



HRHS-5526: Topics in Buddhism in the West Critical Race Theory and American Buddhism

Mondays 2:10 – 5:00 p.m.
Spring 2019, 2/04 – 5/20/2019

Instructor

Scott A. Mitchell, Dean of Students and Faculty Affairs
510.809.1449, scott@shin-ibs.edu (email is best)
Office Hours: Tuesdays, 2:00-4:00 (or by appointment)

Course Description¹

In this advanced seminar, we will explore the intersection of race and religion through critical race theory (CRT) and American Buddhism. The first half of the semester will focus critical race theory, its central tenets and critiques; racial formation; and Asian American and immigration studies. This will provide a foundation for the latter half of the semester which will explore these themes in the history, study, and practice of American Buddhism from its origins as an immigrant religion, its popularization within white spaces, media representations, and academic Buddhist Studies.

We will be particularly concerned with praxis — how to make theory applicable to real world communities and persons — and thus this seminar will be student-lead. Students will both bring their own experiences or examples from current events into discussion as well as lead seminar discussions of assigned readings.

Prior coursework in Buddhist Studies required or instructor's permission.

Student Learning Outcomes and Assessment

At the end of this course students will:

Outcome	Assessment
1. be able to name and identify core CRT concepts, theories, and practices.	1. assigned readings.
2. be able to analyze the American Buddhist experience ² in terms of critical race theory.	2. assigned readings; in-class participation and discussion; mid-term paper.
3. be able to apply CRT concepts, theories, and practices to their own community of accountability.	3. final research paper.
4. be able to engage others in constructive (or de-constructive) dialogue about theories and practices covered in the course.	4. student-lead class discussion.

¹ Portions of this syllabus were inspired by and adapted from the work of Adrienne Keene, Assistant Professor of American Studies at Brown University. Visit her blog for more information: <http://nativeappropriations.com>

² Or other minority religion in the United States.

Class format

Each week will begin with a “check in” period where students will raise current event topics—what happened in race in America this week? These need not be religious/Buddhist necessarily, but we should endeavor to relate these topics to the week’s readings. This 15 to 20-minute discussion is intended to give us time to practice putting these theories to work. How can the readings help us understand current events? What do the theories reveal about these events?

Most weeks, discussion will be facilitated by pairs of students. Students should expect to lead discussion at least once during the semester (depending on class size). Each pair should be prepared to meet at least once outside of class, discuss the readings, and develop a plan for class discussion during their assigned week. This plan might involve in-class activities, small group discussions, generating stimulating discussion questions, bringing in outside (relevant) materials like video clips or short in-class readings, or other ideas. Students should think beyond the texts assigned each week and find creative ways to apply the theories we read to real-world events, communities, and persons while also engaging in thoughtful scholarly critique of the week’s reading. Everyone is still expected to read the week’s assignments and participate in class discussion.

Assessment

Final course grade will be based on:

- Attendance, participation, and student-lead discussion, 25%
- Positionality paper, 10%
- Mid-term media review, 25%
- Final research paper, 40%

Course Requirements

1. In-class participation and discussion

This is an advanced, student-lead seminar; thus, attendance and participation are crucial such that, as a community, we can deeply engage the theories and practices under study and apply them to real-world events, communities, and persons.

At least once over the course of the term, each student will lead discussion (with a partner) of that week’s topic. (See “Class Format” above for more information.) Schedules will be assigned by the second week of the course.

Class discussions will be guided by the questions of critical analysis outlined below:

- Are the points made substantive and relevant to the discussion?
- Do comments show that the participant has been listening and sensitive to other perspectives in class?
- Do comments clarify and highlight the important aspects of earlier comments?
- Is the participant willing to interact with other class members?
- Do comments show evidence of analysis?
- Do comments show evidence of engagement with the week’s reading?
- Do comments add to our understanding of Buddhism, America, race, or theories under discussion any given week?

2. Positionality Paper (due week 2, Feb. 11)

This short paper (no more than 2 pages, ungraded) asks the student to critically reflect on their own relationship to the course topic (Buddhism and race) to help the instructor better shape the direction of the course. What is your prior experience (personal experience or academic study) of Critical Race Theory, American racial discourses and politics, immigrant or minority religions, or Buddhism generally? What experiences in your life have shaped your relationship to the topic and themes of the course?

