We Are Not Invisible

A Report on Academic Reform

Submitted by
The members of the Asian Leaders Council at the University of Virginia
October 2018

Thirteen years ago, Asian-American students at the University of Virginia first created the Asian/Pacific Islander American (APA) minor. It was established with the expectation that the University would continue its commitment to Asian American students. **After thirteen years, there has been no curricular progress. We have only regressed.** This proposal highlights the need for hiring faculty of color, diverse course offerings, and the departmentalization of the American Studies programs. It offers clear solutions to accomplish these goals. It is time for the University of Virginia to act.

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Section I: Introduction and Purpose

The Asian Leaders Council (ALC) is an organization composed of the leaders of over fifteen cultural, political, and social organizations that serve the interests of Asian, Pacific Islander, and Desi-American (APIDA)[1] students. APIDA is a broad and far reaching label that is inclusive of South Asians, East Asians, Southeast Asians, Central Asians, and all others who identify as Asian or Asian-American. It encompasses a wide array of religious, classes, and identities. ALC's mission is to advocate on behalf of APIDA students. While many challenges exist in the experiences of the APIDA community, we want to bring particular attention to the lack of teacher diversity and diverse course offerings at the University. This issue negatively impacts the experiences of many minority organizations and does a disservice to the academic experience for all students at the University of Virginia.

Last week, the Latinx Student Alliance sent an open letter to President Jim Ryan highlighting the needs of the Hispanic/Latinx community on Grounds. ALC stands in solidarity with them and we echo many of the same frustrations. There are only two staff members to support the entire multicultural student community, we lack spaces to hold events that showcase our identities, and are generally burdened with creating a home for APIDA students without institutional support. Of particular frustration is the lack of courses that investigate the nuanced, complicated, and rich socio-political histories of APIDA people in the United States. Even more so, we are deeply in need of Asian faculty to teach these courses, faculty who often go above and beyond to serve as mentors, friends, and anchors in APIDA communities. These are frustrations faced by many minority communities: Native American, Latinx students, Muslim, Middle Eastern, and APIDA students, to name a few, constitute some of the many groups that need more representation. This report focuses on APIDA students, but we are not alone in our plight.

The function of a University lies in its ability to cultivate discussion and provide spaces for intellectual growth by facilitating diversity of thought. ***The lack of academic representation renders us invisible. We are not invisible. We will not be invisible.*** There is a significant need to hire faculty of color in all schools at UVA, offer classes which explore race, gender, politics, and socioeconomic status from an intersectional lens, and the American Studies **program** must become the American Studies **Department.** The logics behind these proposals will be fully explicated in the heart of this report. Diverse faculty hiring, diverse course offerings, and long-term institutional commitment to these goals are integral to the experiences of **all** students at the University of Virginia.

In Solidarity,
Asian Leaders Council

[1] APIDA is one of many acronyms that are used to designate Asian American identity. One other featured acronym is "A/PA" which stands for Asian/Pacific Islander American.

A Need for Diversity

By diversity, we do not mean tokenization. Diversity does not mean one or two faculty members are burdened with teaching all the courses related to the APIDA experience. Diversity means that both the faculty and course offerings are meaningfully reflective of the student population. Diversity is more than just skin color and gender, but the inclusion of those who understand the experiences of marginalization. We do not seek representation for the mere sake of representation, but for the simple fact that faculty of color offer insights and expertise of the utmost value as a product of their lived experience. We ask that courses are developed and faculty hired with this definition in mind. Diversity is more than a mere buzzword; it is crucial for offering new perspectives and for challenging intellectual spaces.

