

Report of the Task Force on American Studies:

Proposal for

**A Collaborative Center for the Study of America
*The World in America, and America in the World***

July 2016

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Introduction: Why American Studies Now

Princeton University has spent much energy and resources on the study of regions around the world, and on internationalism and regionalism. It has attended less to ways that America is also a region, one with enormous effects on the global stage and one that is also inherently and distinctively diverse. As a region, America incorporates the rest of the world within its borders. Approaching complex issues of race, ethnicity, identity, borders, and community through the lens of American Studies allows us to understand American liberalism and national power alongside indigeneity, slavery, racialized immigration, urbanization, war, capitalism and resource extraction, military occupation, and globalization, among other themes. It also helps us understand why “America” remains a fraught symbol of human aspirations throughout much of the world, even as it is also identified as a site of global calamity.

What America “does,” as well as what America “is,” lie at the center of what is happening on our campus and at other campuses across the country. How can we best serve our students who, like others beyond the borders of this campus, must confront the world as a place of rampant inequality, of coercion and violence and unsettled racial and gender politics, of climate change, exploited resources, and potential environmental disaster? At the same time, America is also a place where constitutional rights are mostly respected, where human rights are part of a common currency, where it remains possible to imagine a life “in the service of all nations.” It is also a place where our words and phrases—captured in constitutional texts and literature and in hip-hop lyrics—find their ways everywhere around the world, along with Hollywood entertainment, foreign aid, and American military bases, mega-businesses, and multinational brands.

What does it mean that our students have stepped into a Princeton that has visually embraced diversity in its student body, one that looks dramatically different from how it looked a quarter century ago? And yet, what does student diversity mean when faculty diversity lags far behind? How to give our students the education they need for the lives they confront and will confront? How to help them manage the uncertainties of life and career in twenty-first century America?

We can’t do everything. But we can do some things. At minimum, students need intellectual frameworks and conversational spaces where they can explore the issues and controversies that inevitably accompany living in this America (including living with others in Princeton’s housing) in the twenty-first century.

Our core goal for the Collaborative Center for the Study of America is to offer such a space, where all of us—undergraduates preeminently, but also faculty members and graduate students—can ask questions and explore answers about this impossible subject, America, as it is today. In this twenty-first century moment, students deserve not comfort and protection, but engagement and the opportunity to try out multiple positions and perspectives. They should

have access to the multiplicity of tools and techniques and skills that come out of the disciplinary traditions that are represented so well in departments across the Princeton campus. They deserve a site where almost any intellectual or political perspective on the issues of the present day can be articulated and challenged. And more, they deserve a site where confusion and ambivalence and complexity and tentative uncertainty are permitted as well.

To do this is not to modify the core mission of the Program in American Studies since its founding in the 1940s. As President Eisgruber noted in his recent editorial in the *Princeton Alumni Weekly*, American Studies at Princeton has always adopted a synthetic and broad-gauged approach, encouraging interdisciplinary collaboration and a problem orientation. As our alumni wrote to us when we solicited their views (see Appendix H), they found in American Studies (once called American Civilization) a welcoming space for inquiry and interdisciplinary conversation, one they had not experienced elsewhere on campus.

Those of us involved in the field (see Appendix B for faculty currently working in American Studies at Princeton) have worked to offer broad interpretations and engagement with core contemporary problems, using tools that cross historical eras and technical subjects. Politics, culture, literature, performance, arts, music, journalism, science, technology, law, and medicine, racism and human rights, land and space, and the mind, all are grist for the American Studies mill, none are taken as siloed off from the inquiry. All are understood as constitutive of a present moment that necessarily also incorporates many different pasts. All participate in the grand epistemological question: how is it possible to know—or believe we know—America, now or in the past?

We believe that there is a larger community at Princeton who should be engaged in and participate in the conversations, the classes, the seminars, the workshops, the conferences, and the research projects that have long constituted American Studies at Princeton. An enlarged Collaborative Center for the Study of America—one that would offer joint appointments to existing faculty members across the university, one with the capacity and the resources to make new faculty appointments (either jointly or solely), one with sufficient space and resources to house and to support post-docs and graduate students, one with an undergraduate major and a certificate for graduate study—is a necessary first step if Princeton is going to offer students and other members of our community the conversational and integrative and interdisciplinary space they need in the present moment.

Princeton needs such a site to serve as a home for some of the most interesting scholars teaching in the social sciences and in the humanities. Princeton's capacity to engage its students in conversations about America has been limited by its failure to recruit and nourish faculty in fields like Asian American Studies and Latino Studies and Native American Studies. The study of race and ethnicity is central to student activism and intellectual interest. No exploration of or conversation about America is plausible without serious engagement with the interdisciplinary study of race and ethnicity. However, faculty recruitment in such fields has been a continuing challenge for the university. Many leading figures, scholars of the sort that Princeton might

recruit, have spent their scholarly lives in interdisciplinary programs of the sort that have not, until now, been found at Princeton. Many of them are an uncomfortable fit within the disciplinary based departments that dominate the Princeton campus.

Princeton also needs a robust Center for the Study of America as an accompaniment to, but not in competition with, the new Department of African American Studies. What we propose is something quite different from the plans for and the already stellar achievements of the new Department of African American Studies. For instance, we don't aim for disciplinary status. To the contrary, we expect to remain a supple and changing collaborative pedagogical and scholarly site. Our goals are distinctively integrative and inclusive and experimental. Those goals are manifest in the ways we already teach AMS101: to offer a space where students and scholars of all political persuasions and identities can engage in a common inquiry, to find ways of synthesizing and integrating forms of knowledge and understandings that are identified with distinct identities, and to integrate race and ethnicity into the widest possible frames of knowledge of America.

We don't claim that our way is the only way that race should be studied and explored at Princeton (or anywhere else). We do claim that a school with Princeton's resources should have several ways "in" to the study of race and ethnicity and identity. Not only does race in America move well beyond the black and white dyad, it should also be a subject of discussion in many forms, in many fields, through different methodologies and points of views, and at locations across the campus. Our students need a deeper, broader, more contextualized, and more self-reflexive vocabulary with which to approach what it means to be living in America, as citizens or not. Our way "in" — one that integrates the study of race and ethnicity into broader and wider interdisciplinary inquiries into and conversations about the epistemological problem of knowing America — ought to be one option available for all Princeton students.

The enduring and troubling genealogy of "America" involves culture, imagination, law, economics, politics, diplomacy, war-making, religion, and more. American Studies enables conversations about how members of this political community and this legal culture do live together, about longstanding racial and ethnic divisions, about how those peoples who are the products of coercions and migrations over the past three centuries of bloody and violent history, have shaped American life, and about the possibilities for resistance and transcendence that are imminent in the culture. These are the necessary conversations.

What is American Studies? A Bit of History

As a field of study, American Studies came into being during the middle years of the twentieth century. Early on it was shaped by Cold War political imperatives, by debates over what became known as American exceptionalism, and by a desire for holistic and broader interpretations of "America" and its cultures, in the face of what was perceived as the narrowing disciplinary approaches housed in departments like History and English. Like other

fields of predominantly humanistic inquiry, in the late twentieth century American Studies struggled with methodological “wars.” A younger generation of critical scholars challenged the homogenizing impulses that had shaped much of the early work, and scholars of color and feminist scholars (these groups overlapped significantly) took aim at the focus on a predominantly white male canon.

Late twentieth century American Studies (at least in its United States-centered variants) was also shaped institutionally and politically because at many universities, it became the “home” for ethnic and race studies. Today, it is sometimes thought today to carry an “identity” bias, the traces of which are still present in the curricula of many American Studies departments at other universities and in the annual programs of the American Studies Association.

Meanwhile, at universities and research centers around the world, with rising intensity over the past quarter century, there has been urgent attention paid to “America” and to what is often called “American Studies.” The global reach of American media and culture, and its fraught and contested hegemonic power, make America a subject that scholars and intellectuals and policy leaders from “elsewhere” can ill afford to ignore.

Throughout its history, now almost a century old, American Studies has embodied both unifying and fracturing impulses. It has incorporated celebrations of the local and the particular, at the same time that it has also been defined by works of scholarship and pedagogical projects that attempted to find constant themes and commonalities across centuries and cultures and identities.

Princeton’s Program in American Studies (at first known as the Program in American Civilization), one of the first American Studies programs on any American campus, has incorporated some but not all of the tendencies and impulses that have shaped and roiled the wider field. While other schools developed majors and doctoral programs, Princeton’s program remained solely an undergraduate certificate program, without the capacity to make faculty appointments. It has always been located within a campus dominated by powerful and wealthy disciplinary-based departments. It managed to avoid much of the methodological and ideological turmoil that has defined programs elsewhere in the United States.

Although it has been a leader in bringing Asian American and Latino and Native American and Jewish American voices to Princeton’s campus, it did not become the recognized home for race and ethnicity identity studies, as occurred elsewhere. It has established close ties with other interdisciplinary units on campus, in particular the Program in Gender and Sexuality Studies, the former Center for African American Studies (now a department), the Law and Public Affairs Program, and the Princeton Environmental Institute, and continuing ties with some departments, including History, English, Religion, Art and Archeology, Anthropology, and the Woodrow Wilson School.

Princeton's program has been blessed by a small endowment, which it has used judiciously to produce a rich array of experimental teaching and conferences and workshops and conversations. It always insisted on interdisciplinary and collaborative teaching. For undergraduates, it has remained a much-loved certificate program, one of the larger on the campus. Its signature gateway course, AMS101, has become one way that a large array of undergraduates learn about "America," while satisfying their "epistemology and cognition" distribution requirement. And the range and quality of the certificate holders—brilliant students who like to think outside the box—can be seen in the kinds of intellectual inquiries they pursue. (See Appendices D-G for a breakdown of certificate holders by majors and a sampling of thesis subjects.)

From early on, the Program brought heterodox perspectives to campus. Among those who have graced Princeton's campus because of the work of the Program in American Studies one would list Fidel Castro, Hannah Arendt (whose pioneering study of the American Revolution as a global phenomenon, *On Revolution*, was first presented as a "Conference" seminar to students in the Program in 1959. She was, one might add, the first woman of faculty rank to teach on the Princeton campus), many distinguished journalists and media figures, Bob Dylan, and Allen Ginsburg. In recent years, it has housed three successful lecture series: the Anschutz Professorship, the Lapidus series in Jewish American Studies, and the Constitution Day lecture for the University. These have continued the tradition of bringing distinctive and distinguished, as well as odd and interesting, voices to the campus.

