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FILIPINO AMERICAN EDUCATIONAL LEADERS IN NORTHERN CALIFORNIA
K–12 PUBLIC SCHOOLS: CHALLENGES AND OPPORTUNITIES

A Dissertation Presented
to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

Cynthia Rapaido
San Francisco, California
December 2011

THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

Filipino American Educational Leaders in Northern California K–12 Public Schools:

Challenges and Opportunities

The assumption that all Asians are model minorities is incorrect. The largest group of Asian American people is comprised of Filipino people followed closely by Chinese people; although Filipino people comprise the largest population, they lag behind Chinese and other Asian American groups with respect to academic achievement. Hence, Filipino American people are underrepresented as educational leaders in K–12 public schools in California.

Compared to other Asian ethnic groups, Filipino American people have (a) a lower achievement level for academic success, (b) a lower percentage enrolled in college in the United States, (c) a lower percentage 25–29 years of age graduating with bachelor's degrees or higher in the United States, and (d) a lower percentage graduating with bachelor's degrees or higher from California universities. Also, Filipino American people have (a) a lower percentage of their population compared to other racial groups pursuing and receiving degrees in education in California, (b) one of the highest rates of suicide ideation, and (c) one of the highest dropout rates in the United States and in California.

A narrative, qualitative research approach was used for this study, involving one-on-one interviews with 6 selected participants. The findings revealed personal (family

obligations, academic identity, and ethnic identity) and professional (culture shock, cultural-value clashes, marginalization, lack of role models, commitments and demands as educational leaders, and conflict with upper management) challenges encountered, the factors that influenced career paths, and the factors that influenced motivation, perseverance, and the development of Filipino American educational leaders. Factors that influenced participants' career paths were parental expectation, a low opinion of educational careers, and lack of support and encouragement. Factors that influenced the motivation, perseverance, and development of Filipino American leaders in higher education and in educational leadership were faith and religion; family encouragement and support; school involvement; support from professional or cultural organizations and from academic programs; positive attitude, and being proactive and adaptable; and motivation and interest in the development of Filipino American educators.

This research yielded recommendations for professional practice including the need to develop culturally competent educators, educational leaders, and policymakers.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

| Cynthia M. Rapaido | November 11, 2011 |
| Candidate | |

Dissertation Committee

| Betty Taylor, Ph.D. | November 11, 2011 |
| Chairperson | |

| Patricia Mitchell, Ph.D. | November 11, 2011 |

| Patrick Camangian, Ph.D. | November 11, 2011 |

DEDICATION

This dissertation is dedicated to my precious and loving parents Ernesto and
Consuelo Rapaido, my five caring siblings Eleanor Landry, Rosalie Soranidis, Jocelyn
Rapaido Ritua, Roderic Rapaido, and Jessica Rapaido Ybarra, and my beloved husband,
Gary L. Rosenzweig.

ACKNOWLEDGEMENT

This dissertation has been one of the most exciting and rewarding journeys I have ever taken. This journey introduced me to many wonderful people who have inspired, guided, mentored, and supported me through the process. I would like to acknowledge the following special individuals who have been instrumental in my academic, personal, cultural, and professional development.

Academically, I would like to first acknowledge Dr. Betty Taylor. My deepest and warmest sentiments go to her. She was my International and Multicultural Education (IME) advisor as I entered the program in my first semester. She taught many of the courses in which I enrolled—Women of Color in Higher Education, Emotional Intelligence and Cultural Competency, Multiculturalism in Global World, Multicultural Perspectives in Education, and Human Rights in the Media. She was the advisor of my directed studies course—Filipinos in Higher Education. Most of all, when asked, she agreed to be my dissertation chairperson. I want to thank her for her teachings—she helped me develop personally, culturally, emotionally, and academically. She offered her undivided attention, showed interest and compassion, and provided guidance and support throughout my journey.

Next, I want to acknowledge Dr. Patricia Mitchell, my dissertation committee member and professor who taught me about Writing for Publication. I want to thank her for her warm and positive support. She was very encouraging and enlightening. I am most grateful to her because she provided me with valuable feedback and critique on the organization of this dissertation and helped me develop a more fluid dissertation.

Additionally, I want to acknowledge Dr. Patrick Camangian, who when asked, accepted membership in my dissertation committee. I would like to thank him for his thorough critical feedback and critique of my dissertation. He challenged me to think more analytically and critically, to dig deeper, interconnect, and interrelate my literature review with my research. I am very grateful for his time and interest in my dissertation.

As for my personal and professional development as an educational leader, I want to acknowledge Dr. Chris Thomas, who was the advisor of the Graduate Student Association of which I was an officer throughout my four years at USF. Dr. Chris Thomas was my mentor and friend who dedicated his time to discuss ways for me to develop academically and professionally. I want to thank him for his encouragement and interest in developing me as a leader of educational leaders. He encouraged me to get involved as a board member of the Association for California School Administrators (ACSA), and also encouraged me to present at educational conferences. Through ACSA I began to network with educational leaders. This started the snowball process of identifying potential candidates for this research. He also helped me narrow down my dissertation topic from educators to educational leaders.

Another person I would like to acknowledge is Dr. Onllwyn Dixon. He was initially a peer-mentor–classmate who I met in the School of Education—Graduate Student Association—and soon graduated from the IME doctoral program to become a faculty member of the IME program at USF. He provided valuable tips and great advice as I was developing my dissertation topic on Filipino American people in California.

Culturally and professionally, I want to acknowledge Dr. Rica Llorente and Dr. Efren Padilla, both of whom were faculty members at California State University East

Bay and invited me to be on the California State University, East Bay (CSUEB) Center

for Filipino Studies (CFS) advisory board. I want to thank them for the many

opportunities they provided me to research and present at symposia and events. By being

involved with CSUEB CFS, I have had the opportunity to meet other Filipino and

Filipino American professionals and get involved in professional organizations, such as

the Filipino American National Historical Society (FANHS). Through these networking

opportunities I was able to obtain potential participants through the snowball technique

for this research.

Personally and academically, I want to acknowledge USF School of Education

Graduate Student Association and the officers and board members who worked with me.

This association provided seminars and workshops specifically addressing areas related

to the dissertation journey. I want to thank the board members for their dedication to and

passion for the overall success of the graduate students in the School of Education

programs. I wish to also acknowledge two special colleagues: Cheri Ann Nakamaru and

Marie Moore. They provided their friendship, strength, support, and laughter throughout

the dissertation journey.

I want to acknowledge my participants, whose names have been changed to

protect their identities. I want to thank them for their time, and for sharing their personal

journeys as they became educational leaders in California.

Professionally, I want to acknowledge the educational leaders who have been my

mentors-friends-colleagues and who have allowed me to develop and grow as an

administrator at a public high school in Northern California. I want to thank Charles

Douglas, Richard Mozzini, and Dr. Jacqueline McEvoy. They were caring administrators

who showed compassion, guidance, and leadership during my formative years as an administrator. I also want to thank Yvonne Shiu, who has been supportive of my dissertation journey and has allowed me to challenge myself, thrive, and be the best educational leader I can be.

I want to acknowledge my family members. I want to thank them for their lifetime love and support. First, to my parents, Ernesto and Consuelo Rapaido, who have shown their excitement, love, support, and happiness for my journey. Second, to my siblings—Eleanor Landry, Rosalie Soranidis, Jocelyn Rapaido-Ritua, Roderic Rapaido, and Jessica Rapaido Ybarra—who have always been my inspiration and have kept me grounded in who I am—their sister. Third, my nieces and nephews—Renato Teroy, Taylor Landry, Kyle Landry, Aristides Soranidis, Ileana Soranidis, Jacqueline Ritua, Alexandria Ritua, Victoria Ritua, Alexis Ybarra, and Ciera Ybarra—who have inspired me to be a role model for them and their generation.

Lastly, I want to acknowledge Gary L. Rosenzweig, my husband. I want to thank him for all of his love, devotion, faith, and support. He has seen me grow and has helped me through this dissertation process. His support was endless and truly devotional. I appreciated his dedication to me—he read and reread my dissertation drafts, ran my errands, kept the coffee coming, maintained my computer and printer, kept me company while I stayed up late, and handled all other details of life so I could complete this journey.

God bless each of you. Thank you to each of you.

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THE RESEARCH PROBLEM

Introduction

Although Filipino American students do assimilate successfully into American culture and appear to fulfill the *model minority* stereotype, a significant number lack the academic support and cultural identity needed to (a) succeed in high school and enter college, and (b) succeed in college with the goal of pursuing careers in education; specifically, educational leadership positions in administration in K–12 public schools. Consequently, the lack of academic support and cultural identity results in the paucity of Filipino American educational leaders in K–12 public schools in California.

The stereotypical notion of Asian American people as the model minority emerged during the Civil Rights Movement of the late 1960s, stressing the success of Asian American people in educational, occupational, and socioeconomic status (SES; Posadas, 1999). Japanese American and Chinese American professionals, and later, college-educated Filipino immigrants with professional backgrounds, were all stereotyped as the model minority. Fifty years later, Asian American people are still stereotyped as model minorities—law-abiding citizens who are successful in academics, education, and occupation (Nadal, 2009) and who appear not to have many problems (Uba, 1994). Consequently, all Asian subgroups, including Filipino immigrants and Filipino American people, are placed in this stereotype and generally overlooked, with the perception they are doing well; but in fact, Filipino and Filipino American people have experiences that contradict this stereotype; hence, this stereotype may be called the

model minority myth. Filipino American people and members of other Asian groups "often feel marginalized or invisible in the Asian American community … and are often underserved" (Nadal, 2009).

On a national level, Asian/Pacific Islanders were the fastest growing racial group in the United States from 1980 to 2005, more than tripling in size from 3.6 million to 12.8 million people (National Center for Education Statistics [NCES], 2007a). According to the 2010 U.S. Census, Asian American people comprised the fastest growing racial group in the United States between 2000 and 2010, growing 43%, while the U.S. population as a whole only grew by 10% during the same period, or from 281.4 million to 308.7 million (Humes, Jones, & Ramirez, 2011). This pace of growth means an expanding Asian American population in the country, as measured by the racial categories of *Asian alone*, Asian people reporting as a single race at 14.7 million, and the multiracial category *Two or More Races*, with Asian American people as one of the races, at 2.6 million. These 17.3 million people are 5.6% of the total population of the United States of the total 307 million people. As for Pacific Islanders, 1.2 million people or 0.4% of the total population identified themselves as "Native Hawaiian and Other Pacific Islander" (U.S. Census Bureau, 2011).

California has the largest number of Asian American people in one state, with fully one-third of all Asian American residents in the country. The U.S. Census 2010 disaggregated data revealed that in California, there are 5.6 million Asian American people (Humes et al., 2011). Filipino is the largest group in the Asian population in California. Of a total population of 37 million in California, there are 1.5 million Filipino people, representing nearly 27% of the total Asian population in California; Chinese is

the second largest Asian group with 1.3 million people, or approximately 24% of the total Asian population (U.S. Census Bureau, 2011).

According to the 2000 U.S. Census, of the total U.S. foreign-born population, the largest groups in the United States were the 9.2 million from Mexico (30%), followed distantly by the 1.5 million from China (4.9%) and the 1.4 million from the Philippines (4.4%; Malone, Baluja, Costanzo, & Davis, 2003). Thus, Filipino people are the second largest Asian-origin immigrant group in the United States (Malone et al., 2003) and are the largest group in the total Asian population (U.S. Census Bureau, 2011). Research reveals however, that Filipino American people lag drastically behind Chinese and other dominant Asian groups, especially in academic achievement, which correlates directly to a lack of representation of Filipino American educators and educational leaders in the United States. Because Filipino people are overwhelmingly concentrated in California, it follows that this lack of representation is even more important in California.

The issue of race identity has had a great impact on all groups, including Filipino and Filipino American people. The first U.S. decennial census collected data on race in 1790; at that time, there were no distinctions made to identify or categorize people of Asian descent. In 1860, the Census started its first disaggregated data on the Chinese population and identified them as "Asian." Chinese labor was imported to build the western railroads of the era. Ten years later, the 1870 Census disaggregated the Japanese population and from 1910–1970 Filipino and Korean people were added to the census data. In 1970, the census categorized Asian Indian people as "White" and Vietnamese people as "Other Race." In the 1980 and 1990 Census, Asian Indian and Vietnamese people were included with the original four Asian groups: Chinese, Japanese, Filipino,

and Korean. In addition, the category Asian was combined with "Pacific Islander" and named "Asian or Pacific Islander." In the Asian or Pacific Islander category there were, beginning in 1990, 45 ethnic groups defined by the census.

In 2000, the U.S. Census Bureau divided the Asian or Pacific Islander category into two separate races: Asian, and "Native Hawaiian/Other Pacific Islander" (Reeves & Bennett, 2004). Six race categories were identified: White, Black /African American/Negro, American Indian/Alaska Native, Asian, Pacific Islander, and Some Other Race. Additionally, the U.S. Census in 2000 provided two separate detailed sections—"Other Asian" and "Other Pacific Islander," to allow respondents to write-in specific Asian subgroups or record more than one race (Barnes & Bennett, 2002; Reeves & Bennett, 2004). Of the 45 Asian/Pacific Islander races from the 1990 Census, 25 of them included peoples of the Far East, Southeast Asia, or the Indian subcontinent, of which Filipino is one. The other 20 Asian/Pacific Islander ethnic groups now included were Native Hawaiian and Other Pacific Islander.

Depending on which decennial census one references, Filipino people can be identified as one of the 25 Asian subgroups or as one of the 45 Asian or Pacific Islander subgroups. "The term 'Asian American' refers to persons who have common ancestral roots in Asia and the Pacific Islands, with similar physical appearance and comparable cultural values" (Nadal & Sue, 2009 as cited in Nadal 2009, p. 11). Oftentimes, Pacific Island residents are grouped with Asian American people, which forms a broader categorization such as "Asian/Pacific Islander," "Asian Americans/Pacific Islanders," or "Asian Pacific Americans" (Nadal, 2009). This identity can be problematic because

Filipino American people, according to Nadal (2004), have different stages of identity and may identify themselves as Asian, Pacific Islander, Latino, or all of the above.

Statement of the Problem

Nationally, as well as in the state of California, Filipino American people are underrepresented as educational leaders in K–12 public schools. In order to become an administrator in a K–12 public school in California, one must have a minimum of a bachelor's degree and an administrative credential, which requires either (a) additional postsecondary education or (b) passing the School Leaders Licensure Assessment #1010 which was offered for the last time in February 2011, or passing the California Preliminary Administrative Credential Examination as of June 2011 (Janssen, 2010). With so few Filipino American K–12 educational leaders, students of Filipino descent lack role models and continue to be marginalized and invisible in public schools.

Aggregated data revealed that Asian American people have the highest proportion of college graduates (Stoops, 2004). As shown in Table 1, aggregated data from NCES (2011), revealed that between the years 2000 and 2010, Asian American graduates, when compared to other racial groups, continued to have a higher percentage of their populations possess bachelor's degrees or higher. For example, 25.6% of the total U.S. population, age 25 and over on April 1, 2000, had bachelor's degrees or higher, whereas 44.4 % of the Asian American population had bachelor's degrees compared to 28.1% of White, 16.6 % of Black, and 11.2 % of Hispanic populations. In 2005, data continued to reveal that the Asian population was far more educated than other races—27.6% of the total U.S. population had bachelor's degrees or higher. Of the total population in 2005, 50.4% of Asian American adults had bachelor's degrees or higher compared to 30.6% of

White, 17.6% of Black, and 12.0 of Hispanic populations. As shown in Table 1, the trend

steadily continued through 2010; once again, Asian American people, compared to other

racial groups, had higher percentages of their populations possess bachelor's degrees or

higher.

Table 1

Percentage of Persons Age 25 and Over by Race/Ethnicity and Educational Attainment of

Bachelor's or Higher

Month year	Total %	Whites %	Blacks %	Hispanics %	Asians %
March 2000	25.6	28.1	16.6	10.6	44.4
March 2005	27.6	30.6	17.6	12.0	50.4
March 2010	29.9	33.2	20.0	13.9	52.8

Note. From Digest of Education Statistics 2010, Table 8, percentage of Persons Age 25 and Over and 25 to 29, by Race/Ethnicity, Years of School Completed, and Sex: Selected Years, 1910 through 2010, by National Center for Education Statistics, 2011, retrieved from http://nces.ed.gov/programs/digest/d10 /tables/dt10_008.asp

Disaggregated data, however, reveal that Filipino American graduates have fallen

behind other Asian groups. In reference to education, (a) Filipino American people are

not achieving at levels of success when compared to other Asian ethnic groups such as

Asian Indian, Chinese, Japanese, or Korean peoples (Ilano-Tenorio, 1997; Nadal, 2008b;

NCES, 2007d); (b) Filipino American students have one of the highest high school

dropout rates (3.2%) compared to other Asian ethnic groups (Asian Indian 3.1%,

Japanese 2.1%, Chinese 2.2 %, Korean 2.0 %, and Vietnamese 2.0% students; NCES,

2007b; NCES, 2007c; Posadas, 1999); (c) Filipino American students had lower

enrollment and lower success rates in U.S. colleges than other Asian American students

(Castillo, 2002); (d) of the 61.5% Asian adults who were 25 to 29 years of age and

possessed bachelors' degrees or higher, Filipino American students had a lower

percentage (42%) of their population graduate with bachelor's degrees or higher compared to Asian Indian (80%), Chinese (71.4%), Japanese (57%), and Korean (67.2%) adults (NCES, 2007d; Posadas, 1999); and (e) Filipino students achieve bachelor's, master's, and doctoral degrees in the field of education at rates lower than other Asian ethnic groups in California (California Postsecondary Education Commission [CPEC], 2008). In emotional stress, Filipino American people have one of the highest rates of suicide attempts and ideation (Ogilvie, 2008).

An analysis of the disaggregated data reveals that fewer than expected Filipino American students attend and graduate from 4-year universities. Consequently, the chance that Filipino American graduates become K–12 educators and educational leaders, specifically administrators, becomes smaller. A teaching position in California K–12 public schools requires a minimum of a bachelor's degree with either additional years of education to obtain a clear professional teaching credential or passing California's teaching examination; for a K–12 administrative position, additional years beyond a bachelor's degree or passing the California Preliminary Credential Examination is required to obtain an educational administrative credential. Because so few Filipino American students graduate from universities with bachelor's degrees, they are underrepresented as prospective educational leaders in administration in northern California K–12 public schools.

Nationally, the population size of Chinese and Filipino people are virtually identical, but Chinese students enroll in colleges at a rate nearly double that of Filipino adults in postsecondary education. According to the NCES (2002) report, *Profile of Undergraduates in U.S. Postsecondary Institutions: 1999–2000,* Filipino American

enrollment in U.S. colleges still lagged behind that of other ethnic groups. White students constituted the majority of undergraduates in postsecondary institutions at 67%; compared to Black, 12%, Hispanic 11%, and Asian 5% students. Of these 5% Asian students, Chinese students were the largest proportion (25.1%) followed by Korean (13.1%), Vietnamese (12.8%), Japanese (11.2%), Asian Indian (11.0%), Filipino (10.5%), Thai (2.9%), and Other (13.1%) students.

In California, the largest Asian group is Filipino people (26.4%), closely followed by Chinese people (24.2%; U.S. Census Bureau, 2011). Disaggregated data from CPEC (2008) 2002–2006, revealed that Filipino students are achieving bachelor's, master's, and doctoral degrees at lower rates than other Asian ethnic groups in California. Although Filipino American people constitute the largest Asian group in California, with numbers almost equal to those of Chinese people, the number of Filipino American students that pursue and graduate with higher education degrees lags far behind Chinese students.

As shown in Table 2, according to CPEC 2004–2006 data, fewer than 5% of college educated Filipino adults received associate's, bachelor's, master's, and doctorate degrees in the field of education. The data under each type of degree column displays the percentage of degrees given to each ethnic group graduating from California universities and colleges in the field of education. Filipino students apply to and attend universities and colleges in California at a rate in proportion to their population, yet few Filipino people pursue and receive degrees in the field of education. Once again, data continue to reveal a dearth of Filipino American graduates as prospective educational leaders in California K–12 public schools. The fact that the Filipino population is aggregated with

the Asian/Pacific Islander population makes it impossible to study the problem with accuracy.

Table 2

California Universities and Colleges in the Field of Education, Degree Recipients in Education 2004–2006

Ethnicity	Associate's degree	Bachelor's degree	Master's degree	Doctoral degree	Further professional certification	California population 18–24 yrs	California Population 18 and over
White	43.97%	45.99%	53.51%	63.37%	51.03%	34.79%	47.15%
Latino	38.34%	28.94%	23.16%	11.58%	14.08%	43.02%	31.77%
Black	5.36%	5.19%	7.27%	10.11%	9.38%	7.33%	6.47%
Asian/Pacific Islander	5.09%	12.81%	9.86%	8.84%	15.25%	11.51%	12.28%
Other	4.29%	2.89%	3.12%	3.58%	4.11%	2.45%	1.53%
Filipino[a]	2.41%	3.46%	2.22%	1.89%	4.69%	N/A	N/A
Native American	0.54%	0.71%	0.87%	0.63%	1.47%	0.90%	0.81%

Note. [a]Population numbers for Asian/Pacific Islanders include Filipino; From Accountability System: Diversity Report, by California Postsecondary Education Commission, 2008, retrieved from http://www.cpec.ca.gov/Accountability/DiversityReport.ASP

Studies reveal that Filipino, along with Japanese and Asian Indian subgroups had higher median family incomes than other Asian American subgroups (Okamura, 1998; Reeves & Bennett, 2004) and 43.8% of all Filipino American adults had attained a college education with a bachelor's degree or higher, comparing well with the highest Asian American groups (Reeves & Bennett, 2004); however, these reports are also misleading. Analyzing the data, Nadal (2008b) reported that statistics fail to show that the number of family members contributing to overall family income elevated Filipino American family median incomes, and although nearly 44% of Filipino American adults attained bachelor's degrees or higher, fully two-thirds of them attained their college

education or professional degrees from the Philippines and later migrated to the United States (p. 156). Only 22.3% of American-born Filipino adults, aged 25 or older, attained bachelor's degrees, compared to 42.4% native-born Filipino adults who have college degrees (Nadal, 2008b). The immigration generation is twice as likely to possess as many college degrees as the U.S.-born Filipino American adults (Nadal, 2008b). Second-generation U.S.-born Filipino American adults demonstrated lower academic performance compared with other American-born Asian adults (Nadal, 2008b). Because Filipino people are categorized as Asians, and therefore stereotyped as Asian model minorities, the logical assumption is that Filipino American people are successful in academics. The fact is, however, that U.S.-born Filipino American students (and certain other Asian subgroups such as Vietnamese, Thai, Cambodian, Hmong, and Laotian) are not achieving academically at the same rates as other Asian subgroups (Nadal, 2008b; Reeves & Bennett, 2004).

Background and Need

According to the United States Census Bureau, in the year 2010, the largest Asian American group was Filipino, closely followed by Chinese. Research reveals that (a) Filipino American people have one of the highest high school dropout rates compared with other Asian ethnic groups in the United States and in California (NCES, 2007b; NCES, 2007c; Posadas, 1999); (b) Filipino American students are not achieving at levels of academic success when compared to other ethnic groups such as Asian Indian, Chinese, Japanese, or Korean students (Ilano-Tenorio, 1997; Nadal, 2008b; NCES, 2007d); (c) the Filipino American population has a lower percentage enrolled in colleges compared to other Asian American populations (Castillo, 2002); (d) Filipino American

students pursue and graduate with bachelors' degrees or higher at a lower percentage than other Asian subgroups (NCES 2007d; Posadas, 1999); and (e) Filipino American people have one of the highest rates of suicide attempts and of suicidal thoughts (Ogilvie, 2008). Additionally, a lower percentage of Filipino American students pursue and receive associate's, bachelor's, master's, and doctorate degrees in the field of education in California than other ethnic groups (CPEC, 2008). Therefore, one could extrapolate that there is a lack of representation of Filipino American educational leaders in K–12 public schools in California.

Possible implications of so few Filipino or Filipino American representatives in education initially is a lack of role models, which can ultimately result in a state of socioeconomic mediocrity, and possibly a permanent Filipino lower-middle class with no aspiration to excel. Instead of striving for the top as politically active participants, Filipino American people would continue to be apathetic in society and not bring their special Filipino awareness and cultural sensitivity to decision-making or policymaking regarding Filipino American rights and equity. They would continue to be invisible and settle as secondary citizens. They would be complacent and be satisfied with a socioeconomically mediocre lifestyle, and continue the cycle of the *colonial mentality* (David & Okazaki, 2006a), a form of internalized oppression, which results from colonization. The danger becomes that Filipino American people entrust others with their values, decisions, and lives—including their children, their parents, and their extended families—and as a result, they do not have representation in political office, lessening the ability to inject Filipino American values in their best interests. This would cause society to ultimately reflect their Filipino American core values less: emotional

intelligence, collectivism, family connectedness, and harmonious relationships with others. Ironically, these core values are what help leaders build harmonious working environments that lead to positive change and are perhaps exactly what is needed to balance society.

Purpose of the Study

The purpose of this study was to explore the personal and professional experiences of Filipino American educational leaders while they pursued administrative careers in K–12 public schools in Northern California. Specifically, this study explored those factors that influenced the motivation, perseverance, development, and career paths of Filipino American educational leaders in pursuit of administrative careers from their own perspectives.

Research Questions

The following research questions were addressed in this study. From the educational leaders' perspectives:

1. What do Filipino American educational leaders perceive as personal challenges as they pursued higher education and administrative careers in K–12 public schools in Northern California?

2. What do Filipino American educational leaders perceive as professional challenges as they pursued higher education and administrative careers in K–12 public schools in Northern California?

3. What factors influenced the career paths of Filipino American educators to pursue administrative career positions in K–12 educational leadership, specifically in administration?

4. What factors influenced the motivation, perseverance, and development of Filipino American educators in higher education and in educational leadership?

Theoretical Rationale

The theoretical rationale was based on Freire's (1970/2000) and Fanon's (1965) philosophy of colonization and oppression, and how oppression impacts oppressed populations, specifically, the psychosocial, mental, and emotional state of colonized populations. Additional theoretical rationale include colonial mentality, a form of internalized oppression that affects the colonized groups as a result of colonization (David & Okazaki; 2006a).

According to Smith (1999), there are four main concepts of colonialism:

Colonialism is but one expression of imperialism. Imperialism tends to be used in at least four different ways when describing the form of European imperialism which "started" in the fifteenth century (1) imperialism as economic expansion; (2) imperialism as the subjugation of others'; (3) imperialism as an idea or spirit with many forms of realization; and (4) imperialism as a discursive field of knowledge. (p. 21)

Specifically, Spanish colonization and American imperialism were forms of power and control over the indigenous peoples of the Philippines. The colonizers secured, subjugated, and exploited the indigenous peoples and imposed their ideologies of cultural, intellectual, and technical expressions upon them (David & Okazaki; 2006a). This form of power ultimately resulted in the dehumanization of the indigenous peoples

of the Philippines and caused their treatment as subhuman, inferior beings, or objects

(David & Okazaki; 2006a). The process of dehumanization provided the colonizers with

the ability and justification to maintain detachment from the colonized and validate and

impose rules and policies either to exterminate or to domesticate them (Smith, 1999).

Freire (1970/2006) described dehumanization, which is the effect of colonization of

colonized groups:

> Dehumanization, which marks not only those whose humanity has been stolen, but also (though in a different way) those who have stolen it, is a *distortion* of the vocation of becoming more fully human. This distortion occurs within history; but it is not an historical vocation. Indeed, to admit of dehumanization as an historical vocation would lead either to cynicism or total despair. The struggle for humanization, for the emancipation of labor, for the overcoming of alienation, for the affirmation of men and women as persons would be meaningless. This struggle is possible only because dehumanization, although a concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence of the oppressors, which in turn dehumanizes the oppressed. (p. 44)

The colonizer becomes the controller, the oppressor, the conformer, the subjugator, and

the dominant group over the colonized. The indigenous colonized group becomes the

oppressed, the subjugated, and the dominated. Freire (1970/2006) contended that one of

the basic elements of the oppressor and the oppressed relationship is that the oppressor

prescribes expected behavior of the oppressed and imposes ideas and choices upon the

oppressed. Eventually, the oppressed conform to the oppressor's imposed values,

expectations, and guidelines; and ultimately, the colonized transforms *its* consciousness

to the prescription of the colonizer.

Freire (1970/2006) added that, from the oppressors' perspective, they perceive

themselves as "human beings" and perceive the oppressed as inferior, and "'things' …

'those people', or 'the blind and envious masses' or 'savages' or 'natives' or

'subversives'…who are 'violent', 'barbaric', 'wicked', or 'ferocious' when they react to

the violence of the oppressors" (p. 56). According to Freire (1970/2006), "For the oppressors, there exists only one right: their right to live in peace, over against the right, not always even recognized, but simply conceded, of the oppressed to survival" (p. 57).

The acts of violence against Filipino people during the 377 years of Spanish colonization and 48 years of American imperialism resulted in over 425 years of oppression and cultural invasion. The psychological and mental impact of colonization upon the colonized has resulted in impaired consciousness, uncritical thinking, and colonial mentality, all of which have been passed from one generation to the next. "Dominated peoples are the oppressed, and while it may be true that they happen to be poor, they are not specifically differentiated by poverty but by their deprivation of the right to determine their own history" (Collins, 2000, p. 186).

"Freire defines violence as any action (whether it involves physical brutality or not) that denies men their humanity and self-determination" (Collins, 2000). The act of violence, which is initiated by the oppressor, continues to perpetuate intergenerationally.

According to Freire (1970/2006),

Once a situation of violence and oppression has been established, it engenders an entire way of life and behavior for those caught up in it—oppressors and oppressed alike. Both are submerged in this situation, and both bear the marks of oppression. Analysis of existential situations of oppression reveals that their inception lay in an act of violence—initiated by those with power. This violence, as a process, is perpetuated from generation to generation of oppressors, who become heirs and are shaped in its climate. This climate creates in the oppressor a strongly possessive consciousness—possessive of the world and of men and women. Apart from direct, concrete, material possession of the world and of people, the oppressor consciousness could not understand itself—could not even exist. (p. 58)

This intergenerational socialization becomes the accepted norm in the dominant group, creating *dysconscious racism*—"the acceptance of racism and the White dominant norms and privileges due to impaired consciousness and uncritical or limited ways of thinking"

(King, 1991). Because of the history of Spanish and American colonization in the Philippines, even oppressed Filipino people believe that Spanish or American norms and culture are dominant and superior to their own.

Freire (1970/2006) reported six main characteristics of the oppressed. The first characteristic of the oppressed is that they have fatalistic attitudes toward situations; for example, they associate or define notable situations as "a power of fate or destiny or fortune—inevitable forces—or to a distorted view of God … or as the will of God" (p. 61). In Filipino culture, there is an expression that describes this characteristic— *bahala na*. *Bahala na* is an ingrained Filipino social attitude of being fatalistic; it is similar to the Spanish phrase, *que sera, sera,* which translates into English as "whatever will be, will be" (Zulueta, 2003).

The second characteristic of the oppressed is that they have a desire to resemble, imitate, or be like the oppressor; for example, to escape oppression, the oppressed want to be equal to and be accepted by the oppressor by appearing like them, hence, they develop colonial mentality, believing that anything in or everything of the oppressors' world is superior to the world of the oppressed. This colonial mentality is a form of internalized oppression due to colonization (David & Okazaki, 2006a). The third characteristics of the oppressed is self-depreciation. For example, oppressed people internalize the negative opinions that oppressors have of them and eventually believe the negative opinions— such as "lazy," "incapable of learning," and "good for nothing" (Freire, 1970/2006, p. 63). The fourth characteristic of the oppressed is that they lack self-confidence, for example, they are unwilling to oppose or resist. They defer to the power of the oppressor and to the power of religion or magical beliefs. The fifth characteristic of the oppressed is

that due to being unaware of the impact of colonization, the oppressed group allows exploitation to occur. As a result, they respond and react with passivity, obedience, meekness, and compliance; they are unable to defend themselves—physically, mentally, or emotionally, or all of the above. The sixth and final characteristic of the oppressed is that they are emotionally dependent on the oppressor. Because the oppressed conform to the rules and expectations of the oppressor, the oppressed peoples transform their consciousness to that of the oppressor. As a result, the oppressed peoples are emotionally dependent on the oppressor and are unable to think critically or develop authentic thoughts and views. This dependency can lead to destruction of one's life or the life of other oppressed individuals (Freire, 1970/2006).

Freire referred to the oppressed mind as *intransitive consciousness*—a mind that does not challenge or confront the situation but rather defers to superior powers, magical thinking, or God's will (as cited in Collins, 2000). Freire stated that for one to become aware of one's intransitive consciousness, one must begin to recognize one's own human existence—referred to as the process of *conscientization*—"a basic dimension of human reflective action which expresses the knowing process whereby oppressed individuals and classes become subject" (p. 221). Collins (2000) described Freire's two stages of liberation: one, through authentic human expressions, also referred to as, "naming the world from one's own powers to reflect upon the situation of being-in-the-world" (p. 249); two, through cultural synthesis (the fusing of values of both foreign and indigenous patterns and beliefs and seeking cooperation and unity), which is the alternative to cultural invasion (the imposition of foreign cultural patterns and beliefs) (Collins, 2000, p. 240).

Delimitations

Mauch and Birch described delimitation as "a factor that is controlled by the researcher" (as cited in Roberts, 2010, p. 139). This study included participants who were educational leaders—those who hold or have held administrative positions—in Northern California K–12 public schools. The participants selected for this study may differ from other educational leaders who work in private schools or in areas outside of Northern California. The participants met the following requirements: (a) Filipino American people of Filipino ancestry who were of the 1.5 generation (foreign born who arrived in the United States prior to age 13), second generation (U.S. born with foreign-born parents), or third generation (grandparents migrated to the United States); (b) possess a minimum of a bachelor's degree; and (c) currently hold or have held an administrative position in K–12 public schools in Northern California, specifically Alameda, Contra Costa, San Francisco, San Mateo, or Santa Clara County within the last 20 years.

Limitations

Mauch and Birch described limitation as a factor "that may or will affect the study in an important way, but is not under control of the researcher" (as cited in Roberts, 2010, p. 139). One major limitation was the difficulty of collecting statistics of the Filipino American population. Some national and state agencies disaggregated data of Filipino American people from other race groups. Other agencies aggregated data of Filipino American people and categorized them as Asian or Asian and Native Hawaiian/Other Pacific Islander. Disaggregation was important in the study because it allowed the researcher to delve more deeply into Filipino American data.

Another limitation was the small sample size that was selected for interviews in this narrative, participatory qualitative research. The dialogue and narratives that were collected were perspectives and reflections from individual participants and should not be considered a general representation of Filipino American educational leaders; moreover, due to the researcher's Filipino American background, the researcher's background may be seen as bias and a limitation to the study.

Significance of Study

Filipino American people are identified as Asian because they are geographically located in the part of the world encompassed by the continent of Asia. Geographically, Asia is the entire Asian landmass including Siberia in the north, Indonesia in the south, India and Pakistan in the west, and Japan in the east. The Philippines is south and west of Japan and Korea, directly south of China and encompassed by the South China Sea and the Pacific Ocean.

Filipino people existed as a people and a culture before the Spanish invaded. They had a rich history and culture most of which was lost because of colonization. Prior to Spanish colonization, many people traveled from the Asian landmass to the Philippines for trade. Asian people, specifically the major populations in the United States such as Chinese, Japanese, and Korean people, may be generally stereotyped as having similar phenotypes or physical characteristics, such as light skin tone and small eyes. Asian groupings also include Filipino, Vietnamese, Cambodian, Laotian, Asian Indian, Malaysian, Nepalese, and Pakistani peoples. Due to the number of groups, it is important to understand the heterogeneity of Asian American peoples; the generalization of Asian physical characteristics varies. In fact, the physical characteristics of Asian people from

the 25 Asian countries described by the U.S. Census Bureau differ widely with light and dark brown skin tone and small and large eyes (Nadal, 2009).

According to the U.S. Census Bureau, in the year 2000 there were 25 ethnic groups categorized as Asian, with Filipino people being the most populous in California. Along with this quantified categorization comes the generalized socioeconomic stereotype of Asian people as the model minority—successful in academics, education, and occupation, yet it ignores the fact that some Asian groups, Filipino people among them, do not fit the model-minority stereotype. Because of this misapplication, it has been called the "model minority myth." Filipino American people are fallaciously overlooked due to the perception that they are doing well. Filipino American people and certain other Asian groups have experiences contrary to the model-minority myth: they often feel marginalized or invisible in the Asian American community and are often underserved with respect to resources and attention (Nadal, 2009).

Statistics reveal that Filipino American students (a) have one of the highest high school dropout rates compared to other Asian ethnic groups in the United States and in California; (b) are not achieving at a level of academic success compared with other Asian ethnic groups; (c) have a lower percentage of their population enrolled in colleges compared with other Asian American students; (d) have a lower percentage of their population pursuing and graduating with bachelors' degrees or higher; (e) have a lower percentage of their population pursuing and receiving associate's, bachelor's, master's, and doctoral degrees in the field of education in California compared with other ethnic groups; and (f) have one of the highest rates of suicide attempts and suicidal thoughts. As a result, (a) there are fewer Filipino American students in higher education, which

directly correlates to a lack of representation of Filipino American educational leaders, specifically administrators in K–12 public schools in northern California; and (b) there are fewer educational-leader role models after whom Filipino American students can model themselves.

The findings of this study are significant because they (a) provide perspectives of Filipino American educational leaders as they pursued administrative careers in K–12 public schools in Northern California; (b) identify the personal and professional challenges and opportunities of Filipino American educational leaders during their pursuit of administrative careers in K–12 public schools in northern California from their own perspectives; (c) provide cultural awareness and competency for educators, educational leaders, and policymakers to promote a positive school climate that engenders diversity; (d) provide educators, educational leaders, and policymakers with current academic strategies to improve and increase academic achievement of Filipino American people; (e) provide guidance for changes in multicultural education; and (f) give Filipino American people a voice, which is defined as "the right and opportunity to express through written and spoken words of authentic feelings and thoughts of a person and be heard as an equal" (Johnson & Musial, 2005, p. 123).

"While the American education system may make some attempt to integrate dialogues of race into the classroom, the histories of several minority groups is often obsolete, minimal, and misunderstood or all of the above" (Nadal, 2008b, p. 155). The United States population continues to become more and more diverse, therefore it is important to make education relevant and meaningful to students as well as provide a safe, nurturing environment to promote positive social identity. Colonization, Freire

contended (1970/2006), influences the psychological and sociological development of the colonized, in this case the modern Filipino American psyche.

Definition of Terms

The following terms were identified and were operational for this study. Additional terminology relevant and important to this study can be found in the glossary (see Appendix A).

Acculturation: A process of immersion into and learning about the dominant culture among ethnic groups (Johnson & Musial, 2005). "A process in which members of one cultural group adopts the beliefs, values, and behaviors of another group" (Nadal, 2009, p. 55).

Asian American: A person who has common ancestral roots in Asia and the Pacific Islands, with similar appearance and similar cultural values (Uba, 1994).

Assimilation: "A process by which an immigrant or culturally distinct group is incorporated into the dominant culture" (Johnson & Musial, 2005, p. 48); "A process in which members of one cultural group abandon their beliefs, values, and behaviors and fully adopt those of a new host group" (Nadal, 2009, p. 55).

Collectivism: "The moral stance, political philosophy, or social outlook that stresses human interdependence and cooperative action" (Nadal, 2009, p. 64).

Colonial mentality: A form of internalized oppression due to colonization (David & Okazaki, 2006a).

Colonize: To infiltrate with usually subversive militancy for propaganda and strategy reasons.

Cultural synthesis: The process whereby two cultural groups seek cooperation and unity instead of manipulation of the masses and cultural invasion (Collins, 2000, p. 240).

Culture: "The socially transmitted ways of thinking, believing, feeling, and acting within a group of people that are passed from one generation to the next" (Johnson & Musial, 2005, p. 44). "The values, traditions, worldview, and social and political relationships created, shared, and transformed by a group of people bound together by a common history, geographic location, language, social class, religion, or other shared identity" (Nieto & Bode, 2008, p. 171).

Decolonization: A psychological process that enables colonized peoples to understand and overcome the depth of alienation and marginalization caused by the psychic and epistemic violence of colonization (Strobel, 2000).

Diversity: The wide range of differences among people based on their cultural and ethnic backgrounds, and their physical and academic abilities (Johnson & Musial, 2005).

Dysconscious racism theory: The theory of acceptance of racism and the acceptance of dominant White norms and privileges due to impaired consciousness and uncritical or limited thinking (King, 1991).

Educational leader: For purpose of this study, this term refers to a person who possesses a California administrative credential (Tier I or Tier II or both) and currently holds or has held an administrative position in K–12 public schools.

Enculturation: "The process of learning the characteristics and behaviors of the culture of the group to which one belongs" (Johnson & Musical, 2005, p. 45).

Ethnic identity: "The extent to which a person identifies with one's ethnic group through self-identification, sense of belonging or commitment, attitudes towards one's ethnic group, and ethnic and cultural involvement" (Nadal, 2009, p. 88).

Filipina: A Filipino person of female gender or a woman of Filipino descent (Nadal, 2009, p. 38).

First generation: A foreign-born individual who migrated to a host country in late adolescence or adulthood (Nadal, 2009).

Individualism: "The moral stance, political philosophy, or social outlook that stresses independence and self-reliance" (Nadal, 2009, p. 64).

Intergenerational oppression: The mentality or mindset that is passed through generations with the belief that the oppressed group is inferior to their oppressor (David & Okizaki, 2006a).

Intergenerational socialization: The mentality or mindset that is passed on through the generations with the belief that the colonizers' culture and values are superior to those of the colonized (David & Okizaki, 2006a).

Model minority: "A stereotype that places all Asian Americans as well educated, successful, career-driven, and law–abiding citizens" (Nadal, 2009, p. 39).

1.5 Generation: A foreign-born individuals who arrived in the United States prior to 13 years of age (Nadal, 2009, p. 14).

Oppression: An unjust or cruel exercise of authority or power.

P/Filipino American identity development model: Six nonlineal stages of Filipino/Pilipino American identity model (ethnic awareness, assimilation, social-

political awakening, panethnic Asian American consciousness, ethnocentric realization, and incorporation; Nadal, 2004).

Second generation: Asian American whose parents migrated to the United States (Nadal, 2009).

Third generation: **"**Asian Americans whose grandparents immigrated to the United States" (Nadal, 2009, p. 14).

Voice: The right and opportunity to express, through written and spoken words, the authentic feelings and thoughts of a person and to be heard as an equal (Johnson & Musial, 2005).

Summary

In Chapter 1, data revealed that Filipino American students, when compared with other Asian or Asian American students, are not performing as well academically as their counterparts. As a result, fewer are graduating from college, which directly corresponds to the lack of Filipino American educational leaders in K–12 public schools. This research explored the personal and professional experiences of Filipino American educational leaders during their pursuit of administrative careers in K–12 public schools in Northern California. This research explored the factors that influenced the career paths of Filipino American educators, and the factors that influenced the motivation, perseverance, and development of Filipino American educators in educational leadership from their own perspectives.

This research is significant because it (a) provides perspectives and insight to the personal and professional challenges Filipino American educational leaders experienced as they pursued administrative careers in K–12 public schools in northern California;

(b) provides cultural awareness and understanding of academic and culturally supportive methods and strategies needed in educational institutions to better assist Filipino American students to be academically successful and to be able to thrive in colleges and universities to pursue administrative careers in educational leadership; and (c) provides a voice to other Filipino American people who are pursuing administrative careers in K–12 public schools.

Chapter 1 discussed Asian race identification and issues related to the stereotyping of Asian people as model minorities. By considering each ethnic group in the Asian and Pacific Islander race category, one learns that the term "model minority" is misapplied to Filipino people. This chapter also discussed concerns related to the academic performance of Filipino American students. A. Kim (2004) clearly summarized that the model-minority myth has implications and consequences:

> Even though this "positive" stereotype has been embraced by some Asian Americans, it is ultimately a damaging and harmful myth. When all Asian Americans are considered to be affluent and well educated, the needs of those who do not fit this profile are neglected, and social services and public resources are not accessible to them. The myth of the model minority can also damage the psyche of individual Asian Americans by setting unrealistic expectations. It puts undue pressure on Asian American youth to succeed academically, and it ignores the realities of racism and discrimination faced by Asian Americans in the workplace. Not all Asian American youths are valedictorians of their high schools and headed to Ivy League universities; for example among some Southeast Asian communities, many youths are joining gangs and dropping out of high school, but these problems are not given sufficient attention and resources from the larger society. (A. Kim, 2004, p. 229)

Chapter 2 will focus on the literature review, specifically on (a) the historical and cultural background of the Philippines; (b) theories relevant to research questions such as dysconscious racism, colonization, oppression, the Filipino American identity-development model, and youth stressors; and (c) the development, perseverance, and engagement of educational leaders in K–12 public schools.

CHAPTER II

LITERATURE REVIEW

Overview

This chapter addresses the historical, cultural, and educational leadership disciplines surrounding the research questions on the lack of representation of Filipino American educational leaders in northern California. The first section of this chapter explores the background of the Philippines, specifically (a) the historical and cultural influences of other countries, and (b) the cultural similarities and differences between the Filipino culture and other Asian and American cultures. The second section of this chapter explores the theoretical framework of race, oppression, colonization, and the psychological impact on the colonized. The third section of this chapter explores the impact of oppression and colonialism on Filipino American educational leaders and their development, perseverance, and engagement in educational leadership.

The study explored the personal and professional experiences of Filipino American educational leaders while they pursued administrative careers in northern California K–12 public schools. Specifically, this study explored those factors that influenced the motivation, perseverance, development, and career paths of Filipino American educational leaders in pursuit of administrative careers from their own perspectives.

The overall assumption that all Asians are model minorities is incorrect. Although Filipino American students are able to assimilate successfully into American culture and fulfill the model-minority stereotype, disaggregated statistics reveal that

(a) Filipino American students are not achieving at levels of success when compared with other ethnic groups such as Asian Indian, Chinese, Japanese, or Korean students (Ilano-Tenorio, 1997; Nadal, 2008a; NCES, 2007d); (b) Filipino American students have one of the highest high school dropout rates (3.2%) compared to other Asian ethnic groups (Asian Indian 3.1%, Japanese 2.1%, Chinese 2.2%, Korean 2.0%, and Vietnamese 2.0% students; NCES, 2007b; NCES, 2007c; Posadas, 1999); (c) Filipino American students have lower enrollments and lower success rates in college than other Asian American students (Castillo, 2002); (d) of the 61.5% of Asians who were 25 to 29 years of age and possessed bachelor's degrees or higher, Filipino students had a lower percentage (42%) of their population graduate with bachelor's degrees or higher compared to Asian Indian (80%), Chinese (71.4%), Japanese (57%), and Korean (67.2%) students (NCES, 2007d; Posadas, 1999); (e) Filipino students are achieving bachelor's, master's, and doctoral degrees at rates lower than other ethnic groups in California (CPEC, 2008); (f) Filipino American people have one of the highest rates of suicide attempts and suicidal thoughts (Ogilvie, 2008); and (g) Filipino American students have a lower percentage of their population pursuing and receiving associate's, bachelor's, master's, and doctoral degrees in the field of education when compared with other ethnic groups (CPEC, 2008). As a result, there is a lack of representation of prospective Filipino American educational leaders in northern California K–12 public schools.

<div align="center">Historical and Cultural Background</div>

Background information in this section will discuss the Philippines' historical and cultural background, influences of colonialism, migration, and cultural comparisons. Specifically, this will include four sections: (a) precolonization, Spanish colonization

(1521–1898), Philippine Revolution (1896–1898), Spanish American War (1898), Philippine American War (1898–1901), American Imperialism (1898–1946), Japanese invasion and occupation during World War II (1941–1945), liberation from Japan (1945), independence from the United States (1946) with U.S. military assistance (1946–1971), Philippines Dictatorship (1965–1986), and the Philippines' democratic government (1986–present); (b) colonization of Asian Countries and Native Hawaii/Pacific Islands; (c) Filipino immigrants in the United States and their descendants; and (d) comparison of Filipino culture with Asian and U.S. cultures.

<center>*Historical and Cultural Influences in the Philippines*</center>

Pre-Spanish Colonization

The Philippines is composed of 7,107 islands, 400 of which are inhabitable. Some of the islands have names; most do not. Several other Asian countries surround the Philippines, though separated by sea: Taiwan and Japan in the north; Indonesia and Borneo in the south; and Cambodia, Laos, Vietnam, Thailand, and Malaysia in the west (Dejarme, 2006). Originally, the Filipino people identified themselves by the villages and islands to which they belonged; in villages and on islands, different languages and dialects were spoken (Dejarme, 2006). With such varied provincial allegiances, there were no national leaders to rally them against Spanish colonization when the Spaniards arrived.

According to Zulueta (2003), the early inhabitants of the archipelago are believed to have migrated 30,000 years ago from Borneo (known as the Negritos people), Sumatra, and Malaya (known as Malay people) by using the southwest entry points of

Palawan and Mindoro Island via land bridges that connected the archipelago during the ice ages. After the land bridges submerged, other groups arrived by boat. The first group arrived from Indonesia in approximately 3000–4000 B.C.; they were believed to have been descendants of Mongolian Caucasian races. The second Indonesian groups arrived around 1500 B.C. and were believed to have come from Indo-China and the south coast of China and landed in Luzon (Zulueta, 2003). The third group, Malays, arrived from Malaya. Malays continued to arrive in the Philippines in boats referred to as *barangays,* which were later incorporated into villages. They arrived in three different waves: 200–1000 A.D. (headhunting Malays), 1000–1300 A.D. (Christian Filipinos), and 1300–1500 A.D. (ancestors of present Muslims in the southern islands; Dejarme, 2006). During the 13th through 16th centuries, Muslim Malay and Arab traders, missionaries, and teachers roamed the southern islands of the Philippines and introduced the Arabic alphabet and Islamic religion (Dejarme, 2006; Roces & Roces, 2006; Zulueta, 2003).

Another group that migrated to the Philippines came from China. "Archaeological records and extensive researchers [sic] in ancient narratives, factual or imagined and other stories written by Chinese chronicles and Muslim scholars bear witness that the Philippines had early relations already with her neighbors" (Zulueta, 2003, p. 19). There are records that account foreign-trade relations, known as the *Age of Trade and Contacts* (Roces & Roces, 2006). This occurred between Chinese and Filipino people as early as the 10th century (982 A.D.) during the Sung Dynasty (960–1127). China traded porcelain and silk for deer horn, trepang (sea cucumber), and beeswax (Roces & Roces, 2006). The Chinese called the Philippines *Mai of Moyi* (Dejarme, 2006, p. 105).

Prior to Spanish colonization, the Philippines bartered and traded with other neighboring Asian countries including Japan, Java, Siam (Thailand), and India as well as with each other between the many Philippine villages, later also referred to as *barangays*. In the various barangays, each village spoke their own language such as Tagalog, Visaya, and Pampango. The Filipino people became an interracial mixture of Negrito, Indonesian, Malay, Chinese, Indian, Arab, Japanese, and other Asian peoples (Zulueta, 2003). The intermarriage of Chinese men, who had become wealthy in the Philippines with the Filipina women's ruling class, resulted in biracial children later known as Filipino-Chinese *mestizo*. The combination of a Filipina matrilineal family structure with a Chinese patrilineal family structure resulted in a new or modified elite class (Roces & Roces, 2006).

Pre-Spanish Philippines society was socially stratified based on three classes: nobles (consisting of chiefs and the families), freemen (consisting of free men and women and their dependents), and slaves. Zulueta (2003) asserted that slavery was acquired by birth, by captivity in war, by failing to pay fines, or as a form of punishment for a crime committed. Depending on the circumstances, members in society had social class mobility (Dejarme, 2006).

Prior to Spanish colonization, Filipino children received informal education (Dejarme, 2006). The education was both academic and vocational. Children were taught reading, writing, and arithmetic (Zulueta, 2003).

In gender rights, Filipino society was matrilineal. Filipina women were (a) treated equal to men, (b) respected and honored (Nadal, 2009; Zulueta, 2003), and (c) engaged in trade and owned property. After Spanish colonization, however, Filipina

women were "objectified, mistreated, disempowered, and given less respect" (Nadal, 2009, p. 42).