Large representation disparities exist in our schools. In the College of Arts & Sciences, 14% of students identify as APIDA, but only 8.46% of all faculty reflects this identity. Similarly, in the School of Engineering and Applied Sciences, 18.72% of students identify as APIDA, but only 9.86% of faculty similarly identify. In the McIntire School of Commerce, 16.83% of the student body is APIDA to only 8.64% of the faculty. APIDA students are disproportionately represented, especially in relation to their white counterparts (see table below). These issues of representation tell a frustrating numerical story, but it is critical to emphasize the value of the life experiences and standpoints faculty of color bring to the university. **It is their capacity to understand marginalized identity, offer nuanced perspectives in the classroom as a product of lived experience, and deeply connect with students outside of the classroom.**

Table 1:

	Asian Student Population (%)	Asian Faculty Population (%)	White Student Population (%)	White Faculty Population (%)
College of Arts and Sciences	14	8.46	57.02	75.09
School of Engineering and Applied Sciences	18.72	9.86	55.10	76.06
McIntire School of Commerce	16.83	8.64	53.86	80.25

Across 13 departments (American Studies, Art, Anthropology, History, Global Studies, Sociology, Drama, Politics, Religious Studies, Media Studies, Women, Gender, & Sexuality, and English) in the College of Arts & Sciences, **only 39 faculty are of Asian background**. Of these 39 faculty members, only a few teach courses about identity in general, racial or ethnic minority

experience, and/or APIDA identity. **In the last three years, only two courses directly focused on Asian American experience, both of which were last offered in the fall of 2017.**

In academic spaces, diversity is of the utmost importance. The University of Virginia is an institution renowned for its liberal arts education because it is committed to providing spaces where students learn and grow from one another. It must live up to this expectation. Indubitably, the experiences of all students vary widely- spaces populated with expert faculty members allow for the enhancement of these intellectual discussions. The APIDA experience deserves this type of critical engagement. What is the history of Asian immigration in the United States? Why is the myth of the "model minority" so pervasive? How have Asian Americans navigated questions of citizenship? These topics span politics, sociology, history, women, religion, gender and sexuality (WGS), and so many more fields. They warrant thoughtful discussion and further research that U.Va. has the opportunity to facilitate. All students deserve the opportunity to engage with difference. **The University of Virginia needs to live up to its standards of academic excellence by building the academic infrastructure for diverse classroom experiences.**

Section II: A Path Forward

1. The University must allocate substantive funding to hire **tenure track, expert faculty of color** who understand the experience of marginalized groups of people
    a. Students must sit in on the search committees of the faculty hiring process
    b. Administration needs to work closely with academic departments to support the inclusion of student voice in the faculty search process.
2. The American Studies Program must become the American Studies **Department**.
3. There must be an increase in available course offerings for the APIDA and Latinx minors
    a. These wider variety of courses should reflects various racial, ethnic, gender, and class perspectives

Discrimination facing the APIDA Community

APIDA students are not strangers to discrimination. The racial slurs found in the LSA letter are one of many clear examples of vitriol towards APIDA students. Culture change requires thoughtful education where students may learn in academic spaces. In 2018, the University of Virginia required all incoming first year students to take an Implicit Bias module. This module seeks to "measure attitudes and beliefs that people may be unwilling or unable to

report,"[2] and was a measure intended by the university to start challenging conversations about race. To accomplish something real, the university must do more.

In order to truly help students overcome implicit biases, it is critical that U.Va. institutionalizes spaces for academic engagement amongst students from different backgrounds, whether that be racial, ethnic, cultural, religious, or socioeconomic. The classroom is one method to functionally accomplish this goal, and it is the university's obligation to facilitate that experience for all students. It is not enough to provide a module without further nuancing the different manifestations of discrimination. However, taking steps to build diverse academic spaces is a meaningful way to structure thoughtful conversations with the guidance of expert faculty.

Diverse Faculty Matters

Diverse faculty play critical roles in **the classroom, student community, and in the administration.** As respected experts in their fields, faculty offer thoughtful perspectives in addition to connections in the field for students to pursue future opportunities. For racial and ethnic minority students at U.Va, a predominantly white institution, faculty members that look like us provide an additional sense of comfort given the cultural competence that often comes with lived experience. There are great benefits to having courses where faculty critique, examine, or reflect upon their own identities, but their unique perspectives also enhance their contributions to fields that do not directly relate to their racial identity.