Our own approach to the field of American Studies draws on some classical works and it builds out of conflicted and contested histories. At the same time, it begins with the problem of knowing America. Our approach relies on an appreciation for integrative perspectives, at the same time that we are constantly reminded of the impossibility of "capturing" our impossible subject in any generalization. As several of our committee members have emphasized, the burden of constructing, challenging, critiquing, and reconstructing efforts to know America as a global and local phenomenon across four centuries and more of history is no different than the burden assumed by students and scholars of any area in the world.

The broader field of American Studies has sometimes been criticized for its changeability and its seeming fluctuations. We regard those features as opportunities. From that contested history, we learn not to presume that any particular approach provides a permanent road to wisdom. We also take from that history a commitment to respond critically and seriously and empathetically to the needs and problems presented in a present moment. As we understand the field today, the "America" of American Studies has been produced by multiple histories of many different peoples who came from all over the world. It is constituted through diverse archives and modes of inquiry. But the work of doing American Studies is always directed to the problem of understanding America in what the philosopher and American Studies scholar Stanley Cavell once called "a present tense." And it is that "present tense" that is the distinctive subject matter that we identify as what American Studies offers to the university.

The Future of the Study of America at Princeton

1.

Our goals for a new Collaborative Center are to draw and to hold a community of faculty, graduate students, undergraduates, and visitors. We hope to work with them to build an experimental enterprise that would serve Princeton's needs, while also reshaping the field of American Studies, nationally and globally. To do all that we need to develop a curriculum and a research program, one that builds on the resources we have already.

The point of a strategic plan like this is to argue for new resources. And we do need new capacity to make faculty appointments and space and more, if we have any chance of achieving our goals and of serving the Princeton community (and the larger field of American Studies) in the ways that we propose.

Still, we begin with the immense resources that a brilliant group of existing faculty offer to us. These are faculty who are already engaged with the existing Program. They include many of the most gifted scholars and teachers in the humanities and the social sciences. Some of them have newly begun academic careers; some hold global reputations. Many of them serve on our executive committee. Some have participated on this task force. Many worked with us in the creation of AMS101, and some of them have now co-taught in the course. Many have taught or co-taught seminars on a wide range of fields and subjects. They come to our regular workshops, our conferences (including our yearly graduate student initiated conference), and our lectures. They provide much of the energy and the initiative for the new directions we are pursuing.

Because of these existing faculty resources here at Princeton, we have been able to move some ways towards a new curriculum for undergraduates. Today, we offer undergraduates AMS101, as well as a few large lecture courses on broad synthetic themes, and many small seminars, some co-taught.

At the moment, we can offer lecture courses in the history of American performance, in American art, on the history of recorded sound, and on the history of legal thought. In the immediate future, we hope to add survey courses on American literature and on political thought, on sports and American culture, and on property and resource conflicts. We also cosponsor lecture courses on Latino History and Asian American History.

In developing broad themed and synthetic lecture courses, we see ourselves as countering the tendency at Princeton (as at other research universities) towards greater and greater specialization in departments and disciplines. We note that the History Department has not offered a survey in American History in a quarter century; English offers no general survey

of American literature; and the Politics Department is only now about to offer a course in American Political Thought, after a hiatus of more than a decade.

Our seminars, on the other hand, vary widely and explore an enormous range of subjects. Many of them are cross-listed with our “sister” programs, particularly African American Studies and Gender and Sexuality Studies, as well as the Theater Program. One reason we have been able to draw talented faculty—overworked and busy in their departments—into our orbit is by allowing them the opportunity to teach seminars on themes that don’t fit within departmental cultures.

We have worked to integrate more structured “capstone” seminars, co-taught by two or more faculty members, into this curriculum with limited success because of resource constraints. There have been a couple of successful experiments. Prior to the first offering of AMS101, Anne Cheng and Dirk Hartog tried out the syllabus for that course in a seminar for juniors and seniors. Before that, Bill Gleason and Hartog put together a seminar on the law, the literature, and the cultures of community life in New Jersey. And there have been a few other instances of co-taught advanced seminars. But without faculty with a continuing commitment to teaching in the Program, we have not been able to do as much of this as we would like. Like the rest of the campus, we suffer because of the absence of faculty, particularly senior faculty, who teach Latino Studies and Asian American Studies.

It is important to add that there is already a strong cohort of talented graduate students (especially from English, History, Art and Archaeology, Religion, and Anthropology) who congregate around the current program in American Studies. They come consistently to our noon workshops, where they engage with scholars’ works in progress; to the Grad Salon, where they share their own works in progress with peers and faculty; and to the annual Graduate Student conference. We fund their research through scholarships that allow a few to try out an interdisciplinary dissertation plan at an early stage and that help a few others to complete dissertations. We help them attend interdisciplinary conferences elsewhere, where they can present their own work.

Our lecture courses, both AMS101 and others, offer them opportunities to precept in fields they need to master if they hope to find teaching positions in an academic world increasingly less defined by the traditional disciplines and departments that shape the Princeton landscape. They find in American Studies both stimulation and inspiration. And some look to American Studies as a field to develop their own novel and innovative scholarship

2.

We think we have done well with the resources we have. But we are deeply constrained and limited by our inability to make faculty appointments in American Studies. We need the capacity to make appointments and to share appointments with other units. The burden of our present situation is that the talented faculty who wish to participate in our program are all over

burdened. Their talents are recognized by the departments that hired them, who need them to teach their departmental courses. As a result, their teaching service to American Studies is unpredictable and, through no fault of their own, unreliable. This means we have no way to plan for the long term. Without a new institutional structure, we cannot meet the needs that we have detailed in the early pages of this strategic plan.

The inability to make faculty appointments leads directly to the failure of searches for senior faculty in Asian American Studies and in similar fields. The work of extraordinarily creative and productive interdisciplinary scholars (though almost all trained in traditional disciplines) can sometimes appear illegible to traditional departments. That is one reason why it is important that there be space at Princeton for such scholars, even when they are not fully appreciated (hirable) within our traditional discipline-based departments. It should be added that many of the most creative scholars and intellectuals of color have found themselves stultified and restricted within traditional disciplines. As a result, the issue of interdisciplinarity is intimately tied to faculty diversity at Princeton. The study of America in the world and the world in America requires such a multi- and inter-disciplinary approach.

Our goals for the Collaborative Center are integrative and shaped by at least three meanings of “integration.” First, and most obviously, the center will be a site where race and ethnicity are integrated into the general study of America. Second, we will provide an integrated study of the problem of knowing America, in the past and in the present. That is, our approaches will be self-consciously historical and interdisciplinary, in the sense of integrating multiple methodologies and disciplines around common problems. And third, we understand the Collaborative Center as integrative in terms of creating a new kind of scholarly community, one founded on collaboration across differences.

Our perspective struggles towards a holistic understanding of America as a global presence and as a product of global processes. We focus on “integration” less as a normative ideal than as a methodological precept. In this regard we go beyond conventional notions of “intersectionality” or other trendy terms. And we acknowledge that to understand America as a space that integrates diverse histories and identities and processes we need to take seriously all of the social movements and processes and politics that separate and segregate and isolate groups and identities from one another within America.

3.

The new Center will continue to do what the Program in American Studies has long done: a) offer one of the few places on campus where the social sciences meet the humanities, but on a super-charged and visible level; b) provide a home for intellectual and political diversity; and c) encourage informed and inclusive conversations and debates. But the new AMS will also include a fuller range of intellectual inquiry that reflects the changing borders of

American Studies and the changing borders of our increasingly global world, including a fuller range of race and ethnic studies than Princeton currently offers.

Our goal is not to fix a substantive research agenda. Rather, it is to create an institutional structure that will allow a shifting community of scholars to focus their collective energy and intelligence on large problems that only interdisciplinary work can help answer. It is fundamental to the notion of a Collaborative Center that it incorporates and allows for the likelihood of change, of shifting alliances and interests among the faculty committed to the Center. We hope to remain nimble and responsive to the needs of a changing “present tense.”

At the core of our Center will be what members of our task force called “**The American Studies Collaboratory.**” We borrow the laboratory metaphor from the natural sciences and find ways to integrate undergraduate research into our collaboratory model. A curriculum for undergraduate majors in American Studies could involve a commitment (for at least a semester) to one of these collaborative enterprises. Here, the metaphor of the laboratory would become more literal, and we would borrow from the pedagogical success of some of the sciences.

The Collaboratory will let us get people excited about the creative potentials of intellectual curiosity and partnership. It will let us offer a counter-balance to the increasing trend in the academy toward the privatization and commodification of scholarship. Here we will invite scholars from within the University and from across the country to consider America as a work-in-progress, a multicultural lab of sorts that explores how issues such as identity or citizenship shape and are shaped by law, the arts, literature, food, sexuality, space, and more.

The Collaboratory will invite partners around campus to participate in workshops on these subjects with graduate students. The emphasis will be on a non-hierarchical collaboration between faculty and graduate students; on experimentation with methods and dialogue; on the meeting of theory and practice. Expert visitors will be invited. In addition to enhancing individuals’ research, these working groups will foster ideas and relationships for future team-teaching. Emerging from these engagements will be edited volumes, art projects, performances, activist engagements, and much more.

The Collaboratory will provide incentives—funding support for graduate students and summer funds or teaching relief for faculty—for participating and contributing to these working groups. The Collaboratory will also host a series of Senior Scholars in Residence, both short-term and long-term. This will guarantee a continual influx of intellectual energy; provide intellectual content during the formative years of the Center; and generate a nation-wide and global reputation for Princeton.

The Center will also host two to three postdoctoral fellows in fields of need. They may help administer and lead the Working Groups, and they will also be involved in the teaching mission of the Collaborative Center. This will bring cutting-edge work into our community and

encourage young scholars, including those who will help diversify the campus, into “the pipeline.”