Spanish Colonization (1521–1898)

During the late 15th century, the rivalry and competition for new discoveries and colonization of new lands and peoples began between Portugal and Spain (Zulueta, 2003). On May 3, 1493, Pope Alexander VI issued a formal document in Portuguese and Spanish spheres stating,

> All non-Christian lands lying west of the Azores and Cape Verdes Islands should belong to Spain; all lands laying east of the demarcation line should belong to Portugal. … A year later, Portugal and Spain agreed in the *Treaty of Tordesillas* on June 7, 1494, to move the demarcation line 370 leagues west of Cape Verdes Islands for the maintenance and promotion of their interests. (Zulueta, 2003, p. 50)

In 1519, the Portuguese explorer and navigator from Spain, Magellan, received approval from King Charles I of Spain to head an expedition to the Molucca (Spice Islands) by sailing west through the Atlantic Ocean in search of new trade routes. By 1521, Magellan arrived in the Philippine Islands and befriended chieftains Rajah Homonhon of Cebu and Rajah Kolomba of Limasawa. Magellan made blood pacts with them as testimony of friendship and brotherhood, converted many of the native people to Christianity, and took possession of the land in the name of Spain by installing wooden crosses on the land (Zulueta, 2003, p. 50). Magellan forced chieftains from various islands of the Philippines to convert to Christianity and pledge their allegiance to the Spanish King, Charles I. Magellan considered Spanish civilization superior to any indigenous Filipino culture. Magellan was determined to impose Spanish hegemony on Filipino people, have them submit to Spanish sovereignty, and pay tribute.

Chieftain Rajah Lapu-Lapu of Mactan Island in the Visayas, Philippines, was the first leader of the Philippines archipelago to resist Magellan. Rajah Lapu-Lapu refused to submit to Spanish hegemony, and the resulting fight between them became known as the Battle of Mactan. In the Battle of Mactan, Magellan and many men were killed; Rajah Lapu-Lapu and his Mactan Island men defeated the Spaniards. Spaniards who survived fled the Philippines, returned to Spain and spread the news that the new route was discovered. This brought attention and awareness of the Philippines to western Europeans, and soon others tried to colonize the Philippines (Dejarme, 2006), including Portuguese (1529–1580), Dutch (1600–1848), British (1762–1764 during the *Seven Years' War* between England and Prussia against France, Russia, and Austria), and Japanese (1572–1607) people (Dejarme, 2006; Roces & Roces, 2006; Zulueta, 2003). The Spaniards fought off challengers. Eventually, the invasions weakened the Filipino people and paved the way for Spanish colonization, as other armies from Spain continued to arrive in the Philippines; as a result, Spaniards went on to convert most of the native population to Christianity—specifically, to Catholicism—and for the next 377 years the Philippines fell under the Spanish regime. The exception to Christian conversion was the southern parts of the Philippines, where people called Moros had been introduced earlier to Islam by Arab traders. Christianized Filipino ethnic groups were called "Indios," a term used by Spaniards in the Philippines, used later as a derogatory term (Mercene, 2007).

A generation after Magellan, in 1543, the Villalobos Expedition was dispatched from Mexico, to embark on the discovery, conquest, and colonization of the Philippines and establish a permanent settlement (Mercene, 2007). A member of the expedition, dela

Torre, gave the Samar-Leyte region the name *Las Islas Filipinas (The Philippine Islands)* in honor of Spanish crown prince Philip, later to become King Philip II (Dejarme, 2006; Zulueta, 2003).

In 1564, The Lopez de Legazpi Expedition was undertaken with the intent of establishing Spanish sovereignty over the archipelago. King Philip II wrote to the Mexican Viceroy requesting an expedition to the Philippines to establish permanent settlement. Spanish soldiers Lopez de Legazpi and Fray Andres de Urdaneta sailed from Mexico to the Philippines and set up a treaty with Rajah Tupas. Unfortunately, the treaty was one-sided and resulted in Filipino people being persecuted by the Spaniards and the loss of Filipino freedom. Lopez de Legazpi and associates continued to befriend and betray various chieftains, which resulted in cultural invasion and subjugation of Filipino natives. Because the Philippines was divided into many small villages and lacked unity, it was easy for Spaniards to invade and conquer territory (Dejarme, 2006). The first Spanish missionaries, the Augustinians, arrived in the Philippines in 1565 under Father Andres de Urdaneta during the Lopez de Legazpi Expedition; in 1577 the Franciscans arrived; in 1581, the Jesuits; in 1587, the Dominicans; in 1696, the Recollects; and in 1865, the Benedictines arrived in the Philippines (Zulueta, 2003). The rule of the Spaniards was strengthened by the dual powers of church and state, dominating all aspects of Filipino life.

By 1565, Spanish colonization of the Philippines was strong enough to establish a Spanish government in Cebu, Philippines. On June 24, 1571, Lopez de Legazpi entered the Islamic Kingdom *Maynilad*, now known as Manila, and proclaimed it as the Spanish capital of the Philippines. According to Zulueta (2003), "'Manila' was said to come from

the words '*may nilad*', a 'place full of nilads'—a *nilad* is a small shrub with white flowers" (p. 55). In 1575, another Spanish military group, consisting of 140 Spaniards and 38 Mexican Spaniards who were all recruited in Mexico, reached Manila; much later, prisoners from Mexico were sent to the islands as exiles (Mercene, 2007).

Forced labor. Spain indirectly ruled the Philippines via Mexico (Roces & Roces, 2006). Spanish colonization resulted in Filipino people being dehumanized and exploited. Spaniards required all males, healthy and physically able between 16 and 60 years of age, to render services for 40 days; they treated them as slaves, despite the abolition of slavery (Dejarme, 2006). Mercene (2007) reported that Spaniards organized task forces with as many as 8,000 men called *cagayan* to do hard labor. Filipino laborers (termed *polistas,* were *polo y servicios,* a compulsory system), were physically hauled out of their homes and assigned work such as constructing churches and bridges, cutting trees, converting trees to timber, and hauling timber to shipyards (Mercene, 2007). They also worked in shipyards or as rowers and sailors for the galleon-trade for the Manila-Acapulco trade route (Zulueta, 2003). Over 100 ships were built in the Philippines with Filipino labor (Mercene, 2007).

Manila-Acapulco galleon trade. Prior to pre-Spanish colonization, trade existed between the Philippines and many Asian countries, however, after the Spanish colonization of the Philippines, Spain had a monopoly on all ships that plied the waters between Manila and Acapulco, and trade was closed to all other countries with the exception of Mexico, China, and Japan (which provided junks for trade; Zulueta, 2003), and Portuguese ships from Macao, because Portugal and Spain were united under one crown during the period of 1580–1640 (Mercene, 2007).

By 1779, Spanish California had Spanish ports along its coast, which allowed Spanish galleons to stop and replenish before continuing their journey to Acapulco. During that time, Filipino sailors began to become acquainted with California, which, along with Alaska, was reached first after the Pacific crossing. According to Mercene (2007), Filipino people were documented in Alaska as early as 1788 and worked on whaling ships that sailed to the Arctic. The Alaskan whaling industry boomed in the mid-19th century, 1848–1854.

In 1790, the Spanish crown opened the port of Manila to world commerce and Spanish governors used Philippine lands to produce products such as sugar, rice, hemp, and tobacco for export (Mercene, 2007). The Manila port became a hub for commerce and trade. American ships managed to dock in Manila and engage in trade by displaying the Portuguese flag. The Acapulco-Manila galleon trade continued for 3 centuries, from 1565 to 1815 (Lucas, 2010). Many Filipino-native ethnic groups became part of the journey as workers, rowers, and sailors on the galleons. These men were popularly known as "Manila men" in American sea captain's records, or as "chinos" in Mexico. According to Mercene (2007), the term *Filipino* did not gain currency until as late as 1889. On August 9, 1589, Bishop Salazar documented the maltreatment and abuse of Filipino people as slaves in the hands of the Spaniards and King Philip II and issued the Royal Decree of August 9, 1589, stating all slaves in the colony were emancipated; however, slavery continued regardless of the decree.

Because America had access to the Philippines, many American ships requested Filipino sailors to serve as deckhands, cooks, cabin boys, and servants and brought them to other areas in the United States. By 1834, the Philippines had world trade with many

countries including England, the United States, France, and Germany. As Dejarme

(2006) stated,

> When foreign trade ships came to the country … they also brought new political ideas from Europe and America. … They brought books and magazines which served as the source of ideas regarding democracy, freedom, equality and human rights. The growing middle class easily absorbed these ideas. Some of these books were written by famous political thinkers like Jean Jacques Rousseau of France, Voltaire, and John Lock of England. (pp. 217–218)

> *Spanish cultural invasion.* The Spaniards colonized the Philippines for 377 years

and according to Aguinaldo y Famy's (1899/2009) written work, *True Version of the*

Philippine Revolution, Spain's control of the Philippines was a period of tyranny,

misconduct, and abuse of the friars and the civil and military administration. Zulueta

(2003) stated,

> The clergy was one of the primary investors in the Galleon trade. The *Obras Pias* or commonly called pious works was a foundation where money from trade was invested and appropriated, the profit accruing to charitable institutions like orphanages and charitable institutions were controlled by the friars. The *Obras Pias* virtually became a partner of commercial bans and other lending institutions that gained tremendous benefits from the traders. The friars were so powerful that they could borrow money from *Obras Pias* and the government without any collateral and, in most cases, did not pay back their debts resulting in bankruptcy. (p. 65)

According to Zulueta (2003), the Spaniards' influence on and oppression of native

Filipino people included (a) establishing a Spanish colonial government in which

positions were open only to Spaniards, creating feelings of injustice, hopelessness, and

distrust of the corrupt and abusive government; (b) converting native Filipino people to

Christianity by mental and physical force; (c) subjugating and oppressing women;

(d) establishing the union of church and state, which allowed friars to oppress Filipino

people, control the press, and control the entry of books and printed materials to the

Philippines; (e) establishing Spanish as the official language; and (f) only providing free

primary education to Filipino children aged 6–14 (Dejarme, 2006); elite educated middle

classes were required to pay for secondary education—this is where children were taught

how to read and speak in Spanish. The Spaniards taught reading, writing, arithmetic, art,

music and how to play musical instruments, and Christian religion and prayer (Dejarme,

2006). Educational opportunities were mainly limited to those who were from the

wealthy or elite classes, many of whom were able to send their children abroad for higher

education; this group was called the *illustrados* (Constantino, 2002). Hence, Filipino

people, especially the non-elite, continued struggling and suffering, and remained

oppressed by the Spaniards.

Christianized Filipino people acquired religious Spanish surnames. In 1849,

Spanish Governor Claveria, issued a decree that Filipino people adopt Spanish surnames

and be named after saints, geographical points, or the Latin names of flora and fauna

(Dejarme, 2006) in order to "trace the degree of sanguinity, facilitate legal and civil

cases, and check on taxation, personal services and the draft" (Dejarme, 2006; Roces &

Roces, 2006; Zulueta, 2003).

The Spaniards' main objective was to conquer indigenous groups and spread

Christianity. In contrast to the main teachings of Christianity, which was to teach moral

values, equality of all men, and promote brotherhood, the dominating power of Spaniards

resulted in cruel treatment of Filipino people including emotional and sexual abuse by

Spanish friars, treating Filipino people as inferior by derogatorily referring to them as

"Indios," and in general regarding them to have "low mentality, incapable of acquiring

education, and only fit for menial jobs" (Zulueta, 2003). The discrimination against

Filipino people existed throughout the social system, such as in government offices, educational institutions, and social gatherings.

The Philippines Revolution (1896–1898)

There were over 100 revolts organized by Filipino people. There were holy wars of revolt against the Spaniards (1565–1898) begun by people from provinces who revolted against the Spaniards, such as Diego Silang and Gabriela Silang. Revolts by Filipino people occurred for many reasons such as the forced labor imposed on them, general Spanish oppression, the desire to regain freedom, and to protest against religious conversion. Many revolutionary Filipino people who were caught were publicly executed (Zulueta, 2003).

By the mid-1700s Spanish-speaking Filipino people began migrating to the United States. By the 1800s, Spanish became the official language of the Philippines. Between the years 1872 and 1892, some Filipino people, especially the *illustrado* elite, educated, middle-classes, led the *Propaganda Movement* and have since been recognized as reformists: Rizal (June 19, 1861–December 30, 1896); Lopez-Jaena (December 17, 1836–January 20, 1896), H. del Pilar (August 30, 1850–July 14, 1896), and A. Luna, J. Luna, and Ponce. The latter three were writers who used pen names to write about reform (Zulueta, 2003). Rizal, an elite Filipino Chinese *mestizo*, was greatly impacted by the injustice done to his mother and brother. He studied abroad in Spain, learned how to read and write in Spanish, and became involved with Filipino students with the goal of creating Philippine societal reform, known as the *Propaganda Movement*, and wrote his first sociopolitical novel in Berlin (Roces & Roces, 2006). As a multilingual person, Rizal surpassed Spanish writers in literary competitions, and excelled in the fields of

medicine, physical and natural sciences; he was a painter, poet, and sculptor (Zulueta, 2003).

Rizal was exposed to many of the great Western philosophical writers, which broadened Rizal's analytical and critical thinking and compelled the author to write about the Spaniards' hegemony imposed on Filipino people. Rizal's writings included descriptions of the oppression of the Spanish government and church on the Filipino people and the corruption, sexual abuse, and abuse of power of the priests, friars, and the Spanish government. Other literate and elite Filipinos read Rizal's books, which raised Filipino awareness and consciousness, Filipino identity, and opened the colonized mind to decolonization of the mind. Rizal's writings sparked Filipino energy. As a result, Rizal started a revolution for the independence of the Philippines from Spain. By 1896, the native Filipino people in the Philippines revolted against the oppressive Spanish government and "made a desperate effort to shake off the unbearable galling yoke on the 26th and 31st Aug, 1896, then commencing the revolution in the provinces of Manila and Cavite" (Aguinaldo y Famy, 1899/2009). Rizal was later arrested, tried, found guilty, sentenced to death, and was executed by Spaniard Governor General Polavieja's firing squad.

Other incidents of inequality, injustice, and oppression occurred in the Catholic Church. The Spanish clergy was a position of power in the parishes, politics and government, and in the community, and Spaniards were the only ones allowed to hold those positions of power. Elite Filipino people sought Spanish clergy positions. Three Filipino priests, Fathers Jose Burgos, Mariano Gomes, and Jacinto Zamora campaigned for the secularization of the parish, wanted equitable representation in the administration

in the Church, and challenged the Spanish colonizers. The Spanish friars denied their

request because they believed Filipino priests lacked the necessary training. One of the

liberal Spanish Governors, Maria dela Torre (1869-1871), arrived in the Philippines in

1869, and attempted to challenge and change the inequality, racism, and discrimination of

Spanish against Filipino people through cultural synthesis, when "two cultural groups

both seek cooperation and unity in place of manipulation of the masses and cultural

invasion" (Collins, 2000, p. 240). Unfortunately, Spanish Governor Maria dela Torre

was immediately removed from power and replaced by a governor with contrasting

conservative beliefs and values. On January 20, 1872, the three Filipino priests started a

revolt and elicited help from other Filipino people. On February 17, 1872, the three

Filipino priests were arrested, incarcerated, charged with treason and sedition, and tried

and sentenced to public execution in Manila by the garrote (death by strangulation) as

Filipino leaders of a conspiracy who revolted against constituted authority (Zulueta,

2003). This became a significant turning point in history for the people of the Philippines

and resulted in a crusade for reform, part of the *Propaganda Movement*. The children of

elite and educated Filipino people migrated to Europe to campaign against the

wrongdoings of the Spaniards and to end the Spanish colonial oppressive government.

Upon their return to the Philippines, they were referred to as *illustrados* who "voiced

their national identity as they wrote in Spanish and were understood by other *illustrados*

from other regions of the country" (Roces & Roces, 2006). The Filipino people in the

Philippines communicated to other Filipino patriots in Europe and founded nationalist

societies (Zulueta, 2003).

The Filipino Lieutenants of the Revolutionary Forces continued the revolt against the Spanish Government without Rizal, and by 1896, the Filipino people were winning their war of independence against the Spaniards. By 1897, Spanish General Polavieja died and was succeeded by Spanish General Primo de Rivera who drove the insurgents and the Filipino Revolutionary Forces into the mountains. Another elite Filipino *mestizo*, Lieutenant Aguinaldo y Famy, also referred to as General Aguinaldo (Roces & Roces, 2006), set up headquarters in the mountains, eventually fled to Hong Kong (1897), formed the Republic Government-in-exile of the Philippines in May 1897 (Aguinaldo y Famy, 1899/2009), returned back to the Philippines (1898), and communicated with the U.S. government, which requested Aguinaldo's assistance to organize a Filipino military to combine forces and fight against Spain. Aguinaldo was promised Philippine independence from Spanish sovereignty once the Spanish American war ended.

The Spanish American War (1898)

In 1898, the Spanish-American War began and American people sided with the Filipino people to fight off the Spaniards. General Aguinaldo's journal was written as the *True Version of the Philippine Revolution,* where Aguinaldo documented sentiments and the communications with the U.S. military, specifically with Admiral Dewey, and the verbal promise Dewey made to Aguinaldo, "asserting on his word of honour that America had not come to the Philippines to wage war against the natives nor to conquer and retain territory, but only to liberate the people from the oppression of the Spanish Government" (Aguinaldo y Famy, 1899/2009, p. 20). General Aguinaldo accepted the word of Admiral Dewey and organized Filipino soldiers in the Philippines to join forces with the American forces to fight the Spanish Military.

After the Spaniards lost the war, they signed the *Treaty of Paris of 1898* on December 10, 1898; Spain ceded the territories of Philippines, Cuba, Guam, and Puerto Rico to the United States. The *Treaty of Paris of 1898* forced the Spaniards to sell territories of the Philippines, which included Luzon, Visayan Islands, and the island of Mindanao, to the United States for $20 million (Zulueta, 2003). Once the American government discovered that there were other territories not included in the *Treaty of Paris of 1898*, the United States decided to enter another agreement with the Spaniards and signed another treaty, *Treaty of Washington,* on November 7, 1900, and paid Spain $100,000 for the islands of Cagayan, Sulu, Sibutu and the nearby Sulu Islands (Dejarme, 2006). The Filipino people were betrayed: they were excluded from all negotiations and it became clear that the United States was taking over the Spanish colony.

Philippine American War (1899–1901)

While treaties were being negotiated and signed between the Spanish and United States governments, the Filipino people were determined to continue to fight for freedom and independence. Filipino General Aguinaldo, who later became President of the First Philippine Republic, publicly declared the first Philippine Constitution and led the Filipino people in the fight for freedom and independence from the colonization of the United States (Dejarme, 2006; Zulueta, 2003). U.S. ownership of the Philippines resulted in the Philippine American War, which lasted 2 years, 1899–1901. The Philippines lost the war, resulting in American colonization for the next 48 years. According to Constantino (2002), the best means of conquest is via the molding of men's minds; in this case Constantino was referring to education, which served as a weapon in war, as a means of colonial conquest. Constantino contended,

Young minds had to be shaped to conform to American ideas. Indigenous Filipino ideas were slowly eroded in order to remove the last vestiges of resistance. Education served to attract the people to the new masters and at the same time to dilute their nationalism which had just succeeded in overthrowing a foreign power. (p. 430).

Constantino added,

The first and perhaps the master stroke in the plan to use education as an instrument of colonial policy was the decision to use English as the medium of instruction. English became the wedge that separated the Filipinos from them past and later was to separate educated Filipinos from the masses of their countrymen. English introduced the Filipinos to a strange, new world. With American textbooks, Filipinos started learning not only a new language but also a new way of life, alien to their traditions and yet a caricature of their model. This was the beginning of their education. At the same time, it was the beginning of their mis-education, for they learned no longer as Filipinos but as colonials. They had to be disoriented from their nationalist goals because they had to become good colonials. The ideal colonial was the carbon copy of his conqueror, the conformist follower of the new dispensation. He had to forget his past and unlearn the nationalist virtues in order to live peacefully, if not comfortably, under the colonial order. (pp. 432–433)

American Imperialism (1898–1946)

The influence of U.S. imperialism on native Filipino people included the establishment of English as the official language, requiring all to learn how to read, write, and speak English; providing free public primary education, establishing American schools in the Philippines; introducing democratic government structure and political consciousness; protecting labor laws, women, and minors; and protecting individual rights and freedom including freedom of religion, the press, and speech (Zulueta, 2003). After American soldiers started teaching, approximately 500–600 American Teacher "Thomasites" from the ship, U.S.S. Thomas, volunteered to educate Filipino people, with English as the official language. The main objective of education was to educate and train the Filipino people in science and self-government. As a result, Filipino students learned English and began to appreciate and admire American culture and American

brand items (Dejarme, 2006). The American values of democracy, equality, and freedom of speech are just a few of the instilled values Filipino people admired and desired.

During the period of 1903–1910, in addition to Filipino scholars gaining the opportunity to study at local universities, many were identified and provided with funds from the U.S. government for the opportunity to study abroad at American colleges and universities, such as the University of California (UC), Berkeley, Massachusetts Institute of Technology, and the University of Washington (Buell, Luluquisen, Galedo, Luis, and the Filipino American National Historical Society East Bay Chapter, 2008). This was the second significant wave of Filipino migrants to the United States. They were highly educated and known as *pensionados*. The period of U.S. colonization of the Philippines affected an entire generation of Filipino *illustrados*.

> The *illustrado* generation of the Spanish era retreated into the shadows of colonial houses, fading away with time, their ideas and manners ignored and forgotten by [the] exuberant generation in love with America, who could neither read nor speak the Spanish language of their parents. (Roces & Roces, 2006, p. 35)

There have also been negative influences of cultural invasion as a result of American colonization: Filipino people have been "inculcated with American values" (Pido, 1997, p. 24); Filipino people have experienced a loss of racial heritage including loss of historical background because Spanish books written by elite Filipino authors were no longer read or of interest to Americanized Filipino people; Filipino people developed colonial mentality; and Filipino people developed intergenerational socialization and intergenerational oppression.

During 1913–1916, the Democrats were in power in the United States and established the Jones Law in 1916—a formal and official pledge to grant the independence of the Philippines (Zulueta, 2003). The United States inaugurated the new

Philippine Legislature—Quezon was President of the Senate, and Osmena was Speaker

of the House of Representatives. By 1931, during the Great Depression, the United

States again wanted to grant independence to the Philippines and began to take steps; by

March 1935, President Roosevelt approved the Constitution of the Philippines. The

Philippines became a U.S. Commonwealth (Commonwealth Act No. 570) and was

granted partial autonomy, with plans for full independence by 1946. In September 1935,

the Philippines elected their first President, Quezon; due to increasing Japanese

aggression in the region, U.S. General MacArthur was sent to the Philippines as military

advisor. While the Philippines was a U.S. Commonwealth, Philippines President Quezon

declared the national language *Tagalog*, now referred to as *Filipino* or *Pilipino*, the

official language in the Philippines on June 7, 1940 (Zulueta, 2003).

Japanese Invasion and Occupation during WW II (1941–1945)

At the beginning of World War II, in the Pacific, on December 8, 1941, the

Japanese empire attacked and invaded the Philippines as part of the Japanese plan to rule

the entire Asian Pacific region. U.S. General MacArthur worked with the Filipino

military to fight the Japanese. By January 2, 1942, MacArthur was ordered to escape to

Australia and U.S. General Wainwright assumed command of the U.S. Army Forces in

the Far East; President Quezon and his cabinet fled to Washington to set up a government

in exile.

On April 3, 1942, Good Friday of the Holy Christian week, Japanese

Commander-in-Chief General Homma released a full attack on Bataan, Philippines,

which was the stronghold of the U.S. Army. U.S. General King, commander of the

Bataan forces, surrendered Bataan on April 9, 1942 (Zulueta, 2003). The surrendered

Filipino and American soldiers were forced to march in the unbearable scorching heat of

the tropical sun. The Japanese soldiers' cruel and inhumane torture of the surrendered

soldiers included killing them with the use of firearms or bayonets, especially if the

surrendered soldiers were too weak to march due to sickness, fatigue, or hunger;

thousands died. This march became known as the Infamous Death March (Zulueta,

2003) or Bataan Death March. On May 6, 1942, General Wainwright surrendered to the

Empire of Japan. Some Filipino people refused to surrender and formed guerilla

resistance units.

The Japanese were surprised when they occupied the Philippines because the

Americanized Filipino people were perceived as Asians who lost their heritage. As a

result, the Japanese empire made Tagalog—a Filipino dialect—the national language of

the Philippines (Roces & Roces, 2006). The Japanese empire's educational reform

included spreading Filipino culture, disseminating the principle of the Greater East Asia

Co-Prosperity Sphere (freedom of the Philippines from Western colonization), spiritual

rejuvenation, spreading vocational and elementary education, and promoting love of

labor (Zulueta, 2003).

According to Zulueta (2003), Japanese General Homma proclaimed the end of the

American occupation; the purpose of the Japanese expedition in the Philippines was

> to emancipate the Filipinos from the oppressive dominion of the United States of
> America, and letting them establish the Philippines for the Filipinos as a member
> of the Co-Prosperity Sphere in Greater East Asia and making you enjoy your own
> prosperity and culture. (p. 189)

The Japanese occupation of the Philippines instilled fear and anxiety in the Filipino

people. According to Zulueta, the Japanese military police did not have any regard for

human life. Homes were raided. Adult males were thrown into dungeons and were

brutally tortured and punished. Written accounts by Zulueta (2003) stated,

> Hanging a suspect guerrilla by both hands and hitting him with a piece of wood or
> lead pipe seemed ordinary in the dungeons. … Japanese soldiers made a punching
> bag of the prisoner's body. … Another type of brutal punishment was the "*water
> cure*" where the prisoner was forced to lie flat on his back, his mouth forced
> open, and then water was poured into his mouth until his stomach was filled with
> water expanding like a bursting balloon. … Japanese enemy used … electric wire
> into the flesh of the helpless prisoner's naked body. … A few of the prisoners
> who were no longer able to withstand the excruciating pain inflicted by the
> Japanese solders they had been undergoing almost every day, were forced to cry
> out the names of the guerrillas and where they could be found. As a consequence,
> guerrillas who were captured were executed by having their heads cut off with the
> razor-blade deadly *Samurai* sword.

Zulueta added,

> There were also cases where a number of innocent women were raped by the
> Japanese military men. … During the darkest days of the occupation, it seemed
> that no one could sleep soundly, because at any moment the Japanese soldiers
> could forced (sic) the door to open to arrest the men in the house … herded them
> like cattle, and eventually were tortured [sic]. There was no safety. The climate
> of fear enveloped the community. (pp. 194–195)

Once again, Filipino people were oppressed, this time by Japanese military

occupation. The Filipino people were denied freedom of speech and freedom of

expression. Japanese soldiers confiscated vehicles and used them to transport Japanese

soldiers. Filipino men were captured and forced to work in Japanese military posts and

landing fields. As a form of revenge for the unwilling collaboration with the Japanese,

"hundreds of Filipino civilians—men, women, and children—were massacred in cold

blood" (Zulueta, 2003, p. 204). Japanese destroyed valuable belongings by burning

homes, government buildings, churches, and landmarks. Books, art objects, and valuable

documents were also destroyed. Japanese soldiers discouraged Filipino people from

writing in English and instead forced them to write in Tagalog (Dejarme, 2006); Filipino

literature written in English was confiscated (Zulueta, 2003). On a positive side, by

being encouraged to write in Tagalog, Filipino people were actually helped to rediscover their native language.

On September 25, 1943, the Japanese National Assembly tried to win Filipino loyalty by establishing the "*Filipino Republic*" government and installed Laurel as a "puppet president." On October 1944, Philippine Vice President Osmena, from Quezon's administration, returned to the Philippines and surprised the Japanese. A few days later, the U.S. military returned to the Philippines and defeated the Japanese in the *Battle of Leyte Gulf* and the *Battle of the Philippine Sea* (Zulueta, 2003). The Japanese had occupied the Philippines for 4 years, from 1941 to 1945.

Liberation from Japan (1945), Independence from the U.S (1946) with U.S. Military Assistance (1946–1971)

After 377 years of Spanish colonization, 48 years of American colonization, and 4 years of Japanese occupation, the United States granted the Philippines independence on July 4, 1946. The Philippines and the United States agreed on a military-assistance pact and signed leases to the U.S. military for Navy and Air Force bases for 99 years, which was later reduced to 25 years (1946–1971). From 1946–1965, there were just four presidents who were officially elected to serve 4-year terms, much like the 4-year terms of Presidents in the United States, followed by 21 years of dictatorship, then another five people who served as president. These presidents, according to Zulueta (2003), were as follows:

1. 1935: 1st Elected President Quezon, 1935. In 1941, President Quezon and his administration fled to the United States to set up a government in exile during WWII when the Japanese invaded the Philippines. He died 1944 and Vice

President Osmena became president in 1944–1946. In 1943, while the Philippines administration was in exile, the Japanese Government set up a puppet government and chose Laurel as an acting president of the "Filipino Republic."

2. 1946–1948: 2nd officially elected President Roxas defeated Osmena in April 1946 as the last President of the Commonwealth. On July 4, 1946, the Philippines was finally inaugurated as an independent republic, the Republic of the Philippines. President Roxas died a sudden death in 1949 and Vice President Quirino became president and was also officially elected in 1949–1953 as the third president.

3. 1948–1953: 3rd officially elected President Quirino.

4. 1953–1965: 4th officially elected President Magsaysay entered office in 1953, but died in a plane crash in 1957. Vice President Garcia became president 1957. President Garcia ran a corrupt government and Vice President Macapagal became president in 1961.

5. 1965–1986: 5th officially elected President Marcos

6. 1986–1992: 6th officially elected President Aquino

7. 1992–1998: 7th officially elected President Ramos

8. 1998–2001: 8th officially elected President Estrada

9. 2001–2010: 9th officially elected President Macapagal-Arroyo

10. 2010–present: 10th officially elected President Aquino III.

Philippine Dictatorship (1965–1986)

In 1965, Marcos defeated Macapagal and became President of the Philippines. During Marcos' presidency, communism was on the rise, human rights were virtually lost, and the terror of civil war threatened Mindanao, a southern island of the Philippines, due to Moro opposition to Christianity. In 1970, Marcos replaced the constitution stating the president had the right to remain in office beyond the expiration date. Marcos instituted and enforced martial law and remained in power for a total of 21 years.

At the end of Marcos' reign, hundreds of thousands of citizens, most of whom were of the elite and middle-class, started a revolt against the Marcos regime by gathering before military camps; this movement became known as *People Power,* in which the men, women, and children armed themselves with only flowers and rosaries against the armored military vehicles (Roces & Roces, 2006). In 1986, Marcos was accused of electoral fraud and fled to the United States.

Philippines' Democratic Government (1986–2011)

During the past 25 years, 1986–2011, following the dictatorship of Marcos, there have been five presidents. President C. Aquino served 1986–1992, the widow of B. Aquino, Jr., who challenged Marcos and was killed by the Marcos regime. B. Aquino's death helped set off the *People Power* revolution, which helped put his wife, C. Aquino, in office. Aquino instituted many democratic institutions, and removed all U.S. military bases by 1990. Second, President Ramos served as president, 1992–1998 and opened dialogue with southern homegrown Marxists and Muslim guerillas. Third, President Estrada served as president, 1998–2001, but was impeached because of a corrupt government. Fourth, President Macapagal-Arroyo, served as president, 2001–2010.

Fifth, and currently serving as President at this writing, President B. Aquino III, son of former President C. and B. Aquino Jr., began his term in 2010.

Colonization of Asian Countries and Native Hawaii/Pacific Islands

The history of the Philippines is unique because it is the only Asian country that has been colonized by Spain, occupied by Japan, and colonized by the United States.

> The Philippines has been colonized by Spain for over 370 years, which is the similar duration of colonization Spain had resided in most Latin American countries. Because of this unique experience, the Philippines is the only Asian country that would identify itself with Spain, and Filipinos would be the only Asian American ethnic group that could possibly be considered as "Hispanic." (Trevino, 1987, as cited in Nadal, 2009)

As shown in Table 3, with the exception of Nepal and Thailand, which have never been colonized by another country, all other Asian countries have been colonized by one or more of the following: Great Britain, France, Germany, Netherlands, Japan, or China.

As shown in Table 4, the following Pacific Islands have been colonized by Spain: Federated States of Micronesia, Palau, The Caroline Islands, Northern Mariana Islands, and Guam. Guam is the only other country which has also been colonized by the United States. Hawaii had been colonized by the United States and is now one of the 50 states.

As shown in Table 5, there are historical and cultural influences from Spanish and American colonization of the Philippines. Due to these two major colonizers, the Philippines differs from other Asian and Pacific Island countries. For example, Filipino people differ from other Asians because Christianity, specifically Catholicism, is the dominant religion, Filipino people have a high proficiency in English, and the Philippines education and political government systems are similar to those found in the United States.

Table 3

Colonized Asian Countries

Colonized Asian country	People of the country	Colonizer
Bangladesh	Bangladeshi	Great Britain
Bhutan	Bhutanese	Great Britain
Brunei	Bruneian	Great Britain
Burma (Myanmar)	Burmese	Great Britain, Japan, China
Cambodia	Cambodian	France
China	Chinese (except Taiwanese)	Great Britain, France, Germany, Mongols, Russia, Japan
India	Asian Indian	British Empire 1497- 1800s (parts also Portugal and France)
Indochina	Indo Chinese	France, China
Indonesia (Dutch East Indies)	Indonesian	Netherlands, Japan
Iwo Jima (Japan Island)	Iwo Jiman	U.S. invasion during WWII
Japan	Japanese	China tried twice, U.S. occupied after WWII (1952)
Korea, North	North Korean	Japan, China
Korea, South	South Korean	Japan, China
Laos	Laotian	France, China
Malaysia	Malaysian	Great Britain
Maldives	Maldivian	Great Britain
Nepal	Nepalese	Never colonized
North Vietnam (Annam)	Vietnamese	China, France, Japan occupied 1940)
Pakistan	Pakistani	Great Britain
Philippines	**Filipinos**	**Spain, Japan occupied (WWII), United States**
Ryukyua Island of Japan	Okinawan	China ties, U.S. invaded and occupied, Japan
Singapore	Singaporean	Great Britain
Southern China/Lao/Thailand	Hmong	Assisted U.S. in Vietnam War against Communism
Sri Lanka	Sri Lankan	Great Britain
Taiwan	Taiwanese	Japan (from Sino-Japanese War 1894-95)
Thailand (Siam)	Thai	Never colonized, Japan occupied during WWII

Note. From The Times Compete History of the World, by R. Overy, 2010, London, UK: Times Books.

Table 4

Native Hawaii and Other Colonized Pacific Islands (Polynesia, Micronesia, Melanesia)

Colonized island	Island area	Colonizer
America Somoa	Polynesia Isl.	Britain, Germany, U.S. territory
Cook Islands	Polynesia Isl.	New Zealand
Easter Island	Polynesia Isl.	?
Federated States of Micronesia	Micronesia Isl.	Spain
Fijian Island	Melanesia Isl.	Britain
French Polynesia	Polynesia Isl.	France
Guam**	**Micronesia Isl.**	**Spain, U.S. after the Spanish American War 1898**
Hawaii (Sandwich Island)	**Polynesia Isl.**	**United States**
Kiribati (Gilbert Islands)	Micronesia Isl.	British Empire
Marshall Islands	Micronesia Isl.	Germany bought after Spanish American war 1898, given as a mandate to Japan WWI
Nauru	Micronesia Isl.	Germany, Australian Mandate (1923), Britain
New Zealand	Polynesia Isl.	Britain
Niue	Polynesia Isl.	New Zealand
Northern Mariana Islands*	**Micronesia Isl.**	**Spain, Germany bought after Spanish American WAR 1898, given as a mandate to Japan WWI**
Palau	Micronesia Isl.	Spain, Japan invaded
Papua New Guinea	Melanesia Isl.	Britain, Germany, Australia, Netherlands
Rotuma	Polynesia Isl.	?
Samoa	Polynesia Isl.	Britain, Germany
Solomon Island	Melanesia Isl.	Japan, Britain
The Caroline Islands	Melanesia Isl.	Spain, Germany bought 20th century
Tokelau	Polynesia Isl.	Britain, New Zealand
Tonga	Polynesia Isl.	Britain
Tuvalu (Ellice Island)	Polynesia Isl.	Britain
Vanuatu (New Hebrides)	Melanesia Isl.	Britain and France
Wake Island **	Micronesia Isl.	U.S. Territory, Japan
Wallis and Futuna	Polynesia Isl.	France

Note. From The Times Compete History of the World, by R. Overy, 2010, London, UK: Times Books.

Table 5

Historical and Cultural Influences of Colonizers

	Spanish colonization (377 yrs)	American colonization (48 yrs)
Official language	Spanish for the elite; oppressing the native Filipino people, denying them access to Spanish language	English for all; inculcating Filipino people with English which wiped-out access to Filipino people who were unable to translate or read books written in Spanish by Filipino elites
Education	Free primary education; Secondary education for elite only	Free public education
Gender role	Machismo/Marianismo	Equal gender role
Government	Spanish government; Filipino people are not allowed any power in government	Democratic government structure
Colonial mentality	Spanish superiority	American superiority; American culture and values inculcated
Religion	Christianity; union of church and state; respect for authority	Separation of church and state

"A colonial mind without question accepts the colonizer's ideologies, and Filipinos during colonial rule accepted Catholicism as a means of salvation" (Bustos-Choy, 2009, p. 42). Additionally, the impact of colonization has oppressed Filipino people and influenced their colonial mentality and mindset, such as feelings of inferiority to their oppressors and being inculcated with the culture of the colonizer; as a result, Filipino people and Filipino American people value other cultures more than their own.

Filipino Immigrants and Their Descendants

According to Nadal (2009), there have been four waves of Filipino immigration to the United States. The first wave of Filipino immigrants documented to land in what is now the United States was in 1587, when several Filipino slaves and servants escaped from Spanish galleons en route to Spain, landing in today's Morro Bay, California

(Posadas, 1999), formerly the Vice Royalty of New Spain. According to Mercene (2007), many Manila galleons, which were given strict orders from the Spanish government to not stop for replenishment, ended up defying the orders and stopped at Point Reyes and Cape Mendocino, located north of what was to become the San Francisco Bay area of California. Many Filipino people died along the way, due to lack of preparation against the cold weather. Other Filipino slaves and servants, known as "Manila men," escaped the brutality of the Spanish galleons by (a) abandoning their ships in California and surviving by joining local Indian tribes and intermarrying (Mercene, 2007); (b) abandoning their ships in Mexico and settling in various parts of the country (Nadal, 2009); and (c) forming larger settlements, such as Manila Village in the bayous of the Mississippi River Delta, and in the bayous of Louisiana as early as 1763 (Nadal, 2009). According to Marcene (2007),

> Filipinos had settled in New Orleans as early as 1763, just about the time when the Spanish were taking over possession of the city from the French. … Also it is likely that Filipinos were brought to New Orleans by the Spanish from Mexico. (p. 95)

"Although New Orleans fell under the sway of the Spaniards for 40 years, it was returned to France in 1800 with no major Spanish influence (Marcene, 2007, p. 116). According to Lucas' (2010) *Galleons and Globalization: California Mission Arts and the Pacific Rim* exhibition, the era of the Spanish galleons and globalization occurred in the Spanish Pacific from the late 16th century through the early 19th century. Many of the collected trade treasures in the exhibition were from various and widely scattered countries including India, China, Japan, Paraguay, the Philippines, Peru, and Russia. From 1565 to 1815, Acapulco-Manila Galleons plied the Pacific trade routes, exchanging American silver for Asian porcelains, silks, spices, and luxury goods, providing a steady

trans-Pacific trade in books, artworks, liturgical and practical objects, and food commodities (Lucas, 2010).

The second wave of Filipino immigrants was the *pensionados*, U.S. Government-sponsored students recruited after the Philippine-American War (1898–1901). During that period, the United Stated viewed the people of the Philippines as "little brown brothers" (Dejarme, 2006). The pensionados were offered an American education and "a civilized way of life" (Nadal, 2009).

The third wave of Filipino immigrants occurred during the period of the 1910s–1940s. Many of the immigrants were Filipino fishermen in the shrimping industry (Mercene, 2007), laborers, and unsponsored students who lived together in small ethnic enclaves (Nadal, 2009; Posadas, 1999). The Asian Exclusion Act of 1924, also known as the Oriental Exclusion Act of 1924, banned Asian laborers, except Filipino workers who were considered U.S. Nationals, from immigration to the United States (Bonus, 2000). Many White people viewed Chinese, Japanese, and Filipino American people as job stealers. Additionally, during this period of time (1920–1940), there were antimiscegenation laws, which prohibited people of different races from intermarrying. This included the prohibition of Filipino people marrying White or Mexican people (Nadal, 2009; Posadas, 1999). Additionally, social and economic pressures were brought to bear against Filipino people in California. Many California private individuals and businesses were openly hostile toward Filipino residents. This included *de facto* segregation such as the "Positively No Filipinos Allowed" or "Absolutely No Filipinos Allowed" signs posted on doors of hotels and businesses (Bonus, 2000; Posadas, 1999). In 1952, however, the McCarran-Walter Immigration and Naturalization Act repealed the

Asian Exclusion Act of 1924, again allowing small numbers of Asian people to migrate

to the United States. Also during this period, the U.S. government recruited Filipino

people to serve in the U.S. Navy, which allowed them to migrate to the United States

(Nadal, 2009; Posadas, 1999).

The fourth wave of Filipino immigrants occurred after the 1965 Immigration Act,

in which quotas were no longer based on race. This group of immigrants consisted

primarily of professionals— doctors, nurses, and engineers—who were recruited by

private American agencies. They came to the United States with their college diplomas,

settling on the West Coast, specifically California, Washington, and Hawaii (Nadal,

2009). According to Nadal (2009), a group of other "non-professional" Filipino

American immigrants, consisting of undocumented workers, also came from the

Philippines during the most recent wave.

Each wave of Filipino immigrants self-identify based on their generational status.

First generation residents are foreign-born Filipino people who entered the United States

in their late adolescence or adulthood for the purpose of settling here. "This generation is

said to have maintained much of the values from their country of origin and often times

have difficulty becoming accustomed to the new values in the United States" (Nadal,

2009, p. 14). According to Nadal (2009), the *1.5 generation* (pronounced "one point

five,"), consists of foreign-born Filipino people who arrived in the United States prior to

13 years of age. The individuals from this generation (a) have the influence, beliefs, and

values of their home country; (b) are still young enough to acculturate the beliefs and

values of the United States; and (c) maintain both distinctive cultures of the first and

second generations. *Second generation* Filipino American residents are U.S.-born

individuals with foreign-born parents. The individuals from this generation have adopted

the culture, values, language, and norms of being American in the United States (Nadal,

2009). Consequently, *third generation* Filipino American citizens are individuals whose

grandparents migrated to the United States, and *fourth generation* Filipino American

citizens are individuals whose great grandparents migrated to the United States (Nadal,

2009).

Cultural Comparison: Filipino Culture, Asian Culture, and American Culture

Filipino people may possess Asian phenotypes and physically appear to look

stereotypically Asian, making them look the part of the model minority*,* but their

historical background and their blend of many other ethnic cultures and values, not only

in the Philippines, but also in other Asian countries, make them quite different.

According to Nadal (2009), physical features of Asian people vary in skin tone and eye

size. Hence, it is common for Asian American people to identify in terms of their

ethnicity (Chinese, Filipino, Asian Indian, Vietnamese) instead of the broader racial

category of Asian or Asian American people. There are similarities and differences

between Filipino culture and the overall Asian or Pacific Islanders' cultures, beliefs,

values, and customs. Understanding Filipino beliefs, values, and customs is the

beginning of developing cultural competency and an awareness of the challenges

experienced by Filipino American people. Filipino values and traditions are a blend of

many ethnic cultures. They include the Malayan mannerisms of being nice*,* hospitable,

courteous, and polite (Roces & Roces, 2006, p. 101); the Chinese customs of obedience

and respect for elders; Indian (from India) folk beliefs, rituals, sacrifices, religious and

philosophical ideas (some Filipino literature and folklore is derived from Hindu epics)

(Zulueta, 2003); Arab religious beliefs—in many southern islands; Spanish language and religion, more specifically, Roman Catholicism and the religious hierarchy of male dominance and superiority (*machismo*) and female submissiveness (*marianismo;* Mercene, 2007; Nadal, 2009); American English language, educational values, and education systems; and the Western cultural values of individualism, and competition (Nadal, 2009); and Westernized democracy (Andres & Ilada-Andres, 1987).

Religion and superstition profoundly influence Filipino beliefs and the Filipino way of life; this is the basis of many of the differences between Filipino people and other Asian groups. Precolonized Filipino people believed in fortune-tellers, black magic, and the magical powers of amulets to ward off evil or bring good fortune. These superstitions still exist in some parts of the Philippines, regardless of the influence of Spanish and American colonization (Zulueta, 2003). Many superstitions and beliefs relate to health and luck, both good and bad (Andres & Ilada-Andres, 1987).

The Chinese influence on Filipino culture is manifested in the way Filipino people have respect for elders and how they value and honor family. According to Viana (n.d.), family members comprise the extended family, including three to four generations of siblings, godparents, and friends of the family. Viana (n.d.) noted that Filipino people are enculturated to be respectful to others, especially to older and elder family members, by greeting them with the gesture of *mano,* and saying "*Mano, po.*" *Mano,* in Spanish, means *hand*. Also evident in the language is the term *po, which is used to address a person as a sign of respect,* and is similar to the English term, *sir* or *ma'am.* Taking the hand of an elder and placing it on one's own forehead is similar to a young one bowing down his or her head or body at the waist; it is a sign of respect for an elder. In return,

the elder responds with, "God bless you." In Filipino culture, elders are treated with great respect, and younger individuals will defer from correcting an elder or anyone older than themselves (Nadal, 2009).

In Filipino and Asian cultures the family is the unit of solidarity and comes first, before the individual (Andres & Ilada-Andres, 1987; Diller & Moule, 2005; Roces & Roses, 2006; Viana, n.d.). In Filipino culture, each individual in the family is expected to value family reciprocity (Roces & Roces, 2006) also known as *utang ng loob*, to be obligated to help out the entire family as a whole, and to avoid "shame to the family or family name," also known as *hiya*. Children are raised in an authoritarian household. Filipino people are not encouraged to dialogue with reasoning or debate or to challenge an older family member in a verbal discussion because it is perceived as disrespectful, shameful, disgraceful, and inharmonious. This is in contrast to many American households.

According to Andres and Ilada-Andres (1987), in Filipino culture, family hierarchy is based on age, not on gender. Filipino parents are authoritarian and their children also take on authoritarian behavior by making clear distinctions of family members' roles and responsibilities, from oldest to youngest (Roces & Roces, 2006). The older siblings have authority and responsibility over their younger siblings; hence younger children are taught to respect older siblings and cousins by addressing them with *Ate* (for a female) and *Kuya* (for male) before their name, similar to *Aunt* and *Uncle*—a term used as a sign of respect to those older than themselves. Filipino, like other Asian peoples, emphasize interdependence and collectivistic behavior (Nadal, 2009).

Filipino and Asian people emphasize harmonious and smooth interpersonal relationships (*personalismo;* Andres & Ilada-Andres, 1987; Mercene, 2007; Roces & Roces, 2006). Filipino people save face and avoid conflict and disagreement by remaining silent (Andres & Ilada-Andres, 1987; Diller & Moule, 2005; Viana, n.d.) or by indirect communication (Nadal, 2009). In American culture, in which discussion and verbal articulation is expected and competition is encouraged, Filipino people may view such behavior as disrespectful, shameful, and culturally inappropriate, especially when the person being addressed is older or is a person of authority or power.

Filipino people are taught in their upbringing that gluttony, materialistic greed, self-aggrandizement, and social climbing are socially unacceptable. Being modest, generous, and selfless are socially acceptable and are social characteristics to which one should aspire (Roces & Roces, 2006). Filipino culture also values collectivism (Nadal, 2009, p. 64)—working together as a unit or community for the benefit of the whole group. This is known as *bayanihan* (Roces & Roces, 2006). In American culture, parents are democratic and their children are raised to be self-sufficient and independent (Andres & Ilada-Andres, 1987). American culture stresses value in competition (Nadal, 2009), individuality, directness in one's self-expression (Roces & Roces, 2006), and uniqueness (Andres & Ilada-Andres, 1987; Diller & Moule, 2005).

As a mechanism to motivate or change behavior, Filipino people tease, gossip, and instill the fear of being the subject of bad gossip (Andres & Ilada Andres, 1987; Roces & Roces, 2006). In American culture, personal ambition and competition are used to motivate the child (Andres & Ilada Andres, 1987).

Summary of Historical and Cultural Background

This section of the literature review explored the historical and cultural background of the Philippines, specifically precolonization, Spanish colonization, American Imperialism, Japanese occupation, Philippine dictatorship, and Philippines democratic government. Additionally it explored the colonization of Asian countries and native Hawaiian/Pacific Islands, immigration and the various waves of Filipino immigrants to the United States, and Filipino culture and values and their similarities to or differences from other Asian cultures and from American culture. The historical and cultural background of the Philippines creates an internalized overarching and profound impact on modern-day Filipino American residents. Based on the historical and cultural influences of Spanish colonization, American imperialism, Japanese occupation, and dictatorship, Filipino people have been subjugated and oppressed and have developed the mindset of an oppressed group. Many Filipino cultural values completely contrast to their American cultural-value counterparts. Hence, Filipino American people experience an internal conflict of cultural values, causing high levels of internal stress and cognitive dissonance.

Theories Relevant to the Major Research Questions: Dysconscious Racism Theory, Colonization, Oppression, and Psychological Construct of Colonial Mentality

This second section of this chapter will discuss theories related to the research questions. There are three main areas. The first area will be on the *dysconscious racism theory* (King, 1991), which is the acceptance of racism and the dominant White norms and privileges due to impaired consciousness and uncritical or limited thinking. The second area will be on colonization and oppression based on Freire (1970/2006), Fanon

(1965), and David and Okazaki (2006a) and the psychological construct of colonial mentality, which is a form of internalized oppression (David & Okazaki, 2006a). The third area is related to racial identity and will describe (a) the P/Filipino American identity-development model, (b) Filipino American youth stressors (Nadal, 2001, 2004, 2008a, 2008b), and (c) Filipino identity and the academic performance of Filipino American people.

Dysconscious Racism Theory

This first area discusses King's (1991) theory on dysconscious racism, which is the acceptance of racism and the acceptance of dominant White norms and privileges due to impaired consciousness and uncritical or limited thinking. King's definition is as follows:

> Dysconsciousness is an uncritical habit of mind (including perceptions, attitudes, assumptions, and beliefs) that justifies inequity and exploitation by accepting the existing order of things as given. … Dysconsciousness accepts ideas and concepts in a distorted way of thinking about race. (1991, p. 73)

King (1991), a professor at an elite private Jesuit university who taught graduate-level teacher-education courses in Social Foundations of Education, stated many of her students came from privileged, monocultural backgrounds and had limited knowledge and understanding of social inequality. When she brought up the subject of racial inequity with her students, many of them expressed feelings of guilt and hostility; hence giving King her research subject.

King's (1991) qualitative-analysis research explored students' thoughts on racial inequity. Using content analysis to obtain short essay responses from students regarding their thoughts on racial inequity, student essays were categorized into three response

groups: (a) Category I: racial inequity is a result of slavery, (b) Category II: racial inequity is the effect of poverty and systemic discrimination, or (c) Category III: racial inequity is a part of the framework of a society in which racism and discrimination are the norm.

Student responses in Category I explained that racial inequity was due to the historical consequence of slavery. Student responses in Category II explained that racial inequity was due to prejudice and discrimination. King reports that both categories: (a) failed to link racial inequity to forms of societal oppression and exploitation, and (b) failed to account for "white people's beliefs and attitudes that they have long justified societal oppression and inequity in the form of racial slavery or discrimination" (King, 1991, p. 76).

Category I focused on cultural deficiency, whereby the dominant culture devalued other cultural heritages and blamed marginalized groups for problems in society. Category II focused on cultural invasion, whereby the dominant culture devalued diversity by not allowing other marginalized groups opportunities or assimilation into the dominant culture; this is a form of oppression and subordination. Both categories, defended White privilege. King (1991) described the responses from Category I and Category II as dysconscious racism because the responses came from a distorted, limited way of thinking such that White privilege was taken for granted.

Student responses to Category III addressed racial inequity more accurately; it neither defended nor denied White privilege. Instead, racial inequity existed because society accepted it as the *norm*. King (1991) contended that in order to address and eliminate societal hierarchy, the existing inequity must first be acknowledged.