Given their expertise in their fields, faculty are generally well connected with other scholars around the United States. Students need access to the networks professors of color are privy to that current faculty may not be. These same professors encourage innovative types of scholarship that are of the utmost value to a research university. By diversifying the faculty members hired, U.Va. will expand its academic network, and facilitate the success of all students.

Due to their relationships with minority students, diverse faculty members have access to the experiences of different student populations in a manner less accessible to administrators or other faculty to whom students feel they cannot relate. The work of minority faculty members extends far beyond just that of the classroom. For nothing besides the sake of supporting student initiatives, faculty members actively go out of their way to prepare lectures, facilitate dialogues, and provide advice to student leaders about organizational management. From conversations about global feminism to the place of Asian Americans in responding to the white supremacist riots of August 11th and 12th, Asian faculty members have gone above and beyond in supporting the projects of APIDA students. Because of the scarce number of faculty members of color, especially those of APIDA background, faculty members of color at U.Va constantly hear about

[2] "Education - Project Implicit." https://implicit.harvard.edu/implicit/education.html. Accessed 20 Oct. 2018.

the struggles, triumphs, and anxieties students face, bearing a heavy burden of responsibility and emotional support.

Faculty of color are invaluable assets to the University of Virginia community and they must be more heavily recruited. Faculty members who understand the minority experience add immense value to academic discussions, broaden networking opportunities for students, cultivate a more robust academic space outside of the classroom through student engagement, and can communicate the needs of minority students to administration necessary for inclusive policy making.

The Creation of an American Studies DEPARTMENT

"Students in the American Studies major study **US culture and its local, regional, national, and global forms and effects.** Our methods are interdisciplinary and creative—meaning we combine the best approaches from the traditional disciplines, often to ask unconventional questions of unconventional sources. We are also an intellectual community **committed to fostering interactions between undergraduates and faculty members**."

--American Studies Program

The American Studies program currently houses classes that investigates questions of race, ethnicity, gender, sexuality, and class related to Asian, Latinx, Native American, and other minority populations. **Academic programs** do not have the ability to hire faculty members on their own whereas **academic departments** do have that ability. Other academic departments hire faculty members that may also teach in the American Studies program, but they must also meet the requirements of the department they were originally hired in. While hiring more faculty of APIDA background for American Studies alone would be considered improvement from the status quo, **it is imperative that U.Va seeks and hires faculty eligible for tenure status.** The hiring of adjunct faculty, regardless of racial or ethnic background or specialization in American Studies, would be insufficient. As a department, American Studies will have more freedom to hire faculty and develop courses that fit with their academic mission. It further emphasizes American Studies as an area of study that the University of Virginia is fully committed to.

The creation of an American Studies Department with financial support from the University would be beneficial not only for APIDA students or other communities of color, but also for the general student body. Substantive investment in the current APA and Latinx Studies programs offers us a real chance to study questions of gender, sexuality, class, and ability as they intersect with race and ethnicity. It would open up the possibility for collaboration with other subjects – such as Women, Gender, & Sexuality, Religious Studies, and Global Studies, for

example – that are inexplicably tied to the Asian American experience. Establishing *majors* in APIDA and Latinx Studies, in short, would give rise to a whole network of valuable intellectual exchanges.

Academic opportunities for APIDA and Latinx Students

Currently, students may minor in Asian Pacific American (APA) Studies which is housed within the American Studies program. **Due to the lack of classes related to APIDA identity, the minor only requires *one class about the Asian experience***, which is not being taught until spring of 2020 because the only faculty member who teaches the course has been contracted for a different program. **This makes minoring in APA Studies impossible.** Other required classes are not central to the APIDA experience, but only broadly related. The existence of a minor is a first step, but more classes must be offered that further investigate the APIDA experience from historical, sociological, anthropological, and political perspectives, to name a few. A minor needs to be followed with **a more robust major program**, but both require increased course selection and diverse faculty members to teach said courses. The scholarship is not what is lacking. The University of Virginia needs to identify excellent scholars and recruit them to teach at our school. An overwhelming number of peer institutions have made this commitment to their students.

