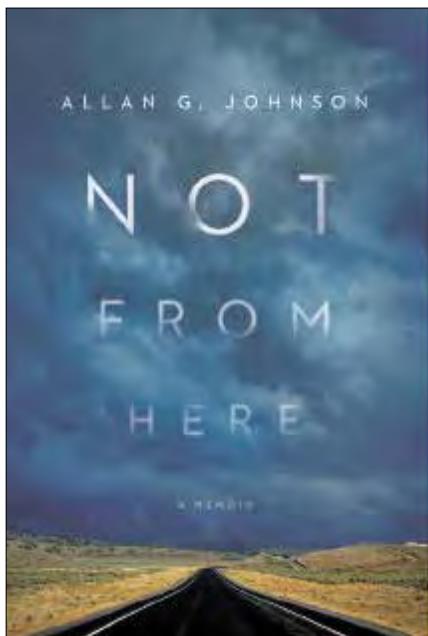


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A profound and disturbing exploration of the meaning of place, lineage, and belonging, and what it means to be American



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## Not from Here

*A Memoir*

**Allan G. Johnson**

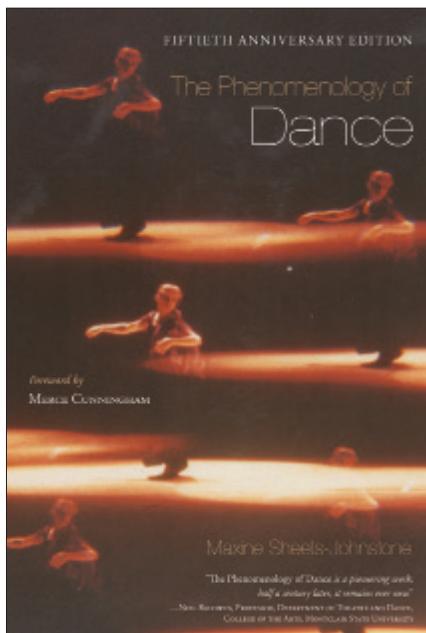
When Allan Johnson asked his dying father where he wanted his ashes to be placed, his father replied—without hesitation—that it made no difference to him at all. In his poignant, powerful memoir, *Not from Here*, Johnson embarks on an extraordinary, 2,000-mile journey across the Upper Midwest and Northern Plains to find the place where his father's ashes belong.

As a white man with Norwegian and English lineage, Johnson explores both America and the question of belonging to a place whose history holds the continuing legacy of the displacement, dispossession, and genocide of Native peoples.

More than a personal narrative, *Not from Here* illuminates the national silence around unresolved questions of accountability, race, and identity politics, and the dilemma of how to take responsibility for "a past we did not create." Johnson's story—about the past living in the present; of redemption, fate, family, tribe, and nation; of love and grief—raises profound questions about belonging, identity, and place.

**ALLAN G. JOHNSON** is a nationally recognized sociologist, nonfiction author, novelist, and public speaker best known for his work on issues of privilege and oppression, especially in relation to gender and race. He is the author of numerous books, including *The Gender Knot: Unraveling Our Patriarchal Legacy*, and *The Forest and the Trees: Sociology as Life, Practice, and Promise* (both Temple) and *Privilege, Power, and Difference*. His work has been translated into several languages and excerpted in numerous anthologies. Visit him online at [www.agjohnson.us](http://www.agjohnson.us) and follow his blog at [agjohnson.wordpress.com](http://agjohnson.wordpress.com).

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## The Phenomenology of Dance

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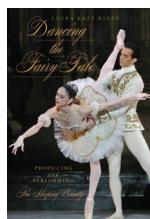
Foreword by Merce Cunningham

When *The Phenomenology of Dance* was first published in 1966, Maxine Sheets-Johnstone asked: "When we look at a dance, what do we see?" Her questions about the nature of our experience of dance and the nature of dance as a formed and performed art are still provocative and acutely significant today. Sheets-Johnstone considers dance as an aesthetic mode of expression, and integrates theories of dance into philosophical discussions of the nature of movement.

*The Phenomenology of Dance*, back in print after nearly 20 years, provides an informed approach to teaching dance and to dance education, appreciation, criticism, and choreography. In addition to the foreword by Merce Cunningham from the original edition, and the preface from the second edition, this fiftieth anniversary edition includes an in-depth introduction that critically and constructively addresses present-day scholarship on movement and dance.

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**MAXINE SHEETS-JOHNSTONE** is an Independent Scholar and Courtesy Professor in the Department of Philosophy at the University of Oregon. She is the author of over 70 articles in art, humanities, and science journals and the author of nine books, including *The Roots of Thinking* (Temple), *The Primacy of Movement*, and *The Corporeal Turn: An Interdisciplinary Reader*.