Additionally, King stressed the importance of having students identify their own uncritical and limited thinking in order to bring about conscious awareness. She challenged students to critique ideologies, analyze and reflect on their own thinking, and take a stance on viewpoints of mainstream and dominant groups.

King (1991) stated there were different ways one becomes dysconscious with regard to racism, which includes conceptualized racism (taught at institutional, cultural, or individual levels) and social racism (individual racism, bigotry). Filipino American people have also become dysconscious because they were colonized, oppressed, and inculcated with Spanish and American values, beliefs, and ideas. As a result Filipino American people unconsciously, uncritically, and distortedly, accept (a) the inequities and exploitations of the dominant group and (b) the norms and privileges of the White dominant group. This is especially true with the exposure of Filipino students to American textbooks during the American Imperialist period. Filipino people were inculcated with American culture; they dysconsciously accepted American values and beliefs as superior to their own, further supporting dysconscious thought, and ultimately resulting in their own dysconscious racism. This dysconscious racism, if not recognized, is passed down intergenerationally (David & Okazaki, 2006a)), resulting in a perpetual cycle of miseducation and its continued acceptance as the dominant norm.

Colonization, Oppression, and the Psychological Construct of Colonial Mentality

This second area will discuss colonization, oppression, and the psychological construct of colonial mentality. David and Okazaki (2006a) discussed Fanon's (1965) four phases of colonialism. The first phase involves the colonizers or foreign groups using forced entry to exploit native people's lands and natural resources. The second

phase involves cultural imposition, disintegration, and re-creation of the natives'

indigenous culture. The established colonial society creates contrast between superiority

(the colonizer) and inferiority (the colonized). The third phase involves the colonizer

oppressing and dominating the colonized group. Colonizers may call the colonized group

"wild" and "savage." The final phase involves the colonizer establishing a race-based

societal system in which the colonizer benefits (socially, economically, and politically)

and subjugates the colonized.

Colonization and Oppression

This section will explore Friere's (1970/2006) philosophy of colonization and

oppression and how oppression impacts the psychological, mental, and emotional state of

the colonized**.** This section will also explore Fanon's (1965) philosophy of colonization

and oppression.

Freire's (1970/2006) description of the first basic element of the relationship

between the oppressor and the oppressed is that the oppressor prescribes the behavior.

The oppressors believe they are superior, often referring to themselves as "human

beings"; they refer to the oppressed as inferior "objects" or "things." The oppressors

dominate, instill negative connotations, and imply that the oppressed are inferior by

referring to them as "native," "ferocious," and "savage." As both groups, oppressed and

oppressor, are established, the oppressor initiates acts of violence to display power, which

results in a continuous intergenerational pattern. Based on what the oppressors instill in

the minds of the oppressed, the oppressed will internalize, transform, and conform to the

prescribed behavior of the oppressors. As a result, the oppressed and subjugated groups

are deprived of the right to influence or determine their own history (Collins, 2000).

Freire (1970/2006) described the characteristics of the oppressed, which include (a) a fatalistic attitude toward their situation, (b) a desire to resemble the oppressor, (c) self-depreciation, (d) a lack of self-confidence, (e) the need to accept their exploitation and react in a passive and alienated manner, (f) the need to be emotionally dependent, and (g) necrophilic behavior or life-destructive behavior. Freire (1970/2006), described dehumanization, which is a distortion of becoming more fully human (pp. 61–64). During the initial struggle of dehumanization, the oppressed often become the oppressors of others who are already oppressed. All of these characteristics of the oppressed match general characteristics and values of Filipino people.

The characteristic of a fatalistic attitude toward their situation is the same *bahala na* mentality in which Filipino people will tend to not worry about a situation and "leave it to the power of fate" or "leave it up to God." Freire referred to fatalism as having the façade of docility: passiveness, meekness, submissiveness, compliance, and obedience. Because of the Spanish colonization and the forced conversion to Christianity, Filipino people have accepted a worry-free attitude and put trust in God, a God that was imposed on them by their oppressor.

The characteristic of the oppressed wanting to resemble the oppressor at any cost is another characteristic of Filipino people. When Spaniard and American forces colonized the Philippines, Filipino people developed a colonial mentality, whereby they aspired to be like their colonizers, who were seen as being at a class-level higher than themselves in order to get themselves out of the classification of the oppressed stereotype. This is because the mentality of the oppressor is that of one who is individualistic, one who is unaware and has no consciousness of oneself as oppressed.

The characteristic of the oppressed as self-depreciating is another characteristic of Filipino people. Filipino people internalize feelings of inferiority to American people; they want to be like them but consider themselves inferior. Believing that they are inferior to their oppressor, the oppressed develop feelings of low self-worth and low self-esteem.

The characteristic of the oppressed as lacking confidence is another characteristic of Filipino people. Because they are not encouraged to compete, debate, or challenge others in dialogue, Filipino people tend to be harmonious, non-confrontational, passive, meek, and lacking in self-confidence, especially in expressing themselves or confronting others regarding an issue. Filipino people will rely on God and prayer, as well as fortune telling as a way to gain inner strength or power.

The acceptance of exploitation and reaction to it in a passive and alienated manner are typical characteristics of Filipino people. Filipino people accepted the colonization, exploitation, and oppression imposed on them by Spanish and American forces. Because they have been oppressed for many years and in different ways, Filipino people may see their colonizer in a positive light. Because many Filipino people are raised to believe in the moral values of Christianity, they are unaware of or may accept the wrongdoings of the church and its exploitation of the people and the land.

The characteristic of the oppressed as emotionally dependent is another characteristic of Filipino people. Filipino people are emotionally dependent and socially influenced by their own family structure. They are expected to have interpersonal skills and put others, especially family, before themselves. They continue to be oppressed or

are oppressors themselves by allowing the family and church hierarchy to influence their identity and by being emotionally dependent on family and church.

The last characteristic of the oppressed is self-destructive behavior. This is a Filipino characteristic that can be internalized and result in a mental, emotional, or physical destruction of life—their own or the life of the oppressor. For example, the oppressed may develop an inferiority complex whereby they are not "good enough" for the dominant society; and therefore, may be self-destructive or destructive against others who continue to oppress them.

Spanish colonization not only imposed Catholicism on the indigenous peoples of the Philippines, but it further imposed the conditions, values, and beliefs that the people are unworthy until they confess their sins, pray for forgiveness, and submit to God (Bustos-Choy, 2009). Bustos-Choy reflected upon a Catholic education in the Philippines:

> I remember attending classes to receive specific instructions on proper confession: like a child, one must disclose everything to the Father, express deep sorrow, and promise to not sin again—only then is one worthy of absolution. The confessor, as a sign of absolution, gives a series of actions such as saying the "Our Father" 10 times every day as penance for the sins. One leaves the confession feeling worthy again, forgiven of one's sinfulness, and redeemed from the damnation of hell—a feeling [of] being "whole" sets in. (p. 44)

This imposition of Catholicism is yet one additional layer of the superiority–inferiority relationship resulting in subservient behavior and an internalized oppressed mentality of those who converted and submitted to Christianity.

Psychological Construct of Colonial Mentality

David and Okazaki's (2006a) study revealed that the influence of oppression on the oppressed or colonized people results in internalized oppression, known as colonial

mentality. The colonizers subjugate the colonized and view them as inferior, primitive, exotic, and uncivilized. For example, because the Philippines was first colonized by Spanish and later by American forces, the colonizers inculcated Filipino people with Spanish and American culture and values, and political ideas. They were made to believe that the colonizers were superior to themselves, the colonized. As a result, Filipino people and Filipino American people developed a colonial mentality and internalized the oppression; they believed that their culture and values were inferior. David and Okazaki (2006a) concluded that the colonial mentality results in automatically and uncritically rejecting anything Filipino and automatically and uncritically accepting anything foreign. An example of this is rejecting Filipino books, literature, and movies and instead automatically accepting American books, literature, and movies because they are *better*. This mentality can result in *intergenerational socialization*, which is passed on through the generations with the belief that Spanish and American culture and values are superior to their own Filipino culture (David & Okizaki, 2006a). Consequently, *Transgenerational Transmission of Trauma* ultimately becomes an ingrained mindset. According to de Mendelssohn (2008) shame, pride, and dignity are all related to transgenerational transmission of trauma:

> The traumatic experiences of one generation can be transmitted *unconsciously* to the second, and often third generation, in some fashion, such that these children and grandchildren find themselves living out—in their private or professional lives—certain aspects of the original traumata in a way that they cannot recognize or understand because the origins are hidden. (p. 389)

According to David and Okazaki (2006a), there are four ways colonial mentality is manifested in Filipino individuals: (a) denigrate oneself (for example, feel inferior), (b) denigrate Filipino culture and one's physical body (for example, being embarrassed about one's ethnic foods or one's brown skin color), (c) discriminate against less

Americanized Filipino American people (for example, discriminating against Filipino people who have a Filipino accent or are "too Filipino"), and (d) tolerate and accept the historical and contemporary oppression of Filipino and Filipino American people (for example, Filipino American people may be thankful for the opportunities the United States has given them compared to the poverty of life in the Philippines).

F/Pilipino American Identity Development Model, Filipino American Youth Stressors, and Filipino Identity and Academic Performance of Filipino American Students

F/Pilipino American Identity Development Model

Part of the Filipino American identity issue includes racial identity with the colonizers. For example, Filipino American people may identify themselves more closely with Spanish people due to Spanish colonization and the influence of religion and culture; or they may identify themselves more closely with American people due to the American colonization and influences of American language, education, and democracy.

Filipino American people, according to Nadal (2004), may develop an identity that is different from other Asian American peoples and other people of color. Based on the Filipino American identity-development model (Nadal, 2004), which was created to understand the unique experiences of Filipino American people, Nadal's model cites similar stages introduced by other identity models, adapted from Atkinson, Morten, and Sue's (1998) racial/cultural identity-development model and J. Kim's (1981) Asian American identity model. The various stages are in no particular order, and may or may not be identified in every Filipino American: (a) ethnic awareness (similar to enculturation, this stage references "the process of learning the characteristics and

behaviors of the group to which one belongs" (Johnson & Musial, 2005, p. 45). An

example of ethnic awareness is a child's exposure to his or her immediate culture and

surroundings on a regular basis; (b) assimilation and acculturation (Nadal, 2009, p. 55) to

the dominant culture (the process by which one group takes on the culture and traits of

the larger group); (c) social political awakening (one understands oppression and

oppressed groups); (d) panethnic Asian American consciousness (recognizing the

membership and association with Asian racial groups); (e) ethnocentric realization

(adopting the nonmembership or nonassociation with Asian people and instead the

membership or association or both with African American, Latino, and Pacific Islander

people; and (f) incorporation (one appreciates and embraces the diversity and differences

between cultures), which is similar to cultural synthesis, which "is the alternative to

cultural invasion where cultures coexist through understanding" (Collins, 2000, p. 240).

The identity model has two stages specific to Filipino American people: the

panethnic consciousness stage where Filipino American people identify themselves with

Asian American people and an *ethnocentric consciousness* stage where Filipino

American people identify with their own ethnic group—Filipino, instead of, or before,

their racial group—Asian. "Through panethnic status and ethnocentric status, [the]

Filipino may experience dissonant feelings between his or her racial and ethnic identities,

a common theme that other racial identity models fail to recognize" (Nadal, 2008b, p.

157).

Filipino American Youth Stressors

Filipino American youths are not performing as well as other Asian American

youths due to a number of possible factors. According to Nadal (2008b), there are three

possible psychological stressor categories that may explain why Filipino American youths are continually underperforming. The first possible reason is Filipino immigrant assimilation, the second is regional differences, and the third is racial microaggression.

The first possible reason for the underperformance of Filipino youths is Filipino immigrant assimilation which includes internal or familial factors or external or societal factors (Zhou & Xiong, 2005). Internal or familial factors can be divided into four more categories: individual, family structure, community organizations, and cultural patterns of social relations. External or societal factors can be divided into three categories: racial-identity confusion; exit contexts, which is status of the immigrant upon leaving; and reception context, which is the reception in the host country and perceived racial and socioeconomic stratification in the United States.

The second possible reason for Filipino youth underperformance is due to regional differences (Okamura, 1998). Filipino immigration has taken place in the United States over vast distances and time spans. Many Filipino American people on the East coast and in the Midwest are from the post-1965 generation, which largely included professionals and their families. Filipino American people on the West coast stretch back generationally often to the late 1800s when their ancestors arrived as farm laborer in California or sugarcane-plantation workers in Hawaii. Filipino American people from the West coast may have experienced generations of discrimination, whereas their East coast counterparts may have experienced none.

The third possible reason for Filipino American youths underperforming is racial microaggression, which is a form of discrimination. Research revealed that Filipino American people, when compared to Chinese American people, were more likely to

experience denigrations and microaggressions (Nadal, 2008a). Additionally, Filipino American people have been targeted, stereotyped, and discriminated against as being *inferior* Asian American people, for example, other Asian peoples may consider them to be inferior because of their darker skin color, socioeconomic or educational history, or "not being Asian enough" (Okamura, 1998; Teranishi, 2002).

Filipino Identity and Academic Performance of Filipino American People

According to the U.S. Department of Education, the grouping of Asians/Pacific Islanders is an ongoing issue that has caused confusion with which Filipino and Filipino American people identify. In 1988, the U.S. Department of Education separated Filipino people from Asian and Pacific Islanders and identified them as their own group. In 2003, the U.S. Department of Education recombined Filipino people with Asian people. The Filipino identity labeling can be misleading based on cultural history and background; for example, because Filipino American people were colonized by Spaniards for 377 years and have the Spanish influence (for example, language and religion), Filipino people could technically identify themselves as Latino/Hispanic; because the Philippines is located in the Pacific Ocean and consists of over 7,000 islands, Filipino people could technically identify themselves as Pacific Islanders; because the physical characteristics of Filipino people are similar to the physical characteristics of other Asian peoples and are geographically close to the Asian continent, Filipino people could identify themselves as Asian people.

Because Filipino people are categorized with Asian groups, which are generally known as *the ideal* or the *model minority*, it would appear that Filipino American people are successful, for example, in academics; however, Filipino American students,

specifically U.S.-born Filipino American students and certain other Asian subgroups, are not achieving academically at the same rate as the dominant Asian subgroups, such as Chinese, Japanese, and Korean students (Nadal, 2008a). In fact, Nadal (2009) claimed, "because East Asian Americans (Chinese, Japanese, and Koreans) are viewed as the dominant Asian group, non-East Asian American groups often feel marginalized or invisible in the Asian American community" (p. 16). Filipino American students have been consistently repeatedly overlooked and remain invisible in institutional learning (Nadal, 2008b). History books provide limited information about Filipino American culture, history, and ancestry; hence, Filipino American students, with the exception of what they learn from their families, are limited in the knowledge of their own culture, history, and ancestry, or all of the above (Posadas, 1999). Additionally, there is limited exposure of Filipino American people in mainstream American media (Nadal, 2004).

Colonizers can influence the colonized group psychologically, emotionally, and culturally. Colonization caused Filipino people to be converted to Christianity and inculcated with American values. It is important that educators and educational leaders are aware of the Philippines' historical background and the impact that colonization has had on Filipino people. Filipino people may internalize their oppression and develop negative feelings about themselves and their culture, which lowers their self-esteem and self-worth. Filipino cultural norms include the need to avoid being argumentative, competitive, and most of all, to value family and elders with respect. These norms may be a result of the intergenerational oppression, passed down through generations of colonization. These cultural norms may influence the performance of Filipino students in the classroom, because what is taught at home conflicts with what is expected in the

classroom. Most classroom strategies include verbal and mental skills required for debate, critical thinking, competition, and discussion. These skills need to be developed in Filipino students since they are the very skills that are strongly discouraged in the home. This may influence the academic performance, participation, and class discussions of Filipino students; they would rather work together as a team or family than be competitive and independent.

Summary of Theories Relevant to the Major Research Questions

This section of the literature review explored the theoretical framework of dysconscious racism, oppression, colonialism, and Filipino American identity. The theoretical framework provided a foundation and understanding of (a) the acceptance of the uncritical thinking of racism, (b) the impact of colonization and oppression on colonized minds, and (c) the P/Filipino American identity and stressors that influence youth academic performance.

These reviews revealed the complexity of colonization and imperialism, and provided the basis for this current research. Spanish and American colonization has impacted the Filipino people and their descendents intergenerationally. It has impacted their values, their beliefs, their culture, and their identity—emotionally, psychologically, and sociologically. Filipino people have developed the mindset of an oppressed people and consequently have developed colonial mentality. The colonizers have forced Filipino people to assimilate into the culture of the oppressor; thus, Filipino identity has been altered and distorted. As Filipino people emigrate from the Philippines to the United States, Filipino identity is altered or lost from one generation to the next. Filipino people,

an oppressed people, aspire to be accepted by their colonizer, in this case, the United States, and assimilate into mainstream American culture.

Empirical Studies: Development, Perseverance, and Engagement of Filipino American Educational Leaders

This third section will discuss empirical studies related to the development, perseverance, and engagement of Filipino American people. This section will specifically address empirical studies related to (a) Filipino American identity, (b) Filipino American students while pursuing higher education, and (c) Filipino American professionals while pursuing careers in leadership.

Development, Perseverance, and Engagement of the Filipino American Identity

Colonization has impacted the behavior, culture, language, and mindset of colonized peoples and their countries. This is perhaps most evident in colonized islands and countries, such as the British colonization of Tonga, Malaysia, and India; and the Spanish and American colonizations in Guam, Puerto Rico, and the Philippines (David & Okazaki, 2006a; Overy, 2010). Colonized groups develop a colonial mindset: first, that they are inferior and that their native materials, political ideas, and values are inferior to those of the colonizers'; and second, that their colonizers' values, beliefs, and norms are superior to their own. This mindset and cultural way of life has been passed down from generation to generation, and will continue to be passed down to future generations because it has been inculcated and ingrained from childhood to adulthood in all oppressed people's native cultures.

As nondominant groups, defined below, emigrate to the United States, they acculturate to Western culture and develop an ethnic and cultural identity (Phinney, 2003). Berry (2003) reported that there are four acculturation strategies based on ethnocultural groups: (a) assimilation (no or low desire to maintain one's cultural identity and instead seek interactions with other cultures); (b) integration (high desire to maintain the cultural identity of the nondominant group and positive relationships with other cultures); (c) separation (high desire to maintain the cultural identity of the nondominant group but negative relationship and avoidance of other cultures); and (d) marginalization (low interest in maintaining one's own culture and negative relationship with other cultures). According to Bustos-Choy (2009), Filipino and Filipino American people, because they value the dominant culture of their colonizer, tend to acculturate to Western society primarily through assimilation. "Assimilation occurs when the non-dominant group has a negative or low need for maintenance of cultural heritage and identity, yet has a positive or strong relationship developed among other groups" (p. 73). Hence, Filipino and Filipino American people become similar to the dominant group, and as a result, become invisible with respect to their own ethnic identity.

Development of Filipino and Filipino American Identity

Although Filipino people are classified as Asian, and have many values similar to other Asian groups, one major difference between Filipino culture and other Asian cultures is their historical and cultural background, which includes Spanish colonization and American imperialism. Filipino identity and the impact of colonization has evidently resulted in Filipino and Filipino American people having the ingrained mindset and behavior of wanting to be like their colonizer and at the same time having the ingrained

mindset and behavior of being submissive, compliant, considerate, and having feelings of inferiority. The Filipino cultural values of working harmoniously as a unit, having respect for elders, and having deference to authority creates conflicts in Filipino people who have to code-switch and adjust to both Filipino American and Westernized cultures.

A mixed study of qualitative and quantitative research was conducted on colonial mentality by developing and administering the Colonial Mentality Scale for Filipino American people (*n* = 603; David & Okazaki, 2006b). A data-splitting technique was used to collect data: the sample population was split into two subgroups—the first subgroup (292 participants) was used for exploratory purposes and the second subgroup (311 participants) was used to confirm the findings from the first subgroup. The Colonial Mentality Scale contained 53 self-reported measures that assessed common colonial-mentality manifestations based on feelings, attitudes, behaviors, and opinions. This study revealed that it was possible to conceptualize and measure colonial mentality, which is composed of five related factors: (a) a tendency to discriminate against less-Americanized Filipino people; (b) a tendency to perceive Filipino phenotypes as inferior to White phenotypes; (c) a tendency to feel fortunate to have been colonized; (d) feelings of shame and embarrassment toward Filipino culture; and (e) feelings of inferiority toward one's own ethnicity and culture. This study supported Freire's (1970/2006) theoretical analysis of the mindset of colonized and oppressed groups. Additionally, this study revealed that colonial mentality is intergenerational through socialization, which ultimately negatively affects the mental health of modern-day Filipino American people. Two limitations of the study, as stated by the researcher, were (a) the participants were self-selected by use of the snowball technique, hence, caution should be used when

interpreting the data; and (b) many of the survey questions were negatively biased against Filipino people.

A quantitative study examined Filipino American and Chinese American people ($n = 448$) and the differences in their perceptions of racial microaggressions and race-related stress (Nadal, 2008a). An online survey was used. Through quantitative multivariate analysis of variance, findings revealed (a) Filipino American people experience microaggressions similar to what Black/African American and Hispanic/Latino peoples experience; for example, Filipino American people subject to the stereotype of being seen as a criminal or being intellectually inferior, may align themselves with Black/African American and Latino groups; (b) physical features or phenotypes of Filipino American and Chinese American people may also contribute to racial microaggressions and race-related stress; for example the rare Asian hair texture such as curly hair may be viewed as intellectually inferior; and (c) specific types of microaggressions may influence race-related stresses for both Filipino American and Chinese American people.

Overall, Nadal's (2008a) study revealed that Filipino American people experienced discrimination in the form of microaggression and race-related stresses due to their physical features. This supports the notion that Filipino American people are perceived to be inferior intellectually and to have inferior physical features; these perceptions may also affect how Filipino American people perceive themselves as inferior to others. Although Nadal's study covered a broad spectrum of participants (age, education-level attainment, sex, generation in the United States, and geographic region), the broad spectrum also was nonspecific to each subgroup. For example, one limitation

is the geographic location of the participants, who were from various regions of the United States (47.6% from the West coast, 33.5% from the Northeast, 5.7% from the Southeast, 3.1% Southwest, 1.9% from Hawaii, and 8.2% from other geographic locations) and may not be proper a representation of Filipino American people who live in specific areas with high Filipino American populations.

A qualitative study explored the long-term impact of *Pinoy Teach* on its college-student teachers 10 years later. *Pinoy Teach* was a multicultural teacher-education program developed in 1996 that focused first on decolonization and second on developing the empowerment of college students to teach Filipino American history and culture to middle school students (Halagao, 2010). Of the 87 past *Pinoy Teach* college-student teachers, 40% participated ($n = 35$) in the study. The researcher used a paper-based questionnaire survey that had a section on demographics and another section containing five open-ended questions related to memory and the impact of *Pinoy Teach* on participants. The findings revealed that many of the participants had some form of colonial mentality as incoming college-student teachers and many of them sought a program that provided the experience of empowerment and opportunities to teach and promote social change. The study also revealed that *Pinoy Teach* had a direct impact on the participants' professional lives—one third decided to pursue careers in teaching. Overall, the study revealed that the participants developed and continue to appreciate their ethnic backgrounds, developed long-lasting feelings of empowerment and self-efficacy, and developed commitment to promote the principals of multiculturalism and to influence social change. One limitation was the small sample size and the lack of

information or responses from the other college-student teachers (60%) who were in the *Pinoy Teach* program.

Development, Perseverance, and Engagement of Filipino American People and Their Experiences Pursuing Higher Education

In today's Western educational environment, many students come from diverse ethnic and cultural backgrounds. Many of these students, including Filipino and Filipino American students, continue to be invisible and marginalized in the educational system because of their colonial background, which has impacted their cultural identity due to colonial mentality. Takagi (1992, as cited in A. Kim, 2004) reported,

> There have been allegations in recent years about informal quotas used to control the number of Asian Americans in elite colleges and universities. … [A lower number of Asian American people applying to universities] were observed at other Ivy League universities as well as at the University of California campuses, where admit rates for Asian American applicants were lower than for White students and where the academic qualifications of Asian Americans who were granted admission were found to be higher than those of White students. … Asian American students were commonly stereotyped as "nerds" who negatively impacted other students by raising class curves and taking precious spots away from other groups. (pp. 226–227)

Based on these findings, Filipino American students who are of the few percent even qualified *to apply* to UC campuses, are at a greater disadvantage than other groups, and are subject to a virtual double jeopardy: in the first place Filipino students are classified as Asian but in actuality perform at the lower end of the academic performance curve. In the second place, this small pool of Filipino students taken from the low end of the curve is now subject to the unfair bias against Asian students, resulting in an even smaller number of Filipino students actually being accepted to universities; hence the double odds against them. Their competitive scores limit them due to racial bias and the

system further limits their access by being biased against them. This is a barrier to Filipino American students trying to obtain access to thrive, compete, and develop at 4-year universities.

Buenavista (2010) reviewed interdisciplinary literature and used critical race theory to examine how immigration, SES, and race shaped educational barriers to postsecondary opportunities for U.S. Filipino students, which Buenavista described as people of Filipino descent who reside in the United States but do not identify as American, particularly those who are undocumented citizens. Buenavista stressed how some U.S. Filipino students, products of American colonialism, become at risk academically and socioeconomically when colleges and universities develop color-blind programs and target nontraditional students. Buenavista contended that educational barriers for Filipino youths continue to be underexamined because Filipino students are categorized as Asian American, and are stereotyped and consolidated as model minorities who are perceived as academically and socioeconomically successful. As a result, they are not targeted, recruited, or eligible as potential students for institution-sponsored postsecondary access and retention programs, thereby becoming invisible (p. 117). Buenavista reported that there was a limited body of research literature on U.S. Filipino educational experiences available; hence, the continued need to disaggregate data on U.S. Filipino education experiences. Buenavista reported three major educational barriers to postsecondary opportunities for U.S. Filipino people: (a) immigration, which encompasses language barriers and undocumented citizen status; (b) SES, which encompasses the consolidation of family and family obligations, the student's engagement in school, and the student's choice of higher education; and (c) the

dichotomous racialization of Filipino people, one which stereotypes U.S. Filipino people as Asian American model minorities—successful; and the other, which is the stereotype of Filipino people as criminals and delinquents, which negatively impacts the self-image of Filipino people (p. 122).

A qualitative study explored the similarities and differences between Chinese American ($n = 80$) and Filipino American ($n = 80$) high school students' racial and ethnic experiences and their postsecondary planning and college aspirations (Teranishi, 2002). Specifically, the study explored how their experiences affected their social relationships, academic navigational development, and realization of their postsecondary aspirations. The researcher purposely chose four field sites in California, two schools that had large populations of Chinese American students, the other two schools that had large populations of Filipino American students. The participants were male and female senior high school students who completed specific coursework and who had overall grade-point averages (GPAs) ranging between 2.8 and 3.5. The qualitative research method used short demographic surveys and in-depth, semistructured interviews. There were three major findings. First, the study revealed the similarities and differences between Chinese American and Filipino American students in their postsecondary planning and aspirations. Chinese American students had long-term plans to attend highly selective, reputable public or private institutions and graduate with bachelor's degrees or higher. Filipino American students had institutional and educational aspirations that ranged from attending public institutions, such as Universities of California, California State Universities, and community colleges, to attending vocational schools or joining the military.

Second, the study revealed how race and ethnicity influenced the aspirations of Chinese American and Filipino American students. Chinese American students reported feeling treated as model minorities, and hence, had high expectations placed on them by their teachers and counselors, who cared about their success and who provided them with academic guidance and counseling. Filipino American students, in contrast, reported being viewed as delinquents or gang members and felt that they were placed on a vocational track or in classes that did not prepare them for college, and hence, had low expectations placed on them by their teachers and counselors who did not care about their academic success and did not provide them sufficient support, resources, and opportunities for postsecondary education.

Third, the study revealed differences in the way Chinese American and Filipino American students formed their identities, resisted stereotyping, and fought to create their own self-images, and also planned their postsecondary pathways. Chinese American students reported they were more likely to identify as Asian American people and had high levels of academic self-confidence; however, they had to deal with other students taking advantage of them due to being stereotyped as overachievers. Filipino American students reported "the classification of 'Asian American' did not seem to fit their identity" (Teranishi, 2002, p. 150). They had to maintain high levels of academic self-confidence and personal resilience in order to maintain their self-images and to overcome stereotyping and avoid falling into the traps of delinquency and gang membership. Overall, this study revealed the different challenges and opportunities faced by Chinese American and Filipino American high school students in California, which directly influenced their postsecondary planning and aspirations to pursue higher education.

Jacinto's (2001) research explored the educational experiences of Filipino American college students, specifically the challenges they encountered while adjusting, transitioning, and coping with academic and social life at San Francisco State University (SFSU). Jacinto conducted the study using a participatory research methodology. The participants met the following criteria: they were of Filipino heritage and were working-class first-generation college students. There were six participants—three men and three women; two of the women entered the United States as first-generation immigrants, arriving in the United States after the age of 13. The other participants were 1.5- and second-generation immigrants to the United States. Both first-generation women immigrants' adjustments to education were difficult at times, due to the way cultural education teaching and learning styles in the Philippines differed from those in the United States.

Jacinto's (2001) study revealed three major findings. First, the study revealed three subthemes related to challenges the participants encountered: (a) relationships with the educational institution and its agents such as instructors and professors; (b) relationships with family and relationship to the student community such as Filipino students and Filipino American students; and (c) relationships with the curriculum such as difficulties with writing and reading-literacy level. Second, the study also revealed two subthemes related to coping strategies: (a) having perseverance, and (b) becoming involved and being a part of the school community. Third, the study revealed various effects on Filipino American students' academic performance and interpersonal relationships. Academically, the participants developed critical-thinking skills, increased their social self-confidence by becoming more vocal, and changed their attitudes related

to their coursework. Socially, the participants gained support through student clubs and community, and gained more confidence meeting and confronting challenges.

Overall, Jacinto's study revealed academic and social challenges Filipino and Filipino American college students encountered while in college. The study also discussed coping strategies and the effects on the students' pursuit of higher education. One study limitation, however, is that the study included three different immigrant generations to the United States, specifically the study included participants who were of the first, 1.5, and second generations. Participants who were first-generation immigrants to the United States have different cultural, academic, and social experiences adjusting to college in the United States compared to the 1.5 and second-generation Filipino American students, who were either born in the United States or migrated to the United States prior to age 13 and had already fully acclimated to the social and academic norms of the mainstream population.

In another participatory qualitative research, Castillo (2002) studied eight Filipino and Filipino American college students: four men and four women. Of the eight participants, two were of the 1.5 generation and six were of the second generation living in the United States. The participants were undergraduate college students at California State University-Hayward, since renamed California State University-East Bay. Castillo explored (a) the common academic, social, and personal experiences and challenges the participants encountered, referenced as *borders*; and (b) factors that supported the students' resilience, which referenced as *bridges,* in pursuit of higher education, their thoughts on formal or informal mentoring, and their advice to other Filipino American

students aspiring to go to college. Castillo conducted the research using a participatory research methodology.

Castillo's (2002) research revealed three generative themes related to the challenges Filipino American college students encountered while pursuing higher education: defining and constructing a Filipino American identity, overcoming financial difficulties, and balancing family obligations with academics. Additionally, Castillo identified two generative themes related to factors that supported and promoted college attainment and resilience for Filipino American college students: first, transcendence of family which included positive support from family, a sense of community and belonging, and friends and mentors reinforcing education; second, adopting a liberal spirit, which included the "can do" attitude and self-motivation. According to Castillo's study, factors that hindered college attainment and the resilience needed for Filipino American college students were inappropriate support from family, consequences from a lack of prioritization, and a "modest self-image" (p.123).

Overall, Castillo's (2002) research revealed challenges and factors Filipino American college students' experience while pursuing higher education. The study supported the discussion about Filipino academic challenges encountered while in college. One limitation of this study is that it was inclusive of students who attended California State University-East Bay and may not be representative of other Filipino American college students in other areas of northern California.

A qualitative study explored Filipino American graduate students' experiences with the focus on the differences between Filipino American and Asian American experiences (Nadal, Pituc, Johnston, & Esparrago, 2010). The researchers studied

experiences of Filipino American graduate students ($n = 29$) who were currently or formerly enrolled in graduate schools in the United States. An online, open-ended questionnaire survey was used to collect data on the participants. The participants' demographics were broad and included a large range in their sex, age, and geographic regions. The participants' demographic data were: 52% ($n = 15$) female, 42% ($n = 13$) male, and 6% ($n = 1$) did not report; 28% ($n = 8$) were between the ages of 21 and 26, 31% ($n = 9$) were between the ages of 27 and 30, and 41% ($n = 12$) were 30 years and older; geographic location range was as follows: 14% ($n = 4$) lived on the East coast, 14% ($n = 4$) lived in the Midwest, 62% ($n = 18$) lived on the West coast, 7% ($n = 2$) lived in Hawaii, and 6% ($n = 1$) did not report. The participants' educational fields of interest ranged widely with just 10% ($n = 3$) interested in education programs. Collected data focused on challenges and positive experiences of Filipino American graduate students.

Findings by Nadal et al. (2010) resulted in five domains for Filipino American graduate students: (a) deficiencies and lack of resources; (b) positive experiences; (c) experiences with support systems; (d) experiences due to race, ethnicity, and racism; and (e) recommendations for improving their graduate-school experience. In each of the five domains, a number of themes emerged. In the first domain—deficiencies and lack of resources—two themes emerged: (a) lacking relationships, connections, and social support; and (b) lacking concrete academic resources. In the second domain—positive experiences—three themes emerged: (a) connecting with Filipino American people and the Filipino American community when it is available; (b) learning from, appreciating exposure to, and interacting with other people of diverse backgrounds; and (c) personal development of one's own Filipino American identity. In the third domain—experiences

with support systems—four themes emerged: (a) turning to individual or personal

support, (b) organizational and institutional support, (c) instrumental support received,

and (d) social support and encouragement. In the fourth domain—experiences due to

race, ethnicity, and racism—three themes emerged: (a) the expression of distinct

differences between Filipino American and other Asian American peoples,

(b) institutional barriers encountered, and (c) non-Filipino perceptions of Filipino

American people. In the fifth domain— recommendations for improving their graduate-

school experience—three themes emerged: (a) improve institutional resources and

support, (b) encourage community involvement, and (c) improve communication and

resources.

Overall, research by Nadal et al. (2010) revealed that Filipino American graduate

students' experiences included a lack of social, faculty, and institutional support.

Additionally, the research also revealed that their experiences with racial and ethnic

identity differed from those of other Asian American students: they simply did not

identify with other Asian American students. The limitation of this study is that the given

ages of 41% of participants is fully unknown except that they were 30 years of age and

older at the time of the study. Therefore, their ages are open to interpretation as are their

experiences as Filipino American graduate students in the United States.

Development and Engagement of Filipino American People While Pursuing Careers in
Leadership

In Western culture, independence, autonomy, competition, and individualism are

valued; in Asian culture, including Filipino culture, interdependence, collectivism, and

collaboration are valued. Bustos-Choy (2009) asserted that these cultural differences

affect the career development of Asian people in the United States because their values conflict with American values. In this case, the career development of Filipino and Filipino American people becomes challenging and competitive because these Western values are in complete opposition to Filipino cultural values; as a result, Filipino American people become invisible in their work environment.

Bustos-Choy (2009) reported that because Filipino American people value harmonious and nonconfrontational relationships, they are often perceived as meek, obedient, and compliant with authority. The author added that there are three main cultural differences between high-context and low-context organizational cultures. For example, Asia is deemed a high-context organizational culture and Western cultures are low context. As a high-context organizational culture, both Filipino and Asian cultures (a) value group interaction (interpersonal relationship) with a clear understanding of and respect for status and rank, (b) value authority, and (c) value customary procedures, whom one knows, and honor oral agreements with the firm belief that "people of authority are personally and truly responsible for the actions of every subordinate" (Bustos-Choy, 2009, p. 65). Because Filipino people value high-context organizational cultures, Filipino people place a high value on respect for others and people of authority, which in this case "is a contributing factor in [Filipino people's] inability to question management under any circumstance" (Bustos-Choy, 2009, p. 64).

Similar to Bustos-Choy's (2009) report, Andres and Ilada-Andres (1987) wrote that the three characteristics valued most by Filipino people are (a) *personalism* or *personalismo*, which is the recognition and treatment of humans as subjects and not objects; (b) *authoritarianism,* which is the high value placed on a person of authority; and

(c) *small-group centeredness,* which is the primary unit with which one identifies and conforms to the attitudes, morals, and social norms known as "small-group thinking" (p. 74). With regard to authoritarianism, Filipino American people "prefer to follow the dictates of those who are presumed to know more than themselves" in order to avoid conflict and remain "safely on the approved side" (Andres & Ilada-Andres, pp. 73–74). Filipino people expect their superiors to be like a parental figure and hence, Filipino people are dependent on people of authority. An example of this would be a Filipino student in a classroom who follows directives and does not ask higher order questions. In a leadership position, an example would be a Filipino who does not challenge a supervisor or may fear the role of being a person in authority because the position requires being individualistic (a Western trait that is not a cultural trait of Filipino people) and requires having the ability to ask higher order questions and think critically (a trait they have been denied as an oppressed group).

From the perspective of Filipino students or their parents, teachers and administrators are people of authority; from the perspective of Filipino teachers, administrators are the authority and they must be feared and respected. The colonial behaviors exhibited between Filipino students, teachers, or administrators with those who possess more power and authority include the following concepts: compliance, subservience, passivity, inferiority, refraining from questioning authority, and refraining from expressing or voicing opinions, thoughts, or ideas.

Research reveals that Asian American people still experience racism that affects their employability in the United States. Although laws have been put into place making it illegal for employers to discriminate against anyone based on race, Asian American

people continue to experience subtle forms of discrimination "that take the form of the glass ceiling or discrepancies in promotions and salaries" (A. Kim, 2004). Kim reported,

> Although Asian Americans in the school setting are perceived to be achievement oriented, hard working, and eager to please, in the workplace they are viewed as passive, unassertive, and too technically oriented and as having poor social skills or leadership potential. (Fong, 2002, as cited in Kim, 2004, p. 225)

"Asian Americans have pushed up against this glass ceiling, which, though invisible, is a real barrier to positions in upper management" (p. 225).

A narrative qualitative study on the impact of colonialism on the lives of modern-day Filipino American women in the workplace (Bustos-Choy, 2009) revealed that Spanish colonization and the imposition of Christianity on indigenous Filipino people impacted their beliefs, religion, and behaviors. American colonization and the imposition of American education and political values on indigenous Filipino people gave them the value that anything American is superior to anything Filipino, which includes the English language, American education, politics, and culture. The research studied six Filipino American women who migrated to the United States as adults, worked in corporate American organizations for at least 5 years, and had a minimum of bachelors' degrees. The findings revealed that Spanish and American colonization impacted the work environment of the participants' workplace by the way participants had expressed behaviors and beliefs of colonial mentality, specifically manifested in behaviors and beliefs of inferiority and valuing anything associated with White or American, because it was perceived as superior to anything associated with Filipino or from the Philippines (Bustos-Choy, 2009, p. 282). Additionally, Bustos-Choy's study revealed how Filipino American people identified colonial mentality in others, but were unaware of their own colonial mentality and did not connect this mindset with their own.

As already mentioned, colonialism impacts Filipino and Filipino American consciousness and colonial mentality, which also influences their behaviors, beliefs, and values in the workplace. Bustos-Choy's (2009) research revealed how "colonial patterns" of Filipino American women manifest in the corporate American workplace. Colonial patterns include the colonized mindsets and patterns of behavior that result from it. The research also revealed the impacts and implications of colonial patterns on Filipino women's careers and on corporate organizations as a whole. One of the prime colonial patterns exhibited in the workplace is fear of authority, which has been deeply ingrained in Filipino culture and passed on intergenerationally. Bustos-Choy's study revealed that Filipino American women had intergenerationally accepted the colonized mentality that a person of authority is one to be feared, because people of authority represent superiority and power.

In the Western culture work environment, Filipino and Filipino American workers are often perceived as lacking assertiveness and lacking leadership skills (Bustos-Choy, 2009). Additionally, Bustos-Choy (2009) reported that Filipino American members in organizations have been stereotyped as

> Passive and submissive, good followers but not good leaders, content in their current positions and not aspiring to advance in the organization. These stereotypes are reinforced by behaviors such as being quiet at meetings, not offering new ideas that might be perceived as contradictory, avoidance of conflict, refusal to take on leadership roles when it might jeopardize time with family, or being content with current roles where they feel comfortable and secure rather than venturing into new territories. … Consequently, Filipino Americans remain invisible and unrecognized in the workplace, mostly occupying behind-the-scenes, supporting rather than leadership positions—their voices are silent and their presence is inconsequential. (pp. 87–88)

According to Bustos-Choy's (2009) research, Filipino people have ingrained the Malay attitude of having to expect and accept defeat—in other words, a defeatist attitude.

Bustos-Choy's corporate experience and dialogue with participants converge: "the defeatist attitude may be an unconscious reason for (sic) why many [Filipino people] choose to stay in non-managerial positions, or if they are in management positions, why they opt to not pursue higher levels of management" (p. 24). There were three limitations to this study. First, the study was specifically on first-generation Filipino immigrants who migrated as adult to the United States. Second, the participants worked in nonspecific occupational fields (for example, one worked as a nurse, another worked in Human Resources, another at an insurance company). Third, the geographic location of the participants was not specific to one area (though five of the six were from Los Angeles).

Another study on 41 Filipino American women educational administrators (lower, middle, and upper management) explored the personal, institutional, and cultural factors that positively and negatively influenced their achievement in administrative positions (Nacpil-Resus, 1990). Qualitative and quantitative research methods were used. The study revealed that the personal factors that positively influenced their achievement in administrative positions were motivation and determination, and academic and professional qualifications. Cultural factors that influenced their achievement in administrative positions were adaptability, loyalty, interpersonal relationship skills, and family support. The study also revealed structural and organizational factors, such as gender, ethnicity, and racial discrimination; all restraining factors that were barriers to career advancement. Of the 41 participants, 37 immigrated to the United States. Unfortunately, the age at which they immigrated to the United States was not provided. Of the 41 participants, 35 received advanced degrees in higher education in the United

States. Participants lived in 11 different states in the United States. Overall, the study revealed the personal, cultural, and institutional factors that positively and negatively influenced Filipino American educators in careers as educational administrators, specifically in the positions of president, provost, vice-provost, dean, associate and assistant deans, directors and assistant directors, department head, supervisors, coordinators, and school principals. Four limitations, however, were (a) the broad positions in educational administration of the participants; (b) the small number of participants in broad geographic areas: Ohio (3), Illinois (6), Kentucky (1), Missouri (1), Florida (2), Maryland (2), California (2), Louisiana (1), New York (1), West Virginia (1), and Michigan (1); (c) unknown information as to whether the educational-administrator positions were in public or private educational institutions; and (d) the study was specifically focused on Filipino American women in educational administration.

Summary of the Empirical Studies: Development, Perseverance, and Engagement of

Filipino American Educational Leaders

This section of the literature review explored empirical studies on Asian and Filipino American educational leaders, specifically their development, perseverance, and engagement in their Filipino American identity, as students in higher education, and in leadership positions. This literature review revealed the challenges Filipino American people encountered and experienced as students and as leaders. The empirical studies also revealed evidence of dysconcious racism, colonial mentality, and colonial patterns ingrained in Filipino culture and how these patterns unconsciously impacted Filipino American students' academic performance, their work ethic, their interpersonal working relationships, and their professional performance as leaders.

Summary of the Literature Review

This chapter reviewed literature on the historical and cultural background of the Philippines, the theoretical framework of dysconcious racism, colonization and oppression, and Filipino identity, and empirical studies related to the development, perseverance, and engagement of Filipino American students and leaders.

The first section of this chapter was a literature review of (a) the historical and cultural background of the Philippines, specifically precolonization, Spanish colonization, American Imperialism, Japanese occupation, Philippine dictatorship, and Philippines democratic government; (b) the colonization of Asian countries and Native Hawaiian/Pacific Islands; (c) immigration and waves of Filipino immigrants to the United States; and (d) Filipino culture and values and how they are similar or different from other Asian cultures and from American culture. The second section of this chapter was a literature review that explored the theoretical framework of dysconscious racism, oppression, colonialism, and Filipino American identity. The third section of this chapter was a literature review of empirical studies on Asian and Filipino American educational leaders, specifically their development, perseverance, and engagement in their Filipino American identity, as students in higher education, and in leadership positions.

There is a direct and interrelated relationship between the history and culture of the Philippines with the theoretical framework of dysconcious racism, colonization and oppression, and the Filipino identity. Spanish and American colonization in the Philippines altered Filipino culture, values, and beliefs. The inculcated and imposed values of the colonizers (a) impaired the colonized people's thinking, resulting in colonial mentality, a form of internalized oppression due to colonization with the imposed belief

that the colonizers' values were superior to those of the colonized group (David &

Okazaki, 2006a) and (b) created dysconcious racism—the acceptance of racism due to

impaired consciousness and uncritical thinking (King, 1991). In this case, Filipino and

Filipino American people have developed dysconcious racism regarding their own

values, culture, and people due to being colonized and subjugated. They accept dominant

White norms and privileges. Because colonial mentality and dysconcious racism are

ingrained in the minds and culture of the colonized, it is perpetuated and

intergenerationally socialized as the norm, which ultimately results in intergenerational

oppression.

CHAPTER III

METHODOLOGY

Restatement of Purpose

The purpose of this study was to explore the personal and professional experiences of Filipino American educational leaders during their pursuit of administrative careers in K–12 public schools in northern California. Specifically, this study explored those factors that influenced the motivation, perseverance, development, and career paths of Filipino American educational leaders in pursuit of administrative careers from their own perspectives.

Overview

This chapter will focus on the research methodology used for this study. The research method chosen for this study was qualitative research. Creswell (2008) defined qualitative research as

> a type of educational research in which the researcher relies on the views of participants, asks broad, general questions; collects data consisting largely of words (or texts) from participants; describes and analyzes these words for themes; and conducts the inquiry in a subjective, biased manner. (p. 46)

This chapter will discuss the following research methodologies: (a) the research design, which was a narrative, qualitative research approach involving six participants; (b) the research setting where the interviews were conducted; (c) the participants and the criteria requirements they had to meet to participate in the study; (d) the instrumentation, which was a narrative dialogue, and the questions used to guide the initial dialogue, (e) the procedures used for data collection, which involved recording the dialogues and

transcribing the recordings; (e) the procedures used for data analysis, which involved

coding (sorting through the transcribed text to form descriptions and broad themes of the

data); (f) the human subject protection and ethical considerations, which included the

Institutional Review Board (IRB) and confidentiality of the participants; and (g) the

background of the researcher.

Research Design

The methodology of this study was a narrative, qualitative research approach,

which involved one-on-one interviews, electronic (e-)mail interviews, and dialogue

between six selected participants and the researcher. The narrative, qualitative research

approach involved creating dialogue between the participants and the researcher. By

identifying the participants and allowing them to express and name their worlds, they

were able to articulate their perceptions using their personal experiences. According to

Creswell (2008), using qualitative research, the researcher "relies on the views of

participants; asks broad, general questions, collects data consisting largely of words (or

text) from participants; describes and analyzes these words for themes; and conducts the

inquiry in a subjective, biased manner" (p. 46), in addition, "narrative research focuses on

studying a single person, gathering data through the collection of stories, reporting

individual experiences, and discussing the meaning of those experiences for the

individual" (Creswell, 2008, p. 512).

The participants were identified and selected through snowball qualitative

sampling via (a) networking with professional colleagues and (b) making general

announcements at the Filipino American National Historical Society (FANHS) meetings,

informing the members of the research study and asking them for potential participants.

Overall, it was difficult for the researcher to identify participants who fit all of the criteria; hence there were only six participants. According to Creswell (2008), snowball qualitative sampling is a purposeful sampling in which the researcher asks participants to recommend or identify other individuals to become members of the sample (p. 217). The researcher solicited participation from candidates via e-mail and U.S. mail. Upon initial contact, the researcher prescreened each person to verify they met the criteria to volunteer as a participant. After verifying that the participants met the criteria, the researcher sent an introductory packet to each participant which included the following: (a) introduction letter (Appendix B), (b) consent cover letter (Appendix C), (c) consent form (Appendix D), (d) information sheet about the research study (Appendix E), (e) bill of rights (Appendix F), (f) interview protocol with open-ended guided questions (Appendix G), and (g) a self-addressed, stamped envelope to return the consent form. The participants had the option of returning the signed consent form in the provided self-addressed, stamped envelope prior to the scheduled interview date or returning the form to the researcher on the day of the face-to-face interview. The researcher collected the informed-consent form and provided a copy of the form to the participant. Because participants had a copy of the interview questions days in advance, the participants had the opportunity to process, reflect on, answer, and complete the interview questions before the face-to-face interview.

At each face-to-face meeting, the researcher conducted a semistructured interview with an open-ended dialogue. The participant was allowed to refer to the interview protocol questions. During the face-to-face meeting, dialogue between the participant and the researcher was audiorecorded. Each recording was later transcribed

professionally, which was then coded by the researcher. According to Creswell (2008), "transcription is the process of converting audiotape recordings or fieldnotes into text data" (p. 246).

After the researcher conducted the face-to-face interview, the researcher contacted the participant by e-mail or by phone or both, for member checking of transcribed dialogue, clarification and verification of the information obtained, and confirmation of correct analysis of data collected. Although the researcher would have preferred to conduct a small-group discussion with all participants together, it did not occur for two main reasons: (a) the participants were extremely busy and even the one-on-one interviews were difficult to schedule, and (b) the participants all lived and worked very far apart from each other.

Research Setting

The researcher and participants agreed on a location site for each interview to take place. Three took place in participants' offices during nonschool hours (weekends or evenings); three took place at participants' homes in their living rooms or dining rooms. The interviews were situated in quiet areas, which allowed safe and open dialogue with minimal distraction or disturbance.

Participants

The six participants were all over 18 years of age. They all met the following requirements: (a) Filipino American of Filipino ancestry who are of the 1.5 generation (foreign born who arrived in the United States prior to age 13) or second generation (U.S. born with foreign-born parents); (b) possessed a minimum of a bachelor's degree; and

(c) currently hold or have held an administrative position in K–12 public schools in northern California, specifically Alameda or Santa Clara Counties within the last 20 years.

The participants were fully informed of the purpose of the research, which was to explore the personal and professional experiences of Filipino American educational leaders during their pursuit of administrative careers in K–12 public schools in northern California. The researcher conducted face-to-face and e-mail interviews, and recorded and transcribed the interviews. The participants were informed of how the results would be used and were informed of the social consequences the study might have on their lives or on the lives of others.

Instrumentation and Questions to Guide the Initial Dialogue

The narrative, qualitative research approach involved creating dialogue between the participants and the researcher. In this study, the instrumentation used was in the form of questions to guide the dialogue. According to Creswell (2008), the data recorded on the instrumentation—in this case, questions to guide the initial dialogue—originated with the participants who provided the information; the researcher recorded the data by observing and interviewing. The guided questions were categorized into five areas: (a) personal background and experiences, (b) reflections of the participant's educational and academic background, (c) academic challenges and opportunities experienced, (d) cultural challenges and opportunities experienced, and (e) professional experiences.

Personal Background and Experiences

1. What is your ethnicity and race?

2. Where were you born? How many siblings do you have? Did you grow up with parents/guardians, extended family?

3. What is your current employment background and current position? What grade levels do you work with?

4. What are your hobbies, interests, and extracurricular activities?

5. What are your subject interests? What languages do you speak?

Reflections of the Participants' Educational and Academic Background

1. What was your childhood like in school? Home?

2. Was your school or home in an integrated, assimilated, or isolated community?

3. Did you attend private or public schools?

Academic Challenges and Opportunities Experienced

1. When you reflect on your high school and college experiences, what factors kept you engaged (Family? Educational programs? Clubs and organizations? Counselors? Friends?)

2. What was the ethnicity of the circle of friends you associated with in high school? College? What was your social identity at school?

3. What were your career aspirations when you were in high school?

4. What motivated you in academics?

5. Describe the factors that influenced you to pursue a career in education or educational leadership. Who, what, when were you influenced?

6. Describe how active and involved you were in high school and the university you attended.

7. Describe how active and involved you were in the classroom as a student.

8. Describe the skills and mindsets needed to be engaged and academically successful.

9. How do you perceive your success in regard to your education (for example: grades, classes you took, school involvement, university you attended)?

10. Describe the support you received or had access to in high school and college that helped you with deciding your career and college choices, and meeting the college entrance requirements with college-preparation courses.