3. Mid-term media review (due via email March 29)

Students will write a short (3 to 5 page) “media review” discussing and analyzing a mainstream news item about American Buddhism. Students should first seek out such an event by searching news media outlets, national or local (e.g., CNN, FoxNews, the *New York Times*, local news sites). Try to find a few different stories on one event. In the paper, describe the event and media coverage of the event. Then, analyze the coverage in light of critical race theory. For example, in the media narrative, who were the “heroes” and “villains”? Were experts (e.g., scholars) called in to comment? Was the race or ethnicity of anyone explicitly stated? In what way? What was revealed or obscured in the story? What might someone who knows nothing about American racial politics or American Buddhism walk away understanding?

Note that this should be a “current event.” But, given the paucity of mainstream news items about Buddhism in the US, “current” can be any time in the past several years. Additionally, if a student is coming from or doing work on another religious tradition, they may elect to cover a story about a minority religion other than Buddhism, once consulting the instructor.

4. Final research paper (prospectus due April 8, final paper due May 22)

All students will submit a final research paper. Research papers begin with an idea that you are passionate about, a question that you want to answer. This question is the topic of your paper, the focus of your research. The answer to that question becomes your paper’s thesis statement.

Given the course topic, students are expected to critically engage American Buddhism through the lens of critical race theory. This may take the form of: a longer more in-depth “media review”; a race-critical analysis of two or more books (popular or academic) related to American Buddhism; or a theological/praxis position paper focused on a specific issue or community (akin to Bhikṣuṇī Lozang Trinlae’s feminist analysis of women’s ordination in the Tibetan tradition³). Regardless of the type of paper one chooses, the following standards apply.

Students will prepare a one-page prospectus, due April 8. The prospectus should include: a summary of the paper’s argument, a tentative thesis statement, an outline of the paper, and a short bibliography of at least five sources not already included on the course syllabus. The instructor will review and provide feedback on the prospectus to help guide the student’s research and writing.

The final paper must:

- be roughly 3000-4000 words in length,
- engage an issue relevant to the course,
- state and defend an argument (is not simply a summary of existing ideas),

³ Bhikṣuṇī Lozang Trinlae. 2010. “The Mūlasarvāstivāda Bhikṣuṇī Has the Horns of a Rabbit: Why the Master’s Tools Will Never Reconstruct the Master’s House.” *The Journal of Buddhist Ethics* 17, 311-331.
<http://blogs.dickinson.edu/buddhistethics/2010/12/22/restoring-mulasarvastivada-bhikṣuṇi-ordination/>

- provide relevant evidence in support of this argument,
- engage both primary and critical secondary sources as relevant to the topic, and
- follow the citation style mandated by the GTU (Turabian).

On the last day of class, students should be prepared to discuss, in an informal way, their final papers. This exercise is intended to help students clarify ideas and get last-minute feedback from peers.

See the below rubric for additional guidelines.

Final papers are **due Wednesday, May 22. No exceptions and no extensions will be granted.** I will be traveling to Asia at the end of the semester and if papers are not turned in on time, this may delay the filing of grades. Please be respectful of this deadline.

Required Readings

Books:

Delgado, Richard and Jean Stefancic, *Critical Race Theory: An Introduction*. New York: New York University Press, 2001.

McKenzie, Mia. 2014. *Black Girl Dangerous: On Race, Queerness, Class and Gender*. Oakland: BGD Press.

Williams, Angel Kyodo, Lama Rod Owens, and Jasmine Syedullah. 2016. *Radical Dharma: Talking Race, Love, and Liberation*. Berkeley: North Atlantic Books.

Articles:

Required journal articles will be posted to Moodle as PDFs. See schedule below for weekly reading assignments and bibliography at the end of the syllabus for citation information, including suggested readings.

I strongly encourage students to purchase books through the BCA Bookstore at the JSC (email the bookstore manager, Madeline Kubo mkubo@bcahq.org, for information), from a local independent bookstore such as Pegasus, or directly from the publisher's or author's website.

