

Practitioner's Essay

Asian American Studies across the Disciplines: Ethnic Studies-Political Science-Liberal Studies Partnerships in the Time of AB 1460

Jocyl Sacramento and Danvy Le

ABSTRACT

As California State University (CSU) prepared to implement a new Ethnic Studies requirement, faculty at CSU East Bay developed an Ethnic Studies Pedagogy Faculty Learning Community (FLC). This practitioner's essay focuses on the creation of the Ethnic Studies Pedagogy FLC and infusing Asian American Studies across disciplines. The FLC's main objective is to engage faculty in advancing their Ethnic Studies pedagogies and align courses with the learning outcomes of the new requirement. The authors discuss the significance of interdisciplinary collaboration with Ethnic Studies departments and speak to the necessity of supporting faculty in Ethnic Studies pedagogical support.

INTRODUCTION

As a discipline, Asian American Studies was born out of student and community struggle in the late 1960s in the San Francisco Bay Area (*Ramaytush and Huchiun Ohlone lands*). Since then, Asian American Studies departments, programs, courses, and research have made their way across the United States. The new California State University (CSU) Ethnic Studies graduation requirement, as dictated

by Assembly Bill 1460 (AB 1460), supports the continued development and growth of Ethnic Studies and Asian American Studies course offerings. While AB 1460 is a symbolic victory for Ethnic Studies advocates across the state, we recognize that Ethnic Studies programs and departments come in various shapes and sizes across CSU. San Francisco State University (*Ramaytush Ohlone land*) and California State University, Los Angeles (Cal State LA) (*Tongva land*) have each established a College of Ethnic Studies on their campuses; however, most universities and colleges are limited to departments or programs. In fact, within the California State University (CSU) system, six CSUs have multiple ethnic or race-specific Ethnic Studies departments (e.g., American Indian Studies, Asian American Studies, Latina/x/o Studies, Black/Africana Studies); nine have one interdisciplinary Department of Ethnic Studies; and five have a larger interdisciplinary department housing an Ethnic Studies program (See Table A1 of the Appendix). Of the twenty-three CSU campuses, only five have an entire department dedicated to Asian American Studies, including San Francisco State University (SF State), Cal State LA, Cal State Fullerton, Cal State Long Beach, and CSU Northridge. How then do universities and colleges support campuses with few or no Asian Americanist faculty?

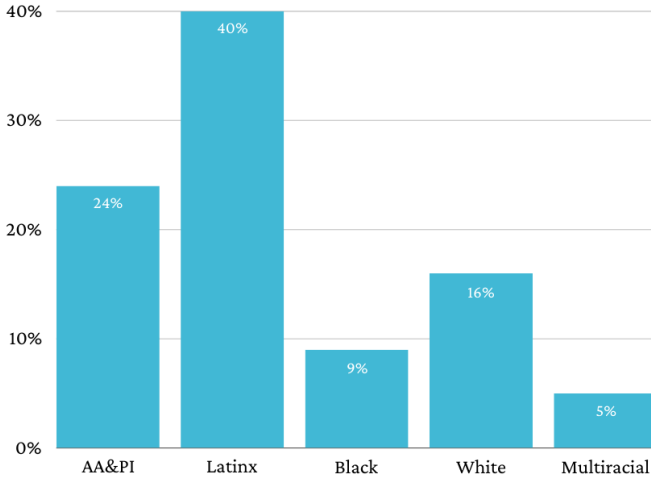
As tenure-track and tenured Asian Americanist faculty teaching within and beyond the Department of Ethnic Studies at California State University, East Bay (CSUEB) (*Muwekma Ohlone land*), we demonstrate how AB 1460 implementation features Ethnic Studies and Asian American Studies pedagogies across the campus. CSUEB has one interdisciplinary Ethnic Studies department that includes six areas of Ethnic Studies: American Indian Studies, Asian American Studies, Black Studies, Chicax and Latinx Studies, Comparative Ethnic Studies, and Genders and Sexualities in Communities of Color. In 2020, the Ethnic Studies department hired two Asian American Studies tenure-track faculty members. Prior to this, the department did not have a full-time tenured or tenure-track Asian Americanist for six years. Having few Asian Americanist faculty is not unique to our campus and we understand that Asian Americanists are housed in various departments. While the intention of the new requirement was to enhance Ethnic Studies departments and programs, we recognize an opportunity to infuse Ethnic Studies across disciplines. How can universities and colleges support the continued growth of the field at campuses with limited Asian Americanist faculty? How

can faculty collaborate across disciplines to create curricula that illuminate often neglected Asian American counternarratives? In this article we offer practices that honor the radical traditions of Asian American Studies while also considering that Asian American Studies is a growing field, as is the case in many universities and colleges across the nation.

In 2023, approximately twenty-four percent of CSUEB's undergraduate population identified as Asian American and Pacific Islander (AA & PI); approximately twenty-three percent Asian American, and one percent Pacific Islander. Additionally, approximately four percent of CSUEB undergraduates identify as multiracial AA & PI. CSUEB's overall racial and ethnic undergraduate enrollment data includes forty percent Latinx students, nine percent Black students, sixteen percent white students, and five percent multiracial students (See Figure 1). These numbers have been consistent since Fall 2016.¹ In Fall 2022, CSUEB had eighteen percent Asian, Asian American, & Pacific Islander faculty, twenty-four percent of whom were tenured or tenure-track. Because almost a quarter of CSUEB undergraduates identify as AA & PI, CSUEB was awarded an AANAPISI grant in 2011 to develop the Student Service Operation for Success (SOSS) program to serve incoming AA & PI freshfolx.² The success of SOSS laid the foundation for the next AANAPISI grant the campus received in 2016 to serve transfer AA & PI students. The success of these two programs demonstrated the need to support AA & PI students in culturally sustaining and community responsive ways (Paris and Alim, 2017; Tintiangco-Cubales and Duncan-Andrade, 2021). Moreover, the programs highlighted the need for institutionalized AA & PI student support, which was established in 2021 and further expanded in 2022. While the context for our university would help justify the need for Asian American Studies, we agree with Linda Trinh Võ (2016, 118) in that Asian American Studies:

Should not be based on a critical mass argument and [does] not need to correlate with the number of Asian American bodies on a particular campus...the study of Asians in America is fundamental to an inclusive American history that must be contextualized within global transformations and should be the hallmark of a comprehensive university curriculum.