11. How did you receive information about career choices? How often did you receive information about your career path? (For example, through friends, family, teachers, counselors, bulletin, Advancement Via Individual Determination program, bridge programs, or self-interest)?

Cultural Challenges and Opportunities Experienced

1. To what extent do you identify yourself as Filipino, Filipino American, and Americanized Filipino? Latino/a? Pacific Islander? Asian? Other? Why?

2. Describe which and to what extent Spanish and U.S. values, traditions, beliefs, and norms have influenced your identity or molded who you are today.

3. Describe how the history of Spanish and U.S. colonization of the Philippines influenced or impacted your family upbringing and your identity today.

4. Describe how Filipino culture plays a role in your educational aspirations. What were the challenges you had to overcome?

5. Describe the skills and mindsets you developed to become an educational leader.

6. What academic and cultural support systems and skills did you develop that kept you motivated in education (for example, clubs, specific teachers, extracurricular activities, friends, family)?

7. In your perception, under what circumstances do Filipino American people give up aspirations for higher education?

8. In your perception, under what circumstance are Filipino American people motivated to pursue an administrative career in K–12 public schools?

9. In your perception, describe the factors that influence the development and perseverance of Filipino American educational leaders in K–12 public schools?

Professional Experiences

1. Describe which and to what extent your cultural background hinders your academic performance and achievement, as well as your performance as an educational leader.

2. Describe which and to what extent your cultural background benefits your academic performance and achievement, as well as your performance as an educational leader.

3. What do you perceive are the cultural or academic issues or challenges Filipino American people encounter as students in the classroom, or as educators in pursuit of higher education?

4. What words of wisdom or guidance would you give to Filipino American people who are aspiring to become or are current educational leaders?

5. What are your concerns/fears about the next generation of Filipino American students in education (as students, educators, and educational leaders)?

6. In your perception, what factors are considered when Filipino American students choose a major in college? How did you become interested in a career in education? What inspired you to go into educational leadership?

7. What advice would you give to younger Filipino American generations? What words of wisdom or guidance would you share with younger Filipino American students entering high school, college, and graduate school?

8. What would you do differently?

9. Describe your interest in career-advancement levels in educational leadership in education or outside of education.

10. What are your goals and plans for higher education beyond a bachelor's degree? What are your educational plans? How much education do you want to attain (bachelor's, master's, or Ed.D./Ph.D.)?

11. As an educational leader, what future plans do you have to contribute to our school community and society? Describe how will you engage the school community's involvement in Filipino American cultural awareness?

Data Collection

The researcher had the research plans reviewed and approved by the Institutional Review Board (IRB) at USF (Appendices H and I). The researcher developed an informed-consent form for participants to sign before participants engaged in the

research. Confidentiality was protected as much as possible. The participants had the right to refuse to participate and withdraw at any time. The participants remained anonymous throughout the research and beyond and were given pseudonyms to protect their identities.

The methodology for this study was narrative, qualitative research. The researcher used the snowball technique and reached out to professional colleagues who were involved in educational leadership organizations and Filipino American professional organizations, asking for names of Filipino American educational leaders in northern California who worked in K–12 public schools.

There were a total of 23 names that were discovered by the researcher through the snowball technique, which dwindled to six participants who were able to participate in the study. Seventeen potential participants did not participate. There were many reasons for this. One had passed away. Three did not have any additional contact information, for example they were no longer at the school site or had no forwarding e-mail addresses or phone numbers through which they could be contacted. Nine had contact information but did not respond to the invitation after two contacts were attempted by the researcher; perhaps they chose not to participate due to (a) not meeting one or more criteria, or (b) not wanting to participate in the study. Two respondents signed the consent form and participated in interviews but were later eliminated because they ultimately did not fit the criteria—one of them was an administrator but had not been one for the last 22 years, just 2 years over limit, and the other arrived in the United States at the age of 14, just 1 year over limit. Two respondents met the criteria but were not able to meet due to time constraints; one of these two respondents wrote brief responses to the guided questions

and returned them to the researcher in the self-addressed stamped envelope, stating the respondent did not have time for an actual interview. These written responses were not counted. The other respondent relocated and was unavailable to participate in the interview due to time constraints, even though many attempts were made to accommodate the person's schedule. These two latter qualified nonparticipants were currently in the positions of educational leadership in K–12 public schools at the time of the study. This resulted in just six participants who met the criteria and participated in the study.

The criteria were that the participants: (a) were either 1.5 generation (foreign born who arrived in the United States prior to age 13) or second generation (U.S. born with foreign-born parents); (b) possessed a minimum of a bachelor's degree; and (c) currently hold or had held an administrative position in K–12 public schools in northern California, specifically Alameda or Santa Clara Counties, within the last 20 years. The researcher scheduled and conducted face-to-face semistructured interviews with the six participants to develop dialogue and gain personal perspectives for the participants.

Days prior to the interview, the researcher provided each participant with guided questions to reflect on, respond to, and refer to throughout the interview process. Throughout the interview, the participants had the guided questions visibly accessible in front of them. This allowed the participants to refer to, reflect on, and respond to the guided questions. By allowing them to express and name their worlds, they were able to articulate their perceptions from their own personal experiences. The face-to-face interviews ranged in duration from 2 to 4 hours per participant.

The dialogue between the researcher and each participant was recorded by using a digital audiorecording device. The recording of each interview was downloaded onto the researcher's computer, uploaded as a digital file, and sent electronically to a professional transcriber who converted the dialogue to text. The researcher had the participant review the transcribed dialogue (field text) and check for any additional information they wished to include or edit. The participants and the researcher worked collaboratively to ensure the accuracy of data by means of e-mails and phone calls.

This research was reliable and valid because the participants and the researcher's responses were documented, recorded, transcribed, and confirmed by the participants themselves. The researcher had the participants check the transcription for accuracy. "Member checking," according to Creswell (2008), "is a process in which the researcher asks one or more participants in the study to check the accuracy of the account" (p. 267).

Data were also collected from e-mails between the participant and the researcher. Additionally, there were follow-up communications via e-mail and telephone between the researcher and the participants in order to review the transcribed dialogues and confirm correct analysis of the data.

A timeline of the dialogue themes guided and assisted the researcher with the research process. Table 6 shows the dialogue theme and timeline:

Table 6

Dialogue Themes With Participants and Timeline of Dialogue

Dialogue theme	Timeline of dialogues
1. Provided informed-consent form, consent cover letter, bill of rights, and interview protocol. Scheduled interview date to take place late January 2011. Informed participants that during interviews, the researcher would use digital audio- or videorecording devices and later transcribe recordings into text.	January–February 2011
2. Conducted face-to-face dialogue on personal and professional experiences during participants' pursuit of administrative career positions. Conducted dialogue on personal experiences regarding the participants' career paths, their motivation, perseverance, and development during their pursuit of administrative careers. The researcher used digital audiorecording devices and later had recordings transcribed into text.	January–February 2011
3. Conducted member checking of transcribed dialogue. Conducted clarification, verification, and accuracy of transcribed texts.	February–March 2011
4. Reviewed transcribed dialogues, interpreted and analyzed data, coded data (see Creswell, 2008, p. 521), and identified common themes.	March–April 2011
5. Analyzed Findings	April–May 2011

Data Analysis

The history of Spanish and American colonization of the Philippines and the cultural invasion imposed on the Filipino people were the lens through which the guided questions were developed. Additionally, the researcher developed the guided questions through the lens of the theoretical framework of dysconscious racism, colonization and oppression, the psychological construct of colonial mentality, the Filipino American identity-development model, and youth stressors.

The guided questions included references to personal, familial, social, and cultural experiences that impacted participants' values and beliefs. These values and beliefs, which have been ingrained and intergenerationally socialized into Filipino culture by their colonizers, ultimately impacts Filipino American people's identity, their academic performance, and their professional performance. The design of the guided questions

was based on the research questions and specifically focused on the following dialogue themes: (a) personal background and experiences, (b) educational and academic background experiences, (c) academic challenges and opportunities experienced, (d) cultural challenges and opportunities experienced, and (e) professional experiences.

The following guided questions were designed to answer the research questions. Research Question 1: What do Filipino American educational leaders perceive as personal challenges as they pursued higher education and administrative careers in K–12 public schools in northern California?

1. What is your ethnicity and race?

2. Where were you born? How many siblings do you have? Did you grow up with parents/guardians, extended family?

3. What are your hobbies, interests, and extracurricular activities?

4. What are your subject interests? What languages do you speak?

5. What was your childhood like in school? Home?

6. Was your school or home in an integrated, assimilated, or isolated community?

7. Did you attend private or public schools?

8. What was the ethnicity of the circle of friends you associated with in high school? College? What was your social identity at school?

9. To what extend do you identify yourself as Filipino, Filipino American, and Americanized Filipino? Latino/a? Pacific Islander? Asian? Other? Why?

10. Describe which and to what extent Spanish and U.S. values, traditions, beliefs, and norms have influenced your identity or molded who you are today.

11. Describe how the history of Spanish and U.S. colonization of the Philippines influenced or impacted your family upbringing and your identity today.

12. In your perception, under what circumstances, do Filipino American people give up aspirations for higher education?

13. Describe how active and involved you were in high school and the university you attended.

14. Describe how active and involved you were in the classroom as a student.

15. Describe the skills and mindsets needed to be engaged and academically successful.

Research Question 2: What do Filipino American educational leaders perceive as professional challenges as they pursued higher education and administrative careers in K–12 public schools in northern California?

1. Describe how Filipino culture plays a role in your educational aspirations. What were the challenges you had to overcome?

2. Describe the skills and mindsets you developed to become an educational leader.

3. Describe which and to what extent your cultural background hinders your academic performance and achievement, as well as your performance as an educational leader.

4. Describe which and to what extent your cultural background benefits your academic performance and achievement, as well as your performance as an educational leader.

5. What do you perceive are the cultural or academic issues or challenges Filipino American students encounter in the classroom, or as educators in pursuit of higher education?

Research Question 3: What factors influenced the career paths of Filipino American people to pursue administrative career positions in K–12 educational leadership, specifically in administration?

1. What were your career aspirations when you were in high school?

2. Describe the factors that influenced you to pursue a career in education or educational leadership. Who, what, and when were you influenced?

3. Describe the support you received or had access to in high school and college that helped you in deciding your career and college choices, and meeting the college entrance requirements with college-preparation courses.

4. How did you receive information about career choices? How often did you receive information about your career path? (For example, through friends, family, teachers, counselors, bulletin, AVID, bridge programs, or self-interests)?

5. In your perception, what factors are considered when Filipino American students choose a major in college? How did you become interested in a career in education? What inspired you to go into educational leadership?

Research Question 4: What factors influenced the motivation, perseverance, and development of Filipino American people in higher education and in educational leadership?

1. When you reflect on your high school and college experiences, what factors kept you engaged? (Family? Educational programs? Clubs and organizations? Counselors? Friends?)

2. What motivated you in academics?

3. What is your current employment background and current position? What grade levels do you work with?

4. How do you perceive your success in regard to your education (for example: grades, classes you took, school involvement, university you attended)?

5. What academic and cultural support systems and skills did you develop that kept you motivated in education (for example, clubs, specific teachers, extracurricular activities, friends, family)?

6. In your perception, under what circumstance are Filipino American people motivated to pursue an administrative career in K–12 public schools?

7. In your perception, describe the factors that influenced development and perseverance of Filipino American educational leaders in K–12 public schools?

8. What words of wisdom or guidance would you give to Filipino American people who are aspiring to become or are current educational leaders?

9. What are your concerns/fears about the next generation of Filipino American people in education (as students, educators, and educational leaders)?

10. What advice would you give to younger Filipino American generations? What words of wisdom or guidance would you share with younger Filipino American students entering high school, college, and graduate school?

11. What would you do differently?

12. Describe your interest in career-advancement levels in educational leadership in education or outside of education.

13. What are your goals and plans for higher education beyond a bachelor's degree? What are your educational plans? How much education do you want to attain (bachelor's, master's, Ed.D/Ph.D.)?

14. As an educational leader, what future plans do you have to contribute to our school community and society? Describe how will you engage the school community's involvement in Filipino American cultural awareness.

After transcription of the dialogue into text and confirmation of accuracy and validity received from each participant, the researcher analyzed the text data and coded the transcription of each participant's narrative. According to Creswell (2008), "coding is the process of segmenting and labeling text to form descriptions and broad themes in the data" (p. 251). The researcher coded the field text data for generative themes and categories based on the four major research questions of this study. The four generative themes were about (a) personal experiences and challenges as the participants pursued education and higher education, (b) professional experiences and challenges as the participants pursued higher education and careers as educational leaders, (c) career pathways, and (d) factors that influenced the participants' motivation, perseverance, and development. Subthemes emerged from the generated themes.

Human Subject Protection and Ethical Considerations

An IRB Protection of Human Subjects (PHS) application was submitted to and approved by the University of San Francisco (USF). The researcher followed the

IRBPHS protocol and observed ethical considerations. The researcher developed an informed-consent form for the participants to sign before engaging in the research. The participants had the right to refuse to participate and withdraw at anytime. All data collected have been kept confidential. Interviews with the participants were recorded with the use of a digital audiorecorder, and were transcribed and kept in a locked and secure location in the researcher's home office. The participants remained anonymous throughout the research and beyond and were given pseudonyms to protect their identities. Confidentiality of the participants has been protected as far as possible under the law, however, participation in research may mean a loss of privacy.

All participants in this study were voluntary. The researcher provided the participants with the consent letter, informed-consent form, and research subjects' bill of rights. All paperwork informed participants of the following: (a) the purpose, background, and procedures of the study, and the results and likely social consequences it would have on their lives; (b) that the research was voluntary and that the participants could refuse to participate in the research or withdraw at any time; (c) that the participants had the opportunity to choose their pseudonyms; their anonymity was protected; and (d) that there was no cost and no direct benefit for participating in the research, however, the participants' stories and experiences were to be used to help better understand the educational experiences of Filipino American educational leaders in K–12 public schools in northern California.

Background of Researcher

The researcher is a Filipina American of the second generation; she was born in the United States and both parents were born in the Philippines. In 1954, her father

joined the U.S. Navy at a time when there were U.S. military bases in the Philippines. By joining the U.S. Navy, her parents were able to migrate to the United States, which provided the researcher's parents, her five siblings, and herself better opportunities in life.

Because the researcher's father was in the U.S. Navy, the family moved and relocated many times. The oldest sibling was born in the Philippines; the second and third siblings were born in Stockton, California; the researcher and her younger brother were born in Long Beach, California; the youngest was born in the Philippines. While in the Philippines the researcher started first grade and attended the U.S. school on the U.S. Navy Base; later, she temporarily attended a California public elementary school in Chula Vista, California, while her father continued to obtain Naval housing for the family in Groton, Connecticut.

The researcher finished first grade at a public elementary school in Groton, Connecticut. While in Groton, the researcher assimilated to American culture. Many families in the neighborhood and local school were White. The researcher enjoyed her childhood, playing throughout the four seasons: swimming in the local lakes at the Naval Base during the summer; making scarecrows and climbing rocks in the fall; ice -skating and sledding in the winter; and catching tadpoles and caterpillars in the spring. The researcher excelled academically in sixth grade, enrolled in all of the higher-level courses, and was competitive in academics. During the year of the researcher's 6th grade, her father retired from the U.S. Navy and chose to relocate to San Diego, California, to be close to many other family relatives. Prior to settling in San Diego, the family plan was to visit the Philippines for a couple of months to visit relatives and then settle in

California; hence the researcher's sixth grade continued from Connecticut, to a private school in the Philippines, and finally to a public elementary grade school in San Diego, California. The culture and lifestyle of military families demands that everyone relocates and everyone must adjust to making new friends and new environments. Changing schools and adapting to new friends was the accepted way of life when raised in military-family households.

The experiences of racism from the researcher's own ethnic group was experienced for the first time when she entered public school in San Diego, California. She was surrounded by many diverse ethnic groups for the first time—Latino, Filipino, and Guamanian (Chamorro) peoples. She was unable to identify her own ethnic group within the diverse groups she encountered there because they too had dark hair and skin color just like her. She was greeted by these groups and easily made friends with them.

She was made aware, however, of her East Coast accent - —she spoke with her "r's" pronounced slightly differently—and of her East Coast mannerism—she was blunt and frank when speaking with others. Her own ethnic group, Filipino Americans, accepted her but often made comments stating she was "rude," "blunt," and "upfront." Some called her, *Whitewashed,* because of her taste in music (top 40s), which was different from the taste of the dominant minority groups that surrounded her. The researcher realized and soon learned to refrain from being upfront and instead learned to be more considerate in the approach of her delivery. She was strongly influenced by these new friends and did not associate much with any White groups. She grew a new taste in music (for example, soul and hip-hop), which was aligned with the tastes of the

dominant minority groups. She readjusted her lifestyle and assimilated into the dominant non-White group.

During eighth and ninth grade, she became actively involved in school extracurricular activities. She was involved in student leadership, clubs, and was the statistician for the football team. Academically, she was still performing at a competitive level, especially in mathematics and science; culturally, she became more exposed to the Filipino cultural values of respect for family and elders, working together as a collective unit, refraining from talking back, and being compliant. She developed a Filipino cultural identity while also exposed to other cultures and ethnic groups.

During ninth grade, her family moved to a better neighborhood, a neighborhood with newly developed homes and a local school with a predominantly White student population. She completed her ninth grade at the old school with her non-White friends and transferred to the new neighborhood school at the beginning of high school—10th grade—and remained there through 12th grade. Once again, because of the military family lifestyle, she was able to adjust to the new environment and make new friends, this time with the handful of non-White students on campus. Her academics were mediocre as were her SAT scores; she practically slipped through the cracks and barely got into a 4-year university: California State University (CSU). She was admitted to SDSU—San Diego State University (SDSU) through EOP—Education Opportunity Program (EOP) admission.

Because she was admitted to SDSU through EOP admissions, she received academic guidance, tutoring services, and career counseling. All of this attention from the university helped her get actively involved at SDSU as (a) a mentor for the EOP

mentor–mentee program, (b) an academic and cultural coordinator in the Andres Bonifacio Chapter of the Samahan Filipino Organization, and (c) a peer counselor in SDSU student outreach services. It was during her senior year in college that she became interested in pursuing a career in education, specifically high school education.

The researcher's postsecondary education included attending two CSU systems, SDSU and CSU, East Bay, at which she obtained (a) a bachelor of science degree in biology with a minor in Spanish, (b) a California single-subject preliminary teaching credential with authorization to teach chemistry and life sciences (biology), and (c) a Tier II administrative credential. She also attended a private Jesuit university, USF, in the San Francisco Bay Area, at which she obtained a master of arts degree in education administration and a Tier I administrative credential. She is currently pursuing a doctorate degree in international and multicultural education at USF.

The researcher has been a teacher and an educational leader as an administrator in California public schools for the past 23 years; the last 14 of which as an assistant principal at a public comprehensive high school in San Mateo County; the previous 9 years were spent as a science teacher, Grades 7–12 in Imperial, Santa Clara, and San Mateo Counties. She taught in rural, urban, and suburban school settings with diverse student populations. She taught many levels of science courses: sheltered life sciences, biology, chemistry, independent studies chemistry, human anatomy, and human physiology.

During her pursuit of postsecondary higher education in California, it was her perception that there appeared to be an underrepresentation of educators who were of Filipino descent. She often asked herself, Where are the Filipino American people in the

field of education, specifically educational leaders in administrative positions in K–12

schools? Why am I the only Filipino American student in this class when geographically

this is clearly a community with a high population of Filipino people? What factors do

Filipino American people experience that cause them to not pursue higher education?

The researcher often felt she was on her education adventure alone, pioneering the way

for other Filipino American people; hence, the purpose for her research.

The researcher discovered through the research study that: (a) Filipino American

people are the largest group of Asian people by population in the United States (U.S.

Census, 2011); (b) Filipino American people have one of the highest high school dropout

rates compared to other Asian ethnic groups in the United States and in California

(NCES, 2007b; NCES, 2007c; Posadas, 1999); (c) Filipino American students are not

achieving at levels of academic success when compared with other ethnic groups, such as

Asian Indian, Chinese, Japanese, or Korean (Ilano-Tenorio, 1997; Nadal, 2008a; NCES,

2007d); (d) Filipino American people have a lower percentage of their population

enrolled in colleges compared to other Asian American peoples (Castillo, 2002); (e)

Filipino American people have a lower percentage of their population graduate with a

bachelor's or higher education degrees compared to Asian Indian, Chinese, Japanese, and

Korean American people (NCES 2007d; Posadas, 1999); (f) Filipino American people

have one of the highest rates of suicide attempts and suicidal thoughts (Ogilvie, 2008);

and (g) Filipino American people have a lower percentage of their population receive

associate, bachelor's, master's, and doctorate degrees in the field of education in

California compared to other ethnic groups (CPEC, 2008). Consequently, there is a lack

of representation of Filipino American educational leaders in K–12 public schools in northern California.

The researcher used narrative, qualitative research, and conducted face-to-face interviews with participants. She engaged with them in a collaborative exploration of the shared personal experiences, challenges, and opportunities they encountered as educational leaders in K–12 public schools in northern California.

CHAPTER IV

FINDINGS OF THE STUDY

Introduction

This study attempted to explore the personal and professional experiences of Filipino American educational leaders who currently hold or have held a position in administration in K–12 public schools in northern California in the last 20 years. The intent of the study was to specifically explore those factors that influenced the motivation, perseverance, development, and career paths of Filipino American educational leaders in pursuit of administrative careers from their own perspectives.

The narrative, qualitative research allowed the researcher and participants to engage in interviews as one-on-one dialogues. During the dialogues, participants talked about their family backgrounds and upbringings, academic and personal experiences from elementary school through college, personal experiences involving cultural and ethnic identity issues, career aspirations from past to present, and career pathways that led to administrative positions in K–12 educational leadership in northern California. A number of major themes relating to the participants' personal and professional challenges and opportunities as educational leaders were generated from the narrative discussions.

This chapter consists of three sections. The first section introduces the participants in the study. The second section discusses the findings of the study according to generative themes that emerged from the one-on-one dialogue interviews. The third section discusses common themes from the findings and summarizes the findings of the one-on-one dialogue interviews with the six participants.

Overview

There were six participants who ultimately met the research criteria. The criteria for the participants were that they must (a) be Filipino American of Filipino ancestry who are of the 1.5 generation (foreign born who arrived in the United States prior to age 13) or second generation (born in the United States with foreign-born parents); (b) possess a minimum of a bachelor's degree; and (c) currently hold or have held an administrative position in K–12 public schools in northern California, specifically, Alameda, Contra Costa, San Francisco, San Mateo, or Santa Clara Counties within the last 20 years.

All participants' names have been changed to protect their identities for confidentiality. The six participants had some qualities and characteristics in common, but they also varied and had unique experiences. The participants' ages ranged from 32 years old to 75 years old. The number of years as administrators in educational leadership positions ranged from 1, for a first-year high school administrator, to 22 for a retired veteran K–12 administrator. Of the six participants, two were women; four were men. Three of the participants arrived in the United States prior to age 13 and are therefore considered 1.5 generation Filipino American people; the other three were born in the United States, specifically California, and are therefore considered second-generation Filipino American administrators. The participants currently work or have worked as administrators in California K–12 public schools in Alameda County or Santa Clara County. Demographic information for each of the participants is listed in Table 7.

Table 7

Demographic Information of the Participants

Name	Age (birth year)/ education	Gender/place in family	Birthplace	Generation in the U.S./father's occupation	Total no. of years	
					Teacher	Administrator
Anna	38 (1973) Bachelor's	Female/ oldest of 5	Guam	1.5 Generation/ Father: Civil Engineer	9	5
Theresa	61 (1950) Master's	Female/ 6th from youngest of 9	Philippines	1.5 Generation/ Father: Field worker	26	11
Marino	32 (1979) Master's	Male/ oldest of 3	San Francisco, CA	2nd Generation/ Father: Architect	8	1
Armando	75 (1936) Master's	Male/ 2nd from youngest of 7	Stockton, CA	2nd Generation/ Father: *(Pensionado)* Chemist	12	22
Placido	50 (1961) Master's	Male/ 3rd oldest of 7	Oakland, CA	2nd Generation/ Father: U.S. Navy	16	6
Lorenzo	69 (1942) Bachelor's	Male/ oldest of 5	Philippines	1.5 Generation/ Father: U.S. Calvary	42	4

Profile: Participants' Narratives

During the conversations, based on the guided questions, the participants shared their personal backgrounds and experiences. The following participants' narratives emerged from the dialogue.

Anna

Anna's interview took place at her jobsite in her office. Anna was petite, had a light skin complexion, dark hair, and a soft-spoken voice. She was determined, focused,

organized, thoughtful, and intelligent. She self-identified as Filipino American but stated, "for a time, I was an Americanized Filipino."

Anna was 38 years old at the time of the interview. She had been a principal for the past 5 years at two different K–5 public elementary schools in Alameda County. According to her narrative, the Filipino student population at her current school site was 60% of the total number of students. She stated that for a while, she was the only Filipino American site administrator, but that this year there was another Filipino American administrator at the high school level in her district.

Prior to being an administrator, she was a teacher for 9 years in the same school district in Alameda County. She is able to speak two Filipino languages, one of which is Tagalog. She is also able to speak Spanish, which she learned in high school.

Anna's parents were both born in the Philippines. Her father was a civil engineer. Anna was born in Guam and was the oldest of five children; she had two younger sisters and two younger brothers, one of whom was a half-brother. Anna recalled that her grandparents lived with them when they all lived in Guam. According to Anna, at the age of 10, her parents divorced and her mother was remarried to her stepfather who had three sons of his own, who she met later in life. When she was the age of 12, her mother and stepfather moved in with relatives who were already living in Sacramento, California.

Academically, Anna stated she always did well in school. When she lived in Guam she attended a small Catholic school from Kindergarten to seventh grade, which had many nuns who were Filipino or Guamanian women. During her Kindergarten through seventh-grade years in Guam, Anna described herself as continually at the top of

the class and that her teachers looked at her as a leader. When she moved to California, she continued seventh grade through 12th grade at a public school in Sacramento, California. She stated, although she had many friends in high school, she still had a difficult time fitting in. She mentioned her high school had a handful of Asians. She had one Guamanian friend, with whom she said she clicked instantly. According to Anna, at 16 and a junior in high school, she became pregnant; during her senior year, she became a teenage mother.

Anna recalled walking out of her history class during her senior year in high school and seeing a poster that said "Teachers of Tomorrow Scholarship." She recalled that the poster caught her attention because it offered a full scholarship for college as long as the selected applicants returned to teach in the San Juan Unified School District. She applied and was offered the college scholarship.

Anna attended a local junior college, which was part of her Teachers of Tomorrow Scholarship, then transferred to California State University, Sacramento and studied there for 3 years. She majored in teacher education. While at Sacramento State University, Anna enrolled in an Asian American studies course and learned about the struggles and history of Filipino American people in the United States. This became her minor: ethnic studies.

She recalled that while she was in college, her younger siblings and her mother helped with babysitting, watching her son. She stated she often brought her son with her to meetings held on campus or brought her son to the preschool there.

After graduating from California State University, Sacramento in 1996, she and her Filipino husband, her second, moved to the San Francisco Bay Area, where she was

hired at her first teaching job. Today she lives in Alameda County, in the city of Union City, which has a large Filipino American population. Anna stated the move to Union City was intentional, with the purpose of having her children, now numbering four, grow up in a community where they see others that look like themselves.

Anna mentioned she soon got involved with various Filipino organizational groups such as the Pilipino American Society for Education, the Filipino American Education Association of California, and FANHS. Each of the Filipino organizations' purposes was to educate the members and the public about Filipino and Filipino American History.

Her visits to the Philippines influenced her, such that she did not take anything for granted. As the mother of four children ranging from 8–21 years of age, she reminded them of how fortunate they were to live in the United States. Anna especially reminded her eldest son how much she worked "to make sure he had a choice in life and that he wanted for nothing and did not feel the effects of being poor" and to "be thankful for all the clothes that you have in your closet because some people live off of a couple of pairs of jeans."

Anna's goals and plans included completing her master's degree and eventually obtaining a doctorate degree in educational leadership with an emphasis in social justice. For the future, Anna saw herself working at the district-office level, eventually becoming a superintendent.

Theresa

The interview took place at Theresa's home in her dining room. She was an older woman, average-size in height, with a light-brown complexion. She had a very warm

and hospitable personality. She was very expressive with highly animated facial features—especially smiling and raising her eyebrows with excitement and surprise. Theresa identified herself as Filipino American. She often commented "I'm blessed" and that her life experiences were a result of "the divine intervention."

Theresa was 61 years old at the time of the interview, and was principal at a public high school in Santa Clara County. She has been at two different school sites in administration for the past 11 years. Prior to administration, she had been a high school teacher for 26 years.

Theresa was born in Bohon, Philippines in the town Tubigon. She was the sixth from the youngest of nine children—six boys and three girls. She was the middle girl of the two sisters. Her own biological mother was the youngest of three girls. According to Theresa, at the age of nine, her mother's older sister—her aunt—and her uncle, who lived in Pismo Beach, California, adopted her. At the age of 10 she arrived in the United States and was raised as an only child. She referred to her adopted mother and adopted father as "Mom" "Dad" or her "parents" because they brought her up from the day she arrived in the United States at the age of 10.

Prior to Theresa's birth, her aunt, who became her adopted mother, lived in the Philippines. Theresa stated her aunt was a war widow of WWII—her husband had fought for the American army and was killed in action in the Battle of Bataan—and her aunt also lost her two very young children just before 1945 when "the Americans came to Manila to liberate the city" from Japanese occupation. According to Theresa, after World War II, the aunt received settlement money from the U.S. government because her husband had been killed in action. Theresa described how in 1952, the aunt felt that she

had lost everything and that there was nothing left for her in the Philippines. Teresa stated her aunt decided to use the settlement money to come to the United States and study at a college in Kansas. In 1953, after a year of living in Kansas, her aunt moved to California, where many of her friends were located and where she was introduced to her future husband, who would become Theresa's uncle, and eventually her adopted father.

Theresa said many years before, around 1910, Theresa's adopted father was born in the Philippines and attended school up to the sixth grade. In 1926, a period of time when the Philippines was under the protection of the United States, Theresa's adopted father, his older brother, and his cousins wanted to search for a better future and boarded a ship that landed in Morro Bay, California. According to Theresa, he was 16 years old when he arrived in the United States and started working on farms. He and his brother and cousins were some of the original *manongs*, older Filipino men who came to live in the United States and later became U.S citizens. Theresa stated her adopted father served in the U.S. Army, serving in the Pacific in WWII; hence, he was a World War II veteran.

Shortly after the war, after her adopted father served in the U.S. Army, Theresa stated her adopted parents met in 1953 and got married in 1954. Her adopted mother did not finish college. Theresa was adopted in 1960. Both of her adopted parents were very active in the community, especially with Filipino organizations and clubs. Theresa stated her adopted mother was a leader and officer of the Filipino Women's Club of San Luis Obispo County for many years. She added that one of the dreams of her adopted father and one of the goals of the Filipino organizations was to build a Filipino community center for future generations. Eventually, after many years of fundraising in their community, a Filipino Community Center was built in 1971. Theresa stated:

> The building is paid for. When my dad and his friends, the old *manongs*, and the whole family that worked very hard to fund this building, there was nothing to pay because the building was paid and the land was paid for by their sweat and their hard work and their dreams. They never strayed from that dream.

Another dream her adopted father had was to own his own land that he could farm himself. He saved his money and was able to fulfill his dream—owning two homes and owning strawberry, string bean, zucchini, and corn fields. According to Theresa, the livelihood of the community revolved around agriculture. Many other *manongs* had similar dreams and aspirations—to own their own land and farms. Theresa reflected, "In other words, even though these people were not highly educated … they established their own way of life and made it successful for them, and they were never embarrassed by anything."

Theresa described her childhood upbringing as being surrounded by her community of Filipino people. The other *manongs'* children became her friends too. This was Theresa's extended family; they got together often, promoting unity in the Filipino community.

Additionally, Theresa stated religion was a significant part of her upbringing. Both of her adopted parents were devout Catholics and they made sure that Theresa's upbringing included practicing the Catholic faith and attending Catholic school for two years in fifth and sixth grade when she first arrived in the United States. Theresa mentioned she was currently very involved in her church as a lector and minister, and helped with fundraising.

Both of Theresa's adopted parents spoke English, Tagalog, and different dialects of the Philippines. Her adopted father spoke Ilokano; her adopted mother spoke Cebuano and Boholano.

Theresa described how her life had run full circle. She and her husband adopted two children. Theresa's youngest sister and brother-in-law both passed away, leaving their two young children, a 15-year-old boy and a 13-year-old girl, completely orphaned in the Philippines. According to Theresa, after a long process of trying to convince the paternal grandparents to sign the documents of adoption, Theresa and her husband were able to successfully adopt the children and give them new lives in the United States. Theresa said she was a grandmother of three children and, at this writing, soon four grandchildren. She described her life story as "the divine intervention." Theresa's biological mother was the youngest sister of all her siblings.

According to Theresa, when she arrived in the United States, she attended a private Catholic school during the fifth and sixth grades. She begged her adopted parents to allow her to attend seventh grade at a public junior high school so she could be with her Filipino friends who were a part of her Filipino community. She convinced them and as a result, she attended public school for 7th through 12th grade. Because the area was an agricultural community, many of her classmates were of diverse ethnic groups, including Hispanic, Chinese, Caucasian, and Filipino.

Theresa recalled how she always enjoyed school and studying throughout her education. She recollected that many of her friends were also studious; it was the norm to be studious. While she was in high school she attended college preparatory classes, which directed her to go to college. Theresa and many of her female Filipino friends in the community were sent to piano lessons. She said she also had an affinity for foreign languages and decided that she was going to major in Spanish in college and minor in music when she attended college.

In 1968, she attended SFSU majoring in Spanish with a minor in music. Although there were other teaching programs at other universities, Theresa said she was attracted to SFSU because of the city life, the teaching program, and the idea of majoring in foreign languages at this university. Theresa stated that during her senior year in college at the age of 20, she attended the University of Granada, in Southern Spain for 1 year and completed a study of Spanish literature there. She graduated with a certificate of completion from the University of Granada and a bachelor's degree from SFSU. Upon her return to San Francisco, she stated she enrolled in the 1-year teaching-credential program at SFSU and obtained her teaching credential in 1972. The following year, the summer of 1973, she and her husband married in Pismo Beach, California and relocated to Sunnyvale, California where she got her first high school teaching job in Santa Clara County in Sunnyvale, and then transferred to another school district 6 years later in Santa Clara County, where she taught an additional 20 years at another high school in San Jose, California. Theresa stated, "I was very happy being a teacher. I loved being in the classroom." While at this second school site, she held the positions of teacher, project coordinator, and department chair.

According to Theresa, in Fall 1998, she enrolled at SJSU and by May 2000 she had obtained a master's degree in education with a concentration in administration and supervision. Theresa mentioned that the following year she completed and obtained her Professional Clear Life Administrative Credential. She quickly became villa principal at the same school site for an additional 5 years. Theresa explained that in 2005, after 5 years as villa principal, she was appointed principal at another school site in the district and had been there for the last 6 years.

Theresa said she was not currently interested in ascending to assistant superintendent. However, she stated if she were to pursue a position that moved her to a higher position, there would be a marked possibility inside or outside of her current district because she (a) had many professional contacts and is a member of the Association of California School Administrators (ACSA), (b) was a woman role model, (c) was multilingual, and (d) had people mentoring and guiding her.

Marino

The interview took place at his jobsite in his office. Marino was young, with light complexion, medium build, and dark hair. He was intelligent, dedicated, and sensitive. He self-identified as Filipino American and stated he often experienced being marginalized by his own ethnic group, Filipino people.

Marino was 32 years old at the time of the interview. This was Marino's first year as an administrator; he was a house principal of a public high school in Alameda County. Prior to administration, he was a science teacher for 8 years, which included 4 years as student-government advisor at the same school site.

Marino mentioned his parents' went to college together in the Philippines at the University of Santo Thomas and graduated in the early 1970s with degrees in architecture. They were married in the Philippines and immigrated to Brooklyn, New York. His father obtained his master's degree in urban design at Pratt University. Marino was born in San Francisco, California. He was the oldest of three siblings; he had a younger brother and a younger sister, 3 and 7 years younger than he was, respectively.

Marino explained he did not grow up with his grandparents. His father's parents live in the Philippines; his mother's parents live in Alabama. He remembered when he

was a young boy, his family had a *yaya*, a person who took care of him up till the age of 4. Though Marino and his siblings were born in San Francisco, they were raised in Union City, California. According to Marino, living in Union City, he was exposed to a great deal of diversity. In his words, he was among Filipino (a separate identity from Asian), Asian, and Latino people.

Marino's mother is one of the three oldest of six siblings. The three oldest finished high school in the Philippines and eventually married in the Philippines, including Marino's mother. Marino's mother's parents then immigrated to the Birmingham, Alabama, which resulted in his mother's three younger siblings attending high school in Birmingham. The three younger siblings in Marino's mother's family met their spouses there. Marino described this side of the family as Westernized, with the American influence of the South. Marino's mother's father was an accountant who recently retired and his mother's mother was a stay-at-home mom. They are Presbyterian and are active in church; his mother's father is the preacher and his mother's mother is the organist of the church. Marino's mother's grandfather was in the U.S. Navy, served during World War II, and was granted citizenship in the late 1960s or early 1970s. Marino recollected his family visits to his maternal side of the family; he described them as Southerners who spoke with southern drawls.

Marino pointed out that his father's side of the family still resides in the Philippines. They were originally from Vigan Ilocos Sur, a province with a heavy Spanish influence. Marino said that there were only four last names in Vigan, one of which is his own. His last name was his grandfather's last name. Marino described his father's side of his family as Westernized with a strong Spanish influence. In his words,

Marino's father's family came from a generation of professionals—Marino's father's grandfather was a pharmacist and Marino's father's mother was a doctor. Marino said his father's parents both spoke Spanish—which was taught in school—and they both have Spanish physical features. He described the old villas with their Spanish influence. He also explained there is still a class system and a servant family that has served his family for generations.

Growing up, Marino said he attended and enjoyed going to church. Many of his friends from school also attended the local Catholic Church. His parents' advice to him was: "[go to] school and [go to] church." Marino holds true to Christian values. Marino's parents, like both sides of his family, are very involved in the church. His mother converted from Presbyterian to very conservative Catholic. Both parents are part of *Opus Dei*, which Marino described in his own words as a very controversial group. He defines *Opus Dei* as "the work of God, so it's like how your work is like a prayer. So, it's a lot of professionals who meet and talk about their faith, and men meet separately from women." He stated his mother is Director of Religious Education at the church. As a boy, Marino started out as an alter server. As a younger adult, he remained connected and involved with the Catholic Church. He was director of the youth choir and was a church leader of his childhood church, but due to philosophical conflicts with the pastor of the church, he and his wife decided they had to leave and no longer worship at his childhood church. They continue to worship at another Catholic church and are again very involved with this church.

Marino stated during his high school sophomore year, 1986–1987, his parents were laid-off from their architecture jobs and experienced financial hardship. He pointed

out that during that period of time he and his family traveled to the Philippines with plans to settle there. Marino attended high school classes there, but after a few months the family decided the lifestyle was not what they wanted and returned back to California. According to Marino, his mother started to volunteer at the schools, and together his parents opened their own home business as interior decorators. Marino also mentioned both parents volunteered their time in the community, the church, and the high school.

Marino stated he visited the Philippines a few times and recalled visiting his father's mother. He pointed out how they lived a wealthy lifestyle—a very different lifestyle from many, if not most Filipino people in the Philippines, who live in poverty. He stated that he did not relate to the wealthy lifestyle of his relatives because he was born and raised in the California, and he and his immediate family experienced their own hardship.

According to Marino, while he was growing up, he enjoyed school and spent a lot of time there. He recalled living directly across from his elementary school and said he enjoyed helping teachers with paperwork. Marino attended Kindergarten through 12th grade at public schools in his hometown of Union City, California, located in southern Alameda County. He stated that during the transitions between elementary and middle school and middle school to high school his parents looked into enrolling him in private schools. According to Marino, they weighed the academic benefits and decided the public schools in the area offered more than the private schools. They were initially concerned about Marino's safety at the high school level because of the school size and gang activities. Marino commented,

> There is a lot of gang activity in this area. But, when you actually talk to students and parents, well, if your kid is just in the right group, they're never going to

encounter that at all. The school is that big that if you maintain your circle of friends, you'll be fine.

While he was in seventh grade, Marino stated he was identified as gifted and talented and was placed in classes with others who were also identified as gifted and talented. As a result, he was always exposed to the same small group of students in each of his classes and made friends with them.

Academically, according to Marino, he did quite well. He was an honor student and graduated honors as part of the California Scholarship Federation. His small circle of friends were mainly students who were in honors courses. He graduated from high school in 1997 with a 4.2 GPA.

Marino said he thought about pursing careers in education and in the priesthood. He also said he always wanted to be a doctor, specifically a pediatrician. He applied to various universities, including UC, Berkeley. According to Marino, he knew that many of his friends were not accepted into UC Berkeley, and he also knew that it was difficult to get accepted at UC Berkeley. In late April 1997 he was accepted into UC Berkeley. The way he described it, Marino's parents were initially skeptical about him attending UC Berkeley because of its liberal reputation and its history of protests; however, after visiting the campus with his parents, they commented, "If I could go back to school, I'd go here." He stated he enrolled at UC Berkeley, majored in molecular and cell biology, and later switched to integrative biology. In May 2001, he graduated from UC Berkeley with a bachelor's degree in biology. His wife also attended and graduated from UC Berkeley. He realized he could still make an impact on young people as a teacher, and hence, changed his career direction from pediatrician to teacher.

In Fall 2001, he started substitute teaching at his *alma mater* K–12 public school district in Alameda County. He stated, being a substitute teacher, he accepted teaching assignments in all grade levels—Kindergarten through 12th grade; he particularly enjoyed teaching students at the high school level. In Summer 2002, he was admitted to the teaching credential program at, California State University East Bay, which also had a partnership with his current school site. He stated he completed the program and started teaching in 2002 at his alma mater high school in Alameda County. He taught biology courses for 8 years including sheltered biology; the last 4 years he was also activities director and student government teacher.

In December 2010, Marino obtained his master's degree from UC Berkeley. Marino pointed out, as part of the credential package, he had to continue and complete the Principal Leadership Support Program through UC Berkeley School of Education, which is a support program for first-, second-, and third-year administrators.

This was Marino's first year in administration as house principal. He believed that the district had been looking to hire administrators who were not alumni of the district; he also believed that he was one of the first alums to be hired as an administrator after a 5-year period, and that perhaps he was hired because he attended UC Berkeley and not because he attended CSU, East Bay, which was attended by many other administrators in his district. Marino was the first Filipino house principal at his school site. He felt very honored to be in this position representing the Filipino people. He believed it was necessary because of the large population of Filipino people in the community.

Marino's goals and plans included becoming a principal and perhaps pursuing a position at the district level. He stated he was not closed to the idea of attaining a doctorate degree but did not see it happening in the next 10 years.

Armando

Armando's interview took place at his home in his living room, which has, on one side of the room, an electric keyboard and digital equipment for playing music. The area on the other side, where the interview took place, was decorated with Filipino historical memorabilia, including books, photos, and calendars. Armando was somewhat tall and lean, and had a light-brown complexion. He was sharp, personable, knowledgeable, and most of all, he had a positive attitude about his life experiences. He was still actively involved in the Filipino community as a leader. Some of his hobbies and interests were playing tennis, playing jazz on the keyboards, being involved as a member in organizations such as the local chapter of FANHS, on which he once served as national president and was also past president of his local chapter. He was actively involved with California Retired Teachers, where he worked on leadership-development programs and strategies for the State of California. Armando identified himself as Filipino.

At the time of the research, he was 74 years old. He was a principal for 22 years in a K–12 public school district in Santa Clara County and retired in 1995. After he retired, he and his family moved to Merced, California. Prior to being an administrator, he had been a teacher for 12 years in the same school district.

According to Armando, his parents were both born in the Philippines. His mother came to the United States around 1924 or 1925 in search of her father who had fought in the Spanish American War as an American officer. Also, around 1924 or 1925,

Armando's father came to the United States as a *pensionado*, a student who was selected

in the Philippines to receive a grant and study abroad in the top universities in the United

States, then expected to return to the Philippines to apply his learning. Armando stated

his father graduated from UC Berkeley with a degree in Civil Engineering and

Chemistry; after graduating from college, Armando's father was hired as a chemist for

the State of California and moved to Stockton. His parents met each other in Stockton.

According to Armando, his father did not return to the Philippines as expected, except for

visits back and forth. As he described it, Armando's mother was a homemaker who was

always home providing hot meals for the family.

Armando recalled courting his wife. Her family opened a labor camp for Filipino

workers who were contracted to work in the local peach and asparagus fields. He stated

one of the older Filipino workers asked Armando about his last name. When Armando

confirmed his last name, one of the Filipino workers said, "Oh, we knew your dad, he

saved our lives." Armando continued:

> Because during the Depression, the first ones to go, to lose their jobs, were the
> minorities. And so they were starving out there and sleeping under the bridges
> there in Stockton. So there is a book, I wish I could find it for you, but there is a
> book, there is a chapter devoted to my father where he bought a, it is either a
> house of prostitution or a drug den in Stockton, but he had this aunt who came in
> and did the cooking and he brought these people out from under the bridges and
> fed them and clothed them there. They never forgot that. See, my dad, again, it
> was kind of his, he felt a responsibility as a Pensionado, because you were
> supposed to serve your fellow countrymen and he never forgot that.

Armando stated his father was always available and involved in Armando's

education. His father was also very involved in community leadership positions, such as

president of the Stockton Filipino community, president of the Dad's Club, and he was

appointed by San Jose Mayor Mineta to serve on one of the city councils. When the

family moved to San Jose, Armando's cultural ties developed; his parents and other

families organized a group in which Armando and his siblings learned to dance Filipino folk dances, and participated in Christmas programs and plays.

Armando's father was also very active in the church, and according to Armando, his father had very strong religious values. Armando added, "See, I came from a family that you better be ready for church on Sunday."

Armando was born in Stockton in April 1936. As Armando explained, he was the second youngest of seven siblings—two sisters and five brothers. According to Armando, growing up, he had his own immediate family—his brothers and sisters, and his parents—he "never had any relatives in America" other than his extended family. He grew up in a Filipino community in Stockton, which, according to him "has always been referred to as 'Little Manila.'" He referred to the other Filipino family members in his community as his extended family. He stated he referred to the older adults as "aunties" and "uncles."

As Armando described it, around 1940–1941, when he was 4 or 5 years old, his father was transferred for employment from Stockton to San Jose; Armando was surrounded by Italian and Mexican families. He talked about the neighborhood he lived in as mainly Italian and Hispanics and that all of his friends were Italian and Mexicans.

Armando stated that he attended elementary, junior high, and high school in San Jose, which was predominately Italian and Mexican in population. He said he had many friends from elementary and junior high who were of Italian and Mexican decent and they exposed him to different cultures and foods at a young age. Armando stated when he brought his Mexican friends over to his house, his parents were able to communicate with his friends in Spanish. He recalled, one year in junior high, he, his older brother,

and his younger brothers all held leadership positions together in student government; his older brother was president, he was vice-president, and his younger brother was treasurer.

He described his transition to high school. He stated two new high schools were built, and due to school boundaries, he was required to attend a different high school, away from many of his Mexican and Italian friends, and this school was predominately White. While in this new high school he was involved in basketball and was offered a college basketball scholarship to attend Linfield College, a small college in Oregon. He graduated from high school in 1955 and took the scholarship for Linfield.

While attending the small college in Oregon, Armando recalled how he really enjoyed it, making many friends. He recalled being the only Filipino attending this college. He mentioned during his first year, while he was expected to be at basketball practice, the football team invited him to a party. He said alcohol was involved, and as a result, he lost his scholarship, and for the remainder of the season, he ended up working on campus grounds raking leaves and working in the kitchen. He returned to San Jose, attended SJSU, and graduated with a bachelor's degree in recreation. He worked for the City of Berkeley, and after 3 years his brother-in-law, a teacher in San Jose, encouraged him to substitute teach and become a teacher. In 1963, Armando started teaching in Santa Clara County in San Jose, California.

During his teaching years, the school district had a significant growth in population. He was asked to serve, in his words, "as a coordinating teacher, but it was really a vice principalship, where I was helping this principal." He obtained his master's degree in administration from SFSU and became principal for the next 22 years. Armando believed he might have been one of the first or at least one of the earliest

Filipino administrators in Santa Clara Valley. Armando stated he also worked with a
university, where he worked with college-level students pursuing careers in teaching.

Armando became involved in FANHS; he was inducted as the national president
of FANHS in 1998, which took place in the Philippines because of the 100th anniversary
of the Spanish American War. It was during this visit to the Philippines that he first met
some blood relatives who were from his father's side of the family.

Placido

The interview took place at the school site in the main office. Placido was a
middle-aged gentleman who had salt-and-pepper hair, facial hair on his chin, was of
average height, and of medium build. He identified himself as Filipino American
because in his own words, "being born and going through American public education
acculturates an individual and indoctrinates them into the social norms." He described
himself as "totally Americanized" and the only thing that was culturally Filipino in him
was that he was able to identify certain Filipino dishes. According to Placido, he really
did not identify himself as Filipino until after high school; instead, he stated he thought of
himself as "just another person of color going through high school."

Placido was 50 years old at the time of the interview. His career path included
working in Oakland as a substitute teacher for 2 years and as an elementary teacher for 5
years; additionally, working for another school district in Alameda County as (a) an
elementary teacher for 6 years; (b) an assistant principal 1 year at an elementary school, 4
years at two different middle schools—totaling 6 years as an administrator; and (c) an
elementary teacher again for the past 3 years.

According to Placido, his parents were both born in the Philippines and migrated to the United States. His father retired from the U.S. Navy; his mother was a homemaker most of her life and later worked after Placido's youngest sister was born. Placido had six siblings—four sisters and two brothers. He was the first-born son, third oldest of seven children. He was born in Oakland, California in 1960; later lived in San Leandro, up until fourth grade; then in 1970 the family moved to Newark, California. Of all the siblings, Placido was the only one who earned a bachelor's degree; furthermore, he continued his education and earned a master's degree. His two younger brothers joined the military and eventually retired; his sisters' educations varied—some attended 2-year degree programs or vocational schools.

Placido pointed out how Spanish culture influenced his identity. According to Placido, both of his parents, especially his father's side of the family, were Spanish influenced; depending on which region they were from in Ilocos Sur, they were assigned and given a last name starting with either a "U" or an "R." Although he does not speak any Filipino languages, Placido traveled to the Philippines as a child and also as an adult with his parents.

Placido reflected on his high school experience. He attended a new, small high school in the southern part of Alameda County. His freshmen class was one of the largest classes, entering with approximately 600 students. As he recalled, high school was difficult for him. There were only a dozen or so Filipino people at his high school; few were in leadership roles, the rest were "quietly just moving along, doing their own little things, partying." According to Placido, he and the other Filipino people at his high school didn't identify with Filipino culture. He recalled while he was in high school, the

girls he dated were either White or Latina; he never had a Filipino girlfriend—until he was an adult. He didn't really associate with Chinese people because they were, in his words, "competitors." While in high school, he stated he thought he participated in the model-minority myth, competing with Chinese students, but he did not take advanced-placement academic classes that were offered at a different school site. Instead, he enrolled in Junior Reserve Officer's Training Corp (JROTC) during his senior year, which was only offered at a different school site. He was one of only two Filipino students who joined JROTC. Placido stated that he did not know what he was going to do after high school. He said he thought he was going to join the military because he enrolled in JROTC in high school.

Placido's high school counselor encouraged him to attend a community college because it was free. His counselors encouraged him to figure out what he wanted to do with his life and Placido stated he "benefited from having a free community college experience." He ended up deciding to attend a community college and accumulated a large number of credits within 3 years and decided to transfer to CSU Hayward, now known as CSU, East Bay. Initially he was going to pursue a career as a male nurse, then he thought about a career as an engineer, and then thought about a career as a park ranger. He decided to obtain an associate's degree in natural science. His classes in political science, however, were very interesting to him, and in 1986, he earned a bachelor's degree in political science with a minor in business administration.