Weekly Schedule

Date	Readings	Items Due
Week 1: 2/4 Introductions: Overview of course, format, readings, expectations <i>Instructor-lead</i>	Tompkins, " We Aren't Here to Learn What We Already Know " Tompkins, "Some Notes on How to Ask a Good Question About Theory That Will Provoke Conversation and Further Discussion from Your Colleagues" [PDF in Moodle]	
Week 2: 2/11 CRT Foundations and Racial Formation <i>Instructor-lead</i>	Required reading: Bell 1995, "Who's Afraid of CRT?" Omi and Winant 2014, <i>Racial Formation</i> , (Intro & Chp 4) Start reading: <i>Critical Race Theory: An Introduction</i> (hereafter CRT: Intro) (especially first two chapters) <i>Black Girl Dangerous</i> (hereafter BGD) Suggested reading: Winant 2000, "Race and Race Theory"	Positionality papers due.
Week 3: 2/18 President's Day	Keep reading CRT: Intro, BGD	
Week 4: 2/25 Whiteness and white supremacy <i>Student-lead</i>	Required reading: López 2013, "White By Law" Wildman and Davis 2013, "Language and Silence" McIntosh 2007, "White Privilege" Leonardo 2004, "The Color of Supremacy" Keep reading: CRT: Intro (esp. chapter 5) BGD (especially essays about white folks) Suggested reading: Bergerson 2003, "CRT and White Racism" Bonilla-Silva 2007, "Racism without Racists"	
Week 5: 3/4 Intersectionality and Asian American Studies <i>Student-lead</i>	Required reading: Crenshaw 1991, "Mapping the Margins" Caldwell 2013, "A Hair Piece" Chang 2013, "Asian American Legal Scholarship" CRT: Intro, esp. chapters 4 and 5 Keep reading: BGD Suggested reading: An 2016, "Asian Americans in American History" Brooks and Widner 2013, "In Defense of the Black-White Binary"	

	<p>Chou 2008, "Critique of Model Minority" Li 2004, "Accidental Asian" Perea 2013, "Black-White Binary"</p>	
<p>Week 6: 3/11 Immigration, Citizenship, and Assimilation</p> <p><i>Student-lead</i></p>	<p>Required reading: Lowe 2004, "Heterogeneity, Hybridity, Multiplicity" Lowe 2010, "Reckoning Nation and Empire" Olivas 2013, "Chronicles" Yamamoto 2013, "Rethinking Alliances"</p> <p>Keeping reading: BGD</p> <p>Suggested reading: CRT: Intro, chapters 4 and 5 remain relevant Ogbar 2011, "Asian American Nationalism"</p>	
<p>Week 7: 3/18 Counterstorytelling and praxis</p> <p><i>Student-lead</i></p>	<p>Required reading: Delgado 2013, "Storytelling for Oppositionists and Others" López 2013, "The Work We Know So Little About" Su 2013, "Dirtry Laundry" CRT: Intro, esp chapter 3 BGD</p> <p>Suggested reading: Lorde 2012 (1984), "The Master's Tools Will Never Dismantle the Master's House" Solórzano and Yosso 2002, "Critical Race Methodology" Tuck and Yang 2012, "Decolonization is not a metaphor"</p>	
<p>Week 8: 3/25 Reading Week</p>		<p>Mid-term project due no later than March 29.</p>
<p>Week 9: 4/1 Foundations of American Buddhism</p> <p><i>Instructor-lead</i></p>	<p>Required reading: Prebish & Keown, "Buddhism in the Western World"*** Cheah 2017, "US Buddhist Traditions"</p> <p>Start reading: <i>Radical Dharma</i></p> <p>Suggested reading: Mitchell 2016, <i>Buddhism in America</i> Nye 2018, "Race and Religion"</p>	
<p>Week 10: 4/8 Whiteness/white supremacy in American Buddhism/Buddhist Studies</p> <p><i>Student-lead</i></p>	<p>Required reading: Cheah 2011, Introduction to <i>Race and Religion</i> Smith 2003, "Widening the Circle" Hsu 2016, "One Invisible Hand Clapping"</p> <p>Keep reading: <i>Radical Dharma</i></p> <p>Suggested reading:</p>	<p>Final paper prospectus due.</p>