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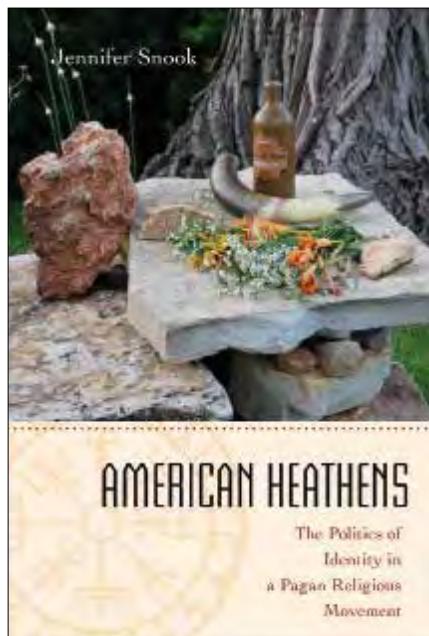
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(see page 22)

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Snook explores the complexities of pagan reconstruction and racial, ethnic and gender identity in today's divisive political climate. She considers the impact of social media on Heathen collectivities, and offers a glimpse of the world of Heathen meanings, rituals, and philosophy.

In *American Heathens*, Snook presents the stories and perspectives of modern practitioners in engaging detail. She treats Heathens as members of a religious movement, rather than simply a subculture reenacting myths and stories of enchantment. Her book shrewdly addresses how people construct ethnicity in a reconstructionist (historically-minded) faith system with no central authority.

**JENNIFER SNOOK** is an Instructional Assistant Professor of Sociology at the University of Mississippi.



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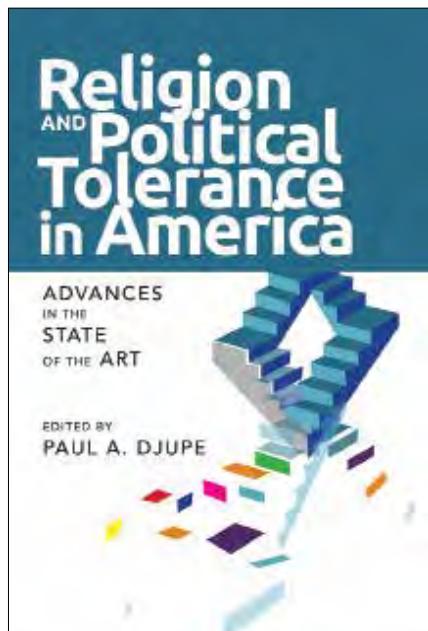
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# Creating a Buddhist Community

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The Wat Thai Buddhist Temple in Silicon Valley was founded in 1983 by a group of predominantly middle-class men and women with different ethnic and racial identities. The temple, which functions as a religious, social, economic, educational, and cultural hub, has become a place for the community members to engage in spiritual and cultural practices.

In *Creating a Buddhist Community*, Jiemin Bao shows how the Wat Thai participants practice Buddhism and rework gender relationships in the course of organizing temple space, teaching meditation, schooling children in Thai language and culture, merit making, fundraising, and celebrating festivals.

Bao's detailed account of the process of creating an inclusive temple community with Thai immigrants as the majority helps to deconstruct the exoticized view of Buddhism in American culture. *Creating a Buddhist Community* also explores Wat Thai's identification with both the United States and Thailand and how this transnational perspective reimagines and reterritorializes what is called American Buddhism.

**JIEMIN BAO** is Professor of Anthropology at the University of Nevada, Las Vegas, and the author of *Marital Acts: Gender, Sexuality, and Identity among the Chinese Thai Diaspora*.

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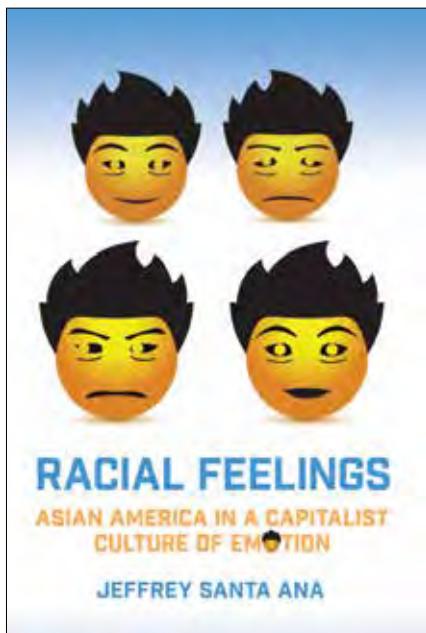
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Santa Ana explores various forms of Asian American cultural production, ranging from literature and graphic narratives to film and advertising, to illuminate the connections between global economic relations and the emotions that shape aspirations for the good life. He illustrates his argument with examples including the destitute Filipino immigrant William Paulinha, in Han Ong's *Fixer Chao*, who targets his anger on the capitalist forces of objectification that racially exploit him, and Nan and Pingpin in Ha Jin's *A Free Life*, who seek happiness and belonging in America.

*Racial Feelings* addresses how Asian Americans both resist and rely on stereotypes in their writing and art work. In addition, Santa Ana investigates how capitalism shapes and structures an emotional discourse that represents Asians as both economic exemplars and threats.