The following year, 1987, he enrolled in a master's program in library science at SJSU. While he was in his first year in the master's program, he obtained an emergency teaching credential and started substitute teaching 1987–1989 to help cover the education

cost of his master's program. After his first year in the program, he befriended a principal who encouraged him to teach in an urban school area in East Oakland. He changed his major and entered the master's program in education at what is now CSU, East Bay. He described how, in 1989, he joined the urban intern project and started intern teaching at an elementary school in Oakland. He obtained a multiple-subject teaching credential, and eventually obtained his first teaching position in East Oakland.

According to Placido, not counting his substitute teaching experience, he was a K–6 elementary teacher in East Oakland for 5 years (Fall 1990–Summer 1996). During his 4th year of teaching and while he was still working on his multiple-subject teaching credential, he decided to pursue an administrative credential. The following year, 1995–1996, Oakland Unified District had a teacher's strike, and he said he was in charge of the strike at his own school site. As Placido described it, during that school year, one of his professional mentors encouraged him to try something new at her school site, which was another elementary school in a different school district in the southern part of Alameda County.

In Fall 1996, Placido resigned from Oakland Unified, accepted the new elementary teaching position, and also enrolled in the administrative program at CSU, Hayward. He completed the administrative program in Spring 1998. Placido stated that he continued his education because he wanted his teaching and administrative credentials linked; additionally, in 1999, Placido earned his master's degree in education. He continued to teach in the school district for a total of 6 years, 1996–2002, before becoming an administrator.

In Fall 2002, Placido became an assistant principal in the same school district in which he was teaching. He served as assistant principal for a total of 6 years—1 year at an elementary school, followed by 4 years at a middle school, and 1 year at another middle school in the same school district. In both the first and second school site, he was asked by the principals to be their assistant principal.

Then in Fall 2008, he was reassigned—he was placed back in the classroom and became a fourth-grade teacher at the same elementary school site where he had been in Fall 2002. Since he returned to the classroom, he has been teaching for the last 3 years, which included teaching Spring 2011. He expressed an interest in returning to administration but wanted to bide his time because his youngest child was entering kindergarten in the next school year and would be attending his school site. He has contemplated seeking administration positions outside of his current district.

Placido was actively involved in various Filipino educational organizations. He was involved in Filipino American Educators of California, Filipino American Society of Educators in East Bay), and FANHS.

Lorenzo

The interview took place at Lorenzo's home in the dining room. He was an older gentleman, average-size in height and weight, and with brown complexion. He was full of stories and narratives of his personal experiences from his teaching and administration days. He was very expressive and spoke with hand motions. According to Lorenzo, his hobbies and interests include reading, sports, and community activities including Filipino affiliations.

Lorenzo was 69 years old at the time of the interview. He was an assistant principal for 4 years, 2002–2006 in a K–8 public school district in Santa Clara County and retired in 2006. Prior to being an administrator, he was a teacher for 44 years, 42 of which in the same school district in Santa Clara County. He described his experience teaching high school and college students as follows: he taught high school students during summer school in another K–12 school district in San Jose, California; he taught college students at the San Jose Philippine Peace Corps Training Program during the summers in the 1960s; and he taught college students in the Asian American Studies Department at SJSU in the early 1970s.

Lorenzo's parents are from the Philippines. According to Lorenzo, his father completed high school at the age of 27 years old, applied to the Philippines Military Academy during his senior year, and by the time he had the appointment, he was rejected because he was too old. So instead, his father joined the U.S. Cavalry, specifically the 26th Cavalry, as a way to move up from being poor and to have the opportunity to migrate to the United States in 1953. His father eventually retired from the U.S. Army as a master sergeant. Lorenzo stated his mother wanted to complete high school but was told "you're just female, forget it, you will just get married, forget it." His mother completed high school up to ninth grade.

Lorenzo was the first born of his family and was raised in the Philippines up to the age of 11. He had four younger siblings; three of them were also born in the Philippines, and the youngest was born in Fort Riley, Kansas. While growing up in the Philippines he had a large extended family, including his cousins, uncles, and grandparents. Because his father was in the U.S. Army, Armando's family transferred

and relocated to France. Lorenzo and his family moved there in 1953 and lived there for 3 years.

The school system in the Philippines differed from the schools in France. In the Philippines school system, students attended elementary up to Grade 6, then attended high school; there is no junior high school level. Technically, Lorenzo was a sophomore in high school at the age of 11. Lorenzo stated he attended K–6 public schools in the Philippines and because there was no public high school where he lived, he attended a private high school. When his family transferred to France, the school system wanted to put him in seventh grade. Lorenzo did not want that, and asked to continue at his sophomore year. He stated he told the school officials in France that if he failed the sophomore year, they could put him in any grade level that they wanted. In France, he attended Orleans American High School. He stated he affiliated mostly with international students—Chinese, Indian from India, Latin American, Vietnamese, Cambodian, Arab, Muslim from the Middle East, and North African students. During his senior year, his father was transferred to and stationed in the United States, specifically, Kansas; hence, Lorenzo left midyear of his senior year and completed his second-semester senior year in Fort Riley, Kansas.

Many of Lorenzo's high school friends in Kansas were White. His after-school friends were mostly Filipino, many of whom were underclassmen. Growing up in Kansas he witnessed discrimination and spoke of incidents related to the civil-rights movement, such as sit-ins.

After graduating from high school in 1956, he started college at Kansas State College, now known as Kansas State University, at the age of 14. Shortly after, in 1957,

he gained U.S. citizenship. While a student in college, he joined the pre-med organization and the cosmopolitan organization on campus. He invited his college friends, who were from different parts of the country, to Filipino gatherings in his hometown. According to Lorenzo, he was planning to pursue a career in medicine and enrolled in pre-med courses. A visiting professor from the University of Philippines Medical School offered to write him a recommendation letter to attend as a foreign student. Lorenzo declined because he knew it would cost a lot of money to attend as a foreign student, and he knew his parents could not afford it. Due to finances, he only applied to one medical school, Kansas University, but was not accepted.

He ended up changing his major in his senior year of college to social studies and was interested in communicable diseases. After working in the field for 1 year, he did not want to pursue the major after all, and switched again. He majored in Education during his 6th year in college to get his teaching credential. He eventually graduated with a bachelor of art in education.

In 1964, he started teaching in a school district in Santa Clara County. He later obtained his administrative credential in 1974 by taking the National Teacher Exam. He later found out from others that the National Teacher Exam "was not really that good," regardless of his 93% score. He eventually applied for his California General Teaching Credential, which allowed him to teach K–12 in California. Although he applied for administrative positions, he did not get into an administrative position until 2002, when the principal asked Lorenzo to be the assistant principal because the current one had become ill. He remained assistant principal for 4 years and retired in 2006.

As an educator, he was involved in the Filipino Teacher's Association and the Teacher's Administration in San Jose. His philosophical perspective included the belief that teachers should teach because they love teaching kids and because they are hopeful for the kids. He stated he had seen too many teachers become administrators who did not actually enjoy working with students.

Generative Themes

Generative themes emerged from the coding and data analysis of the transcribed dialogue between the participants and the researcher. This section will discuss the four research questions and the generative themes that emerged as findings.

Research Question 1: What do Filipino American educational leaders perceive as personal challenges as they pursued higher education and administrative careers in K–12 public schools in northern California? The themes that emerged regarding perceived personal challenges as Filipino American people pursued education and higher education were (a) family obligations, (b) connections with school through involvement in cocurricular programs, and (c) Filipino American identity. Figure 1 shows a visual concept map of the findings of Research Question 1, perceived personal challenges of Filipino American educational leaders.
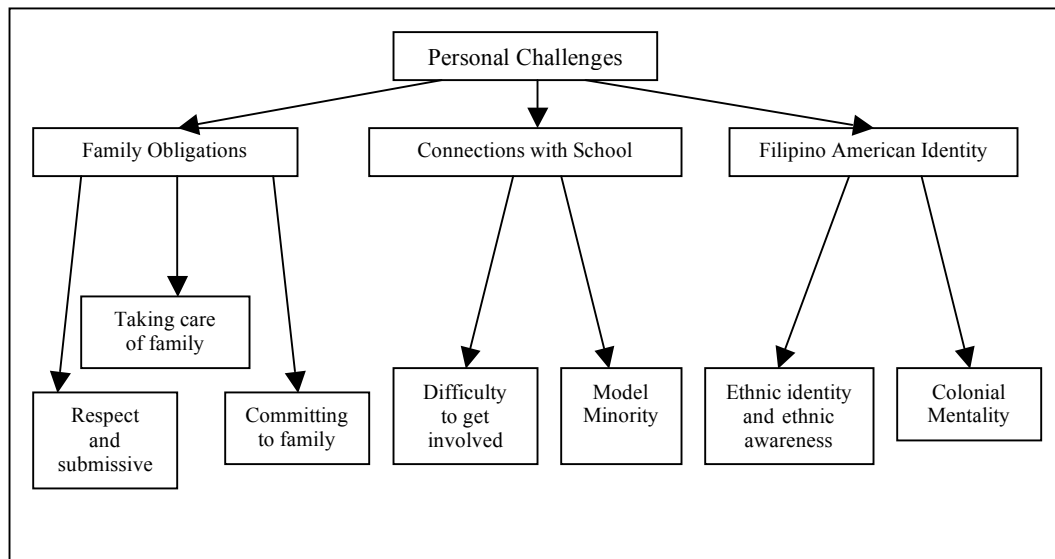
Figure 1. A visual concept map of the findings for Research Question 1, perceived personal challenges of Filipino American educational leaders.

The subthemes that emerged from connections with school through involvement in cocurricular programs were (a) the difficulty of getting involved in school, and (b) the model-minority myth. The subthemes that emerged from Filipino American identity were (a) ethnic identity and ethnic awareness, and (b) colonial mentality.

Family Obligations

The Filipino family, which often includes extended family, functions as a basic unit. One common theme among participants was respect for elders, including parents, which also entailed being submissive to elders and being committed and obligated to family in all aspects. All six participants perceived juggling family obligations as personal challenges as they or other family members pursued higher education. Family obligations included taking care of family members, physically and financially, helping and contributing for the benefit of the family, and attending and participating at family

gatherings, including extended family functions. Two of the participants also described

how their parents were strict and authoritarian in the household.

Anna described her parents as very strict; she was allowed only limited

opportunities to socialize. For example, she was allowed limited phone calls and

attended few school and social events. Anna said:

> You know, phone calls were very limited and events on the weekends or school
> events were to the minimum and I had to ask way in advance. My mom had to
> know who everyone was and their parents were and all that.

Anna stated her younger siblings took care of her little boy while she attended

classes in college. Anna also stated during her senior year at Sacramento State

University, she helped her younger sisters and brother because she was concerned for

their safety *vis a vis* their stepbrother. As a result, she became their guardian with her

mother's permission, got an apartment for the three of them to live together, and obtained

financial assistance from their biological father.

Marino also stated his parents were strict and rigid. He had always had authority

in his life, especially from his parents, and followed authority as a rule. He described his

father as very patriarchal. He added his father's mother was also very strict and

authoritative at home: even at her current age of 96, Marino stated "she still acts that

way," one who yells at people, who claims everything is hers, and who is quite

matriarchal.

Marino recalled some of the Filipino faces that did not go to college and instead

joined the workforce after high school to help support their families or themselves. He

stated most of them went into retail sales. He also stated it was and still is common that

young Filipino adults have aging or disabled parents they have to care for and they have

to support, or their family. He noted for today's youths, "aspirations for higher education are often hindered by the responsibility to family … obligation to family."

For Placido, although he is back in the classroom as a teacher, he ultimately wants to go back into administration; however, right now his focus is on his family—his youngest son will be attending his current school site next year as an incoming Kindergarten student—so he said he would wait and see what develops. He contemplates going back to an administration position and applying to school districts outside of his current one.

Lorenzo also stated his father helped his younger sister to cover the cost of school, which costs money in the Philippines. Lorenzo said,

> And basically, that's what happened, also too, and he was the one that basically had his younger sister to be educated and became a teacher in the Philippines, because of him, because he was there, because all the others [father's siblings] were already married and everything else.

Although Lorenzo was interested in pursuing a career in medicine, and a professor from the University of the Philippines Medical School was even offering to write him a letter of recommendation to attend the medical school, Lorenzo stated he did not accept it because he would have been considered a foreign student and would have had to pay much more for tuition: this was something his parents would not have been able to afford. He applied to only one medical school in Kansas, which did not accept him. Consequently, he changed his major to social sciences during his 5th year in college, but then again changed his major to education during his 6th year.

According to Theresa, the Filipino values she felt were extremely important included respect for elders, taking care of elders, family closeness, and education. Theresa recollected her extended family, stating the following:

And families there were so close. Everyone was a *commadre* to this, a *commadre* to that, a *compadre* to this; so you become a whole family. … Yeah, it's like an extended—and I don't remember ever growing up without everybody that I called auntie or uncle or *kuya*, because they were all—we were not related, but we were related in this family of activity and organizations that they all held so dear. That's what united everybody.

Theresa described her upbringing:

I mean that whole Filipino community from San Luis Obispo to Santa Maria was very active, and everyone knew everybody else, which was a very, very wonderful type of environment to grown [sic] up in. … I look back at it today, I said those wonderful years, and I'm just so happy that I was part of that whole scene of family activity, which I don't see here in this where I am now … and even though there are Filipino organizations here and I am a member of many of these organizations, it's not the same as when I was growing up, where it was truly a family.

Armando had experiences similar to Theresa. He was born in Stockton, often referred to as "Little Manila" due to the large Filipino community. He recalled his parents were of the generation that did not have immediate family from the Philippines in the United States; hence, the Filipino people in his community were his extended family; he called them auntie, uncle, and cousins. Even when he and his immediate family moved to San Jose, an area with few Filipino people at the time, his parents and other Filipino families organized a group for him and his siblings to learn Filipino dances, put on holiday plays, and connect with their Filipino heritage. Armando said, "for the adults, they formed a book club where they shared stories. It might have been part of the language development for them."

Connection with School Through Involvement in Cocurricular Programs

Another theme perceived as personal challenges by Filipino American participants as they pursued education and higher education, was connection with school—or lack thereof. The subthemes that emerged were (a) the difficulty of getting

involved in school because of their own perceived identities as minorities, and (b) the model-minority myth.

Difficulty of getting involved in school because of identity. Four of the participants attended high schools that were predominantly White. The other two participants attended high schools that had large Filipino student populations. The four who attended the predominantly White schools had challenges assimilating to and connecting with their schools. They were able to connect with their schools through involvement in cocurricular clubs and organizations on campus, which helped them develop friendships and become engaged in campus life.

In middle school and high school, Anna didn't "put herself out there." She remembered,

> I think that got a little harder when I was in middle school and then the early years of high school probably because I didn't want to put myself out there. I wasn't naturally the person to be called on because … well, I'm not sure what my teachers' viewpoints were on Asian Americans. I wasn't even Filipino at the time; I was oriental. You know, no one really knew what Filipino was. So I think innately it was just there.

Anna reflected on her high school years and stated that experience brought many challenges—being a person of Filipino descent, being a minority at the school, and having parents with strict confines. She described her dating experiences as difficult and that her African American friends were more open to interracial dating compared to her White friends. During her junior year, she found herself pregnant "to the only other Filipino guy in the school."

Lorenzo reflected on his high school experience. He stated he had two sets of friends, his school friends—most of them White, and his after-school friends—most of them Filipino. He joined the international organization on campus because that was the

group with which he could most identify because he was still considered a foreign student, a Filipino.

Lorenzo stated he enrolled in many classes that he enjoyed academically. According to Lorenzo, he stated his grades were not to be bragged about but at least he did finish college. During his college years there were no tutorials. He stated the only way to get help was either from the professor or from friends, if one had any. According to Lorenzo, he noticed some of his classmates didn't associate with each other unless they were doing well, and in his words,

> can kind of converse intelligently about the subject matter; but if you're having a hard time, especially where I'm at as a foreign student, it isn't—lets say, you don't have the luxury of getting help, and that's when I found out why a lot of my classmates in pre-med became frat and sorority people, because as a foreign student, once a year we are invited by sororities or fraternities to go to their houses and eat with them dinner and be shown around what they have, and that's when I found out that, dang, I can see why they went. In the one I went to, in a room this size on all the walls are the four, not closets but the four drawer cabinets. … File cabinets, all along. Tests of every kind for so many years; thesis, papers, all of those. … If you are not in a fraternity or a sorority, you have nothing. They did.

Armando described how high school sports helped him assimilate into the social and academic systems of his high school. He said, had it not been for sports, it would have been very difficult for him to adjust and be accepted. He stated,

> It was difficult in the sense that we were, my brothers and I were the only, one of the few minorities that were there. And so in terms of just trying to assimilate into the school system and into the, if it weren't for sports, it probably would have been very difficult just to be, you are at the age where you want to date and so on, but you are not fully accepted, at least you don't feel accepted. And so you kind of miss out on that, there, you know.

Placido was involved in high school clubs, athletics, and band. Placido even attended school dances, however, he stated he felt socially awkward because he was involved in JROTC:

Well, you know, I was part of band and color guard. I also played football, wrestled. My senior year I was president of the Chess Club. I was an active person on campus. I don't know if … "popular" would not be the term, because I think my sister did more of the popular type of events. … Yes. I participated in the dances and the social stuff, but I felt socially awkward, because it was just strange, you know. You're the military geek guy wearing the uniform and having the haircut and doing all these other things.

The participants expressed how difficult it was fitting in to the social parts of school life. They also expressed how being a part of the school community helped them adjust and feel connected with the school.

Model-minority myth. The stereotypic notion of model minority was another personal challenge for the participants. The term, model minority stereotyped Asian people as "well-educated, successful, career driven, and law-abiding citizens" (Nadal, 2009, p. 39). Either by meeting the stereotypic notion or by not meeting the notion, the stereotype placed a psychological mindset on the participants.

Marino described his first semester at UC Berkeley as "challenging"—although he took Calculus in high school and did well in it, he received his first "F" in his college calculus class. He described his college experiences as difficult: "I was struggling. It was very tough. But, I persisted." He further described his experience:

> You could get lost if you did not advocate for yourself or know what you wanted to do. It was a challenge. You were competing against top students from all over the nation and in the world. … My first GPA there was 2.3. By 4 years, I could only raise it up to 2.8. It was tough. I tell students that. It's tough, but you learn from it. It makes you stronger. It makes you better. I think it really helped me discern what I wanted to do with my life.

His GPA at UC Berkeley was 2.8, which was very discouraging for him, yet he continued to aspire to be a pediatrician, and studied and eventually took the Medical College Admission Test.

Marino discussed his viewpoint on Asian people and the model minority. He said the following:

> Well, was I the model minority? I can play that card if I need to play it. I don't think I'm playing it. But if someone, say if my principal really thought, "Oh Marino, he's easy to work with because he's just going to try to fit right in because that's part of the Asian way." I can play it if you want. I know that's what people have written about, but to live it? I wouldn't say, was that a choice? I don't think so. Is that how things become because of the values you hold, and your attempt to do what you need to do? That's kind of more how I see it. I don't feel like I chose to do that.

According to Placido, his grades in high school were mediocre, averaging a 2.8–2.9 GPA. He stated he did not do well on the SATs and ended up attending community college. As he attended college, his grades improved to what he recalled were 3.3–3.5. He eventually took the GRE and ultimately was able to attend graduate school. Placido described how being the model minority was two-edged:

> One, some of the teachers would just let you go by, because you're the quiet kid. You memorized some of your facts, you had some of the information, you wrote appropriately, and so you got the "A." But then that "A" really didn't transfer when you went to higher learning, so you were struggling and you were competing with. … And you have that doubt, that mindset that doubt plays on you. And so that "model minority" thing was two-edged. One, it gave you an ego edge going in, but then when there was failure along the way, that is where there were some problems.

He added, "Because within the cultural stereotypes, not only were we sexless, but we were drones. We were just there to work, and we were only supposed to achieve a certain level, and that was it." He described how the mindset of doubting oneself becomes ingrained especially when one doubts oneself and questions oneself, "What if I will fail again?" or "What if I'm not successful?"

Filipino American Identity

The generative theme of Filipino American identity echoed through the four younger participants. Interesting to note, these four participants' parents were not actively involved in Filipino communities. These participants expressed the difficulties adjusting to schools that were predominately White or non-Filipino and they had a difficult time understanding their cultural and Filipino American identity. The other two participants' parents were actively involved in the Filipino community and Filipino organizations and thus, these two participants had a better understanding of their cultural and Filipino American identity. The subthemes that emerged from Filipino American identity were (a) ethnic identity and ethnic awareness, and (b) colonial mentality.

Ethnic identity and ethnic awareness. The Filipino people were colonized first by Spain and then by the United States. Each colonizer inculcated their ideas and oppressed the Filipino people, which ultimately influenced their mindsets and self-images. The common theme of Filipino identity emerged as the participants explained their personal challenges to understand their ethnic identity and ethnic awareness. One woman expressed feelings of self-denigration and embarrassment of her ethnicity, whereas others expressed feelings of invisibility or confusion of their ethnic identity and ethnic awareness. Others expressed they knew little about their own ethnic backgrounds as Filipino American people.

Anna described her cousin as having Spanish-looking physical features—lighter skin color and higher nose bridge; she was able to blend in as White. She stated her cousin looked "like she could be, you know, White but with dark hair, whereas I don't."

Anna recollected,

So I moved here in the seventh grade to Sacramento, California, and I moved to Citrus Heights. It's a very nondiverse community, so I moved in with cousins who had already been in the states for a while. So I guess if you kind of look at the whole scheme of things with Filipinos and our history you can probably consider my cousins as more Spanish-looking. So I think me being … well, me not looking as Spanish-looking as they did it was hard for me, I think to get adjusted. So that was middle school. Then I went to an all … well, pretty much an all-White high school.

Anna self-identified as Filipino American. At one time, however, she identified herself

as an Americanized Filipino. She recalled,

I did have friends, I mean, lots of really good friends, but it was kind of hard fitting in because obviously my culture was different. It was hard to bring friends home and then have to explain what certain foods were and what certain smells were. I remember a time where my mom would speak to me in Ilokano in the store and I would tell her not to speak to me in that language because it was hard. It was awkward. I didn't have friends that made fun of my culture, but I didn't really teach them about it either.

You know, I remember telling my mom in the store, in the grocery store, "talk to me in English." I didn't want to be embarrassed. Everyone was White and I didn't want us to stick out because we already stuck out. You know, we already stuck out as the only Filipinos on the block and it seemed like in the city. So I didn't want to stick out anymore.

Marino self-identified as Filipino American. He described cultural identity

conflicts when he was younger:

When I was younger, there was no Filipino [referring to the bubble-in statistics for identity] choice there. You chose Asian. And then, I think there became the Pacific Islander choice, and I was like well, Philippines is a Pacific island, so you choose that one. But I mean, even just the motion of choosing Asian, and then learning about generic Asian values and cultures. I've studied it all now, so I can differentiate and I can see different aspects of my life fitting more Chinese type of values versus Island type of values. And then now, there's the Filipino box, so of course I would put it in the Filipino.

Placido described his high school as having only a dozen Filipino students. Other

ethnic groups on campus were White, Latino, and Asian, specifically Chinese. He did

not really associate with Chinese students and described them as "competitors." As

president of the chess club, he explained how Chinese students associated with him, but

for the most part he associated with Latino students:

> And so that Spanish indoctrination, basically it meshed well, in California especially and with my generation, the Chicanos, Hispanics, however, you want to identify them, Latinos, there has always been some type of association with Filipinos. The UFW [United Farm Workers], Larry Itliong, Cesar Chavez, they talk about the Latinos, the big UFW, but before them was Filipino organizers, and the root of their struggle was started by Filipinos. And so we lose that in history, but it has played a part of our cultural identity, I think, for those who know.

Placido, stated, " I did not really identify Filipino until after high school, as I moved

along. I was just another person of color going through high school." Additionally,

because Placido's father was a pit boss for cockfights, he knew many people. As Placido

described it, "it was basically a Filipino and Latino game. Filipinos and Latinos were out

there … and that is how we would associate with each other."

> Lorenzo identified himself as Filipino:
>
> I never had this, you know, like the more recent ones in the '70s, when they talk about are you a Filipino or Filipino American or an American? I never had that problem, because I guess, first of all, I came from the Philippines, so you consider yourself Filipino. And the idea of being an American, at least I didn't, because, to me, an American is somebody who is White, so I never considered myself as an American. I'm an American citizen but not an American, and now, for the longest time the idea is an American is somebody that is White, all these different things. And I'm not, so I'm not an American. I'm an American citizen. I kind of made that division for myself; but I am a Filipino. But, for the longest time as an educator, though, I was none. There were no classifications for Filipinos. They took off Malayan, so I can't put that even then. Before I used to; then they took that off. So for a while there, the only thing I could put in was really White.

Lorenzo added:

> If you look at the things they had, when they say Asian, they will delineate Chinese, Japanese, Korean; nothing else. You cannot look—and then so a lot of times become Pacific Islanders. And then they changed that, where Pacific Islanders are no longer Philippines, either; so it was none, none of those. … It wasn't only in the '70s that you were able to put down Filipino.

In terms of ethnic awareness, Anna stated she was not exposed to this in high school:

I didn't know about our history in the United States. I didn't know. But not that I would have known. That wasn't in high school that they talked about. It wasn't in text books. … You know, my mom didn't know. She's an immigrant to the country, so she didn't necessarily know about Filipino American history. So she didn't teach it. So I think that just, again, it brought an awareness.

Placido had sentiments similar to Anna's about ethnic awareness; he lacked information about Filipino history throughout high school:

And the Filipinos had ended up in Mexico and in Southern California. And in the missions up here in northern California. A lot of Filipino sailors were on those Spanish galleons, they all became Spaniards somehow, and ended up here. But we don't remember them as Filipinos, they're "Spanish sailors." But they were Filipinos.

When asked about Filipino identity and being exposed to it through reading, he stated,

Yes. And you don't hear—some of the kids hear about it now, but that is only the school sites that have cultural heritage, Filipino heritage classes and cultural classes. You will hear that now, and kids will know that now, but not when I was growing up. Who knew that within the Spanish American War there was a Filipino American War at the turn of the century? I didn't know that coming out of high school. It wasn't until I was in college that I read about that, learned about that. We speak about the Mann Doctrine and our "little brown brothers" in the Philippines who we need to save.

Colonial mentality. Another perceived personal challenge for Filipino American people pursuing education and higher education is colonial mentality, "a form of internalized oppression due to colonization" (David & Okazaki, 2006a) and the mindset ingrained in Filipino people. The dominant White group is perceived as superior, hence, Filipino American people have intergenerationally and dysconsciously accepted this as the norm. Although the participants may be ethnically aware of their own identity, their colonial mentality has continued to have an impact.

Three of the participants reflected on how colonial mentality affected them and how colonial mentality was perceived as a personal challenge. Anna recalled conversations she had with her current mother-in-law, who Anna described as having

colonial mentality, favoring lighter skin complexion. Her mother-in-law made comments to Anna's younger sister, such as "Well, you need to find a White guy so your kids will come out pretty."

Placido was strongly impacted by American culture. He stated, "My generation is: we all want to be little Filipino John Waynes, and we want to emulate that, that truthfulness, that loyalty, that honor." His father retired from the U.S. Navy. Placido also considered going into the military, but knew he did not want to be told what to do and knew what military life entailed. According to Placido, American culture impacted his whole generation; Placido's brothers also chose the military as their career paths.

Lorenzo's experience was quite different because he lived in the Philippines, moved to France and then to Kansas. He experienced feelings of inequality after leaving the Philippines:

> In the Philippines, the U.S. values have been put on such a pedestal that if you take it all in, it sounds good. I mean, really, you'd really go for it. But it isn't until I came to the U.S., though, and found out that the so-called values of equality, it isn't there; that the values of people looking at you in a manner that's not condescending, it isn't true; so all of that.

He actually recalled an experience while attending U.S. schools in France. His English teacher spoke with his mother and basically told her that she needed to destroy all the books in his native language. He related the following words by his English teacher:

> If I were you, so that your son really would learn English and so on, I mean they're already thinking like we don't know English. Right? Okay. So you know what? This is what you should do, and they said, "Destroy all the language books, anything in your language at all. Destroy them. Burn them. Do not speak to them in your language [Tagalog]." … I just look [sic], and my dad didn't say much, I recall, not say much. But once we got home, I said to him that's an idiot. We never did. We continued Tagalog. But to them, assumed we did.

He added,

But I look at it like if I actually did that, I wouldn't have been able to teach in the Peace Corp, where I was being paid good money in the summer. So that's part, where I'm not being looked at in the same way. … So then, coming over [to the United States], I then began to read some of the books, and then reading the books, it says there are no dogs, no monkeys, no Filipinos allowed.

The participants described their personal experiences of internalized oppression or colonial mentality. On one hand, some participants were exposed to people who denigrated their ethnic backgrounds; on the other hand, some participants admired the values of the oppressor.

Research Question 2: What do Filipino American educational leaders perceive as professional challenges as they pursued higher education and administrative careers in K–12 public schools in northern California? The themes that emerged regarding perceived professional challenges as Filipino American people pursued higher education and a career in educational leadership were (a) culture shock for Filipino teachers from the Philippines; (b) the way Filipino cultural values clashed with Westernized cultural values; and (c) Filipino American identity and being marginalized; (d) lack of role models; (e) commitment, responsibilities, and demands as educational leaders; and (f) conflict with upper management. Figure 2 shows a visual concept map of the findings on Research Question 2, perceived professional challenges of Filipino American educational leaders. The subthemes that emerged from the way Filipino cultural values clashed with Westernized cultural values were (a) having respect for elders, (b) being humble and quiet, and (c) possessing a collective, collaborative leadership style. The subthemes that emerged from a lack of role models were: (a) lack of Filipino American educational leaders for students and teachers, and (b) lack of Filipino American people participating in leadership positions or in professional leadership organizations.
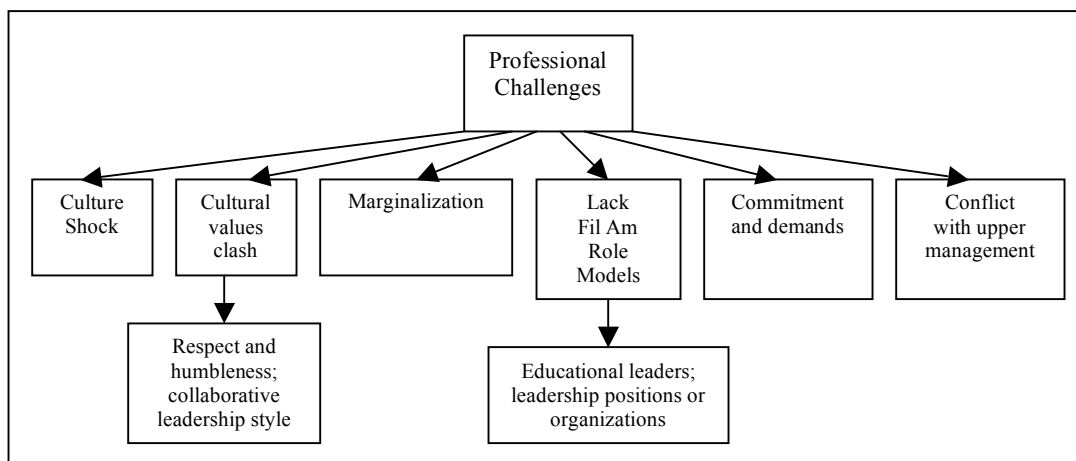
Figure 2. A visual concept map of the findings for Research Question 2: Perceived professional challenges of Filipino American Educational Leaders.

Culture Shock for Filipino Teachers from the Philippines

One of the perceived professional challenges, as Filipino American people pursued higher education and administrative careers in K–12 public schools in northern California, was culture shock; specifically that experienced by Filipino teachers from the Philippines. Filipino teachers who are discouraged by this culture shock may have second thoughts about remaining in the United States, wanting to return to the Philippines or they may have second thoughts about being in the field of education, including educational leadership. In the Philippines, a teacher is a person of knowledge and authority and is treated with great respect, but in the United States, students do not automatically grant respect to teachers as they do in the Philippines.

Theresa stated that her school district hired a few Filipino teachers who were the best of the teachers from the Philippines. Theresa explained that she was their mentor when they arrived from the Philippines. She mentioned how American students, with their assertive and aggressive behaviors, often challenged the immigrant Filipino

teachers. Theresa also stated that these immigrant teachers experienced culture shock in

their classrooms because they were brought up in an environment where students show

great respect for their teachers by responding with "yes ma'am" and "no ma'am."

Theresa said she told them to not be discouraged teaching these students and asked them

to stay. She described the situation:

> I was their mentor when they all arrived, trying to get them not to go home, because the kids cussed them out and used the F-word on them, and they're not used to having that in the Philippines. They're saying, "I'm going to go home. I don't like these kids." I said, "Give it a year. Give it another year." Now they're here. Now they're here; they're staying put.

Theresa also described how students in the United States are different from students in

the Philippines:

> Discipline was the most difficult thing for them. It's the kids. You know how our kids are. The American kids are taught to be so assertive and speak out, where the ones in the Philippines, you just sit there and you do like this, [hands clasped over table] but the kids here, I said, "You must understand that the kids here are not—they're going to challenge you, and that's what makes it all beautiful," I said, "because it's not like in the Philippines, where everything is they just "yes, ma'am," "no, ma'am." Here they don't agree, they will challenge you. But it doesn't mean they disrespect you.

> Armando had experiences similar to Theresa regarding the hiring of teachers from

the Philippines. He stated teachers from the Philippines were not aggressive enough and

although they did well in their interviews, he was reluctant to hire them. He described his

experience as follows:

> Because when I was a principal, I had teachers from the Philippines that came in and I interviewed them and particularly in junior high, you are not going to survive in the junior high, and I was always reluctant when someone from the Philippines came, because I knew that they weren't aggressive enough. And you had to be aggressive with those kids, or else they would eat you up. And they would come across great in the interview and they had very good background in terms of their training and so on, but I had to be very careful in terms of how do we get these people, so they are in a comfortable role? So for me, I had to learn. And I think that one of the things that helped me was that being encouraged to be in a leadership role.

Armando had a different experience because of his exposure to different ethnic groups. One summer, during his earlier years of teaching, his principal invited him to work at Job Corps with disruptive and at-risk students, aged 13–19. He later found out that he was the fifth teacher to work with the students; the four previous teachers had quit. Because he had worked in Berkeley, he felt that he was able to reach and teach this group of students, including George Foreman. He told the students,

> Look, if you guys don't want to stay, you can go back and sleep, but … I will only be here for the summer and I really want to help you with your GED and we can talk about other things.

He and the students shared their personal backgrounds and experiences, which he believed opened dialogue and made them feel comfortable with him. He commented, "When you understand where kids are coming from, then you can, you no longer make quick judgments. And so I think that was a big factor in helping me to develop in my leadership and understanding of people."

Lorenzo described the experiences of Filipino teachers, comparing teaching in the Philippines to teaching in the United States. He brought up the concern that Filipino teachers may have difficulties disciplining students in the United States because teachers in the Philippines are highly respected and do not normally need to administer discipline there because they are seen as people of authority and are given respect automatically:

> Filipino teachers coming to the Philippines [sic], one of the first things they're going to have problems in the U.S. as teachers will be discipline, because in general in the Philippines, you're a teacher, you can do pretty much a lot of crazy things and kids kind of just accept it. And that's because you're a teacher. Here, no way. In general, especially now, you have to be approved by the kids as a teacher, even though you know, let's say, your subject matter, they have to be able to accept you, and discipline doesn't come basically from "I'm a teacher, you're a student, you follow me." It has to be with a feeling that you accept them as students and that you know their names.

Filipino Cultural Values Clash with Westernized Cultural Values

The theme of Filipino cultural values emerged. Filipino cultural values clash and differ from Westernized cultural values in many ways. As a result, three subthemes emerged from the way Filipino cultural values clash with Westernized cultural values: (a) having respect for elders, (b) being humble and quiet, and (c) possessing a collective, collaborative leadership style.

Cultural value: Having respect for elders. The subtheme of the Filipino cultural value "respect for elders" was also perceived as a challenge for those pursuing higher education and educational leadership positions in California K–12 public schools. Respect for elders includes having difficulty in having courageous dialogues with elders.

For Anna, the cultural value that played a role in her position as an administrator was "respect your elders." This value was one that she held true when teaching students about character education. Anna stated some of her Filipino teachers also had this cultural value and did not tolerate students who talked back because the teachers had the mindset that students needed to respect their elders. This cultural value, however, also played a role for Anna when she had to deal with her staff. She admitted that there were times when it was challenging and tough for her to have hard conversations with teachers or others who worked for her and who were older than she was: the Filipino value, respect for elders, got in the way. The cultural value of respect for elders includes avoiding disagreements, conflicts, or confrontations such as questioning the elder's behaviors, beliefs, or values. As a young Filipino American educational leader, it was difficult for Anna to address her true concerns when dealing with staff older than she was, because culturally it was viewed as disrespectful.

Armando had experiences similar to Anna's. He stated the following:

> I think that, you know, I have always thought of this and I can't say that is a general statement, but growing up, you know, because of the respect when company came, that you were taught to be quiet, as opposed to today's youth, you know. Then I always thought when I became a principal, I was always hesitant to speak up, so I had a handicap on that, in a sense. I had to learn how to be aggressive and to speak up and so on. I still, in many ways, I am still like that. I see a lot of people that are very aggressive and can speak up and chat. But when you are in the American system, you know, you have got to be aggressive and speak up and fight for your cause and so on. So I always thought at the time of our value system, if that were true, how many Filipinos could have been successful in terms of coming into the system.

Cultural value: Being humble and quiet. Another subtheme that emerged was the challenge to overcome being humble and being quiet. Theresa described how Filipino culture played a role in her educational aspirations and her identity as an educational leader. She described herself as a very quiet person. In terms of participation at meetings, she stated,

> I tend to listen more, so to me, that's an asset when you're listening more and only speak when you have something to say, and people tend to listen to that more than if you're just rambling away. But I think by being quiet, being timid, being humble, the American culture tends to look at it as a negative one, because you are quiet. They seem to think that if you are quiet, not so much that you don't know anything; that you're not going to become a good leader.

She described how her Filipino cultural challenges included trying to get others to understand where she was coming from, that being quiet could be an asset because she is trying to listen, absorb, and digest the information.

With respect to American culture, Theresa valued its assertiveness and believed Filipino culture can really take advantage of it:

> We, as Asians, or Filipinos, we tend to be extremely humble. We don't want to toot our own horn, but in this, in order to achieve the things that we need to achieve here and to be more competitive in this country, we need to be more assertive and be more competitive; and in order to do that, we don't mind having pride in the things that we know best, that we have the capability of, while in the Filipino culture, we tend to be too humble in our admission of capabilities and

achievements. Not so much in this country where we came from, but, we as Filipinos in this country, we tend to be too meek and too timid, and especially when we are competing in this country for leadership or for higher positions. We need to get rid of that timidness; we need to get rid of that shyness; we need to get rid of that meekness. I'm not saying that these are bad qualities; I am saying that thee are qualities that we never forget, but when we are competing, we need to sell ourselves in this manner of assertiveness and knowing that we can do the best job as much as the other person.

She also said,

But it is also an asset, though … to be humble, which is an asset that we Asians tend to have. And, to me, that's not negative to be humble, because when you're in [a] leadership position, you cannot say that you know everything, because if you are to get people to be on your side, you need to make sure that you can also learn from them. And never be too shy to admit that you don't know everything, that you can learn from the people you are working with. And that way, they respect you more.

Although listening is a fine quality to have, Theresa also thought the Filipino tendency to be too quiet can get in the way when applying for a job. Theresa stated she realized as she was ascending in her career, the perception others had of her was that she was too quiet and timid:

When you're applying for a job, that's when you really have to get more of this assertiveness in you and sell yourself in a most positive way, without giving up who you are, your humility, the things that you believe in.

For Filipino American people in this newer generation, Theresa believed they are more aware that they need to be assertive, articulate, critical thinkers, and be able to reason things out, especially in classroom discussions.

For Lorenzo, one of the challenges he was trying to encourage and emphasize to his Filipino students was to be vocal in class. He could relate with Filipino students and the Philippines culture. He understood the Filipino students' behavior in the classroom:

So that's what, in teaching with my Filipino students, is then I start telling them this: don't be quiet in the classroom. Because most Filipino kids will be—for most of them coming from the Philippines, unless they're the ones who are already gregarious—your average one will be, we're told in the classroom, you're

quiet, you listen to the teacher, and don't start bragging about how bright you are and so on. You don't do that. The only ones that do that are the ones who their parents are pretty well entrenched to working with the people in the station and so on in the Philippines and pretty well off. … But you have the students who can be quiet, so I tell my students don't, because when you are here, when you're quiet, sometimes there's a tendency to think that you're stupid, you don't know anything; so you should speak up, you should ask questions, and so on, all of that.

Cultural value: Possessing a collective, collaborative leadership style. Another subtheme that emerged was the Filipino cultural value of collective, collaborative leadership style and how it clashed with the Western value of individualism and competitiveness. The participants expressed that a collaborative leadership style was their preferred method of leading at their school site. This is also an important Filipino value, *bayanihan*, a family-like value such that everyone works together for the benefit of the whole. The authoritative leadership style is not a style with which they felt comfortable, especially with people older than themselves.

Anna stated she considered her leadership style to be more collaborative than authoritative. She believed in the collective body rather than the top-down approach. She described it as follows:

But for the most part, I really do feel like I want to get along with everyone. I want to make a connection because I think, again, that it does make the work that much easier if you like and respect the person that you work for.

For Anna, it was easier for her to speak to her superiors than to speak to those who were older than she was and in subordinate positions. She wanted to be perceived as someone who was strong and who knew what she was doing; being assertive was part of the role of an administrator.

Theresa stated she also described her leadership style as a collaborative, family-like leader with her staff, faculty, and parents. When she became principal at her school site, she explained at her first faculty meeting:

> This school is really not mine. It belongs to you, the staff. I'm only the leader …
> the principal in front of my name means nothing if you are not with me. … I am
> not your enemy, and what we need to do is work together … I am going to be
> open and communicative with you, but, again, if we need to move this school
> together, I need you. I can't do it by myself.

She said she also communicated this information to her community and parents:

> I tell my parents that this school does not really belong to me; it belongs to you. I
> could be long gone and the school is still here. This is your school, and therefore
> you need to know it and you are welcome to come and see us and visit it, because
> this is your school. Your kids are here, so I need your support.

As an educational leader, Theresa also was not afraid to talk with her superiors, her

school board, superintendent, or any associate superintendent, or to ask for assistance or

address issues and concerns regarding her school, because she believed she was hired to

be responsible for her school, which included protecting it.

For Marino, now an authority figure himself, the way he saw it, he didn't exert

authority but followed authority; he used a collaborative approach, especially if he

wanted change. He stated that as an authority figure, it was best to use that authority only

when it was truly needed. He stated he preferred a collaborative leadership style. Marino

said because of his high school experience as a student, he believed now, as an

administrator, his leadership approach should create networking opportunities among

students, organizations, and adults to support and engage students beyond the classroom.

The more supportive leadership style also worked best for Armando, a retired

administrator. He described it as "the win–win situation." He emphasized the

importance of being honest and open. Armando shared his experience as he worked with

student teachers. He recalled telling his student teachers,

> One of these days, you will be responsible for children, assuming that you will get
> a job. And you have got to know when someone is failing and you just can't
> move them on automatically. You have got to do everything possible to help
> them. It is the same way with, when I worked with student teachers, I said, "You

> know, if I pass you and you are doing a crummy job, you are going to hurt so many kids." You figure you have got 30 kids in a classroom and you multiply that by 10 years, you know, 300 kids that are failures. So I said, "I have to take a responsibility. If you fail, I fail, and I can't have you hurting those kids and I can't hurt you. I am not supposed to do that, so I have to be very honest with you." … You have to be honest and open with them.

Armando described how he would have a dialogue with his student teachers and point out some of his classroom observations that the student teacher could improve on. He stated he would ask his student teachers to reflect on what they could do differently; he would ask them to do another lesson and work on the area that needed improvement.

For Placido, the authority figure, the principal, ultimately had the final decision. Placido, as a younger assistant principal, would feel threatened speaking with his superiors. With time, however, he learned that speaking with administrators was an opportunity to be critical and constructive and he became more comfortable. He hoped young administrators would find their voice, believe in what they were doing, and believe they could move forward.

For Lorenzo, when he was assistant principal, his principal expected him to be authoritarian and believed that teachers should fear Lorenzo, as the authority figure. Although the principal knew that Lorenzo had been a teacher for over 40 years, she asked him to be the assistant principal and expected him to be a feared person of authority. He described his experience as vice principal and the interaction he had with his principal as follows:

> I was told I was too weak because I do not show the ability to become a leader; that I tell [the parents] I don't know, I shouldn't be doing that. I should always tell them this is the answer. … Yeah. I was told I was too weak. And working with kids, you should always show them who's boss. Don't even bother talking to them at times, because you're wasting too much time talking with them. You should worry about the bathrooms, if they're clean, all this around here. I was like, hey, I check with the janitors, I see them clean it. What else do you want me to do? Am I supposed to know how to properly clean all of that? That wasn't my

thing. I'm supposed to get the people to do the cleaning. I see them clean it and smell things. It's okay. But the thing is you go there. I said, "No." I said, "That is not my style." And working with teachers, I was told that, "You're not really knocking on them. They should be afraid of you." And I said, "I'm sorry. That's not my style."…. "No, no, no. You're too weak. You're not an administrator." So I knew then that my day is [sic] numbered, because from the district on, there's a channel.

Lorenzo mentioned another example: he had allowed his students to work collaboratively. His supervisor visited and observed his classroom; she was against students working collaboratively. Lorenzo stated,

We had supervisors then, and that's where I was told those are wrong ideas. Kids are not to help each other; kids are supposed to listen only to the teacher and they must work quietly; they should never, ever, ever talk to each other. In fact, she told me, … "I should have been able to drop a pencil and hear it bounce up and down, but I didn't do it because I knew I wouldn't be able to hear it, because your kids were talking."

Filipino American Identity Being Marginalized

Another generative theme that emerged was the professional challenge of educational leaders identifying themselves as Filipino American people and being marginalized by other Filipino, Filipino American, and non-Filipino people.

According to Marino, he grew up in a Filipino community in Union City and didn't recall any particular obstacles in high school. For the most part, he grew up among Filipino people—in church and at school. He stated:

But definitely, I think because I grew up in a primarily Filipino community, there were no barriers other than the barriers set by the community itself that I didn't speak the language. Or, I didn't act Filipino enough, and so on and so forth.

In Summer 2002, he was admitted to the teaching credential program at CSU East Bay, which also had a partnership at his school site. One of his courses had a unit on diversity and multiculturalism. He recalled feeling challenged and negatively impacted by the approach of the way one of the instructors taught diversity awareness. In

retrospect, he understood the purpose of the various activities, but he did not appreciate

the teacher's approach. Marino described the classroom situation:

> It was almost like [the teacher] was challenging who you were. And, I think that was his point. We talked about it later. But, going through it in a class where we're talking about racism and we're talking about oppression and struggle, to start off a class and go through the Filipinos who were in that program, I think there were four or five us in that program at the time, and ask what your last name was. And, I knew what he was doing, because he did this to my friends when they were in school here in his Tagalog class. What's your last name? Obviously my last name is Spanish, but you had other last names in there like [names omitted], which are Filipino names. He would point out and say, "Well you and you, you have Filipino names. You, you, you, those are just names assigned to you by the colonizers." My name's important to me; whether it was given to me by colonizers or not, it's part of my heritage. My family has had that name. I can go back generations. I don't think it changes who I am. I'm definitely different than my family in the Philippines. But for him to start a class like that, and to point that out and not really give a reason why, it was like, are you trying to make a connection? Because, you just lost that connection, and I thought I could connect with him as a fellow Filipino-American.

Another exercise that Marino had negatively experienced was as follows:

> There was another exercise where we were talking about, and this is all stuff that I've gone through again in my master's program so you have to have it as a school leader, about White privilege versus the struggle and oppression of people of color. He listed the experiences on the board, and he said you will identify to one or the other. If you identify to the White experience, you're going to go into this door, because we were going to separate into groups, alike groups. Now, I went through the same activity into my master's program, and I was very vocal about it. I was like, "You know what? What you are doing is you're putting stereotypes up on the, like general experiences. Just because I have colored skin, I'm going to be oppressed." Now I grew up here where the majority of people had the same color skin as me. I couldn't identify with things on that list, so I walked through the White door, and he was like, "Why'd you walk through the white door?" I was like, "Because, I didn't experience those things that you were saying that I'm experiencing. So again, I felt like I really felt an identity crisis. And I didn't feel that until I was an adult.

Marino pointed out that he felt more discriminated against by his own ethnic

group, Filipino, than by any other different ethnicity, race, or culture. He mentioned a

Filipino-heritage class offered at his current high school site, where he was house

principal. He stated he felt stereotyped and discriminated against by students who

enrolled in the Filipino-heritage class because of what they learned about Filipino history there and the impact of Spanish colonization on Filipino people in the Philippines. He commented he often had to defend himself from the instant stereotype students placed on him because of his Spanish-sounding family name, adding that his father's family line in the Philippines was considered very wealthy. He mentioned although they were of the same bloodline, he and his family here in the United States feel separate from the Filipino family in the Philippines because of the financial struggles they have gone through, regardless of sharing the same Spanish-sounding family name.

Marino said one of his major cultural barriers was his inability to speak Tagalog. He completely understood it but he did not speak it, and, because he did not speak it, his ethnic identity was often challenged and he was often discredited by his own Filipino ethnic group, with which he identified; this included Filipino parents, students, teachers, and his church community members. At his school site, he dealt with an incident on campus that involved contacting one of his Filipino student's parents who questioned his Filipino ethnic identity:

> "Are you Filipino?" "Yes." "Where are you from?" "I'm from here, but my family, my heritage comes from Vigan Ilocos Sur." I can explain the whole thing. I've been there. And, this is in Tagalog, and they're wondering don't you speak? And when I say, "No," then sometimes there's a remark like, "Well, then you don't know." Well, I do know. It's just I can't communicate back to you. It kind of hurts me, because I'm discredited just because.

Marino reflected on his Filipino church community:

> I think growing up in a very Filipino community, but only knowing one side of the language, is definitely where I have felt a lot of obstacles in my life, both here as an educator, as well as when I was a leader at my church. … So I taught here and then I went to my office over there. … So, there was some tension in my life where it's like, you know, I know what they're talking about. They don't think I know what I'm talking about. They don't think they know that I understand that. And, a lot of times it's about me. About, who's this young guy? Who does he think he is telling us what to do, and so forth? It's my job.

Marino stated his concern about the Filipino-heritage course being taught at his high school. He was concerned that the curriculum and content taught were biased—the Philippines, and therefore Filipino people and by extrapolation, modern-day Filipino and Filipino American people, were and are victims of Spanish colonization and American imperialism. He worried that the Filipino-heritage course perpetuated feelings of victimization. Marino explained he did not perceive himself as a victim or as a person who had been oppressed. Students who enrolled in this course had questioned Marino and had made judgmental comments to him, such as

> You're not Filipino. … You wear a tie to work. You speak English, and you don't look Filipino. You don't act Filipino. So, I walked in [to talk with the Filipino teacher] and I said, "What does it mean to be Filipino? What is this?" I have friends who are like me. We think we are Filipino. Just because I'm not fighting the power, does that make me not Filipino?

Marino was concerned that young Filipino American students are "leaving his school having taken the class feeling that Filipino Americans have always been oppressed, and that they are still continually being oppressed, and cannot rise beyond," which eventually results in feelings of hopelessness.

Armando's experience was a little different from Marino's experience. Although Armando did not speak the Filipino language, Tagalog, his Filipino students greeted him in this language. Armando described how he was involved in a Filipino educator's group that pushed for parent and student involvement. While he was an administrator at one of the schools, a Filipino educators' group was started at the site to support parents. He noted one of the challenges of the Filipino educators' group was dealing with the two different groups of students and their value systems—immigrant students who recently came from the Philippines and second-generation students.

Armando also mentioned that while he was principal in San Jose, he also served

as president to the Fil-Am Council. He stated it was challenging being president because

all of the members came from different regions of the Philippines who had their own

mindsets; it was difficult to get them to unite. He also noted that although he didn't

speak Tagalog, members were always respectful and did not give him a hard time about

not learning the language. He said:

> Yes. That was challenging, because I would run the meetings and they would start speaking Filipino and someone would have to say, "Hey, you guys have to be respectful." And it was difficult when you ran into controversial issues, that is very typical of Filipino groups. You get three people together and you already have three organizations.