Figure 1. Spring 2023 CSUEB Student Demographic



Source: Pioneer Insights Dashboard

As CSUs prepared for the implementation of AB 1460, Ethnic Studies faculty at CSUEB developed an Ethnic Studies Pedagogy Faculty Learning Community (FLC) to support course development that met the student learning outcomes outlined for the new Ethnic Studies requirement, also known as “Area F” within the CSU General Education Policy.³ When the bill was signed into law, Ethnic Studies and Asian American Studies varied at each CSU campus. This essay includes a unique perspective from a campus where Asian American Studies is a concentration within the Ethnic Studies major. The FLC took place in Summer 2021 and included faculty in the Department of Ethnic Studies as well as those in other departments with experience teaching Ethnic Studies courses. The main objective of the interdisciplinary FLC was to engage faculty in advancing their Ethnic Studies pedagogy and to create courses that satisfied the Area F requirement as outlined in the law.

We focus here on the development and implementation of an Ethnic Studies Pedagogy FLC, the alignment of an *Asian American*

Politics course, and the creation of a Liberal Studies course called *Education for Liberation*. We discuss the innovation of collaborating with Ethnic Studies departments and the care and intention needed when developing Asian American Studies courses and other Area F courses across disciplines. We also speak to the necessity of supporting faculty in implementing Ethnic Studies pedagogies and the impact of collaboration among faculty across Ethnic Studies subfields. This essay addresses questions such as: What does collaboration look like between Ethnic Studies and Political Science/Liberal Studies departments to support Area F course alignment? What are the benefits of this kind of interdisciplinary collaboration? How do universities and colleges strategically implement Ethnic Studies pedagogies? We discuss the significance of incorporating an Ethnic Studies and Asian Americanist pedagogical approach in teaching and learning within traditional disciplines like Political Science and Liberal Studies. The following sections discuss the development of the FLC grounded in Ethnic Studies pedagogies, and reflections on our experiences working towards implementing AB 1460.

ETHNIC STUDIES PEDAGOGY FACULTY LEARNING COMMUNITY AT CSUEB

In Spring 2021, CSUEB's Department of Ethnic Studies established an Area F FLC consisting of one tenure-track and two tenured faculty members. The deliverables for the FLC included tailoring Area F learning outcomes to our campus culture, creating course characteristics that informed *how* Ethnic Studies content is delivered, and developing criteria for cross-listing Area F courses. The "how" piece to our campus' Area F policies was crucial to ensure that instructors were intentional about the methods and approach used to engage students in Ethnic Studies learning. The FLC expanded CSU's student learning outcomes for Area F to include the following course characteristics grounded in Ethnic Studies pedagogies:

- All courses approved for Area F must demonstrate the use of Ethnic Studies pedagogies as evidenced by:
 - Centering decolonization, self-determination, and anti-racism as central components within Ethnic Studies teaching;
 - Developing students' critical consciousness (or their critical understanding of the world and their place in it);

- Including culturally responsive approaches that build upon students' experiences and perspectives;
- Creating caring and empathetic academic environments;
- Building upon students' cultural knowledge so that students find the agency to create culture and communities amongst themselves; and
- Developing students' agency so that they can use their education to respond to the needs in their communities beyond the classroom.
- All courses must include the study of resistance, social justice work, and the agency of groups.⁴

The Department of Ethnic Studies had to think strategically about how to implement AB 1460 to support Ethnic Studies faculty and those across the university with Ethnic Studies experience and expertise. The Spring 2021 FLC worked to align three existing lower-division courses with the Area F learning outcomes: (1) ES 100: *Introduction to Social Justice in Communities of Color*, (2) ES 122: *The Black Fantastic: Politics and Popular Culture in Black America*, and (3) ES 222: *Race in the City*. The FLC also created a process and criteria for cross-listing a course with Ethnic Studies, ensuring that faculty interested in developing Area F courses would collaborate with Ethnic Studies faculty. The following steps describe the process of developing Area F courses for outside faculty.

1. Faculty from outside the Department of Ethnic Studies will submit a proposal for a potential cross-listed course. The Ethnic Studies department chair and faculty will evaluate the initial proposal and discuss/decide if the proposal has the potential to meet the criteria. Department consensus is needed to move forward.
2. If the course is deemed as having the potential to meet the criteria, the faculty proposer will be paired with an Ethnic Studies faculty member to collaborate on the syllabus, Area F learning outcomes worksheet, and overlay⁵ proposal worksheet.
3. Before the course is submitted to the campus curriculum committee, the Department of Ethnic Studies will evaluate the completed proposal.
4. Before the course is proposed to the campus curriculum committee, the Ethnic Studies department chair and the department chair of the potential cross-listed course will meet to come to an agreement on scheduling.

5. Once this process is complete, the Ethnic Studies department chair or designated Ethnic Studies faculty will submit the proposal.
6. Ethnic Studies will discontinue cross-listing if the cross-listed course for any reason ceases to be qualified under the criteria, for example, if it is assigned to a faculty member without Ethnic Studies training or has a high non-passage rate.

Collaboration was a key component for cross-listing Ethnic Studies courses under the banner of AB 1460. The Department of Ethnic Studies established an *Area F and Ethnic Studies Pedagogy FLC* for Summer 2021. FLC participants (later referred to as “Area F barangay”) collaborated with Ethnic Studies faculty to receive support in intentionally implementing Ethnic Studies pedagogies in Area F curriculum development. Barangay (pronounced baa-raang-gai) pedagogy informed the structure of CSUEB’s Ethnic Studies professional development in Summer 2021. Led by Dr. Jocyl Sacramento, the Area F barangay had a total of ten faculty participants from the Departments of Ethnic Studies, Political Science, English, Communications, and the library. Sacramento led workshops on Ethnic Studies pedagogies to support cohort participants as they designed new Area F courses and syllabi, prepared application materials for new courses to be submitted in Curriculog,⁶ and workshopped syllabi, lesson plans, and assignments. Dr. Danvy Le, an outside Ethnic Studies participant in the barangay, however, had experience teaching in the discipline of Asian American Studies prior to her tenure-track role in Political Science.