**JEFFREY SANTA ANA** is Associate Professor of English at Stony Brook University.

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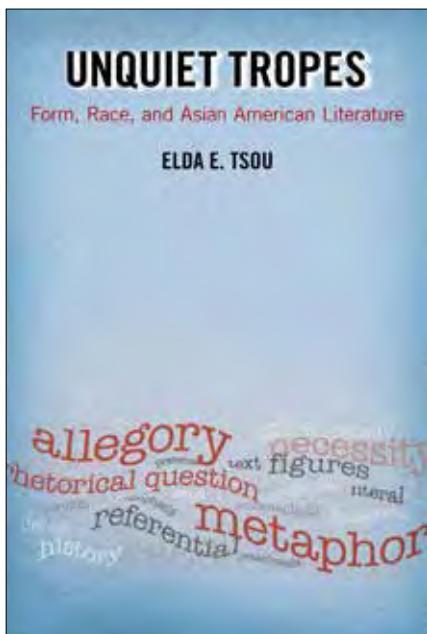
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Elda E. Tsou

Until quite recently, Asian American literary criticism had little to do with form. Instead, the tendency was to bind the literary tradition to identity formation. For Elda Tsou, however, the distinctions of ethnic writing extend beyond such facile referential practices to incorporate form and aesthetics.

In *Unquiet Tropes*, Tsou reconceptualizes the literature as a set of highly particular classical rhetorical tropes including antanaclasis, rhetorical question, apophysis, catachresis, and allegory. Looking at five canonical works—*Aiiieeeee!*, *No-No Boy*, *China Men*, *Blu's Hanging*, and *Native Speaker*—Tsou shows how these texts use figurative means to confront the problem of race. She also explores how traces of Asian American history live on through these figures.

Each case study in *Unquiet Tropes* considers a different scenario—defiance, coercion, necessity, error, and deceit—to show how literary representation from the 1950s through 1997 has responded to a specific political condition.

**ELDA E. TSOU** is Associate Professor of English at St. John's University in New York.



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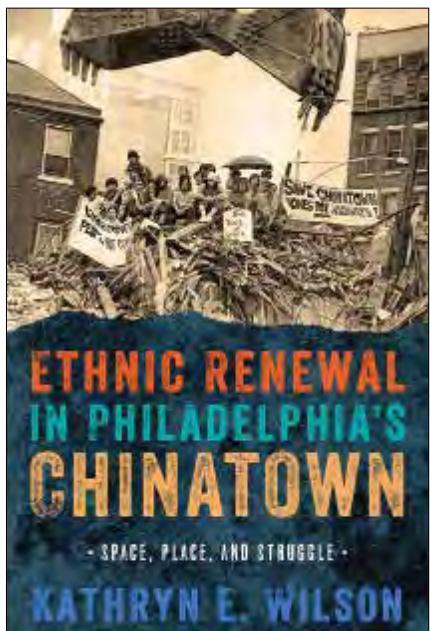
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How Philadelphia's Chinatown resisted and engaged with urban renewal processes in the late twentieth century



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Philadelphia's Chinatown, like many urban chinatowns, began in the late nineteenth century as a refuge for immigrant laborers and merchants in which to form a community to raise families and conduct business. But this enclave for expression, identity, and community is also the embodiment of historical legacies and personal and collective memories.

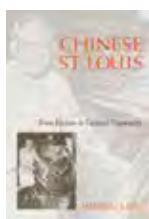
In *Ethnic Renewal in Philadelphia's Chinatown*, Kathryn Wilson charts the unique history of this neighborhood. After 1945, a new generation of families began to shape Chinatown's future. As plans for urban renewal—ranging from a cross-town expressway and commuter rail in the 1960s to a downtown baseball stadium in 2000—were proposed and developed, "Save Chinatown" activists rose up and fought for social justice.

Wilson chronicles the community's efforts to save and renew itself through urban planning, territorial claims, and culturally specific rebuilding. She shows how these efforts led to Chinatown's growth and its continued ability to serve as a living community for subsequent waves of new immigration.

**KATHRYN E. WILSON** is Associate Professor of History at Georgia State University.

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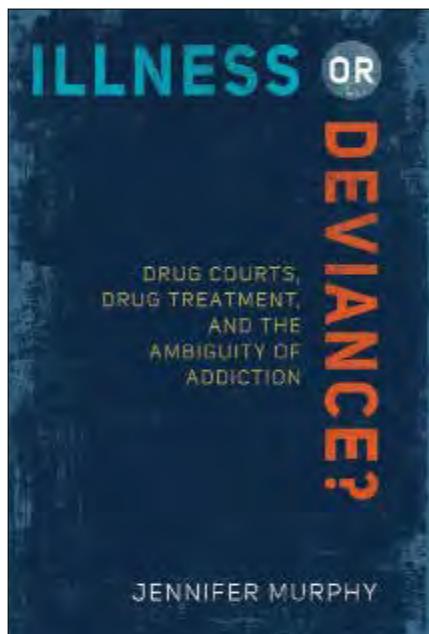
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Jennifer Murphy

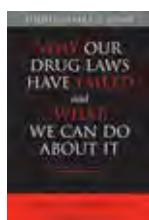
Is drug addiction a disease that can be treated, or is it a crime that should be punished? In her probing study, *Illness or Deviance?*, Jennifer Murphy investigates the various perspectives on addiction, and how society has myriad ways of handling it—incarcerating some drug users while putting others in treatment.