Lorenzo witnessed conflicts in the Filipino Teachers Association. He stated that

while he was a member of the Filipino Teacher's Association, it split into two groups:

Filipino, the other a Filipino American group. According to Lorenzo, there was a

Filipino female administrator from the Philippines who was a member of the group that

emphasized the importance of taking classes to improve their speech patterns,

specifically, their speech, grammar, and accents. Lorenzo stated because she said that,

members of her group, the Filipino group, not the Filipino American group, felt she was

against them and felt she looked down on them. According to Lorenzo, she was only

trying to make them aware that parents of students in the United States can be challenged

"if their teachers' speech patterns is something their kids cannot understand."

Additionally, she used herself as an example: she herself had to work hard to improve her

speech so her accent was not as obvious.

Lack of Role Models

The theme of lack of role models emerged as a professional challenge of Filipino American educational leaders as they pursued higher education and careers in educational leadership. Additionally, the theme of lack of role models can be split into two subthemes: (a) lack of role models for students and teachers, and (b) lack of role models participating in leadership positions or in professional-leadership organizations.

Lack of Filipino American educational-leader role models for students and teachers. One of the themes that emerged as a professional challenge for Filipino American educational leaders was the lack of other Filipino American educational leaders ahead of them, in other words, role models that students and teachers and other administrators of Filipino heritage could consider to be a model in California K–12 public schools.

According to Anna, who wanted to be a role model for her students, especially for her Filipino students, she took to heart her role as a Filipino American leader in the community. Anna stated there were Filipino teachers at her school site and in the district but there was still a lack of Filipino administrators. Anna commented:

> We have Filipinos … well, obviously I have lots of Filipino teachers here at this school and they were here before I came, which is great. Then we have Filipino teachers across the district, but as far as site administration, I've been the only one for a while.

Theresa believed Filipino American people did not become teachers because there were no Filipino people in the profession that students could consider to be role models. Theresa admitted that when she was still a teacher, she identified a Filipino American female administrator who was a principal and she thought, "Well, maybe I can do that, since she's already in it." She also mentioned that, due to the lack of role models, there

was also a lack of mentorship for students to become teachers and pursue higher

education. She said the following:

> There are not enough role models, and that's what, really, I'm trying to stop right now, is to build this thing up and begin to talk to my Filipino teachers, that they can be whomever they want, but these are the things you need to do in order to get there. Not enough role models. Not enough mentorship to get them there. And the same thing as training our high school students to become teachers someday, to go into higher education, is that they need to see people or look at them who are in these positions, and at least where I am, they can see these teachers … are Filipinos.

Marino had comments similar to Anna's. He felt that although there were

Filipino teachers at his school site, there was a need for a Filipino administrator because

the student population had a large number of Filipino students:

> I didn't see a lot of Filipino educators in leadership roles. We have some Filipino teachers here, but they've been teachers. They never have told me that they wanted to become a principal. Becoming a principal, people were like are you serious? Are you crazy? Why?

As far as Filipino American educational leaders, Marino thought that there should

be at least some sort of representation that understands and identifies with the two

different waves of Filipino immigrants and their similar struggles. Marino said:

> There has to be someone who can identify to these struggles, although the struggles may be unique to your own experience. And to be able to know that, the students we work with and the parents we work with, that we have to have that lens of equity.

Marino wanted to be a role model for and be useful to his Filipino students, but it

had been emotionally draining and difficult for him. He realized that he was the only

Filipino house principal the school had ever had. He also had to face the peculiar

challenge of other Filipino people in the community questioning his Filipino identity,

whereby he was being marginalized by that part of the Filipino community. He did not

want there to be a division among Filipino educators. He believed Filipino people,

whether advocates or activists, needed each other. He also believed that if he could relate better with Filipino people, especially with his students, he would have more leverage to support them and work with them.

Lack of Filipino American people participating in leadership positions or in professional-leadership organizations. Another generative theme that emerged as a professional challenge was the lack of Filipino American role models who participate in leadership positions or in professional-leadership organizations. According to Armando, he has been aware of a lack of ethnic diversity representation at meetings in his professional association and organization groups such as California Retired Teachers. Armando has also been aware that he was the only Filipino who attended state conferences. He noted he has never seen another Filipino at state conferences or at the national principal's conference.

Armando stated he has observed changes and a lack of leadership interest in the baby-boom generation. Armando believed that the baby-boom generation is not interested in leadership after retirement, perhaps due to their experiences in earlier leadership roles. Administrators from the baby-boom generation, in his words,

> have gone through a lot of political things, a lot of budget cuts, a lot of changes in the educational program where you have been required to do a lot of tasks above and beyond what was expected, staying for meetings, being accountable through the state testing. When someone says that we would like you to join the Retired Teacher's Group or the Rotary Club and so on, most of the attitude is, "I don't want to join another activity, I am tired of meetings and stepping up into a leadership role." You know, "I might be interested in joining but I don't want to do anything in a leadership role. I need time to rest and relax and so on."

For Placido, his perception of Filipino American leaders was that they were not involved. His response was similar to Armando's. When asked, "Do you see any issues or challenges for other Filipino American administrators?" Placido stated,

I think the challenge is just participating, and I don't want to be stereotypical. Sometimes, at least the young, the new Filipino teachers that I see, a lot of them don't want to stand out in front; they don't want to take leadership roles. And those that do, rise to the occasion and are able to do that. It is really a matter of just participating and having a voice, and sometimes it is difficult to see young Filipinos have a voice about taking up administrative responsibilities, because it is a challenging role, but it is very powerful in the sense that you're really guiding something, there is really something tangible that you could see that you're doing positive. So I think the role is very important, and I wish more young people or young teachers—or young new leaders—would take up that role.

Armando, too, was concerned about the lack of younger Filipino educators getting involved in professional Filipino organizations, such as FANHS. Armando stated the following to the researcher:

You know, like I really am pleased to hear you are stepping into that role [as a Filipino American educational leader], because we really need a different face to education. And it is coming about. The difficulty is that whether someone is willing to step up to the plate with the, particularly in California, with the budget outlooks, with the challenges of just the changing generation, you know. Because I was thinking about that the other day, I am trying to get a consortium started of the FANs [sic] group. The problem is that our group is mainly seniors and it is really difficult to attract young people. … So when we were having a meeting about that, we were talking about how do you communicate with the younger people who said, you know, although they may not want to join FANs [sic], that a lot of them are picking up information through Facebook and so on … so we are saying that if FANs [sic] survives into the next century, what will it look like and how will it evolve? .... So you look at your question getting back to why it is important, that people like you step into roles of leadership. Because you have got that outlook that we don't have, you know, you have a different outlook. If you compare my values in terms of when I was starting off and your outlook today in terms of the people of your generation and the younger people, that you are more in tune with that. So we need that I would say that that's probably going to be really important as to why it is important to get young Filipino administrators into leadership roles.

Commitments, Responsibilities, and Demands as an Educational Leader

Another generative theme that emerged was the professional challenges of commitments, duties, demands, and responsibilities of an educational leader. The workload of an administrator is physically, mentally, and emotionally demanding. Not

only are many hours spent working beyond the school day, but also many hours are spent outside of school hours that require one's attendance, such as at school-related meetings, events, and functions.

Anna worked at a school site that had a large number of Filipino staff. According to Anna, she provided leadership opportunities for some staff, stating she let them "walk-the-walk and be principal-for-a-day." Anna said:

> I would encourage more Filipino Americans to go into education as well as educational leadership. That's hard as well, the educational leadership part of it. I think it's just a hard gig anyway. Not a lot of teachers want to go into administration just because of the demands, but then even less Filipino Americans are going into it. I'm not really sure why, but I want to say it's just because it's a hard gig and it's getting harder because of what we're asked to do with limited resources.

Anna admitted she felt the pressures of being responsible to and visible in the community. Being responsible included making good decisions because it impacted "not just here at the school, but outside in the community and then my own family." Being visible included running into her students and their parents at the grocery store or seeing them at church. She described it as follows:

> I really do feel that pressure of being responsible to the community. I do take that to heart I'm a role model to our … well, to our Filipino American kids that they can do something in this line of work, yeah. Or whatever they want to do. I really do take that to heart, so that's why I love living where I work and going to church with everyone else. And it does, it does play a big role in everything that I do, and that's why I truly try to make decisions that … well, hopefully they are good decisions because it impacts not just here at the school, but outside in the community and then my own family because there are different layers to who I am.

Anna continued:

> It's a lot of pressure, I'd say, on my kids and myself, but I really do take it seriously because I want to be the role model for them. I want the kids to see themselves. And you know, the parents work really hard. They came here for a reason. But I want them to see that if they continue they can do what they want to do.

She added:

> And then I know with our Filipino families here at school that I can see it. I can see the pride in their eyes when they say, "Are you Filipino?" I say, "Yes," and then they go, "me too!" I wish I could have said that to someone, one of my teachers, growing up and coming here to the states.

Theresa described her responsibilities of being a high school principal. The physical demands included her start hours at 4:30 in the morning and going until midnight. The demanding responsibilities of night supervision and community obligations included public relations with different agencies associated with the school and the community.

As house principal, Marino stated he felt challenged by the responsibilities. Earlier in the school year he was at a point where he contemplated quitting. Marino stated he was responsible for approximately 700 of the total 4,200 students at his school site. His job duties included overseeing the athletics and student-activities programs on campus, evaluating teachers and staff, and being liaison to the Visual and Performing Arts Department. He commented, "It is a very challenging job, because you are dealing with so many factors. There are so many important things to work on, but you're always interrupted by urgent things you need to deal with." Marino continued,

> You are an at-will employee. You can get released at any time. You're working at such a high-stakes level, especially when you're working with parents. You have to say the right things. You also need to make sure that you are not only saying the right thing that supports parents and your partnership with them in raising their children, but also what you know is right. Because, sometimes parents don't want to hear what you have to say and it's very difficult.

Juggling administration and pursuing higher education were also challenging to Theresa. Theresa mentioned at the same time of her appointment to the principal position, she was also accepted into a doctoral program at UC Santa Cruz in Partnership for Educational Leadership with SJSU. She had to seriously consider and weigh out the

responsibilities of being a high school principal and a doctoral student because of the time constraints of the job. She had to postpone the doctoral program for 1 year, and after the year was over, she thanked the committee members of the doctoral program but explained to them that she was not going to be able to juggle both school and work, being so committed and responsible to her students, faculty, and staff at her school site.

According to Armando, while he was pursing his master's degree, he was also encouraged to go into a doctorate program. He stated, by then, he was overextended. He added he had a family, and the responsibilities of being a principal was a lot of pressure: "In terms of just being in the school you are just up early and you are up late for meetings and so on. I was kind of burned out." When he reflected on his education, he was satisfied with what he was doing. He said, "Gee if I had a PhD, it would be even more credible." Although he did not pursue a doctorate degree, he always encouraged others to do so because "the field will open up." Armando also added, "Don't stop, don't be satisfied with just your master's; you should think of the doctorate."

In terms of ascending to a higher level in administration, Armando believed it would cause him to lose contact with the students. According to Armando,

> I had the opportunity to move up into district office administration, but I always enjoyed working with the children and parents. I think that was one of my strengths. And I thought that you got further and further from the kids, although I think of it today, you know, would I have done that? I think that when you look at leadership, you have got to look at the things that you have that can change education. You know, sometimes you may be very talented in working with children and people, but how can you use that if you became a superintendent, let's say? If you have got some fantastic people skills, you can certainly change the complexity of a school system.

Conflict with Upper Management

Another generative theme that emerged as a professional challenge for Filipino American educational leaders was conflict with upper management. For the study participants, this included lack of administrative support or guidance, and the threat of or act of demotion.

According to Placido, he worked with many different administrators. He stated one of his middle school principals—one who he referred to as his immediate and dear friend—was demoted. Placido stated the following:

> He was really a very bright young … well, he was a year younger than I was, but at the time we were both young, a really bright and innovative Chicano administrator. And basically we saw a lot of upper management changes. And so in time they felt that my principal didn't make the right moves, administrative moves, to increase test scores.

Placido continued,

> So they demoted him. And within that demotion he felt betrayed, and in a sense he was, but in the administrative roles that we take, we serve the whim—I shouldn't use the word "whim," but we do. We serve the whim of the superintendent. And if we offend the superintendent in whatever manner, we are reassigned. And basically, that is basically what happened.

Placido stated his principal was demoted back to an assistant principal position at an elementary school, which he declined and instead took the year off. Placido added he was also reassigned to another middle school in the district. While at the new middle school site, an incident occurred during winter break at his previous middle school site: a high school student was shot and killed off-campus at the middle school. According to Placido, he knew the student and attended one of the memorial services, which was held at the community center. He had been asked to be present, to help the community go through a healing process. At the request of the head counselor of the police department, Placido was asked to find a larger site for the event. Placido stated that because of who

he was and the number of years he had been in the district, he was able to obtain keys and

security codes to open his previous middle school site. According to Placido, "I believed

it was the right thing to do, and I did it." When he arrived home 4 hours later, however,

he received a phone call from the assistant superintendent. Placido stated the following:

> And then 4 hours later, at home, I get a phone call from the assistant
> superintendent, telling me why did I do that? And basically I told him that I was
> asked. I didn't have his personal phone number or the superintendent's personal
> phone number, but I went up the chain of command, and told them that the city
> needed a space, and there was a space there at the school site, it was easily
> opened, I stayed as a district administrator, to make sure that nothing was torn
> apart, or the bathrooms weren't wrecked, and that the place was cleaned and left
> orderly.

He added:

> And I basically told him that my training told me to do what I needed to do; he
> wasn't there. The assistant superintendent, or the superintendent, who should
> have been there, weren't there. And so as a person who went through the chain of
> command, got the codes, opened the doors, and supervised a community event, I
> thought that was within the parameter of my job. And so at the end of that year, I
> was reassigned because basically I was told I wasn't a team player. From him.
> From him. Because I went back and had the conversation with the assistant
> superintendent of human resources; he told me that I was in good standing, and
> that this was just administrative reassignment, because basically we serve the
> whim of the superintendent.

Placido's decision to open a his previous school site, made at the request of the

city police, resulted in his demotion from assistant principal of his second middle school

site down to teacher at his original elementary school site where he first started teaching

in the district. Because he wasn't asked to attend or participate in important training for

the remainder of the school year, he stated, "I knew. Then I knew my administrative

tenure here in the district was over."

Placido continued to have the desire to go back into administration and has had

moments where he felt he should seek employment outside the district. Although many

of the administrators who demoted him back to the classroom were no longer at the

school district due to retirement or relocation, Placido stated that there was still an institutional memory. He stated administrators new to the district also brought in their own people to fill administrative positions. He stated that in the last year he was encouraged by parents in his community to submit an application to be principal at his current teaching site. Placido described that although he had three recommendation letters from current board members, he was called for an appointment with the superintendent and the associate superintendent of Human Resources, who essentially told him, "We want someone who is a sitting administrator." The associate superintendent of human resources added, "I just wanted to let you know everybody respects you, but you're not going to even be asked for an interview. You're not going to be allowed to move ahead." Placido had no upper management support and described it as a "political decision" and "battling the 'Good Old Boy' network".

Lorenzo stated he obtained his administrative credential in the early 1970s. He also stated he applied continuously, but did not get an administrative position until 2002. According to Lorenzo:,

> Yeah, I've been applying every time. Like I said, I lose out to more qualified people, until I find out—when I really got into administration I find out a lot of them, even principals, do not have the credentials. And I had more years' experience than they did in different levels. They put elementary teachers, move them up and become principals in junior high. They have no clue what's going on in junior high, and that's happened all the time. But then they are picked. The last time I tried to apply, I asked my principal to give me a recommendation. He said he can't because he became assistant superintendent. And then I found out later he was giving recommendations to all the others.

When Lorenzo's principal asked him to be assistant principal of the school site in 2002, he accepted. He stated he attended many meetings, including evening meetings, and went beyond what other administrators had done at the school site. During his second year as administrator, however, he had a conflict with the principal:

I was told I was thinking too much like a teacher; I am not thinking [as an] administrator, because administrator[s] must always show who's boss, and then I made one big mistake, also. I told the principal that a parent asked me a question and I really didn't know the answer, so I told her, the parent, that I will look it up because I really don't know the answer. That's when [the principal] said to me, "101 in administration never admit to parents you don't know the answers. You let them find out what's wrong and let them prove to you that you're wrong, even if you don't know what's going on."

Lorenzo had multiple conflicts with his principal including the principal's need for complete control of everything from the way Lorenzo dealt with parents to what he spoke about with the superintendent. The principal was suspicious of Lorenzo's scheduled meetings with the superintendent, and demanded he tell the principal what he did in the superintendent's office. The principal was suspicious when he came out of the superintendent's office and demanded to know if he was talking about the principal. He found the principal to be hypocritical; the principal would give him authority to do a task, then criticize it, or would criticize his work, micromanaging, even when he did a fine job in his opinion. Yet, although he had conflicts with the principal, he admitted he did not report anything negative to the board members when they asked about the principal, and instead reported, "Hey, I like what she's doing"; he admitted, "and not once did I say anything, you know, bad."

Lorenzo also stated that although he never mentioned retirement, the associate superintendent for Human Resources asked Lorenzo what his plans were after retiring. Lorenzo responded, "I'd like to work with the teachers, like Beginning Teacher Support and Assessment". The associate superintendent told Lorenzo that he couldn't because he would no longer be an administrator, and that in order to work with Beginning Teacher Support and Assessment, he had to be an administrator. The associate superintendent

asked Lorenzo if he could teach elementary school, basically demoting him back into the

classroom. Lorenzo did not accept it, put up an argument, and retired.

Research Question 3: What factors influence the career paths of Filipino

American people to pursue administrative career positions in K–12 educational

leadership specifically in administration? There were three generative themes that

emerged from factors that influence the career paths of Filipino American people

pursuing educational leadership positions in K–12 public schools in northern California.

The themes were (a) parental expectations, (b) Filipino people's low opinion of careers in

education, and (c) support and encouragement from peers, colleagues, and mentors.

Figure 3 shows a visual concept map of the findings of Research Question 3: Factors that

influenced the career paths of Filipino American people to pursue careers in educational

leadership in K–12 public schools.
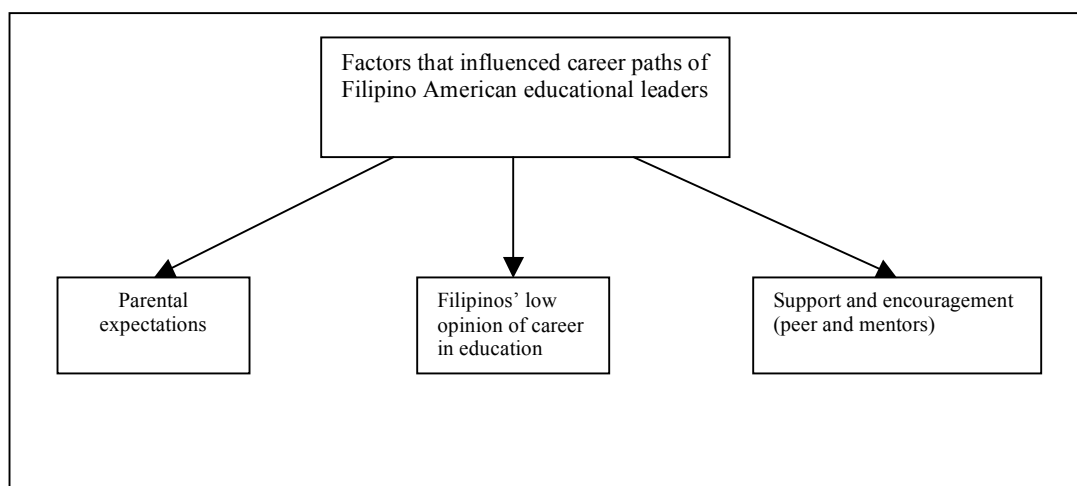
Figure 3. A visual concept map of the findings of Research Question 3: Factors that
influenced career path of Filipino American educational leaders.

Parental Expectations

Participants provided insight as to which factors influenced their career paths into education and into educational leadership. Five of the six participants stated their parents had expected them to attend college. The two women in the study had in common the decision to pursue career paths in education and become teachers from an early age; the men in the study also had one thing in common: they all chose career paths unrelated to education. Eventually they all obtained their teaching credentials either during their last year of undergraduate work or after they received their bachelor's degree.

Anna always knew she was going to college. She was even more determined and focused on completing college because she knew it was a path to something better for her son and herself:

> I knew I was going to college. It was always never a doubt that I was going somehow or another. It was something that was engrained in my head since Day 1. My parents expected it. I just knew it. It wasn't an "if, and, or but," but a definite "I'm going to college."

According to Anna, she already knew she wanted to become a teacher; she was inspired and influenced by her supportive teachers as a student. She said,

> So I figured out in my senior year that I wanted to be a teacher, and that came from my teachers. I had such supportive teachers. They did anything and everything that I needed to support me during my pregnancy and then during my senior year when my son was a baby.

During Anna's senior year in high school, she applied for a scholarship, which, if she were awarded the scholarship, would require her to attend a specific college and teach in a specific school district upon graduation. She was in fact awarded the scholarship, which ultimately directed her onto the career pathway of teaching. She claimed at that point, however, she also knew she wanted to be a principal, and described it as "a pull

that told me that was what I wanted to do someday." Anna described her career

ambition:

> When I knew I was going to be a teacher I also knew I wanted to be a principal. I
> guess in hindsight I guess I've always been a leader of some sort. In
> Kinder[garten] through seventh grade, I think, if I reflect back, I was always at the
> top of the class. I was always the one that the teachers looked to do certain things
> or head certain things. … I knew I wanted to be a teacher to pay back my teachers
> for all the support that they gave me, but I also wanted to be a principal because I
> wanted to run things, I guess.

According to Theresa, her parents' dream was for her to get the education they

never had. Her adopted father only had a sixth-grade education and her adopted mother

had some college but did not finish; their main dream was for Theresa to go to college:

they didn't care what career path she took, just that she went to college. While Theresa

was growing up, the conversation at home was, "You are going to college. Whether you

like it or not, you are going."

Additionally, Theresa described her extended-family expectations in the Filipino

community: they had the same dreams for all their children—to get them to go to college

and get an education. Theresa recalled she and many of her friends in high school

pursued careers in teaching. Many of her friends applied to UC, Santa Barbara, UC, Los

Angeles, California Polytechnic State University, San Luis Obispo, or Princeton. In her

own words she stated, "It was a natural progression that if you went away to college, you

would be living in the dormitory." She continued,

> Most of my friends that I hung out with in high school, most of us were pretty
> much going into education. I believe my generation, because like my generation,
> the baby-boomer generation, we all went into teaching. Many of us did go into
> teaching, and the class of '68, my high school class of '68, the majority of us who
> were going to a 4-year university or at least going in that direction, were thinking
> of going into education. And so it was constant conversation among us, and also
> with counseling when they['d] come in and talk to us, you know, you can live in
> the dorms, this and that; and also my mom lived in the dorm when she was in
> Kansas. She lived in the dorm, and so she had some knowledge of what dorm life

was about. … So for us to go away to college, living in the dormitory was the in thing to do.

Theresa stated her adopted parents liked the idea that she was headed into a career in education. She stated when she was in seventh grade she saw a picture of Spain in her geography textbook and fell in love with Spain. She said to herself, "'I'm going to go there and study', and I did. … I'm going to major in Spanish and I'm going to study here." While in seventh grade, she decided she wanted to become a teacher, recalling,

> I liked being a teacher. I liked this whole idea where you're helping people. I had wonderful teachers, and they were very, very good people, very good teachers, very kind, and I guess because I never gave them anything [sic] problems, so maybe then I was always respectful, but in those days, my classmates, all of them, were pretty respectful to the teacher.

> According to Armando, he did well in academics. He thought this was mainly

due to his father who pushed his siblings and Armando to do well in school. He stated:

> But sometimes I felt that he overpushed us and I think he wanted us to really go into the math and science field. You know, that is typical of a lot of Filipino families. And because I was involved in sports, I fought against it, you know, I just rebelled against it. And it is interesting, because none of our brothers and sisters got into that field.

Armando said he would have learned more about pursuing a career in engineering but didn't really like the rigors of mathematics. He also knew that he loved working with people and stated he believed that is why he went into education. For Armando, with his involvement in high school basketball, he was able to get a basketball scholarship to attend college and major in recreation. Three years after graduating from college, his brother-in-law, who was already teaching, encouraged Armando to substitute teach, and soon Armando also obtained his teaching credential.

Lorenzo's parents instilled in him the importance of education. He saw the struggles his parents went through and knew he had to go to college after high school.

Lorenzo wanted to be a doctor, but later changed his career path to education and obtained his teaching credential.

Marino, too, was determined to go to college. His parents instilled in him "church and school." He knew he was going to go to college because he had his heart set on becoming a pediatrician; he wanted to work with and help young children. He majored in biology in college. During his senior year in college, he became interested in a career in teaching. He started substitute teaching and soon obtained his teaching credential.

Filipino People's Low Opinions of Careers in Education

Another theme that emerged relating to factors that influence Filipino American people to pursue careers in education and educational leadership, is that Filipino American people have come to believe that the career path of teaching is a low-status, low-paying career and should therefore be avoided. Whereas in the Philippines teachers are well respected and careers in education are highly regarded, the opposite often holds true in California. As a result, there is a low opinion of those who pursue careers in education.

Anna expressed how her father was not too pleased when she told him she was going to pursue a career in education:

> The kids that are going on to college I still think there's this perception that a career in education isn't it. I think there's still the thought that they've got to be doctors or lawyers or nurses. … I see nursing actually as the big thing. … It used to be teaching too, but I don't think that Filipino parents really look at teaching as being successful. … Well, when my dad and I finally began repairing our relationship and I told him I was going to be a teacher, he wasn't too happy with it even though his mother was a teacher. … So when I told him I was going to be a teacher I think it was a mix of, "Oh, but when you were a kid you were interested in this," and then also it was his mindset that I wasn't going to be successful as a teacher. I wasn't going to make enough money. You know, success in terms of financial success, right? So maybe, maybe that's why Filipino parents in general

don't want their kids to become teachers, because they know that it's not money making. The more money you make the more successful you are.

In terms of future Filipino American teachers and educational leaders, Theresa described the perception Filipino people have of those who pursue careers in education: they don't earn a lot of money. Theresa related the following:

> Because [of] being Filipino, our parents think that we should all be doctors, lawyers, engineers, and nurses. Okay? Certainly not teachers, because teaching doesn't, compared to the rest of the other professions, the teaching profession, being a teacher, your salary is not as high as some of these other professions. And the typical Filipino family feeling is that be an engineer, be a doctor, be a lawyer, be this, be that, be a nurse. But teaching is not in that category. … So I think that is probably what's preventing them, as well.

Armando stated,

> I think one of the things my, if you knew my dad, my dad was one of those that it is no nonsense, you are going to go to college and you are going to be an engineer you know, because he was a chemical engineer, you know.

Armando also stated many Filipino families, especially families who recently migrated to the United States or families with ties to the military, strongly encourage their children to pursue careers in the medical field. Armando stated,

> You know, it is hard now, because you have a lot of families, I see a lot, particularly the Filipino families who I think the recent ones that have come here, a high percentage of them are either, because of the military or because of their mom or dad or somehow are associated with the medical fields, so they want their kids to go into that. … And so our [FANHS] group is working with the Filipino students: they have their cultural night and we help them with that and so on. But most of them are going into the medical field. Very few into education or [a] social field.

Support and Encouragement from Peers, Colleagues, and Mentors

All of the participants shared their personal experiences of the support and encouragement they received from peers, colleagues, and mentors who guided them to

either (a) go into education, that is, teaching, or (b) further their careers and pursue educational leadership, specifically administration.

Anna attributed her success to many great principals who mentored her while she was a teacher. She also had other Filipino administrators mentor her while she was a teacher. Theresa stated she didn't have the urge to go back to school to get a master's degree, but was strongly encouraged by her peers to do so. After teaching for 20 years at her second high school site, many of Theresa's colleagues—teachers, counselors, and certificated staff members—strongly encouraged and convinced her to become an administrator and pursue an administrative credential. Initially she wasn't interested in pursuing the master's credential, but eventually, after so many of her colleagues encouraged her to pursue it, she took their advice. While she was completing her last semester of the administrative program, three administrative positions for villa principal opened up at her school site; again, her colleagues strongly encouraged her to apply. She was not interested in pursuing it, but was finally convinced to do so. Her colleagues appreciated her and had a very strong impact in the selection of applicants applying for the villa principal position, which Theresa was eventually offered and which she did accept. Although her principal was not particularly in favor of hiring her, there was a lot of pressure from the faculty and staff to hire her as villa principal at the school site. She recalled the situation:

> But I had no idea that the entire staff … wanted me to be one of them, wanted me to be a leader. But I had no idea. I knew that I was friends with all of them and I respected them all and they in turn respected me. I had no idea until that day when they all stood up and clapped for 3 minutes and wouldn't stop, and I was more embarrassed than anything else. I said, "Oh, my God." I had to turn around to stop crying, because they wouldn't stop. I was so embarrassed. I said, "Please don't do this to me, guys." I said, "Don't do this to me, you guys. Please just stop." And the more they wouldn't stop, I said, "Oh, my God."

She said that there were a lot of politics involved when the villa principal position became vacant. Theresa wasn't too concerned about the vacancy because she knew that when the time was right, she would apply for an administrative position.

Placido was influenced to pursue a career in education because of a job he took while attending Ohlone College and CSU, Hayward. The program directors at Ohlone and CSU, Hayward knew each other, so it was, in his words, "an easy link into Student Affirmative Action." While he was at Ohlone College, he worked in the Education Opportunity Program as a peer advisor, with the role of attracting high school students to Ohlone College. While he attended CSU, Hayward, he worked in student affirmative action as a high-school-to-college recruiter, with the job of getting students from Ohlone College, Chabot College, and high schools to attend CSU, Hayward. He stated the following:

> Well, it really was just a job initially. And I had the knack of speaking to students. And since I had four other siblings in high school, it was just an easy push-in for me to have links at the high-school level, and then to make those connections at Ohlone College. And then I met basically there with the Chicano staff members at Ohlone College, and two were counselors, one was the librarian, and the other was the chair of Chicano studies at Ohlone College, and basically they mentored me and put me in a position to have conversations with young people, with other young people about college and going to college.

Placido maintained contact with the colleagues he met while teaching in Oakland as well as other professional administrators who helped him along the way, many of whom he referred to as his mentors. He stated, "So I've always run into or been a part of a really strong set of leaders, and so that has always helped me along."

According to Placido, because of his experience as a teacher and as a leader in the Oakland community, he felt he could do a better job than his former principal; hence, he pursued an administrative credential and a master's degree in education while teaching.

Although he completed the administrative program and the master's degree, he stated, "I wasn't really exploring any type of administrative positions." Placido added that one of the principals at the new elementary school site, someone he knew from the administrative program at CSU, Hayward, contacted Placido and asked him if he wanted to be his assistant principal. Placido accepted and started his first assistant-principal position at an elementary school site in Fall 2002–Spring 2003. He was asked to be an assistant principal at the middle school by his mentor–colleague–friend who was now principal at the oldest middle school in the district, which was known for its gangs. Placido, once again, accepted and moved up to the middle school.

Marino too, had many mentors: his pediatrician, his priest, his former high school teachers, and his principals; and he had family role models as well: his mother and his father's mother, who encouraged him and influenced his career path. According to Marino, when he was younger, his career goal was to become a pediatrician because his own pediatrician inspired him. Marino described his pediatrician as someone who "genuinely cared about you. You could talk to him. He took the time." When Marino was in high school, he also thought about becoming a Catholic priest because he was very involved in the church. Many of Marino's high school teachers encouraged him to attend Santa Clara University, a Jesuit Catholic university, because they thought it would fit his values.

According to Marino, he knew he wanted to work with young people and help them with life. During his senior year in college, he spoke with many medical students and doctors and asked for their perceptions and experiences as pediatricians. He realized the actual description of a pediatrician was different from what he had imagined and

reconsidered his career path. He described his reasoning for wanting to become a

pediatrician then changing his mind in his senior year in college to pursue a career in

education:

> I wanted to work with young people, yeah. I wanted to work with kids, and help
> them with their life just like my pediatrician did. But according to these med
> students, a lot of doctors aren't like that anymore. They're just going to diagnose
> and let you go. There's no counseling part of it. There's no helping decide
> things. …. But, I'm very glad that I changed my course, because I'm happy with
> what I'm doing now. The last ten years in education that I've been in have been
> very fruitful for me.

During his senior year in college, Marino also talked with his old high school

teachers who had inspired him; they encouraged him to go into education. He decided to

switch his career path from pediatrician to educator after these discussions.

Some of the more inspirational people in Marino's life were his mother and his

father's mother. Both of them became teachers later in life. He reflected on this, noting

that his father's mother was a civic doctor and later in life taught at the University in the

Philippines, and he believed that was likely where he got the idea of becoming a doctor,

and later, a teacher. His mother also inspired him. Although an architect by profession,

she also volunteered in the school district and became a paraprofessional in the

classroom. She became Director of Religious Education at his former Catholic church,

the one he had chosen to leave. Marino also had aunts and cousins in education in the

Philippines; he noted,

> So I don't know if the medicine thing was just something else planted in my head
> when I was young, because I think parents say main professions they want you to
> be: nurse, doctor, lawyer, and I had my mind set on doctor. But, I think really at
> the heart of my family might have been education.

After 8 years of teaching, Marino's former principals encouraged him to consider

pursuing an administrative position in educational leadership. During Marino's teaching

years, there had been many budget cuts. Due to these budget cuts, many positions were eliminated, including the assistant-principal positions at his current school site, which were changed to house-principal positions. His principal appointed him house principal from his position as teacher.

According to Lorenzo, while he was teaching, he applied many times to be an administrator in the district. During his last few years in the district, the assistant principal left and the principal asked Lorenzo to be assistant principal. Lorenzo stated he was probably asked to be assistant principal because he had been teaching at that site for many years and knew the parents and students, whereas the principal was only in the 2nd year there.

Armando attributed his career path in education to his brother-in-law, who was already teaching, and three educators: a male teacher and two principals. All of them were role models and mentors who encouraged and steered him into teaching and educational leadership. According to Armando, shortly after graduating from SFSU, he worked with the City of Berkeley for 3 years, 1960–1963, which required long work hours that were difficult for him and his family. His brother-in-law, who was a teacher in San Jose, encouraged Armando to return to San Jose and teach. Armando did not have a teaching credential but started substitute teaching in San Jose. Armando stated the following:

> So my brother-in-law … said, "Why don't you sub, you can do that, you have got your BA." I said, "Oh, okay." So I had done that for a few weeks and you talk about fate, the principal came in to observe me and I said, "Oh gosh, I bet I am in trouble." So he came in for a couple of hours and then he came in the next day and then on that Friday, he called me in and he said, [Armando], could you see me?" I said, "Oh gosh, I hope I didn't goof." He said, "How would you like a job?" I said, "I don't have my credentials." He said, "don't worry, we will get an emergency credential for you and you can take some classes at State." It turned

out really good, because I only had to take like six units to fulfill the requirements.

Armando also stated he had professional colleagues who encouraged him to go into administration. According to Armando, he kept on resisting. He also described how another principal, under whom he worked as a teacher, encouraged him to pursue a principalship position:

> And so I started my teaching experience … it was a middle school. … And then a few years later, just before I became a principal, this friend of mine, he was a principal there and I had worked under him. He said, "[Armando], you ought to go for your principalship." I said, "No, I don't want all those headaches." He said, "Well, just take it for the units on the salary scale." I said, "Yeah, that is a good idea." So I did. And some jobs opened up and surprisingly, because I took first on the interviews, but they offered it to someone who had more experience. I was really to the point at, well, just about that time, someone dropped out and I was ready to write one of those letters that you can take this job and shove it, but I said, my friend who was a principal said, "No, Armando, you don't want to do that; you always want to remain positive and thank them for allowing you for the opportunity to interview." I said, "You know, you are right." And you think about that today, you may have some setbacks and your first reaction is a negative reaction. But you can swing that around by making that a positive. And shortly after that, about a month later, someone dropped out and so I was offered the position of principal and have served in that capacity for over 22 years. I had the opportunity to move up into district-office administration, but I always enjoyed working with the children and parents.

Research Question 4: What factors influence the motivation, perseverance, and development of Filipino American people in higher education and in educational leadership? Six generative themes emerged that were related to factors that influence the motivation, perseverance, and development of Filipino American people in higher education and in educational leadership. The following themes will be discussed: (a) having faith and being religious; (b) having family encouragement and support; (c) being involved in school and building academic identity; (d) having support from professional or cultural organizations and from academic support programs; (e) having a positive attitude, being proactive, and being adaptable; and (f) having motivation and

interest in the development of Filipino American educators, which has six subthemes.

These six subthemes are to educate educators, to be role models, to help Filipino and

Filipino American youths, to engage Filipino and Filipino American parents, to be a

mentor and encourage others to pursue careers in educational leadership, and to expose

Filipino and Filipino American students to high academic-performing students and

programs. Figure 4 is a visual concept map of the findings of Research Question 4,

factors that influenced motivation, perseverance, and development of educational leaders.
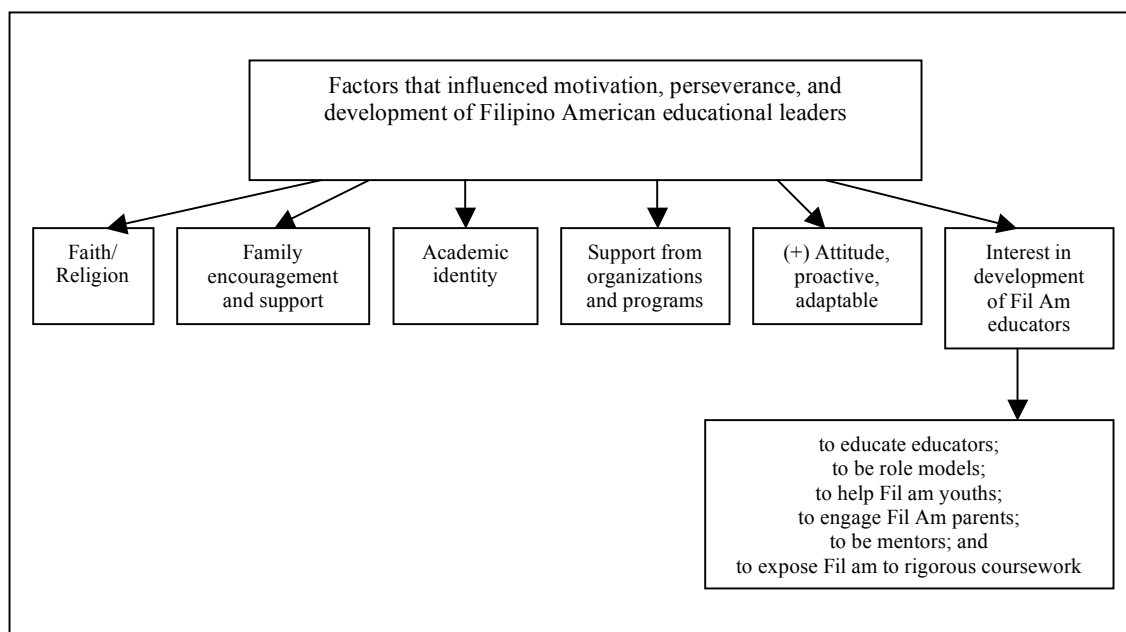

Figure 4. A visual concept map of the findings of Research Question 4: Factors that influenced motivation, perseverance, and development of Filipino American educational leaders.

Having Faith and Religion

Throughout four of the participants' lives, faith and religion had a major influence

providing strength, sanity, guidance, and patience. They all stated they were very active

in the church community, even while working in busy, demanding positions as administrators, and that their faith kept them going on a daily basis.

As for Anna's values and beliefs, she stated religion had been a huge influence in her life: she was born and raised Catholic and attended Catholic school. She stated that God has been a constant in her life. Anna believed her faith and prayers to God kept her sane, gave her patience, and kept her going, even when times got tough. She stated she was dedicated to and active in her local Catholic Church. She was a Board member of the Catholic Youth Organization for sports programs, coordinator for the girl's basketball program, and assistant for the boy's basketball program. Anna remarked,

> I think through my trials and tribulations as a teen and young adult, I think God has been a constant in my life. I teach my kids that He is it. He's the one person to be thankful for. He's the one person to always be there no matter what. So, yes, very, very strong influence on my life. It's one of the reasons why I do what I do for the church. The [Catholic Youth Organization], I call it my ministry. It's volunteer. … I put a lot of time and hours into it, not just because my kids play the sport, but because I want others to have a really good experience with it. … But really it's for the kids, it's for the church, and it's in the name of our faith.

Theresa believed the Spanish and Filipino cultures were very similar. In terms of Spanish culture and the influence of Spanish colonization on Filipino people, she stated what she valued most was the Catholic religion and Spanish pride. Regarding Theresa's values and beliefs, she stated because of her strong cultural values and belief in God, "the divine intervention" was something that continually played a role in her life. She felt strongly about this, especially when she was applying for the villa principal position at her second school site. She stated:

> Well, apparently—I'm a believer in destiny and that there's this divine intervention, that if there's a plan from up there, it will happen whether you like it or not, because it will happen. And it did. And I had no idea that it was going to happen. I was not actually vying for the job because I already knew how the principal felt, because she had someone else, and I was not about—and I said, "You know what? Let her do what she wants to do." And so I was not angry or

anything. I was like, "No big deal to me," because I can go somewhere else. I was already offered a position outside of the district. And so I was not too afraid.

Theresa added:

> I believe in divine intervention, that the good Lord has some plans for me, because I really did not have any plan for myself. I must've been doing something good at least when I was young, for the good Lord to at least guide me through that.

Marino believed that one must work hard to achieve one's goals. This included studying, going to school, working hard, and going to church. He had strong Catholic values. He stated,

> religion definitely has influenced my life, because again that was part of this community here, and a lot of the values my parents raised us with were those values. As a teenager, I was getting spiritual direction from a priest.

It was Marino's parents who instilled in him the values and importance of "school and church."

Being Involved in School and Building Academic Identity

Another factor that influenced the motivation, perseverance, and determination of Filipino American people in higher education and in educational leadership was their involvement in college, which built the connection or academic identity with the college campus. The participants joined clubs and organizations on campus where they were able to network and build friendships with others on campus, including students, faculty, and staff.

Anna described how she got involved in *Samahang Pilipino*, a Filipino Club on the campus of California State University, Sacramento. Through this club, she was able to "find herself again" and identify her cultural and ethnic identity, which she felt she had not had for a long time; it was a big part of her life. Anna remarked,

During that time I hooked up with Samahang Pilipino which was the Filipino club at school, and that was like culture shock all over again. I kind of found myself again because I didn't consider myself Filipino for a really long time. I was just me. And I realize when I came into Filipinoness, you know, with the dances and the language and the songs and everything that came with it, that I did, I found myself again. And it felt really good because I was going through a separation from my then-husband. … So I was involved with Samahang Pilipino. I was secretary and vice president for a while, and then my friends and I, my girlfriends and I, started a sorority, Phi Gamma Chi, a multicultural sorority. We actually were majority Filipinos, but we didn't want to limit it to just Filipinos. … We were very good friends with the Zeta Omega Psi fraternity and they were majority Filipino too, so just because of our circles within Samahang Pilipino we were kind of a natural group. One of the founders ended up being my current husband.

During the interview with Theresa, she mentioned that throughout her 4 years at

SFSU in the late 1960s, she lived in the dormitories. During her freshman year at SFSU,

the president of the Pilipino American College Endeavor (PACE), a Filipino organization

for students on campus, called all of the incoming Filipino freshmen and invited them to

meet the PACE officers and members. She and her dorm friends went, and that is how

she met her future husband, who was an active member of PACE. She recalled that there

were as few as 80 Filipino students on campus.

During Marino's interview, he stated he was academically engaged in high school

due to his involvement in honors classes:

Being in that honors group definitely kept you engaged. There was a certain level of competition and collaboration, and study groups with your friends because you were all in the same classes. Again, I think it was limiting, but it also kept me engaged.

He was also very engaged in cocurricular activities as well, such as marching and jazz

bands, student activities, and the Math Club. He was even vice-president of the

California Scholastic Federation. He actually met his girlfriend, now his wife, during his

sophomore year in the Math Club in high school. Additionally, Marino described his

experience in being gifted and talented as something that kept him focused, stating, "You

stayed with that group. You're always in the same classes. That definitely kept you engaged, because you knew everyone. You made friends with them."

Armando defined his academic identity differently. When he was in elementary school, his teacher appointed him captain of the safety patrol, and according to Armando, he looked up to his teacher. When he was in junior high, he was encouraged to take a leadership role and became student-body president. He recalled it was a challenge for him when he became student body president. He stated, "I would almost throw up when I had to go on stage and give a speech." and "I know when I gave our speech at graduation, I was on pins and needles. I look at it today and I say, 'Gosh, that should have been a piece of cake.'" The high school he attended was in an area he described as the "ritzy part of town that was mainly all White." Although he was reluctant to attend this high school, he said "it was the best experience I had" and "I made some good friends and I got into leadership at that point." Armando stated he was not outspoken; he believed his involvement in sports and his good relationships with his teachers, who encouraged him to run for leadership, helped him get into a leadership position, and helped to develop him as a leader. While Armando was a student at SJSU, he did attend some of the Filipino or Hawaiian student activities.

According to Placido, he was active in high school: he was president of the Chess Club; he was involved in athletics and played football and wrestled, and he was in band and color guard. He stated he attended dances but felt socially awkward because he self-identified as a "military geek guy wearing the uniform and having the haircut and doing all these other things." Although his high school counselor knew Placido was a JROTC student, the counselor encouraged him to attend a community college for a while and

then join the military, which he ultimately did. For Placido, his involvement as a peer advisor and college recruiter exposed him to other student organizations on college campuses. He worked with students in the Movimiento Estudiantil Chicana/o de Aztlán and the Asian Pacific Islander Student Union at regional and statewide levels, and he was part of an organization, Third World Alliance, where he organized students to attend conferences and organized student marches. Placido stated, with his involvement as a high-school-to-college recruiter and peer advisor, his mentors felt that he would "be a good fit to teach in basically the heart of East Oakland. And yes, it fit what I believed in, and how I learned to reach students and families, and to organize students." Understanding of "community needs" combined with interpersonal communication and relationship-building skills kept Placido engaged and motivated.

Lorenzo's parents instilled in him the importance of education. He stated he always tried to be a part of an organization in high school and in college because he believed this was the only way he could help himself understand what was going on in school. He added he did not have money to pay for bus transportation, so he waited for his friends, who gave him rides throughout his 5 years of college. He joined two clubs, the Pre-Med Organization, which was for students who were pursing careers in medicine and Cosmopolitan Organization, an international student association. He stated he considered himself an international student because he was not a U.S. citizen at that time, and gravitated to those groups because in his words, "they are the only ones that I can somewhat feel fitting in [sic]."

Having Family Encouragement and Support

Although having family obligations was a personal challenge for participants, having family encouragement and support was a factor that influenced the participants' motivation, perseverance, and determination as they attended K–12 and college and pursued careers in educational leadership.

When Theresa reflected on the engagement and support from her parents, she described her adopted parents as always there for her: they attended school meetings, parent conferences, drove her and her friends to various activities, and watched her perform at piano recitals. Her adopted mother was more engaged in Theresa's academics; although her adopted father had his own farm and worked in the fields, he was always there to watch her at her piano recitals.

Armando had similar parental support. According to Armando, his father was always involved in Armando's education. "He was always available." Armando said his father was involved in everything. He added,

> He would come to my school, he became the President of the Dad's Club when I was in elementary school. I would be a little embarrassed, because you have this Filipino coming into the school, little short guy, but anyway, he was always there.

Armando recalled his father, who had an engineering background. He bought an older home that he rebuilt and added a basement below. In the basement, his father built a library of books, and according to Armando, "he made sure that we spent time in there studying it. And then on the weekends, all of our friends would come in for jam-sessions and even through college, so it was a good experience." His mother was the homemaker and was always there for Armando when he came home from school: "There was always something hot to eat, you know, and she was always there."

According to Placido, his parents wanted him to adopt specific values, for example to have a strong work ethic, to achieve, to communicate, to be faithful, and most importantly, to be loyal. Additionally, his parents believed education was important. Placido wasn't sure what he wanted to do after high school. He stated he knew he didn't want to be told what to do and also knew what the military entailed, which was one factor that made him decide to go to college instead. He worked and went to college part-time. Placido said his parents were very supportive in his search for what he wanted to do:

> I was having a very good time, and my parents were very supportive in my search for what I wanted to do. And so I went to the community college, and actually my high school counselor, she said, 'Well, why don't you just go to community college and figure it out there?' At the time it was free! ... At the time it was free, and so I benefited from having a free community college experience.

According to Lorenzo, his parents stressed the importance of education. He stated, "The whole idea is just go to school. You're going to go to school. Each time, keep on going, keep on going." His mother attended school up to ninth grade in high school; his father completed high school at the age of 27. Lorenzo explained,

> So the two of them, basically, are the ones that first, all of us, you have to get an education, because they themselves, because of their situation, you've got to have money, get an education; you don't have it, forget it. So that's why it took a long time for my dad to finish high school, age 27, while most people are supposed to be done, if they have money, 18, 14, even younger at the time. No. For him, it's make so much money so he could go back to school; then no money, he had to go back and do other work here and there, then back again.

Having Support from Professional or Cultural Organizations and from Academic Support Programs

From participants' reflections, another factor that influenced the motivation, perseverance, and determination of Filipino American educational leaders was the support they received from professional or cultural organizations as well as academic

support programs. The participants stated when they got involved in professional and cultural organizations, they were able to network and meet other professionals and other Filipino American people with whom they could identify.

After Sacramento State University, Anna and her husband relocated to his home town of Union City, California, in Alameda County, and got involved in Filipino educators' groups including the Pilipino American Society for Education and FANHS. These groups of Filipino educators provided Anna opportunities to network with other Filipino educators in the area, to continue learning about Filipino history, and to educate others, including youngsters, about Filipino American history.

As a Filipino American educational leader, Theresa said she was also affiliated with and a member of many professional and Filipino organizations. Professional organizations included: ACSA, the National Association of Secondary School Principals, California Teachers of English to Speakers of Other Languages, the National Association for Bilingual Education and the California Association for Bilingual Education; Filipino organizations included: Filipino American Educators of California, Filipino American Movement in Education, Filipino Business Association of Santa Clara Valley, and Doris Prince Foundation. The Filipina Women's Network also named her one of the 100 Most Influential Women in the United States.

Armando stated he was currently very active in FANHS and had been invited to speak at schools to talk with young people. He was also currently very active with the Retired Teachers' Association.

For Placido, he stated he was an activist in the Oakland community and was involved in the student movement. He was involved with East Bay Asian Youth Centers

(EBAYC) in Oakland and Berkeley and over an 8-year period, he was a board member and became president of the executive board of EBAYC in Oakland. Placido said,

> That was more part of my activism than my teaching, but because I was teaching and active within the community, it was a perfect link, because I was able to speak about institutional racism as it appears in curriculum and instruction, and I was able to organize students and then assist the community-based organization to provide services for students.

Because of his involvement and activity in the EBAYC, and his leadership role at his elementary school site where he was teaching, he "knew" he could do a better job than his administrator at the time.

Additionally, Placido became involved in the Movimiento Estudiantil Chicano de Aztlán, the Third World Alliance, and ACSA at the state level by holding a position on the Equity Achievement and Diversity for Students Committee for 4 years. He also participated in the districtwide strategic plan as well as on the district's diversity and equity committee. He stated he was also currently and actively involved in FANHS, which had an educational component. Through his broad network of professional and cultural organizations, he was able to persevere, stay motivated, and stay engaged. Placido stated Filipino American people should get involved, step up and take on leadership roles in the California Teachers Association if they were teachers, and ACSA if they were administrators.

According to Lorenzo, he was actively involved with the Filipino Teacher's Association, which ended up dividing into two different groups—a Filipino group and a Filipino American group. He stated he was also active with the Teacher's Administration in San Jose.

As part of his credential package, Marino said he had to continue and complete the Principal Leadership Support Program through the UC Berkeley School of Education,

which was a support program for first-, second-, and third-year administrators. Marino

explained,

> First-, second-, and I think third-year administrators go through that program. We meet once a month. We have coaches from UC Berkeley, who are retired or former principals, meet with us for at least 6 hours a month and help us with our leadership on campus. … It is part of the program I got my credential in. It was this big package. If you were going to be accepted into this program there was a commitment, and that was the Principal Leadership Institute at UC Berkeley.