Through the establishment of the American Studies Department, the creation of the Latinx Studies major program is also feasible and practical next step. Although a Latinx Studies minor currently exists, many community members have voiced their desire for a robust and structured academic curriculum centered on Latinx Studies, in addition to the increased recruitment efforts of professors who specialize in these topics.

A Path Forward

1. Departmentalize the American Studies program
2. Allocate substantive funding for the hiring of expert, **tenure-track** faculty of color
3. Support the creation of courses that reflect a variety of racial, ethnic, gender, and class perspectives
4. Add additional coursework to develop the Asian Pacific American Studies and Latinx Studies **minors**
5. Create a plan to institutionalize Asian Pacific American Studies and Latinx Studies **majors**

Section III: How can the University of Virginia Incorporate Student Voices?

In the hiring of diverse faculty, it is of the utmost importance that students are involved with the selection process. This occurs in three steps.

A Path Forward

1) **Academic departments must incorporate student perspectives when developing plans for their departments.** Students have an understanding of the direction they would like the department to take and what types of Professors a department should hire. In doing so, long-term visions for departments will more accurately represent the wishes of students.
2) **Students must sit on the search committees in the faculty hiring process.** Historically, students have been involved with hiring high level administrative personnel including the new Chief Operating Officer and Provost. Students have been involved with the hiring of Assistant Deans (formerly Area Coordinators) in Housing and Residence. This same model needs to be applied to faculty hiring. Students need to sit on the committees that faculty sit on so they may offer insight. Representation is critical in hiring the most effective faculty members.
3) **Administration needs to work closely with academic departments to support the inclusion of student voice in the faculty search process.** The addition of diverse faculty needs to involve the investment of all university actors.

On a Personal Note

This report contains a lot of information about the importance of diverse courses and faculty, but it would be incomplete without the stories of students whose lives were changed as a result of faculty who cared. These are two of many of those stories.

Vilas Annavarapu: Chair, Asian Leaders Council

I have never had a South Asian professor before. I've never had an Asian teacher in my life, for that matter. I remember the occasional excitement in elementary or middle school where a substitute teacher with skin that looked like mine would step in for a day and pronounce my long-but-phonetically pronounceable last name. Or the designated diversity days where my mom who worked at the school store would teach my first grade class about Diwali or how to tie a

sari. My University of Virginia experience was not much different. As a Political Science student, the opportunities to engage with questions of race, ethnicity, and culture were nonexistent.

The summer before my second year, I worked with the Indian Student Association to bring a speaker to discuss activist politics to Grounds. A close friend of mine, a past ISA president, suggested that I reach out to Professor Shilpa Dave for some insight. Throughout the summertime, Professor Dave was an invaluable resource. She connected me with different scholars in the field, provided fundraising advice to pay honorariums, and functioned as an unwavering foundation of support. That fall semester, she let me into her media studies class *Asian American Media Cultures,* a class that revolutionized the way I think. Professor Dave complicated the myth of the "model minority", she introduced me to court cases where Asian-Americans tried to be classified as white in order to receive benefits from the state (*United States v.s Bhagat Singh Thind*), and I learned the stories of Asian immigrants from a time far before my own. I learned their very American stories. The Asian American experience is a question of identity. I struggle to understand my place in activist spaces, my relationship to institutional discrimination, and the agency I possess to make a meaningful difference. Professor Dave's pedagogy provided me with a blueprint to self-actualization.

