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## Read Free Mobilizing An Asian American Community

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### **MJQPAL - LIZETH CRAWFORD**

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This anthology wrestles with Hmong Americans' inclusion into and contributions to Asian American studies, as well as to American history and culture and refugee, immigrant, and diasporic trajectories. It negotiates both Hmong American political and cultural citizenship, meticulously rewriting the established view of the Hmong as "new" Asian neighbors—an approach articulated, Hollywood style, in Clint Eastwood's film *Gran Torino*. The collection boldly moves Hmong American studies away from its usual groove of refugee recapitulation that entrenches Hmong Americans points-of-origin and acculturation studies rather than propelling the field into other exciting academic avenues. Following a summary of more than three de-

ades' of Hmong American experience and a demographic overview, chapters investigate the causes of and solutions to socioeconomic immobility in the Hmong American community and political and civic activism, including Hmong American electoral participation and its affects on policy-making. The influence of Hmong culture on young men is examined, followed by profiles of female Hmong leaders who discuss the challenges they face and interviews with aging Hmong Americans. A section on arts and literature looks at the continuing relevance of oral tradition to Hmong Americans' successful navigation in the diaspora, similarities between rap and *kvw txhiaj* (unrehearsed, sung poetry), and Kao Kalia Yang's memoir, *The Latecomer*. The final chapter addresses the lay of the land in Hmong American studies, constitut-

ing a comprehensive literature review. Diversity in Diaspora showcases the desire to shape new contours of Hmong American studies as Hmong American scholars themselves address new issues. It represents an essential step in carving out space for Hmong Americans as primary actors in their own right and in placing Hmong American studies within the purview of Asian American studies. 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. Demonstrates how race and power help to explain American religion in the twen-

ty-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 Jeung, 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.

*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.

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 main-

stream 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*

Thoroughly revised and expanded, this is the definitive reference on American immi-

gration from both historic and contemporary perspectives. It traces the scope and sweep of U.S. immigration from the earliest settlements to the present, providing a comprehensive, multidisciplinary approach to all aspects of this critically important subject. Every major immigrant group and every era in U.S. history are fully documented and examined through detailed analysis of social, legal, political, economic, and demographic factors. Hot-topic issues and controversies - from Amnesty to the U.S.-Mexican Border - are covered in-depth. Archival and contemporary photographs and illustrations further illuminate the information provided. And dozens of charts and tables provide valuable statistics and comparative data, both historic and current. A special feature of this edition is the inclusion of more than 80 full-text primary documents from 1787 to 2013 - laws and treaties, referenda, Supreme Court cases, historical articles, and letters.

A God-Designed Generation for a God-Given Task The scale and scope of the global, technological, and cultural changes of the past two decades are unprecedented. For the first time in history, American church-

es and agencies are mobilizing from a post-Christian cultural context and to new collaborations with a global mission force. Amidst these rapid changes, how can mission leaders continue to ensure that we fulfill the Great Commission mandate to disciple Christ-worshippers from every tribe, tongue, and nation? In *Mobilizing Gen Z*, Jolene Erlacher and Katy White blend leading research with the voices of current mission practitioners to unpack the dynamics behind our changing culture and the resulting impact on the church. And perhaps not-so-surprisingly, they reach the conclusion that God has already provided a solution for such a time as this—Gen Z (b. 1996– 2010). Through an in-depth profile of this rising cohort—their characteristics, worldview, strengths and weaknesses—the authors illustrate both why Gen Z is sorely needed and why we must seek to engage them differently than previous generations. Encouraging and winsome, *Mobilizing Gen Z* provides practical tools and strategies for engaging, equipping, and retaining Gen Z missionaries. Are we ready to pass the torch? Once thought of in terms of geographically bounded spaces, Asian America has under-

gone profound changes as a result of post-1965 immigration as well as the growth and reshaping of established communities. This collection of original essays demonstrates 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 popula-

tion. For example, native-born Asians have higher rates of political participation 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 engage 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.

America's increasing racial and ethnic diversity is viewed by some as an opportunity to challenge and so reinforce the country's social fabric; by others, as a portent of alarming disunity. While everyone agrees that this diversity is markedly influencing political dynamics not only nationally but often on the state and local levels, we know little about how racial and ethnic groups organize and participate in politics or how political elites try to mobilize them. This book tells us. By integrating class-based factors with racial and ethnic factors, Jan Leighley shows what motivates African-Americans, Latinos, and Anglos to mobilize and participate in politics. Drawing on national survey data and on interviews with party and elected officials in

Texas, she develops a nuanced understanding of how class, race, and ethnicity act as individual and contextual influences on elite mobilization and mass participation. Leighley examines whether the diverse theoretical approaches generally used to explain individual participation in politics are supported for the groups under consideration. She concludes that the political and social context influences racial and ethnic minorities' decisions to participate, but that different features of those environments are important for different groups. Race and ethnicity structure participation more than previous research suggests. Casting new light on an issue at the crux of contemporary American politics, *Strength in Numbers?* will be welcomed by scholars and students of political science, African-American and Latino studies, urban politics, and social movements.