The students in the program met monthly and had coach-administrators who were either

retired or were former principals who met with them monthly. This program was the

second part of the Administrative Credential, Tier II; the goal of which was to obtain the

Clear Administrative Credential, which Marino planned on completing in the next 3

years.

Having a Positive Attitude, Being Proactive, and Being Adaptable

Another factor that influenced the motivation, perseverance, and development of

Filipino American people in higher education and in educational leadership was having a

positive attitude, being proactive, and being adaptable. The study participants had

experienced some adversities and challenging experiences but with positive attitudes, by

being proactive, and being adaptable they turned the negative or challenging experiences

into positive ones.

According to Armando, one cultural experience he had was working for the City

of Berkeley after he graduated from UC Berkeley. He worked in a Black community and

although it was a culture shock for him, he said it was a good experience because he

could understand their problems and their cultural values, which later helped him as a

principal. According to Armando, by having a positive attitude, one can turn a situation around from a negative experience to a positive experience with a positive attitude.

Another challenging experience Armando had that he turned into a positive one was when he lost his basketball scholarship. He believed that losing his college basketball scholarship was a good experience in terms of experiencing failure and almost giving up. Armando believed, although life could have many setbacks, they could be seen as positive if one could turn them around and make changes for the better.

Another situation where Armando turned a challenging situation to a positive one was when he was not offered a job he had been hoping to get as an administrator; he stated he wanted to write one of those letters that reflected the attitude of "take this job and shove it." He was advised by his principal friend not to do that, and instead, to write a thank you letter, which he did and was offered a job after all. Armando commented, "You may have some setbacks and your first reaction is a negative reaction. But you can swing that around by making that a positive [reaction]." When asked about how he transitioned from teaching to administration, he commented,

> There was a lot of things that just fell into place, not because of my doing, but just because the opportunities presented themselves. … It just evolved. … I think a lot of it deals with your outlook and your positive outlook, especially. And I think if people see that, then they are willing to take a gamble on you.

Placido did not get discouraged regarding his grades and test scores. He stated, though his GPA in high school was approximately a B average, and he did not do very well on his SATs, he persevered. He admitted he had no apprehensions about taking tests:

> It was just ho-hum. Even when I took the teaching test, my math score wasn't great. I think I failed, actually. There was a reading portion and a writing portion—I think I failed the writing portion, and I just retook that again and that was fine. … It wasn't a big deal.

Placido stated he would like to see Filipino American people be more proactive in making decisions. He stated, "There are some really good people out there [who are not proactive], and they really just need the opportunity, just the experiences. Because even within my role, people have placed me in positions." Placido also believed his own ethnic background did not hinder him at all, but his own personal perception did. Placido's sentiments were similar to Anna's. He stated "a lot of it is [my] personal perceptions of me have hindered me, my own personal perceptions." He had these words of advice for aspiring or current educational leaders:

> Just to do it. Don't stop. Believe, not just believe in yourself, but believe in your educational philosophy, and be as true to yourself as possible. Have personal integrity; it is easy to lose. It is easy to lose out there, because I've seen people just do it because their boss wants them to do something. They say what people want to hear.

Lorenzo, after teaching 7 years, had received a National Science Fellowship to take more classes in mathematics; he took one year off from teaching to observe other teachers and learn teaching strategies. He became more motivated in teaching pedagogy because he was not satisfied with what he observed, and changed his own teaching strategies when he finished his fellowship and encouraged students to enroll in rigorous mathematics courses.

According to Lorenzo, he was very proud of the accomplishment of graduating from college. He reflected about the day, several years earlier, when his high school teacher met with him and his parents; they were told to destroy all of his books written in Tagalog, the Filipino language, which they did not do. Many years later, Lorenzo obtained a job that allowed him to teach Tagalog, which was at the time he began teaching at SJSU's Peace Corp. He stated he taught students in Tagalog who were from Harvard and MIT, some of who had earned master's degrees. In his words:

I could look at and say, wow, and they got their masters and I'm teaching them; so I felt I—I made it just like they do [sic], and I'm teaching them. Granted, it's not in their area, but I'm teaching them in Tagalog.

Marino believed the Filipino cultural value that benefited him most was the ability to be adaptable. He described incidents where he adapted to situations in graduate school. There were comments made to him about being adaptable and fitting right in because that was part of the "Asian way." Other Filipino values that he believed benefited him included being open and hospitable.

Anna was proactive. She stated, "There are no barriers; barriers are ones that we create for ourselves." According to Anna, even though her counselors and teachers were supportive, she had to be proactive about making appointments with them; preparing for college, applying for and taking the SATs, and researching careers in the career center. She said,

I was not ever the person that just waited for something. Well, at that point in time. I mean, I'm not the person to just wait for something to come into my lap. I wanted something, so I was the one that was going to go out and research it to go get it.

During her senior year in college, while in the teaching-credential program and doing her student teaching, she nevertheless had the goal and aspiration of becoming a principal. While student teaching, she stated she invited the principal to observe her and she offered to be a substitute teacher at the site as well. She made friends with principals she met and asked them many questions about their careers.

Having Motivation and Interest in the Development of Filipino American Educators

The participants shared the reasons they were motivated to continue in administration as well as why they were interested in the development of future Filipino

American educators. Their motivation to continue being administrators as well as their

interest in developing future Filipino American educators were (a) to educate educators,

(b) to be role models, (c) to help Filipino American youths, (d) to engage Filipino

American parents, (e) to be mentors and encourage others to pursue a career in

educational leadership, and (f) to expose students to other students with high academic

performance and rigorous coursework. These reasons will be discussed in this section.

To educate educators. Two of the younger participants, Anna and Marino, stated

they were concerned about educating their staff and faculty. Anna stated she worked on

educating her staff about getting to know their students and their backgrounds,

understanding their students and what they were going through, and understanding why

their students' parents were not able to come to the school. She believed engaging the

students was crucial to making school a positive experience. She stated, "It's not only to

do what we need to do to increase student achievement, but also increase awareness at the

teacher level because I think knowing the reasons behind certain things will facilitate

understanding and hopefully patience."

Marino was concerned that educators needed to be mindful of equity. Through

his coursework in Principal Leadership Institute at UC Berkeley, Marino had a better

understanding of the importance of personalizing student relationships and knowing the

students' backgrounds. He made an analogy with teachers teaching African American

students and the importance of connecting with youth:

> When I talk with an African American student, I should not be talking to them
> about slavery or how that affected them. No. That was generations ago. But, you
> have to understand how that's impacted their family, and what approach you
> should take with them. … Start from where people are, understand where they
> want to go, and help them achieve that. … Even after going through a master's
> program, understanding strategies and everything to move institutions, change

things, to run schools, work with kids, discipline, academics, everything. I think the core of it is still, who are you? Where do you want to go? How are you going to get there?

From both Anna's and Marino's perspectives as Filipino American administrators, they both believed in order to improve student academic performance and overall academic success, it was important that teachers and staff knew their students and understood their backgrounds.

To be role models. Two of the participants, Theresa and Placido, expressed their hopes that there would be more Filipino and Filipino American educators as role models for tomorrow's students. Theresa's hope for future educators and educational leaders was that there would continue to be role models that reflected the demographics of the population in California public schools.

Placido stated he also would like to see more Filipino and Filipino American teachers in instructional leadership roles in the district and in education:

> I think that some of these young people lose their identity, and that they want to be just another good administrator. And yes, sure, you can be just another good administrator, but being that Filipino administrator with a sense of cultural identity, it is almost part of that lowest common denominator of personal integrity and having a philosophy—well, your cultural identity as part of that foundation of your own personal integrity and educational philosophy. … I think it is just really an important piece, because it speaks to who we are and what we believe in. Not that the other culture is not important, it is just another piece of who we are.

He added,

> Some of them don't have that sense of personal identity, or identifying with their cultural heritage. They prefer to teach the standard, and to participate. … They may not know it, but the institutional racism that is ingrained in our profession, that is taught to teachers and taught to administrators. And it takes, I think, someone with just a different look, that is part of our cultural identity. I think that is what we bring to the table. We see things differently, a different set of perspectives, a different set of eyes.

To help Filipino and Filipino American youths. Two of the younger male participants, Marino and Placido, expressed concerns regarding Filipino and Filipino American youths—that they would lose their Filipino heritage and sense of history. One concern Marino had for Filipino American youths was his belief that they were so focused on being socially compatible with mainstream American popular culture, that they would lose their Filipino heritage. Marino stated he was concerned that Filipino American history would be lost and he hoped that Filipino and Filipino American people would unite and put aside their differences. He stated he hoped they would better understand their cultures and refrain from using their differences to separate themselves from each other and instead use their common heritage to create a stronger identity.

Another concern Marino said he had for Filipino American youths was the fighting going on between Filipino youths—that Filipino American people and Filipino newcomers fought each other. Marino had observed various waves of immigration and noted that some immigrant waves from the 1970s and 1980s were primarily professional groups who valued education. He also observed the wave of newer Filipino immigrants who moved here because other family members were already here. These newer immigrants were more focused on the social aspect of becoming social compatible with American society: these newer immigrants were less focused on academics than the previous wave. Between the two waves of immigrants, there were differences and tensions, often resulting in the groups challenging each other, fighting with each other, and getting involved in gangs.

One of Placido's concerns was that young Filipino or Filipino American people were culturally lost and could not identify with their Filipino heritage and did not

understand what Filipino identity meant in the broader community. He stated, regardless if one was born in the Philippines or in the United States, each had something unique to bring to the table including leadership.

Theresa, the older of the two women participants, had hopes for Filipino youths. She hoped Filipino youths reached for their highest potential and never settled for mediocrity or complacency.

To engage Filipino and Filipino American parents. Two of the older male participants, Armando and Lorenzo, stated their concerns regarding the lack of Filipino and Filipino American parents involved and engaged at their school sites. According to Armando, one of his challenges was realizing the lack of representation of minority parents involved at the school site. He reflected on and questioned how one might help assimilate immigrant parents so they would feel more welcomed and feel that they were part of the school and could fit in at the site. Armando stated at one time when he was an administrator at a school site with students of mostly Vietnamese descent, the school site offered English-language classes for the parents while the students learned the language at school. This encouraged students to come to the school in the evenings with their parents. Armando stated:

> But if there is a way I could reinvent the educational system, I would require that teachers really become involved with their parents. I realize that today that they spend a great deal of time just preparing for the state testing and they go to a lot of meetings. … I thought that was always a positive thing and if we could do that today in terms of something like that where you involve parents into the educational system. But that is so tough, because again the economy where everyone is required to work and so on.

Additionally, Lorenzo's experience regarding Filipino parents was that the academic support programs that were being offered at his school site had a stigma that the programs were for other minority groups. Lorenzo gave an example of how some of

his students' parents did not want their children to be in the Advancement Via Individual Determination program even though he thought they could benefit from the program. The parents' reason for not having their children in academic-support programs was that because they were "only for Mexican Americans or Hispanics and so on, Blacks, and Native Americans and so on, but nothing for Asians," as Lorenzo put it.

In parent involvement, Lorenzo stated it was often difficult to get parents involved and attend meetings even though there was a large population of Filipino students at that school site. He encouraged parents to talk with the principal and counselors.

To mentor and encourage others. The four oldest participants—Theresa, Armando, Placido, and Lorenzo—stated they either mentored or encouraged others to pursue careers in education as a way to bring hope to future Filipino American educators. Theresa stated she consciously looked to find Filipino teachers to be role models for her students because there were so few Filipino teacher role models at her school site. She also stated she encouraged Filipino teachers to take on leadership roles such as campus advisors. Theresa's district hired a few Filipino teachers who were considered "cream of the crop" teachers from the Philippines. Theresa explained that she was their mentor when they arrived from the Philippines. Their American students often challenged the immigrant Filipino teachers with their naturally assertive and aggressive behaviors. The Filipino teachers experienced culture shock in their classrooms because they were brought up in an environment where students were only respectful to their teachers. She asked the teachers to stay and told them not to be discouraged teaching the students. She described the situation:

And I was their mentor when they all arrived, trying to get them not to go home, because the kids cussed them out and used the F-word on them, and they're not used to having that in the Philippines. They're saying, "I'm going to go home. I don't like these kids." I said, "Give it a year. Give it another year." Now they're here. Now they're here; they're staying put.

Armando worked at a university with college-level students in the teacher-

education program. His job was not to play the role of principal, evaluating them, but to

play the role of coach with the purpose of winning and developing their mindsets and

attitudes, where the teacher succeeds and the students succeed. He described

conversations with his student–teachers as follows:

> You are not always going to have success, but my point with you is that if you've failed, I've failed. It is the same attitude that if you are a coach of the team, your team is losing, you know, you have got to take ownership in that too. So if you can, tie that in somehow into a thought of the development of leadership and the role of the principal.

According to Armando, he encouraged his K–12 students to mentor others and asked

those that had the aptitude to consider careers in teaching. He described how he

developed his students' strengths and how he built their teaching experiences.

> I would say I talked to students about seriously looking at becoming an educator, you know. In fact, one of the things that I tried to encourage as a principal was to take some of the students and say, "You know, everyone is a teacher. You always have some skills, you have some skills that are better than me. Some of you are better artists, some of you are better musicians, some of you are fantastic athletes."… So what I try to do, I say, "How would you like to go into Kindergarten or first grade and do an art lesson for them? That kind of gives a spark: "Hey, that is a good idea that I can be a teacher." I say, "Well, you are already a teacher, if you can do that." So you kind of put a little fire into them that something that is never, that they have never done before and they have never even thought of and didn't realize, say, "Hey, I am a teacher, I can do it."

From Placido's perspective, he stated as a teacher, he had the voice and brought

his skills into the classroom. He also stated that as an administrator, he would like to

believe he hired and worked with some very good people, including site administrators,

some of who have continued in their careers as principals. He added he was "pleased to have been a part of their growth and development" because he hired and mentored them.

For Lorenzo, mentoring and encouraging also applied to students in the classroom. He emphasized to his students the importance of working collaboratively—to help and to teach each other, and if one does not understand, not to give up, but to try and find another way to teach one's fellow classmates.

To expose Filipino and Filipino American students to other students with high academic performance and to rigorous coursework. Two of the younger participants, Anna and Marino, stated one factor that also motivated and developed them as students was their particularly rigorous high school coursework. They were both surrounded by and exposed to other motivated students who were focused on their GPAs and college pathways and this helped them both to perform well academically.

Anna, although she got pregnant her junior year in high school, stated she stayed in school, still remained focused, and knew this was not going to affect her determination to go to college. She remained enrolled in junior honors classes and during her senior year she became a teenage mother, still focused on her education, and she enrolled in advanced-placement classes. She explained,

> So anyway, I found myself pregnant at 16, and that was tough in and of itself. But I finished school. I stayed in school. I didn't go to an alternative school because I was really worried about my grand [sic] point average. I had honors classes as a junior and then two AP classes, the only two that they offered, as a senior. So in speaking with my counselor I was just really concerned that I would lose out on my points and not be able to do what I wanted for college.

Marino described his graduation the following way:

> We were part of CSF, California Scholarship Federation. We got the golden regalia and all that. To graduate up front and to look back at the rows of students that I didn't even know who was [sic] sitting right behind me [at the graduation ceremony], because I was the last row of the honors group because I was toward

the end of the alphabet. Not to know people behind me, just made me think that, wow, I've always been surrounded by such a small group of students from elementary all the way to high school.

Anna and Marino's experiences of being exposed to other students who performed academically at high levels along with rigorous academic coursework motivated them to persevere through challenges and remain determined to do well.

Summary of Major Findings

In Chapter 4, the researcher described interviews and documented six Filipino American educational leaders who were currently or had been administrators in K–12 public schools in northern California, specifically Alameda or Santa Clara County within the last 20 years. Of the six participants, two were women and four were men; three of the participants were 1.5-generation and the other three were second-generation Filipino American people. Both of the women held positions as principals at their school sites at the time of the interviews. Of the four men, three held or had previously held assistant-principal positions at the time of the interviews; one had held a position as principal, but was recently retired. Five of the participants were involved in Filipino organizations, such as FANHS. All of the participants were involved in professional organizations or academic-support programs that provided networking opportunities, which ultimately influenced their motivation, perseverance, and determination as educational leaders.

The participants shared the academic and cultural challenges they experienced as students, educators, and educational leaders. Generative themes emerged based on the four major research questions (Appendix J). Personal challenges included family obligations, academic connections with school through involvement in cocurricular programs, and Filipino American identity. Professional challenges included dealing with

culture shock, having Filipino American cultural values that clashed with Westernized cultural values, having a Filipino American identity and being marginalized by the same ethnic group, lacking Filipino American role models, having the commitment and meeting the demands as an educational leader, and having conflict with upper management. Factors that influenced the participants' career paths into education included expectations of parents; Filipino people's low opinion of careers in education; and support and encouragement from peers, colleagues, and mentors. Factors that influenced the motivation, perseverance and development of Filipino American people in higher education and in educational leadership included having faith and being religious; having family encouragement and support; being involved in school and building academic identity; having support from professional or cultural organizations and from academic support programs; having a positive attitude, being proactive, and being adaptable; and having motivation and interest in the development of Filipino American educators.

The participants were very interested and willing to be involved as participants in the research. During the interview the researcher allowed the participants to narrate their personal and professional experiences, which included their childhood upbringing, their parents' cultural backgrounds and values, and the academic and cultural challenges and opportunities they encountered. Their reflections and stories were inspirational, enriching, enlightening, illuminating, heartbreaking, and most of all, a validation of who they were, what they had experienced, and what they have had to overcome to become educational leaders in K–12 public schools in northern California.

As the participants narrated their personal and professional experiences, they went through the process of *conscientization—"*a basic dimension of human reflective action which expresses the knowing process whereby oppressed individuals and classes become subjects" (Collins, 2000, p. 221). Additionally, through authentic human expression, the participants were liberated in two stages. First, through "naming their world," a term Freire referred to as "naming the world from one's own powers to reflect upon the situation of being-in-the-world" (as cited in Collin, 2000, p. 249); and second, through cultural synthesis of both American and Filipino patterns and beliefs. As a result, the researcher and the participants seemed to have been liberated during the actual dialogue as well as after the dialogue because both participants and researcher were in constant communication for clarification of the transcript as well as confirmation of the accuracy and validity of the transcript.

The narrative, qualitative research also allowed the participants to share their personal warm feelings of excitement and gratitude for being involved in the study. They expressed this in e-mails as follows: "If I can be of any help, please feel free to contact me. Good to hear too that you were involved with FANHS."; "I'm happy to participate in the study."; "I'm happy to help out. THANK YOU!!"; "Please let me know how I can be of help. I'm glad to be of help."; "[I'm] always willing to help."; and "It was refreshing to meet another high school administrator … and a female at that!! Yes, I am looking forward to our new friendship." They also expressed their best wishes to the researcher for the completion of this dissertation and encouraged the researcher to continue to pursue her dreams.

The following chapter, Chapter 5, will discuss and summarize this dissertation as well as provide recommendations for future research and for professional practices. It will also discuss reflections of the researcher.

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Overview

This chapter is comprised of three sections in which the research results will be discussed. The first section will discuss major findings and provide conclusions for the findings. The second section will discuss recommendations for further research and recommendations for professional practices. The third section will conclude with reflections of the researcher and closing remarks.

Discussion and Conclusion

Four major research questions guided the study. In this section, each research question will be discussed and followed with a conclusion.

Discussion and Conclusion for Research Question 1

Research Question 1: What do Filipino American educational leaders perceive as personal challenges as they pursued higher education and administrative careers in K–12 public schools in northern California?

Through their dialogues, the participants reflected on the personal challenges throughout their education, including their higher education and their administrative careers in K–12 public schools in northern California. Three areas were identified as personal challenges: (a) obligation to family, (b) connection with school, and (c) Filipino American identity.

Based on the history and cultural background of the Philippines, the Filipino people are a mixture of various cultural backgrounds, values, and beliefs, which include the Malayan mannerism of being courteous, nice, and hospitable (Roces & Roces, 2006); the Asian cultural values of respecting elders, being obedient, and valuing family and interdependence (Diller & Moule, 2005); the Spanish and Arab beliefs of religion and faith in God; and the American English-language and educational values. Each of these identified cultural backgrounds, values, and beliefs are related to the challenges the participants experienced as students and later, as educational leaders.

Obligation to family

The first and major personal challenge experienced by the participants was their obligation to family. Throughout the dialogues, obligation to family was the most common personal challenge for all of the participants. Family was defined as members who were either immediately and blood related or who were very close extensions in the community. Obligation to family included (a) following and obeying the family expectation of family closeness and respect for elders, which entailed being submissive to parents and other older family members; (b) taking care of older or younger family members physically or financially or both, and (c) committing to family, such as being supportive and present at family gatherings and functions.

The findings of this study concurs with previous research conducted on college students. Family obligations, specifically balancing family obligations with academics, (Castillo, 2002); relationships with family and the community (Jacinto, 2001); and SES, which encompasses the consolidation of family and family obligations (Buenavista,

2010) are findings that were similar to this research, which demonstrate the problems of prioritizing education while remaining true to family (Castillo, 2002).

Family is probably the most important value for Asian and Pacific Islander children, and depending on the ethnic community, family may also focus on extended family (Diller & Moule, 2005), such as cousins. Because Filipino culture values family hierarchy and respect for elders, parents and any older family members become *people of authority* to anyone younger. Intergenerationally, this becomes an oppressor–oppressed relationship. The parents or elders, in this case, are the oppressors; the children and younger ones are the oppressed. The children are submissive, obedient, and emotionally dependent on their elders—they conform to the rules and expectations of the parents— one of the characteristics of oppression (Freire, 1970/2006). These characteristics of oppression ultimately relate to the interdependency and collectivism of the way the family functions as a unit. The cultural values of respect and submissiveness to parents and family are interrelated with taking care of and committing to family. These cultural values impose indebtedness to family, a lifetime family reciprocity called *utang ng loob*, as a way to express gratitude (Roces & Roces, 2006). This emotional dependency continues through adulthood and through generations, creating a culture of familial oppression as an acceptable norm, hence a familial Dysconsciousness. The children conform to the family expectations and avoid being a "shame"—also known as *hiya*—to the family or to the family name (Roces & Roces, 2006).

Regardless of what a Filipino American child may want to be or become, regardless of the external obligations expected of a Filipino American child at school, a host of family obligations and values dominate the child's life. These are subtle and not-

so-subtle forms of oppression because the child is expected to obey, respect, and be submissive throughout the child's family life.

Connection to School

The second personal challenge experienced by the participants was their connection with school or lack thereof. Four of the participants expressed they had difficulty assimilating to and connecting with their schools because they felt they could not or did not fit in or because of their own perceived identities as minorities; they struggled with being accepted by others. By being involved in cocurricular programs such as athletics or marching band programs, or joining clubs on campus, the participants expressed how they were able to make friends with others in the school community; the cocurricular programs provided opportunities for them to connect and socialize with others. Two of the participants noted that the model-minority stereotype was a personal challenge for them when they attempted to connect with their school. The stereotype placed a double-edged mindset on the participants. On one hand, the letter Grade A that they received on their transcripts inflated their egos, expressing to them that they did very well in areas of specific subject matter. In contrast, when they encountered academic difficulties, they doubted themselves or struggled academically, they had to persist to overcome failure and the cultural stereotype of excellence that they struggled to meet. The model-minority stereotypes challenged the participants with the notion that they had to be successful academically and financially.

The second personal challenge, connection to school, had two subthemes: (a) difficulty getting involved, and (b) dealing with the model-minority stereotype. The participants' personal challenges of having trouble connecting with school or possessing

academic identity concurred with previous research conducted on Filipino American students' challenges experienced in college.

Previous research revealed that Filipino American students had personal challenges regarding their connection to school. One study revealed that Filipino American students experienced challenges with their educational institutions and its agents as well as with their relationships with the curriculum (Jacinto, 2001). Other research revealed that Filipino American students did not identify themselves as Asian American and instead had to be resilient to maintain their own self-image (Teranishi, 2002). Castillo's (2002) research revealed that Filipino American students had challenges defining and constructing their Filipino American identity. The study by Nadal et al. (2010) revealed that Filipino American graduate students had challenges regarding their lack of relationships, connections, social support, and concrete academic resources.

In this research, findings revealed that it was challenging for Filipino American students to connect with school. They had difficulty getting involved in school and had difficulty with the stereotype of being a model minority. The participants in this study expressed that they felt as if they "did not fit in" or were "not good enough." Analyzing this on a deeper level, and in relation to the theoretical framework of colonization and oppression, it is apparent that Spanish colonization and American imperialism psychologically impacted these Filipino American educational leaders. The participants dysconsciously accepted the belief and norm that they were inferior—physically, intellectually, and psychosocially. The participants self-depreciated and lacked self-confidence, both of which are characteristics of oppressed people (Freire, 1970/2006).

In this case, the participants were overlooked by educators who thought of them as model minorities; it was assumed that they were successful. The stigma of model minority affected them psychologically and socially—when they were not on par with other Asian ethnic groups, they were not competitive with them, as they would have been had they truly been model minorities. Instead, they had to be resilient and overcome the negative stigma that they were "inferior." If Filipino American people lack resilience or are not able to overcome this stigma, they consequently accept the *prescribed* stigma, conform to it, transform it, and adopt it into their own consciousness. This, in essence, is the basic element of the oppressor–oppressed relationship about which Freire (1970/2006) contended,

> One of the basic elements of the relationship between oppressor and oppressed is *prescription*. Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed to into one that conforms with the prescriber's consciousness. This, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor. (p. 47)

This relationship, consequently, leads to a culture and mindset that whatever is prescribed is the acceptable norm for the oppressor and the oppressed.

On a larger scale, because of the family hierarchy structure—an oppressive dynamic relationship—Filipino American people are underdeveloped with respect to self-confidence and self-appreciation. This undervaluation could lead to the development of an inferiority complex, or worse, a self-fulfilling prophecy that they are inferior or "not good enough to fit in." By accepting this notion of inferiority, "they become convinced of their own unfitness" (Freire, 1970/2006, p. 63). They become invisible in voice and in number. Without a voice, they continue to remain invisible, inferior, and

intergenerationally oppressed. This ultimately affects Filipino American people socially, academically, psychologically, and on a macroscale, historically.

Understanding their Filipino American Identity. The third personal challenge experienced by participants was their difficulty understanding their own Filipino American identity. This included two areas: (a) ethnic identity and ethnic awareness, and (b) colonial mentality. In the first area, difficulty understanding their own ethnic identity and ethnic awareness, the participants had a range of mixed emotions that included feelings of inferiority and insecurity: some expressed feelings of self-denigration and embarrassment of their ethnicity, others expressed feelings of invisibility and confusion of their ethnic and racial identities, and still others expressed feelings of not knowing any of their own ethnic backgrounds—Filipino or Filipino American, and instead found themselves identifying with other ethnic groups. In the second area, dealing with the ingrained mindset of colonial mentality, the participants were strongly and profoundly impacted by it.

Colonial mentality had been intergenerationally passed on through Filipino culture, which also impacted participants' self-images and created dysconscious biases of and dysconscious beliefs about others and about themselves. For example, Placido explained that he and his friends emulated the White movie star, John Wayne, because he represented the American who symbolized loyalty, truthfulness, and honor. Anna explained how a close family member suggested that Anna's sister should marry a man with lighter skin color because lighter skin was considered more attractive and would result in more attractive children. Lorenzo explained how an English teacher told Lorenzo's parents to destroy books written in Tagalog, the Filipino language, so that his

English would improve. Colonial mentality, which is passed on from one generation to the next, strongly impacted the participants and was a personal challenge they had to overcome regarding their own identities. In rising to the challenge, they had to develop self-worth, self-confidence, self-pride, and self-love, as well as ethnic worth, ethnic confidence, ethnic pride, and ethnic love.

The participants were given explicit messages that they were inferior. The ideas of superiority and inferiority were intergenerationally socialized; the mindset was passed on through the generations with the belief that the colonizers' culture and values were superior to that of the colonized (David & Okazaki, 2006a). These explicit messages were oppressive and affected the psychosocial mindset. At some point, the participants internalized the oppression, developed the characteristics of oppressed people, specifically desired to resemble their colonizer, self-depreciated, and lost confidence (Freire, 1970/2006); however, through resilience, and through learning about their Filipino identity, they were able to overcome these challenges and appreciate their Filipino American identity.

Results from this study concur with research studies conducted on Filipino American ethnic identity. According to David and Okazaki (2006b), it was possible to conceptualize and measure colonial mentality based on the (a) tendency to perceive Filipino phenotypes as inferior to White phenotypes, (b) feelings of shame and embarrassment toward Filipino culture, and (c) feelings of inferiority toward one's own ethnicity and culture. Nadal's (2008b) research revealed Filipino American people experienced discrimination in the form of microaggression similar to what Black/African American and Hispanic/Latino people experienced, and Filipino American people

experienced microaggression due to their physical features and intellectuality, both of which were perceived as being inferior. Castillo's (2002) research revealed college students had the personal challenges of defining and constructing a Filipino American identity.

The historical and cultural background of the Philippines has markedly impacted the identity of Filipino American people. It is no wonder that the Filipino American identity is complex even today. The impact of both Spanish colonization and American imperialism has resulted in the Filipino people's lost heritage, and a loss of ethnic-worth and ethnic-love. The centuries of colonization and oppression of the oppressed has resulted in colonial mentality and confusion of ethnic identity and ethnic awareness for Filipino American people.

Given the historical fact that Spanish and American governments imposed an elite hierarchy system—religion, government, culture, gender, level of education, skin and hair color—Filipino American people are faced with challenges and confusion regarding their ethnic identity. Colonial mentality, a form of internalized oppression and a belief that the colonizers are superior to those who are colonized (David & Okazaki, 2006a), has been ingrained in the Filipino American consciousness. This mentality is also a form of dysconcious racism, where it has become "an uncritical habit of mind that justifies inequity and exploitation by accepting the existing order of things as given" (King, 1991, p. 73).

The two major colonizers, Spain and the United States, inculcated Filipino and Filipino American people's minds by distorting their self-image, values, and beliefs such that where Filipino American people accepted the beliefs and norms of the colonizers,

they incorporated them into their own culture and mindset. Regardless of which colonizer Filipino American people identified with, they will instinctively still consider themselves inferior. Until and unless they assess their own biases and positionality, they will not be able to decolonize their minds and overcome their own colonial mentality and their own dysconcious racism.

The psychological construct of colonial mentality, in general, can be applied to colonized countries. For example, India has been colonized by Britain, hence Indians have a desire to be like their colonizer; they have the desire to emulate the British and have an affinity for the customs, values, and beliefs of British people. Extending this concept, British people may believe they are superior to American people due to the fact that the British colonies were what made the United States today. Consequently, Indian people may feel that they too are superior to American people because they have been ingrained with British values.

Discussion and Conclusion for Research Question 2

Research Question 2: What do Filipino American educational leaders perceive as professional challenges as they pursue higher education and administrative careers in K–12 public schools in northern California? Through dialogues between the participants and the researcher, the researcher identified six major professional challenges experienced by Filipino American people as they pursued higher education and careers in K–12 public schools in northern California. These six professional challenges included (a) dealing with culture shock and differences between classroom-discipline issues in the Philippines and classroom-discipline issues in California public schools; (b) having Filipino cultural values that clashed with Westernized cultural values, specifically the

Filipino values of respecting elders, being humble and quiet, and having a collective,

collaborative leadership style; (c) dealing with their own Filipino American identity and

being marginalized by the ethnic group with which they identified; (d) the lack of role

models, specifically educational leaders in the workplace or in professional organizations

or both; (e) fully committing to the many demands of becoming or being an educational

leader; and (f) conflict with upper management.

Culture Shock

The first professional challenge the participants experienced was culture shock.

Typical classroom settings in schools in the Philippines were quite different from those in

schools in the United States when seen from the perspective of educators who attended or

taught in both countries. Those who attended or taught in schools in the Philippines

described the classroom setting as a place where students respected the adults, in this

case, the teachers, which is similar to what Freire would describe as the "banking"

system, in which students absorb the information without the opportunity of developing

critical-thinking skills. The classroom and teaching experience in the United States was

described as a culture shock for Filipino educators who taught or worked with students in

the California public school system.

Analyzing this through the lens of a theoretical framework, the school system in

the Philippines is a climate and culture of oppression. The teachers are the oppressors;

the students are the oppressed. The teachers are persons of authority; they are given

respect with no questions asked. The students are expected to obey and be submissive to

the teachers. The students have no voice because they have been denied it both at home

and at school. It becomes apparent why Filipino American students and teachers are

nonvocal, unassertive, and have challenges expressing themselves and their individuality. When removed from a culture and climate of oppression and placed in a freer and liberated culture and climate, students and teachers experience "the fear of freedom"— "the oppressed are afraid to embrace freedom, the oppressors are afraid of losing their 'freedom' to oppress" (Freire, 1970/2006, p. 46). In Western school cultures, teachers engage and encourage students to dialogue, think critically, and express themselves; these are skills undeveloped in Filipino American students and teachers, and when in a Western school, they are at a disadvantage because they have been restricted of their freedom.

Cultural Value Clash

The second and most common professional challenge experienced by the participants was that their Filipino American cultural values clashed with and were, in fact, often in complete opposition to Westernized culture values. The Filipino American cultural values of respecting elders and being humble affected the participants professionally. As educational leaders, the participants admitted it was challenging for them to put aside their Filipino American values, such as avoiding disagreements, conflicts, or confrontations with others, especially with those who were older than they were. Instead of behaving as they would normally, the participants had to put forth and display Westernized cultural values, such as having the ability to have courageous conversations, voicing their concerns or disagreements, and being direct with staff and faculty members—regardless of their ages or of the positions they held. The participants believed that Filipino American people needed to be assertive and vocal because the perception of Filipino American, or of Asian American people in general, was that they were quiet, meek, passive, and unassertive, and therefore, they were not persons of

authority and did not make good leaders. Another Filipino American cultural value, *bayanihan*, which is the value of collectiveness, collaboration, and working together as a team for the benefit of the whole, also clashed with the Westernized cultural values of individualism and competitiveness.

One of the characteristics of the oppressed is that they allow exploitation to occur (Freire, 1970/2006) because they are unaware of the impact of colonization and the oppressor–oppressed relationship. The oppressed respond and react with passivity, obedience, meekness, and compliance when confronted with the necessity to struggle for their freedom and self-affirmation. This has been ingrained in the Filipino culture—to be respectful, to be obedient, to be meek, to be humble, to be compliant, and to work together as a family unit, know as *bayanihan* spirit, or collaboratively: this is a deeply ingrained Filipino family value. This Filipino family value, however, is devalued in the American academic setting. By labeling Filipino American people as meek, passive, and obedient, they become subject to this prescribed behavior, which is a behavioral characteristic of oppressed people. It becomes cyclic and perpetual. It reaffirms that they are oppressed and that they themselves are not even aware of their oppressed behavior.

American schools expect Filipino American students and educational leaders to think critically, to be independent, and to be able to articulate. These are skills that can be developed through practice, support, and encouragement by humanizing and valuing their existence. Freire (1970/2006) referred to this as two stages of liberation: first, through dialogue by "naming the world from their perspective," and second, through cultural synthesis—the fusing of two cultures and seeking cooperation and unity—not by cultural deficiency when the oppressed are to be blame for their own deficiency and not

by cultural invasion when the dominating group imposes their culture on to the oppressed group.

The collaborative leadership style, or *bayanihan* spirit, is a Filipino family value. A collaborative leadership style brings unity and voice to each individual. Each individual in the family, or in this case, each individual on the faculty or staff, is a member of a unit that must work together as a family, respect each other, and reach a common goal. These are, in essence, the two stages of liberation described by Freire (1970/2006). *Bayanihan* spirit promotes a culture of equity and visibility, especially for those who are underdeveloped in the skills needed to compete in a Westernized work environment.

Bustos-Choy's (2009) research asserted that Filipino American people in the United States have experienced cultural challenges that have ultimately negatively affected their career development. Also, Filipino cultural values of interdependence, collectivism, and collaboration are in complete opposition to the Westernized cultural values of independence, autonomy, and competition. As a result, Filipino American people have become invisible in their work environment. Additionally, the Filipino American values of respect, obedience, and compliance to authority have also conflicted with the Westernized cultural values of critical thinking and expression of thought.

Marginalization

The third professional challenge experienced by the participants as educational leaders was dealing with their Filipino American identity and being marginalized by others, more specifically, by the very ethnic group with which they identified, Filipino and Filipino American, their own ethnic group. The participants' Filipino American

identity became an issue when other Filipino American people made comments about, passed judgments on, or discredited the participants' ethnic identity, stating they were not truly Filipino because they did not speak the native language or have a Filipino accent, or because their last name was a Spanish surname, which represented the class of elite Filipino people who were given unfair historical privileges by the Spaniards.

The fact that marginalization is occurring within the Filipino American ethnic group directly relates to Nadal's (2004) Filipino American identity-development model. The course being taught was Filipino Heritage. The curriculum included colonization. The students in the class were taught of the physical and mental abuse, oppression, and cultural invasion imposed by the colonizers. Only afterwards, the students were able and encouraged to think critically about the historical and cultural loss of their Filipino heritage. According to Nadal's (2004) Filipino American identity-development model, the students were on the Social Political Awakening Stage, where they now understood oppression and oppressed groups and were emotionally affected. These students also experienced Freire's (1970/2006) first stage of liberation, the dialogue stage, where they were "naming their world" and were upset about the inequality their Filipino ancestors experienced due to colonization.

The parents of the students, in contrast, were at the Ethnic Awareness Stage on Nadal's (2004) Filipino American identity-development model, which was the stage where they were exposed to their own immediate culture and surroundings. The parents discredited the administrator as one of their own ethnic group because he was subconsciously perceived as an oppressor. He "resembled the oppressor" because he did not speak Filipino.

The administrator was on the Incorporation Stage of Nadal's (2004) Filipino American identity-development model. He appreciated and embraced the diversity of his school and his ethnicity. He knew from his own personal experiences that colonization impacted his family lineage based on their economic status, the one they had in the Philippines. He also knew from his own personal experience that he and his parents assimilated to the United States and took on the Westernized culture and traits. He was marginalized for different reasons. The underlying root was that he appeared to be "an oppressor." For example, he was perceived as a model minority, hence, he was perceived as a person with superior intelligence and therefore did not "fit in with his own ethnic group"; he was a product of an elite Filipino family lineage, hence, he was perceived as a product of oppressors; he "appeared to have the qualities of the oppressor—he spoke English and dressed like "one of them" because he wore a tie; and he held a leadership position, a position that represented authority.

In both instances, the administrator was marginalized by both students and the parents of his students, both groups were of his ethnicity, Filipino. The students and parents viewed him as an oppressor. According to Berry (2003), "when there is little possibility of or interest in cultural maintenance and little interest in having relationships with others, the marginalization strategy is used" (p. 24). In this case, this marginalization is actually a form of ethnic discrimination, discrimination against one's own ethnicity; the oppressed group discriminates against one who is of the same ethnicity because the perception is that he or she has assimilated into the dominant culture and abandoned his or her own.

Lack of Filipino American Role Models

The fourth professional challenge experienced by the participants as educational leaders was that there was, and still is, a lack of Filipino American role models in educational-leadership positions and in professional-leadership organizations. There are few Filipino American teachers and administrators at K–12 public schools in northern California, hence, there are few role models that teachers and other administrators of Filipino heritage can look up to in California K–12 public schools. This has a direct correlation to the number of Filipino American people in professional leadership or Filipino organizations. With a limited number of Filipino American educational leaders, there is a limited number of Filipino American role models and mentors in professional-leadership organizations such as FANHS.

Recent research (Halagao, 2010) revealed that Filipino American students had some form of colonial mentality as incoming college student teachers, but after enrolling in the Pinoy Teach Program, they became empowered and pursued careers in teaching. Another study (Buenavista, 2010) revealed one of the educational barriers to postsecondary education for Filipino American students was the dichotomous racialization of Filipino people, one which stereotyped Filipino people as criminals and delinquents, which negatively impacted their self-image. Other research (Teranishi, 2002) revealed Filipino American people reported they (a) felt that they were being viewed as delinquents or gang members, (b) felt they were placed in classes that did not prepare them for college, (c) did not feel supported or were not provided with sufficient support by teachers and counselors, and (d) had to have personal resilience to overcome the negative stereotypes and avoid the traps of gang involvement. This recent research is

evidence that institutionalized racism and discrimination do exist, ultimately due to the historical and cultural background of the Philippines. Due to colonization, Filipino people were forced to believe they were inferior. Filipino people were forced to believe their culture was deficient and inferior. Filipino people developed colonial mentality, internalized it, and the mindset became part of the culture and beliefs.

Filipino American students have once again taken on the mantle of the oppressed. With reference to Freire (1970/2006), Filipino American students, for the most part, accepted the prescribed expected behaviors placed upon them by their oppressors—teachers, counselors, and the institution—conformed to the expected behaviors, and transformed their consciousness to that of their oppressors'. Consequently, Filipino American students internalized the oppression, and as a result, displayed the characteristics of oppressed people. They lacked self-confidence, remained passive, accepted exploitation, depreciated themselves, became fatalistic, and worst of all, developed necrophilic behavior, "the destructive behavior of life—their own or that of their oppressed fellows" (Freire, 1970/2006, p. 65). This is manifested in drug abuse, joining gangs, or suicidal behaviors, as examples.

As a result of this fatalistic or destructive behavior, Filipino American people are challenged to overcome and to be resilient in order to develop, persevere, and be motivated to pursue higher education. The fact that there is a lack of Filipino American educational-leader role models in K–12 public schools in California is directly related to the fact that Filipino American students struggle academically and culturally. This includes their struggle with academic and cultural identity. Consequently, if there is a

lack of Filipino American educational-leader role models, there will, in turn, be a lack of representation in professional-leadership organizations.

Commitment and Demands

The fifth professional challenge for Filipino American educational leaders were the pressures, time commitments, duties, demands, and responsibilities of administrators. The participants described their professional duties and responsibilities as challenging and demanding—physically, mentally, and personally. This included juggling their professional lives with their personal lives, such as juggling family obligations with their pursuit of higher education.

Regardless of ethnicity or race, the commitment and demands of educational leaders is a challenge—physically, mentally, and personally. One of the major findings of this research, which was discussed in Research Question 1, was that family obligations were a personal challenge. This challenge affects educational leaders with a time commitment, especially Filipino American people, who are committed to family with many obligations, such as taking care of family members and honoring and respecting family by attending to their needs. This research concurs with a previous study that revealed that Filipino American students were challenged with juggling the two major commitments of family obligations and academics (Castillo, 2002).

Conflict With Upper Management

The sixth professional challenge for Filipino American educational leaders was conflict with upper management. From the participants' perspectives, upper management was authoritative, unsupportive, and did not provide guidance or mentoring. Two of the

six participants experienced demotion or nonpromotion to other upper-management positions.

From the perspective of the theoretical framework of colonization and oppression of the oppressed, Filipino American people have oppression ingrained in their culture—in family structure and in school structure. Oppression takes on the expected behavior of respect for the oppressor. Hence, respect for elders, teachers, and people with authority is a marked Filipino value. Respect is demonstrated by displaying meekness, passiveness, and unassertiveness. This behavior is generational in the family structure, from childhood through adulthood. Consequently, this affects the overall perception that Filipino American people won't make good leaders because they stereotypically will remain quiet in meetings, avoid conflict, and refuse to take on leadership roles that may jeopardize their relationship with their family (Bustos-Choy, 2009).

This study concurs with previous studies on conflicts with upper management. One study revealed that Filipino American women in educational administration experienced structural and organizational challenges. Their gender, race, and ethnicity were discriminated against; they were viewed negatively by the White, male-dominated hierarchy and were therefore barriers to career advancement (Nacpil-Resus,1990). Another study (Bustos-Choy, 2009) revealed colonial patterns—mindsets in Filipino American people—such as fear of authority, having defeatist attitudes, and colonial mentality. This negatively impacted the Filipino American people's careers at corporate organizations. Bustos-Choy (2009) also contended that this defeatist attitude may be a reason why Filipino American people accept and choose to remain in nonmanagerial positions or do not pursue higher levels of management. Bustos-Choy's study also

revealed that colonial mentality is intergenerational and that Filipino American women in particular feared persons of authority because they represented superiority and power.

Discussion and Conclusion for Research Question 3

Research Question 3: What factors influence the career paths of Filipino American people to pursue administrative career positions in K–12 educational leadership, specifically in administration? From the dialogues with the participants, the researcher identified three major factors that influenced Filipino American people to pursue careers in educational leadership. These three major factors were (a) parental expectations, (b) Filipino people's low opinion of careers in education, and (c) support and encouragement from peers, colleagues, and mentors.

Parental Expectations

The first major factor that influenced five of the six participants was that their parents expected them to attend college. Earning a bachelor's degree was the gateway to careers in education, specifically teaching, which led to career advancements to educational leadership and administration. Both women in this study had aspirations to pursue careers in education when they were younger. None of the four men in this study, however, had aspirations to pursue careers in education, but after graduating from college with bachelors' degrees, soon obtained their California teaching credentials, which opened doors of opportunities to teach in K–12 public schools. Then later, they obtained their administrative credentials, which opened doors of opportunities to become administrators in K–12 public schools in northern California.

When considering the theoretical framework, one positive outcome of colonization was the imposition of education. Whether the colonizers were Spanish or American, both colonizers instilled the value of education. On one hand, Spaniards created the hierarchy of the privileged class, the elites, who were allowed to attend high school and learn the Spanish language. Some of these privileged groups were fortunate to study abroad as *illustrados.* The illustrados became awakened to the wrongdoings of the Spaniards. They began the Propaganda Movement by rebelling through their Spanish writings about the abuse of the Spaniards while abroad in Europe. The unprivileged masses, however, were oppressed, mistreated, and emotionally and sexually abused by the Spanish government and their Catholic church system (Zulueta, 2003).

In contrast, American people created a public education school system to educate all Filipino people. American people also created a privileged group, the *pensionados*, who were U.S.-sponsored and studied abroad in the United States. This privileged group was exposed to the English language and American culture with "the expectation to return to the Philippines as teachers and administrators to further Americanize the Philippines" (Bonus, 2000; Buell et al., 2008). Those who did not study abroad still had the opportunity to a free education through the Thomasites. The Thomasites provided a basic education including English. Consequently, the *illustrados'* writings and literature, written in Spanish, became outdated and foreign to the new generations who were now inculcated with American culture and American brand names (Dejarme, 2006).

Freire (1970/2006) described this phenomenon as follows: the oppressed, wanting to escape oppression, take on the behavior, values, and attitudes of the oppressor, hence, become like their oppressor. In this case, Filipino people have accepted the value of

education, which was valued by their oppressors or colonizers, and passed this value on to future generations. Education was the key to escape oppression. It was a key to escape Spanish colonization and "the unbearable galling yoke" (Aguinaldo y Famy, 2009, p. 1) of the Spaniards. It was the key to opportunities; to the American dream and to American culture.

As a result, Filipino and Filipino American people value education and expect their children to go to college. Their hopes are that their children will not be oppressed, but that they will instead contribute back to the family, especially to their parents, as a form of reciprocity or *utang ng loob*.

Filipino People's Low Opinion of Careers in Education

The second major factor affected three of the participants; they had to fight the stereotype that Filipino American people keep low opinions of those who pursued careers in teaching. In other words, Filipino people perceived careers in teaching as low status and low paying; hence, there are few Filipino American people pursuing careers in teaching, and as a result there are even fewer Filipino American people who continue on to pursue careers in educational leadership.

At the time of this research, there was no empirical research mentioned or discovered regarding Filipino American people's low opinion of careers in education as a factor that influenced their career pathways. This lack of research might perhaps be due to the undervalued reputation it has in American society. American society, in general, does not value education as a career pathway; however, it is ironic that it is the pathway to all other careers.

Support and Encouragement From Peers, Colleagues, and Mentors

The third major factor that influenced all participants was that they had peers, colleagues, and mentors who provided them with support and encouragement to either pursue careers in teaching or to further their careers by going into educational leadership. Having peers, colleagues, and mentors in education provided the participants with guidance and ways to navigate through career pathways that led them to become teachers and eventually administrators in K–12 public schools in northern California.

Research revealed that multicultural teacher-education courses that exposed college students to decolonization and empowerment influenced the college students' career pathways to pursue teaching and promote social change (Halagao, 2010). Another study revealed that family, friends, and mentors reinforced the importance of education (Castillo, 2002). Still other research revealed that Filipino American people, when compared to Chinese American people, were placed in classes that did not prepare them for college, had teachers and counselors who placed low expectations upon them, and had teachers and counselors who did not care about their academic success and did not provide them with support, resources, or opportunities to postsecondary education (Teranishi, 2002). The current research concurs with each of the research studies discussed: the factors that influenced Filipino American people's career pathways were parental expectations and support and encouragement from peers, mentors, and educators.

Discussion and Conclusion for Research Question 4

Research Question 4: What factors influence the motivation, perseverance, and development of Filipino American people in higher education and in educational

leadership? From the dialogues between the participants and the researcher, six major factors were identified that influenced the motivation, perseverance, and development of Filipino American people in higher education and in educational leadership. These factors were (a) having faith and religion; (b) having parental encouragement and support; (c) being involved in school and building academic identity; (d) having support from professional or cultural organizations and academic-support programs; (e) having a positive attitude, being proactive, and being adaptable; and (f) having a personal motivation and interest to develop Filipino American educators.

Having Faith and Religion

The first factor that influenced the motivation, perseverance, and development of the participants throughout their education and their pursuit of careers in education was their devotion to religion and faith. Religion and faith provided strength, sanity, guidance, perseverance, patience, intervention, and hope for the participants.

The history of the Spanish colonization of the Philippines resulted in the Spaniards converting most of the native population to Christianity, more specifically, to Roman Catholicism. This cultural invasion of religion resulted in the subjugation and oppression of Filipino natives by means of mental, physical, and sexual force by Spanish friars. They treated Filipino people as inferior by derogatorily referring to them as "indios" and regarding them as having "low mentality, incapable of acquiring education, and only fit for menial jobs" (Zulueta, 2003). The inculcation of Christianity, its doctrines of moral values and submission to higher powers, became a colonial mindset as a means of salvation (Bustos-Choy, 2009). As a result, Filipino people developed a fatalistic attitude toward situations, a *bahala na* attitude that the situation is at the mercy

of fate or better, up to the will of God, which is a characteristic of oppressed people (Freire, 1970/2006).

The imposition of Catholicism created a second layer of oppression on Filipino people, the first being colonialism. Their fatalistic attitude and deference to the will of God provided strength and sanity to the oppressed people. This belief, instilled in the Filipino culture, has shaped the people's mentality and transformed their behaviors. They believe that their life situations are cards that are dealt to them to handle or to overcome, or their calling in life. This characteristic of oppression, the deference to God, ultimately influenced the motivation, perseverance, and development of the participants because faith, rather than the *bahala na* attitude, gave them strength to handle and overcome life's challenges.

Having Parental Encouragement and Support

The second factor that influenced the motivation, perseverance, and development of the participants was having parental encouragement and support. Parental encouragement and support included being present at school meetings and functions, attending and having interest in the participants' activities, having a study room that was also a place for friends, being supportive of the participants' career decisions, and instilling values such as strong work ethics and loyalty.

Castillo's (2002) research revealed that transcendence of family, which includes positive support from family, was a factor that supported and promoted Filipino American college students' attainment and resilience in school. This current research concurs with Castillo's study regarding family encouragement and support. They are

factors that influenced the motivation, perseverance, and development of Filipino American educational leaders.

Being Involved in School and Building Academic Identity

The third factor that influenced all of the participants' motivation, perseverance, and development throughout their education was being involved in school and building academic identity. This included being involved in cocurricular activities, clubs, and organizations. In addition, some of the participants built ethnic identity as a result of their school involvement. The various cocurricular school activities allowed the participants to network and collaborate with others, build friendships, and engage and connect with their school community. Some of the participants gained leadership experience by holding officer positions in the various clubs and organizations.

Research revealed that the academic and social-life coping skills of Filipino American college students included having perseverance, becoming involved, and being part of the school community (Jacinto, 2001). Castillo's (2002) research revealed that a sense of community and belonging, and having friends and mentors who reinforced education, were factors that supported and promoted Filipino American college students' attainment and resilience.

Having Support From Professional or Cultural Organizations and Academic Support Programs

The fourth factor that influenced all of the participants' motivation, perseverance, and development in educational leadership was the support they received from professional or cultural organizations and academic-support programs. These

organizations and academic-support programs provided (a) opportunities to network with and learn from others in leadership positions, and (b) professional development and growth to help them transition from being teachers to being effective Filipino American educational leaders.

