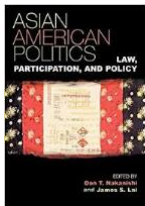


Museum, Samuel D, Amefil Agbayani, and Doris Ching.. 2017. Bonus, Rick. *The Ocean in the School: Pacific Islander Students Transforming Their University*. Durham: Duke University Press, 2020.

Rick Bonus tells the stories of Pacific Islander students as they and their allies struggled to transform a university they believed did not value their presence.

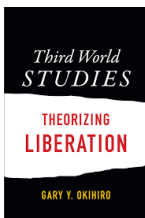


Umemoto, Karen. 1989. "On strike!" San Francisco State College strike, 1968--69: The role of Asian American students. *Amerasia Journal* 15(1): 3--41.



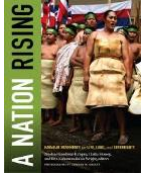
Omatsu, Glenn. 2003. "The 'Four Prisons' and the Movements of Liberation: Asian American Activism from the 1960s to the 1990s." In *Asian American Politics: Law, Participation, and Policy*, edited by D. T. Nakanishi and J. S. Lai. Lanham.

This book brings together original sources on key topics influencing Asian American politics, knit together by expert scholars who introduce each subject and place it in context with political events and the greater emerging literature.



Okihiro, Gary Y. 2016. "Subjects." In *Third World Studies: Theorizing Liberation*. Durham, N.C: Duke University Press.

Gary Y. Okihiro presents an intellectual history of ethnic studies and Third World studies and shows where they converged and departed by identifying some of their core ideas, concepts, methods, and theories.



Goodyear-Ka'ōpua, Noelani. *A Nation Rising: Hawaiian Movements for Life, Land, and Sovereignty*. Durham: Duke Univ. Press, 2014. Print.

*A Nation Rising* chronicles the political struggles and grassroots initiatives collectively known as the Hawaiian sovereignty movement. The stories and analyses of efforts to protect land and natural resources, resist community dispossession, and advance claims for sovereignty and self-determination reveal the diverse objectives and strategies, as well as the inevitable tensions, of the broad-tent sovereignty movement.



Espiritu, Yen Le. 1992. "Coming Together: The Asian American Movement." In *Asian American Panethnicity: Bridging Institutions and Identities*. Philadelphia: Temple University Press.

Explores the construction of large-scale affiliations, in which unrelated groups submerge their differences and assume a common identity. Making use of interviews and statistical data, this book examines how Asian pan-ethnicity protects the rights and interests of all Asian American groups.



Fujino, Diane C. 2008. "Who Studies the Asian American Movement?: A historiographical analysis." *Journal of Asian American Studies* 11(2): 127--169.

A historiography of the Asian American Movement (AAM).<sup>1</sup> The study focuses on grassroots and non-institutionalized discourses and practices from the late 1960s, when longstanding resistance by Asian Americans became characterized as a "social movement,"<sup>2</sup> to the decline of the AAM in the late 1970s.



Osajima, Keith. 2007. Replenishing the ranks: Raising critical consciousness among Asian Americans. *Journal of Asian American Studies* 10(1): 59--83.

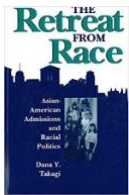


Chou, Rosalind, and Joe R. Feagin. 2008. The many costs of Anti-Asian discrimination (Chapter 4). In *The myth of the model minority: Asian Americans facing racism*, 100--137.

With their apparent success in schools and careers, Asian Americans have long been viewed by white Americans as the "model minority." Yet few Americans realize the lives of many Asian Americans are constantly stressed by racism. This reality becomes clear from the voices of Asian Americans heard in this first in-depth book on the experiences of racism among Asian Americans from many different nations and social classes.



Dean Itsuji Saranillio, "Colliding Histories: Hawai'i Statehood at the Intersections of Asians 'Ineligible to Citizenship' and Hawaiians 'Unfit for Self-Government,'" *Journal of Asian American Studies* 13, no. 3 (October 2010): 283-309.



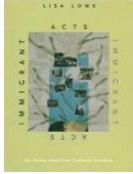
Takagi, Dana. 1992. Affirmative action and its discontents: Asian victims and black villains (Chapter 5). In *The retreat from race: Asian American admissions and racial politics*, 109--139.

Moving beyond the university setting, Takagi explores the political significance of the retreat from race by linking Asian-American admissions to other controversies in higher education and in American politics, including the debates over political correctness and multiculturalism. In her assessment, the retreat from race is likely to fail at its promise of easing racial tension and promoting racial equality.