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 discussions 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 Approach-*

es 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.

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

First published in 1997. Routledge is an imprint of Taylor & Francis, an informa company.

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 celebrations, 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 Potlatch. 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.

These essays analyze how race affects people's lives and relationships in all settings, from the United States to Great Britain and from Hawai'i to Chinese Central Asia. They contemplate the racial positions in various societies of people called Black and people called White, of Asians and Pacific Islanders, and especially of those people whose racial ancestries and identifications are multiple. Here for the first time are Spickard's trenchant analyses of the creation of race in the South Pacific, of DNA testing for racial ancestry, and of the

meaning of multiplicity in the age of Barack Obama.

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).

The struggle to save the International Hotel and prevent the eviction of its elderly residents became a focal point in the crea-

tion of the contemporary Asian American movement, especially among Filipinos. Like other minorities who were looking for positive models in their past to build an identity movement, Filipino youth found their "roots" in the stories and lives of the "manongs" (respected elders), and the anti-eviction movement became a key site for the formation of a distinct Filipino American consciousness. Estella Habal, a student activist during the anti-eviction protests, relates this history within the context of the broader left politics of the era, the urban housing movement, and San Francisco city politics. Ultimately, the hotel was razed, but a new one now occupies the site and commemorates the residents and activists who fought for low-income housing for the elderly and their right to remain in their own community.

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.

As a 'divine conspiracy' for *Missio Dei*, the global phenomenon of people on the move has shown itself to be invaluable. In 2004 two significant documents concerning Diaspora were introduced, one by the Filipino International Network and the other by the Lausanne Committee for World Evangelization. These have created awareness of the importance of people on the move for Christian mission. Since then, Korean Diaspora has conducted similar research among Korean missions, resulting in this book. It is unique as the first volume re-

searching Korean missions in Diasporic contexts, appraising and evaluating these missions with practical illustrations, and drawing on a wide diversity of researchers. A sociologist of international migration examines the Chinese American experience.

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 individuals who saw themselves as part of an international communi-

ty 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 in-

troduction to the Asian American movement of the twentieth century.

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.

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 unwelcome 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.

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 interventions and the future needed areas of research. Home to 33,000 Filipino American residents, Daly City, California, located just outside of San Francisco, has been dubbed "the Pinoy Capital of the United 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 Pinoys 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.

This book addresses the historical and contemporary involvement of Chinese Americans from diverse walks of life in U.S.-China relations. The contributors present new evidence and fresh perspectives on familiar and unfamiliar national and transnational networks - including families, businesspersons, community newspapers, students, lobbyists, philanthropists, and scientists - and consider the likely future impact of such contacts on the most important bilateral relationship at the start of the new millennium. The volume makes a multidisciplinary contribution to understanding the extensive and vital roles and promise of Chinese Americans at this critical juncture in U.S.-China relations, and to revealing the importance of migrants as actors in contemporary global politics. The assessments shared by the contributors suggest that the nature and scope of the Chinese American involvement, particularly in global civil society networks, increasingly will determine the outcome of state-to-state relations between the United States and the

PRC.

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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 analyzes 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.

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 spectrum 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

"Electoral persuasion is central to democratic politics. It includes strategic communication not only by candidates and parties but also by interest groups, media, and citizens. This volume surveys the vast literature on this topic, emphasizing contemporary research and topics and complementing deep coverage of U.S. politics with international perspectives"--

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 effectiveness. Their book will serve as a useful guide for political practitioners, for it offers concrete strategies to employ in developing future mobilization efforts.

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.

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. 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. As he systemically studies the barriers that Asian Americans face in the electoral

and legislative processes, Thomas Kim shows how racism is embedded in America's two-party political system. Here Kim examines the institutional barriers that Asian Americans face in the electoral and legislative processes. Utilizing approaches from ethnic studies and political science, including rational choice theory, he demonstrates how the political logic of two-party competition actually works against Asian American political interests. According to Kim, political party leaders recognize that Asian Americans are tagged with "ethnic markers" that label them as immutably "foreign," and as such, parties cannot afford to be too closely associated with (racialized) Asian Americans. In publicly repudiating Asian American efforts to gain political power, Kim asserts, party elites are making rational, strategic calculations. Although other commentators have blamed the diversity of the Asian American population for its lack of political success, Kim argues convincingly that race itself is the chief barrier to political participation—and it will not be overcome simply by electing or appointing more Asian Americans to political office.

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 experimenta-

tion 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 to-

ward 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.

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 specific 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.