	<p>Cheah 2011, <i>Race and Religion in American Buddhism: White Supremacy and Immigrant Adaptation</i></p> <p>Payne's blog posts on "White Buddhism": On Naming an Ideology Querying "White Buddhism" "White Buddhism": It's Not an Insult</p>	
<p>Week 11: 4/15 Immigration, Incarceration, and Counterstorytelling</p> <p><i>Student-lead</i></p>	<p>Required reading: Williams 2019, Prologue to <i>American Sutra</i> Busto 2002, "Disorienting Subjects" Imamura 1998, selections from <i>Kaikyo</i> Matsuura 1986, selections from <i>Higan</i></p> <p>Keep reading: <i>Radical Dharma</i></p> <p>Suggested reading: Kashima 2011, <i>Judgement without Trial</i> Nishimura 2008, "Buddhist Missionaries" Williams 2003, "Complex Loyalties" Williams 2019, <i>American Sutra: a Story of Faith and Freedom in the Second World War</i></p>	
<p>Week 12: 4/22 Intersectionality: Black, feminist, and queer Dharmas</p> <p><i>Student-lead</i></p>	<p>Required reading McNicholl 2018, "Buddhism and Race" McNicholl 2018, "Being Buddha, Staying Woke" Gleig 2012, "Queering Buddhism" <i>Radical Dharma</i> (esp. "Theory of Queer Dharma")</p> <p>Suggested reading: Baldoquín, <i>Dharma, Color, and Culture</i> Bhikṣuṇī Lozang Trinlae 2010, "Horns of a Rabbit" Yang, <i>Awakening Together</i></p>	
<p>Week 13: 4/29 Two Buddhisms and the academic study of American Buddhism</p> <p><i>Student-lead</i></p>	<p>Required reading: Quli 2009, "Western Self" Han 2017, "Diverse Practices" Cheah 2017, "Buddhism, Race, and Ethnicity" Hsu 2017, "Lineage of Resistance"</p> <p>Keep reading: <i>Radical Dharma</i></p> <p>Suggested reading: Hickey 2010 and 2015, "Two Buddhisms, Three Buddhism, and Racism" Numrich 2003, "Two Buddhisms Further Considered" Prebish 1993, "Two Buddhisms Reconsidered"</p>	

<p>Week 14: 5/6 Representation and authenticity</p> <p><i>Student-lead</i></p>	<p>Required reading: Quli 2019, "On Authenticity" Hsu 2017, "We've Been Here All Along" The Angry Asian Buddhist blog, specifically: 2012 Best Buddhist Writing Making our way without Asians How Many Asian Buddhists Never Meditate Why is the Under-35 Project So White?</p> <p>Keep reading: <i>Radical Dharma</i></p>	
<p>Week 15: 5/13 Praxis: scholarly/ Buddhist/activist</p> <p><i>Community-lead</i></p>	<p>Required reading: <i>Radical Dharma</i> Adams, et al, "Making the Invisible Visible" Beliso-De Jesús 2018, "Confounded Identities"</p> <p>Suggested reading: Payne 2012, "Buddhist Theology" Strain 2018, "Is a Buddhist Praxis Possible?" Yang, <i>Awakening Together</i></p>	
<p>Week 16: 5/20 Closing and Celebration</p> <p><i>Community-lead</i></p>		<p>Final paper due May 22.</p>

Assignment Rubrics

Final research paper will be evaluated on the following criteria:

Criteria	Exceeds Expectations (A)	Meets Expectations (A-/B)	Below Expectations (C)	Problematic (D)
Thesis/argument	Excellent. This is an ambitious, perceptive project that grapples with complex ideas. The thesis is clearly stated and contextualized in the introduction. The essay presents more than a summary of existing ideas, and is not simply repeating what the student has read or learned in class.	The project reaches high and achieves its aim. The thesis is stated clearly but perhaps with less contextualization. The author does more than summarize existing ideas, but some areas may require more depth or the essay includes stray, irrelevant ideas.	The project has conceptual problems. The thesis may be unclear or poorly stated. The essay lacks an argument but is merely a summary of existing ideas or a personal reaction to the topic (i.e., mere opinion).	The project is incoherent or is extremely problematic in any of the areas mentioned.
Organization	The essay is clearly and explicitly organized. The introduction lays out the structure of the essay, and essay sections include transitions and summaries of ideas. The conclusion both summarizes the essay's argument and points toward potential research vistas.	The essay is well organized, the introduction states the essays structure and intent. Some connections may still need to be made, especially in regards to transitions between sections. The conclusion summarizes the essay's argument.	The essay is poorly organized; the introduction does not state what the author is going to do; there are no transitions or summaries of ideas.	The essay is not organized in any logical fashion.
Evidence	The author employs appropriate and relevant primary and critical secondary sources. Evidence is both contextualized and related explicitly to the thesis or argument.	The author employs appropriate and relevant primary and critical secondary sources. Evidence is contextualized; however, there may not be enough evidence or it is not thoroughly engaged.	Evidence provided is irrelevant or culled from inappropriate or unreliable sources. What (good) evidence is supplied is not engaged, contextualized, explained or related to the thesis/argument.	Evidence is either not presented or is wholly irrelevant and unreliable.
Writing/style	Language is clean, precise, elegant, and jargon-free. Ideas and terms are introduced and explained appropriately. The author uses the correct citation format, and typos and other errors are at a minimum (or nonexistent).	Language is adequate and clear, and the author has used the correct citation format. Vernacular language is avoided, and typos and grammatical errors are minimal.	Language and word choice is unclear; sentences are awkward, illogical, or contradictory; punctuation, grammar, etc., are problematic. There is an over-reliance on vernacular language. Correct citation format is not used.*	The essay contains an overabundance of grammatical and stylistic errors, or inappropriate language.