The FLC was modeled after Pin@y Educational Partnerships’ (PEP) barangay pedagogy (Tintiango-Cubales, Daus-Magbual, and Daus-Magbual, 2010). “Barangay” comes from the Tagalog term “balangay,” referring to the boats that brought Malay settlers to the islands now known as the Philippines. Balangays carried families to the islands (Tintiango-Cubales, 2009, 325). As families came together on the coastal lands from various origin points in Southeast Asia, they formed barangays. Barangays are communities. By forming barangays in the FLC, faculty were creating intentional communities of care.⁷ The Area F barangay met collectively six times throughout the summer to engage in training on Ethnic Studies pedagogies. Each collective professional development session lasted between two to three hours. In addition to collective sessions, participants were grouped into smaller groups and met biweekly with their barangays to develop syllabi and lesson plans. Faculty provided support to one another in the form of

feedback, resources, and insights on each other's curriculum. In addition to providing support for existing Area F courses (*Introduction to Social Justice in Communities of Color*, *The Black Fantastic*, and *Race in the City*), instructors also developed courses *Education for Liberation* and *Asian American Politics*.

CSUEB's Area F course instructors were intentional about bridging their content with liberatory approaches to learning. While faculty may have Ethnic Studies expertise, their pedagogies may vary or may reproduce traditional approaches in education. It is important for Area F faculty to utilize Ethnic Studies pedagogies to advance student learning. Teaching Ethnic Studies and, more specifically, Asian American Studies, is enhanced when instructors consider not only the content of what is being taught but also the context, method, and teacher and student identities (Tintiango-Cubales et al., 2015). In the following sections, we discuss how we aligned our classes, *Education for Liberation* and *Asian American Politics*, with Area F learning outcomes and Ethnic Studies pedagogies.⁸

ASIAN AMERICAN STUDIES IN THE LIBERAL STUDIES CLASSROOM

In 2020, the Liberal Studies program at CSUEB found a home within the Department of Ethnic Studies. One Area F course that emerged from the FLC was a Liberal Studies lower-division course titled *Education for Liberation*. This cross-listed course bridges Liberal Studies with Ethnic Studies to give students a glimpse of how teachers and students were, and continue to be, key players in creating a more fair and just society through education. While the course is housed within Liberal Studies, students get glimpses into Asian American Studies and experiences within the Asian American & Pacific Islander community through a comparative Ethnic Studies frame. Asian American perspectives are examined in conversation with Black, American Indian, Chicana/x/o, and mixed-race experiences in schools. As a part of the First Year Experience for freshfolx, two sections of this course were offered in Fall 2022 and Fall 2023, a total of four sections. Table 1 showcases activities and assignments in *Education for Liberation* and how they align with Area F learning outcomes and Ethnic Studies pedagogy.

TABLE 1. *Education for Liberation* alignment with Area F Learning Outcomes & Ethnic Studies Pedagogy

Activity/Assignment	Area F Learning Outcome ^a	Ethnic Studies Pedagogy
Photo Gallery Walk: Racial inequality in schools	Demonstrate understanding of core concept of Ethnic Studies (1)	Developing students' critical consciousness
Critical Autoethnographies Project	Discuss and analyze the intersection of race and ethnicity with other forms of oppression (3)	Building upon students' cultural knowledge so that students find the agency to create culture and communities amongst themselves Creating caring and empathetic academic environments
Third World Liberation Front Unit	Social justice activism and solidarity of AA & PI community as they worked with Black, Chicana, and American Indian student organizations to address educational inequities (4)	Centering decolonization, self-determination, and anti-racism as central components within Ethnic Studies teaching

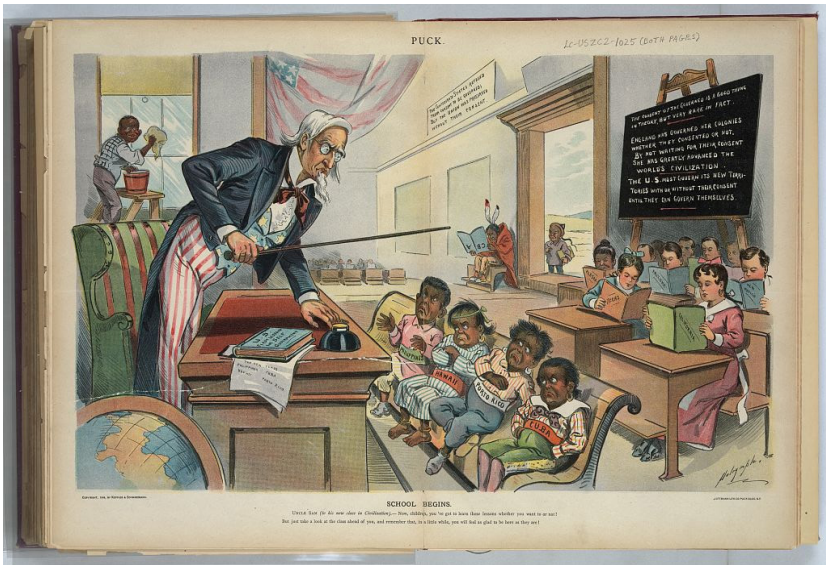
^a Abridged student learning outcomes. See note 3 for the complete language of AB 1460.

A course focused on imagining a liberatory education begs the question, what do we need to liberate from in the first place? What might be oppressive about education? Students begin this course by examining how schooling and education have been sites of oppression for historically defined racial groups. They learn key concepts like humanization, dehumanization, and oppression through the reading of Paulo Freire's *Pedagogy of the Oppressed*.

Students also engage in activities that showcase the long history of racial inequality in schooling. For instance, they participate in a Photo Gallery Walk. Upon entering the classroom, various historical photos capturing moments in American education decorate the walls. The photos include (1) the front of an American schoolhouse; (2) the inside of an American one-room schoolhouse, with desks mimicking the pews of a church, and students of all ages with the youngest sitting in the front row and the eldest in the back; (3) an 1899 political cartoon by Louis Dalrymple called "School begins," showing Uncle

Sam as a teacher with students labeled “Cuba, Porto Rico, Hawaii, and Philippines” in the front row and students in the back holding books labeled “California, Texas, New Mexico, Arizona, and Alaska”; (4) a Black schoolroom, circa 1930s; (5) three young white boys protesting integration; (6) Japanese American students in a concentration camp schoolroom during World War II; and (7) an image of Native American youth in a boarding school bunk room, kneeling on beds with their hands together in prayer position. In this activity, students pair up and discuss the following questions:

- What is the photo telling you?
- What is the educational purpose of the photo?
- How might this photo be similar to or different from your own educational experience?