*Illness or Deviance?* highlights the confusion and contradictions about labeling addiction. Murphy's fieldwork in a drug court and an outpatient drug treatment facility yields fascinating insights, such as how courts and treatment centers both enforce the "disease" label of addiction, yet their management tactics overlap treatment with "therapeutic punishment." The "addict" label is a result not just of using drugs, but also of being a part of the drug lifestyle, by selling drugs. In addition, Murphy observes that drug courts and treatment facilities benefit economically from their cooperation, creating a very powerful institutional arrangement.

Murphy contextualizes her findings within theories of medical sociology as well as criminology to identify the policy implications of a medicalized view of addiction.

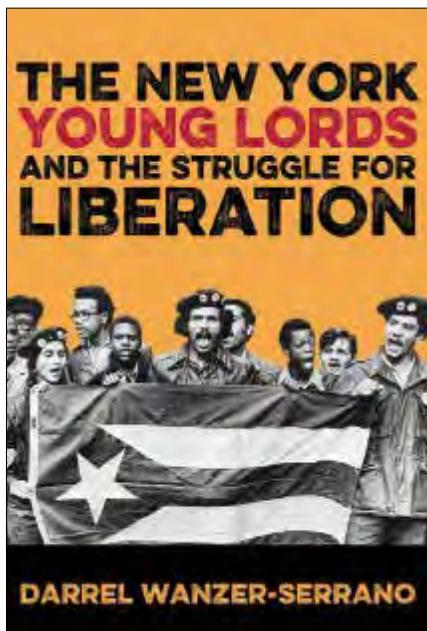
**JENNIFER MURPHY** is Associate Professor of Sociology at California State University, Sacramento.

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## The New York Young Lords and the Struggle for Liberation

Darrel Wanzer-Serrano

The Young Lords was a multi-ethnic, though primarily Nuyorican, liberation organization that formed in El Barrio (Spanish Harlem) in July of 1969. Responding to oppressive approaches to the health, educational, and political needs of the Puerto Rican community, the movement's revolutionary activism included organized protests and sit-ins targeting such concerns as trash pickups and lead paint hazards. The Young Lords advanced a thirteen-point political program that demanded community control of their institutions and land and challenged the exercise of power by the state and outsider-run institutions.

In *The New York Young Lords and the Struggle for Liberation*, Darrel Wanzer-Serrano details the numerous community initiatives that advanced decolonial sensibilities in El Barrio and beyond. Using archival research and interviews, he crafts an engaging account of the Young Lords' discourse and activism. He rescues the organization from historical obscurity and makes an argument for its continued relevance, enriching and informing contemporary discussions about Latino/a politics.

**DARREL WANZER-SERRANO** is Assistant Professor of Communication Studies at The University of Iowa, and editor of *The Young Lords: A Reader*.



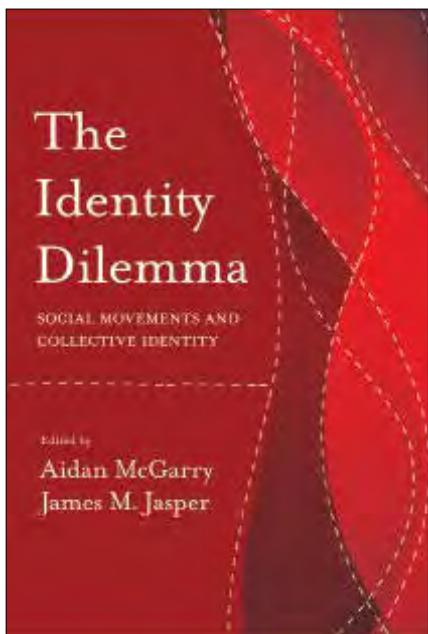
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The editors and contributors to this pathbreaking volume examine how collective identities can provide powerful advantages but also generate conflicts. The various chapters help to develop our understanding of collective identity from how strategic identities are developed for protest groups to how stigmatized groups negotiate identity dilemmas.

Ultimately, *The Identity Dilemma* contributes a new strategic approach to understanding social movements that highlights the choices and tensions that groups inevitably face in articulating their ideas and interests.

**AIDAN McGARRY** is a Senior Lecturer in Politics at the University of Brighton, UK. His research focuses on marginalized minority groups and has been published in journals including *Ethnicities*, *Ethnic and Migration Studies*, *Critical Social Policy*, *Ethnopolitics* and *Social Movement Studies*.

