THE STANFORD ASIAN AMERICAN ACTIVISM COMMITTEE PRESENTS:

STANFORD ACTIVIST TOUR

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STAN
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About this image:
Students pushing for divestment in Apartheid South Africa block the car of a member of the Board of Trustees in 1985. Serra Street, Stanford University
To learn more, visit: http://stnfrdstatic.com/2012/04/25/the-stanford-activist-tour/. Or email us at saaactivism@gmail.com.
Activist Tour

**Purpose:** The SAAAC Activist Tour will explore Stanford’s complex history of social justice and highlight resources that can equip students to enact social change in their community. In partnership with various other progressive Stanford student groups.

**Mission Statement:** SAAAC’s Activist Tour aims to demonstrate the complicated history of Stanford students’ struggle for social justice on- and off-campus. For instance, many of the programs, community centers, services and resources for minority groups were the result of years-long student campaigns. As an alternative to the official campus tour, the Activist Tour will provide a space to learn from the struggles of previous and current generations of activists, and to confront and bring light to the injustices, controversies, and community victories in Stanford’s past and present. Furthermore, it will provide a channel to take action and identify key resources and actors that allow students to hold the university accountable to its mission for social good.
White Plaza, Brown Plaza, & The Bookstore

Covered by Peter Moon’15 and Van Anh Tran ‘13

The University website describes White Plaza as “space available for programs, speeches, rallies, information tables, banners and posters.” White Plaza is in the center of campus and is considered a “free speech area.” What is not well-known is that it is now our only “designated” free speech area. It is evident, however, that the need for self-expression and the desire to make injustices both on and off campus known is great. Over the years, White Plaza, the Bookstore, and what is known as Brown Plaza (in front of El Centro Chicano), have seen their fair share of student marches, rallies, protests, and demonstrations.

THE LIVING WAGE CAMPAIGN (LWC)
2003: Stanford Labor Action Coalition and the Coalition for Labor Justice stage week-long hunger strike to rehire fired worker speaking out for her rights. President Hennessy agreed to the creation of an advisory committee on workplace issues. Nothing came out of this Advisory Committee and the issue was forgotten.¹

2007: Revival of LWC. There is a hunger strike demanding a living wage for hired employees and increased transparency in the subcontracting process. The current LW policy only applied to few workers.²

2010: Revival of LWC. Rally for the LWC and march to President Hennessy’s Office. The LWC is still ongoing.³

HR4437 (IMMIGRATION CONTROL ACT)
2006: Walk-out and Rally for immigrants’ rights. On May 1st, or May Day (the International Day of the Worker and the International Day of Action for Human Rights), Stanford students, faculty and employees joined national march across campus to show support for immigrant rights. Organized by the Student Coalition for Immigrant Rights (composed of various student organizations on campus). Students gathered again at 7 P.M. to form a procession beginning at Ujamaa House and proceeding to each of the ethnic theme dorms before ending in White Plaza with a candlelight vigil meant to recognize the deaths of the many people trying to cross the U.S. border.⁴

DEPORTATION AWARENESS
2008: Rally inspired by recent events such as the signing of an an agreement between Washington and Hanoi that would immediately deport some 1,500 Vietnamese who entered the U.S. after 1995 and who were labeled by the U.S. government as criminals.⁵

SWEAT-FREE CAMPAIGN
2006-2007: Organized by the Stanford Asian American Activism Committee (SAAAC) to both raise awareness of Stanford’s use of sweatshop clothing items and to encourage Stanford to join the Workers Rights Consortium and the Designated Suppliers program. Rally in Bookstore where this merchandise is sold.⁶

Video: http://www.youtube.com/watch?v=FNO5KDA-4p0

¹ http://www.livingwageaction.org/campaigns_stanford.htm
² http://stanfordreview.org/article/living-wage-campaign-resurrected/
³ http://www.stanforddaily.com/2010/05/06/editorial-a-real-living-wage-for-stanford-workers/
⁶ http://www.stanford.edu/group/sweatfree/
The Main Quadrangle

Covered by James Huynh ’15 and Kelly Nguyen ’15

The Main Quadrangle (or the Quad) is one of Stanford’s oldest structures. The Quad is one of Stanford’s most notable landmarks and home to the infamous tradition: Full Moon on the Quad. However, what most people do not associate the Main Quad with is a location with a history of protests, sit-ins, and hunger strikes.