** Note: non-native English speakers are strongly encouraged to seek help from peers when writing papers to check for errors. Please see me if you have concerns.*

Complete Bibliography

- Adams, Sheridan, Mushim Ikeda-Nash, Jeff Kitzes, Margarita Loinaz, Choyin Rangdrol, Jessica Tan, and Larry Yang, eds. 2000. *Making the Invisible Visible: Healing Racism in Our Buddhist Communities*. Woodacre, CA: Spirit Rock.
- An, Sohyun. 2016. "Asian Americans in American History: An AsianCrit Perspective on Asian American Inclusion in State U.S. History Curriculum Standards." *Theory & Research in Social Education* 44 (2): 244–76.
- Baldoquín, Hilda Gutiérrez, ed. 2004. *Dharma, Color, and Culture: New Voices in Western Buddhism*. Berkeley: Parallax Press.
- Beliso-De Jesús, Aisha M. 2018. "Confounded Identities: A Meditation on Race, Feminism, and Religious Studies in Times of White Supremacy." *Journal of the American Academy of Religion* 86 (2): 307–40.
- Bell, Derrick A. 1995. "Who's Afraid of Critical Race Theory?" *University of Illinois Law Review* (4): 893–910.
- Bergerson, Amy Aldous. 2003. "Critical race theory and white racism: Is there room for white scholars in fighting racism in education." *International Journal of Qualitative Studies in Education* 16 (1): 51–63.
- Bhikṣuṇī Lozang Trinlae. 2010. "The Mūlasarvāstivāda Bhikṣuṇī Has the Horns of a Rabbit: Why the Master's Tools Will Never Reconstruct the Master's House." *The Journal of Buddhist Ethics* 17, 311-331.
- Bonilla-Silva, Eduardo. 2007. "Racism Without 'Racists'." In *Race, Class, and Gender: An Anthology*, edited by Margaret L Andersen and Patricia Hill Collins, 91–97. Belmont, CA: Thomson Wadsworth.
- Brooks, Roy L. and Kristen Widner. 2013. "In Defense of the Black-White Binary: Reclaiming a Tradition of Civil Rights Scholarship." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 499–510. Philadelphia: Temple University Press.
- Busto, Rudiger V. 2002. "Disorienting Subjects: Reclaiming Pacific Islander/Asian American Religions." In *Revealing the Sacred in Asian and Pacific America*, edited by Jane Iwamura and Paul Spickard, 9–28. New York: London: Routledge.
- Caldwell, Paulette M. 2013. "A Hair Piece: Perspectives on the Intersection of Race and Gender." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 360–69. Philadelphia: Temple University Press.