**JAMES M. JASPER** teaches sociology at the Graduate Center of the City University of New York. His books include *Protest: A Cultural Introduction to Social Movements* and *The Art of Moral Protest: Culture, Biography, and Creativity in Social Movements*.



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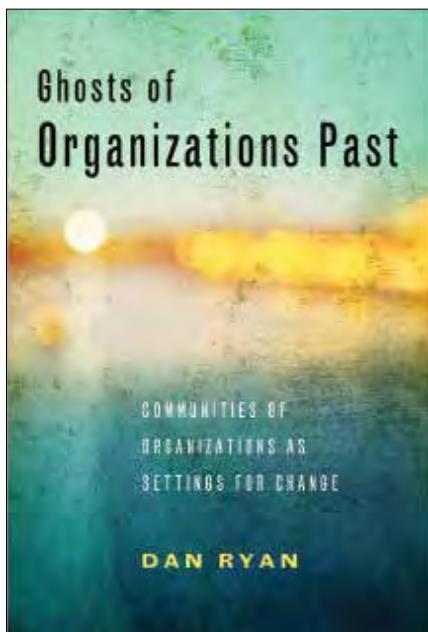
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Dan Ryan

In *Ghosts of Organizations Past*, Dan Ryan asks, "Why are urban communities such hard places to implement community improvement programs?" Looking at New Haven, Connecticut, and a now-defunct program called Fighting Back, which was created to build community coalitions against the abuse of alcohol and other drugs, Ryan shows how the normal properties of organizations generate apparent pathologies. He shows how the "ghosts," or artifacts, of past organizations, both inhibited and enhanced Fighting Back's chances of success.

Ryan draws on concepts from the study of organizations, social capital, and social networks to re-think questions such as "What kind of thing is a community?" and "Why is it so difficult to build community initiatives out of organizations?" He provides a social organizational explanation for problems familiar to anyone who has been involved in community programs, issues that are usually understood as personal incompetence, turf wars, greed, or corruption.

*Ghosts of Organizations Past* describes the challenges of using organizations to create change in places in dire need of it.

**DAN RYAN** is Kathryn P. Hannam Associate Professor at Mills College in Oakland, California and Adjunct Professor of Technology and Social Science in the Iovine and Young Academy for Arts, Technology, and the Business of Innovation at the University of Southern California.



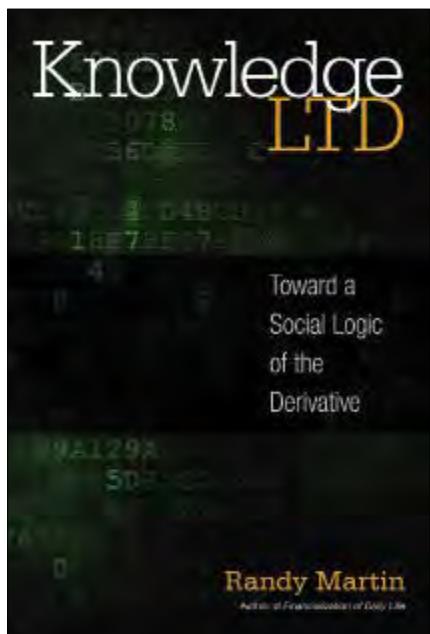
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Randy Martin

Catastrophes ranging from the travesties of financial markets and the explosion of the Deepwater Horizon oil well to the tsunami that struck northern Japan and the levees breaking in New Orleans are examples of the limits of knowledge. Author Randy Martin insists that the expertise erected to prevent these natural and social disasters failed in each case.

In *Knowledge LTD*, Martin explores how both the limits of knowledge and the social constructions of culture reflect the way we organize social life in the face of disasters and their aftermath. He examines this crisis of knowledge as well as the social movements that rose up in its wake. Martin not only treats derivatives as financial contracts for pricing risk, but also shows how the derivative works in economic terms, where the very unity of the economy is undone.

*Knowledge LTD* ultimately points to a more comprehensive reordering of the once separate spheres of economy, polity, and culture. Martin provides a new way of understanding the social significance of the all-pervasive derivative logic.

**RANDY MARTIN** is Professor of Art and Public Policy at New York University and founder of the graduate program in arts politics. He is author and editor of many books, including *Financialization of Daily Life* and *Under New Management: Universities, Administrative Labor and the Professional Turn* (both Temple).