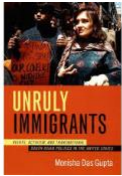
Okihiro, Gary Y. 1994. *Margins and Mainstreams: Asians in American History and Culture*. Seattle: University of Washington Press.

In this classic book on the meaning of multiculturalism in larger American society, Gary Okihiro explores the significance of Asian American experiences from the perspectives of historical consciousness, race, gender, class, and culture.



Lowe, Lisa. 1996. *Immigrant Acts: On Asian American Cultural Politics*. Durham, N.C.: Duke University Press.

In *Immigrant Acts*, Lisa Lowe argues that understanding Asian immigration to the United States is fundamental to understanding the racialized economic and political foundations of the nation. Lowe discusses the contradictions whereby Asians have been included in the workplaces and markets of the U.S. nation-state, yet, through exclusion laws and bars from citizenship, have been distanced from the terrain of national culture.

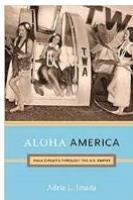


Das Gupta, Monisha. 2006. *Unruly Immigrants: Rights, Activism, and Transnational South Asian Politics in the United States*. Durham: Duke University Press.

In *Unruly Immigrants*, Monisha Das Gupta explores the innovative strategies that South Asian feminist, queer, and labor organizations in the United States have developed to assert claims to rights for immigrants without the privileges or security of citizenship.

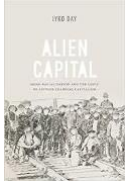


Yen Le Espiritu and Lan Duong. "Feminist Refugee Epistemology: Reading Displacement in Vietnamese and Syrian Refugee Art." *Signs: Journal of Women in Culture and Society*, special issue "Displacement."



Imada, Adria L. *Aloha America: Hula Circuits Through the U.s. Empire*. Durham, N.C: Duke University Press, 2012.

*Aloha America* reveals the role of hula in legitimating U.S. imperial ambitions in Hawai'i. Hula performers began touring throughout the continental United States and Europe in the late nineteenth century. These "hula circuits" introduced hula, and Hawaiians, to U.S. audiences, establishing an "imagined intimacy," a powerful fantasy that enabled Americans to possess their colony physically and symbolically.



Day, Iyko. 2016 “The New Jews: Settler Colonialism and the Personification of Capitalism.” In *Alien Capital: Asian Racialization and the Logic of Settler Colonial Capitalism*. Durham, N.C.: Duke University Press.

In *Alien Capital* Iyko Day retheorizes the history and logic of settler colonialism by examining its intersection with capitalism and the racialization of Asian immigrants to Canada and the United States. Day explores how the historical alignment of Asian bodies and labor with capital's abstract and negative dimensions became one of settler colonialism's foundational and defining features.

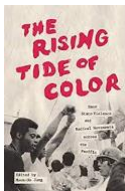


Rhacel Salazar Parreñas, “‘White Trash’ Meets the ‘Little Brown Monkeys’: The Taxi Dance Hall as a Site of Interracial and Gender Alliances between White Working Class Women and Filipino Immigrant Men in the 1920s and 30s,” *Amerasia Journal* 24, no. 2 (1998): 115-134.



Helen H. Jun. 2006. “Black Orientalism: Nineteenth-Century Narratives of Race and U.S. Citizenship.” *American Quarterly* 1047-1066.

This article examines how U.S. Orientalism and the anti-Chinese movement ambiguously facilitated the incorporation of African Americans into developmental narratives of Western modernity. This analysis focuses particularly on how the nineteenth century black press engaged discourses of Oriental difference in an attempt to negotiate the contradictions and vulnerabilities endemic to African American citizenship.



Judy Tzu-Chun Wu. “Hypervisibility and Invisibility of Asian/American Women, Radical Orientalism, and the Revisioning of Global Feminism.” In *The Rising Tide of Color: Race, State Violence, and Radical Movements across the Pacific*, edited by Moon-Ho Jung. University of Washington Press, 2014, pp. 238-265

*The Rising Tide of Color* challenges familiar narratives of race in American history that all too often present the U.S. state as a benevolent force in struggles against white

supremacy, especially in the South. Featuring a wide range of scholars specializing in American history and ethnic studies, this powerful collection of essays highlights historical moments and movements on the Pacific Coast and across the Pacific to reveal a different story of race and politics.



Ellen D. Wu. “Epilogue: Model Minority/Asian American” (pp. 242-258) in *The Color of Success: Asian Americans and the Origins of the Model Minority*. Princeton University Press, 2014.

The Color of Success tells of the astonishing transformation of Asians in the United States from the “yellow peril” to “model minorities” — peoples distinct from the white majority but lauded as well-assimilated, upwardly mobile, and exemplars of traditional family values — in the middle decades of the twentieth century.



