Works that can be linked to my findings include Rick Bonus’s *Locating Filipino Americans: Ethnicity & the Cultural Politics of Space*, Stacey Lee’s “What’s in a Name? Asian American Identities at Academic High School,” Eleana Kim’s “Korean Adoptee Auto-Ethnography: Refashioning Self, Family and Finding Community,” and Jung-Sun Park’s “Korean American Youth and Transnational Flows of Popular Culture Across the Pacific.”

For the most part all of the works linked to my study have agreed with or extended to what I have found. While Bonus’s work served as the inspiration and framework for my research project, Stacy Lee’s piece brought attention to use of the word “oriental” as well as highlighted the importance of the language as a symbol of identity. While I initially did not think that Eleana Kim’s piece could be applied to my study, an interview with a Korean American adoptee convinced me otherwise. Because of the complexities associated with adoptee status and lack of connection to Korea, it makes sense that Korean grocery stores could serve as a potential source of anxiety to adoptees. Jung-Sun Park’s piece describing Korean pop culture its consumption as a means of building community also applied to my findings.