studies of political behavior and civic institutions while offering a nuanced examination of immigrants' political activity. *Democracy's Promise* will appeal to a broad spec-

trum of social scientists and ethnic studies scholars who study or teach immigration, racial and ethnic politics, political participation, civic engagement, and American political institutions. In addition, it will appeal to community organizers and party activists who are interested in issues of race and ethnicity, immigration, political participation, and political mobilization. Janelle Wong is Assistant Professor of Political Science and American Studies and Ethnicity at the University of Southern California. "As political parties (perhaps) decline in the United States, as civic organizations (perhaps) move away from direct participatory politics, and as the number of immigrants certainly increases--what will link new Americans to the political realm? Janelle Wong answers this important question clearly, with elegance, nuance, rich description, and galvanizing provocativeness. Her evidence is compelling and her sense of urgency about the need for parties to look beyond short-term interests even more so." --- Jennifer L. Hochschild, Harvard University "Wong draws on the Latino and Asian immigrant experience, with specific examples from the Chinese and

Mexican communities of New York and Los Angeles, to show how the political parties have largely failed to organize these groups and why labor unions and immigrant advocacy organizations have stepped in to take their place. Far from 'disuniting' America, she clearly shows that bringing these groups into the political fray is central to the project of renewing American democracy." --John Mollenkopf, CUNY Graduate Center "A scathing critique of the role of parties in the mobilization of new immigrants and an invaluable analysis of alternative pathways of mobilization through community organizations." --Michael Jones-Correa, Cornell University "By employing multiple empirical methods, including in-depth interviews and sophisticated survey analyses, Janelle Wong provides a compelling account of the political activities and allegiances of America's Asian and Latino immigrants that challenges much conventional wisdom. Often the political parties are failing to reach out to these groups, and often immigrants remain concerned about their home countries; but they are nonetheless increasingly active in American

politics, in ways that may do much to shape the course of American political development in the 21st century. Democracy's Promise is a major contribution to our understanding of this crucial dimension of American politics." --Rogers M. Smith, University of Pennsylvania "Democracy's Promise challenges political parties to reexamine their priorities for mobilizing new voters, and identifies the critical role civic institutions play in invigorating participation among immigrant citizens. Wong's analysis is at once precise and expansive; illuminating the contours of Latino and Asian American political incorporation and provoking thoughtful debate on inclusion in democratic theory." --Jane Junn, Rutgers University

Chronicles Asian Americans' fight for equality and political inclusion in the United States during the late twentieth century, exploring how the movement brought about surprising social change in ethnic neighborhoods across the country and how it influenced Asian American art, literature, and culture.

A resource ideal for students as well as general readers, this two-volume

encyclopedia examines the diversity of the Asian American and Pacific Islander spiritual experience. • Covers both common motifs in Asian American religious culture, such as Chinese New Year festivals and mortuary rituals, as well as many newly established faith traditions • Contains entries on rarely addressed topics within Asian American religion, such as Hezhen Shamanism

San Francisco's International Hotel is part history and part memoir. It presents the struggle to save the International Hotel in the San Francisco neighborhood known as Manilatown, which culminated in 1977 with the eviction of elderly tenant activists. In telling this compelling story, Estella Habal features her own memories of the anti-eviction movement, focusing on the roles of Filipino Americans and their participation in both the anti-eviction protests and the nascent Asian American movement. Book jacket.

An exciting analysis of the myriad literary effects of Tiananmen, Belinda Kong's *Tiananmen Fictions Outside the Square* is the first full-length study of fictions related to the 1989 movement and

massacre. More than any other episode in recent world history, Tiananmen has brought a distinctly politicized Chinese literary diaspora into stark relief. Kong redefines Tiananmen's meaning from an event that ended in local political failure to one that succeeded in producing a vital dimension of contemporary transnational writing today. She spotlights key writers—Gao Xingjian, Ha Jin, Annie Wang, and Ma Jian—who have written and published about the massacre from abroad. Their outsider/distanced perspectives inform their work, and reveal how diaspora writers continually reimagine Tiananmen's relevance to the post-1989 world at large. Compelling us to think about how Chinese culture, identity, and politics are being defined in the diaspora, *Tiananmen Fictions Outside the Square* candidly addresses issues of political exile, historical trauma, global capital, and state biopower.