1930s
The ban prohibiting women from “smoking in public gatherings on campus” is lifted, and women are no longer required to wear “quad clothes” (a dress or skirt) in public places.

1984-85
Stanford students sit-in for Divestment all year in the Quad in front of President Kennedy’s office. BSU and Stanford Out of South Africa Coalition lead this in the 1980s.

1994
After the firing of progressive administrator and Casa Zapata Resident Fellow Cecilia Burciaga, who was very involved with the Latino/a community at the time, and racial epithets against Latino/as at a Flicks showing, MEChA students lead a hunger strike in the Quad demanding greater consideration of and support for the Latino/a community both on- and off-campus. Chicano/a Studies developed into a major from this hunger strike.¹

2002 - Spring
SLAC (Stanford Labor Action Coalition) and NAACP (National Alliance for the Advancement of Colored People) had a 4-day sleep out in the main quad calling for higher wages for campus food service workers.

2003
“Books not Bombs”: Around 500 Stanford students walk out to protest the Iraq War in conjunction with 30,000 to 50,000 students at 400 to 500 colleges who organized similar strikes nationwide in March 2003. Many professors cancelled classes for the day.²

2004
“Books not Bombs II”: Students hold an anti-war rally and march to Hoover Tower to protest ties between the Hoover Institution and the Bush administration. Following the demonstration, students sit in groups of a few dozen at five faculty-taught “alternative classes” (ex. gender and violence) in the Main Quad.³

2008
Circle of Death (Prop 8 Protests): California voters were asked to vote on whether marriage rights should be extended to same-sex couples. The campus was riled up by the issue, with student activists and government representatives getting involved. Despite many students active participation in the anti-Prop 8 campaign, it passed in the 2008 election. Students protested Prop. 8’s passage at this busy bike intersection, holding signs that read “I am a second-class citizen.” In the aftermath of Prop 8’s passage, students formed the Emma Goldman Society For Queer Liberation, now Stanford Students For Queer Liberation.

The Office of the President is located in Building 10, situated in the Inner Quad at the center of Stanford campus.

2007
In 2007, a coalition of students and organizations formed the Sweat-free Campaign. The Sweat-free Stanford Campaign was a coalition convened by the student group Stanford Asian American Activism Committee. They were concerned with Stanford’s sourcing practices and wanted clothes sold at the Bookstore to be made in a humane fashion, by workers who are paid fair wages for their work. On May 22, 2007, members of Sweatfree Stanford conducted a sit-in to demand the Stanford end its use of sweatshop labor to produce university apparel. The protestors asked the administration to commit to stocking campus clothing that does not originate from sweatshops by joining the Worker Rights Consortium (WRC) and Designated Suppliers Program (DSP). Despite a year of negotiations with student activists, the university had refused to make such a commitment. Denied access to either the administration or even a bathroom, the students were continually stone-walled during the course of the day. At the same time, seventy students held a “sit-out” outside the President’s office in a “clothing-optional” show of solidarity. Eventually, the police were called and threatened the students with arrest, forcing the sit-in to move to the lobby. Eleven Stanford students were arrested and led out of the office of the president in handcuffs. The students were later released with all charges dropped. Ultimately, Stanford joined the WRC, but did not join the DSP.