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FINANCIALIZATION OF DAILY LIFE

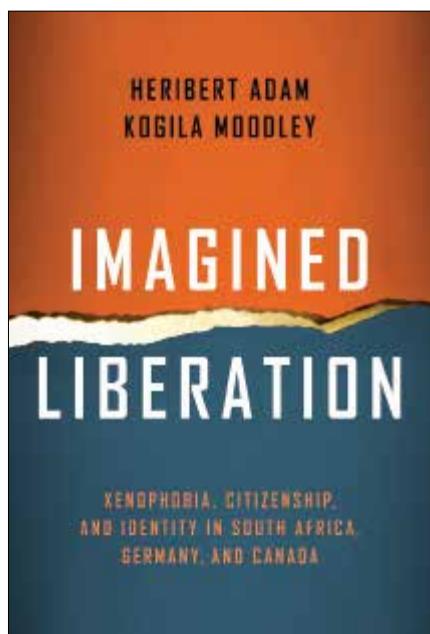
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in South Africa, Germany, and Canada*

Heribert Adam and Kogila Moodley

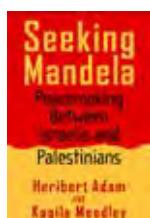
On a spectrum of hostility towards migrants, South Africa ranks at the top, Germany in the middle and Canada at the bottom. South African xenophobic violence by impoverished slum dwellers is directed against fellow Africans. "Foreign" Africans are blamed for a high crime rate and most other maladies of an imagined liberation.

Why would a society that liberated itself in the name of human rights turn against people who escaped human rights violations or unlivable conditions at home? What happened to the expected African solidarity? Why do former victims become victimizers?

With porous borders, South Africa is incapable of upholding the blurred distinction between endangered refugees and economic migrants. *Imagined Liberation* asks what xenophobic societies can learn from other immigrant societies, such as Canada, that avoided the backlash against multiculturalism in Europe.

**HERIBERT ADAM** is Emeritus Professor of Sociology at Simon Fraser University in Vancouver. He is the co-author of *Seeking Mandela: Peacemaking Between Israelis and Palestinians* (Temple).

**KOGILA MOODLEY** is Professor Emerita, Educational Studies at the University of British Columbia, where she was the first holder of the David Lam Chair. She is the co-author of *Seeking Mandela*.



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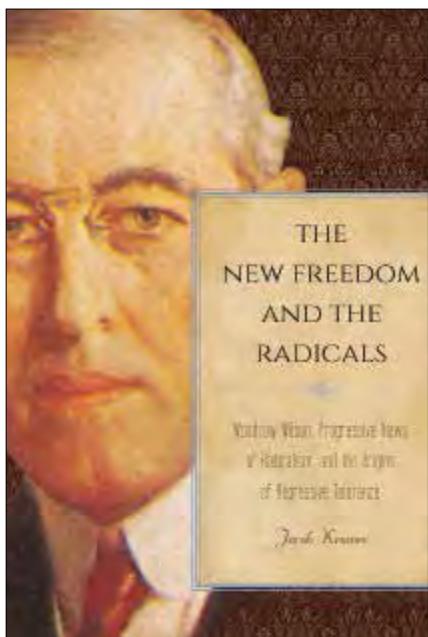
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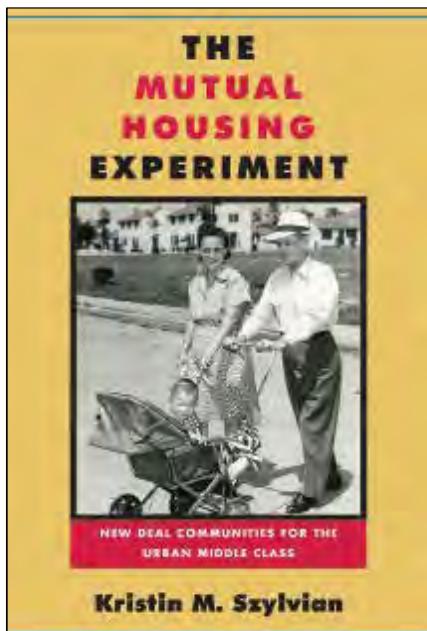
Radicals such as socialists, syndicalists, and anarchists are often thought of as marginal in American history. However, in the early decades of the twentieth century, progressives—those who sought to regulate big business, reduce class conflict, and ameliorate urban poverty—took the radicals' ideas very seriously.

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*The New Freedom and the Radicals* shows how the reactions of progressives to radicals accelerated the pace of reform in the United States, but how the movement was at times predisposed to repressing the radical elements to its left. In addition, Kramer asks to what extent progressives were responding to and influenced by those who opposed the state, capitalism, and the class structure altogether, as well as how progressives' views of them changed in relation to events.

**JACOB KRAMER** is an Associate Professor of History at Borough of Manhattan Community College. He is a former Associate Editor of *Foreign Affairs*.

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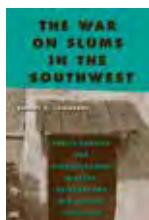
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The book shows that this important period in urban and housing policy provides critical lessons for contemporary housing analysts who continue to emphasize traditional home ownership for all wage-earners despite the home mortgage crisis of 2008.

**KRISTIN M. SZYLVIAN** is Associate Professor of History and Library and Information Science at St. John's University in New York City.