The American Studies Collaboratory will be constituted through a changing array of working groups defined by common themes and problems. We mean these projects to provide occasions where faculty, graduate students, and undergraduates work together on themes of common interest. Obviously, those themes depend on the energy and the interest of interested faculty members, as well as their availability. Some of working groups that members of the task force put forward as possibilities, based on existing faculty interests, included:

- *Property* (studies of land, capital, persons, intellectual property, and more)
- *Surplus* (we might think of “surplus” in a wide-ranging arena—labor, affect, materiality—and how such excess impacts our environment, modes of inequality, forms of migration)
- *Memory* (imagine historians, architects, historians of technology, visual artists, scientists, cultural critics coming together around the question of what survives from the past, how artifacts are produced)
- *Sports and American Culture* (the literature, the culture, the business, as well as the performance of sports)

These working groups will shape both collaborative research agendas and pedagogical innovations. With resources and faculty lines, they will stimulate the development and co-teaching of new courses. Margot Canaday, Carolyn Rouse, and Dirk Hartog might, for example, develop a course on property and labor. Brian Herrera, Bill Gleason, and Paul Frymer, to take a second example, have indicated an interest in co-teaching a course on American sports.

We also see the working groups as an important way to integrate graduate students into an interdisciplinary community, even as they remain bound to the departments in which they are being trained.

The Collaboratory will continue to organize other currently successful AMS research activities, such as the Noon Workshop Series, the AMS Graduate Salons, the Anschutz Lectures, and the annual Graduate Conference—all of which bring together faculty, students, and interested community members. With sufficient resources, we could also realize ideas such as offering course development funds for emergent fields.

4.

For this ambitious Collaboratory to be a success, the Center must be magnetic and powerful enough—by which we mean sufficiently well-endowed in both intellectual content and financial resources—to draw people into its orbit and to sustain the vision of the intellectual community outlined above. The Center should have a stable community of faculty FTEs. This is

the *single most important determinant of success* and the foundation for almost all of the plans outlined above.

The majority of AMS faculty will have joint appointments, to foster intimate affiliations between the Center and other units and departments. But there should also be at least three 100% dedicated faculty for those scholars whose work does not fit neatly into existing departments. Their presence in turn will help build those relationships that are now missing.

In addition, we need funding for graduate students and for post docs and for visitors from elsewhere. And we need sufficient staff and an attractive space where our activities will be housed.

Conclusion

We mean the Collaborative Center for the Study of America to meet intellectual and programmatic needs on campus, particularly our current inability to sustain a community that studies race and ethnicity in ways that go beyond the black-white binary. We also think the proposed Collaborative Center speaks to a general crisis in the humanities and social sciences—the breakdown of generalist knowledge. We take seriously a problem that has been almost abandoned by the traditional disciplines: how to describe, how to “know” America holistically, as a moral, constitutional, aesthetic, military, multiracial and pluralistic, and environmental phenomenon, as a site of faith and of secularism, as a landscape and as many landscapes, as place and as idea. We believe that our students, like students elsewhere (globally and nationally), are already engaged with that problem. As the Vietnamese-American author Viet Thanh Nguyen puts it in a new book, they may be “dismayed by America’s deeds but tempted to believe in its words.”

We have sketched here an experimental and integrative model for a new kind of institution at Princeton. We believe that the Collaborative Center articulates an integrative model of studying America and of exploring race and ethnicity. It offers a way to mobilize and sustain the energies and attention of a changing community of scholars on campus, who will continue to be engaged by the problem of knowing America.

We also believe that the Collaborative Center’s courses and conversations will provide integrative skills to our undergraduates and graduate students. They will learn and see modeled how scholars and intellectuals of good will, committed to diverse methodologies and political and cultural identities, can work together towards larger conceptualizations and reconstructions that offer innovative solutions to contemporary problems. They will learn the core lesson of successful interdisciplinarity: how to mobilize specialized knowledge and techniques, how to sustain a conversation across disciplinary divides. They will learn how to synthesize from specialized discourses. Most importantly, they will see how integrative communities can be created and sustained, while acknowledging differences.

Recommendations

- Expand the current Program in American Studies (administered under the auspices of the Council of the Humanities) into the Collaborative Center for the Study of America.
- Expand the number of dedicated, 100% FTEs and FTEs shared 50% or 25% with departments and programs, so that the Center can count on its teaching faculty and plan its curriculum with confidence and foresight.
- Allocate resources for on-going post-docs, who can share the teaching mission and increase the visibility of the field at Princeton.
- Assign resources to the American Studies Collaboratory and its working groups.
- Fund a Senior Scholars in Residence program, a highly desirable and visible program in which prominent faculty will participate in the Center's programs and curriculum over the period of one year.
- Organize a robust graduate certificate program in American Studies under the Center's auspices.
- Organize undergraduate tracks in Asian American Studies, Native American Studies, and Latinx Studies as options within the thematic, cross-cutting organizations of the undergraduate certificate (see Appendix A).
- Expand the administrative and physical space potential of the new center to facilitate collaboration among Princeton faculty, undergraduate and graduate students, and the field beyond.

Appendix A: An Undergraduate Major and Certificate

Curriculum

The Center will offer *four tracks* that will serve as distribution requirements for the new concentration and as guidelines for specialization within the certificate. All majors will have taken at least one course within each track. We see these tracks as an important locus for the comparative study of identity in the American context and as a strong complement to existing curricular and research initiatives across campus. We also understand these tracks to be interconnected rather than disparate lines of inquiry.

1. Race, Ethnicity, Migration
2. Arts, Letters, Culture
3. Law, Policy, Science
4. Gender, Sexuality, Disability, Intersectionality

Study Emphases

Both majors and certificate holders will have the option of earning their degree with an *emphasis* in areas of specialization. As we build the Center, we hope to introduce as pilot programs two areas of such specialization: *Asian American/Diasporic Studies* and *Latinx Studies*. Courses on Asian American Studies or Latinx Studies will be identified with their own designation, as well as under the American Studies (AMS) heading. Other emphases will be added as the Center grows and changes.

Unlike programs created in the 1980s and 1990s, we resist the creation of siloed programs. To the contrary, we think every student of American Studies should be exposed to the roles of Asian Americans, African Americans, Latino/as, Jews, and Native Americans, and more in our nation. (To be frank, we think that every Princeton student should be exposed to the perspectives that American Studies offers.) The study of these groups must traverse multiple disciplines. Just as Women's Studies should not only be for women, so-called "Ethnic Studies" should not only be for "ethnic" students. (This is one of the lessons we have learned from the past experiments with institutionalizing ethnic studies at our peer institutions. In many of them, programs in race and ethnicity have become identified with practices of segregation and self-segregation.) Issues of globalization, immigration, and post-coloniality impact all those who live in America, even as America has played both inspiring and troubling roles on the world stage.

Our vision for Asian American Studies and Latinx Studies is broad, inclusive, and contextualized. Our goal is not to create new silos of knowledge but to offer an integrated, measured, and generative paradigm for thinking about race and ethnicity. We also believe that the curricular system above allows students to approach specialized areas such as Asian American or Latinx Studies through a wide range of approaches and archives *spread out across*

the four tracks. We do not intend to identify courses in such areas solely under the “Race, Ethnicity, and Migration” track.

Our students—of varied racial-ethnic backgrounds and from various intellectual directions—are hungry for broad, interdisciplinary, and critical approaches to their fields of interest. We intend to offer them an education that reflects the possibilities for doing race and ethnic studies in the 21st century.

In the future, we hope to offer an emphasis in an emergent field such as Native American/Indigenous Studies. Our proposed structure allows us to remain flexible and responsive to changing fields. The new AMS Center will be a home for and an agent in fostering the intersection of units and initiatives across campus, and emergent fields of knowledge.

Innovative Curricular Ideas for Majors

We refrain from offering details here about requirements and structures for the major, as there must be a larger conversation with the Office of the Dean of the College and the Committee on the Course of Study if this proposal were to be approved. But we do have some preliminary plans and ideas. All of them are shaped by our commitment to the idea of a major that would be both rigorous, experimental, and flexible.

Our goals are not to construct an easy or even necessarily a popular major. We expect to have courses that will draw a large number of students. And we take seriously our obligation to serve the larger Princeton community. But the very flexibility that we want to build into the major, its potentially head-spinning complexity and difficulty, means that only a few particularly adventurous students will probably choose to major in American Studies.

A student majoring in American Studies might spend a semester as part of the research collaboration/working groups, giving the student the opportunity to work alongside faculty and graduate students. Such collaborations could substitute for a junior seminar. A capstone seminar, taught by at least two faculty members drawn from different disciplines or intellectual traditions.

“Global Seminars in America”: this new seminar concept aims to offer opportunities for students interested in activism or students from the sciences who wish to be civically engaged. These Global Seminars in America could be semester-long or week-long working visits to American sites that may be “foreign” to most Princeton undergraduates, such as Mississippi, Detroit, Chinatowns, Native American reservations, prisons, or military posts. This also provides collaborative opportunities with units such as the Community-Based Learning Initiative (CBLI), Princeton Institute for International and Regional Studies (PIIRS), and the Mellon Urban Initiative.