2011
2 http://tusb.stanford.edu/2007/05/student_sitin_at_hennessys_off.html

Site of 2011 protests after ROTC was allowed back on campus: After Obama’s certification of the repeal of “Don’t Ask, Don’t Tell” in 2011, the Faculty Senate formed the Ad Hoc Committee on ROTC and tasked it to investigate the potential return of the military to Stanford. Protests headed by Stanford Students for Queer Liberation (SSQL) outlined SSQL’s objection to ROTC on the grounds that although gays could not serve in the military, transgender students and students with mental and physical disabilities were still barred from serving and receiving the scholarships that ROTC offered. Stanford Says No to War, another student organization, also hosted educational discussions and planned actions against the return of ROTC on the grounds that it would encourage the expansion of US militarization. These organizations and others organized a protest attended by more than 30 outside the Law School before the Faculty Senate meeting on May 2, 2011. Many chanted demands for equal rights, while others handed out anti-war literature. After the Senate voted to bring it back to campus, students led a passionate march through the Admit Weekend Activities Fair and to President Hennessy’s office, mourning this violation of the school’s nondiscrimination policy.

Comparative Studies in Race and Ethnicity

Covered by Julia Kho’13 and Healy Ko ‘13

In November of 1996, Stanford finally decided to establish an undergraduate program for ethnic studies and thus the Interdepartmental Program in Comparative Studies in Race and Ethnicity (CSRE). In addition to the undergraduate degree-granting program, CSRE has its own center, aptly named the Center for Comparative Studies in Race and Ethnicity (CCSRE) which was established at the same time. This section will cover the progress of ethnic studies and associated events that led to the creation of it at Stanford University.

1980
Although not necessarily classified as ethnic studies, this was the year that the Program in Feminist Studies was created.

1986-89
Student of Color groups lead reform of the Area One--Western Culture and Western Civilization--requirement, which only included texts from Western philosophers at the exclusion of women and minorities. In 1987, Student of Color groups on campus known as the Rainbow Agenda rallied with Jesse Jackson to change the “Western Culture” requirement within the curriculum so that it included issues of race, gender, and class. The rally culminated with the Rainbow Coalition occupying President Donald Kennedy’s office.¹

In the fall of 1989, the Western Culture/Civilization requirement was finally changed to Culture, Ideas, and Values, which incorporated contributions from women and minorities.²

1989

¹ http://books.google.com/books?id=y_jY9IQvcgC&lpg=PR21&ots=mt3ud04Cau&dq=stanford%20rainbow%20agenda%20%22western%20civilization%22&pg=PR21#v=onepage&q=stanford%20rainbow%20agenda%20%22western%20civilization%22&f=false
² http://news.stanford.edu/pr/92/920602Arc2194.html

1994
MEChA had a sit-in/hunger strike for Chicana/o Studies. Concerned students for Asian American Studies disrupted Faculty Senate meeting. These events led to the establishment of the Ethnic Studies program.

1996
Ethnic studies is established.

1997
This marks the first year students can major in Asian American Studies.

2005
Students campaign for diversity in faculty and graduate students.

2006-11
Historically, there have been few faculty of color in the humanities and social sciences. After much student demand for representative diversity among the faculty, CSRE was given 10 faculty billets to hire faculty of color. This led to the hiring of Professor Segura of PoliSci and Professor Sohn of English. In 2009, with budget cuts, the faculty billets were frozen until further notice.
Residences

Covered by Julian Jaravata ‘13

Many residences at Stanford University have a certain theme that they represent. These residences become safe spaces for the themes they stand for, whether it be ethnic, eating style, lifestyle, or major causing mere walls and roofs take on a whole new meaning.

Columbae
One of two vegetarian co-ops on Stanford’s campus. The official theme of Columbae is social change through non-violent action, which is explored through environmental consciousness. In 1985-1986, Columbae served as a sanctuary for Central American refugees.