School begins/Dalrymple, 1899, Library of Congress

Through this activity, students discuss education within colonial, racialized, and incarcerated contexts.

As a class, students begin to reveal the layers of the American educational system and discuss how education has transformed. Students discuss the experiences of Japanese American youth taking courses while incarcerated in WWII concentration camps. Here, a moment often taught within Asian American Studies is put in

conversation with Black schools in the Jim Crow South, American Indian children stolen from their families and forced into American boarding schools, and the U.S. colonial educational legacy left in the Philippines, Hawaii, Puerto Rico, and Cuba. Students discuss the images as they relate to the key concepts of dehumanization and oppression and begin to paint a picture of the longstanding inequalities schools have maintained. This activity, and many others, are followed by a wellness check so that students have time to process inequities of the past and reflect on how the content of the course relates to their own experiences and well-being.

Learning about how education has been a site of oppression is necessary to understand the historical purpose of American education and why students, parents, and communities demanded liberatory education. We value social justice teaching and have included the following course characteristic for our Area F sections: “All courses must include the study of resistance, social justice work, and the agency of groups.”⁴ We cannot simply leave students to learn about oppression without giving them the tools to address issues in their lives and communities.

The *Education for Liberation* course sets the stage for learning about resistance within schools and imagining an inclusive and culturally responsive education. For example, Liberal Studies students learn how at San Francisco State University (then College) in 1968, Asian American students in the Philippine American Collegiate Endeavor (now known as Pilipinx American Collegiate Endeavor, or PACE), Intercollegiate Chinese for Social Action, and Asian American Political Alliance built a coalition with the Black Students Union, Latin American Students Organization, and El Renacimiento (the Mexican American student organization) (Umemoto, 1989). These organizations came together in solidarity as the Third World Liberation Front (TWLF) and led the longest student strike in the U.S., demanding Ethnic Studies, increased access to higher education, and the hiring and retention of faculty of color. Here, students learn about the key concepts of solidarity and social justice activism as they were used to address educational inequities in the late 1960s. Specifically, the examples from the Photo Gallery and TWLF units center decolonization, self-determination, and anti-racist work in the context of education as freshfolx advance their critical consciousness. Here, Asian American experiences are taught comparatively and relationally. The Photo Gallery Walk allows students to compare Japanese American incarcerated

education with American Indian boarding schools and Black education in the Jim Crow South. A comparative approach puts the experiences of multiple racial groups in conversation with one another, where students can understand a concept like “racialization” and recognize that the social construction of race has impacted racial groups in various ways. The approach also allows students to build solidarity with one another.

As students learn various Ethnic Studies concepts and the history of U.S. education, they apply theories and concepts to their own lives through the Critical Autoethnography Project. Here, students use the theory of intersectionality to examine their TK-12 education. The project is designed to build students’ critical consciousness by tuning into their cultural knowledge through an intersectional lens. Students reveal how power relations have informed their race, class, gender, and/or queer identities and schooling experiences. They also learn about other students’ educational experiences in the course, which leads to building empathetic environments and solidarity among their peers. From this project, Asian American students’ educational experiences are shared and examined relationally with peers within the course. The *Education for Liberation* course uses a relational approach to highlight Asian American experiences in local and national racialized contexts (HoSang and Molina, 2019). A relational approach enhances students’ intellectual curiosity to learn more about their families and stories in the context of U.S. history, thereby activating students’ agency and reclaiming their communities’ narratives.

ASIAN AMERICAN STUDIES IN THE POLITICAL SCIENCE CLASSROOM

Asian American Politics, an upper-division course, has been offered in the Department of Political Science a few times since 2015; however, the class was inevitably canceled due to low enrollment. The implementation of AB 1460 ensured adequate enrollment because students could fulfill a graduation requirement while also learning about their histories (or, alternatively, the histories of others). *Asian American Politics* addressed topics that related to the Area F learning outcomes. AB 1460 presented an opportunity to reflect on the curriculum in an intentional manner and utilize Ethnic Studies pedagogical practices. Ethnic Studies pedagogy is an approach that emphasizes empathy, lived experiences, and cultural and community responsiveness—approaches that are often overlooked in Political Science, a field that

examines power struggle over resources. Moreover, Asian American politics as a research field is often overlooked, partly because of the relatively small population size, but more so because Asian Americans are not perceived as being politically active—thus viewed as irrelevant in American politics.

While the material of *Asian American Politics* remained similar to previous iterations, incorporating Ethnic Studies pedagogy required a reimagining of content delivery. The course content addresses resistance, social justice, and group agency while centering decolonization, self-determination, and anti-racism. In order to be cross-listed with Ethnic Studies, the course activities and assignments were realigned to satisfy Area F learning outcomes and course characteristics. Additionally, new assignments and activities were developed with time for reflection built in during each class session to develop critical consciousness, create an empathetic academic environment, and build on student experiences. Table 2 highlights the assignments mentioned in this section and the corresponding Area F learning outcomes and Ethnic Studies pedagogical practice.

TABLE 2. *Asian American Politics* course alignment with Area F Learning Outcomes & Ethnic Studies Pedagogy

Activity/Assignment	Area F Learning Outcome ^a	Ethnic Studies Pedagogy
Reflections throughout course	Apply critical race theory to describe critical events, histories with emphasis on group affirmation and agency. (2)	Building upon students' cultural knowledge so that students find the agency to create culture and communities amongst themselves
Share significance of a personal object		Creating caring and empathetic academic environments
AA & PI Pop Culture Representation	Struggle and resistance of AA & PI community relevant to current and structural issues (4)	Developing students' critical consciousness
Roleplay key Asian American Supreme Court cases	Demonstrate understanding of core concepts of Ethnic Studies (1)	Developing students' critical consciousness

Activity/Assignment	Area F Learning Outcome ^a	Ethnic Studies Pedagogy
Timeline of AA & PI Activist and Social Movement	Struggle and resistance of AA & PI community relevant to current and structural issues (4)	Centering decolonization, self-determination, and anti-racism as central components within Ethnic Studies teaching
Political Action Campaign	Apply anti-racist, anti-colonial frameworks to radically reimagine their communities (5)	Developing students' agency so that they can use their education to respond to the needs in their communities beyond the classroom

^a Abridged student learning outcomes. See note 3 for the complete language of AB 1460.