That same semester, I was fortunate enough to take another course with a South Asian faculty member in the Global Studies department. Professor Sreerekha Sathiamma's class *Social Movements and Development* introduced me to an engaging mix of philosophy, history, and political theory from an international perspective. We investigated the epistemic value of social movements, learned about labor movements in Mexico and India, and conducted research projects on social struggles of particular interest to us. Professor Sathiamma, like other Asian faculty, actively engaged with students outside of the classroom. She led a discussion about global feminism with Girl Up and the Indian Student Association, gave a lecture titled "When my Brown got Colored" as a part of Multicultural Student Services' *Things I Wish I Knew* series, and organized a conference with world-renowned scholars titled *Global Knowledges and Local Universities* all within one year. Professor Sathiamma cares so deeply about her students and it shows clearly in the thoughtfulness of her work.

Faculty matter. They make a real impact on the lives of students in ways I will be forever grateful. The experience of minority students is that of finding your voice, your place, and your platform. *Thirteen years ago, Asian students, advocated for the creation of an Asian/Pacific Islander American minor and were successful because faculty determined that the minor was of significant pedagogical value.* ***In thirteen years, we have not progressed.*** Supporting academic spaces is a necessary first step for the University of Virginia. The time is now.

My professors have helped me find my voice. It is through them that I have learned the necessary skill sets to build a political consciousness among my own community. As Chair of the Asian Leaders Council, I work constantly with the Presidents and Vice Presidents of over 15 Asian organizations to identify issues facing students of color and how to make them feel like the

University of Virginia is their home. Without my professors as mentors, my path would have been one of confusion. Now, I have clarity.

Joseph Malasa: President, Organization of Young Filipino Americans

To be quite frank, my focus towards my studies hasn't been completely in the classroom. I have spent more hours trying to build an Asian-American community than paying attention to my classes. Ever since I was elected as President of my respective organization, I constantly devalued myself, feeling very much like an imposter at this University. I could not keep up with my studies in American Studies and Psychology. I only saw representation and education towards issues I cared deeply about in my Filipino student community.

Although some of my professors made reassured efforts to understand my struggles, I frequently faced invalidation as other professors often said other classmates lacked similar concerns. I felt hopeless to the point that what I did not think evenstudying would make a difference. These fields did not seem to incorporate my identity as a Filipino-American, nor did it feel like they tried. I struggled with my racial identity constantly and my mental health suffered terribly. I made a realization about myself last summer before the events of August 11th and 12th. I felt and still feel vastly unprepared and invalidated in my own history as an Asian-American in America and I have no idea how other Asian-Americans feel regarding this same reservation.

Fortunately, as a result of a recommendation from some older friends in OYFA, I was able to take a class taught by Professor Sylvia Chong. Intro to Asian American Studies pitted me against a hard reality that I felt I had avoided; Asian-Americans are often excluded from the picture. Historically, there are countless immigration and miscegenation laws against Asian-Americans that have not been accurately told by typical mainstream history. Regarding the Filipino-American experience, American history often downplays the fact that one of America's only Asian nation colony was the Philippines and in order to get take over that land, included the death of over 200,000 Filipinos. The history of Filipino-Americans runs parallel of fellow minorities in the 1900s with not being able to own property, vote, or get married. An intellectual thinker towards forming the Philippines, Jose Rizal, advocated for his fellow countrymen to acknowledge the following, "No History, No Self; Know History, Know Self." Asian-Americans must be provided with the opportunity to be able to learn their own history and it is just as important for Americans to know the holistic history of our nation.

As President of OYFA, an organization meant to empower awareness for Filipino identity, I advocate and fully support what is needed for the East Coast. I want to advocate for what the Pilipino American Collegiate Endeavor and other minority organizations at San Francisco State pushed for in 1968. The push for diverse faculty and diverse curriculum regarding minority experiences were priorities I craved earlier, but decisively know necessary now. Looking back at my hometown of Virginia Beach, I was surprised that there was no

discussion at all regarding Filipino-American history and issues given the population. Virginia has a population of over 100,000 Filipinos and is the 3rd largest state on the East Coast for the group as a whole according to U.S. Census, American Community Survey data, there needs to be real efforts by our institutions to start helping tell stories that are often marginalized.

