Statement on Islamophobia
from
President Robert A. Corrigan
San Francisco State University
October 15, 2009

On some campuses across the country, this is “Islamo-Fascism Awareness Week.” This initiative is not a study of terrorism or radicalism - or even Islam, seriously considered -- but a potentially divisive polemic. I am reassured that San Francisco State University students have chosen not to participate, but this seems an appropriate time to reiterate a strong message that the campus has heard before and to apply it specifically to the Islamic and Muslim students, faculty and staff at SF State.

We intend this campus to be a place of peace. We will work tirelessly to maintain SF State as a community where all are welcomed, supported, and treated with respect. We know that here, as is to be expected on a university campus – especially one as diverse and international as SF State – we will encounter strong opinions and strong speech. But strong, even provocative speech is not the problem, nor are strongly held opinions on highly-charged topics. Rather, it is a lack of civility and decency in the expression of one’s views that we must work to eradicate.

Last semester, one incident caused both fear and anguish among Muslim students on this campus. An event organized by a student organization included an action that was seen by Muslim members of our community as desecration of one of Islam’s most sacred symbols. This is not the SF State we want to be. While the University has an obligation to uphold academic freedom and freedom of expression, we must also speak out about our values. I pledge that within the law, we will do our utmost to create on this campus, as I have said many times, the kind of world in which we would all want to live.

Even though that event has passed, scars remain. We can help heal them. These students -- like all our students -- need to believe and experience that their University cares for them, values them, and protects them. We need to remember that actions on campus play out in the much larger context of national and world events.

SF State is not an Islamophobic or anti-Muslim campus. Far from it. In the past few years, our faculty has been enriched by the hiring of colleagues in wide-ranging disciplines who have scholarly expertise in the Middle East, Islam and Muslim studies. This was no coincidence; it was the result of a deliberate initiative. We have also brought a nationally known scholar onto the faculty to lead the development of an Arab and Muslim Studies program. In this work, we are demonstrating our values, and I expect them to resonate throughout the campus. As an academic institution, and as people of conscience, we have an obligation to maintain a safe environment on campus, as well as to counter bigotry and prejudice in the wider society.

As you know, since the terrorist attacks on September 11th, I have sent frequent messages to the entire University community calling for peace and tolerance and many of you have responded marvelously, both in words and action. Now let us continue the good work.
Appendix B – Testimonies and Letters of Support from Students who took AMED courses

1. Shiva Bayat
2. Amy Casselman
3. Arnold DeLeon
4. Aneeta Mitha
5. Robert Flores
6. Esha Pillay
To whom it may concern,

I had the pleasure of not only taking an AMED class but I worked there for about 2 years as a student at SFSU. I was able to see the inner workings of the program from almost its inception and therefore feel a strong commitment to take part in whatever way I can to see the program thrive. As a student of Race and Resistance studies, and as someone who grew up in the Middle East, I believe that AMED is absolutely intrinsic to the Ethnic Studies community that SFSU has every right to be so proud of. As members of this community within the academy, it is our responsibility to support those who produce knowledge on a group that has greatly contributed to the social fabric of this country, and yet is still marginalized not only in society but in the academy.

AMED offers a unique perspective to Arab and Muslim communities, in that the analysis is rooted in a social justice critical race lense. This perspective is virtually impossible to find elsewhere in the United States. The academy does not however lack ‘Middle East Studies’, where much of the content is policy based, drawing a demographic of American students that are interested in national security; perpetuating Orientalist notions and otherness of Arabs and Muslims. It is a disservice to students of ethnic studies to deny them the critical knowledge and access to learning about the Arab and Muslim diaspora, especially considering the social and political climate of today. The U.S. empire is expanding its territory in the MENA (Middle East and North Africa) region; revolution, occupation, wars, U.S. drone attacks are taking place and the U.S. media is virtually silent-or extremely skewed. It is the academy’s responsibility to inform their students and AMED has a great role to play in breaking the silence.

Arab and Muslim students make up a significant portion of the student body population, and with Islamophobia rampant on college campuses and the general society; it is vital that students have a safe space to process their grievances and grow as intellectuals to become agents of change in their communities and beyond. AMED’s role is imperative in giving Ethnic Studies a transnational perspective, as well as building solidarity with other communities of color in the U.S.

Sincerely,

Shiva Bayat
Dear Professor Abdulhadi,

This letter is to express my enthusiastic support of the Minor in Arab and Muslim Ethnic Diasporas program. Not only will this program support a more inclusive and comprehensive program in the College of Ethnic Studies, but it will also forge the development of programs like these on other campuses of higher education. The College of Ethnic Studies has always been a pioneer of forward thinking and cutting edge academic development, and the establishment of an AMED program and Minor will ensure that the college will continue this legacy. Furthermore, a minor in AMED will not only allow Arab and Muslim students to learn more about themselves, but it will also allow non-Arab and/or non-Muslim students to integrate an understanding of the experiences of Arabs and Muslims in our communities into their world views, contributing to a more diverse, inclusive, just, and tolerant world.

I am happy to do all that is in my power to support the development of the AMED program and its associated Minor.

Best,

Amy Casselman
Lecturer, College of Ethnic Studies
San Francisco State University

---------- Forwarded message ----------
From: Amy Casselman <amycasselman@gmail.com>
Date: Wed, Feb 20, 2013 at 12:10 PM
Subject: Re: Request for Letter of Support for Arab and Muslim Ethnicities and Diasporas Minor program
To: Jackie Husary <jhusary@sfsu.edu>
Hello Professor Shoman,
My name is Arnold De Leon. I took your course on Arab American identity in the Fall of 2009 and it was great. I really learned a lot. I have read Frantz Fanon's book Black Skin, White Masks multiple times and I'm still trying to grasp and understand all he wrote. I got to thank you for introducing me to this great man/thinker. I am currently taking a class on community organizing with Professor Kury and we are currently discussing Martin Baro's book Readings for a Liberation Psychology and are talking about consciousness and I remembered your class. I looked online to see if you had a homepage/site with recommended readings but was not able to find one and was hoping that you could direct me to books/authors that can enlighten me in life in general and/or the Arab world, which I'm fascinated with. I'm graduating this semester with a history degree and took all the courses I could related to Arabs and the Arab world. I really learned a lot from you and I have to thank you for that, you have made a real positive effect in my life. I hope your doing well and I was sad to see you are no longer teaching at SFSU. I hope to hear from you and thank you once more for everything.

best regards,
Arnold De Leon

Hey Samia,
I knew you were busy today grading and what not so I didn't want to overly disturb you but I just wanted to let you know how much I loved your class. I've become a more conscious person both as an individual and as an observer of world dynamics because of it. The readings you assigned and the discussions of those readings completely transformed the way I perceived the world and myself. I became more aware of the system in which oppression is created and how language is such an important of creating that system. Due to this awareness, I am able to critique language much more. I feel exponentially more confident in my beliefs, values and ideas and expressing those to external forces- people, institutions, etc. I just became a better person overall, so thank you!

I also saw this on a style blog, Sartorialist, today, which is highly visited, and was pleasantly surprised to see a positive and beautiful portrayal of a woman wearing a burka.
http://www.thesartorialist.blogspot.com/

Anyway, I hope we keep in touch and again, if you ever need a hand in anything let me know!
Happy evening,

Aneeta

Professor Shoman, I took your Arab Media Images class in 2010, I'm emailing you about a story I read on the Internet about an Iraqi woman who was beaten to death in San Diego and it is being investigated as a hate crime. I'm sure you've heard about it by now but I just thought it was appalling that it is not getting the same national media attention like the Travon Martin murder. It's sad that most people are not going to hear about this story, and this woman will be forgotten. I've asked a couple of my friends and family if they heard about the story and unfortunately they didn't but of course they knew who Travon Martin was. More
Martin murder. It's sad that most people are not going to hear about this story, and this woman will be forgotten. I've asked a couple of my friends and family if they heard about the story and unfortunately they didn't but of course they knew who Travon Martin was. More importantly no one is going to address the underlying issue of Islamaphobia in our country. Your class definitely had an impact on me and I just wanted to thank you. - Robert Flores
Letter of Support for Arab and Muslim Ethnicities and Diasporas (AMED) Minor Program

March 16, 2013

To whom it may concern,

To start off, I genuinely believe that the Arab and Muslim Ethnicities and Diasporas (AMED) program has helped me grow as student and community member because of the course material and opportunities that have been presented to me. San Francisco State University would greatly benefit from the AMED minor program because students will be educated about multicultural communities on the local and international level. Individuals will also have the opportunity to participate in community events here in the Bay Area and come together in solidarity for issues happening around the world.

Personally, I took my first class, Gender and Modernity in Arab and Muslim Communities, with Professor Rabab Abdulhadi last semester in the Fall of 2012 and I have definitely grown not only as a student but in general as a young adult who is more critical of social and political events happening around us and the ways in which I can contribute to my community. Before taking the class with Professor Abdulhadi, I did not even know about the AMED program at our school. Looking back, if I never took the Gender and Modernity course I would have missed out on so much from helping out at student-run events to learning about issues such as sexuality, identity politics, colonialism, settler colonialism, stereotypes constructed by and though the media, Islamophobia, situated knowledge, modernization, resistance, and revolution, as well as, how these topics are played out in various Muslim and Arab communities.

I think these topics in general are crucial for all students to know about and understand, especially in today’s age when many students, who are not in social or cultural disciplines, are not exposed to these terms, or their implications, in the amidst of struggles happening in local and universal communities. The AMED minor program will only enhance students’ learning abilities, awareness, and hopefully a sense to be more active in their own communities, where they can really get involved in social justice causes.

Sincerely,

Esha Pillay

Student at San Francisco State University, Anthropology
<table>
<thead>
<tr>
<th>Professor's Name</th>
<th>Course Number and Title</th>
<th>Projected</th>
<th>Actual</th>
<th>Question 1</th>
<th>Question 2</th>
<th>Question 3</th>
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<td>L. Salomon</td>
<td>ETHS 100: Intro to Ethnic Studies</td>
<td>120</td>
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<td>L. Salomon</td>
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<td>J. Ferreira</td>
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<td>DE Fisher</td>
<td>AFRS 256: Hiphop Workshop</td>
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<td>91 1 13</td>
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<td>DE Fisher</td>
<td>AFRS 310: Anthropology of Blackness</td>
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<td>A. Jolivette</td>
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<td>47</td>
<td>39</td>
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<td>14 12 13</td>
<td>5 14 20</td>
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<td>C. Villareal</td>
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<td>C. Villareal</td>
<td>RRS 110: Critical Thinking and the Ethnic Studies Experience</td>
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<td><strong>204</strong> 101</td>
<td><strong>177</strong> 105</td>
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| **PERCENTAGES**  |                         | 90.66%   | 83.83% | 8.51% 42.32% | 20.95% 36.72% | 21.78% 39.21% | 39.00%
Appendix D - AMED Minor Survey Comments

Muslim Student Associate  A. James  February 19, 2014
- I am interested in having an Islamic ran by Muslims
- I want an Islamic minor here on campus
- I personally would take this minor, but don’t have the opportunity
- I would want a minor to represent Muslims, because I think it is unfair that other ethnic groups have a minor program and the Muslims do not.
- I think it is important to include the Arab and Muslim Ethnicities minor, just like all the other ethnic minorities.
- This would not only be a great addition to the college of Ethnic Studies but also it would give students the opportunity to learn about other cultures and get a more diverse understanding of Arab/Muslims Ethnicities and Diasporas.
- I believe this would be beneficial to SFSU considering the Arab and Muslim communities have been criminalized; I’d like to dissect this criminalization.
- I think a minor like this would be very helpful in educating me about Islam.
- I would like a minor that’s offered on this campus that represents Muslims in a positive light.
- I took a class and really enjoyed the class (Palestine course). I would like for Muslims to represent on campus and have its own department.
- Equal rights for everyone 😊
- We need more diversity of classes
- If it was available I would have done minor in AMED and also I believe its not fair that other minority Ethnicity have minors courses available at SFSU!

Chilean Organizers Speaking Tour  E. Arellano  February 21, 2014
- This sounds awesome!
- Do it! Completely necessary. Relevant Education Now!
- I am not interested but I think it is important for those who are to have the option
- I believe that AMED minor would be a beneficial addition to SFSU’s education programs because it would go well with an International Relations, Poly Sci or Ethnic Studies major.