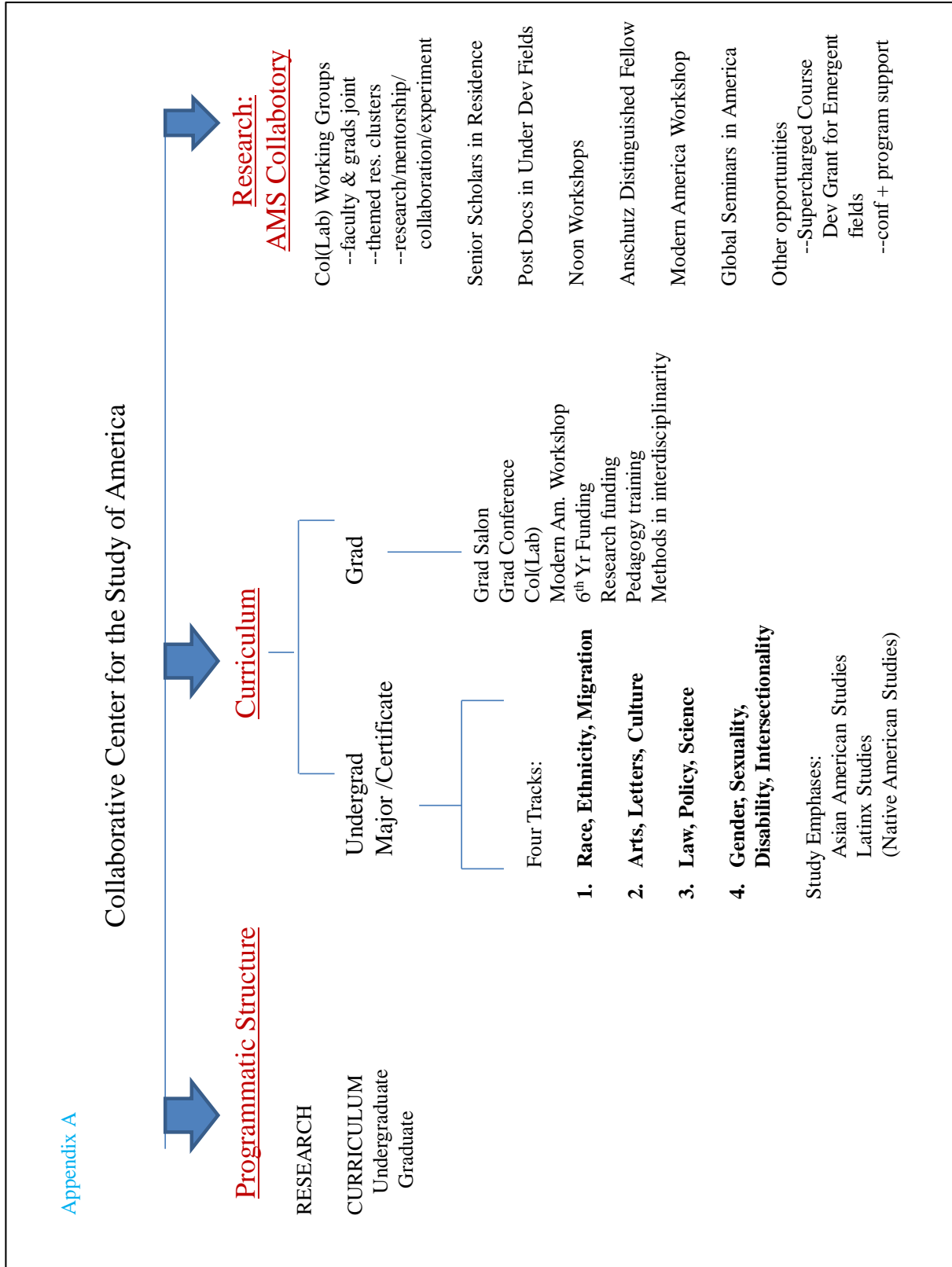
We are fully committed to maintaining AMS101, which is at the moment both a gateway course and a “service” course intended for all Princeton undergraduates. We will continue to offer and develop courses in education policy that are much valued by our students.

Appendix B: Faculty List

- M. Christine Boyer, Professor of Architecture
- Margot Canaday, Associate Professor of History
- Anne Cheng, Professor of English and African American Studies; Director of American Studies
- Rachael DeLue, Associate Professor of Art and Archaeology
- Mitchell Duneier, Professor of Sociology
- Yaacob Dweck, Assistant Professor of History and the Program in Judaic Studies
- Denis Feeney, Professor of Classics
- Paul Frymer, Associate Professor of Politics; Acting Director, Program in Law and Public Affairs
- Eddie Glaude, Professor of Religion and Chair, Department of African American Studies
- William Gleason, Professor and Chair of English
- Carol Greenhouse, Professor of Anthropology
- Judith Hamera, Professor of Dance
- Hendrik Hartog, Professor of History; Co-Director of American Studies Program
- Brian Herrera, Assistant Professor of Theater and Gender and Sexuality Studies
- Alison Isenberg, Professor of History; Co-Director, Program in Urban Studies
- Aly Kassam-Remtulla, Assistant Provost, Office of the Provost
- Stanley Katz, Lecturer with the rank of Professor in Public and International Affairs, Woodrow Wilson School
- Regina Kunzel, Professor of History and Director of the Program in Gender and Sexuality Studies
- Beth Lew-Williams, Assistant Professor of History
- Rosina Lozano, Assistant Professor of History
- Anne McCauley, Professor of the History of Photography and Modern Art; Professor of Art and Archaeology
- Naomi Murakawa, Associate Professor of African American Studies
- Kinohi Nishikawa, Assistant Professor of English and African American Studies
- Sarah Rivett, Associate Professor of English
- Carolyn M. Rouse, Professor and Chair of Anthropology
- Martha Sandweiss, Professor of History
- Kim Lane Scheppele, Professor of Sociology and International Affairs and the University Center for Human Values
- Esther Schor, Professor of English and the Program in Judaic Studies
- Nathan Scovronick, Associate Dean, Woodrow Wilson School
- Paul Starr, Professor of Sociology and Public Affairs
- Dara Strolovitch, Associate Professor of Gender and Sexuality Studies
- Keeanga-Yamhata Taylor, Assistant Professor of African American Studies
- Emily Thompson, Professor of History
- Marta Tienda, Professor of Sociology and Public Affairs
- Judith Weisenfeld, Professor of Religion

- Sean Wilentz, Professor of History
- Stacy Wolf, Professor of Theater

Appendix C: At-A-Glance New Organizational Chart



Appendix D: Certificates Completed in American Studies 2006-2015, by Major

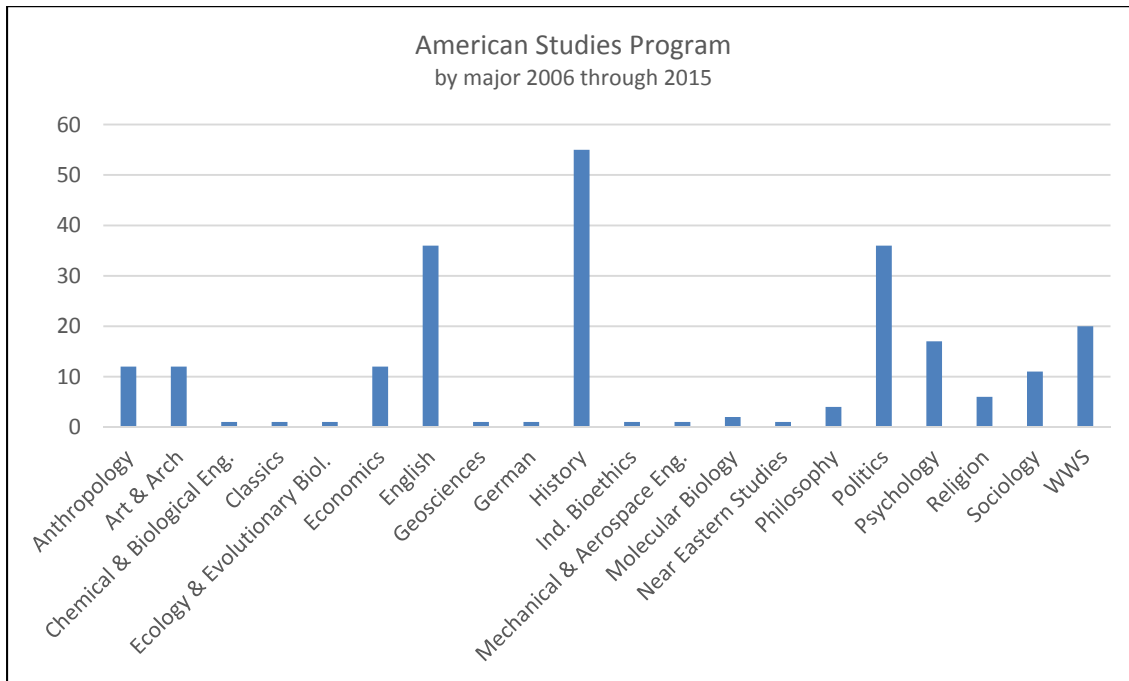
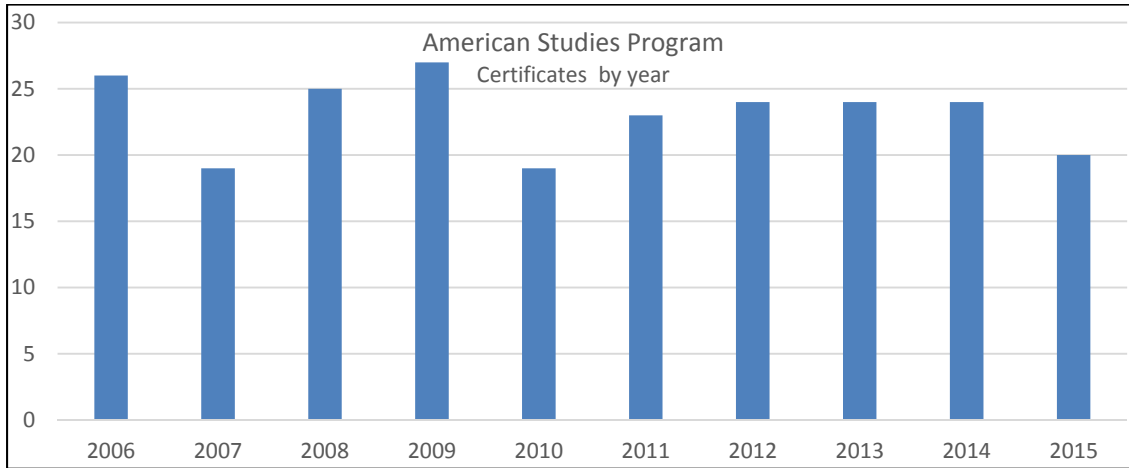
	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	<i>Total by major</i>
Anthropology	0	2	1	2	1	2	1	1	1	1	12
Art & Arch	2	1	1	0	2	1	1	4	0	0	12
Chemical & Bio- logical Eng.	0	0	0	0	0	0	0	1	0	0	1
Classics	1	0	0	0	0	0	0	0	0	0	1
Ecology & Evo- lutionary Biol.	0	0	0	0	0	0	0	1	0	0	1
Economics	1	2	1	2	0	0	3	1	2	0	12
English	6	1	5	2	6	3	4	2	3	4	36
Geosciences	0	0	0	0	0	0	0	0	1	0	1
German	0	0	0	0	0	0	0	0	1	0	1
History	5	9	10	5	2	4	5	8	6	1	55
Ind. Bioethics	1	0	0	0	0	0	0	0	0	0	1
Mechanical & Aerospace Eng.	0	0	0	0	0	0	0	1	0	0	1
Molecular Biol- ogy	0	1	0	0	0	0	0	0	0	1	2
Near Eastern Studies	0	0	0	0	0	0	0	0	0	1	1
Philosophy	0	0	0	2	0	0	1	0	0	1	4
Politics	4	1	2	5	3	10	2	2	5	2	36

