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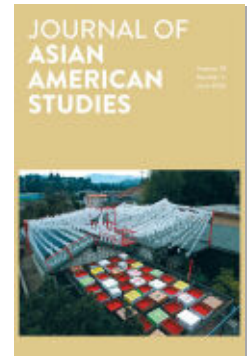
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Rethinking Arab American Activism by Pamela Pennock (review)

Sarah Halabe

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Red Cross as well as popular and government-produced films, through which she adequately shows how these programs were extensions of U.S. imperialism and global diplomatic projects of the postwar period.

In Chapter 5, Gomez continues to unpack the narratives of Japanese women who married American GIs and moved to Chicago. Here, Gomez draws from materials from the JASC collections, print media, and an oral history conducted by herself. Popular magazines introduced Japanese brides to the public and they pushed the inclusion of Japanese women in postwar American society. The narratives of the women that Gomez shares reveal the complexities of their experiences as some are welcomed by their neighbors and in-laws, while others experienced discrimination or isolation for being Japanese or being married to a Black American. Gomez leaves room for future studies that further examine the ways marrying a non-white GI shaped the lives of Japanese women who migrated to different parts of the U.S. in the postwar period.

Picture Bride, War Bride is a great contribution to the fields of Japanese American and Asian American studies as Gomez pushes these fields to think about spaces across the Midwest that later become central spaces of new Asian American communities during the second half of the twentieth century. It is a great book to engage with in classes about the Asian diaspora, race and ethnicity in the Midwest, gendered experiences of migration, and interracial relations. This work is accessible to both advanced undergraduate and graduate level courses, and it should be read by scholars interested in ethnic studies, Japanese studies, and gender studies.

Lucero Estrella

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***Rethinking Arab American Activism*, by Pamela Pennock. New York: Routledge Press, 2025. CCX pp. \$54.99 paper. ISBN 978-1-032-40400-4.**

Pamela Pennock's *Rethinking Arab American Activism* provides a timely and comprehensive history of Arab American political advocacy and institution building from the late 1960s to the 1990s, examining key figures, organizations, and coalitions that emerged within a burgeoning anti-racist, anti-imperialist Third World framework. Galvanized by the devastation of the 1967 Arab-Israeli War, Arab Americans built a leftist pan-Arab movement that was both transnational and coalitional, with Palestinian liberation at its center. Pennock draws extensively from archival research—primarily, mainstream and leftist newspapers,

including the newsletters of the groups that she surveys—as well as firsthand interviews with activists. In doing so, she sketches the contours of a movement that was simultaneously intimate and expansive, local and global: taking place across community centers in Detroit and college campuses in California, all while articulating a transnational solidarity with struggles occurring in the Arab world.

This book intervenes in social movement and New Left studies by centering an ethnic group that has historically been marginalized. Pennock notes that narratives of activism, especially those placed within the long 1960s, have overlooked the role of Arab Americans and the multifaceted movement that they built. This is due to the fact that Arab Americans are a small ethnic minority and have been relatively invisibilized compared to other non-white groups; more importantly, there is a general hostility in U.S. culture and academia toward Arab leftism and advocacy for Palestine. This issue echoes deeply within our current moment, as professors are being placed on leave for including Palestine on their syllabi, as students are being doxxed for organizing around divestment, and as state officials are passing bills such as California's AB 715, which precludes meaningful education about Palestine in K–12 classrooms. For this reason, it is urgent and necessary to turn to works like *Rethinking Arab American Activism* so that we may historicize the struggle for Palestinian human rights and “create a vital link with a usable past, inspiring a new generation to the cause of justice and equality” (205).

College students and alumni emerged as crucial catalyzing forces of the Arab American left, and their organizations were key in producing knowledge—through print media and public lectures—that countered dominant Western conceptions of Palestine and the Arab world. Chapter 1 is focused on the Organization for Arab Students (OAS), which was a secular and pan-Arab group whose original mission was rooted in political education. OAS was radicalized by the 1967 Arab-Israeli War and shifted their focus to the cause of Palestinian liberation, a transition that emerged amongst the global rise of the Third Worldist and New Left frameworks. Pennock insightfully highlights how the staunch transnationalism of the OAS was both its greatest strength and its Achilles' heel: It energized their base but also caused paralyzing factionalism that eventually led to decline at the end of the 1970s. Chapter 2 details the Association of Arab American University Graduates (AAUG), which was also secular, nonsectarian, and anti-imperialist but whose membership was limited to college graduates. The AAUG supported a single, Arab-controlled state in Palestine as well as socialist governments throughout the Arab world, but unlike the OAS, upheld a general culture of professionalism and academic detachment from Palestinian fedayeen groups. Crucial to its development was the leadership of individuals such as Ibrahim Abu-Lughod, Abdeen Jabara, and Elaine Hagopian, who built the

ideological scaffolding of the group and mentored countless young members. One of the strongest aspects of the text is the way in which Pennock clearly articulates these groups' strengths as well as their challenges; both organizations, but especially the OAS, suffered from internal factionalism due to their single-minded focus on Palestine.

