CES 494  
SPECIAL TOPIC: FILIPINA/O/AMERICAN STUDIES  
CUE 207  
M W 1:25 – 2:40  

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office hours:  
M 11:30 – 12:30  
Th 1:00 – 3:00  
and by appointment  

Course texts  
Positively No Filipinos Allowed: Building Communities and Discourse, edited by Antonio T.  

Course description, rationale, and objectives  
The 2000 Census estimates the numbers of Filipinas/os in the United States at 2.4 million, which makes for the second largest Asian American community. This should lead to high visibility, but for various reasons—which we will examine—the community has been rendered mostly invisible both in the nation as a whole and in Asian America. Unlike most other Asian Americans, Filipina/o Americans have a history and culture that must be understood in relation to a colonial past. And yet we cannot fix our focus so exclusively on this past that we neglect the living cultures of Filipina/o Americans today. We will examine these cultures, and we will examine relations between Filipina/o Americans and other peoples of color, especially African Americans. Our approach will be interdisciplinary. Our goals are these:  
1) To examine the relationship between the colonial past and the living present.  
2) To examine anti-Filipino racism as expressed in exploitation of labor, especially immigrants’ and women’s labor.  
3) To examine the evolution of stereotypes of Filipina/o women and men.  
4) To examine the living cultures of young Filipinas/os in the U.S.  
5) To analyze resistance to oppression, and also—mostly—to understand how to convert resistance to justice.  

Course requirements  
Attendance: Attendance is required. After the second week of class, you will be permitted two unexcused absences. Any absence is unexcused if it is not legitimate and not cleared with me in advance, or not accompanied by documentation, also preferably in advance. Each unexcused absence will result in deduction of one-fourth of a letter grade.  

Participation: Class discussions will depend on your reading the assigned texts and coming to class ready to talk about them. Participation takes many forms: discussing issues raised in class or in our texts, keeping up with world events that are relevant to our work, joining an activist group working for social justice, writing a letter to the editor of a newspaper or magazine on an issue we discuss, even presenting your research at an academic conference.
Journals: Three times during the semester you will turn in one-page journals covering the readings. On January 31 your first journal will cover the readings for the first four weeks. Your second journal, due February 28, will cover Bulosan. And your third, due April 11, will cover readings from Weeks 9 – 13.

Midterm group project: You will notice that, during the middle of the semester, after reading Bulosan’s book, there will be no common reading assignments for three class meetings. One of those periods may be replaced by individual conferences in my office; two periods, and possibly all three, will be taken up in small-group presentations on an aspect of Filipina/o American history or culture that you glean either from our readings or from your own independent readings or research.

Final paper, proposal, and presentation: You will write a final paper of ten pages. This should involve some research, which can take the form of oral history interviews, analysis of a film or literary text, or a formal argument on an issue in Filipina/o American history or culture. If you analyze a film or literary text, your paper must be more than a close reading—it must contextualize the film or book. Specific instructions will come later, but please note that, in the middle of the semester, I will ask you to identify your topic and to write a proposal for the paper. Also note that alternative assignments are possible, if you discuss and clear these in advance—for example, a group media project, or some form of historically informed activism that you can document for the class. Whatever you do for the final paper assignment, you will present it to the class during the final week of the semester.

Policies
1) No written assignments will be accepted late unless cleared, for good and documented reason, in advance.
2) No assignments will be accepted through e-mail unless cleared, for good reason, in advance.
3) All written assignments must be typed, in standard font and margins, and stapled. Number your pages.
4) Extra credit opportunities exist. However, you are responsible for keeping up with events on campus or in the area and letting me and your classmates know about them in advance, so that you may write a one-page analysis of them.
5) If, in any of your written assignments, you use information or ideas from other sources, whether you are quoting or merely paraphrasing, you must cite those sources. This is true even when your sources are interviewees for oral histories. Failure to cite will be counted as plagiarism and will result in a failing grade.
6) You may choose your citation style—whether MLA, Chicago, Turabian, APA, AMA, CBE, Harvard, or any other—but you must remain consistent. Do not mix styles.

Community standards
1) I will be very disappointed if, at some time during the semester, you don’t find extremely distasteful or disagreeable a comment made by me or a classmate. Argue—and defend your position, demonstrating your knowledge of history. But do so respectfully. Name-calling is not educational. Neither is hate speech—which will not be tolerated.
2) The best way to show your respect is by listening. Cultivate good listening skills, if you have not done so already.
3) Please ask questions.
4) Do not read, during class, newspapers, magazines, or other materials unrelated to our work.
5) Arriving late and leaving early are unacceptable and will be counted as absences. If you have class, job, or childcare conflicts, let me know as soon as possible.
6) Turn off your cell phones during class.