Psychology	1	0	0	4	3	2	1	0	3	3	17
Religion	2	0	1	0	0	0	0	2	0	1	6
Sociology	1	1	0	1	1	1	2	1	2	1	11
WWS	2	1	4	4	1	0	4	0	0	4	20
<i>Total certificates by year</i>	26	19	25	27	19	23	24	24	24	20	231

Appendix E: Certificates Completed in American Studies 2006-2015, by Division of Major

<i>Division</i>	<i>Number</i>	<i>Percentage</i>
Humanities	61	26%
Social Sciences	147	64%
Natural Sciences	21	9%
Engineering	2	1%

Appendix F: Certificates in American Studies 2006-2015: Yearly Certificate Totals and Certificate Distribution by Major



Appendix G: Sample List of Undergraduate AMS Thesis Topics, 2014-2015

**Program in American Studies
Class of 2015 – Thesis Topics**

Catherine Bauman, Department of Anthropology
Into the Woods: American Narratives and the Appalachian Trail
Advisor: John Borneman

Emilie Lima Burke, Department of Politics
For Women Only: How Collegiate Social Settings Affect Political Engagement for Women
Advisor: Tali Mendelberg

Liana Cornacchio, Department of Philosophy
Plato on Punishment and Vice: A Modern Analysis of Ancient Dialogues Concerning the Practice of Punishment
Advisor: John Cooper

Tyler Alexis Davis, Department of Psychology
Social Judgments: Beyond Stigma by Association
Advisor: Stacey Sinclair

Conor Dube, Department of Near Eastern Studies
The Coming Vanguard: A Critical Perspective on Sayyid Qutb's Theory of Jāhiliyya
Advisor: Michael Cook

Jesse Fleck, Woodrow Wilson School of Public and International Affairs
NATO-Russia Relations Unleashed: Cooperation through Compartmentalization
Advisor: Mark Beissinger

Diane Hu, Woodrow Wilson School of Public and International Affairs
Broadening Diversity on the Bench: Voting Behavior and Panel Effects on the United States Court of Appeals
Advisor: Douglas Massey

Andrew Jeon, Department of English
The Expat and the Negro Boy: A Comparative Study of Character Development in the Works of Hemingway and Hughes
Advisor: David Ball

Chelsea Jones, Department of English

Reimagining Racial Passing through Colson Whitehead's The Intuitionist and Helen Oyeyemi's Boy, Snow, Bird

Advisor: Anne Cheng

Daphna Le Gall, Department of Politics

The Quest for Qualifications: Presidential Short Lists and the Dynamics of Selecting Supreme Court Justices, 1930-2005

Advisor: Charles Cameron

Tenley McKee, Department of Molecular Biology

Developing a large-scale suppression screen for rescue of the prm1-mating defect in Saccharomyces cerevisiae

Advisor: Mark Rose

Zhan Okuda-Lim, Department of Psychology

Early to Rise? The Influence of School Start Times on Adolescent Student Achievement in the Clark County School District, Nevada

Advisor: Elizabeth Levy Paluck

Nicole Annise Pennycooke, Department of Religion

Preaching to the Masses: A Practice in Politicking

Advisor: Martha Himmelfarb

Michael Elder Pinsky, Department of Psychology

Happiness and Compliments: How Altruism, Human Interaction, and Feedback Influence Our Moods

Advisor: Jamie Hambrick

Gabriella Anna Ravida, Woodrow Wilson School of Public and International Affairs

Policy vs. Practice: An Assessment of Federal Recommendations for Pregnant and Parenting Teen Programs in Schools

Advisor: Elizabeth Armstrong

Eric Wang, Department of English

Philip Roth and the Myth of Inviolability: Understanding American Identity through Case Studies of Narrative Theory

Advisor: Brian T. Cormack

Jillian R. Wilkowski, Woodrow Wilson School of Public and International Affairs

Twenty Years after the Dayton Accords: Ethnic Diversity, Institutional Fixes, and Local Public Goods Provision in Bosnia and Herzegovina

Advisor: Grigore Pop-Eleches

Nicholas Joseph Park Williams, Department of History

"The Food Program is Fundamental to the Welfare of the Race": The New England Kitchen, Women, and Food Science, 1890-1894

Advisor: Rebecca Rix

Hyoun Jung (Helen) Yang, Department of English

The Drama of the American Empire and the Art of Vertigo in Herman Melville's Typee

Advisor: Anne Cheng

Sarah Elaine Yerima, Department of Sociology

Myopic Justice: A Brief Intellectual History of Colorblind Law

Advisor: Hendrik Hartog

Program in American Studies

Class of 2014 – Thesis Titles

Peter Angelica, Department of History

The American Legal Practice of Thomas Addis Emmett, 1804-1827

Advisor: Hendrik Hartog

Lindsay Thorp Beck, Department of Anthropology

A Return to Terroir: The Evolving American Wine Industry

Advisor: Alan Mann

Phillip Bhaya, Department of History

Evaluating Racial Equality in Private America: The African American Golfing Experience in the 20th Century

Advisor: James Alec Dun

Regina Burgher, Department of German

Melos in Drama: Exploring the Musical Mind through Melodrama in Wagner, Brecht, and Sirk

Advisor: Devin Fore

Bennett Butler, Department of Politics

Spending Without Saying: Substantive Representation and President Obama's First Term Anti-Poverty Record

Advisor: Tali Mendelberg

Adam Espino, Department of History

Chanting Down Babylon, Race and Reggae in the Post-War Era

Advisor: Emily Thompson

William Gillis, Department of Politics

Bureaucratic Control of the U.S. Attorney's Office: An Analysis of Criminal Prosecutions under George W. Bush

Advisor: Jonathan Kastellec

Angelline Gould, Department of Psychology

Practicing to Succeed: The Effects of the Duration and Intensity of Sports Participation on the Development of Intellectual Resilience

Advisor: Nicole J. Shelton

Michael Gunter, Department of Art and Archaeology

Where is the Soul of a Jackalope?: Animism in Taxidermic Practice

Advisor: Lia Markey

Alina Jennings, Woodrow Wilson School of Public and International Affairs

Home Improvement: An Empirical Analysis of the Effects of Parental Involvement on Children's Academic Outcomes

Advisor: Jean Grossman

Isabel Kasdin, Department of History

Reassuring Memory: History and Nation-Building at Gilded Age and Progressive Era American World's Fairs

Advisor: Martha Sandweiss

Brettellen Keeler, Department of Sociology

Girls in Transition: The Emerging Role of the Female Heroine in Best-Selling Young Adult Novels in the United States from 2003-2013

Advisor: King-To Yeung

Catherine Ku, Department of English

Hashtags and Headlines: The Evolving Narrative Forms of Journalism in the Digital Age

Advisor: Anne A. Cheng

Caitlin Lansing, Department of History

Constructing Freaks, Families, and Beauty Queens: The Public Display of the Female Body

Advisor: Caley Horan

Adam Lebovitz, Department of Politics

A Poor Workman Blames His Tools: Why the System Is Not Broken and How Congress is Responsible for the Imperial Presidency

Advisor: Nolan McCarty

Lauren Lewis, Department of Geosciences

Using U-PB Geochronology to Constrain the Formation of a New Jersey Nelsonite

Advisor: Blair Schoene

Dixon Li, Department of English

Between Mold and Molt: Aesthetics and the Matter of Race

Advisor: Anne A. Cheng

Will Mantell, Department of Politics

*A Union at Risk: Competition, Change,
and the Political Influence Processes of New York's Teachers Unions*

Advisor: Alexander Hirsch

Chelsea Mayo, Department of English

*Beyond Escapism: Rehearsing Reality and Therapy in Children's Fantasy
Literature – L. Frank Baum's Oz Series and J.K. Rowlings Harry Potter Series*

Advisor: Sarah Anderson

Jenna Rodrigues, Department of Economics

*The Role of For-Profit Ventures in Economic Development:
A Case Study of Textile Artisans in the Global Apparel Industry*

Advisor: Nobuhiro Kiyotaki

Theodore Schleifer, Department of Politics

Just Words? An experimental Analysis of Presidential Rhetoric's Impact on African-American Opinion

Advisor: Ali Valenzuela

Zachary Siegler, Department of History

*The Power of Perception: Examining the National Rifle Organization's Evolution from Shooting Club to
Dominant Political Lobby*

Advisor: Kevin Kruse

Jillian Spina, Department of Psychology

*"Females But Not Followers": Perceptions of Femininity, the Self-Concept, and
Leadership Ability in Adolescent Females*

Advisor: Deborah Prentice

Kelly Timmes, Department of Sociology

Job Accessibility, Affordability, and Federal Housing Assistance

Advisor: Scott Lynch

Christine Wang, Department of Psychology

The Netflix Effect and Remote(ly) Shared Experiences: How Social Media Enables Binge-Viewing

Advisor: Uri Hasson

Appendix H: Testimonials from Princeton American Studies Program Alumni

Robert D. Schrock, Jr. '60

John William Ward's course "Individualism in America" in 1956 hooked me. He was in the English Dept. at the time but switched to history just in time to be my thesis advisor. It led me to a fascination in the multidisciplinary approaches to history. I audited all the American art and architecture courses that I could, took Alpheus T Mason's constitutional law course in the politics dept., took all the American literature courses that would fit my schedule (I was pre-med) and wrote my thesis on "the Image of the Individual in American Educational Theory". It was how art, literature, science and politics flowed together that would have been my focus if I had become an academic historian. Eric Goldman's works fascinated me. He supervised my junior paper on *The Education of Henry Adams*. I only missed the music part even though I sang in the Chapel Choir.