- Change, Robert S. 2013. "Toward an Asian American Legal Scholarship: Critical Race Theory, Poststructuralism, and Narrative Space." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 466–78. Philadelphia: Temple University Press.
- Cheah, Joseph. 2011. *Race and Religion in American Buddhism: White Supremacy and Immigrant Adaptation*. New York: Oxford University Press.
- Cheah, Joseph. 2017. "Buddhism, Race, and Ethnicity." In *The Oxford Handbook of Contemporary Buddhism*, edited by Michael K. Jerryson, 650–61. New York: Oxford University Press.
- Cheah, Joseph. 2017. "US Buddhist Traditions." In *The Oxford Handbook of Contemporary Buddhism*, edited by Michael K. Jerryson, 316–31. New York: Oxford University Press.
- Chou, Chih-Chieh. 2008. "Critique on the notion of model minority: an alternative racism to Asian American." *Asian Ethnicity* 9 (3): 219–29.
- Crenshaw, Kimberlé. 1991. "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color." *Stanford Law Review* 43 (6): 1241.
- Delgado, Richard. 2013. "Storytelling for Oppositionists and Others: A Plea for Narrative." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 71–80. Philadelphia: Temple University Press.
- Delgado, Richard and Jean Stefancic. 2001. *Critical Race Theory: An Introduction*. New York: New York University Press.
- Delgado, Richard and Jean Stefancic, eds. 2013. *Critical Race Theory: The Cutting Edge*. Philadelphia: Temple University Press.
- Gleig, Ann. 2012. "Queering Buddhism or Buddhist De-Queering?" *Theology & Sexuality* 18 (3): 198–214.
- Han, Chenxing. 2017. "Diverse Practices and Flexible Beliefs Among Young Adult Asian American Buddhists." *Journal of Global Buddhism* 18 1–24.
- Hickey, Wakoh Shannon. 2010. "Two Buddhisms, Three Buddhisms, and Racism." *Journal of Global Buddhism* 11 1–25.
- Hickey, Wakoh Shannon. 2015. "Two Buddhisms, Three Buddhisms, and Racism." In *Buddhism Beyond Borders*, edited by Scott A. Mitchell and Natalie E.F. Quli, 35–56. Albany: State University of New York Press.
- Hsu, Funie. 2016. "What is the Sound of One Invisible Hand Clapping? Neoliberalism, the Invisibility of Asian and Asian American Buddhists, and Secular Mindfulness in Education."

- In *Mindfulness in Behavioral Health: Handbook of Mindfulness*, 369–81. Cham: Springer International Publishing.
- Imamura, Jane Michiko. 1998. *Kaikyo: Opening the Dharma: Memoirs of a Buddhist Priest's Wife in America*. Honolulu: Buddhist Study Center Press.
- Kashima, Tetsuden. 2011. *Judgment Without Trial: Japanese American Imprisonment During World War II*. Seattle: University of Washington Press.
- Leonardo, Zeus. 2004. "The Color of Supremacy: Beyond the discourse of 'white privilege'." *Educational Philosophy and Theory* 36 (2): 137–52.
- Li, David Leiwei. 2004. "On Ascriptive and Acquisitional Americanness: *The Accidental Asian* and the Illogic of Assimilation." *Contemporary Literature* 45 (1): 106.
- López, Gerald P. 2013. "The Work We Know So Little About." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 743–49. Philadelphia: Temple University Press.
- López, Ian F. Haney. 2013. "White by Law." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 775–82. Philadelphia: Temple University Press.
- Lorde, Audre. 2012. "The Master's Tools Will Never Dismantle the Master's House." In *Sister Outsider: Essays and Speeches*, edited by Audre Lorde, 1–5. Berkeley: Crossing Press.
- Lowe, Lisa. 2004. "Heterogeneity, Hybridity, Multiplicity: Marking Asian American Differences." In *Literary Theory: An Anthology*, edited by Julie Rivkin and Michael Ryan, 1031–50. Maiden, MA: Blackwell Publishing.
- Lowe, Lisa. 2010. "Reckoning Nation and Empire: Asian American Critique." In *Companion to American Studies*, edited by John Carlos Rowe, 229–44. Oxford: Wiley-Blackwell.
- Matsuura, Shinobu. 1986. *Higan: Compassionate Vow; Selected Writings of Shinobu Matsuura*. Berkeley: Berkeley Study Center.
- McIntosh, Peggy. 2007. "White Privilege: Unpacking the Invisible Knapsack." In *Race, Class, and Gender: An Anthology*, edited by Margaret L Andersen and Patricia Hill Collins, 98–102. Belmont, CA: Thomson Wadsworth.
- McKenzie, Mia. 2014. *Black Girl Dangerous: On Race, Queerness, Class and Gender*. Oakland: BGD Press.
- McNicholl, Adeana. 2018. "Being Buddha, Staying Woke: Racial Formation in Black Buddhist Writing." *Journal of the American Academy of Religion* 1–29.