Once thought of in terms of geographically bounded spaces, Asian America has undergone profound changes as a result of post-1965 immigration as well as the growth and reshaping of established communities. This collection of original essays de-

monstrates that conventional notions of community, of ethnic enclaves determined by exclusion and ghettoization, now have limited use in explaining the dynamic processes of contemporary community formation. Writing from a variety of perspectives, these contributors expand the concept of community to include sites not necessarily bounded by space; formations around gender, class, sexuality, and generation reveal new processes as well as the demographic diversity of today's Asian American population. The case studies gathered here speak to the fluidity of these communities and to the need for new analytic approaches to account for the similarities and differences between them. Taken together, these essays forcefully argue that it is time to replace the outworn concept of a monolithic Asian America.

Asian Americans are a small percentage of the U.S. population, but their numbers are steadily rising—from less than a million in 1960 to more than 15 million today. They are also a remarkably diverse population—representing several ethnicities, religions, and languages—and they enjoy higher levels of education

and income than any other U.S. racial group. Historically, socioeconomic status has been a reliable predictor of political behavior. So why has this fast-growing American population, which is doing so well economically, been so little engaged in the U.S. political system? *Asian American Political Participation* is the most comprehensive study to date of Asian American political behavior, including such key measures as voting, political donations, community organizing, and political protests. The book examines why some groups participate while others do not, why certain civic activities are deemed preferable to others, and why Asian socioeconomic advantage has so far not led to increased political clout. *Asian American Political Participation* is based on data from the authors' groundbreaking 2008 National Asian American Survey of more than 5,000 Chinese, Indian, Vietnamese, Korean, Filipino, and Japanese Americans. The book shows that the motivations for and impediments to political participation are as diverse as the Asian American population. For example, native-born Asians have higher rates of political partici-

pation than their immigrant counterparts, particularly recent adult arrivals who were socialized outside of the United States. Protest activity is the exception, which tends to be higher among immigrants who maintain connections abroad and who engaged in such activity in their country of origin. Surprisingly, factors such as living in a new immigrant destination or in a city with an Asian American elected official do not seem to motivate political behavior—neither does ethnic group solidarity. Instead, hate crimes and racial victimization are the factors that most motivate Asian Americans to participate politically. Involvement in non-political activities such as civic and religious groups also bolsters political participation. Even among Asian groups, socioeconomic advantage does not necessarily translate into high levels of political participation. Chinese Americans, for example, have significantly higher levels of educational attainment than Japanese Americans, but Japanese Americans are far more likely to vote and make political contributions. And Vietnamese Americans, with the lowest levels of education and income, vote and en-

gage in protest politics more than any other group. Lawmakers tend to favor the interests of groups who actively engage the political system, and groups who do not participate at high levels are likely to suffer political consequences in the future. *Asian American Political Participation* demonstrates that understanding Asian political behavior today can have significant repercussions for Asian American political influence tomorrow.

Focusing on San Diego in the post-Civil Rights era, Linda Trinh Vo examines the ways Asian Americans drew together - despite many differences within the group - to construct a community that supports a variety of social, economic, political, and cultural organizations. Using historical materials, ethnographic fieldwork, and interviews, Vo traces the political strategies that enable Asian Americans to bridge ethnicity, generation, gender, language, and class differences, among others. She demonstrates that mobilization is not a smooth, linear process and shows how the struggle over ideologies, political strategies, and resources affects the development of community organizations. Vo also ana-

lyzes how Asian Americans construct their relationship with Asia and how they forge relationships with other racialized communities of color. Vo argues that the situation in San Diego illuminates other localities across the country where Asians face challenges trying to organize, find sufficient resources, create leaders, and define strategies.

A sociologist of international migration examines the Chinese American experience.

Filipino American Transnational Activism: Diasporic Politics among the Second Generation offers an account of how U.S. born

and raised Filipinos engage in Philippines, "homeland"-oriented activism.

Treacherous Subjects is a provocative and thoughtful examination of Vietnamese films and literature viewed through a feminist lens. Lan Duong investigates the postwar cultural productions of writers and filmmakers, including Tony Bui, Trinh T. Minh-ha, and Tran Anh Hung. Taking her cue from the double meaning of "collaborator," Duong shows how history has shaped the loyalties and shifting alliances of the Vietnamese, many of whom are caught between opposing/constrict-

ing forces of nationalism, patriarchy, and communism. Working at home and in France and the United States, the artists profiled in Treacherous Subjects have grappled with the political and historic meanings of collaboration. These themes, which probe into controversial issues of family and betrayal, figure heavily in fictions such as the films *The Scent of Green Papaya* and *Surname Viet Given Name Nam*. As writers and filmmakers collaborate, Duong suggests that they lay the groundwork for both transnational feminist politics and queer critiques of patriarchy.