How valuable to present a 101 level introduction that will surely capture someone like me who seeks to be excited by ideas before diving into the work a day world. My history major in American studies made all the difference as I dealt with people from all walks of life in my career as an orthopedic surgeon. Now in retirement it continues to guide me to a University of North Carolina Civil War Study group and to the many learning experiences available in our region to understand our nation better - to become a better citizen.

Alexis Sanford '91

Since graduating, I have pursued a career that incorporates cultural studies as a significant component—specifically conducting socio-cultural explorations to understand how current realities impact businesses and social change organizations. I have found it fascinating and it has kept me inspired to pay attention to the world in which I operate. I credit my early work at Princeton as a big factor in helping me realize the import of how these cultural forces of change impact the landscape of the world in which we all operate.

Dean Boorman '48

My educational career was influenced by the Program. My father was a civil engineer, and I started out to get first an A.B. and after that a B.S. I took enough engineering type courses at Princeton so that I was admitted to MIT as a junior in civil engineering. However, I was always more of a liberal arts type, and after my junior year at MIT switched to the two year graduate course in city planning, and ended up with a Master's in that field, where I have worked ever since, having my own consulting firm since 1962.

Ruth Bush '90

I learned how to learn. Many of my fellow students, who were doctors and nurses, were amazed that I could keep up with and challenge them when I, the "non-science major," began a Master's in Public Health with a concentration in biostatistics. Such a program was easier than preparing for a AMS 201 precept! I continue to love the multi-disciplinary nature of learning about and trying to understand America. In the almost 20 years since I have graduated that concept has been challenged and modified in many ways. I believe my undergraduate experience

continues to help me to think critically, to challenge, and to embrace the concept of America.

Elizabeth Anspach Carlson '83

I graduated from the American Studies program in 1983, with a concentration in English. I have such great memories of working with Professors Emory Elliott, David Van Leer, and Valerie Smith! After graduating, I went into the field of elementary education. In 1995, I relocated to North Carolina with my young family. Soon, the rich, multicultural music heritage of our part of the state caught my attention. I met with other people in our community interested in this subject, and we formed Carolina Music Ways Music Heritage Resource Group, www.carolinamusicways.org. This project combined my backgrounds in American Studies and in education, and I have found it to be very rewarding. I feel blessed to have had the experiences and training I received in the American Studies program at Princeton, as they set me on a meaningful path that I continue to enjoy greatly.

Richard Cummings '59

Having completed the program when I was at Princeton, I am thrilled to learn that it is flourishing in such splendid fashion. James Ward Smith and Perry Miller conducted the seminar during my junior year, which was the most stimulating academic experience I had as an undergraduate.

Jess Deutsch '91

I've always felt that the American Studies aspect of my Princeton experience was really the way that I confirmed that no matter what I'd do in my life professionally, I'd want to incorporate the idea of cross-disciplinary thinking...And, as it's played out, I've been lucky enough to do just that. Most recently, my graduate background in education and social work is being put to exciting use as the Assistant Director for Health Professions Advising right here at Princeton. I love the chance to work closely with students who tend to have interest in both science and the humanities, and who are on the verge of shaping what healthcare will look like in this country and beyond.

Clem Dinsmore '65

I loved the program—everything about it—the professors, the courses, the seminars. My career undoubtedly has been affected by my participation in the program. One example: as a VISTA Volunteer lawyer during 1968-1969 in Anacostia, D.C. my most notable community advocacy success was to help persuade the Congress to appropriate the monies necessary to the restoration of the last home of Frederick Douglass in Anacostia.

Peter Maruca '87

What a fertile, thought-provoking concept (America)! Since my graduation in 1987, I have been thoroughly steeped in America, working as an itinerant carpenter on both coasts, playing a lot of folk music and finally settling down and starting my own little construction company. We specialize in renovating, remodeling, salvaging (and occasionally moving) uniquely American structures. I focused on American architectural history as an undergrad and I love both it and

the level of craft at which we “play the game.”

Spencer B. Meredith '53

I was fortunate to have been in the PAS (Program in American Studies) and it was the educational foundation for my life. Because it was cross-disciplinary we covered a lot of ground, and I learned to be a generalist, picking information from all sources, and the program gave me an understanding of the complexity that is my country and its culture. We were exposed to the ideas that made us productive human beings, and we did well with our lives, in all manner of fields.

Connie Quarles Wonham '83

I guess the biggest impact the program had on me was that it was my first experience with the concept of an integrated curriculum, and I found it so much more interesting to meld the history with the literature and the art history. I went on to teach middle school English and history for 15 years, and I have no doubt that echoes of the American Studies program resonated in my teaching.

Ari Weinberg '99 (following “Reunions 2009: Reinventing American Studies in the ‘New’ Princeton”)

After hearing the talk of proliferation of Ethnic Studies at Princeton, I am decidedly of the mind that these programs/centers should exist within the American Studies program. It is a slippery slope towards Balkanization when other groups wish to follow the example of Latino Studies or even African-American Studies. I understand the politically charged nature of African-American Studies, but even this program should be recognized as a subset of American Studies.

I applaud the Lapidus family for their understanding of this and endowing a course in Jewish American Studies *and not* pushing through a Jewish-American Studies program. I believe Sidney was at the meeting as well and backed this up. In terms of ethnic or gender studies devoted to a certain geography or time period, the macro category should take precedent.

As a Classics major, with an American Studies certificate, I understand the geographic and temporal nature of disciplines. But, with 2000 years of reflection to back me up, a Jewish Classics program or an African Classics program seems all but absurd.

If we at Princeton are set on creating an educational legacy with stronger departments and well-rounded students, the route of specialized American Ethnic Studies outside the purview of American Studies would do the school a disservice.

Kevin Block '08

American Studies at Princeton holds a special place in my heart. I started working in the office as a student-employee before I even became a member of the program. I was a timid underclassman and my studies lacked direction, but once I started to take classes in the program, including Dirk Hartog’s “American Legal History” course, I discovered that the interdisciplinary approach was amenable to how I naturally thought about cultural problems. I continue to work this way at Berkeley and think of my interest in architectural history and design as part of

my interest in American Studies. Hopefully now I am a little bit more rigorous than I was as an undergraduate, but I find myself confronting the same basic ideas—even the same kind of historical evidence. The curriculum and the syllabus as theoretical documents continue to fascinate me. I guess I like institutional history as a genre of analysis.

I also now recall the Program's interest in a more radically progressive approach to American Studies. On a campus without an independent critical theory program or cultural studies department, I found that inspiring. There is no reason why "American" needs to be a conservative category of thought, despite the ideological history of the American studies movement, at Princeton and elsewhere. As a student, I thought that was part of the message Professor Hartog was trying to convey to us, in various discussions about intellectual and social diversity. It is an important message, and at the basis of interdisciplinarity. Dirk was an important role model for me when I made the decision to pursue graduate school.

Incidentally, this semester I am working as a reader for an Anthropology course at Berkeley on the idea of the avant-garde. Donald Drew Egbert, one of the founders of American Studies at Princeton (and an architectural historian), was the author of the course's first assigned reading! I told the Russian professor that I had never seen Egbert assigned before, in any class. He said that it was the best introduction to the idea of the avant-garde that he had ever read in English. I felt proud, perhaps irrationally. Either I'm following American Studies at Princeton or it's following me.

Nicholas Williams '15

I wanted to take a moment to say thank you for these past few years in American Studies. I'm so grateful for many things, but I think most of all would be the community—both intellectual and personal—that you foster within the Program, which I know takes a considerable amount of work. Thank you, too, for the impressive array of lectures, workshops, and a variety of other events that I so took advantage of. I had such an enjoyable time in American Studies learning so many new things, meeting new people, and getting to know all of you better. I know that wherever life takes me in this post-graduate journey, I will have a valuable set of skills with which to engage as well as a set of experiences and memories to look back upon fondly.

Mitzi Mock '04

Over 11 years since graduation, I can safely share that my AMS classes had a profound effect on my life. Intellectually, these courses laid the foundation for thinking about the interconnectedness of our world in a way that my classes siloed in other departments did not. It taught me to synthesize information from diverse sources and to value the inclusion of voices and materials beyond those heralded by academic publishers. And more importantly, my experience in the AMS program challenged me to be a more sensitive, nuanced and empathetic adult. Even as a biracial, bicultural student, I walked into Princeton with little awareness or understanding of how different the American experience has been for different people. So many of my other social science classes (yours excluded) were only asking me to look for sweeping generalities: predictable patterns of social behavior, motivation and causation, social bias, policy effects etc. Only in my AMS classes, with the rich mixture of primary and secondary sources, lit-

erature and arts, was I forced for once to think deeply about human stories, and how a particular confluence of time, location, need, power, personality and so forth led to the unique experience and contribution made by individuals and communities.

This to me is what the American Studies classes are about. It's not admiring the collective quilt; it's unstitching the patchwork of the American tapestry and holding each square to the light before sewing it back together. Such human-centered learning inspired this would-be-law-school student to take a risk as a journalist, filmmaker and education advocate. So thanks for sparring me the drudgery of taking the bar! And thank you so much for your contribution to the AMS program and your work as a teacher!

Appendix I: American Studies Programs at Peer Institutions

Stanford

Stanford houses the [American Studies Program](#) and the [Center for Comparative Studies in Race and Ethnicity](#).

The [American Studies Program](#) offers both a major and minor. It offers courses in ethnic studies, and requires majors to take one course in Comparative Race and Ethnicity. Students choose a thematic concentration, which may include such possibilities as “Race and Racism in American Culture & Society,” “Native American Cultures,” and “Technology in American Life and Thought.” There is no graduate program. Stanford’s AMS Program is similar to the one currently at Princeton, with the key difference being the additional offering of a major at Stanford. Only one part-time faculty member is hired solely by and for the Program, while the rest of its faculty are affiliated with the Program. There is no formal interaction with the Center for Comparative Studies in Race and Ethnicity.