- I would love to have AMED minor.
- This is a topic that requires more attention, and making the courses “relevant” would inspire more people to attend. (By making the classes satisfy certain requirements)
- I actually came to sFSU hoping that AMED would be a MAJOR since due to circumstances it’s the only school I can attend. So I would love to have it as a minor.
- I’m a grad student but I would recruit!
- SF State is reknown for their Latinos, Native, Jewish, Asian & African studies. But an Arab studies doesn’t exist. Why?
- Excellent courses being offered!
AFRS 310: Anthropology of Blackness  
D.E. Fischer  
March 4, 2013
- I feel all knowledge is important. Anything to help further people’s minds.
- I believe students would benefit from a “people’s” perspective of Arab and Muslim Ethnicities and Diaspora. It is necessary to combat the negative images/ideas about Arabs and Muslims

RRS 110: Critical Thinking and Ethnic Studies Experience  
C. Villareal  
Feb. 21, 2013
- This program is absolutely necessary and applicable to our state’s current, most recent and ongoing affairs.
- I would be very interested in taking AMED courses. I know the least about the American Arab culture and I think many can say the same.
- This program is sorely needed to fight ugly stereotyping and typical American ethnocentrism.
- I believe it is great that they are bringing the Arab culture to light. Although it is not for me, I hope the program succeeds.
- I’m a nursing student so I have my schedule full, but I think it is important for others students who are not represented.
- I don’t know if I would necessarily sign up for this minor, but maybe a class. Regardless, I think it’s imperative that we have the opportunity to learn about this subject.
- I think its important to have more racial diversity major/minors/classes to keep up SFSU’s large range of studies about different races.
- Just because I’m not interested in the minor that doesn’t mean that other students wouldn’t benefit from it becoming an available option.
- I think that its important but that is not where my specific interest are

RRS 100: Intro to Ethnic Studies  
C. Villareal  
February 21, 2013
- I believe this is a great cause and something that deserves attention! Thank you.
- Great idea!
- Sounds awesome
- Great idea!
- Students at SFSU should have the option to minor in AMED studies. It is important for all ethnicities and backgrounds to be represented and heard.
- AMED would be a crucial part of SF State’s Race and Resistance Studies program
- I hope it is approved 😊
- This is extremely important. The Arab and Muslim community is heavily oppressed in the media, today. People need to have a more unbiased education about these people.

ETHS 250: Race, Ethnicity, and Power  
L. Salomon  
February 26, 2013
- I hope to see more improvement in the topic and a more focused program 😊
- I think this is a great idea, it should be demanded. I support!
- As I am now taking the ethnic study that relates to my ethnicity, I believe this would really benefit Arabian and Muslim people in USA. I support it!
- With all the ethnic tension in US w/ Middle Easterns, I think his minor would be extremely important.
- Even though I put maybe for interest, it sound like an important field of studies that should be developed to provide for these students to access such resources here at SFSU.
- Very important as an option of study
- Sounds like a great program, I would be very interested in this minor.
- My grandparents are Muslim, I want to learn more about this culture. It will also be better because a lot of students who go here are Muslim.
- Although I am not considering minoring in AMED, a lot of other students would be interested in it.
- I personally believe this department will help bring light to the Arab world and provide in depth information, experiences, and historical facts of Arab and Muslim communities.
- There’s not many places for those in the Middle Eastern community to learn about their own background as an outlet – it can only be beneficial for those who feel they don’t have a place to talk about it.
- Its better to have more than less. All ethnic studies classes challenge people to expand their minds, this could be another interesting/eye opening subject for students.
- I think these classes should be offered because a lot of people have a misunderstanding about this group of people.
- I would have considered minoring in AMED but I am at Junior standing and want to graduate. But I know many people who would love to minor in this.
- I would love and really be interested in learning about Muslims
- AMED is a necessary program that is crucial for understanding and emphasizing the role of Arabs in our society and countering anti-Arab sentiments.
- Amazing idea! We need more ethnicity classes! Especially of under represented cultures.

ETHS 110: Critical Thinking   L. Salomon   March 5, 2013
- I think it is an important educational option because all cultures should be available to study. However, personally, I am not interested, but I feel that other students would be
- It’s so important that people become more aware!
- I will not be attending SFSU next year but I think this is definitely a great program
- Interesting to learn about
- Very interesting. Does it count as a GE course if you take just the course? It should if possible.
- This course is not relevant to my major, which is why I answered “No” for #(2) and (3)
- Great job
- As an International Relations major, I think this minor would be great.
- I believe it would be a great idea since we can see the Arab and Muslim studies and have a different view other than just the negatives.

AIS 100: Intro to AIS   A. Jolivette   February 26, 2013
- A minor in AMED studies is just as important/relevant as one in Asian-American studies
- I think its great the SFSU has a group of courses regarding this field of study
- I think it is a great idea that you guys are doing this and bringing Arab and Muslim studies
- I believe this minor would be beneficial to the educational program of ethnic studies at SFSU
- Not my field of interest, but I do feel as it is important. GE course would be good.
- If I were more interested in ethnic studies, I would be interested.
- Great idea → there is a serious lack of this topic at SFSU
- This is really interesting.
- Maybe learn about Arabic History
- AMED is/would be an extremely important addition to the academic curriculum at SFSU. This subject would greatly expand understanding and acceptance of Arab/Muslim communities.
- We should be able to learn about all ethnicities
- Already minor w/ AIS
- I think this is a great minor opportunity and should of course be offered.

- This is Vital! Approve ASAP!
- I thin this minor would be interesting and open doors of opportunities for Muslim and non-Muslim students to learn about this subject
- It sounds like an interesting minor to have but I personally wouldn’t take it. Sorry.
- I respect what you guys are doing.
- Every ethnic background should be able to be taught.
- AMED is an important area of study especially in this present time. SFSU has been a leader in ethnic studies and social justice, AMED is a perfect compliment for our legacy.
- I would be interested to diversity myself being as I am an Engineering major. Engineering doesn’t really touch on social issues which are in attention today.
- The creation of this minor is important because each community has their own story and it needs to be told with historical accuracy
- Arabs are currently systematically discriminated against with the TSA, and this should be a more known issue. Equality.
- SFSU is at the center of a huge community that prides itself on being the cusp of progress. Not getting approval for this minor at SFSU would be a step backwards.

RRS 350: Race, Labor and Class               J. Ferreira            February 27, 2013
- I think this program would be beneficial because there are few classes that focus on the Middle East at SFSU, but few focus on identity, especially when the US media demonizes folks from this region.
- I believe this is an important program to include SFSU.
- All diversity is needed in order to re-establish All relationships of people around the world.

- I think that this is a very important initiative
- There’s a lot of ignorance so I feel this minor would be important
- I would want to obtain a minor in AMED
- I think that a program in Arab and Muslim Ethnicities would be an excellent idea, particularly looking at the history of Islam in the US in the Black community perhaps.
- This is something that I think the entire university community could benefit from learning!
- I think its very necessary
- None of this interests me because Hip Hop workshop is already taking up my AMED and I am not interested in ethnic classes.
- Very necessary course and studies
- I’m Filipino, sports med major
- I am Filipino and majoring in Accounting
- I’m taking RRS 630 this semester and I’m really enjoying it. I’m just hoping it gets passed for GE.
- I believe it’s a good idea I’m just not interested
- Although this wouldn’t be the program for me, I think its very important to be educated on.
- I personally am not interested but I think it should be available for those who are
- I already took my AMED course.
- I feel it’s a very good proposition. If other minorities have major/minors, why not have the same respect and equality for Arab studies. As a Latino student, I support this!
- I think it’s good to have it as a program, but I wouldn’t take the classes
- I wanted to take and Arab and Muslim class this semester but it was cancelled. As interested as I am in their struggle, I probably won’t minor in it, but I would like to see more classes offered.
- This is great that its being recognized on campus
- I think this is a good idea
- I think it should be an option for people who are interested.
- With todays society and image that the media puts on the Muslim/Arab community I feel/agree it is important for people to be educated on a community that people are afraid of.
- I want to major in journalism, and I think it would behoove prospective journalism students to minor in AMED because of the war going on in the Middle East and the need for war reporters.
- I think all ethnic groups should represented [ineligible] at this diverse university
- This area does not interest me at all, some maybe and should be available.

ETHS 100: Intro to Ethnic Studies  L. Salomon  February 28, 2013
- This would be great
- Not for me, but I know many American that are immigrants and have parents from the Mid-East would appreciate their history and value the teachings
- It’d be an excellent addition to our university and a much needed one.
- Do it.
- Do it.
- It's a great and interesting history
- I’m not if Arab descent, but it would be doing the right thing to have this as an option for those who are.
- Important to have available for students but personally would not partake in the classes offered
- Equality!!
- It’d be great to have this program
- Already minoring in another subject. (Sexuality studies and chemistry)
- Although I would not consider declaring a AMED minor, I believe many Anthro/ETHS major will
- If I was an undergrad I would definitely consider minoring in AMED. Thank you!
Appendix E – List of Consulting Academic Departments and Programs (on and off-campus), Community Organizations and Alumni

**Academic Programs – SFSU**
- Africana Studies
- American Indian Studies (AIS)
- Anthropology
- Arabic
- Asian American Studies
- Broadcast and Electronic Communications Arts
- Comparative Literature
- Counseling
- International Relations
- Latino/a Studies
- Middle East and Islamic Studies
- Music
- Philosophy
- Race and Resistance Studies
- Sociology

**Student Organizations - SFSU**
- ASI Women’s Center
- Black Student Union (BSU)
- General Union of Palestinian Students – SFSU (GUPS – SFSU)
- Muslim Student Association (MSA)
- MeCHA
- SKINS
- La Raza

**Academic Programs and Associations – non-SFSU**
- American Studies Association (ASA)
- National Women’s Studies Association (NWSA)
- Asian American Studies – UC Berkeley
- Center for Race and Gender – UC Berkeley
- Columbia University: Rashid Khalidi, History, Center for Palestine Studies, Edward Said Professor of Modern Arab Studies; Lila AbuLughod, Anthropology, Center for Palestine Studies
- Ethnic Studies – Mills College
- Ethnic Studies – UC Berkeley
- Ethnic Studies – UC San Diego
- Middle East Studies Association (MESA)
- UC – Davis: Suad Joseph, Anthropology; David Lloyd, English
- UC – Santa Cruz: Angela Davis, History of Consciousness; Gina Dent, History of Consciousness
- UCSF: Jess Ghannam, Psychology
- Women and Gender Studies – UC Berkeley
Community Organizations
Arab Cultural and Community Center (ACCC)
Arab Resource and Organizing Center (AROC)
Bay 2 Egypt
Bir Zeit Society – San Francisco
Council of American-Islamic Relations (CAIR)
Desis Rising Up and Moving (DRUM)
Free Palestine Alliance
International Anti-Zionist Jewish Network (IJAN)
Jewish Voice for Peace (JVP)
Palestinian Youth Movement (PYM)
Ramallah Federation – San Francisco
Sahel Club – San Francisco
South West Asian North African Bay Area Queers (SWANABAQ)
Students for Justice in Palestine (SJP)
Sunbula – Arab Feminists for Change
United States Palestinian Communities Network (USPCN)
Zawaya

Alumni and Community Members
Allam al-Qadah
Chris Lymbertos
Diane Feeley
Fayeq Oweis
Fuad Ateyeh
Dr. Hatem Bazian
Dr. Jess Ghannam
Loubna Qutami
Maha and Riad Khoury
Mai Masri
Nabila Mango
Raja Samara
Sami Mshasha
Senan Khairie
Appendix F – Letters of Support from SFBA, International and US Scholars and Community Organizations

**Scholars – San Francisco Bay Area**
1. Kinneret Alexander, Instructor, Inter-Disciplinary Studies, City College of San Francisco
2. Dr. Keith Feldman, Ethnic Studies, UC Berkeley
3. Ilaria Giglio, Doctoral Candidate – Geography, UC Berkeley
4. Dr. Shoaib Kamil, Computer Science, MIT (formerly UC Berkeley)
5. Dr. Julia Oparah, Professor and Chair, Ethnic Studies, Mills College
6. Dr. Samia Shoman, AMED, SFSU

**International and US Scholars**
1. Rayan Al-Amine, Lecturer, Middle East Studies, Lebanese American University; Program Manager, Issam Fares Institute, American University of Beirut
2. Dr. Samar Habib, School of Oriental and African Studies, University of London
3. Dr. Laura Khoury, Professor, Sociology, BirZeit University (Palestine)
4. Dr. Yi-Chun Tricia Lin, Chair, National Women’s Studies Association; Director and Professor, Women’s Studies, Southern Connecticut State University

**Community Organizations and Partners**
1. The Alliance of South Asians Taking Action (ASATA)
2. Arab Cultural and Community Center - Fuad Ateyeh, past President
3. Arab Film Festival (AFF) - Dr. Jess Ghannam, President
4. Arab Resource and Organizing Center (AROC) - Lily Haskell, Program Director
5. Buena Vista United Methodist Church - Rev. Michael Yoshii
6. Council on American Islamic Relations – Bay Area (CAIR) - Zahra Billoo, Executive Director
7. Freedom Archives - Claude Marks, Executive Director
8. Interfaith Peace Builders (IFPB) - Jacob Pace, Communications and Advocacy Coordinator
10. Middle East Children’s Alliance - Ziad Abbas, Associate Director
Dear Professor Abdulhadi,

I am writing to express support for the minor in Arab and Muslim Ethnicities and Diasporas Studies in the College of Ethnic Studies at San Francisco State University. The necessity for such an innovative and unique program like AMED should neither be overlooked nor taken for granted.