The latter half of the text is grounded in the geography of the greater Detroit area, a community whose importance to Arab American organizing cannot be overstated. Chapter 3 discusses how Dearborn-based community organizations such as the Southeast Dearborn Community Council and the Arab Community Center for Economic and Social Services (ACCESS) emerged out of the struggle against urban removal and the necessity among new Arab immigrants for social services and community infrastructure. ACCESS also provided a meeting space to nurture the burgeoning labor movement among Arab auto workers who were challenging UAW's political and financial support of Israel. Chapter 4 explores Arab American intersections and coalitions with New Left organizations, Black radical activists, and the burgeoning Third World feminist movement. Arab-Black solidarity was especially crucial to the movement as organizations such as the Student Nonviolent Coordinating Committee and Black Panther Party became vocal advocates for Palestine. Chapter 5 details the increase of Arab American involvement in establishment politics in the 1980s as exemplified by their participation in Jesse Jackson's Rainbow Coalition. This period signaled the broader deradicalization of Arab politics as the movement made itself more amenable to mainstream progressives.

While the book consolidates Pennock's long-standing contributions to the field, many chapters reiterate the arguments of her earlier work, *The Rise of the Arab American Left*. This leaves limited space for the "rethinking" promised in the title. A notable difference between the two texts, however, is *Rethinking Arab American Activism's* insightful discussion of the feminist and queer dimensions of Arab organizing. Chapter 4 discusses the leadership of Alixa Naff, Elaine Hagopian, and Carol Haddad in both movement building and the nascent field of Arab American feminist studies. Moreover, Arab American women formed crucial alliances with Third World feminists and created new infrastructures such as the Feminist Arab American Network. Pennock additionally details how the LGBT+ movement made notable, albeit relatively slow, developments with the creation of the Arab Lesbian Network in San Francisco and the Gay and Lesbian Arabic Society in DC and Los Angeles. These small but determined organizations were some of the first to oppose Israeli "pinkwashing," which refers to Israel's promotion of the LGBT+ community to obscure its human rights violations against Palestinians.

In May 2024, following the lead of student organizers at Columbia University, over 100 encampments emerged on U.S. universities as students demanded that their colleges cut financial, political, and academic ties with Israel and Israeli-funded institutions. This movement, informally termed the “Student Intifada,” involved a massive collaboration of students from different racial, religious, and class backgrounds, as well as community members and organizations that offered crucial material and strategic support. These students and coalitions did not emerge in a vacuum: they stood on the shoulders of movement veterans such as Abdeen Jabara, Ibrahim Abu-Lughod, and Elaine Hagopian, and—like their predecessors—faced swift and severe repression. Our current moment is one that requires adapting to an ever-shifting landscape while remaining steadfast in the struggle for Palestinian liberation, and, as such, texts like *Rethinking Arab American Activism* offer both a beacon and a roadmap.

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Chang, Gordon H. 2025. *War, Race, and Culture: Journeys in Trans-Pacific and Asian American Histories*. First edition. Stanford University Press.

Lest gentle readers assume that this self-curated retrospective is a vanity project, Gordon Chang has also coedited career overviews of fellow Asian American studies pioneers Yuji Ichioka, Yamato Ichihashi, Him Mark Lai, and Dhan Gopal Mukerji. Chang is far from an academic diva. Over the course of a career that has passed its half century (if dated to his adjunct lecturing at UC Berkeley in 1972), he has participated in every stage of the emergence of Asian American studies including the foundational Civil Rights Movement and struggles to establish institutional footprints and intellectual legitimacy within the academy. As the Olive H. Palmer Professor in Humanities at Stanford University, Chang’s professional trajectory illustrates how, and how resoundingly, Asian American studies has become central to fields such as history, American, ethnic, and Asian studies.

Chang signposts his journey with a too-brief “intellectual memoir” by way of the introduction, which foregrounds his personal stakes in the political project of knowledge-making. Chang draws on multiple strands—his immigrant father, the renowned painter discussed in Chapter 12; his mother descended from Gold Rush-era immigrants; a Princeton undergraduate degree alongside 1960s campus organizing—which directed his attention to the transnational and domestic stakes of Asian American experiences and helped him understand how to