Muwekma-Tah-Ruk
Muwekma-Tah-Ruk, meaning “House of the People” is the Native American Theme House that celebrates the diversity of Native American, Alakan Native, and Native Hawaiian people on campus. The residence is named in honor of the Muwakma-Ohlone tribe, who originally inhabited San Francisco. In 1971-1972, the first Native American theme house was actually built in the Loro-Mirlo complex of FloMo, and moved to several locations, including to Soto (Wilbur), Gavilan (FloMo), and Roble basement, and Robinson (GovCo). In 1988, Stanford American Indian Organization responded by proposing for a stable space in this current location. In fact, Residential Education made plans for yet another move to Yost House (GovCo), but the native community and other supporters banded together to petition for the house to remain where it is now. Fun Fact: In 1965, only one Native American student was enrolled at Stanford. In 2002, the largest incoming class of Native American undergraduates was 46 freshmen and 2 transfers!

Casa Zapata
The Chicano/Latino Theme House; 4-class residence located in Stern Hall. Zapata is home to a host of educational and cultural programs including El Mariachi Cardenal, Ballet Folklorico, and an annual performance of Luis Valdez’s play, Zoot Suit. Established in 1972 when only a few first-generation Chicano/Latino students attended Stanford. The dorm showcases many vibrantly painted murals throughout its walls painted by artists such as Jose Antonio Burciaga and Zarco Guerrero including two in the dining hall adjacent to the residence.

Ujamaa
The African/African-American Theme House; 4-class residence located in Lagunita Court. Ujamaa is a Swahili word for “extended family” or “familyhood”. Before current location, a black student dorm existed in 1970 that only served to physically house a larger concentration of black students as opposed to providing a center of celebration for black culture and addressing the needs for programs that acknowledged diversity on campus.

1 http://studentaffairs.stanford.edu/nacc
The center was established in 1984–85 as Stanford’s first Public Service Center. The Haas Center for Public Service at Stanford University connects academic study with community and public service to strengthen communities and develop effective public leaders.

Resources for Students
The Haas Center encourages students to do hands-on direct service along with other forms of public service that include, but are not limited to advocacy, philanthropy, engaged scholarship (research for public service), changing public policy, and activism. There are various workshops, trainings, and retreats focused on activism. Kristina Lobo, Director of Student Development & Leadership Programs, leads these “activists trainings” and a two-day training camp called Camp Well Stone. As of 2012, the Haas Center has created an Activist Focus Group led by a graduate student fellow. The focus group’s goal is feel for student interest and need in regards to activism, which will allow the Haas Center to efficiently help students.

Support for Activist Groups
The Haas Center officially sponsors and oversees the following groups: Alternative Spring Break, Commonwealth Challenge, Impact Abroad, Justice Corps, Military Public Service, Stanford in Government, Student for a Sustainable Stanford, etc. Besides these groups, the center works with and supports 60-70 student groups, allowing them to use the Haas Center’s facility and as a home base.

Asian American Issues Alternative Spring Break Trip Controversy
In 2007, the Asian American Issues Alternative Spring Break (ASB) trip faced being cancelled due to budget constraints. To prevent this cancellation, the previous year’s leaders wrote a letter to protest the decision to not fund the ASB trip and asked that the coordinators reconsider and sponsor the trip. Cindy Ng, Associate Dean of Students and Director of the Asian American Activities Center, Gordon Chang, Professor of American History and Director for the Center for East Asian Studies, and David Palumbo-Liu, Professor of Comparative Literature and English called and wrote e-mails to Jon McConnell, the Haas Associate Director for Public Service Education who oversees the ASB program, to protest. Linda Tran ‘07 also scheduled a meeting with McConnell to protest. Tran believes that the Haas Center was not expecting to be hit with such a tremendous response from many different fronts (alumni, students, administrators, faculty, etc.) so much that they reversed their decision within the week and agreed to fund half the cost of the Trip with the other half sponsored by the Asian American Studies department. Since then, the Asian American Issues ASB has never been cancelled.