As an instructor of Ethnic Studies and Middle East Studies at City College of San Francisco, I have witnessed the positive impacts of the AMED on students of Arab and Muslim descent, the student body overall, and the broader community. Many of my students have attended lectures and events hosted by AMED and several have inquired about AMED when considering where they will transfer to from the City College of San Francisco. There is a strong demand amongst students for this kind of curriculum because it provides much needed community and space for educational empowerment of Arab and Muslim students as well as a sophisticated outlet for education and research that can be relevant on a societal and an individual level to all students. For example, one Yemeni-American student told me that in being able to learn about his own culture with his peers, he felt more able to communicate with his family members about intra-ethnic issues and more able to communicate with non-Arab peers about inter-ethnic relations. Another non-Muslim American student mentioned that after having learned more about gender in Islam she was determined to confront negative stereotypes about Muslim women that are perpetuated in mass media.

As a Mizrahi Jew, I have experienced the general lack of knowledge and education about Arab, Muslim and SWANA ethnicities, identities, histories, political issues and cultures. Upon taking courses that inform on these topics, students reflected on the value of unlearning negative media myths and stereotypes; even those who purported to be well-educated in racial and ethnic diversity reported that they never considered the ingrained beliefs that they held about Arab and Muslim peoples and expressed a profound gratitude for the opportunity to dispel some of those myths.
Most importantly, AMED provides the space for the long-standing struggles and contributions of Arabs and Muslims within the US and broader Diaspora to be brought to the forefront, which greatly benefits students. This is especially important given the political climate in the United States and the falsely perceived relationship between our communities and the so-called war on terror.

Oftentimes, ethnic studies and critical race-courses at the college and university level exclude mention of Arab and Muslims in the United States. Therefore, amongst many of the profound benefits of AMED Studies, I hope that some of the information would make its way to influencing curriculum and social relations more broadly. It is with all of this in mind that I strongly re-iterate my support for the minor in Arab and Muslim Ethnicities and Diaporas Studies.

Sincerely,

Kinneret Israel
Instructor, Interdisciplinary Studies Department, City College of San Francisco
Re: Letter of Support for Arab and Muslim Ethnicities and Diasporas Minor

To Whom it May Concern:

I write as an assistant professor conducting research and teaching in critical cultural studies of race, US foreign policy, and diaspora, with a focus on the overlap between US and Southwest Asian and North African geographies. From this position I want to express my unconditional and unwavering support for the Arab and Muslim Ethnicities and Diasporas (AMED) minor. AMED’s curriculum, and the larger initiative of which it is a part, is innovative, incredibly insightful, and uniquely responsive to both the changing geopolitical dynamics of the last several decades and the changing questions emerging within the field of Ethnic Studies. The curriculum will enliven scholarly and popular understandings about the complex and contradictory relationships between the ethno-racial communities in the United States and the global circuits of home and homeland through which Arabs and Muslims move. It is without a doubt among the most important curricular interventions to emerge in recent years, and I urge its institutionalization at SFSU.

In my estimation, the AMED minor curriculum marks the best of what the field of Ethnic Studies is doing at present. AMED’s focus is relational — putting into conversation the multiple and overlapping communities within which Arabs and Muslims (themselves shorthand for heterogeneous communities) are situated. Its focus is transnational — tracking with care and precision the historical and contemporary movement of communities, ideas, and resources within and across national borders. Its focus is interdisciplinary — approaching problem-based questions of research and teaching from across a range of qualitative and quantitative methodologies. Its focus is intersectional — critically engaging the ways power operates through axes of race, ethnicity, gender, sexuality, class, and religion. And its focus is on university-community partnership — stressing the critical innovations in theory and praxis that emerge when knowledge circulates between and across a variegated social ecology. Not only do these key elements allow for the thickening and deepening knowledge; they allow AMED to articulate a wide range of linkages with cognate projects of teaching and scholarship inside the College of Ethnic Studies and across the SFSU campus, as well as in the greater Bay Area.

As far as I know, AMED’s proposed curriculum is the first of its kind in California, and is one of only a small handful in the United States. It serves as a model to other campuses (including my own) for best practices in this area. It has the potential to be a hub for this kind of scholarship in the Bay Area. It is a testament to SFSU’s commitment to innovative scholarship and teaching in Ethnic Studies that it has supported the AMED initiative. It should continue to do so with the minor. I look forward to the possibility of much future collaboration with the initiative in the years to come.

Best regards,

Keith P. Feldman
Assistant Professor
Comparative Ethnic Studies
March 10th, 2013

Letter of support for the minor in Arab and Muslim Ethnicities and Diaspora Studies, College of Ethnic Studies, San Francisco State University

To Whom It May Concern:

I am writing to support the proposed Arab and Muslim Ethnicities and Diaspora (AMED) Studies minor at San Francisco State University. I am a Doctoral Student and Graduate Student Instructor in the Geography Department at the University of California, Berkeley. I came to know the AMED programme in Spring 2011, when a colleague and I were developing a comparative border studies class to be taught in Fall 2011 at the UC Berkeley Geography Department. In the course of a conference, we had the opportunity to meet Mira Nabulsi and Amrah Salomon Johnson, who were presenting a similar course that they were teaching at San Francisco State as part of the AMED programme. Following our initial interest, these two scholars as well as professor Rabab Abdulhadi were of great inspiration and assistance in the development of our course. Furthermore, my colleague and I had the occasion to participate in a comparative borders panel hosted at San Francisco State University as part of the ‘Palestine and the Indivisibility of Justice’ conference, a forum which allowed us to meet and exchange ideas and expertise with other academics who were working on similar projects throughout the country. To this respect, the AMED programme proved invaluable at spearheading the production of critical knowledge on borders, and promoting its take-up and re-elaboration in other campuses across the country.

I have also had the occasion to informally review the curriculum for the proposed minor in Arab and Muslim Ethnicities and Diaspora Studies. On this basis, I believe it has the potential of spearheading the development of unique curricula that provide critical knowledge connecting Arab world and Arab diasporas, with particular attention to the situation of minorities in both these contexts. This would provide a welcome intervention in the intellectual panorama of United States academia, where – despite the proliferation of Middle Eastern Studies programmes – this type of focus is unique, particularly in its simultaneous focus on the diaspora and the Arab world, and in the incorporation of the critical analytical tools of Ethnic Studies.

On the basis of these considerations, I strongly believe that the development of the Arab and Muslim Diaspora Studies minor has an important contribution to make both in the intellectual formation of undergraduate students, and – more broadly – as a critical laboratory to produce forms of knowledge and pedagogy that have the potential to be adopted more broadly. As an academic colleague, and as a community member of the broader San Francisco Bay Area, I
believe that such a programme would greatly enrich the intellectual and political environment of the area, and prove to be an inspiration for the development of similar curricula elsewhere.

Best regards,

Ilaria Giglioli
Doctoral Student and Graduate Student Instructor
Geography Department, University of California, Berkeley
giglioli@berkeley.edu
Dear Professor Abdulhadi:

I am writing to express my strong support for creating a minor program in Arab and Muslim Ethnicities and Diasporas at San Francisco State University. I believe the creation of this program will further the needs of the community, students at SFSU, and the university as a whole.

As you know, I was a co-lecturer for ES655: Comparative Border Studies under the auspices of AMED during the Spring 2011 semester. Over the course of the semester, it became increasingly clear that the community needs more courses and resources devoted to issues particular to Arabs and Muslims in the diaspora. In particular, the increasing national rhetoric of Islamophobia and Arab-phobia present a constant stream of disinformation that affects a number of communities in San Francisco. Our students and communities are ill prepared to combat and correct this powerful rhetoric. However, due to SFSU’s strong history and the strong involvement of the student body on local issues and concerns, increasing the ability for students to learn from AMED courses will have a disproportionately positive effect on local communities.

Indeed, creating a minor program in AMED would certainly increase the availability of these classes to students who are interested and passionate about related issues. On more than one occasion, a student was forced to drop the course because it conflicted with a different course that was required for their minor. By providing the opportunity to minor in AMED, the university would prevent students from having to encounter this depressing calculus.

Finally, as you are well aware, SFSU has a long history of being at the forefront of new and emerging academic disciplines. The history of the College of Ethnic Studies is a foremost example of this long-term innovative thinking. By creating and building a strong minor program in Arab and Muslim Ethnicities and Diasporas, SFSU will continue this great tradition of leading the academic world and building innovative programs that benefit students and the community.

Thank you for your time and consideration,

Dr. Shoaib Kamil
Research Scientist, MIT
PhD UC Berkeley, 2012
(titles for identification purposes only)
Rabab Abdulhadi  
Senior Scholar,  
Arab and Muslim Ethnicities and Diasporas Initiative  
San Francisco State University

April 24, 2014

Dear Professor Abdulhadi,

**Re: Academic minor in Arab and Muslim Ethnicities and Diasporas Studies**

I am writing to express my enthusiastic support for the proposed minor in Arab and Muslim Ethnicities and Diasporas Studies within the College of Ethnic Studies at San Francisco State University.

As a discipline, Ethnic Studies emerged out of the social movements of the late ‘60s. At its inception, Ethnic Studies focused on the major ethnic groups engaged in struggles for social justice in the US. Thus the discipline focused on Latinos/as, African Americans, American Indians and Asian Americans, a format that is reflected in the structure of many Ethnic Studies departments including the College of Ethnic Studies at SFSU. Over the past three decades, previously invisible groups have come forward and claimed a space within Ethnic Studies that had previously been denied. This includes Hawai’ians and Pacific Islanders, Filipinos, and more recently South Asians. The Arab and Muslim Diasporas have largely been marginalized the U.S. academy, despite their long history and growing presence in the U.S. It is therefore fitting that the foundational Ethnic Studies program in the country should host this emerging field of study.

Particularly since September 11, 2001 and the subsequent intensification of the “war on terror” Arabs and Muslims in the U.S. have been under the spotlight as never before. However, there have been few scholarly interventions that focus on the experiences, contributions and struggles for social justice developed by Arab and Muslim immigrants and Arab and Muslim Americans. Ethnic Studies, with its social justice orientation and commitment to enabling marginalized communities to have a voice, is the ideal location for Arab and Muslim Diaspora Studies. Ethnic Studies today places the study of transnationalism and diaspora as well as the examination of intersections of race, class, gender and nation at the core of its curriculum. The new minor in Arab and Muslim
Ethnicities and Diasporas in the College of Ethnic Studies will create the opportunity for comparative studies of the experiences of Arabs/ Muslims and other minority groups, it will enable all Ethnic Studies majors and minors to take courses on Arabs and Muslims, and will create opportunities for all SFSU students to learn about this important community.

The minor in Arab and Muslim Ethnicities and Diasporas within the College of Ethnic Studies represents a new educational initiative that recognizes the value of cultural, racial and ethnic diversity and global community. It will reinforce San Francisco State University’s status as a leader in the discipline of Ethnic Studies by offering the only Arab and Muslim Diasporas program on the West Coast.