- McNicholl, Adeana. 2018. "Buddhism and Race." In *The Oxford Handbook of Religion and Race in American History*, edited by Paul Harvey and Kathryn Gin Lum, New York: Oxford University Press.
- Nishimura, Arthur. 2008. "The Buddhist Mission of North America 1898-1942: Religion and Its Social Function in an Ethnic Community." In *North American Buddhists in Social Context*, edited by Paul David Numrich, 87–106. Boston: Brill.
- Numrich, Paul David. 2003. "Two Buddhisms Further Considered." *Contemporary Buddhism* 4 (1): 55–78.
- Nye, Malory. 2018. "Race and Religion: Postcolonial Formations of Power and Whiteness." *Method & Theory in the Study of Religion* 1–28.
- Ogbar, Jeffery O. G. 2011. "The Formation of Asian American Nationalism in the Age of Black Power, 1966–75." In *The New Black History*, edited by Marable M. and Hinton E.K., New York: Palgrave Macmillan.
- Olivas, Michael A. 2013. "The Chronicles, My Grandfather's Stories, and Immigration Law: The Slave Traders Chronicle as Racial History." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 15–24. Philadelphia: Temple University Press.
- Omi, Michael and Howard Winant. 2004. "Racial Formation." In *Oppression, Privilege, and Resistance: Theoretical Perspectives on Racism, Sexism, and Heterosexism*, edited by Lisa Heldke and Peg O'Connor, 115–42. New York: McGraw-Hill.
- Omi, Michael and Howard Winant. 2014. *Racial Formation in the United States*. New York: Routledge.
- Perea, Juan F. 2013. "The Black-White Binary Paradigm of Race." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 457–65. Philadelphia: Temple University Press.
- Prebish, Charles S. 1993. "Two Buddhisms Reconsidered." *Buddhist Studies Review* 10 (2): 187–206.
- Quli, Natalie E. 2009. "Western Self, Asian Other: Modernity, Authenticity, and Nostalgia for 'Tradition' in Buddhist Studies." *Journal of Buddhist Ethics* 16 1–38.
- Quli, Natalie Fisk. 2019. "On Authenticity: Scholarship, the Insight Movement, and White Authority." In *Methods in Buddhist Studies: Essays in Honor of Richard K. Payne*, edited by Scott A. Mitchell and Natalie Fisk Quli, London: Bloomsbury Press.

- Smith, Sharon. 2003. "Widening the Circle: Communities of Color and Western Buddhist Convert Sanghas." In *Action Dharma : New Studies in Engaged Buddhism*, edited by Christopher S. Queen, Charles S. Prebish, and Damien Keown, 220–36. London; New York: RoutledgeCurzon.
- Solórzano, Daniel G and Tara J Yosso. 2002. "Critical race methodology: Counter-storytelling as an analytical framework for education research." *Qualitative Inquiry* 8 (1): 23–44.
- Strain, Charles R. 2018. "Is a Buddhist Praxis Possible?" *Journal of Buddhist Ethics* 25 71–101.
- Su, Julie A. 2013. "Making the Invisible Visible: The Garment Industries Dirty Laundry." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 750–57. Philadelphia: Temple University Press.
- Tuck, Eve and K Wayne Yang. 2012. "Decolonization is not a metaphor." *Decolonization: Indigeneity, education & society* 1 1–40.
- Wildman, Stephanie M., and Adrienne D. Davis. 2013. "Language and Silence: Making Systems of Privilege Visible." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 794–800. Philadelphia: Temple University Press.
- Williams, Angel Kyodo, Lama Rod Owens, and Jasmine Syedullah. 2016. *Radical Dharma: Talking Race, Love, and Liberation*. Berkeley: North Atlantic Books.
- Williams, Duncan Ryūken. 2019. *American Sutra: A Story of Faith and Freedom in the Second World War*. Cambridge: Harvard University Press.
- Williams, Duncan Ryūken. 2003. "Complex Loyalties: Issei Buddhist ministers during the wartime incarceration." *Pacific World: Journal of the Institute of Buddhist Studies* 3 (5): 255–74.
- Winant, Howard. 2000. "Race and Race Theory." *Annual Review of Sociology* 26 169–85.
- Wolfe, Patrick. 2006. "Settler colonialism and the elimination of the native." *Journal of Genocide Research* 8 (4): 387–409.
- Yamamoto, Eric K. 2013. "Rethinking Alliances: Agency, Responsibility, and Interracial Justice." In *Critical Race Theory: The Cutting Edge*, edited by Richard Delgado and Jean Stefancic, 593–600. Philadelphia: Temple University Press.
- Yang, Larry. 2017. *Awakening Together: The Spiritual Practice of Inclusivity and Community*. Somerville: Wisdom Publication.