CIA Protest @ Career Development Center
April 11, 2012: The Central Intelligence Agency (CIA) held a recruiting session on campus; however, the organization was met with student and faculty protesters. About 25 people were there holding signs and standing along the pathway leading to the entrance of the Career Development Center (CDC). Five speakers for the protest were present: Ray McGovern, former CIA officer and now social justice activist, Eric Sapp, a Ph. D. student and SSNW member, Adam Hudson, Stanford graduate of 2010, Mustafah, an Afghan-American activist, and Stephanie Tang, World Can’t Wait member. The student organization, Stanford Says No to War, spearheaded this protest, leading chants throughout the rally. Spontaneously, the rally decided go from outside the CDC right into the CIA recruiting session. Protesters stood along the walls holding signs and asking drilling questions to the CIA recruiters.
The Vaden Health Center provides health and care, support, and education to the Stanford community. The center offers a wide array of services ranging from physical therapy to Counseling & Psychological Services (CAPS). Its website is: http://vaden.stanford.edu.

Besides providing services, Vaden also works toward social justice. In 2005, the Center for Relationship Abuse Awareness was founded under Vaden and helped bring attention to the issue of relationship abuse. At the time, the term “domestic abuse” was generally well known on campus, but “relationship abuse,” less so. In the same year, the YWCA Rape Crisis Center of Silicon Valley and Stanford formed a partnership and established the YWCA Sexual Assault Center at Stanford. Currently located on the 1st floor of Vaden, it provides a variety of services such as a 24-hour rape crisis hotline.

Vaden also supports many student organizations and events. Examples include Men Against Abuse Now (MAAN), an organization that works to educate the Stanford community on issues related to gender and sexual violence; and “Take Back the Night,” an international rally and march in protest of rape and other forms of sexual violence.

MAAN’s home base but also the place where the Center for Relationship Abuse Awareness was stationed up until this year. Some history: the Center was brought to campus thanks to a grant provided by the Violence Against Women Act (authored by our VP Joe Biden, actually!). Nicole Baran, the director and founder of the Center, then worked tirelessly in order to educate the Stanford community on issues related to gender and sexual violence by hosting training sessions for not just students, but also staff and faculty in the dorms, as well as police officers and medical personnel. The Center also brought the term “relationship abuse” to campus and allowed many in the community to begin taking the issues encompassed within that phrase more seriously (where before, people only knew of “domestic violence,” which implied severe physical violence or heterosexual relationships bound by marriage -- which is not always the case on the Stanford campus and throughout the country).

Sponsored by Vaden Health Center, “Take Back the Night” is a vigil and march held annually across the nation, where women and men come together in protest of violence against women. Stanford’s 2011 TBTN event was put on by Health Promotion Services and was held on April 26th, beginning at 8:00pm with a vigil in White Plaza featuring speakers from the YWCA, the Center for Relationship Abuse Awareness, and SUDPS, as well as performances by student groups such as Stanford Spoken Word. The vigil was be followed by a candle-lit march through campus, ending with a reception at the Women’s Community Center.

In 2005, the YWCA Rape Crisis Center is created as part of Vaden.
Community Centers

Covered by Vince Moua ‘13

Asian American Activities Center (A3C)
Founded in 1972, the Asian American Activities Center, better known as the A3C, is a department under the Vice Provost for Student Affairs that serves as Stanford’s primary resource for Asian American student affairs and community development. However, it was not until 1989, after student lobbying and negotiations, that Richard Yuen became the first full-time director of the A3C. In 1991, Cindy Ng was hired as assistant director and now currently serves as Associate Dean and Director. The A3C aims to foster a community of students, faculty, staff and alumni socially equipped with a greater understanding and awareness of the Asian American experience. It does this by meeting the academic mission of Stanford University through its partnerships and collaborative work with faculty, departments, and academic programs. The A3C also contributes to the multicultural education of all Stanford students by hosting a number of programs such as, but not limited to, Speaker Series, After Dark Series, and Asian American Interactive Mentoring. The A3C is, at its core, a communal safe space for the promotion of Asian American issues that surround the students it serves.