During the past 6 years, the Ethnic Studies Department at Mills College has been seeking resources to implement a program in Arab American/Diaspora Studies, and to begin offering courses in this area. Unfortunately, we have yet to be successful. We therefore look forward to developing exchanges and collaborations with the new AMED minor program as a way of diversifying our curricular and co-curricular offerings.

Wishing you every success in this important endeavor.

Sincerely,

Julia C. Oparah
Professor and Chair
Ethnic Studies Department
jcoparah@mills.edu
June 10\textsuperscript{th}, 2014

Dear Dean Monteiro,

For the past seven years I have had the pleasure and fortune to work at San Francisco State University for the Arab and Muslim Ethnicities and Diasporas Initiative in various capacities. I started as a research assistant and for the past few years I have been teaching AMED courses, particularly Arab and Arab-American Media Images, as a part-time lecturer. I work as a Social Science educator in the Bay Area at the high school level full time, and have done so for the past fifteen years. Being a high school Social Science educator has increased my awareness of how important AMED's work is. Students at the high school level are barely made aware of the social-political and geographic importance of the Arab and Muslim world, and how much it is intertwined in the foreign and domestic policy if the United States. They can barely recognize the countries in the Middle East and do not know much about the people and cultures that come from these regions, even when they are their classmates, less alone the histories and current events affecting the region.

These California state standards on Social Studies has a few areas for the inclusion of the Arab and Muslim world, but many educators also lack the subject area expertise and overlook the region because they feel too intimidated to try and teach it. This explains why we get students at the university level who have little understanding of the communities, both domestic and abroad, whose cultures, religions, and identities are rooted in Arab and or Muslim countries. I have found that over the course of teaching at San Francisco State for the past few years, that students of all backgrounds are interested in the region and peoples, especially the ones that are from that area. Students always think that Arab and Muslim students have an advantage over others when taking AMED classes, but usually it’s quite the contrary. These students think they know a lot, when in reality their knowledge is based only on experience or things they have heard, and not actually based in fact and academia. Most cannot even recognize the country of their ancestry on a map. Given the current social-political position of the United States in relationship to Arab and/or Muslim communities, university students absolutely need exposure and learning opportunities around these communities. The AMED program offers this.

After the events of September 11\textsuperscript{th}, the need to combat racist and ignorant stereotypes, historic inaccuracies, and government and media campaigns that vilified people of Arab and Muslim ethnicities increased at all levels of society and educational institutions. Given that San Francisco State is the only university in the nation with a College of Ethnic Studies, it only makes sense that we spearhead this work. I have had tremendous success with students over the course of the last few years. I have seen students of all backgrounds grow in theoretical and practical knowledge around Arab and Muslim communities, with the ability to apply what they have learned to their own life and communities. Students have developed exceptional written scholarship, as well as multimedia pieces that positively promote Arab and/or Muslim communities from what they have learned. I have been reinvigorated as an educator watching students find a voice and agency through the AMED classes they are taking. The email below demonstrates what an impact our classes are having on students:
Hello Professor Shoman,

My name is Arnold De Leon. I took your course on Arab American identity in the Fall of 2009 and it was great. I really learned a lot. I have read Frantz Fanon’s book Black Skin, White Masks multiple times and I’m still trying to grasp and understand all he wrote. I got to thank you for introducing me to this great man/thinker. I am currently taking a class on community organizing with Professor Kury and we are currently discussing Martin Baro’s book Readings for a Liberation Psychology and are talking about consciousness and I remembered your class. I looked online to see if you had a homepage/site with recommended readings but was not able to find one and was hoping that you could direct me to books/authors that can enlighten me in life in general and/or the Arab world, which I’m fascinated with. I’m graduating this semester with a history degree and took all the courses I could related to Arabs and the Arab world. I really learned a lot from you and I have to thank you for that, you have made a real positive effect in my life. I hope your doing well I hope to hear from you and thank you once more for everything.

best regards,

Arnold De Leon

Our classes are influencing students to further their own scholarship and make connections between courses at the university, which is what any university would hope for. I hope that the AMED program continues to grow at San Francisco State.

Sincerely,

Samia Shoman, Ed.D
March 22, 2013

To Whom It May Concern:

I am writing to express my full support to the Arab and Muslim Ethnic Diasporas Studies (AMED) program in general but specifically to support a minor in AMED studies which is a critical step to for a comprehensive program at the College of Ethnic Studies in the future. As an educator and previous Arab community member in the Bay Area for over a decade, I and the Arab Bay Area community were overjoyed when Dr. Rabab Abdulhadi was invited to join the faculty at San Francisco State University and begin to build the AMED program.

As founding member of the Middle East Studies Program at City College of San Francisco and Director of the Arab Resource and Organizing Center at the time, I was invited to participate in the initial roundtable discussions and contribute ideas to the program. That community centered perspective envisioned by Dr. Abdulhadi was the foundation of a program accountable to the realities of the Arabs and Muslims in the United States. The enthusiasm and excitement we felt in working together on this project was based on its relevance to our experiences in the diaspora.

Since moving back to my native Lebanon a few years ago, I began to have a greater appreciation for the progressive ideas and projects that the Arab and Muslim community is engaging in on an intellectual level in the Bay Area, and at the center of it is the AMED studies program. I hope the university does not miss a unique opportunity to develop and support this program.

Rayan El-Amine
Programs Manager
Issam Fares Institute
American University of Beirut

Lecturer, Middle East Studies
Lebanese American University
Dear Professor Rabab Abdulhadi,

I am writing today as a research at the School of Oriental and African Studies and as a leading expert, with international standing, on gender and sexuality in the Arab and/or Muslim world.

I learned from one of your graduate students that you are working on introducing a minor in Arab and/or Muslim Ethnicities in Diaspora. As you know, I had the pleasure of teaching in the department of Women's and Gender Studies at SFSU in 2011 and my course was cross-listed with Ethnic Studies.

Invariably and unanimously, the students from both departments reported that their experiences and understanding of Arab peoples and Islam were enriched and broadened. They frequently commented that they felt better equipped to relate to the world in which they lived, particularly in relation to misinformation and racial stereotypes that circulate in public discourse. Many said that they simply “didn’t know” that Arab cultures and histories were as diverse, complex and heterogeneous as their own. The students at SFSU are, in my view, among the best in the country. Their lack of knowledge of Muslim and/or Arab ethnicities is not due to a particular shortcoming of theirs, it is due to the absence of institutional support for the kind of teaching programs that you are proposing. I will be delighted when the university approves a minor in Arab and Muslim Ethnicities in Diaspora, because it will afford students, such as the cohort I had the pleasure to teaching, the opportunity to further cultivate renaissance-like thinking. This kind of program has the opportunity and potential to continue on in a tradition of Liberal Arts cultivation that is becoming increasingly rare and thus even more precious. I wish you every success in your endeavor and should the university board require any further testimony, please do let me know.

Kind regards,
Request for letter of support for minor in Arab and Muslim Ethnicities and Diasporas Studies

1 message

Jacqueline B. Husary <jbhusary@gmail.com>  To: jbhusary <jbhusary@gmail.com>

------- Forwarded message -------
From: Laura J. Khoury <ljkhoury@birzeit.edu>
Date: Sun, Feb 16, 2014 at 10:17 AM
Subject: RE: Request for letter of support for minor in Arab and Muslim Ethnicities and Diasporas Studies
To: Rabab Ibrahim Abdulhadi <ria55@sfsu.edu>
Cc: Jackie Husary <jbhusary@gmail.com>

Dear Dr. Abdulhadi,

I received this letter a day after the deadline. Is it possible that the deadline is March 15th? In any case, I will quickly address your questions.

Dear Jackie,

I read the attached document and I would strongly support AMED minor at SF S U. One of my areas of specialization is minorities in the United States and I published about Racial Profiling of Arabs and Muslim and see the utter need for such a specialty and minor to be developed. I do not have any comments on the document as it ultimately exposes yet another important aspect of minority relations, that in the diaspora - which is unique indeed. In the US the increase in diverse population is very critical to social, political and economic life and thereby the need to address minorities' issues also at the micro level. In this case AMED is critical to the study of Arab and Muslim communities. At the Wisconsin system - where I used to teach - such a minor was not envisioned and this is very unfortunate. If I am correct there are few universities in the US that embraced especially muslim and Arab minorities, especially before Sep11th. It will definitely put SF S U in the lead for this specialized minor. I believe, one of the problems in celebraing living in diverse communities in the US is the lack of knowledge about Muslims and Arabs. In fact, no one can miss the vulnerable status of our academe soon after September 11 when the search for literature on the "dissappearing minorities" as Dr. El-Naber described them, became a sight that is unprecedented. Today, there is literature that exposed the mistreatment of Arabs and Muslims but at the same time the American academic institution did not swiftly attend to this growing literature or the need for exposing our students to the discrimination and mistreatment of Arabs and muslims. I hope SF S U decides to be in the lead for this growing interest and need.

Sincerely,

Laura
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Laura Khoury, Director
Professor of Sociology
Institute of Women's Studies
Birzeit University

https://mail.google.com/mail/u/0/?ui=2&ik=fd4d3d71a8&view=pt&search=inbox&th=14979e125032a383&siml=14979e125032a383
Request for letter of support for minor in Arab and Muslim Ethnicities and Diasporas Studies

Lin, Yi-Chun T. <liny4@southernct.edu>  
To: Rabab Ibrahim Abdulhadi <ria55@sfsu.edu>  
Cc: Jackie Husary <jbhusary@gmail.com>  
Sun, Feb 23, 2014 at 6:42 AM

Dear Rabab,

Saludos! Thank you for the privilege and honor of inviting me to support your work in building the minor in Arab and Muslim Ethnicities and Diasporas Studies.

I wholeheartedly endorse the proposal. With your faculty expertise and dedication, San Francisco State University is uniquely positioned to be what I understand to be the first campus in the U.S. to have a minor in Arab and Muslim Ethnicities and Diaspora Studies. The reasons for the critical engagement in Arab and Muslim ethnicities and Diaspora Studies are multiple. Let me simply point out one for an instance. Far too often, "Arab" and "Muslim" are lumped together and used/misused synonymously. Your proposed minor, with a rich, intersectional approach, points out the tremendous racial, ethnic, and cultural diversity within our many human communities. Such an understanding, while precious, critical and beneficial, is sadly missing in most higher learning institution. With this minor, SFSU would be in the leadership position shaping the diaspora studies on Arab and Muslim ethnicities, much, much needed in the U.S.--and frankly, anywhere in the world.

Please let me know if I can be of further support to this fantastic project. I wish you and our colleagues and students at SFSU all my very best!

Peace and justice,
Tricia

******************************************************************************
Yi-Chun Tricia Lin 林怡君, Ph.D.
Director & Professor, Women's Studies Program
Southern Connecticut State University
President, National Women's Studies Association 2012-2014
E-mail: liny4@southernct.edu
Office: (203) 392-6133; (203) 392-6864
Fax: (203) 392-6723
www.southernct.edu/womensstudies
******************************************************************************
"Ecology, Spirituality, Sustainability: Feminist & Indigenous Interventions" -- 21st Annual SCSU Women's Studies Conference -- April 11 & 12, 2014 @ SCSU

From: Rabab Ibrahim Abdulhadi [ria55@sfsu.edu]
Sent: Sunday, February 16, 2014 10:49 AM
To
Dr. Kenneth P. Monteiro
Dean, College of Ethnic Studies
San Francisco State University

Dear Dr. Monteiro,

ASATA would like to express our support for the creation of a minor in Arab and Muslim Ethnicities and Diasporas. Such a minor would benefit both Muslim- and non-Muslim South Asian students in understanding their own identities, histories, and historical formation.

ASATA was founded around the addressing of sexual and labor exploitation within our communities. We support a minor which will address and integrate analyses of class, gender, sexuality, and nation along with race and ethnicity. This will equip our community to better address interrelated forms of oppression so we may be more effective in our struggle for an indivisible justice.