I am grateful for what the University has given to me regarding connecting me to individuals who support me in developing my passion for Asian-American representation. Because of the efforts of Professor Chong, I know that there are many untold stories waiting to be told in America and I feel supported in attempting to tell mine. The University of Virginia has an excellent opportunity to act as the flagship institution towards diversity and intellectual progress. I hope that those entering the University past me will have substantial opportunities to understand and appreciate the importance of Asian-American and ethnic studies.

Section IV: What do other institutions offer their students?

Compared to peer institutions, U.Va falls inexcusably short in its course offerings. From courses on Asian Americans in popular culture to Islamophobia, other institutions provide their students numerous opportunities to explore their APIDA identities and experiences in a critical academic environment. These courses inform students about historical and contemporary issues surrounding marginalized communities, and they connect students and professors of similar backgrounds and experiences. Financially and demographically, little distinguishes U.Va from its peer institutions, such as UC Berkeley and Cornell. In fact, many of these institutions have smaller endowments and larger student populations than U.Va. Specifically, like U.Va, the College of William & Mary is a public institution in Virginia and despite having a smaller percentage of APIDA students enrolled, William & Mary has been progressive and successful in developing an "Asian & Pacific Islander American Studies" program. Thus, the absence of courses focused on marginalized identities and experiences is unacceptable and cannot be attributed to a lack of funding. Instead, the administration has simply failed to provide students of color with adequate attention and support. Below are a few examples of the abundance of courses found at these colleges and universities. **This list is not exhaustive, but a mere cross-section of class opportunities.**

Cornell University
AMST 1600 - Indigenous North America
AMST 1601 - Indigenous Issues in Global Perspectives
AMST 1800 - Immigration in U.S. History

AMST 1802 - Introduction to Latinos in U.S. History
AMST 2251 - U.S. Immigration Narratives
AMST 2350 - Archaeology of North American Indians
AMST 2391 - From Terra Incognita to Territories of Nation-States: Early American History in Two Dozen Maps
AMST 3703 - Asians in the Americas: A Comparative Perspective
AMST 4533 - The Lower East Side: Jews and the Immigrant City
AMST 4733 - The Future of Whiteness
AMST 4851 - Refugees
AMST 3981 - Latinx Popular Culture Matters

George Washington University
AMST 1100.10 – Politics and Film
AMST 2010.80 – Early American Cultural History
AMST 2071.80 – Introduction to the Arts in America
AMST 2320.80 – U.S. Media and Cultural History
AMST 2430.10 – Capitalism and Culture
AMST 2440.80 – The American City
AMST 2490.13 – Religious Icons in American Culture & Politics
AMST 2520.80 – American Architecture I.
AMST 3900.10 – Critiquing Culture
AMST 4500.10 – Citizenship in American Life
AMST 4702.80W – Race, Medicine, and Public Health

Brown University
American Studies at Brown is concerned with four broad themes:

- **Social Structures and the Practices of Identity**
- **Space and Place**
- **Production and Consumption of Culture**
- **Science, Technology, and Everyday Life**

American Studies at Brown emphasizes four intersecting approaches that are critical tools for understanding these themes:

- **Cultural and Social Analysis**
- **Global/International Contextualization**
- **New Media Understandings**
- **Publicly Engaged Scholarship**

College of William and Mary

APIA: Asian/Pacific Islander American

APIA 222 - Acting Asian American
APIA 315 - Asian Pacific American History
APIA 320 - Islamophobia
APIA 337 – Immigration, Assimilation, and Ethnicity
APIA 350 – Topics in APIA Studies
APIA 351 - Peoples and Cultures of Polynesia
APIA 364 - Asian American Experience: Part 1, 1849-1965
APIA 365 - Asian American Experience: Part 2, 1965-present
APIA 366 - Asian American Studies
APIA 444 - Filipino American & Diaspora Studies
APIA 445 - Korean American Diaspora Studies
APIA 480 – Independent Study
APIA 205 - Introduction to Asian & Pacific Islander American Studies
APIA 332 - Sex & Race in Plays & Films