Each lesson introduced a new concept and began with a cultural energizer in the form of relatable prompts, which invited students to reflect on their cultural knowledge. For example, when introducing racialization, assimilation, and racialized assimilation, students were asked to reflect on one of the following prompts: (1) A time when they *did not feel* they fit in, (2) A time they felt they *could not* fit in, and (3) A time when they felt they *did not want to* fit in. To model the activity while lowering the anxiety of sharing, the instructor shared their answer and opened up the space for students to volunteer their stories which ranged from playing sports to familial belonging. During the lesson, students relate their lived experiences from the cultural energizer with the purpose, meaning, and consequences of racialization and assimilation. By the end of the lesson, students make connections between their cultural knowledge and how Asian Americans grapple with being labeled as both a perpetual foreigner and a model minority (Wu, 2002; Lee, Wong, and Alvarez, 2009) and therefore do not follow the Eurocentric model of assimilation.

To create an empathetic environment and develop critical consciousness, students are assigned three comprehension assignments:

1. **Tell their story.** Ask students to bring an object and share how that object reflects their values, culture, and lived experience. This assignment, given during the third week of the semester, sets the foundation for trust and compassion for the course. Students were able to relate to one another and formed bonds on their shared experiences.

2. **Tell the story of an AA & PI⁹ activist and their impact on AA & PI activism.** Centering on decolonization and self-determination, students explore AA & PI historical legacies to understand AA & PI struggle and resistance and learn the roots of AA & PI political activism. Students researched an AA & PI activist and created a timeline of the individual's life, activism, and impact on social movement. Students were given the agency to explore the biography of an activist to understand how lived experiences can shape political engagement.
3. **Tell the story of AA & PI representation in pop culture.** Students choose an AA & PI pop culture artifact and critically analyze the narrative surrounding AAs & PIs in popular culture. This assignment encourages critical consciousness as students reflect on how oppression and discrimination influence the portrayal of AAs & PIs in popular culture while also reflecting on how AAs & PIs have exerted their identity to reclaim their story of community and empowerment.

To teach students core concepts of Ethnic Studies and critical race theory, the course examined Supreme Court cases where Asian Americans successfully challenged a law. While many Political Science courses examine well-known historical cases such as *United States v. Wong Kim Ark* (1882) and *Korematsu v. United States* (1944), lesser-known cases were integrated too, including *Chy Lung v. Freedman* (1875) and *Lau v. Nichols* (1973). As a way to develop empathy, students engaged in role-playing a modern-day scenario that was similar to the court cases (Scorgie, 2010; Boal, 1979). For example, in *Chy Lung v. Freedman* (1875), twenty-two Chinese women were denied access into California because they did not have husbands with them and were in violation of California's law against "lewd and debauched women" (Yin, 2012, 145). To help students relate to the discriminatory California law, they were asked to role-play a scenario where a group of friends, all over the age of twenty-one, were not allowed to cross over the Bay Area Bridge from Oakland (*Huchiun Ohlone land*) to San Francisco because they did not have their guardians with them and, thus, were considered immoral. This activity allowed students to experience the injustice and arbitrary nature of California's law, which was eventually overturned by the Supreme Court (Yin, 2012). By viewing these cases from a perspective that students can relate to, they were able to empathize with the defendants and get a better understanding of the barriers Asian Americans have overcome. After each court case, the class engaged in a discussion of the advocacy path of the

Asian American defendants to showcase the long history of advocacy in the Asian American community and how AAs & PIs are wrongfully labeled as “the silent minority.”

While the Supreme Court cases highlight Asian Americans working within American institutions to gain rights, the curriculum also highlights how they engaged in an unconventional political activity¹⁰: protesting. Protests and being a part of social movements demonstrate AAs & PIs coming together in multiracial and panethnic coalitions as an act of solidarity and resistance. Students learn about the historical legacy of Asians being viewed as a threat in the U.S. and the oppression that all communities of color face. Living in California’s Bay Area provides an opportunity to discuss social movements that occurred in locales students are likely to be familiar with. Students learn about multiracial coalition building by examining the Black Panther Party (BPP), the SF State fight for Ethnic Studies, and the Delano Grape Strike; to showcase panethnic coalitions, students learned about the International Hotel (I-Hotel) evictions, Vincent Chin murder, and conviction of Chol Soo Lee.

The BPP was founded in Oakland, California, where Asian Americans joined in solidarity to fight for justice alongside the Black community. Students observe an image of Richard Aoki, a Japanese activist and field marshal for the BPP, holding a sign reading “Yellow Peril Stands with Black Power”¹¹ (Liu, Geron, and Lai, 2008; Maeda, 2011). During the same time period, the SF State Strike and the fight for Ethnic Studies was happening, as well as the impetus for the formation of the Third World Liberation Front. While many students were familiar with the significance of César Chávez during the farmworkers strike in Delano County (*Yokut land*), they learned that the success of the strike was only possible through the leadership of Larry Itliong in bringing Chicana/x/o and Filipina/x/o farmworkers together.

The course also highlighted Asian American panethnic coalitions in the Bay Area and nationally. The course included protests surrounding the eviction of many elderly Filipino and Chinese Americans from the I-Hotel in San Francisco. While tenants were eventually evicted, the Asian American resistance delayed the evictions for nearly a decade and a multiracial coalition formed and continued to fight for over thirty years until the rise of a new I-Hotel. Additionally, students learn about panethnic coalitions during the movements that were inspired by the cases of Vincent Chin and Chol Soo Lee, two men who were victims of the American legal system. These cases resonated with

students due to their proximity in age with Chin and Lee. Chin was brutally murdered and his assailants received three years probation and a court fine of three thousand dollars. Lee served ten years on a wrongful murder conviction. Both cases rattled Asian Americans and the community formed panethnic coalitions to bring light to these cases and justice to these men (Wu, 2010; Yoo et al., 2010). While the Chin case did not result in any convictions, Lee was freed but was never able to recover from the trauma and stigma of having spent time in prison (Ha and Yi, 2022). During reflections for these cases, students were dismayed they had never heard of these men and expressed fear and sorrow as they could envision themselves or family members being in these scenarios. This unit of the course concluded with the activist timeline activity researching AA & PI activism.