ASATA came fully of age post-9/11, addressing U.S. imperialism / war as well as the backlash faced by our and other communities. However, the lack of knowledge about our and other AMED communities, histories, and racialization processes on the part of other communities of color, even as we all sought to work together in the large coalitions at that time, was striking. An AMED minor housed in the College of Ethnic Studies will help ensure that critical knowledge of AMED communities and struggles is integrated into the understanding of community activists of color in the Bay Area and beyond, and increase this understanding in the general student population as well, given that many courses will fulfill basic GE requirements. The dispersal of such critical knowledge will enhance our ability to work in coalition and form solidarity with other struggles as well.

We are starting to see more and more opportunities for coalition building around specific campaigns – but that work must happen in conjunction with a broad understanding of culture and immigration stories.

A minor would also enhance ASATA's ability to do effective work. As a community-based organization, we need organizers who are rooted in critical awareness of AMED communities and histories, both for our own work and for our solidarity work. Such knowledge is also crucial to the acknowledgment and healing of [post- and neo-colonial] divide-and-conquer dynamics within our communities which rupture and fragment us internally to this day.

I look forward to seeing this program established and connecting with the students and faculty who are a part of it.

Sincerely,

The Alliance of South Asians Taking Action
Professor Rabab Abdulhadi
Senior Scholar AMED
1600 Hollway Ave EP 425
San Francisco CA 94132

Dear Mrs. Abdulhadi,

As an SFSU alum and former president of the Arab Cultural and Community center in San Francisco. And father of an alum I do value and appreciate your effort in promoting and advancing the Arab and Muslim Ethnic study and hoping that the program will be a minor.

It will be an achievement and huge service for the student at SFSU and it will be unique opportunity for the students to understand the Arab and Muslim world.

Again my sincere thanks, please let me know if I can be any help.

Best Regards,

Fuad Ateyeh

[Signature]
15 March 2013

To whom it may concern:

My name is Jess Ghannam and I am the current President of the Board of the Arab Film Festival (AFF). I am delighted to write a very strong letter of support for the Minor in Arab and Muslim Ethnicities and Diasporas Studies at San Francisco State University. The Arab Film Festival is the largest and most significant venue for showcasing Arab film and culture in the Americas and it has had a strong relationship to AMED and SFSU for many years. The Bay Area is also home to among the largest Arab and Muslim communities in the United States and continues to lead the nation in many areas of academic, cultural and civic engagement for these communities.

AMED has been and continues to be an essential foundation of our community. Our ability to engage with and connect to SFSU is based on our relationship to AMED. As we continue to develop programs and relationships, offering a Minor in Arab and Muslim Ethnicities and Diasporas Studies at San Francisco State University would provide a powerful opportunity for community engagement and the development of rigorous academic and scholarly activity. We at the Arab Film Festival not only support this proposal, we see it as essential to our mission. I know that I look forward to the opportunity to engage with AMED and SFSU on the development of a Minor. This proposal has our full support and commitment to make it a success.

Sincerely,

Dr. Jess Ghannam
President of the Board
Arab Film Festival
To Whom It May Concern:

I am writing to express AROC’s support for a Minor in the Arab and Muslim Ethnicities and Diasporas Program.

AROC is a grassroots organization working to empower and organize our community towards justice and self-determination for all people. AROC members build community power in the Bay Area by participating in leadership development, political education, and campaigns. AROC’s main programs include member organizing, free immigration services, and youth organizing.

We work with the growing Arab immigrant and Arab American community in the Bay Area, including many alums of SFSU as well as current and prospective students.

AROC has partnered with the AMED program on numerous activities, and were even involved in the founding of the program (under our previous name, the American Arab anti-Discrimination Committee, SF). AROC staff and members have spoken on several AMED panels. We have always been impressed by the academic rigor of the program which provides an invaluable space for San Francisco State students as well as the broader community.

We are excited for the possibility of hosting AMED minor interns through the service-learning program and will continue to partner with AMED on student and community events.

It is only fitting that San Francisco State University, with your strong commitment to Ethnic Studies, would host this Minor program. We wholeheartedly look forward to the implementation of this program and hope to someday see a Major track as well!

Sincerely,

Lily Haskell on behalf of AROC
March 15, 2013

To Whom It May Concern:

I am writing to express support for a Minor in the Arab and Muslim Ethnicities and Diasporas Program. Buena Vista United Methodist Church has historically served the Japanese American community in the East Bay since 1898. We have gradually transitioned to serve a more pan-Asian and multi-ethnic constituency while retaining our rootedness in our rich ethnic heritage.

We are current partners with the AMED program in a project called, “Stories of Palestinian Diasporas.” This project is recording the video stories of Palestinians residing the San Francisco Bay Area. The project serves as both an educational and community resource to learn more about the Palestinian narrative as well as appreciate the presence and diverse contributions of Palestinians who reside in the region.

As part of the project we recently hosted an event at our church comparing and contrasting the experience of Palestinians with that of the Asian American community. The conversation was rich in mutual discovery of common experiences and struggles, as well as opportunities to learn from one another. The project plans to convene a series of similar gatherings in diverse settings where the stories can be a catalyst for community conversations. AMED’s academic grounding, and affiliation with SFSU, provides a critical perspective which frames our community conversations to move beyond mere personal exchanges— to a level of conscious reflection on the significance of our stories in the context of socio-political and historical events.

Our partnership with AMED has been a bridge for us to San Francisco State University on a pragmatic and practical level of community engagement expanding our consciousness of the diversity in the region. Given SFSU’s strong commitment to Ethnic Studies and the efficacy of diversity within education, adding AMED as a Minor in the program would strengthen the department and offer greater academic options for students.

We look forward to our continued partnership with AMED, and in turn, our relationship with San Francisco State University. We strongly support the Minor for the AMED program and look forward to ways in which this designation will add value to the lives of students at SFSU.

Sincerely,

Rev. Michael Yoshii
February 25, 2013

Professor Rabab Abdulhadi, Senior Scholar, AMED
1600 Holloway Avenue, EP 425
San Francisco, CA 94132

RE: Minor in the AMED Program

To Whom It May Concern:

I am writing to express the Council on American-Islamic Relations San Francisco Bay Area (CAIR-SFBA) office’s support for the creation of a Minor in the Arab and Muslim Ethnicities Diaspora (AMED) Program at San Francisco State University (SFSU).

CAIR is America’s largest Muslim civil liberties and advocacy organization whose mission is to enhance the understanding of Islam, encourage dialogue, protect civil liberties, empower American Muslims, and build coalitions that promote justice and mutual understanding. The CAIR-SFBA office, based in Santa Clara, serves nine Bay Area counties and is the oldest CAIR chapter office in the nation.

We work with and serve the incredibly diverse American Muslim population in the Bay Area, including many residents of the city of San Francisco as well as students at SFSU. CAIR-SFBA has partnered with AMED in furtherance of these efforts, on a number of activities. These have included community engagement and educational events. We have always been impressed with the nuanced analysis of AMED students and the quality of their work, which in turn serves as an invaluable resource for the community.

CAIR-SFBA is very excited about the prospect of an AMED Minor, as a means of making its development and materials accessible to additional students. We are further excited about partnering with AMED as it grows, for purposes of further events as well as potentially even hosting student interns from the program.

It is entirely fitting that this ground breaking effort be hosted at SFSU, because of its strong commitment to Ethnic Studies programs and history of celebrating diversity. Again, it is with great pleasure that we look forward to news of the introduction of the AMED Minor. Please feel free to contact me at zbilloo@cair.com or 408.986.9874 if you have any questions or concerns.

Sincerely,

Zahra Biloo, Esq.
Executive Director
To Whom It May Concern:

I am writing to express the Freedom Archives support for a Minor in the Arab and Muslim Ethnicities and Diasporas Program at SFSU.

The Freedom Archives is a non profit educational media archive located in San Francisco’s mission district dedicated to the preservation and dissemination of historical audio, video and printed materials documenting progressive movements from the 1960’s to the present.

Our collection is not only an invaluable resource to young people and students, but also to teachers, diverse community organizations and media outlets, activists, historians, artists and researchers.

The Freedom Archives offers a youth development program that encourages engagement with these historical materials and offers media production training. Freedom Archives regularly produces original documentaries and educational media for use within schools and organizations as tools for community building and social justice work.

We also work with the Arab American community in the Bay Area, including current and prospective students.

We have partnered with the AMED program on numerous occasions and have always been impressed by the academic rigor of the program through the students that have interned and worked with us.

It is only fitting that San Francisco State University, with your strong historical commitment to Ethnic Studies, would host this Minor program. We wholeheartedly look forward to the implementation of this program.

Claude Marks, Director
To Whom It May Concern:

I am writing to express the support of Interfaith Peace-Builders for a Minor in the Arab and Muslim Ethnicities and Diasporas Program (AMED).

Interfaith Peace-Builders (IFPB) is a national organization which fosters understanding of the Israeli-Palestinian conflict and the United States’ political, military, and economic role in it. Founded by the Fellowship of Reconciliation in 2001, IFPB now has offices in San Francisco and Washington, DC and has led more than 45 peace-building delegations to Palestine and Israel.

Since opening our San Francisco office in 2009, IFPB has worked closely with AMED to sponsor programs and engage the SFSU student body. I have been impressed by the professionalism and passion of AMED staff and students. I am also excited for the possibility of working with AMED minor interns and will continue to work with AMED on student and community events.

It should go without saying that West Asia (the Middle East), and Arab and Muslim communities in the United States, are at the center of a very important issues facing this country. Addressing the politics, history, and identity of these communities is essential towards furthering a vision of the United States as a more just, equitable, and democratic society. A Minor in the Arab and Muslim Ethnicities and Diasporas Program represents an important step in the right direction.

I would go so far as to assert that the mission of the College of Ethnic Studies may remain incomplete without including additional programming related to Arab and Muslim communities. If the college aims “to eliminate racism and other forms of oppression; and to study in the first person voice the cultural and intellectual traditions of . . . peoples that are often ignored or misrepresented in the current U.S. academic canons . . .” then it is not only appropriate, but essential, to include Arab and Muslim identities in your academic program.

Thank you for this opportunity and please don’t hesitate to contact me if you would like more information. We look forward to the implementation of a Minor in the Arab and Muslim Ethnicities and Diasporas Program.

Sincerely,

Jacob Pace
Communications and Advocacy Coordinator
Staff, San Francisco Office
jpace@ifpb.org; 415.240.4607
June 5, 2012

TO: Dr. Kenneth P. Monteiro, Dean, College of Ethnic Studies, San Francisco State University

FROM: The International Jewish Anti-Zionist Network

RE: Proposed Minor: Arab and Muslim Ethnicities and Diasporas

Dear Dean Monteiro,

We write this letter as an expression of support for the creation of a Minor in Arab and Muslim Ethnicities and Diasporas (AMED) in the College of Ethnic Studies at San Francisco State University (SFSU). Such an evolution of the AMED program is entirely coherent with not only the history of AMED, but of the founding and intention of the College of Ethnic Studies and the legacy of SFSU itself.

The 1968 student-led strike was an inspiration to campuses across the country. Today the fight continues to assure the inclusion of the histories, experiences and perspectives of Native American, Asian Pacific Islander American, African American, Arab American and Latino communities as central to the ideas and knowledge taught and produced at universities.

As an organization with a commitment to making visible histories – our own and others – that are often distorted, denied, misused or suppressed, we are grateful for AMED’s presence in the community and encouraged to see it grow in ways that can further understandings of Arab and Muslim histories and realities both here and abroad. We share with AMED a desire to counter the tendency to collapse multiple and varied identities and histories of huge swaths of the world’s population into broad generalizations easily manipulated by popular media. Likewise, we value AMED’s role in nurturing the development of young Arab and Muslim leaders.

Specifically, our work also involves advocacy to challenge anti-Arab, anti-Muslim and anti-Iranian discrimination, persecution and prosecution. There are not that many places community organizations such as ours can go to develop the theoretical underpinnings of our organizing. AMED has been incredibly generous in offering access to speakers from across the world that in turn supports us in developing our own theoretical and practical work.

The struggle against anti-Arab, anti-Muslim and anti-Iranian targeting first and foremost threatens those communities here and abroad but has a much broader impact on social movements and communities across the United States. In the name of “anti-terrorist” legislation and policies we have seen a terrifying erosion of civil rights, particularly 1st amendment rights. One of the most serious targets of these attacks are campuses – where free speech and academic freedom are being threatened by attempts to silence criticisms of Israel.