El Centro Chicano
El Centro Chicano arose out of the need for a space to accommodate the growing Chicano and Latino student population at Stanford University. Established in 1978, by The Cultural Center Committee, a composition of faculty, staff, and students who were committed to addressing the needs of the Chicano and Latino student population, El Centro Chicano has continues to serve as a meeting space for groups such as MEChA and other service groups such as Habla. In 1989, after a decade of student advocacy, Dr. Frances Morales became El Centro’s first full-time Director and Assistant Dean of Students. In 1993, Chris González-Clarke was hired as the first Assistant Director of El Centro Chicano. El Centro Chicano strives to provide a Home Away from home that fosters a more cohesive and collective community of diverse students.

Native American Community Center (NACC)
The history of the Native American community at Stanford is a strong and enduring one. The first headquarters of the Stanford American Indian Organization was located on Alvarado Row and was called the Tecumseh House. However, the Tecumseh House was demolished to build the Law School and the SAIO was then moved to the Fire Truck House. Today the Native American Cultural Center, more commonly known as the NAAC, is located on the lower level of the Clubhouse and was first opened in 1974. The NAAC also hosts the American Indian, Alaska Native and Native Hawaiian Program, which is the university department under the Dean of Students that handles administration, academic assistance, program coordination, and advising in support of the Native American Community at Stanford.

Black Community Services Center (BCSC)
Founded in response to an event that occurred in 1968. Following the assassination of MLK Jr., the university sponsored a convocation entitled “Colloquium and Plan for Action: Stanford’s Response to White Racism.” While the Provost was speaking, around 70 Black students from the Black Student Union stood up and walked on stage to take the microphone and voice ten demands concerning the university’s responsibility to its students of color. In 1969, the BCSC was established as the Black Student Volunteer Center and focused on community service and outreach programs to East Palo Alto. It changed its name to the Black Activities Center in 1972 to reflect the volunteer student organizations that had grown from it, including organizations that focused on pre-professional advising, law, business, medicine, and engineering. In 1979, it changed names to BCSC.
"Diverse" Stanford Admissions

Covered by Kevin Sunga ‘15

Stanford tends to tout that it has a very diverse student population; however, the Undergraduate Admissions Office has not always been so sensitive to taking in such a diverse population of students.

In 2006, Stanford admitted the first class where the majority of admits were "minorities." Stanford's class of 2006 was 52% minority of which 25% were Asian. However, a handful of students felt that the diversity Stanford celebrated lacked... well, diversity. If disaggregated, the 25% Asian minority proved to consist mainly of East Asians. Only 1.1% of the class of 2006 was Filipino. The Vietnamese community saw similarly low numbers. Hmong even less! The Southeast Asian community was not accurately represented in the diversity Stanford so touted. To change this, the members of these underrepresented communities and other members of the Asian community began a campaign for increased and true diversity.

Goals of the campaign:
• Increased number of admits from underrepresented Asian-American groups
• Having Filipino-American, Vietnamese and other Southeast Asian groups receive the same special consideration given to Native-American, African-American, and Latino students.
• Developing better communications between the Admissions Office and these community groups.

Timeline/Actions taken:
• Anna Takahashi - Asian-American liaison in the Admissions Office. Many Asian-American students communicated with Anna and voiced their concerns about low admission rates when it came to underrepresented Asian-American groups.
• Robin Mamlet, the Dean of Admissions, became the target for these students and allies.
• Creating awareness of the issue within the Asian-American community as well as the broader Stanford community through op-eds in the Daily.
• The campaign peaked when the organizers secured a meeting with Dean Mamlet.

Results
• 50 Filipino-Americans were admitted in the Class of 2007 (around 30 more admits than in the previous year). The number of Southeast Asian admits continues to increase as years pass.
• Campaign organizers held discussions with the Admissions Office regarding ways to help with outreach efforts to these underrepresented populations.
• The campaign breathed life back into SAAAC. The students involved in the campaign wanted to create a space to develop knowledge of social justice and grassroots organizing and give voice to these communities.
What is SAAAC? And who contributed to the Activist Tour?