The course culminated in a project whereby students could radically reimagine their communities and develop a sense of agency. Students conceptualized a political action campaign that addressed an issue affecting AAs & PIs. Students designed a campaign to raise awareness and mobilize communities to engage in a political action, such as voting for a candidate or legislation, protesting around an issue, or signing relevant petitions. In teams, students research an issue that affects AAs & PIs, create an infographic to showcase their research, create social media content to raise awareness, and create a public service announcement as a call to action. The project encourages students to gain a sense of agency to understand their role in uplifting marginalized communities and how to create advocacy campaigns.

As mentioned earlier, students consistently reflected throughout the course. A common theme during these reflections was a sense of injustice students felt in their education for not having been exposed to Asian and AA & PI racialization in the U.S. They expressed that while some events were mentioned, the lessons were cursory and did not address the long-term consequences of racialization in the U.S. Many students did not know the history of Asian American resistance and expressed a newfound pride in their community. Ethnic Studies pedagogy naturally created a supportive community and a sense of belonging. This was true not just among AA & PI students, but other students of color were able to relate to AA & PI experiences and struggles. Regardless of racial or ethnic background, all students learned about the lived experiences of their peers and found common ground to relate. While the pedagogical approach meant less material being covered than in previous iterations, the tradeoff of student engagement

in in-depth, meaningful dialogue, higher level critical thinking of race relations and inequity, and deeper understanding of the origins and roots of oppression in the U.S., created an enriched experience.

RECOMMENDATIONS BEYOND AB 1460

AB 1460 has granted CSU campuses the opportunity and responsibility to strengthen Ethnic Studies colleges, departments, and programs. Given the status of Ethnic Studies throughout CSU, each campus has a unique approach to ensure students can complete their Area F requirement. While AB 1460 was meant to strengthen Ethnic Studies departments and programs with care and intention, CSUEB’s Department of Ethnic Studies strategically created partnerships to support faculty across disciplines who are committed to racial justice work. The opportunity to infuse Ethnic Studies in disciplines that may not traditionally include social justice or Ethnic Studies into their curriculum should be approached carefully and in community with Ethnic Studies faculty. It is also incumbent on universities and colleges to offer meaningful institutional support for faculty of color and recognize and address cultural taxation.

Since AB 1460 was signed into law, CSUEB has approved and aligned three existing lower-division courses to the Area F requirement. Through the support of the Area F barangay, two additional courses were added to the Area F course offerings and Area F instructors were provided with FLC support to advance their Ethnic Studies pedagogies. Since Fall 2021, CSUEB has more than doubled their Area F course offerings and helped over 1,300 students meet their Area F requirement (See Table 3).

TABLE 3. CSUEB Area F Course Offerings from Fall 2021 to Fall 2023

Course	Number of Area F Sections and Seats						
	Fall 2021	Spring 2022	Summer 2022	Fall 2022	Spring 2023	Summer 2023	Fall 2023
ES 100	2 sections 50 seats each	3 sections 40 seats each	2 sections 30 seats each	1 section 120 seats each	3 sections 40 seats each	2 sections 35 seats each	1 section 120 seats each
ES 122		2 sections 35 seats each		2 sections 30 seats each	2 sections 35 seats each	1 section 35 seats each	2 sections 30 seats each

	Number of Area F Sections and Seats						
ES 222	2 sections 30 seats each			1 section 60 seats each	1 section 40 seats each		3 sections 35 seats each
LBST 223				2 sections 20 seats each			2 sections 22 seats each
POSC 338				1 section 30 seats			
TOTAL	4 sections 160 seats	5 sections 190 seats	2 sections 60 seats	7 sections 310 seats	6 sections 230 seats	3 sections 105 seats	8 sections 329 seats

Additionally, the CSUEB Department of Ethnic Studies has hired three new tenure-track faculty in the areas of American Indian Studies, Comparative Ethnic Studies, and Liberal Studies to support AB 1460 course development and implementation.

We recognize the significance of AB 1460 in the advancement of honoring historically defined racial groups and the institutionalization of Ethnic Studies. We also see opportunities to further expand the limitations of AB 1460. In the statewide recommendations for AB 1460 implementation, campuses develop Ethnic Studies courses that “must be in the lower-division” to meet the new requirement. Additionally, upper-division courses can satisfy the requirement “in certain circumstances.”¹² This vague language means that CSU transfer students may not necessarily satisfy the Area F requirement at a CSU, undermining the intention of the law. We recommend developing upper-division Area F courses such as *Asian American Politics* to serve the needs of CSU transfer students. As more community colleges develop Area F courses, the enrollment of the upper-division Area F courses may drop; however, the courses do not have a prerequisite and are open to incoming freshfolx. Additionally, developing upper-division courses will enable all students, whether transfer or continuing, to further explore Asian American counterstories. Moreover, the law requires three units, which only scratches the surface of our histories. We envision institutions creating Asian American Studies¹³ General Education pathways to infuse Ethnic Studies across disciplines, including science and business. As more TK-12 classrooms utilize an Ethnic Studies lens and pedagogy within their curriculum, we urge faculty within higher education and, more specifically, Liberal Studies programs, to consider ways to bridge Ethnic Studies with education. How might TK-12 classrooms shift if educators

wielded frameworks from Asian American Studies, American Indian Studies, Black Studies, and Chicanx and Latinx Studies?