Beyond campuses, the attempts to characterize dissent against US foreign policy and Israel as “terrorism” has far reaching effects for all Americans who engage in dissent, and especially communities of color and immigrant communities most impacted by policing, political repression, surveillance and immigration policy. As such, AMED is positioned to be at the forefront of emerging trends in ethnic studies and its work central to efforts to overcome histories of colonialism and racism.
The work that AMED does to challenge stereotypes and criminalization of its communities and expose the history of attacks on its communities and lift up its history of movements for justice, as well as its steadfastness in its commitment to academic freedom and intellectual debate, is a protection to free speech on campuses more broadly and the work of Ethnic Studies specifically.

Furthermore, AMED has always been one of the places which has welcomed Jews whose histories in, West Asia and North Africa, and even as internal targets of racism and stereotypes across European history, have been threatened by alienation and invisibility as a result of the dominant narrative of European Zionism. Unpacking and exploring the histories of diverse populations in these regions not only brings voice to those who histories are denied, but also enriches studies of political science, sociology, and global, community and ethnic studies and by extension informs the way the next generation of leaders understand and therefore influence the world.

Were a minor to be created, we would welcome the opportunity to partner with AMED on offering the following courses of study. The partnership would include seeking funds to support these courses as well as coordination and teaching of courses.

The following topics could be addressed as individual lectures, an expanded series of lectures, weekend seminars, or mini-conferences:

- Colonialism, Zionism and Arab Nationalism – historical and current continuations and contestations in the emerging world
- The history of Zionism and alternative world views
- Black, Jewish and Arab relationships in the United States – solidarity, betrayals and joint struggle
- The historic and current role of Israel in the arms trade and in suppression of popular movements for justice
- Mizrahi Jewish histories and current positions in the Arab World, in Israel and across Arab and Jewish diasporas

We look forward to the opportunity to continue to partner with AMED as it works to advance the study and development of a body of work on Arab and Middle Eastern communities, histories, cultures and movements for justice as well as in its role in advancing the field of ethnic studies more broadly.

Sincerely,

Sara Kershnar and Mich Levy
International Co-Coordinators
International Jewish Anti-Zionist Network
March 3, 2013

Professor Rabab Abdulhadi, Senior Scholar, AMED
1600 Holloway Avenue, EP 425
San Francisco, CA 94132

To Whom It May Concern,

I am writing today on behalf of the Middle East Children's Alliance (MECA) to express our strong support for a Minor Field of Study classification for Arab and Muslim Ethnicities and Diasporas Studies (AMED) at San Francisco State University.

For 25 years, MECA has been working in the Middle East to support Children’s Rights and Grassroots Initiatives and to provide aid to Marginalized Communities in Palestine, Lebanon, Syria and Iraq.

While MECA works to address the terrible harm done to communities in the Middle East, we know that only a just and lasting political solution will protect their lives and their rights.

As a U.S. organization, we work to educate people here and do everything we can to change public opinion, and to strongly support bringing justice to the Middle East. The AMED program has been of great value to our work in the Middle East and in our aid to people from the region. Students, staff and faculty from AMED have given their time, expertise and ideas to inform the public and help carry out MECA’s programs to improve the health and lives of children and families in Palestine, Lebanon and Iraq.

The AMED community reaches beyond the University. AMED professors have spoken at MECA’s public events and MECA speakers have been invited to AMED classes to provide firsthand information about current conditions of life in the Middle East. In the present U.S. political environment, where there is discrimination and bigotry toward Arab-Americans, Arab Immigrants, and Muslims, AMED plays a vital role in countering stereotypes and expanding understanding of Middle Eastern cultures and communities.

We are ready for and hoping to host AMED minor interns and to continue partnering with AMED on student and community events.

The Middle East Children’s Alliance, our supporters, and our large Bay Area and national constituencies all benefit from this vital program that we strongly believe must continue.

Sincerely,

Ziad Abbas
Associate Director
TO: Curriculum Review and Approval Committee
SFSU Academic Senate

FROM: Linda Bowles-Adarkwa
Ethnic Studies Librarian

RE: Proposed Minor: *Arab and Muslim Ethnicities and Diasporas* – Library Support

For many years the Library has provided support for programs in the College of Ethnic Studies far beyond what the enrollment numbers would indicate. This is in recognition of the fact that ethnic studies reach across the curriculum and campus and that the Library’s materials support a wide variety of programs and student needs. The Library is also working to make library research available as much as feasible via the web allowing access regardless of where the patron is working: on campus, at home or at work. The information provided below is a brief overview of the Library’s currently available support for the proposed minor in *Arab and Muslim Ethnicities and Diasporas*.

**Monograph Collection**

Our monograph collection is both broad and deep. Selection involves traditional university press publications to those reviewed and advertised in the major ethnic journals. Book selection tools include YBP Library Services, a Baker & Taylor company that provides weekly notifications and access to more than ten million titles, the *Chronicle of Higher Education* and standard library selection tools. Faculty members have been regularly asked to submit suggestions for materials to support the curriculum.
For years selection has included monographs on all ethnic groups immigrating to the United States, race, racism and a broad spectrum of related issues. Fortunately for the development of the proposed minor, given the current budgetary constraints, no additional allocation of resources will be required.

Since the establishment of the MA in Ethnic Studies and the MA in Asian American Studies, the Library has worked to increase its holdings of primary source materials. With the creation of the Middle East and Islamic Studies initiative and subsequent minor there was a specific effort to increase our holdings; these certainly provide support for the proposed minor. In addition, materials purchased for our political science, history and international relations programs would provide support.

For materials not available in the library we quickly arrange to obtain copies from other libraries through our inter-library loan services.

**Periodical Collection**

We have a large collection of periodicals available to support the programs in the College of Ethnic Studies. In addition to those related to the individual programs, some of the titles directly supportive of the proposed minor include: *Race and Society; Rutgers Race and The Law Review; Journal of Gender, Race and Justice; Diaspora: Journal of Transnational Studies; Ethnic and Racial Studies; Journal of Muslim Minority Affairs; Journal of Arab Affairs; Arab Studies Quarterly and Muslim World* to name a few.

In addition we have a good collection of journals in political science, history, international relations and social sciences generally – all of which would provide support to the program. Given our many online database search tools and the library’s policy of obtaining free copies of any materials not available in the Library or online, support for this program is far more than adequate.

**Databases: Electronic**

The Library has an excellent collection of online databases and has purchased those specific to the Ethnic Studies programs whenever available. Electronic databases which support the program include: *Ethnic Newswatch, Human Relations Area Files (eHRAF), Index Islamicus and Middle Eastern and Central Asian Studies.*

*ProQuest Dissertations and Abstracts* provides access to the latest research in the field. Further, databases for fields such as political science, international relations, history and social science among others would support the proposed minor.
As mentioned previously, for materials not available online or in the Library’s collection, we seek to obtain copies at no cost to our patrons.

**Films/Microform Materials**

The Library has acquired a number of films to support our ethnic studies programs. Examples include *Women and Islam* and *Caught in the Crossfire: Arab Americans in Wartime*. Students can make arrangements to view films in Media and Equipment distribution, Ground Floor, Room 85.

In addition, the Library provides access to thousands of streaming videos through *Films on Demand*, a database that delivers video content to computers in the Library or on personal computers at home via an Internet connection from the library’s catalog. *Films on Demand* consists of thousands of videos covering a wide range of topics, including Arab and Arab American subjects. Featured films include: *Mosque Crawlers: Monitoring U.S. Muslims for NYPD* and *The Quran and the American Dream*.

**Research Guides**

On the Library home page we provide a list of research guides to assist students. Under Ethnic Studies, a specific guide for *Arabs, Muslims, Middle Eastern Ethnicities* already exists and continues to be updated. Related guides include those in ethnic studies as well as political science, international relations and history. These are updated and expanded on a regular basis.

**Teaching Support**

Support on how to complete research in ethnic studies generally and for the different programs specifically is provided by librarians assigned to the specific programs or those with specific expertise directly related to the class. This teaching support involves working with individual faculty on specific class needs and ranges from lecture presentations to actual assistance with hands on database searching. Librarians are available to work with faculty in incorporating information competency skills into their classes or the program in general.

**Summary**

The Library currently provides support for the MA in Ethnic Studies as well as the MA in Asian American Studies and the minor in Middle East and Islamic Studies. Support for the new proposed minor in Arabs and Muslim Ethnicities and Diasporas already exists.
However, I must add one caution for future considerations. Should the program propose to expand to Bachelor's and/or Master's programs, given current and anticipated future budgetary constraints, there will be no funds available to provide additional resources to support such program expansion.

If additional information is required, please feel free to contact me.

Linda Bowles-Adarkwa
Ethnic Studies Librarian
ladarkwa@sfsu.edu

cc: David Hellman
Collection Development Coordinator
Leonard Library
Appendix H – Letters of Support from SFSU Departments and Programs

1. Anthropology, Dr. James Quesada, Chair
2. Counseling, Dr. Graciela Orozco, Chair
3. International Relations, Dr. Sophie Clavier, Chair
4. Journalism, Dr. Cristina Azocar, Chair
5. Middle East and Islamic Studies Program, Dr. Lucia Volk, Co-Director
6. Sociology and Sexuality Studies, Dr. Edward J. McCaughan, Chair
7. Women and Gender Studies, Dr. Deborah Cohler, Chair
From: James Quesada  
Sent: Thursday, October 23, 2014 10:03 PM  
To: Rabab Ibrahim Abdulhadi  
Cc: jhusary@gmail.com  
Subject: Re: AMED Minor proposal

Rabab,

I will gladly midwife support for the minor and upon consensus, hopefully write a super strong letter of support for this important minor. There is no question of the need for AMED and given the opportunity, I will underscore how it complements my discipline....I will inform you of the disposition of my faculty before long.....jim

--
James Quesada, Ph.D.
Professor and Chair
Department of Anthropology
San Francisco State University

On 10/23/2014 7:05 PM, Rabab Ibrahim Abdulhadi wrote:

Dear Dr. Quesada,

I hope that my email finds you in good health and spirits. As you may recall, I sent you an earlier email announcing that the academic minor in Arab and Muslim Ethnicities and Diasporas Studies was close to being vetted by the College of Ethnic Studies. The Chairs’ Council of the College have approved the Minor last week and we are now submitting it to CRAC. We are hoping that AMED Minor proposal will be reviewed by CRAC in the next few weeks.

I am writing to request that you circulate the AMED Minor proposal with your colleagues and then submit a letter of support from the Department of Anthropology at your earliest convenience. It would be very helpful if you can signal that the AMED Minor complements the Anthropology major and minor degrees.

Since the inception of the AMED initiative in 2007, the development of a minor in AMED Studies has been a collaborative effort, and has evolved into what it is by building upon the feedback, needs, and the diverse visions across sectors of the many communities to which we are accountable.

Using an inter-disciplinary approach to the critical study of Arab and Muslim communities in the US and globally, the minor accounts for how gender, sexuality, race, ethnicity, class, citizenship, religion, language, ability, and age (to name a few) structurally shape the communities we study. I have attached the AMED minor proposal to give you an idea of the scope, framework, and provisions the minor promises to offer students. Specifically, the minor is designed with the intention of enriching students’ understanding of the lived experiences, varied contexts, and cultural nuances of Arab and Muslim communities in the U.S. and in their ancestral homelands and enable them to apply this knowledge to better serve, empower, and represent Arabs and Muslims across multiple professional fields once they leave SFSU.

Because of the increasingly hostile climate to, and general ignorance about Arabs and Muslims within the academy in particular and US society in general, we have solicited endorsements from colleagues, scholars, and community members from outside the University expressing their strong support for the minor. However, we
November 3, 2014

Rabab Ibrahim Abdulhadi, PhD
Associate Professor of Ethnic Studies/Race and Resistance Studies
Senior Scholar, Arab and Muslim Ethnicities and Diasporas Initiative
College of Ethnic Studies
San Francisco State University
1600 Holloway Ave, EP 425
San Francisco, CA 94132

Dear Dr. Rabab Ibrahim Abdulhadi:

On behalf of SF State’s Department of Counseling, it is my pleasure to write this letter in support of the academic minor in Arab and Muslim Ethnicities and Diasporas Studies (AMED), which is being submitted to CRAC. We have reviewed the AMED minor proposal and support the intent of the minor to enrich students’ understanding of the lived experiences, sociocultural contexts, and cultural nuances of Arab and Muslim communities in the U.S. and in their ancestral homelands. This minor has the potential to empower SFSU students, our communities, and society at large by offering a multi-disciplinary inclusive curriculum that will fill a void in our educational offerings. Equally important, the AMED minor will afford students opportunities for engaging in scholarly dialogue and analysis in order to contribute to greater understanding among the diverse communities that attend our university.