The Stanford Asian American Activism Committee (SAAAC) is a student-run, student-led grassroots organization of Asian Americans dedicated to progressive social change. We recognize the existence of global and systemic inequalities and actively work to alter these systems of power. We fight for the humanization of our communities through radical acts of love, consciousness-raising, and unified action across communities at Stanford and beyond.

James Huynh is a sophomore studying Human Biology. He joined SAAAC because he wants to learn more about social justice and activism in regards to the API community. The basis of his knowledge and experience with activism started with the Asian American Issues Alternative Spring Break trip. SAAAC gives him an opportunity to cultivate that knowledge along with making an impact in the Stanford community and beyond.

Julian Jaravata is a senior majoring in Comparative Studies in Race and Ethnicity with a minor in education. He is a part of SAAAC because he wants to be part of a community that recognizes the importance of its role in a greater society committed to the uplift of its people. He would like to give a shout out to the Asian American Issues ASB which pushed him to get involved with SAAAC and challenge himself to explore what it really means to be committed to social justice. “Everyone in SAAAC is HELLA DOPE and AMAZING and INSPIRING!”

Van Anh Tran is currently a senior majoring in Public History/Public Service. Some of her favorite things are: community, puppies, soymilk, grass jelly, fake (vegetarian) meat, chai tea, hugs, staying in bed when it’s cold outside, real talks, and SAAAC! SAAAC is her family. It has both helped and challenged her so much since Freshman year and it was the first space at Stanford where she felt she had found her voice. “I have grown so much as a student, an activist, and a person as a result of being in SAAAC. And I just love everyone in it<3”

Healy Ko is a senior double majoring in History and Asian American Studies. At Stanford, she has been heavily involved in SAAAC, an inspiring, hilarious, and committed group of people who have helped me find my passion for social justice. She has also spent some of her college years in Korea, which opened her eyes to the progressive movements that are happening and aren’t happening overseas in addition to giving her a chance to explore her Korean American identity. “Although I don’t know where I’ll be in 5 years, I hope to continue to be inspired by the people around me and fight the good fight.”
Peter Moon is a sophomore studying Biology. The Asian American Identity Alternative Spring Break led him here, after he heard about SAAAC’s wonderful, effective and daring work and goals. “Fighting against injustice is not always the easiest thing to do, but it is one of the only opportunities to make a tangible, necessary difference in society.”

Michael Tayag is a senior majoring in Comparative Studies in Race and Ethnicity. He is a part of SAAAC because he cares about Asian American issues, particularly pertaining to identity, mental health, and education disparities. Her hobbies include meditation, reading/writing poetry, community service, and listening to alternative/indie music. She is a self-proclaimed introvert but she still likes meeting new people. “By no means are we experts on these social issues, but we all share the desire to educate ourselves and others, and taking action!”

Vince Moua is a senior majoring in Comparative Studies in Race and Ethnicity. He is a part of SAAAC because of his interest in health/health disparities and education/educational disparities within the Asian American communities across America. He is also in SAAAC because he believes that SAAAC provides foundational exposure to the needs and issues surrounding the Asian American community at Stanford and abroad as well as those surrounding other minority groups.

Kevin Sunga is a sophomore majoring in Economics. He is a part of SAAAC because he enjoys surrounding himself by like-minded people. His participation on the Asian American Issues Alternative Spring Break Trip has motivated him to take action in the API Community.

Kelly Nguyen is a sophomore and is originally from Gardena, CA. She joined SAAAC because she cares about Asian American issues, particularly pertaining to identity, mental health, and education disparities. Her hobbies include meditation, reading/writing poetry, community service, and listening to alternative/indie music. She is a self-proclaimed introvert but she still likes meeting new people. “By no means are we experts on these social issues, but we all share the desire to educate ourselves and others, and taking action!”

Victoria Yee is a senior majoring in Asian American Studies with a minor in Chinese. She is also concurrently pursuing a master’s degree in Sociology. She is part of SAAAC, first and foremost, because of its wonderful and supportive people. “Together, we strive to create a safe space for people to learn from each other, grow together, imagine a more just world, and then help create it!”