The [Center for Comparative Studies in Race and Ethnicity](#)’s Undergraduate Program in Comparative Studies in Race and Ethnicity (CSRE) offers majors and minors in Asian American studies, Chicana/o-Latina/o Studies, Comparative Studies, Jewish Studies, and Native American Studies. It also offers the Program in African and African American Studies (AAAS), which is housed in a separate program from the rest of the ethnic studies programs under CSRE. There is no graduate program. CSRE jointly administers the Faculty Development Initiative (FDI) with the Office of the Provost in order to actively hire scholars whose research is focused on the study of race and ethnicity.

Harvard

Harvard has two relevant academic programs: the [Program in American Studies](#) (AMS) and the [Committee on Ethnicity, Migration, Rights](#) (EMR). For the purposes of this task force, the Committee on Ethnicity, Migration, Rights is a more relevant point of comparison. There is no undergraduate program focused explicitly on American Studies.

[EMR](#) is an Instructional Program Committee, a body that can bring together researchers, hire lecturers, and offer courses that



have their own course heading (EMR) in the Harvard undergraduate course catalog. The program has one full-time lecturer, Tessa Lowinske Desmond, whom we spoke with to collect information for this report. EMR has no tenure-track faculty hires. EMR has no formal relationship with graduate students.

Harvard created EMR to be a home for undergraduate research in a range of academic fields that are considered to be underrepresented in course offerings. EMR currently is the academic home for Latino studies, Asian American studies, Indigenous Studies, Migration studies, Human Rights studies, and Ethnicity studies.

EMR also has two working groups: one in Latino studies and one in Asian American studies. Working groups are organized to ensure that there is consistent programming in each of these two fields. Each working group is led by two faculty members, which helps to ensure continuity even when one goes on leave, and is staffed by graduate student coordinators. Working groups must host one academic event each month, and host one guest speaker each semester.

EMR offers two secondary fields (minors): one in Ethnicity, Migration, and Rights, and one in Latino studies. Starting next year EMR is likely to offer a third secondary field in Human Rights studies. The committee also awards thesis prizes and thesis funding. Any graduate-level course under the EMR program, regardless of graduate institution, will be cross-listed in the undergraduate course catalog; for example, a class at the Kennedy School given an EMR course heading will then also be shown in the undergraduate course catalog.

For reference: There are three levels of committees at Harvard, and EMR is at the second level. The lowest level is the Interdisciplinary Coordinating Committee, which only can produce lists of relevant courses to a given field of study. The highest level is the Committee on Degrees, which can do everything that an Instructional Program Committee like EMR can do, but can also jointly hire tenure-track professors with a department. Those professors' tenure committees will be entirely comprised of faculty from the department to which they are jointly appointed (not the committee). If they receive tenure, they move entirely out of the Committee on Degrees and are solely appointed by their departments.

AMS is housed within the Graduate School of Arts and Sciences and only offers a doctoral program. AMS has limited interaction with EMR or with undergraduates more generally. There are no faculty hired exclusively by AMS and it has no FTEs. AMS has never considered at length any proposal to include undergraduate programming or to have permanent faculty lines. The information on AMS was gathered from the website and by speaking with Arthur Patton-Hock, the program's administrative director.

Yale

American Studies at Yale University is currently contained within the [Program in American Studies](#), which offers an undergraduate major and a graduate program. All undergraduate students must take fourteen courses in American Studies, including at least “two foundation courses in cultural history/cultural studies, a broad survey course in American literature, and a course of preparatory work in the student’s area of concentration.” Each student chooses one of five areas of concentration: national formations; the international United States; material cultures and built environments; politics and American communities; and visual, audio, literary, and performance cultures. Yale does not offer minors. The Program has 47 professors listed on the website as having an appointment with the Program in American Studies. Of those, 8 are solely within the Program in American Studies. The program also has 5 lecturers and 1 Postdoctoral Associate.



The [Ethnic, Race and Migration Program](#) at Yale, however, is in a period of transition towards a new Center for the Study of Race, Indigeneity, and Transnational Migration, which is expected to start programming in the fall of 2016. The center is expected to offer an undergraduate major but no graduate programs. There will be five areas of concentration that are not ethnocentric, which are National Formations; the International US; Material Cultures and Built Environments; Politics and American Communities; and Visual, Audio, Literary, and Performance Cultures. Insofar as other ethnic studies programs are concerned, African American Studies and a Graduate Group for the Study of Native America will exist separately from the Center.

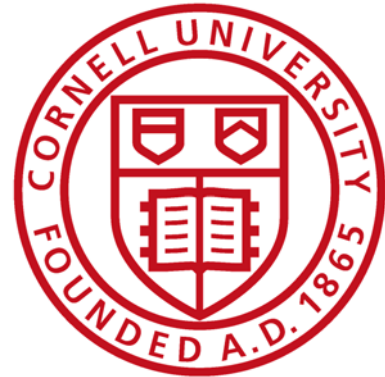
For reference:

- 27 Professors are listed as affiliated with Program and teaching
- 2 Associate Professors are listed as affiliated with Program and teaching
- 1 Postdoc Associate Professor is listed as affiliated with Program and teaching
- 5 Lecturers are listed as affiliated with Program and teaching
- 15 Professors are listed as both affiliated with Program (including associate, assistant) and currently on leave for Spring 2016

Cornell

Cornell houses the [American Studies Program](#) and the [Program in Asian American Studies](#). It does not house a broader program in ethnic studies.

Cornell's [American Studies Program](#) offers a major for undergraduate students, as well as course offerings in race and ethnicity. There is no graduate program. Students define an area of concentration for their studies, and must include subjects of at least two disciplines. Students are required to take at least two classes in "American diversity." There are currently seven faculty members with AMS in their titles. Around sixty faculty members in total are affiliated with AMS.



The [Program in Asian American Studies](#) offers a minor for students. Cornell's Program was the first of its kind in the Ivy League. The Program currently has no hiring power. There are currently three full-time faculty members under Asian American Studies, and one visiting professor. Programs at Cornell are unable to give tenure; departments with which faculty are affiliated have this ability. While faculty positions are budgeted for the Program, they must hire through other tenuring departments. All faculty members in Asian American Studies are jointly-appointed. The Director of the Program in Asian American Studies, Professor Derek Chang, expressed frustration with this process, as the Program can make recommendations as to whether or not a person should be re-appointed or tenured, but has no vote. As a result, even though the faculty position is budgeted for Asian American Studies, the Program is not officially involved in the hiring process. This can become problematic, as professors could be tenured without the Program's approval and consent. Professor Chang reiterated his frustration with the lack of hiring power, and emphasized that it is important to have strong professional/personal relationships with search partners, but that these relationships are often hard to come by.

Currently, the Program in American Studies and Program in Asian American studies are separate and have separate leadership structures, but the two overlap in terms of faculty and programming. All three faculty in the Program of Asian American studies are affiliated with American Studies. Many students choose to major in American studies, and may focus their course of study in Asian American studies or comparative ethnic studies.

Lastly, Professor Chang mentioned that there are rumblings about creating a department of American studies with Programs in Asian American and Latinx studies housed underneath it (the [Latina/o Studies Program](#) is currently structured like the Program in Asian American Studies), along the lines of what Princeton University is proposing.

Columbia

Columbia's [Center for American Studies \(CAS\)](#) allows students to both major and concentrate in American studies. Columbia has a number of programs dedicated to intersectional studies of social difference (including the [Center for the Study of Ethnicity and Race \(CSER\)](#), the Center for African American Studies, the Institute for Women's, Gender, and Sexuality Studies, the Program for Interdisciplinary Studies in Human Rights, and the Center for the Study of Social Difference) in veins similar to those proposed for the more robust AMS program at Princeton, but they are all distinct from CAS. There is no graduate program offered by the Center for American Studies, but there is an unaffiliated MA program in American Studies that is offered by CSER. According to CSER Director Frances Negron-Muntaner, the MA program is housed at CSER since CAS was focused on being a program solely focused on undergraduates.



CAS has had very strong relationships with other institutes and related centers—they sponsor events together, have many of the same students in their classes, and will sometimes have cross-listed courses—but it is worth noting that CAS has limited academic collaboration with CSER and Professor Casey Blake of CAS said that it tended to be easier to collaborate with the Institute for African American Studies than CSER because the institute shares CAS's model. When asked about what was different between CAS and CSER, Professor Blake explained that the methodology of AMS had changed at Columbia. When American Studies emerged as a discipline in the 1930s, it had a unified methodology; this is not true today. Some universities had tried to abolish American studies since there are better places to do the kinds of cultural, media, and innovative arts studies that motivated American studies. While some American Studies centers have transitioned to transnational, ethnic studies for this reason, Columbia has shifted towards teaching through civic engagement. The reason that the Center for American Studies has been able to coexist so well and effectively with other “similar” centers at Columbia is that it uniquely offers partnerships with community-based organizations that combines humanistic education with learning in action. Pedagogically, CSER is considered more liberal while CAS is more traditional.

Generally, appointment is similar to Princeton. Faculty are appointed to a particular, traditional department and tenure is decided by the department in which they are housed. Each department has a certain percentage of FTEs that are designated to interdisciplinary centers or programs. For these pre-allocated, jointly-appointed FTEs, the traditional department would technically be the one to initiate the search, but in practice this is a very collaborative process. What this means, however, is that centers cannot launch a search on their own and both sides must agree on the appointment. Someone who is jointly-appointed in a traditional department and an interdisciplinary center is also required by the terms of their appointment to split their time

teaching evenly between groups (i.e. spend 50% of their time in history, 50% in AMS). Columbia also allows quarter FTE hires, guaranteeing one course per year for the program that contributed a quarter FTE. In CAS, only two faculty members commit more than half their time to the center, but their website lists 22 seminar faculty. These professors teach approximately one course per year, and many of these are adjunct professors/practitioners from the city. CSER lists 14 core faculty, but only have 3 to 4 FTEs. There might be 12-16 seminars/year and they are mostly cross-listed.

New York University

The academic unit focusing on both ethnic studies and American studies at NYU is the [Department of Social and Cultural Analysis](#). Situated within the Department are programs in [Africana Studies](#), [American Studies](#), [A/P/A \(Asian/Pacific/American\) Studies](#), and [Latino Studies](#), among other programs.



At the undergraduate level, the Department offers both majors and minors in each program of the Department. At the graduate level, of the above-listed programs, the Department offers an MA in Africana Studies and a Ph.D in American Studies.