We believe that the AMED Minor will strengthen SF State as a university by creating a space where the stories and narratives of Arabs and Muslims will be equally important to the stories and narratives of other disenfranchised groups. The Academy can only flourish through expanded research and scholarly contributions that focus on the Arab and Muslim populations. The AMED Minor will provide status and validation to an area of study that has gone unrecognized for too long.

Lastly, the AMED Minor complements our own Counseling Minor as well as our graduate level counseling programs. Students who take the AMED courses will have explored from a social justice perspective the Arab and Muslim history, culture, and sociopolitical context, among other areas. This aligns with the general multicultural and social justice emphasis in our counseling programs. Students from the AMED Minor could potentially be interested in entering the field of counseling, which we would welcome! A solid critical understanding of AMED communities is much needed across social service agencies, schools, rehabilitation centers, college, and career settings. Our counselors are in an ideal position to build mutual respect and understanding among people from different backgrounds.
For the reasons stated above, the Department of Counseling at SFSU wishes to provide this strong support for the proposal to create a Minor in Arab and Muslim Ethnicities and Diasporas Studies.

Sincerely,

[Signature]

Graciela Orozco, EdD
Chair & Professor
Department of Counseling
San Francisco State University
Dear Rahab,

The IR department does not see any potential conflicts of interests between our curriculum and that of the proposed AMED minor. We therefore lend our support.

All the best,

Sophie Clavier, Ph.D.
Chair, International Relations Department
San Francisco State University
1600 Holloway
San Francisco, CA 94132
HSS 338
415-338 7498
sclavier@sfsu.edu

OFFICE HOURS FOR FALL 2014
T/TH 10 AM to 1:30 PM
Hi Rabab,

I would welcome this minor for our students to talk. It would be wonderful.

Cristina

--

Cristina L. Azocar, Ph.D.
Chair
Journalism Department
San Francisco State University
@dr sugah
journalism.sfsu.edu

Dear Professor Azocar,

I hope that my email finds you in good health and spirits. As you may recall, I sent you an earlier email announcing that the academic minor in Arab and Muslim Ethnicities and Diasporas Studies was close to being vetted by the College of Ethnic Studies. The Chairs' Council of the College have approved the Minor last week and we are now submitting it to CRAC. We are hoping that AMED Minor proposal will be reviewed by CRAC in the next few weeks.

I am writing to request that you circulate the AMED Minor proposal with your colleagues and then submit a letter of
November 3, 2014

To Whom It May Concern:

as the director of Middle East and Islamic Studies (MEIS), I am happy to write this letter of support for the proposed minor in Arab and Muslim Ethnicities and Diasporas (AMED) in the College of Ethnic Studies. The AMED minor complements the numerous efforts by SFSU faculty across departments and colleges over the past decade to strengthen SFSU’s curricular offerings as they pertain to communities of and in the Middle East. With the approval of the multidisciplinary MEIS minor in 2007, the Persian Studies minor in 2011, and an Arabic Studies minor under consideration, SFSU can point to an impressive number of classes on the region that most people refer to as the “Middle East.” The AMED minor, with its distinctive focus on ethnic minority communities, empowerment, and resistance, will add another crucial component to our course offerings. It will further add to our students’ ability to assess and formulate responses to ongoing events.

Islam’s importance in and to the United States will only increase in the coming years, and it is therefore imperative to expand our offerings on the role of Muslim and Arab communities here as well as abroad. I therefore endorse the proposed minor, and want to acknowledge the tremendous efforts Prof. Rabab Abdulhadi has spent in designing her program.

Sincerely,

Lucia Volk

Lucia Volk
Professor in International Relations and MEIS
October 29, 2014

Rabab Ibrahim Abdulhadi  
Associate Professor  
Race and Resistance Studies  
College of Ethnic Studies  
San Francisco State University  

Re: Proposal for a new minor in Arab and Muslim Ethnicities and Diasporas Studies  

Dear Dr. Abdulhadi:  

I am writing to express my enthusiastic support for the proposed minor in Arab and Muslim Ethnicities and Diasporas Studies. We encourage our Sociology majors to select an interdisciplinary minor as a complement to their sociology curriculum. The AMED minor fills an important void in the university’s curriculum and would be an excellent option for a number of our majors.  

Thank you for your efforts in putting together this proposal. I hope it will be approved and available to our students soon.  

Sincerely,  

Edward J. McCaughan  
Professor of Sociology and  
Chair, Department of Sociology and Sexuality Studies
November 2, 2014

To Whom It May Concern:

The Department of Women and Gender Studies would like to take this opportunity to express its support for the approval of a minor in Arab and Muslim Ethnicities and Diaspora Studies. Women and Gender Studies has a strong, longstanding, collaborative relationship with the entire College of Ethnic Studies and specifically with the AMED initiative and with Race and Resistance Studies. WGS and AMED often co-sponsor events, work together on campus projects, and teach each other’s students. We share commitments to engaged pedagogies, social justice curricula, and intellectual projects indebted to and extending from political and social movements both inside and outside the academy.

WGS and AMED already have many collaborations and partnerships. Professor Evren Savci, an Assistant Professor of WGS, is listed as faculty for the proposed AMED minor. WGS offers two courses listed in the proposed AMED minor: WGS 565 and RRS/WGS 566. We offer these courses regularly and are excited about the prospect of an AMED minor which would encourage students interested in Arab and Muslim Ethnicities and Diasporic Studies to take courses in WGS. There are already many students who either major in Ethnic Studies and minor in WGS, or visa versa. With the approval of the AMED minor, I am confident that we will continue to see such synergies for our students, with WGS majors declaring an AMED minor, and existing AMED minor students continuing to explore course offerings in WGS.

An AMED minor will provide an important curricular space for all SFSU students to indicate their interest in, and gain expertise in an important field of study. The AMED minor is configured for its students to gain an interdisciplinary education in Arab and Muslim Ethnicities and Diasporas within an Ethnic Studies framework of critical pedagogy, social justice, and political engagement. The minor is also configured so that its students will leave with an intersectional approach to their field, engaging questions of gender, race, religion, region, history, and cultures. This minor provides a strong complement to the WGS major, and enriches the campus’s academic offerings. The Department of Women and Gender Studies is excited about this development for AMED, we support its approval, and we look forward to continued strong relationships between our two units with this minor in place to serve the SFSU student body.

Deborah Cohler
Chair and Associate Professor
Department of Women and Gender Studies
San Francisco State University
dcohler@sfsu.edu
415-338-3065
APPENDIX I: AMED Core Curriculum – Two-year Pattern

Constraints: 1) Core courses must be taught at least once a year; 2) all sections should be represented each semester; 3) tenured faculty teach three (3) courses per semester; 4) GE courses should be taught as least once a year; 5) FTES target should be met each semester with larger classes offsetting smaller enrollment classes.

**FALL SEMESTER:**
- **RRS 101** – Introduction to Arab and Muslim Communities (AE, GP, SJ)
- **RRS 224** – Arab-American History, Community, Activism (LD – Social Sciences; AE, GP, SJ)
- **RRS 230** – Muslims in America: Communities and Institutions (AE, SJ)
- **RRS 315** - Arab-American Immigration, Society and Culture (AE)
- **RRS 375** – Queer Arabs in the US (UD - Social Sciences; SJ)
- **RRS/Arab 400** – Islam and Fiction in English
- **RRS 450** - Contemporary Arab, North African & Arab-American Literature (UD - Arts and Humanities; AE, GP)
- **RRS/ARAB 511** - History of Arabic Literature II: Modern Arabic Literature
- **WGS 565** – Muslim Feminisms (AE, GP)
- **RRS 566** – Gender & Modernity in Arab & Muslim Communities [WGS 566] (AE, GP, SJ)
- **RRS 620** - Colonial Legacies, Post-colonial Discourses: Perspectives on Resistance and Revolution (UD - Social Sciences)
- **RRS 630/ETHS 730** – Palestine: Ethnic Studies Perspective (AE, GP, SJ)

**SPRING SEMESTER:**
- **RRS 255** – Voices in Exile: Arab and Muslim-Americans’ Civil Liberties (GP, SJ)
- **RRS 260** – Intro to Arab and Arab-American Feminisms (GP, SJ)
- **RRS 305** - Arab and Arab-American Art and Artists of the Diaspora (Arts and Hum, AE, GP)
- **RRS 310** – Arab Revolutions and Social Movements (UD – Social Sciences; GP, SJ)
- **RRS 312** - Arab and Arab-American Women's Literary Expressions (UD-Arts and Hum; AERM, GP)
- **RRS 370** – Islamophobia: Roots, Development and Contestation of Hatred (AE, GP, SJ)
- **RRS 420** – Post-Colonial Arab-American Identity: Memory and Resistance (UD-Social Sciences; AE, GP, SJ)
- **RRS 430** – Arab Representations in US Film and Media (UD - Social Sciences; AE, GP, SJ)
- **RRS 435** – National Security & the Racialization of Arabs & Muslims in North America (Social Sciences; AE, GP, SJ)
- **RRS 440** - Islam in America: Communities and Institutions
- **RRS/ARAB 510** - History of Arabic Literature: Classical Arabic Literature
- **RRS 566** – Gender & Modernity in Arab & Muslim Communities [WGS 566] (AE, GP, SJ)
- **RRS 655** – Comparative Border Studies: Palestine and Mexico (AE, ES, GP, SJ)

**Bolded = taught by tenured faculty;** unbolded = contingent on lecturer funding; **italicized = occasionally offered**

Red font = item is in Committee queue

Appendix I - 2-year Course Offering - Roadmap_FINAL (11.4.2014).docx
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<td><strong>RRS 101</strong> – Intro to Arab and Muslim Communities <em>(AE, GP, SJ)</em></td>
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<tr>
<td>RRS 224</td>
<td>RRS 224 – Arab-American History, Community, Activism <em>(LD – Social Sciences; AE, GP, SJ)</em></td>
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<tr>
<td></td>
<td>RRS 230 – Muslims in America: Communities and Institutions <em>(AE, SJ)</em></td>
<td><strong>RRS 230</strong></td>
</tr>
<tr>
<td>RRS 305</td>
<td><strong>RRS 305</strong> - Arab and Arab-American Art and Artists of the Diaspora <em>(UD - Arts and Hum, AE, GP)</em></td>
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</tr>
<tr>
<td></td>
<td><strong>RRS 312</strong> – Arab and Arab American Women’s Literary Expressions <em>(UD - Arts and Hum; AERM, GP)</em></td>
<td><strong>RRS 312</strong></td>
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<tr>
<td></td>
<td><strong>RRS 315</strong> – Arab-American Immigration, Society &amp; Culture <em>(AE)</em></td>
<td><strong>RRS 315</strong></td>
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<tr>
<td></td>
<td><strong>RRS 400</strong> – Islam and Fiction in English [ARAB 400]</td>
<td><strong>RRS/ARAB 400</strong></td>
</tr>
<tr>
<td>RRS 224</td>
<td><strong>RRS 420</strong> – Post-Colonial Arab-American Identity: Memory &amp; Resistance <em>(UD – Social Sciences; AE, GP, SJ)</em></td>
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</tr>
<tr>
<td></td>
<td>RRS 430 – Arab Representations in US Film and Media <em>(UD - Social Sciences; AE, GP, SJ)</em></td>
<td><strong>RRS 430</strong></td>
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<tr>
<td></td>
<td>RRS 440 - Islam in America: Communities and Institutions</td>
<td><strong>RRS 440</strong></td>
</tr>
<tr>
<td>RRS 450</td>
<td>RRS 450 - Contemporary Arab and North African &amp; Arab-American Literature <em>(UD - Arts and Humanities; AE, GP)</em></td>
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</tr>
<tr>
<td></td>
<td><strong>RRS/ARAB 510</strong> - History of Arabic Literature: Classical Arabic Literature [ARAB 510]</td>
<td><strong>RRS/ARAB 510</strong></td>
</tr>
<tr>
<td><strong>RRS/ARAB 511</strong></td>
<td><strong>RRS 511</strong> - History of Arabic Literature II: Modern Arabic Literature [ARAB 511]</td>
<td></td>
</tr>
<tr>
<td><strong>SECTION B: COMPARATIVE ETHNICITIES AND DIASPORAS: COMBATTING ISLAMOPHOBIA – JUSTICE CENTERED-ACTIVISM</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RRS 310</td>
<td>RRS 310 – Arab Revolutions and Social Movements <em>(UD – Social Sciences; GP, SJ)</em></td>
<td><strong>RRS 310</strong></td>
</tr>
<tr>
<td></td>
<td>RRS 370 – Islamophobia: Roots, Development and Contestation of Hatred <em>(AE, GP, SJ)</em></td>
<td></td>
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<tr>
<td></td>
<td>RRS 435 – National Security and the Racialization of Arabs and Muslims in North America <em>(UD - Social Sciences; AE, GP, SJ)</em></td>
<td><strong>RRS 435</strong></td>
</tr>
<tr>
<td></td>
<td><strong>RRS 620</strong> - Colonial Legacies, Post-colonial Discourses <em>(UD - Social Sciences)</em></td>
<td><strong>RRS 620</strong></td>
</tr>
<tr>
<td>RRS 630</td>
<td>RRS 630/ETHS 730 – Palestine: Ethnic Studies Perspective <em>(AERM, GP, SJ)</em></td>
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</tr>
<tr>
<td></td>
<td>RRS 655 – Comparative Border Studies: Palestine and Mexico <em>(AE, ES, GP, SJ)</em></td>
<td><strong>RSS 655</strong></td>
</tr>
<tr>
<td><strong>SECTION C: GENDER AND SEXUALITY IN THE GLOBAL SOUTH: ARAB AND MUSLIM COMMUNITIES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RRS 260</td>
<td>RRS 260 – Intro to Arab and Arab-American Feminisms <em>(GP, SJ)</em></td>
<td><strong>RRS 260</strong></td>
</tr>
</tbody>
</table>