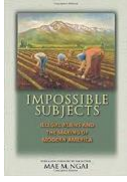
Soo Ah Kwon. “Deporting Cambodian Refugees: Youth Activism, State Reform, and Imperial Statecraft.” *Positions* 20:3 (2012): 737-762.

This article interrogates the shortfalls of neoliberal democracy and its political practices for citizen (and noncitizen) subjects in the United States by drawing on ethnographic research of a diverse group of second- generation Asian and Pacific Islander youth's attempt to challenge the deportation of Cambodian refugees. In following the young people's campaign to put an end to deportation, I examine the convergence of youth's failed recognition by the state as a nonvoting youth constituency with their realization of the state's exercise of “illegitimate” violence. Their activism calls into question the practices of imperial statecraft and categories of possible democratic citizenship in pursuit of a new political imaginary.



Chong, Sylvia S. H. 2008. “Look, an Asian!”: *The politics of racial interpellation in the wake of the Virginia Tech shootings*. *Journal of Asian American Studies* 11(1): 27-- 60.

At the same time the story of the Virginia Tech shootings unfolded, a parallel news story was being constructed. Beginning with Asian American bloggers and journalists, this story focused on Asian Americans, and particularly Korean Americans, and their fears of a racial backlash caused by the furor surrounding the shootings.



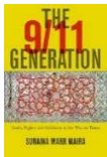
Ngai, Mae. 2004. *Impossible Subjects: Illegal Aliens and the Making of Modern America*. Princeton: Princeton University Press.

This book traces the origins of the “illegal alien” in American law and society, explaining why and how illegal migration became the central problem in U.S. immigration policy—a process that profoundly shaped ideas and practices about citizenship, race, and state authority in the twentieth century.



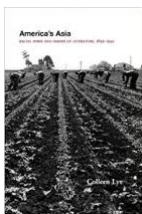
Maeda, Daryl J. 2005. Black Panthers, Red Guards, and Chinamen: Constructing Asian American identity through performing Blackness, 1969--1972. *American Quarterly* 57(4): 1079--1103.

“On March 22, 1969, in Portsmouth Square, a public gathering place in San Francisco’s Chinatown, a group of young Chinese Americans calling themselves the Red Guard Party held a rally to unveil their “10 Point Program.”



Maira, Sunaina. 2016. *The 9/11 Generation: Youth, Rights, and Solidarity in the War on Terror*. New York: New York University Press.

In *The 9/11 Generation*, Sunaina Marr Maira uses extensive ethnography to understand the meaning of political subjecthood and mobilization for Arab, South Asian, and Afghan American youth. Maira explores how young people from communities targeted in the War on Terror engage with the “political,” forging coalitions based on new racial and ethnic categories, even while they are under constant scrutiny and surveillance, and organizing around notions of civil rights and human rights.



Lye, Colleen. 2005. *America's Asia: Racial Form and American Literature, 1893-1945*. Princeton, N.J.: Princeton University Press.

What explains the perception of Asians both as economic exemplars and as threats? *America's Asia* explores a discursive tradition that affiliates the East with modern efficiency, in contrast to



more familiar primitivist forms of Orientalism. Colleen Lye traces the American stereotype of Asians as a “model minority” or a “yellow peril” — two aspects of what she calls “Asiatic racial form” — to emergent responses to globalization beginning in California in the late nineteenth century, when industrialization proceeded in tandem with the nation’s neocolonial expansion beyond its continental frontier.

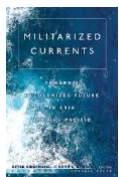


Chuh, Kandice. 2018. “Asians Are the New...What?” In *Flashpoints for Asian American Studies*, edited by Cathy J. Schlund-Vials and Viet Thanh Nguyen. New York: Fordham University Press.

Emerging from mid-century social movements, Civil Rights Era formations, and anti-war protests, Asian American studies is now an established field of transnational inquiry, diasporic engagement, and rights activism. These histories and origin points analogously serve as initial moorings for *Flashpoints for Asian American Studies*, a collection that considers—almost fifty years after its student protest founding--the possibilities of and limitations inherent in Asian American studies as historically entrenched, politically embedded, and institutionally situated interdiscipline. Unequivocally, *Flashpoints for Asian American Studies* investigates the multivalent ways in which the field has at times and—more provocatively, has not—responded to various contemporary crises, particularly as they are manifest in prevailing racist, sexist, homophobic, and exclusionary politics at home, ever-expanding imperial and militarized practices abroad, and neoliberal practices in higher education.



Iijima, Chris K. 1998. “Reparations and the ‘Model Minority’ Ideology of Acquiescence: The Necessity to Refuse the Return to Original Humiliation.” *Boston College Law Review* 40:385.