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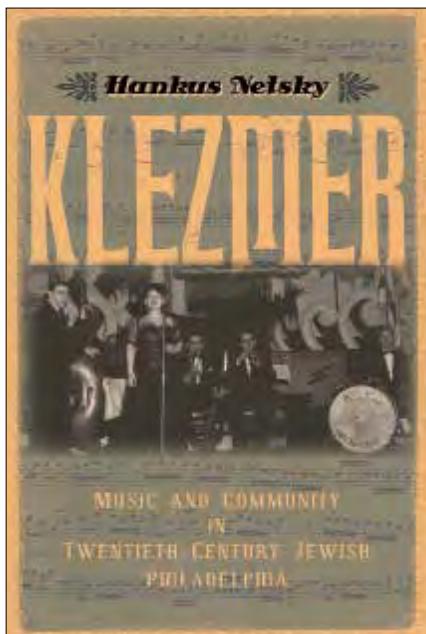
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**HANKUS NETSKY** is a member of the faculty of the New England Conservatory in Boston, and is director of its Jewish music ensemble. He is also the founder and director of the Klezmer Conservatory Band, an internally renowned Yiddish music ensemble. He has collaborated, performed and recorded with many well-known artists, including Itzhak Perlman and Theodore Bikel.

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**J. PATRICE MCSHERRY** is a Professor of Political Science at Long Island University and a Visiting Professor at Alberto Hurtado University in Santiago. She is the author of *Predatory States: Operation Condor and Covert War in Latin America* and *Incomplete Transition: Military Power and Democracy in Argentina* and the co-editor (with John Ehrenberg, José Ramón Sánchez, and Caroleen Marji Sayej) of *The Iraq Papers*.

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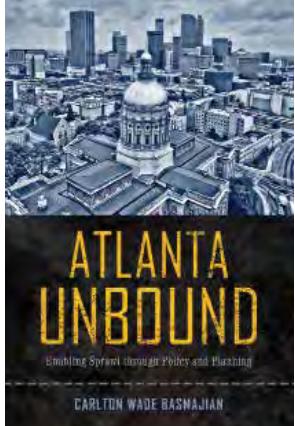
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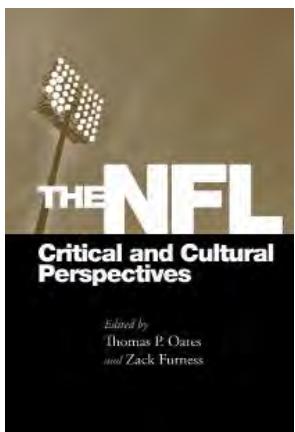
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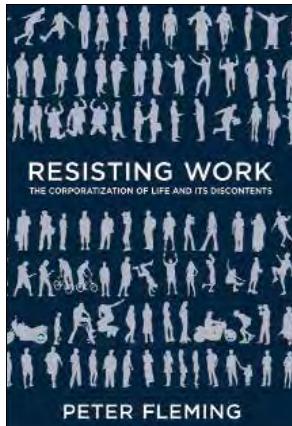
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**ZACK FURNESS** is Assistant Professor of Communications at Penn State University, Greater Allegheny. He is the editor of *Punkademics* and the author of *One Less Car: Bicycling and the Politics of Automobility* (Temple).



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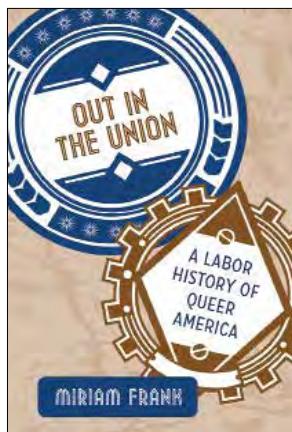
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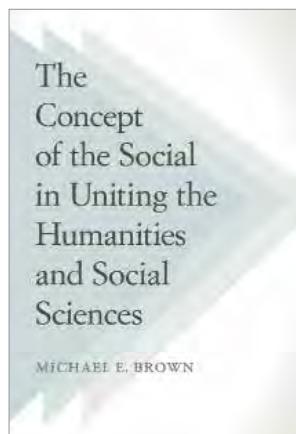
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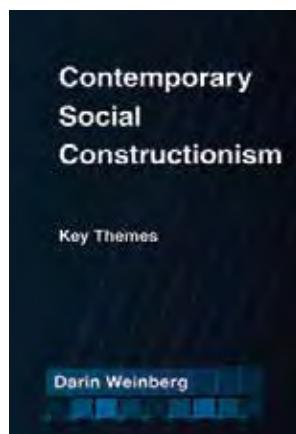
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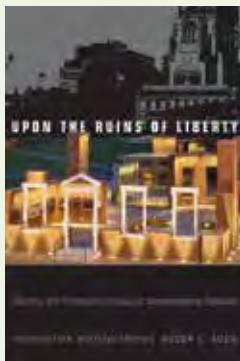
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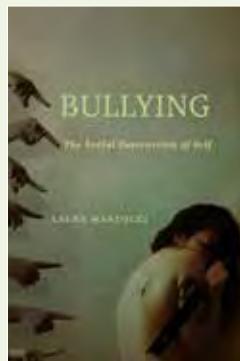
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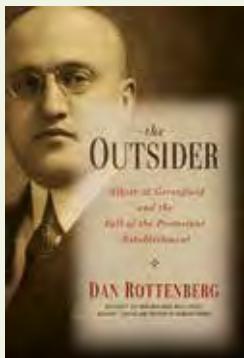
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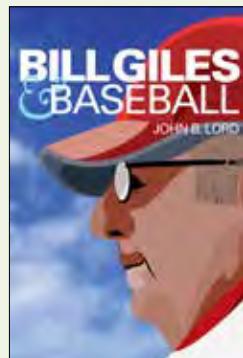
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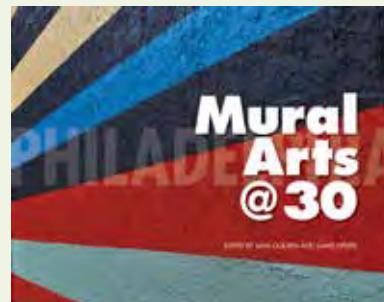