**Bolded** = taught by tenured faculty;  
**unbolded** = contingent on lecturer funding;  
**italicized** = occasionally offered  
**Red font** = item is in Committee queue

Appendix I - 2-year Course Offering - Roadmap_FINAL (11.4.2014).docx  
Page 2 of 3
<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Instructor(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>RRS 375</td>
<td>Queer Arabs in the US <em>(UD - Social Sciences; SJ)</em></td>
<td>RRS 375</td>
</tr>
<tr>
<td>RRS 566</td>
<td>Gender &amp; Modernity in Arab &amp; Muslim Communities [WGS 566] <em>(AE, GP, SJ)</em></td>
<td>RRS 566</td>
</tr>
<tr>
<td>RRS 635</td>
<td>Diasporas &amp; (Trans)Nationalism: Gender, Nation, &amp; Post/Coloniality</td>
<td></td>
</tr>
<tr>
<td>WGS 565</td>
<td>Muslim Feminisms</td>
<td>WGS 565</td>
</tr>
<tr>
<td>RRS 640</td>
<td>Gender &amp; Displacement: Memory &amp; Oral History</td>
<td>RRS 640</td>
</tr>
</tbody>
</table>
# Appendix J – AMED Minor Course Descriptions

## Core Required Courses

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>RRS 101</td>
<td>Introduction to AMED (AE, GP, SJ)</td>
<td>Introduction to Arab and Muslim communities studies in U.S. and Americas and Asian and African ancestral homelands. Employing Arab, Muslim, Ethnic, Race and Resistance, Gender and Sexuality, American Middle East, Diasporas, Ethnicity Studies and Social Movement theory.</td>
</tr>
<tr>
<td>RRS 255</td>
<td>Voices in Exile: Arab and Muslim-Americans’ Civil Liberties (GP, SJ)</td>
<td>Legal experts and practitioners will lecture and lead discussions on changes to laws post 9/11, focusing on how Arab-Americans are affected by these changes. The LA8 case will be used as a case study to analyze how government actions have affected Arab-Americans' civil liberties.</td>
</tr>
</tbody>
</table>

## Section I: Arab and Muslim Histories, Identities, and Cultures

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>RRS 224</td>
<td>Arab-American History, Community, Activism (AE, GP, SJ)</td>
<td>Introduction to Arab-American history, community, and organizational development in the United States.</td>
</tr>
<tr>
<td>RRS 230</td>
<td>Muslims in America (AE, SJ)</td>
<td>Examination of the emergence of identifiable Muslim communities through the U.S. and focuses on migration patterns, the ethnic makeup of such communities, gender dynamics, political identity, and conversion to Islam.</td>
</tr>
<tr>
<td>RRS 305</td>
<td>Arab and Arab-American Art and Artists of the Diaspora (UD-Arts and Hum; AE, GP)</td>
<td>The ethnic, religious, and artistic diversity of Arab American visual artists will be examined through the study of their art work and the issues that they are exploring including politics, language, culture, identity, economics, and many other issues.</td>
</tr>
<tr>
<td>RRS 312</td>
<td>Arab and Arab-American Women’s Literary Expression (UD – Arts and Humanities; AE, GP)</td>
<td>Explores Arab and Arab American women's experiences through an interdisciplinary lens and utilizes multiple approaches to expand our notions of literary expressions. Examines Arab and Arab American women’s collectives, organizations, organizing, activism and solidarity work and how they have chosen to document, historicize and write about it.</td>
</tr>
<tr>
<td>RRS 315</td>
<td>Arab-American Immigration, Society and Culture (AE)</td>
<td>Exploration of important political, social, and cultural events, that have occurred in the Arab world and influenced Arab migration to the U.S.; how Arabs have evolved at different levels in America, eventually leading to the creation of an Arab-American identity.</td>
</tr>
<tr>
<td>RRS/Arab 400</td>
<td>Islam and Fiction in English</td>
<td>Introduction to various representations of Islam in modern fiction, both in the Islamic world and beyond, focusing on the literary cultural influences portrayed in texts that address Islam and Muslims whether centrally or peripherally.</td>
</tr>
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</table>

*Italicized courses are occasionally offered*  
Courses and/or GE in red are in Committee queue
<table>
<thead>
<tr>
<th>Course Code</th>
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</tr>
</thead>
<tbody>
<tr>
<td>RRS 420</td>
<td>Post Colonial Arab-American Identity: Memory &amp; Resistance (UD-Social Sciences; AE, SJ, GP)</td>
<td>Examination of emergent Arab American identity from the historical context of post-colonial processes including nationalism, culture, and politics. Anti-orientalist analysis utilizing texts from different subject areas including history, poetry, psychoanalysis, post-colonial studies, critical theory, and cinema.</td>
</tr>
<tr>
<td>RRS 430</td>
<td>Arab Representation in US Film &amp; Media (UD-Social Sciences; AE, GP, SJ)</td>
<td>Historical and contemporary imaging of Arab people in their mainstream American media and its effects on Arab American communities and individuals. A look at stereotypes and negative Arab images in American film, television, literature, and journalism.</td>
</tr>
<tr>
<td>RRS 450</td>
<td>Contemporary Arab and North African &amp; Arab-American Literature (UD-Arts and Humanities; AE, GP)</td>
<td>Contemporary literature from Arab American and Arabic speaking communities and their diasporas. Exploration of the political and cultural context of the Arab region by using poetry and fiction as a foundation.</td>
</tr>
<tr>
<td>RRS/ARAB 510</td>
<td>History of Arabic Literature: Classical Arabic Literature</td>
<td>Introduction to major themes and ideas in classical Arabic literature, focusing on major poetry and prose works from the pre-Islamic and early Caliphate eras.</td>
</tr>
<tr>
<td>RRS/ARAB 511</td>
<td>History of Arabic Literature II: Modern Arabic Literature</td>
<td>Introduction to major themes and ideas in modern and contemporary Arabic literature from various countries (e.g., Morocco, Algeria, Egypt, Syria, Sudan), focusing on major works from the late 19th century to the present.</td>
</tr>
</tbody>
</table>

**Section II: Mapping Arab and Muslim Communities: Comparative Ethnicities and Diasporas**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</tr>
</thead>
<tbody>
<tr>
<td>RRS 310</td>
<td>Arab Revolutions and Social Movements (UD-Social Sciences, GP, SJ)</td>
<td>Examination of the recent uprisings in the Arab world focusing both on the immediate events that sparked these revolutions as well as the historical, socio-economic, political and ideological factors that contributed to the political shifts in 2010-2011.</td>
</tr>
<tr>
<td>RRS 370</td>
<td>Islamophobia: Roots, Development, and Contestation of Hatred (AE, GP, SJ)</td>
<td>Examination of how limited conceptual frameworks color our understandings of history, race, gender, religion, and justice with regard to Muslims.</td>
</tr>
<tr>
<td>RRS 435</td>
<td>National Security and the Racialization of Arabs and Muslims in North America (UD-Social Sciences; AE, GP, SJ)</td>
<td>Examination of how U.S. and Canadian National Security policies have racialized and targeted members of Arab and Muslim communities since September 11, 2001</td>
</tr>
<tr>
<td>RRS 440</td>
<td>Islam in America: Communities and Institutions</td>
<td>Information not available</td>
</tr>
<tr>
<td>RRS 620</td>
<td>Colonial Legacies, Post-colonial Discourses: Perspectives on Resistance and Revolution (UD-Social Sciences)</td>
<td>Examination of debates about postcolonial studies and the relevance of such intellectual projects to the socio-cultural experiences in the postcolonial world, such as the production of discourses, identification patterns and collective action among the post-colonized.</td>
</tr>
<tr>
<td>RRS 630/ETHS 730</td>
<td>Palestine: Ethnic Studies Perspective (UD-Social Sciences, AE, GP, SJ)</td>
<td>Advanced seminar examines Palestinian diasporic experiences in an historical and a comparative perspective. The rise, development, and decline of a Palestinian resistance movement will be the center of analysis. Seminar situated in post-colonial and diaspora/exile studies.</td>
</tr>
</tbody>
</table>

Italicized courses are occasionally offered Courses and/or GE in red are in Committee queue
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Courses and/or GE in red are in Committee queue

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</thead>
<tbody>
<tr>
<td>RRS 655</td>
<td>Comparative Border Studies: Palestine and Mexico (<em>AE, ES, GP, SJ</em>)</td>
<td>Examination of debates and tensions in border studies utilizing case studies from Palestine and Mexico; focus on the history and development of the walls that U.S. and Israeli government are building and their impact on displacing marginalized communities.</td>
</tr>
</tbody>
</table>

**Section III: Gender & Sexuality Studies in Global South: Arab & Muslim Communities**

<table>
<thead>
<tr>
<th>Course Code</th>
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<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>RRS 260</td>
<td>Introduction to Arab and Arab American Feminisms (<em>GP, SJ</em>)</td>
<td>Writings by Arab and Arab American feminists to explore assumptions on and about Arab and Arab American experiences in the United States from multiple geographical sites, spiritualties, occupations, sexualities, class backgrounds, and generations.</td>
</tr>
<tr>
<td>RRS 375</td>
<td>Queer Arabs in the US (<em>UD-Social Sciences; SJ</em>)</td>
<td>Examination of the place of queer Arabs in the U.S. in the larger context of queer people of color organizing in the U.S. and will also understand queer Arabs in the U.S. in the context of the international gay movement.</td>
</tr>
<tr>
<td>WGS 565</td>
<td>Muslim Feminisms (<em>AE, GP</em>)</td>
<td>Examination of differences/similarities in women's lives in Muslim/Arab world, including diaspora in Europe and North America; minorities in Arab Middle East. Analysis includes issues of gender as relates to nationalism, religion, and culture.</td>
</tr>
<tr>
<td>RRS/WGS 566</td>
<td>Gender &amp; Modernity in Arab &amp; Muslim Communities (<em>AE, GP, SJ</em>)</td>
<td>Investigates implications of the project of modernity/modernization for gender and sexuality in the Muslim and Arab worlds. By interrogating dichotomies that oppose tradition to modernity, examines the multifaceted ways in which gender identities are produced historically.</td>
</tr>
</tbody>
</table>