Ethnic Studies and Asian American Studies should continue to be woven into California's education. As Asian American scholars reflect on the state of the field, we encourage them to reflect on *who* is included in the curriculum. How might we discuss whose political and historical experiences we teach and learn? How might Southwest Asian and North African (SWANA) and Pacific Islander experiences advance our teaching, learning, research, and scholarship in Asian American Studies and other disciplines? AB 1460 offers a long-awaited shift to acknowledge the erasure of Black, Latinx, Asian American, and American Indian perspectives and experiences from U.S. higher education. However, we see the law as merely an opening to uplift historically marginalized groups in the name of anti-racism and decolonization. The new requirement continues the work of the Third World Liberation Front in their efforts to make education relevant and accessible for all.

NOTES

1. Up-to-date publicly available CSUEB demographic data: <https://www.csueastbay.edu/ir/quick-enrollment-facts.html>. Please note that approximately three percent of undergraduates were international students and about four percent of undergraduate students did not disclose race or ethnicity.
2. The authors use “freshfolk” as a gender-neutral term for those entering college for the first time.
3. For more information regarding the CSU Ethnic Studies student learning outcomes, see <https://www.calstate.edu/impact-of-the-csu/diversity/advancement-of-ethnic-studies>. Information on CSUEB Area F requirements can be found at <https://www.csueastbay.edu/ge/breadth-semester.html>. Note that Area F courses need to meet at least three of the five student learning outcomes.
4. We refer faculty interested in cross-listing for Area F to the “Area F Cross-list Criteria” website: <https://sites.google.com/csueastbay.edu/areaf/home>
5. Overlay requirements are CSUEB specific graduation requirements. We have three: sustainability, social justice, and diversity.
6. Curriculog is the platform CSUEB uses to propose and approve courses for the catalog.
7. Within the context of teaching, PEP first used the barangay concept to structure educational spaces. PEP is a barangay, and mini-communities form within the larger whole.
8. The focus of the article is on interdepartmental collaboration, therefore we only discuss the *Asian American Politics* and *Education for Liberation* courses. However, other lower-division courses, *The Black Fantastic*:

- Politics and Popular Culture in Black America* and *Race in the City*, were also supported during the FLC.
9. While the class is titled *Asian American Politics*, students were encouraged to and given the option to explore the experiences of Pacific Islanders.
 10. Van Deth, Montero, and Westholm (2009) defines unconventional political activity as activities that are viewed as being outside of institutionalized forms of political activity such as voting, petitioning, etc.
 11. This same slogan has resurfaced in the Movement for Black Lives to demonstrate continued solidarity.
 12. See the FAQ on AB 1460 and Education Code 89032: <https://www.calstate.edu/impact-of-the-csu/diversity/advancement-of-ethnic-studies/Documents/FAQ-on-Ethnic-Studies.pdf>.
 13. We also recommend creating General Education Pathways in collaboration with Black, Chicanx and Latinx, and American Indian Studies.

REFERENCES

- Boal, Augusto. 1979. *Theatre of the Oppressed*. New York: Theatre Communications Group, Inc.
- Ha, Julie, and Eugene Yi. 2022. *Free Chol Soo Lee*. Mubi
- HoSang, Daniel Martinez, and Natalia Molina. 2019. "Introduction: Toward a Relational Consciousness of Race." Pp.1-18 in *Relational Formations of Race: Theory, Method, and Practice*, eds. Natalia Molina, Daniel Martinez HoSang, and Ramón A. Gutiérrez. Oakland: University of California Press.
- Lee, Stacey J., Wong, Nga-Wing Anjela, and Alvin N. Alvarez. 2009. "The Model Minority and the Perpetual Foreigner: Stereotypes of Asian Americans." Pp. 69-84 in *Asian American Psychology: Current Perspectives*, eds. Nita Tewari and Alvin N. Alvarez. New York: Psychology Press. <https://doi.org/10.4324/9780203809839>.
- Liu, Michael, Geron, Kim, and Tracy Lai. 2008. *The Snake Dance of Asian American Activism: Community, Vision, and Power*. Lanham, Boulder, New York, Toronto, Plymouth: Lexington Books.
- Maeda, Daryl. 2011. *Rethinking the Asian American Movement*. New York: Routledge.
- Paris, Django, and Alim, H. Samy, Genishi, Celia, and Donna E. Alvermann, eds. 2017. *Culturally Sustaining Pedagogies: Teaching and Learning for Justice in a Changing World*. New York: Teachers College Press.
- Scorgie, Kate. 2010. "Fostering Empathy and Understanding: A Longitudinal Case Study Pedagogy." Pp. 84-92 in *Teacher Education*

- for Inclusion: Changing Paradigms and Innovative Approaches*, ed. Chris Forlin. New York: Routledge.
- Tintiango-Cubales, Allyson. 2009. *Pin@y Educational Partnerships: A Filipino/o American Studies Sourcebook, Volume 2: Filipina/o American Identities, Activism, and Service*. Sheffield: Phoenix Publishing House International.
- Tintiango-Cubales, Allyson, Daus-Magbual, Roderick, and Arlene Daus-Magbual. 2010. "Pin@y Educational Partnerships: A Counter-Pipeline to Create Critical Educators." *AAPI Nexus Journal: Policy, Practice, and Community* 8(1): 75–102. <https://doi.org/10.17953/appc.8.1.hh58505n51855x78>.
- Tintiango-Cubales, Allyson, and Jeff Duncan-Andrade. 2021. "Still Fighting for Ethnic Studies: The Origins, Practices, and Potential of Community Responsive Pedagogy." *Teachers College Record* 123 (13):1-28. <https://www.tcrecord.org/Content.asp?ContentId=23737>.
- Tintiango-Cubales, Allyson, Kohli, Rita, Sacramento, Jocyl, Agarwal-Rangnath, Ruchi, Henning, Nick, and Christine E. Sleeter. 2015. "Toward an Ethnic Studies Pedagogy: Implications for K-12 Schools from the Research." *The Urban Review* 47(1): 104–25. <https://doi.org/10.1007/s11256-014-0280-y>.
- Umemoto, Karen. 1989. "'On Strike!' San Francisco State College Strike, 1968-1969: The Role of Asian American Students." *Amerasia Journal* 15(1): 3–41. <https://doi.org/10.17953/amer.15.1.7213030j5644rx25>.
- Van Deth, Jan W., Montero, José Ramón, and Anders Westholm, eds. 2009. *Citizenship and Involvement in European Democracies: A Comparative Analysis*. New York: Routledge.
- Võ, Linda Trinh. 2016. "Reflections on the Formation and Future of Asian American Studies." *AAPI Nexus* 14(2): 117–28.
- Wu, Frank H. 2002. "Where Are You Really from? Asian Americans and the Perpetual Foreigner." *Civil Rights Journal* 6(1): 14–22.
- . 2010. "Embracing Mistaken Identity: How the Vincent Chin Case Unified Asian Americans." *Asian American Policy Review* 19/20 (January): 17–22.
- Yin, Paul. 2012. "The Narratives of Chinese-American Litigation during the Chinese Exclusion Era." *Asian American Law Journal* 19: 145–69.
- Yoo, Grace J., Wu, Mitchel, Zimmerman, Emily Han, and Leigh Saito. 2010. "Twenty-Five Years Later: Lessons Learned from the Free

Chol Soo Lee Movement." *Asian American Policy Review* 19/20 (January): 73–84.