Ueunten, Wesley Iwao. 2010. “Rising Up from a Sea of Discontent: The 1970 Koza Uprising in U.S.-Occupied Okinawa.” In *Militarized Currents: Toward a Decolonizing Future in Asia and the Pacific*. Minneapolis: University of Minnesota Press.

*Militarized Currents* forges a collaboration that examines how militarization has constituted a structuring force that connects the histories of the Japanese and U.S. empires across the regions

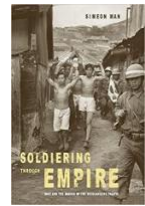


of Asia and the Pacific Islands. Foregrounding indigenous and feminist perspectives and the scholarship of people of color, this anthology analyzes militarization as an extension of colonialism and its gendered and racialized processes from the late-twentieth to the twenty-first century.



Wang, Chih-Ming. 2013. "Tracking Baodiao: Diaspora, Sovereignty, and Cold War Imperialism." In *Transpacific Articulations*. Honolulu, Hawai'i: University of Hawai'i Press.

*Transpacific Articulations* provides an engaged perspective formed in the nexus of Asian and American histories by taking the foreign student figure seriously. It will not only speak to scholars of Asian American studies, Asian studies, and transnational cultural studies, but also to general readers who are interested in issues of modernity, diaspora, identity, and cultural politics in China and Taiwan.



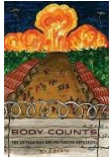
Man, Simeon. 2018. "Securing Asia for Asians: Making the U.S. Transnational Security State" and "A World Becoming: The GI Movement and the Decolonizing Pacific." In *Soldiering Through Empire: Race and the Making of the Decolonizing Pacific*. Oakland, CA: University of California Press.

In the decades after World War II, tens of thousands of soldiers and civilian contractors across Asia and the Pacific found work through the U.S. military. Recently liberated from colonial rule, these workers were drawn to the opportunities the military offered and became active participants of the U.S. empire, most centrally during the U.S. war in Vietnam. Simeon Man uncovers the little-known histories of Filipinos, South Koreans, and Asian Americans who fought in Vietnam, revealing how U.S. empire was sustained through overlapping projects of colonialism and race making. Through their military deployments, Man argues, these soldiers took part in the making of a new Pacific world—a decolonizing Pacific—in which the imperatives of U.S. empire collided with insurgent calls for decolonization, producing often surprising political alliances, imperial tactics of suppression, and new visions of radical democracy.



Kozen, Cathleen K. 2012. "Redress as American-Style Justice: Congressional Narratives of Japanese American Redress at the End of the Cold War." *Time & Society* 21(1):104-120.

What does the congressional discourse concerning US redress for the internment of Japanese and Japanese Americans during the Second World War reveal about the politics of governmental redress in relation to nation-building and national war memories? Examining US congressional debates on the Japanese American redress bill passed in 1988, this article argues that the narratives of Japanese American internment as an exceptional national tragedy and its redress as an ‘act of greatness for a great nation’ functioned to rescript memories of the incarceration into an inspirational narration of national redemption and an exemplar of American-style justice, in order to recuperate a particular moral, multicultural brand of American exceptionalism at the end of the Cold War.



Espiritu, Yen Le. 2014. “The ‘Good Warriors’ and the ‘Good Refugee’” and “Refugee Remembering—and Remembrance.” In *Body Counts: The Vietnam War and Militarized Refuge(es)*. Berkeley: University of California Press.

*Body Counts: The Vietnam War and Militarized Refuge(es)* examines how the Vietnam War has continued to serve as a stage for the shoring up of American imperialist adventure and for the (re)production of American and Vietnamese American identities. Focusing on the politics of war memory and commemoration, this book retheorizes the connections among history, memory, and power and refashions the fields of American studies, Asian American studies, and refugee studies not around the narratives of American exceptionalism, immigration, and transnationalism but around the crucial issues of war, race, and violence—and the history and memories that are forged in the aftermath of war.



Schlund-Vials, Cathy. 2012. “Lost Chapters and Invisible Wars: Hip-Hop and Cambodian American Critique” and “Epilogue: Remembering the Forgetting.” In *War, Genocide, and Justice: Cambodian American Memory Work*. Minneapolis: University of Minnesota Press.

This chapter focuses on Khmer American rapper Prach Ly, who was identified by both *AsiaWeek* and *Newsweek* as Cambodia’s “first MC.” As a practice and a movement born out of civil rights and people of color movements, hip-hop provides Cambodian American artists such as Ly an established, persuasive vocabulary of resistance and revision. The chapter assesses the issue of Cambodian American critique, which encompasses both in-country and country of asylum politics.