Yale

AMST 133 Introduction to American Indian History
AMST 188 The Colonial Period of American History
AMST 214 The Material Culture of the Colonial Americas
AMST 235 Language, Disability, Fiction
AMST 238 Introduction to Third World Studies
AMST 272 Asian American History, 1800 to the Present
AMST 345 Latinx Ethnography
AMST 650 Resistance, Rebellion, and Survival Strategies in Modern Latin America
AMST 719 Interrogating the Crisis of Islam
AMST 777 Histories of Mexicans and Mexican Americans in the United States
AMST 840 Asian Inhumanities

Harvard

Asian American Studies Freshman Seminar 70y * Asian America [Eck] English 181a Introduction to Asian American Literature: What Is Asian American Literature? [Kim]
History 13u ** Asian Diasporas in Global History [Amrith, Szonyi]
History 1013 Introduction to Asian American History [Clutario]
History & Lit 90dk Asian/American Graphic Novels [Nguyen]
HLS 2344 Asian Americans and the Law [Chin]
Social Studies 68ct The Chinese Immigrant Experience in America [Newendorp]

EMR 121 Native Americans in the 21st Century: Nation Building II [Norman]
History 60o American Indian History in Four Acts [Deloria]
History 1006 Native American and Indigenous Studies: An Introduction [Deloria]
History & Lit 90dj From Wounded Knee to Standing Rock: Native America in the Twentieth Century [Clements]
Sociology 1175 Sociology of Immigration [Waters]
Sociology 1186 * Refugees in Global Perspective [Mandic]

UC Berkeley

ASAMST 121 Chinese American History
ASAMST 122 Japanese American History
ASAMST 123 Korean American History
ASAMST 124 Filipino American History
ASAMST 125 Contemporary Issues of Southeast Asian Refugees in the U.S
ASAMST 126 Southeast Asian Migration and Community Formation
ASAMST 127 South Asian American Historical and Contemporary Issues
ASAMST 128AC Muslims in America
ASAMST 131 Asian Diaspora(s) from an Asian American Perspective
ASAMST 132 Islamophobia and Constructing Otherness
ASAMST 132AC Islamophobia and Constructing Otherness
ASAMST 145AC Politics, Public Policy, and Asian American Communities
ASAMST 146 Asian Americans and Education
ASAMST 150 Gender and Generation in Asian American Families
ASAMST 151 Asian American Women: Theory and Experience
ASAMST 151AC Asian American Women: Theory and Experience
ASAMST 171 Asian Americans in Film and Video
ASAMST 172 Asian American Literature
ASAMST 175 Contemporary Narratives on the Philippines and the United States
ASAMST 176 Genre in Asian American Literature
ASAMST 178 Gender and Sexuality in Asian American Literature and Culture
ASAMST 190 Seminar on Advanced Topics in Asian American Studies
ASAMST 194A Asian Pacific American Theme Program Seminar 2 Units
ASAMST 194B Asian Pacific American Theme Program Seminar 2 Units

Section IV: Organization Endorsements

Asian Student Union
President: Karl Keat



alpha Kappa Delta Phi
President: Sophia Lam



Chinese Student Association
President: Katie Shen



Indian Student Association
President: Shrinath Desai



Japan Club
President: Thu Tran



Korean Student Association
President: Steve Hong



Organization of Young Filipino Americans
President: Joseph Malasa



Vice President: Regina Yap



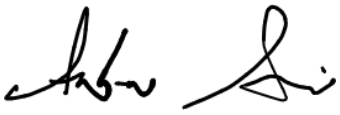
Sigma Psi Zeta Sorority, Inc.

President: Angela Chang



Taiwanese Student Association

President: Andrew Shi



Vietnamese Student Association

President: Gia-Han Nguyen



Mainland Student Network

President: Jingjing Xu



Thai Student Organization

President: Panjapon Tangtrongsittikul



Student Council

President: Alex Cintron



Minority Rights Coalition

Chair: Ibtisaaam Amin