APPENDIX

TABLE A1. California State University Ethnic Studies Programs and Departments

	CSU Campus	Departments and Programs
College of Ethnic Studies	San Francisco State University*	<p>Departments Africana Studies</p> <ul style="list-style-type: none"> • American Indian Studies • Asian American Studies • Latina/Latino Studies. • Race & Resistance Studies <p>Programs</p> <ul style="list-style-type: none"> • Arab & Muslim Ethnicities and Diasporas (AMED) Studies • Queer & Trans Ethnic Studies • Critical Mixed Race Studies • Critical Pacific Islands & Oceania Studies
	Cal State LA*	<p>Departments</p> <ul style="list-style-type: none"> • Asian and Asian American Studies • Chicana(o) and Latina(o) Studies • Pan-African Studies

	CSU Campus	Departments and Programs
Multiple Ethnic or Race-Specific Ethnic Studies Departments	CSU Dominguez Hills	Departments <ul style="list-style-type: none"> • Africana Studies • Chicana & Chicano Studies Program Asian-Pacific Studies
	Cal State Fullerton*	Departments <ul style="list-style-type: none"> • African American Studies • Asian American Studies • Chicana and Chicano Studies
	Cal State Long Beach*	Departments <ul style="list-style-type: none"> • Africana Studies • American Indian Studies • Asian & Asian American Studies • Chicano & Latino Studies
	CSU Northridge*	Departments <ul style="list-style-type: none"> • Africana Studies • Asian American Studies • Central American & Transborder Studies • Chicana & Chicano Studies Programs <ul style="list-style-type: none"> • American Indian Studies • Middle Eastern & Islamic Studies • Queer Studies
	San Diego State	Departments <ul style="list-style-type: none"> • Africana Studies • American Indian Studies • Chicana & Chicano Studies
	San José State	Departments <ul style="list-style-type: none"> • African American Studies • Chicana & Chicano Studies Programs <ul style="list-style-type: none"> • Asian American Studies (housed in Sociology)

	CSU Campus	Departments and Programs
One Interdisciplinary Ethnic Studies Department	Chico State	• Multicultural & Gender Studies Department
	Sonoma State	• American Multicultural Studies Department
	Cal State East Bay	• Ethnic Studies Department
	Cal Poly Humboldt	• Critical Race, Gender, & Sexuality Studies Department
	Cal Poly Pomona	• Ethnic & Women’s Studies
	Sacramento State	• Ethnic Studies Department
	Cal State San Bernardino	• Ethnic Studies Department
	Cal Poly San Luis Obispo	• Ethnic Studies Department
	Stanislaus State	• Ethnic Studies Department
Ethnic Studies Programs housed within Interdisciplinary Department	CSU Bakersfield	• Ethnic & Area Studies Program
	CSU Channel Islands	Programs • Chicana / o Studies • Africana Studies
	Fresno State	Programs • Africana Studies • American Indian Studies • Asian American Studies
	CSU Monterey Bay	Program • Ethnic & Gender Studies
	CSU San Marcos	Program • Ethnic Studies

* Indicates universities with an Asian American Studies Department.

Note: CSU Maritime does not have an Ethnic Studies department or program.

JOCYL SACRAMENTO (she/her/siya) is an Assistant Professor in the Department of Ethnic Studies at the California State University, East Bay. Dr. Sacramento specializes in Asian American Studies, Pinayism, critical pedagogies, comparative racialization, and K-12 Ethnic Studies. Her praxis-oriented work emerged out of her own participation in youth-led action research and her service with various youth programs and schools including Pin@y Educational Partnerships, where she taught Filipina/x/o American Studies at the high school level, and Oasis for Girls, where she led Life Skills, Leadership, and Arts education for young women in San Francisco. She is a co-editor of the forthcoming *Love, Knowledge, and Revolution* (Routledge), a Comparative Ethnic Studies textbook. You can find Dr. Sacramento's published work in the *Journal of Asian American Studies*, *Amerasia Journal*, *The Urban Review*, *Equity & Excellence in Education*, *Peabody Journal of Education*, *Rethinking Ethnic Studies*, and *The SAGE Encyclopedia for Filipina/x/o American Studies*. Dr. Sacramento teaches courses on *AA & PI Communities*, *Asian American Intimacies & Families*, *Pinayism*, *Women of Color Writers*, and *Education for Liberation*.

DANVY LE is an Associate Professor in the Department of Political Science at California State University, East Bay. Danvy was born and raised in Little Saigon, Orange County where she was inspired by the political activity of Vietnamese Americans, particularly her father, a Vietnamese journalist who escaped the Communist regime when Saigon fell. Her research focuses on the political participation of minority communities with an emphasis on Asian American ethnic enclaves. Danvy has conducted surveys of the Vietnamese American community and interviewed Vietnamese American political elites to examine the political behavior of the community. She is a scholar-activist and has sought to empower communities with organizations including AAPI Women Lead, Initiate Justice, and the Ella Baker Center for Human Rights. She has worked with political campaigns and currently teaches classes in American Politics, Civic Action, and Race and Ethnic Politics. Her work appears in several academic journals, including *Social Science Quarterly* and *Politics, Groups, and Identities*. In the classroom, Danvy encourages civic engagement and works with students to develop community outreach strategies to help bring awareness to underrepresented communities to develop a political voice.