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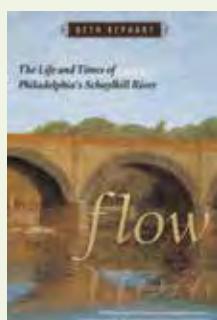
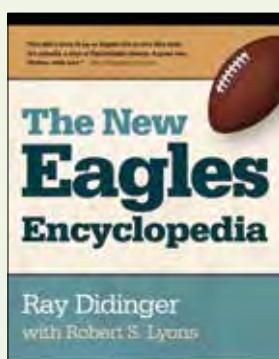
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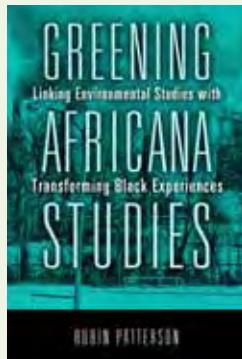
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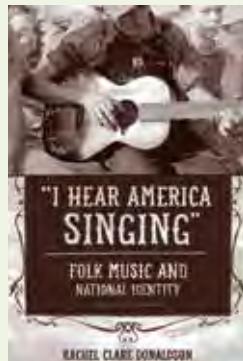
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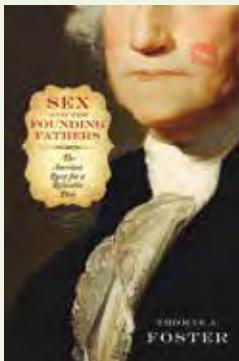
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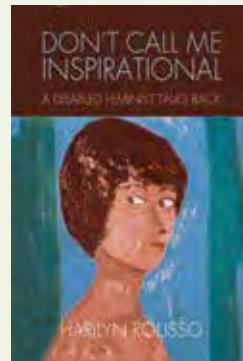
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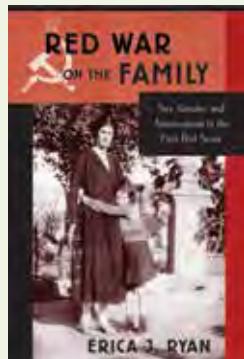
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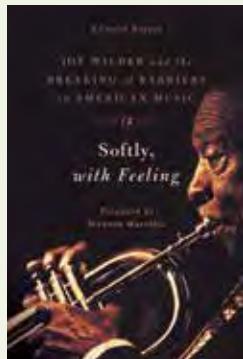
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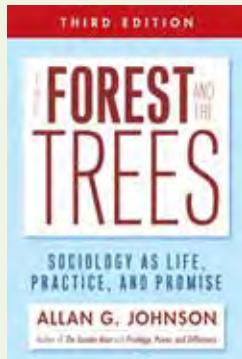
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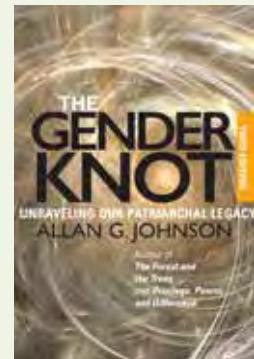
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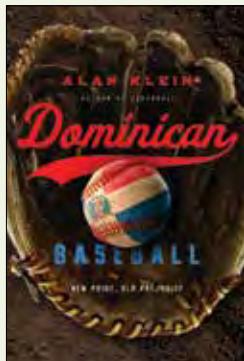
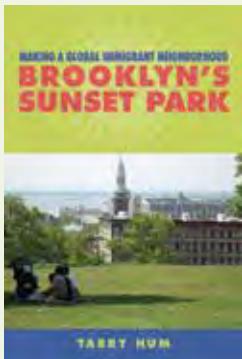
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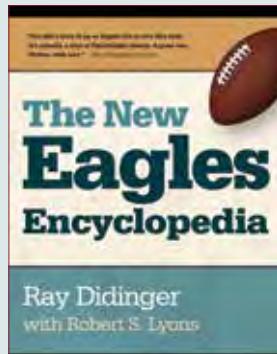
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