**Academic integrity**

Plagiarism or cheating of any kind will result in your failing the course. (See the WSU Student Handbook on Academic Dishonesty.) Academic honesty is much easier to achieve than academic dishonesty, if only you observe Policy 5 above: whenever you use someone else’s information or ideas, cite the source.

**Grades**

Your course grade will be determined according to the following percentages:

- Attendance and participation: 20 percent
- Journals: 15 percent
- Midterm group project: 15 percent
- Paper proposal: 10 percent
- Paper: 35 percent
- Paper presentation: 5 percent

**Students with Disabilities:** I am committed to providing assistance to help you be successful in this course. Reasonable accommodations are available for students with a documented disability. Please visit the Disability Resource Center (DRC) during the first two weeks of every semester to seek information or to qualify for accommodations. All accommodations **MUST** be approved through the DRC (Admin Annex Bldg, Room 205). Call 509-335-3417 to make an appointment with a disability counselor.

**Final personal notes**

Though this is a 400-level class, please be aware that we come to it with wildly divergent amounts of knowledge and understanding of the histories and issues we will cover. Having been a student and friend of E. San Juan, Jr, and Delia Aguilar, who have lived much of Filipina/o history and have become scholarly authorities, I cannot claim to be an expert in our course material. For this reason, I regard myself in this class as mostly a facilitator and mentor. More than for most classes, I trust that we will develop a community of our own, all of us learning and teaching, facilitating and sharing.

Toward this end, I will try to bring to class several guests from the local and regional community. My hope is that sometime in April we will be able to bring at least one or two friends and allies from Seattle. If you know anyone from the community who might have much experience or knowledge to share, please let me know.

Finally, though we will end the semester with some readings in activism and resistance, I know that many in the community have personal experience in groups such as GABRIELA. Please bring this experience to class, and feel free to draw upon it in your assignments.

**Schedule**
Note: Assignments listed below are subject to change. You are responsible for keeping track of any changes.

Jan 8: Introduction of course and community.

Jan 15: No class.
Jan 17: Read Amerasia 24.2, Introduction, 7-9; San Juan, 1-33; and Zwick, 65-85.

Jan 22: Read Positively Introduction, 1-14; Chapters 1 (17-25) and 2 (26-42).
Jan 24: Read Positively Chapters 3 (43-60) and 4 (61-70).

Jan 31: Read Amerasia 24.3, Aguilar, 27-35; and Lacsamana, 37-42; and handout, Eviota, 52-67. Film: Modern Heroes, Modern Slaves. FIRST JOURNAL DUE.

Feb 5: Bulosan vii-xxiv (Introduction by McWilliams).
Feb 7: Bulosan 1-93.
Feb 12: Bulosan 94-189.
Feb 14: Bulosan 190-261.

Feb 19: Bulosan 262-327.
Feb 21: Group presentations.

Feb 26: Group presentations. PAPER PROPOSAL DUE.
Feb 28: Group presentations or individual conferences. SECOND JOURNAL DUE.

Mar 7: Read Amerasia 24.3, Blumentritt, 75-90. Film: Bontoc Eulogy.

Mar 19: Read Positively Chapters 5 (73-89) and 6 (90-107).
Mar 21: Read Positively Chapter 8 (124-41).

Mar 26: Read Amerasia 24.3, Ocampo, 45-74.

Apr 2: Read Amerasia 24.2, Toribio, 155-77; and Amerasia 24.3, Ferrer, 169-90; and Baluyut, 192-216.
Apr 4: Read Amerasia 24.2, Gaerlan, 87-108.

Apr 9: Read Positively Chapters 7 (111-23) and 11 (172-98).
Apr 11: Read Positively Chapter 9 (145-61). THIRD JOURNAL DUE.
Apr 16: Read *Positively* Chapter 12 (199-214).
Apr 18: Read *Positively* Chapter 10 (162-71). FINAL PAPER DUE.

Apr 23: Paper presentations.
Apr 25: Paper presentations.

**Texts that may serve as sources for your writing**

A Comrade Is as Precious as a Rice Seedling

A comrade is as precious
as a rice seedling,
one of the many, it is true,
but nurtured by them
whose faces grow dark,
and taut, and lined
for the sake of their
rice seedlings.

A comrade is as precious
as a rice seedling
for whom the peasant’s hands
grow thick and calloused
for whom his fingers
scrape the hardened mud.

A comrade is he
for whom the peasant’s toes
get muscled and big
because, like a rice seedling,
he will grow,
one of precious many
to fill the hunger
of him who cared enough
to nurture little seedlings.

A comrade is as precious
as a rice seedling
fed and nurtured
guarded from pestilence and floods.

And yes, beloved of the peasant
because a rice seedling
grows, not only to fill his hunger,
but to give birth
to other rice seedlings
who will give birth
to many more
who will fill the hunger
of generations of peasants
for food, and land,
and right.

Mila D. Aguilar, 1987