Undergraduate programs are administered by the College of Arts and Science, while graduate programs are administered by the Graduate School of Arts and Science.

Faculty members are considered Faculty of Arts and Science; with some exceptions (3 in Africana Studies, 1 in American Studies, 1 in A/P/A Studies), all tenured and tenure-track professors hold their appointments in the Department without reference to their program affiliation. Many hold appointments with other departments; 19 out of 29 Department faculty members affiliated with American Studies, for instance, hold at least one other appointment outside the Department.

University of Michigan

American studies and ethnic studies at the University of Michigan are contained within the [Department of American Culture](#), which offers two undergraduate majors in American Culture and Latina/o Studies. The Department also has six undergraduate minors in American Culture, Arab and Muslim American Studies, Asian/Pacific Islander American Studies, Digital Studies, Latino/a Studies, Native American Studies. Graduate programs are also offered. There are 35 total affiliated faculty. The Department also offers internships for students, including internship placements at the American Indian Health and Family Services in Detroit and the Arab Studies Institute.



The University of Michigan's Department of American Culture is the oldest formal academic program in American Studies in the United States,¹ and it contains its Latino Studies, Asian/Pacific Islander American Studies, and Native American Studies Programs, in addition to a program in Arab and Muslim American studies. The Department attributes the stability of its associated ethnic studies programs to its hiring structure for ethnic studies within the Department:

“American Culture truly entered a new era at the turn of the twenty-first century, with changes in program status, and a hiring initiative in the three ethnic studies fields. American Culture began holding its own tenure lines, which gradually transformed its faculty base from an organizational model dependent upon the donated labor of a pool of generous faculty associates to a more stable model with core budgeted faculty.”²

In fact, the Department was able to use this model to rapidly expand its faculty in their ethnic studies programs. Native American Studies at Michigan, for instance, expanded twelve-fold from a single core faculty member to eight budgeted faculty members and four faculty associates, all within the span of a few years.³

¹ “Department History,” *American Culture: The University of Michigan*.
<http://www.lsa.umich.edu/ac/aboutus/departmentshistory>

² *Ibid.*

³ *Ibid.*, also excerpted from <https://asamatprinceton.files.wordpress.com/2015/04/2015lao-asamreport-final4.pdf>

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The University of Texas at Austin

The University of Texas at Austin gives its undergraduate students the opportunity to major in their [American Studies Department](#), while graduate students can receive either an MA or a Ph.D. in American Studies.



As for ethnic studies, which exists separately from American Studies, there is the [Center for Ethnic Studies](#), under the administration of the [Center for Asian American Studies](#), which offers both majors and minors, and the [Center for Mexican American Studies](#). The Center for Mexican American Studies is very small but does offer lecture programs, as well as short-term research and postdoctoral fellowships. A [Department of Mexican American and Latina/o Studies](#) exists separately. Majors and minors are offered in the aforementioned ethnic studies centers. There is also a [Graduate Portfolio Program in Asian American Studies](#), which certifies MA and Ph.D. students studying Asian American and Asian Diaspora Studies with teaching and research expertise, and an MA program in Mexican American and Latina/o Studies. Currently there are 11 core faculty members in Asian American studies and 14 core faculty members in Mexican American and Latina/o studies.

The University of California, Berkeley

University of California, Berkeley offers two programs of study relating to American Studies and Ethnic Studies. The first is an [Interdisciplinary American Studies Program](#), which offers a major. American Studies majors individually articulate a concentration for their course of study; for example, a student can establish a concentration such as "Race, Ethnicity, and Nation." The diversity of the concentrations that the program provides as models for prospective students reflects a broad approach to American studies, covering fields ranging from computer science and the American public, disability studies, and American folklore. A more extensive list of fields can be found [here](#). The program currently offers no graduate degrees. Faculty cannot be housed in the American Studies Program.



UC Berkeley also has a [Department of Ethnic Studies](#), which is separate from the Interdisciplinary American Studies Program. The Department of Ethnic Studies offers both majors and minors and is comprised of four programs of study: Comparative Ethnic Studies, Asian American and Asian Diaspora Studies, Chicana/o and Latina/o Studies, and Native American Studies. The Department also offers PhDs. Currently, between the American Studies program and the Ethnic Studies department, there are 19 Core faculty, 10 lecturers, 10 faculty emeriti, and staff

(Ethnic Studies library staff, academic personnel coordinator, administration assistant, department manager, financial services administrator, graduate advisor, and 2 undergraduate advisors).

This year marks the 50th anniversary of the founding of Asian American and Asian Diaspora Studies at UC Berkeley. In celebration of this milestone and with hopes of further enriching the program, the AAADS program is currently launching a fundraising campaign for the program.

The University of California, Los Angeles

The academic unit leading Asian American studies at UCLA is the [Asian American Studies Center](#), an “organized research unit” housed within the [Institute of American Cultures \(IAC\)](#). Originally four ethnic studies centers were created as research units under the IAC umbrella but since, Chicano studies, Asian American, and African American studies have formally departmentalized in the College of Letters and Science. However, IAC continues to provide funding for fellowships in ethnic studies. Majors, minors, and graduate programs are offered in every department.



While UC research units/centers traditionally are only for research (with archives, research funds, journals, etc.) UCLA’s Asian American Studies Center is unique in that it has permanent faculty, chairs, endowed chairs, etc., with 60 affiliated faculty spread throughout UCLA, according to Professor David Yoo, the Director of the Asian American Studies Center. IAC and the Asian American Studies Center do not have FTEs, but the Asian American Studies Department has 15 FTEs through the College. Other faculty in Asian American studies are based in traditional departments. UCLA is unique in boasting the largest Asian American studies program in the US in terms of the number of faculty, with 38 professors.

The University of Southern California

The University of Southern California’s [American Studies and Ethnicity Department](#), as part of the Dornsife College of Letters, Arts, and Sciences, offers four undergraduate majors in American Studies and Ethnicity, African American Studies, Asian American Studies, and Chicano/Latino Studies. There are three undergraduate minors in American Studies and Ethnicity, American Popular Culture, and Jewish American Studies. The only graduate program is a Ph.D program in American Studies, which hosts research clusters in Indigeneity and Decolonization, Race and Sexuality, Black Diasporas and Transpacific Studies. There are 24 total core faculty in the department.



Appendix J: Record of Task Force Procedures

The Task Force was constituted in October 2015, with the following members:

- Anne Cheng, (Co-Chair) Professor of English and African American Studies; Director, Program in American Studies
- Dirk Hartog, (Co-Chair) Class of 1921 Bicentennial Professor in the History of American Law and Liberty; Professor of History
- Margot Canaday, Associate Professor of History
- Rachael DeLue, Associate Professor of Art and Archaeology
- Paul Frymer, Professor of Politics; Director, Program in Law and Public Affairs
- Brian Herrera, Assistant Professor of Theater in the Lewis Center for the Arts; Robert Remsen Laidlaw '04 University Preceptor in the Humanities
- Aly Kassam-Remtulla, Assistant Provost, Office of the Provost, (ex-officio)
- Kinohi Nishikawa, Assistant Professor of English and the Center for African American Studies
- Carolyn Rouse, Professor of Anthropology; Director, Program in African Studies
- Judith Weisenfeld, Agate Brown and George L. Collord Professor of Religion
- David Stirk, Dean, Butler College, Residential Colleges (staff member)

Jill Dolan, Annan Professor in English, Professor of Theater in the Lewis Center for the Arts, and Dean of the College, was the Executive Sponsor for the Task Force.

Meetings

The Task Force had its first formal meeting on November 9, 2015. Jill Dolan, Executive Sponsor, reviewed the charge of the Task Force from President Eisgruber and participated in the opening meeting. Dean Dolan continued to serve as a resource for the Task Force in the months that followed, until the publication of this report.

At a second meeting on December 7th, the Task Force divided into two subcommittees, one on Affiliates (chaired by Anne Cheng) and the second on History (chaired by Dirk Hartog), and the two subcommittees met together and worked on separate sections of the final report.

The Task Force as a whole met once a month during the spring semester, while the two subcommittees met separately and worked collaboratively on the Shared Website. The final report represents input from the separate efforts of the Affiliates and History subcommittees. Subsequent drafts went through collective revisions, with input from the entire Task Force and Dean Jill Dolan, over the course of March 2016.

On April 4, 2016, the Task Force held its final meeting, and the penultimate draft of the Task Force Report, with modifications reviewed at the final meeting, was unanimously approved by the Task Force members.

Dirk Hartog and Anne Cheng revised the report with input from Dean Dolan in Summer 2016 and the report was resubmitted to President Eisgruber and Provost Lee.

Town Halls and Interviews

On January 4, 2016, the Task Force invited Asif Ghazanfar, Professor of Psychology and the Princeton Neuroscience Institute, to talk about how the Neuroscience Institute had accomplished the transition from a certificate program to an undergraduate major. He also answered questions from the Task Force about issues of structuring affiliations across different disciplines; how best to train students working across disciplines; and issues of faculty resources. The Task Force learned that the neuroscience program is currently predominantly a partnership between psychology and biology and saw an opportunity there as well for potential collaboration with the new AMS Center as we imagine it. (A Collaboratory Working Group on Disability, for example, will be able to bring together scholars from humanist/cultural studies and neuroscience). While the new Neuroscience concentration is quite new, Professor's Ghazanfar's perspective was extremely helpful to the Task Force in anticipating ways of nurturing these innovative relationships across campus.

The Task Force also sought out direct student input, and held two very valuable open town hall meetings for this purpose. The meeting with graduate students took place on February 1, 2016. The graduate students expressed their desire for interdisciplinary training and scholarship. Much of what they said made their way into the report.

The meeting with undergraduates took place one week later on February 8th. The undergraduates expressed keen enthusiasm for the breadth and interdisciplinarity of American Studies. There were also significant representations from the Asian American Students Association and the Princeton Latinos y Amigos. Both groups warmly support the development of Asian American Studies and Latinx Studies within the larger context of American Studies. Both bemoaned the lack of permanent courses and the limited number of faculty in these fields. Students interested in Asian American Studies asked specifically for a course designation (and of course the attending courses), while those interested in Latinx Studies noted the recent impoverishment of LOA.

Data Collection

The Task Force collected the data that appears in the appendices of the report over the course of these months.