Jacinto's (2001) research also revealed that when college students became socially involved and developed interpersonal relationships, they gained support through student clubs and community, and as a result, gained more confidence meeting and confronting challenges. This positively affected the academic performance of Filipino American college students. Their academic performance improved. They developed critical-thinking skills, increased their social self-confidence by becoming more vocal, and changed their attitudes related to their coursework. The study by Nadal et al. (2010) on Filipino American graduate students' experiences revealed that they had positive experiences (a) connecting with Filipino American people and Filipino American communities when available; (b) learning from, appreciating exposure to, and interacting with other people of diverse backgrounds; and (c) developing their own Filipino American identity. Additionally, their research revealed that Filipino American people succeeded best when they used support systems: personal support, organizational and institutional support, instrumental support, and social support and encouragement to get through graduate school.

Having a Positive Attitude, Being Proactive, and Being Adaptable

The fifth factor that influenced the motivation, perseverance, and development of four of the participants was to have a positive attitude, to be proactive, and to be adaptable. This included taking a negative experience (such as not getting a career

advancement or not passing a test) and turning it into a positive learning experience (such as an opportunity to spend more time with family, or to learn a more appropriate skill); seeking assistance, answers, and taking the initiative; and being able to acclimate, adjust, and thrive in any situation.

These qualities of having a positive attitude, being proactive, and being adaptable are results of both the imposition of colonialism and the imposition of having faith in God. The *bahala na* attitude allows Filipino people to believe that whatever hand they are dealt in life, they have the will and strength to be able to handle it because it is their fate. It is not in their control but in the power of God to control. Their faith in God provides them with strength, patience, and sanity. This in turn creates a positive attitude from within, which then influences the development of their attitude of being adaptable. The quality of being proactive results in becoming independent and visible, having a voice, and becoming a subject—in other words, becoming and being recognized as a human. These qualities are developed and found when one is liberated from oppression (Freire, 1970/2006).

Castillo's (2002) research revealed the importance of adopting a liberal spirit, which includes a "can do" attitude and self-motivation. This was a factor that supported and promoted Filipino American college students' attainment and resilience. The current research conducted concurs with Castillo's research. Freire's (1970/2006) liberation from oppression relates to both Castillo's and to this current research. To have a liberated spirit is to have a positive attitude that is adaptable to difficult situations. To be proactive, one must be able to vocalize concerns, wants, and needs. All of these liberate the oppressed and create a more complete human.

Having Personal Motivation and Interest to Develop Filipino American Educators

The sixth factor that influenced the motivation, perseverance, and development of the participants was their own personal motivation and interest to develop Filipino American educators. Their personal motivation to develop Filipino American educators was based on their interest in the need (a) to educate educators to understand, connect, and get to know the students they serve; (b) to be role models for future Filipino and Filipino American students and to better reflect the demographics of the California population; (c) to help Filipino and Filipino American youths develop a positive ethnic identity and embrace their ethnic heritage; (d) to engage Filipino and Filipino American parents to get involved in their school community; (e) to mentor and encourage others to pursue careers in education and educational leadership; and (f) to expose Filipino and Filipino American students to other students with high academic performance and rigorous coursework so as to surround and expose them to other motivated students who are on the pathway to college.

Research conducted reveals the notion that when student teachers were encouraged and empowered by learning about colonization and Filipino American history, they realized they had some form of colonial mentality and later developed and continued to appreciate their ethnic backgrounds, developed long-lasting feelings of empowerment and self-efficacy, and developed a commitment to promote the principals of multiculturalism and to influence social change (Halagao, 2010).

Additionally, research conducted by Nadal et al. (2010) revealed that Filipino American graduate students experienced life from a particularly Filipino ethnic point of view; they expressed distinct differences between Filipino American and other Asian

American peoples. They experienced institutional barriers. They experienced non-Filipino perceptions of Filipino American people and what non-Filipino people thought of them. Those experiences heightened the graduate students' Filipino American identity and awareness; these are all potential factors to be used to develop interest in future Filipino American educators and educational leaders. This includes the interest to develop and educate educators, to be role models, to help Filipino American youth, to engage Filipino American parents, to be mentors, and to expose Filipino American students to rigorous coursework.

Conclusion

The historical and cultural background literature of the Philippines and the theoretical framework through which this research lens is seeing, are evidence that colonialism and imperialism impact modern-day students, educators, and ultimately educational leaders. Overall, the impact of colonialism has created a colonial mentality, has oppressed minds and critical thinking, has oppressed freedom of voice and expression, and has created cultural and mental barriers that have become challenges for Filipino American educational leaders to overcome.

Colonialism and imperialism have impacted the cultural and ethnic identity of Filipino and Filipino American educational leaders today. Both colonialism and imperialism have intergenerationally altered the Filipino culture and the identity of the Filipino people, specifically their mindsets, expected behaviors, and norms. While colonized, they were expected to be obedient, submissive, meek, agreeable, and nonconfrontational—these were basic signs of respect and honor.

Today, Filipino and Filipino American people continue to display respect for others, especially for those who may be older or have more authority than they have. This form of respect is different from that in Westernized culture. In Westernized culture, it is not seen as a more sophisticated sign of disrespect when one disagrees with another. In fact, to American people, it can be seen as a sign of respect—it is acceptable to disagree; it is acceptable to agree to disagree; and it is acceptable to respect differences of opinion. In Filipino American culture, it is a sign of disrespect to disagree. It is a sign of disrespect to show difference of opinion. Instead, Filipino American people refrain from expressing disagreement as a form of respect; they refrain from confrontation as a form of respect. Filipino American educational leaders must either adapt to Westernized culture, which will consequently dwindle away their cultural and historical legacy, hence, the loss of cultural identity and heritage; or they must be able to culturally synthesize—to value their culture and other cultures, embrace the differences, and create a mutual coexistence. They also need to be able to express themselves and value their own opinions and uniqueness as an ethnic group and share their cultural values with others to create an emotionally safe environment for Filipino and Filipino American students so they can become more engaged in school, connect with school and academics, and develop their overall identity, including their ethnic identity, and become visible with confidence and high self-esteem. By valuing and expressing their culture, Filipino American leaders could contribute to the overall school climate by encouraging and engendering the value of collaboration, cooperation, and *bayanihan* teamwork.

Colonialism and oppression have impacted the social structure of Filipino American people because they have internalized their oppression, assimilated into

Westernized culture, and consequently erased their own Filipino and Filipino American history. Modern-day educational leaders have to overcome cultural barriers placed on them and instead, self-appreciate; embrace their ethnic identity and culture, and become visible role models as Filipino and Filipino American educational leaders. They need to be visible and provide a platform for Filipino and Filipino American voices and faces.

Implications

Because Asian American and Asian and Pacific Islander data is often aggregated, it is difficult to study the academic performance and career trends of specific ethnic groups, such as Filipino and Filipino American people in the United States. Additionally, within the groupings of Filipino and Filipino American people, there are differences between those who recently immigrated to the United States and those who were born in the United States, or with those whose parents or grandparents were born in the United States. There are also regional differences between those who, for instance, live on the East Coast compared to those who live on the West Coast.

By aggregating Asian data, the model-minority stereotype will continue to affect the psychological and mental state of the Asian-race spectrum. By aggregating Asian data, Asian ethnic groups become invisible. This becomes problematic because these invisible ethnic groups may automatically be eliminated from receiving academic, emotional, or social support services. This in itself is a disservice to them.

There are positive and negative implications of disaggregating data of the various ethnic groups that are identified as Asian. The positive implications of having disaggregated Asian ethnic data is that all groups will be visible and various trends can be identified. Academic interventions and strategies, and emotional, social, and financial

support systems can be developed and implemented at school sites and in the community

to assist ethnic groups that need assistance. The negative implications of having

disaggregated Asian data is that it may cause ethnic discrimination within the Asian race,

creating a hierarchy among them. This can be damaging because it becomes another

form of discrimination of the privileged and high performing Asian ethnic groups

oppressing and controlling the underprivileged and underperforming Asian ethnic groups.

This may create a culture of dysconscious racism within the ethnic groups. Those who

believe they are superior may express animosity and display maltreatment of those they

feel are inferior to them. They may marginalize them as "not fit to fit in" because of their

underdeveloped skills, lower SES, and lower academic attainment and achievement.

There are positive implications of this research in regard to education and career

pathways in education. First, it brings to the forefront the need to address cultural

sensitivity and awareness, to address the academic and cultural support and assistance

needed for Filipino American students, and the need to create a school environment that

embraces diversity by training and hiring educators who are culturally sensitive of and

have emotional intelligence to address the impact of colonialism and the psychological

and sociological affect it has on Filipino American people. Second, by having culturally

sensitive educators, they will be able to apply these findings to assist Filipino American

students, help them navigate their way throughout their educational careers, better serve

them, and include them in educational services and opportunities that recognize their

unique academic needs. Third, educators will be able to implement programs that

promote and celebrate Filipino American culture, identity, and academic success. Last,

educators will be able to influence and encourage Filipino American students to pursue

higher education and navigate their career pathways to pursue careers related to teaching and educational leadership.

Recommendations for Further Research

For this study, there was a small number of Filipino American people who fit all of the criteria, and the study ultimately had six participants. They were Filipino American and were either of the 1.5 or second generation in the United States. They attended U.S. schools by the age of 13, attended higher education institutions in the U.S., and received their bachelor's degrees from public universities in the United States. They were educational leaders in K–12 public schools in Alameda and Santa Clara Counties in northern California and all were educational leaders within the last 20 years.

The number of Filipino and Filipino American people who graduate from high school and enter college is much lower than that of other Asian American ethnic groups; hence, there are fewer Filipino and Filipino American people who graduate with bachelor's degrees. Teaching careers in K–12 public schools in California require many years of higher education with a minimum of a bachelor's degree and a teaching credential. Furthermore, the career ladder to K–12 public school administration requires additional higher-education coursework beyond a teaching credential: an administrative credential and often a master's degrees in Educational Organization and Leadership are required. Because there are so few Filipino American educators at all levels of education, there are many recommendations for future research.

Additional recommended research would add to the knowledge of Filipino American people, and would explore the challenges and experiences of Filipino American K–12 teachers in California or throughout the United States. Additional

research could explore the challenges and experiences of Filipino American professors in higher education in California or throughout the United States.

Further study could explore administrators in higher education in California or throughout the United States. This could include research of Filipino and Filipino American administrators at community colleges, CSU campuses, and UC campuses.

Another area of study could explore the challenges and experiences of Filipino or Filipino American professors and administrators, specifically in the schools of education; those who teach in teacher education or organization and leadership programs in public colleges and universities in California or throughout the United States. Further study could explore the same demographics, but instead, in private colleges and universities.

Additional research might explore the differences and similarities between Filipino and Filipina educational leaders' experiences in K–12 public schools in California. The study could expand to explore the differences and similarities between the genders throughout the United States, or be specific with one gender in specific locations in California or the United States.

Additional research could explore the challenges and experiences of Filipino or Filipino American educators and educational leaders in K–12 private schools in California. This study could also be expanded to compare Filipino and Filipino American educators and educational leaders in K–12 private schools throughout the United States.

Additional research could explore the differences between Filipino and Filipino American people in all of these areas. For example, the way foreign-born Filipino people

respond to classroom pressures in California compared to the way American-born

Filipino people respond to the same pressures.

Recommendations for Professional Practice

In order to develop future Filipino American educational leaders in K–12 public

school in northern California, it is important that educators, counselors, and

administrators be culturally sensitive and aware of the fact that although Filipino

American people may be classified as Asian, they may be denied access to universities

because Filipino American people are at the low end of the Asian curve academically,

Also, they may be subjected to racial bias against Asian people, which faults them for

being too competitive academically. Educational leaders need to be aware of their school

staff, faculty, and student population and be culturally competent in the different and

unique backgrounds of Asian American people on their campuses. Some Asian

American ethnic groups, specifically Filipino and Filipino American people, would

benefit from a learning environment that has faculty and staff who are emotionally

intelligent, culturally competent, and who value multiculturalism.

The first professional practice for educational leaders is to develop culturally

sensitive administrators through their training and education in the Tier I and Tier II

administrative programs at universities. Once they have developed cultural sensitivity,

they become aware of their own biases and positionality, and can then advocate and

provide a platform for Filipino American students and teachers at their school sites, and

give them visibility and voice. Culturally sensitive administrators can perform a number

of activities that promote cultural and ethnic awareness such as to (a) be inclusive of

students and their parents and embrace their culture as part of the school community;

(b) engage Filipino American students and their parents in school identity and help them navigate through the educational system; (c) develop cocurricular and extracurricular programs in which students can get involved that also develop character, academic and social skills, and positive relationships with others; (d) create a school environment where faculty and staff display genuine warmth and interest in students' academics, dreams, and career aspirations; (e) train and develop culturally sensitive and emotionally intelligent faculty and staff members; and (f) incorporate and value students' cultural backgrounds through the curriculum as part of the teachers' evaluation process of promoting student engagement. By creating a school culture and climate that embraces diversity and cultural sensitivity, faculty and staff members can become more culturally conscious and aware of Filipino American youth stressors and the Asian model-minority misnomer as it applies or does not apply to Filipino people, and assist Filipino American people to be academically prepared to enter colleges and pursue careers in education and educational leadership.

A recommended professional practice for educators at a schoolwide level is to incorporate in the K–12 curriculum academic-success strategies and develop skills that promote public speaking, critical writing, Socratic discussions, and community involvement. Students can be recommended to enroll in the program or they can self-recommend; the classes need to be designed to include valuing students' individuality, culture, and backgrounds. These strategies will develop the skills necessary to bridge the cultures.

A recommended professional practice at educational institutions is to incorporate positive networking opportunities, peer-mentoring programs, peer-tutoring sessions,

career development, and financial scholarships for promising yet invisible students who are not at par with their racial groups. This specifically includes Filipino and Filipino American people who are at a disadvantage because of their historical and cultural background of colonialism; who are also lost in the statistics with the model-minority conundrum.

A recommended professional practice at the district level includes promoting diversity in educational-leadership positions in K–12 public schools. This includes hiring staff and faculty that reflect the student body demographically; encouraging Filipino American people to excel and take on leadership positions such as department heads; and mentoring and encouraging them to pursue careers in education and educational leadership.

Lastly, a recommended professional practice at regional or statewide levels includes providing opportunities for Filipino American people to get involved in professional-leadership roles and offering opportunities to them to contribute back to society. Educational leaders should encourage Asian, specifically Filipino American people, to take on leadership roles, or be on committees and boards that expose them to better develop their critical-thinking and communication skills. Consequently, Filipino American educators and educational leaders will bring about cultural awareness of Filipino American people's colonial historical background, break mindsets, become role models, and awaken a new consciousness for Filipino American educational leaders to thrive, compete, and succeed. This ultimately will allow them to contribute to a society that would better reflect them.

Reflections of the Researcher

As I reflect on this dissertation journey, it gives me a great deal of satisfaction to have done this research. I knew I wanted to do my research on "Filipino Americans: Where are They?" I knew that there was a large population of Filipino and Filipino American people in California, but I did not know, until I started this journey, that they were the second highest Asian American population in 2000. Now, they are the highest Asian American population in 2010. Yet, even as they increase in population, Filipino and Filipino American people have been underperforming academically and at a lower educational attainment compared to other Asian American ethnic groups. As I was growing up and attending classes in K–20 public schools and universities in California, I did not see very many faces that looked like me, specifically Filipino or Filipino American faces. My curiosity and desire to understand the visibility of Filipino and Filipino American people grew deeper. I asked others and myself a series of snowball questions regarding Filipino American students and their existence on school campuses: Where are the Filipino Americans in educational institutions?, Where are the Filipino Americans in higher educational institutions?, Where are the Filipino American students in the School of Education classes?, Where are the Filipino American teachers in K–12 schools?, Where are the Filipino American educational leaders in K–12 public schools in northern California?, What academic and cultural challenges have they experienced? Hence, my questions became my dissertation research study: Filipino American Educational Leaders in K–12 Public Schools in Northern California: Challenges and Opportunities.

I knew I had a deep curiosity and a need to understand and know my ethnic background and heritage. I had mixed feelings about my Filipino background and after doing this research, I gained a better understanding and awareness of my mixed feelings. As I did the literature review, I became very reflective of the literature and empirical studies because they were basically studies about my own identity, as a student, as a teacher, as an educational leader, and as a Filipino American in the United States. *I was awakened*. I became conscious of educational banking—the taking of information at face value without thinking critically about the information—and the impact of institutional racism. I became conscious of the impact of colonialism and imperialism, which results in oppression of the oppressed and the imposition and development of colonial mentality. I became aware of my dysconscious biases and my own colonial mentality—as a younger adult I was not interested in learning the Filipino language, Tagalog, from my aunt who taught it at the community college in Chula Vista, California, because at that time I believed learning the language would be a waste of time. I became aware of clashes between Filipino American cultural values and Westernized cultural values and the importance of developing both and becoming bicultural. I am now aware of the impact of intergenerational colonial mentality and the perpetuation of marginalization if one is not awakened. I am now aware of positionality and am aware of the importance of knowing positionality in myself and in others so we, as a society, can move forward and be the change agents to promote equity and social justice to those without voices or to those invisible to dominant groups.

Through this dissertation research, it has come apparent that there is a paucity of Filipino American administrators in K–12 public schools in northern California, and

hence, there is a lack of role models for students of Filipino descent. Filipino American educational leaders, specifically administrators in K–12 public schools in California, and those who aspire to be, need to develop bicultural leadership skills—they need to understand their own biases, their cultural identity and awareness, and their leadership roles of being persons of authority. They need to code-switch from Western cultural values to Filipino American cultural values and be able to compete, be independent and assertive, and not fear authority. They need not fear to ask questions, and not fear to speak out. They need to be able to have a voice, to "talk back" (hooks, 1989), and to be visible.

Through dialogues between the participants and myself, I have concluded that in order to encourage and mentor other Filipino American students and teachers to pursue careers in educational leadership in K–12 public schools, Filipino American educational leaders need to be visible as role models and be mentors for others. As role models, they also need to be proud of their identity and not denigrate themselves or feel they or their ideas and values are inferior to others'. As mentors for others, they need to be resources and contact persons and help those who need it and navigate their career pathways in educational leadership. Lastly, Filipino American educational leaders need to be advocates for those in need: the invisible, those who are either marginalized or are aggregated and negatively stereotyped and provide a platform for them to have a voice and become empowered.

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    &tbnw=105&prev=/images%3Fq%3Dphilippine%2Bhistory%26hl%3Den%26cli

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APPENDIX A

GLOSSARY OF TERMS

Ate: A Filipino term used to address older females, for example, female siblings, cousins, or friends (Nadal, 2009).

Bahala Na: An ingrained Filipino social attitude of being fatalistic wherein "planning and worrying are shelved because it depends not on him but on other person (sic), minds, and whims" (Roces & Roces, 2006, pg. 102); A Filipino expression equivalent to the Spanish expression, *"Que sera, sera"* (whatever will be will be) (Zulueta, 2003, p. 9).

Bayanihan: A tradition Filipino social value in which many hands come together to work for a mutual benefit or for a common good (Nadal, 2009) or community cooperation (Roces & Roces, 2006).

Ethnicity: "The common cultural and racial background of a group of people. It can be based on countries, languages, religions, and tribes" (Johnson & Musial, 2005). *Ethnocentricity:* "The tendency to view the world primarily from the perspectives of one's own culture or ethnic group; the desire for one's ethnic group to be accepted and celebrated" (Nadal, 2009, p. 88).

F.O.B.: A derogatory term used to identify an immigrant who is "Fresh Off the Boat" (Nadal, 2009, p. 98).

Hiya: A Filipino term translated as meaning "shame". A Filipino social value related to shame. "It is the currency applied within the society, controlling and motivating individual and social behavior. It is a universal social sanction, creating a

deep emotional realization of having failed to line up to the standards of society" (Roces & Roces, 2006, p. 86).

Kuya: A Filipino term used to address an older brother or male cousin as a sign of respect (Nadal, 2009).

Machismo: A Spanish term used to refer to male dominance and superiority over females in society (Nadal, 2009).

Mano Po: A "traditional form of greeting an older person in which the hand of the older person is taken by the younger person and touched to the latter's forehead while saying '*mano po'* as a sign of respect" (Roces & Roces, 2006, p. 290).

Marianismo: A Spanish term used to refer to female submissiveness and inferiority in society with the expectation that females be religious, pure, and morally superior to males (Nadal, 2009).

Pakikisama: A Filipino term and Filipino social value of getting along with others (Roces & Roces, 2006 p. 300), demonstrating social acceptance and conformity (Nadal, 2009, p. 44), and manifesting camaraderie and good faith (Zulueta, 2003, p 7).

Panethnicity: "The grouping together and labeling of various ethnicities into one all-encompassing group" (Nadal, 2009, p. 88).

People of Color: Any non-White group (Johnson & Musial, 2005).

Po: A Filipino term of endearment used to at the end of a sentence or question as a sign of respect to elders (Nadal, 2009); it is a polite word equivalent to the term "sir" or "ma'am" as way to address a person who is superior (Zulueta, 2003, p. 50).

Personalismo: A Spanish term which refers to warm, interpersonal relationships (Nadal, 2009).

Polista: During Spanish colonization, *Polistas* were the Filipino natives who were hauled off from their homes to serve as archers or rowers for Spanish expeditions, to build ships in the Cavite (Philippines) navy yard, or to work on roads, bridges, and church construction without any allowance as slave labor (Zulueta, 2003, p. 343).

Race: " A classification of humans, based on any or a combination of various physical characteristics, including skin color, facial form, or eye shape" (Nadal, 2010, p. 318).

Thomasites: American teachers who came to the Philippines on board the USS Thomas in 1901, taught Filipinos English, and prepared them for civic duties (Ignacio, de la Cruz, Emmanuel, & Toribio, 2004; Zulueta, 2003).

Utang ng loob: A Filipino social value and phrase which translates as "debt of reciprocity" (Nadal, 2009, p. 45)

APPENDIX B

INVITATION TO BE A PARTICIPANT

UNIVERSITY OF SAN FRANCISCO

Dear   :

My name is Cynthia M. Rapaido and I am a doctoral student in the School of Education at the University of San Francisco. I am conducting a research on Filipino American educators and educational leaders in Northern California K-12 and Four-year institutions. I am interested in exploring the academic and cultural challenges that Filipino American aspiring, current, and retired educators (teachers, professors, deans, counselors, and administrators) encounter(ed) as they aspire(d) to and pursue(d) higher education. Specifically, this study will explore those factors that influence(d) the motivation and aspirations of Filipino American educators pursuit of higher education from their own perspective. You are being asked to participate in this research study because you are a Filipino American of Filipino ancestry who has resided in the United States the last half of your lifetime; (b) you possess a minimum of a bachelor's degree and you are attending or have graduated from a higher education institution in the San Francisco Bay Area; and (c) you are an aspiring, current, or retired educator or educational leader (which includes teachers, professors, counselors, deans, and administrators) in a Northern California K-12 and four-year institution. I obtained your name through snowball qualitative sampling from (a) California State University East Bay Center for Filipino Studies, (b) San Mateo Union High School District, or (c) Association for California School Administrators. If you agree to be in this study, you will complete the attached Consent Form, enclose it in the pre-addressed, pre-stamped envelope, and return it to me.

Given the research, I am requesting your help by permission for us to have a dialogue, an opportunity for a collaborative interchange about your educational experiences and suggestions for change if needed and your insights in regards to your academic, cultural, and personal experiences as a Filipino American educator in a Northern California K-12 and four-year institution. It is possible that some of the interview questions may make you feel uncomfortable, but feel free to decline to answer any question you do not wish to answer, or to stop participation at any time.

Our first dialogue will last approximately one to two hours. It will occur at a convenient time and location. I would like to video or audio-record our conversation and have it transcribed. I will then provide you a copy of the transcription and ask for your feedback. We would meet again for approximately one to two hours to review the transcription, make any changes or additions, and further discuss your views. Also, please know that you may take a break whenever you want to or need to during our conversations.

Participation in research may mean a loss of confidentiality. I will protect your identity by using a pseudo names rather than your real name. While I will quote directly from

dialogues, I will be attentive to protecting confidentiality. The recordings will be kept as confidential as possible, with information coded and kept in locked files at all times. Individual results will not be shared with your association or work of employment.

While there will be no direct benefit to you for participating in this pilot study, the anticipated benefit of this study will be (a) the use of your stories and experiences to better understand the educational experiences of Filipino Americans and (b) help in the enhancement of appropriate services and support for aspiring and current Filipino American educators in Northern California K-12 and four-year institutions. There will be no cost to you as a result of taking part in this study, nor will you be reimbursed for participating in this study.

If you have any questions or comments about the research, you may contact me by phone or e-mail. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing the IRBPHS, Department of Counseling Psychology, Education Bldg., University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

PARTICIPATION IN RESEARCH IS VOLUNTARY. You are free to decline to be in this study or to withdraw from it at any point. Your decision as to whether or not to participate in this study will have no influence on your present or future status as an employee at the same school district as the researcher or as an associate in the same association as the researcher. Thank you for your attention. If you agree to participate, please complete the sign and return the consent form to me in the enclosed pre-addressed, pre-stamped envelope.

I appreciate very much your cooperation for considering and interest in participating in this research study about Filipino American educators and educational leaders in Northern California K-12 and four-year institutions and their academic and cultural factors that motivate and influence them.

Sincerely,

Cynthia M. Rapaido
Doctoral Student University of San Francisco

APPENDIX C

UNIVERSITY OF SAN FRANCISCO

CONSENT COVER LETTER

October 25, 2010

Dear Educational Leader:

My name is Cynthia M. Rapaido and I am a doctoral student in the School of Education at the University of San Francisco. I am conducting a research on Filipino American educational leaders who hold or have held an administrative position in Northern California K–12 public schools. I am interested in exploring the personal and professional experiences of Filipino American educational leaders during their pursuit of an administrative career in K–12 public schools in Northern California. More specifically, this study will explore those factors that influenced the motivation, perseverance, development, and career paths of Filipino American educational leaders' pursuit of higher education from their own perspective.

You are being asked to participate in this research study because (a) you are a Filipino American of Filipino ancestry who is of the 1.5 generation (foreign born who arrived in the United States prior to age 13), 2nd generation (U.S. born and have foreign born parents), or 3rd generation (grandparents immigrated to the United States); (b) you possess a minimum of a bachelor's degree; and (c) you currently hold or have held an administrative position in a K–12 public schools in Northern California, specifically, Alameda, Contra Costa, San Francisco, San Mateo, or Santa Clara County, within the last 20 years. I obtained your name through snowball qualitative sampling via networking with professional colleagues or from personal sources. According to Creswell (2008), in snowball sampling, the researcher will ask participants to identify or recommend others to become members of the sample. If you agree to be in this study, you will complete the attached Consent Form, enclose it in the pre-addressed, pre-stamped envelope, and return it to me.

Given the research, I am requesting your help by permission for us to have a dialogue, an opportunity for a collaborative interchange about your personal and professional experiences as a Filipino American educational leader in a Northern California K–12 public schools. It is possible that some of the interview questions may make you feel uncomfortable, but you are free to decline to answer any question you do not wish to answer, or to stop participation at any time.

Our first dialogue will last approximately one to two hours. It will occur at a convenient time and location. I would like to video or audio-record our conversation and have it transcribed. I will then provide you with a copy of the written transcription to review and ask for your feedback. We would meet again for approximately one to two hours to

review the transcription, make any changes or additions, and further discuss your views. Also, please know that you may take a break whenever you want to or need to during our dialogue.

Participation in research may mean a loss of confidentiality. I will protect your identity by using a pseudonym names rather than your real name. While I will quote directly from dialogues, I will be attentive to protecting confidentiality. The recordings will be kept as confidential as possible, with information coded and kept in locked files at my home office. Individual results will not be shared with your work of employment.

While there will be no direct benefit to you for participating in this study, the anticipated benefit of this study will be (a) the use of your stories and experiences to better understand the educational experiences of Filipino American educational leaders and (b) help in the enhancement of appropriate services and support for aspiring and current Filipino American educational leader in administrative positions in Northern California K–12 public schools. There will be no cost to you as a result of taking part in this study, nor will you be reimbursed for participating in this study.

If you have any questions or comments about the research, you may contact me by phone or e-mail. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing the IRBPHS, Department of Counseling Psychology, Education Bldg., University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

PARTICIPATION IN RESEARCH IS VOLUNTARY. You are free to decline to be in this study or to withdraw from it at any point. Your decision as to whether or not to participate in this study will have no influence on your present or future status as an employee at the same school district as the researcher or as an associate in the same association as the researcher. Thank you for your attention. If you agree to participate, please complete the sign and return the consent form to me in the enclosed pre-addressed, pre-stamped envelope.

I appreciate very much your cooperation for considering and interest in participating in this research study about (a) the personal and professional experiences of Filipino American educational leaders during their pursuit of an administrative career in K–12 public schools and (b) the factors that influence the motivation, perseverance, development, and career path of Filipino American educational leaders.

Sincerely,

Cynthia M. Rapaido
Doctoral Student University of San Francisco

APPENDIX D

INFORMED-CONSENT FORM

UNIVERSITY OF SAN FRANCISCO

CONSENT TO BE A RESEARCH SUBJECT

Purpose and Background

Cynthia M. Rapaido, a doctoral student in the School of Education at the University of San Francisco is conducting a study on Filipino American educational leaders who holds or has held an administrative position in a Northern California K–12 public school. The researcher will explore the personal and professional experiences of Filipino American educational leaders during their pursuit of an administrative career in K–12 public schools in Northern California. More specifically, this study will explore those factors that influence the motivation, perseverance, development, and career paths of Filipino American educational leaders' pursuit of higher education from their own perspective.

I am being asked to participate because I meet the following criteria:
(a) I am a Filipino American of Filipino ancestry who is of the 1.5 generation (foreign born who arrived in the United States prior to age 13), 2nd generation (U.S. born and have foreign born parents) or 3rd generation (grandparents immigrated to the United States);
(b) I possess a minimum of a bachelor's degree; and
(c) I currently hold or have held an administrative position in a K–12 public school in Northern California, specifically, Alameda, Contra Costa, San Francisco, San Mateo, or Santa Clara County, within the last 20 years.

Procedures

If I agree to be in the study, the following will happen:
1. I will participate in a dialogue with the researcher.
2. I will be asked to participate in an open-ended dialogue in which I will collaborate with the researcher and respond to interview questions regarding my personal and professional experiences during my pursuit of an administrative career in K–12 public schools in Northern California, as well as factors that influenced the motivation, perseverance, development, and career paths of Filipino American educational leaders.
3. I will process, reflect on, answer, the interview questions.
4. I will clarify, reflect, and review the transcribed dialogue with the researcher.
5. If I agree, video or audio recordings will be made of these conversations.
6. This research will be conducted in a quiet, neutral, convenient location, possibly a reserved conference room or semi-informal area, in order to control the environment and allow safe, open dialogue with minimal distractions and disturbances.

Risks/Discomforts

1. Some of the questions and reflections may bring up unpleasant memories of feelings, but I will be able to stop the conversation anytime I feel uncomfortable.
2. Some of the questions and reflections may make me feel uncomfortable or upset, but I am free to decline to answer any questions I do not wish to or to stop the dialogue at anytime.
3. Confidentiality: Participation in research may mean a loss of confidentiality. Dialogues will be kept as confidential as possible. All interview results, transcripts, ad recordings will be kept in a locked and secure location at the researcher's home office. Records will be kept confidential and no individual identities will be used in any reports or publications resulting from this study. Pseudonym names will be used to protect the participant. By law, the researcher is considered to be mandated reporters of child abuse and elder abuse, should reasonable suspicion of such behavior arise in the course of collecting data from me.

Benefits

While there will be no direct benefit to you for participating in this pilot study, the anticipated benefit of this study will be (a) the use of your stories and experiences to better understand the educational experiences of Filipino American educational leaders and (b) help in the enhancement of appropriate services and support for aspiring and current Filipino American educational leaders in Northern California K–12 public schools. There will be no cost to you as a result of taking part in this study, nor will you be reimbursed for participating in this study.

Alternatives
I am free to choose not to participate in this study.

Costs/Financial Considerations
There will be no financial costs to be charged for my participation in this study.

Reimbursement
I will not be reimbursed or paid for my participation in this study.

Questions
I have talked to Cynthia M. Rapaido about this study, and have had my questions answered. If I have any further questions about the study, I may call her at home or e-mail her.

If I have any questions or comments about participation in this study, I should first talk to the researcher. If for some reason I do not wish to do this, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by calling 415-422-6091 and leaving a voicemail message, by e-mailing

IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Counseling Psychology, Education Bldg., University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Consent

I have been given a copy of this signed consent form to keep.

PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to be in this study or to withdraw from it at any point. My decision as to whether or not to participate in this study will have no influence on my present or future status as an employee at a school district. My signature below indicates that I agree to participate in this study.

_____   _____
Subject's Signature   Date of Signature

_____   _____
Person obtaining consent, Cynthia M. Rapaido   Date of Signature

APPENDIX E

INFORMATION SHEET

ABOUT THE RESEARCH STUDY

My name is Cynthia M. Rapaido and I am a doctoral student in the School of Education at the University of San Francisco. I am conducting a research on Filipino American educational leaders who hold or have held an administrative position in Northern California K–12 public schools. I am interested in exploring the personal and professional experiences of Filipino American educational leaders during their pursuit of an administrative career in K–12 public schools in Northern California. More specifically, this study will explore those factors that influenced the motivation, perseverance, development, and career development of Filipino American educational leaders' pursuit of higher education from their own perspective.

According to the United States Census Bureau, in the year 2000, Filipino Americans were the second largest group of Asians in the United States. Filipino Americans identify themselves as Asians, which are often stereotyped as the "model minority." This stereotype assumes Filipino Americans are successful in academics, education, and occupation. Although Filipino students assimilate successfully into the American culture and fulfill the model minority stereotype, statistics reveal, however, that Filipino Americans have one of the highest high school dropout rates compared to other Asian ethnic groups in the United States and in California; Filipino Americans are not achieving at a level of academic success compared to other ethnic groups; Filipino Americans have a lower percentage of their population enrolled in colleges compared to other Asian Americans; Filipino Americans have a lower percentage of their population pursue and graduate with a bachelor's or higher degree; Filipino Americans have a lower percentage of the population pursue and receive associate, bachelor's, master's, and doctoral degrees in the field of education in California compared to other ethnic groups; and Filipino Americans have one of the highest rates of attempts and thoughts of committing suicide. Therefore, there are fewer Filipino American students in higher education and as a result, there is a lack of representation of Filipino Americans as prospective educational leaders in administration in Northern California K–12 public schools.

You are being asked to participate in this research study because (a) you are a Filipino American of Filipino ancestry who is of the 1.5 generation (foreign born who arrived in the United States prior to age 13), 2nd generation (U.S. born and have foreign born parents), or 3rd generation (grandparents immigrated to the United States); (b) you possess a minimum of a bachelor's degree; and (c) you currently hold or have held an administrative position in K–12 public schools in Northern California, specifically, Alameda, Contra Costa, San Francisco, San Mateo, or Santa Clara County, within the last 20 years. I obtained your name through snowball qualitative sampling via networking with professional colleagues or from personal sources. According to Creswell (2008), in snowball sampling, the researcher asks participants to identify or recommend others to become members of the sample.

If you agree to be in this study, you will complete the attached Consent Form, enclose it in the pre-addressed, pre-stamped envelope, and return it to me. Upon receipt of your consent to participate, we will schedule two separate dates for interview and dialogue. Some of the questions during the interview may make you feel uncomfortable, but you are free to decline to answer any questions you do not wish to answer, or to stop participation at any time. Although you will not be asked to put your name on the interview protocol sheet and pseudonym names will be used, participation in research may mean loss of confidentiality. Study records will be kept as confidential as is possible. Study information will be locked and secured at the researcher's home office. Only study personnel will have access to the files. Individual results will not be shared with personnel of your company.

There will be no direct benefit to you from participating in this study. The anticipated benefit of this study is a better understanding of the personal and professional experiences of Filipino American educational leaders during their pursuit of an administrative career in K–12 public schools in Northern California. There will be no costs to you as a result of taking part I this study, nor will you be reimbursed for your participation in this study.

If you have questions about the research, you may contact the researcher. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, or by writing to the IRBPHS, Counseling Psychology Department, Education Building, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1071.

PARTICIPATION IS RESEARCH IS VOLUNTARY. You are free to decline to be in this study, or to withdraw from it at any point. Your decision as to whether or not to participate in this study will have no influence on your present or future status as an employee at a K–12 public school district in Northern California.

APPENDIX F

RESEARCH SUBJECTS' BILL OF RIGHTS

The rights below are the rights of every person who is asked to be in a research study. As a research subject, I have the following rights:

Research subjects can expect:
◗ To be told the extent to which confidentiality of records identifying the subject will be maintained and of the possibility that specified individuals, internal and external regulatory agencies, or study sponsors may inspect information in the medical record specifically related to participation in the clinical trial.
◗ To be told of any benefits that may reasonably be expected from the research.
◗ To be told of any reasonably foreseeable discomforts or risks.
◗ To be told of appropriate alternative procedures or courses of treatment that might be of benefit to the subject.
◗ To be told of the procedures to be followed during the course of participation, especially those that are experimental in nature.
◗ To be told that they may refuse to participate (participation is voluntary), and that declining to participate will not compromise access to services and will not result in penalty or loss of benefits to which the subject is otherwise entitled.
◗ To be told about compensation and medical treatment if research related injury occurs and where further information may be obtained when participating in research involving more than minimal risk.
◗ To be told whom to contact for answers to pertinent questions about the research, about the research subjects' rights and whom to contact in the event of a research-related injury to the subject.
◗ To be told of anticipated circumstances under which the investigator without regard to the subject's consent may terminate the subject's participation.
◗ To be told of any additional costs to the subject that may result from participation in the research.
◗ To be told of the consequences of a subjects' decision to withdraw from the research and procedures for orderly termination of participation by the subject.
◗ To be told that significant new findings developed during the course of the research that may relate to the subject's willingness to continue participation will be provided to the subject.
◗ To be told the approximate number of subjects involved in the study.
◗To be told what the study is trying to find out;
◗ To be told what will happen to me and whether any of the procedures, drugs, or devices are different from what would be used in standard practice;
◗ To be told about the frequent and/or important risks, side effects, or discomforts of the things that will happen to me for research purposes;
◗ To be told if I can expect any benefit from participating, and, if so, what the benefit might be;

◗ To be told of the other choices I have and how they may be better or worse than being in the study; To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of the study;

◗ To be told what sort of medical or psychological treatment is available if any complications arise;

◗ To refuse to participate at all or to change my mind about participation after the study is started; if I were to make such a decision, it will not affect my right to receive the care or privileges I would receive if I were not in the study;

◗ To receive a copy of the signed and dated consent form; and

◗ To be free of pressure when considering whether I wish to agree to be in the study.

If I have other questions, I should ask the researcher or the research assistant. In addition, I may contact the Institutional Review Board for the Protection of Human Subjects (IRBPHS), which is concerned with protection of volunteers in research projects. I may reach the IRBPHS by calling (415) 422-6091, by electronic mail at IRBPHS@usfca.edu, or by writing to USF IRBPHS, Counseling Psychology Department, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1071.

APPENDIX G

INTERVIEW PROTOCOL

OPEN-ENDED INTERVIEW PROTOCOL

Participant*:_____

Pseudo name to protect identity: _____

*Consent Form must be signed dated and returned to researcher prior to interview.

Personal Background:
- What is your ethnicity and race?
- Where were you born? How many siblings? Do you and did you grow up with parents/guardians, extended family?
- What is your current age? Current work of employment? What grade levels do you work with?
- What are your hobbies, interests, and extracurricular activities?
- What are your subject interests? What languages do you speak?

Reflections of your education/academic background:
- What was your childhood like in school? Home? (Was your school or home in an integrated, assimilated, isolated community? Did you attend private or public schools?)

Academic challenges and opportunities encountered or experienced:
- When you reflect on your high school and college experiences, what factors kept you engaged (Family? Educational programs? Clubs and organizations? Counselors? Friends? What was the ethnicity of your circle of friends you associated with in high school? College? What was your social identity at school?)
- What were your career aspirations when you were in high school?
- What motivated you in academics?
- Describe the factors that influenced you to pursue a career in education or educational leadership (who, what, when were you influenced).
- Describe how active and involved you were in high school and the university you attended. Describe how active and involved you were in the classroom as a student. Describe the skills and mindsets needed to be engaged and academically successful.
- How do you *perceive* your success in regards to your education (for example: grades, classes you took, school involvement, university you attended)?
- Describe the support you had in high school and college that helped you with career choices? College choices? College entrance requirements? SAT preparation?

- How did you receive information about career choices? How often (for example, through friends, family, teachers, counselors, bulletin, AVID, bridge programs, or self-interest)?

Cultural challenges and opportunities encountered or experienced:
- To what extend do you identify yourself as Filipino, Filipino American, and Americanized Filipino? Latino/a? Pacific Islander? Asian? Other? Why?
- Describe which and to what extent the Spanish and United States values, traditions, beliefs, and norms have influenced your identity or molded who you are today. How does the history of the Spanish and United States colonization of the Philippines influence or impact your family upbringing and your identity today?
- Describe how Filipino culture plays a role in your educational aspirations? What were the challenges you had to overcome? What skills and mindsets did you develop?
- What academic and cultural support systems and skills did you develop that kept you motivated in education (for example, clubs, specific teachers, extracurricular activities, friends, family)?
- In your perception, under what circumstances do Filipino Americans give up aspirations for higher education?

Filipino American Educational Leader
- Describe which and to what extent does your cultural background hinder your academic performance and achievement, and your performance as an educational leader.
- Describe which and to what extend does your culture background benefit your academic performance and achievement, and your performance as an educational leader.
- What do you perceive are the cultural or academic issues or challenges Filipino Americans encounter as student in a classroom, or as educators in pursuit to higher education?
- What words of wisdom or guidance words would you give to Filipino Americans who are aspiring or are current educational leaders?
- What are your concerns/fears about the next generation of Filipino-Americans in education (as students, educators, and educational leaders)?
- In your perception, what factors are considered when Filipino Americans choose a major in college? How did you become interested in a career in education?
- What aspirations do you have working with students? In what capacity? What inspired you to go into education?
- What advice would you give to younger Filipino American generations? Or what words of wisdom or guidance words would you share with younger students entering high school, college students, and graduate students? What would you do differently?

- What are your goals and plans for higher education beyond a bachelor's degree? Are you interested in career advancement levels in educational leadership within education or outside of education?
- What are your educational plans? How much education do you want to attain (Bachelor's, Master's, or Ed.D. /Ph.D.)?
- As an educational leader, what future plans do you have to contribute to our school community and society? Describe how will you engage the school community's involvement in Filipino American cultural awareness?

APPENDIX H

IRBPHS INITIAL APPLICATION

Name of Applicant: Cynthia Rapaido
USF Identification Number:
University Title: Doctoral Student
School or College: School of Education
Department or Group: International and Multicultural Education
Home or Campus Address:
Home Phone:
Work Phone:
Electronic Mail Address(s):
Name(s) and University Title(s) of Other Investigators: None
Name of Faculty Advisor: Dr. Betty Taylor
University Title: Professor
Home or Campus Address: USF, School of Education, 2130 Fulton Street, San Francisco, CA, 94117-1071
Home or Campus Phone:
Electronic Mail Address(s):
Project Title: Filipino American Educational Leaders in Northern California K–12 Public Schools in Alameda, Contra Costa, San Francisco, San Mateo and Santa Clara County: Challenges and Opportunities

_____
Signature of Applicant Date

_____
Signature of Faculty Advisor* Date
*Your signature indicates that you accept responsibility for the research described, including work by students under your supervision. It further attests that you are fully aware of all procedures to be followed, will monitor the research, and will notify the IRPBHS of any significant problems or changes.

1.   Background and Rationale

According to the United States Census Bureau, in the year 2000, Filipino Americans were the second largest group of Asians in the United States. Filipino Americans identify themselves as Asians, which are often stereotyped as the "model minority." This stereotype assumes Filipino Americans are successful in academics, education, and occupation. Although Filipino students assimilate successfully into the American culture and fulfill the model minority stereotype, statistics reveal, however, that Filipino Americans have one of the highest high school dropout rates compared to other Asian ethnic groups in the United States and in California; Filipino Americans are not achieving at a level of academic success compared to other ethnic groups; Filipino Americans have a lower percentage of their population enrolled in colleges compared to other Asian Americans; Filipino Americans have a lower percentage of their population pursue and graduate with a bachelor's or higher degree; Filipino Americans have a lower percentage of the population pursue and receive associate, bachelor's, master's, and doctoral degrees in the field of education in California compared to other ethnic groups; and Filipino Americans have one of the highest rates of attempts and thoughts of committing suicide. Therefore, there are fewer Filipino American students in higher education, and as a result, there is a lack of representation of Filipino Americans as prospective educational leaders in administration in Northern California K–12 public schools.

The purpose of this study is to explore the personal and professional experiences of Filipino American educational leaders during their pursuit of an administrative career in K-!2 public schools in Northern California. More specifically, this study will explore those factors that influenced the motivation perseverance, development, and career paths of Filipino American educational leaders' pursuit of higher education from their own perspective.

2.   Description of Sample

The participant sample will consists of Filipino Americans of Filipino ancestry who meet the following criteria:
   (a) Are of the 1.5 generation (foreign born who arrived in the United States prior to age 13), 2nd generation (U.S. born and have foreign born parents), or 3rd generation (grandparents immigrated to the United States);
   (b) Possess a minimum of a bachelor's degree, and
   (c) Currently holds or has held an administrative position in K–12 public schools in Northern California, specifically, Alameda, Contra Costa, San Francisco, San Mateo, or Santa Clara County, within the last 20 years.

The researcher will identify and select participants through snowball qualitative sampling—via networking with professional colleagues or from personal sources. According to Creswell (2008), in snowball sampling, the researcher will ask participants to identify or recommend other individuals to become members of the sample.

3.   Recruitment Procedure

The researcher will solicit participation from potential participants via face-to-face requests, emails, and U.S. mail. An introductory letter will follow all initial contact.

4.   Subject Consent Process

All participants in this study will be voluntary. No parental consent is necessary because the participants will be over 18 years of age. The project will involve two face-to-face meetings. At the initial face-to-face meeting, the researcher will provide a cover letter, consent form, and a copy of the interview protocol.

5.   Procedures

The researcher will initially contact the participant via email, phone, or mail to inform them of the research study and arrange a first face-to-face meeting. Participants will be selected through networking with professional colleagues or from personal sources. Upon initial contact, the researcher will pre-screen each person to verify that they meet the criteria to volunteer as a participant. At the initial face-to-face contact, the researcher will collect the consent form and as a result of the participant's participation, the researcher will provide the participant with a copy of the interview protocol. The participant will have the opportunity to process, reflect on, answer, and complete the interview questions before the second face-to-face meeting.

At the second face-to-face meeting, the researcher will conduct a semi-structured interview with an open-ended dialogue. The participant will be allowed to refer to their answers to the interview questions. During the face-to-face meetings, dialogue between the participant and the researcher will be recorded. The recordings will be transcribed, and coded by the researcher. The researcher will contact the participant via email or phone for member checking of transcribed dialogue and clarify information obtained.

This research project does not have any interventions or manipulations that the participants will experience. This project does not involve collecting other data about the participants other than that stated in this IRBPHS.

6.   Potential Risks to Subjects

This research may result in some potential risk to the participant such as emotional discomfort, frustration, and loss of confidentiality. Confidentiality will be protected as far as is possible under the law and the researcher is aware that she is considered by law to be a mandated reporter of child abuse and elder abuse.

7.   Minimization of Potential Risk

The researcher will attempt to minimize emotional discomfort, frustration, and stress by providing the participant with the interview questions weeks prior to the interview and allowing participants to prepare their answers prior to sharing their personal experiences. The dialogue between the participant and the researcher will be recorded, transcribed, and coded for themes or categories and remain confidential.

8.   Potential Benefits to Subjects

Through narrative qualitative research approach, the participant will be allowed to express and name their world, articulate their perceptions from their own personal experience, and gain a sense of liberation, personal self-awareness, and empowerment. Other benefits include the anticipated results of the research and the information it will contribute to aspiring, current, and retired educators, educational leaders, and policy makers.

9.   Costs to Subjects

There is no cost to the participant other than time and effort given for meetings, interviews, and review of the transcription. Each interview will be approximately one to two hours in length at a quiet, neutral, convenient location that allows a safe, open dialogue with minimal distractions and disturbances.

10.   Reimbursements/Compensation to Subjects

No reimbursements will be involved. No compensation will be given to the participants. The participants will be made aware of this and the consent form will contain this information

11.   Confidentiality of Records

The researcher will develop an informed consent form for the participant to sign before he or she engages in the research. The participant will have the right to refuse to participate and withdraw at anytime. All data collected will be kept confidential. Interviews with the participants will be recorded with the use of digital audio or video recordings, which will be transcribed and kept in a locked and secure location at the researcher's home office. The participants will remain anonymous throughout the research and beyond and will have pseudonym names to protect their identity. Confidentiality of the participant will be protected as far as possible under the law; however, participation in research may mean a loss of privacy.

APPENDIX I

IRBPHS LETTER OF APPROVAL

From   USF IRBPHS <irbphs@usfca.edu>

To   Cynthia Rapaido

Cc   Dr. Betty Taylor

Date   Mon, Nov 8, 2010 at 9:39 AM

Subject IRB Application #10-110—Approved

mailed-by   usfca.edu

November 8, 2010

Dear Ms. Rapaido:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your application has been approved by the committee (IRBPHS #10-110). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.

2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.

3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,
Terence Patterson, EdD, ABPP
Chair, Institutional Review Board for the Protection of Human Subjects
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IRBPHS—University of San Francisco, Counseling Psychology Department, Education Building—Room 017

2130 Fulton Street, San Francisco, CA 94117-1080
(415) 422-6091 (Message), (415) 422-5528 (Fax), irbphs@usfca.edu
http://www.usfca.edu/soe/students/irbphs/

APPENDIX J

TABLE OF GENERATIVE THEMES FROM FINDINGS

Research Question 1: *What do Filipino American educational leaders perceive as personal challenges as they pursued higher education and administrative careers in K–12 public schools in Northern California?*	
Family Obligations	Anna, Marino, Placido, Lorenzo, Theresa, Armando
Connections with school through involvement in co-curricular programs	
1. Difficulty of getting involved in school because of identity	Anna, Lorenzo, Armando, Placido
2. Model Minority myth	Marino, Placido
Filipino American identity	
1. Ethnic identity and ethnic awareness	Anna, Marino, Placido, Lorenzo
2. Colonial Mentality	Anna, Placido, Lorenzo
Research Question 2 *What do Filipino American educational leaders perceive as professional challenges as they pursued higher education and administrative careers in K–12 public schools in Northern California?*	
Dealing with Culture Shock for Filipino teachers from Philippines	Theresa, Armando, Lorenzo
Cultural Value	
1. Having respect for elders	Anna, Armando
2. Being humble and quiet	Theresa, Lorenzo
3. Possessing a collective, collaborative leadership style	Anna, Theresa, Marino, Armando, Placido, Lorenzo
Filipino American identity and being marginalized	Marino, Armando, Lorenzo
Lack of role models	
1. Lack of Filipino American educational leader role models for students and teachers	Anna, Theresa, Marino
2. Lack of Filipino Americans participating in leadership positions or in professional organization results in lack of Filipino American role models	Armando, Placido
Commitments, responsibilities, and demands as an educational leader	Anna, Theresa, Marino, Armando
Conflict with upper management	Placido, Lorenzo

Generative Themes	
Research Question 3: *What factors influenced the career paths of Filipino American people to pursue administrative career positions in K–12 educational leadership, specifically in administration?*	
Parent expectations	Anna, Theresa, Armando, Lorenzo, Marino
Filipinos' low opinion of career in education	Anna, Theresa, Armando
Support and encouragement from peers, colleagues, and mentors	Anna, Theresa, Placido, Marino, Lorenzo, Armando
Research Question 4: *What factors influenced the motivation, perseverance, and development of Filipino American people in higher education and in educational leadership?*	
Having faith and being religious	Anna, Theresa, Marino, Armando,
Having family encouragement and support	Theresa, Armando, Placido, Lorenzo
Being involved in school and building academic identity	Anna, Theresa, Marino, Armando Placido, Lorenzo
Having support from professional or cultural organizations and academic support programs	Anna, Theresa, Armando, Placido, Lorenzo, Marino
Having a positive attitude, being proactive, and being adaptable	Armando, Placido, Lorenzo, Anna
Having motivation and interest in development of Filipino American educators	Anna, Theresa, Marino, Placido,
1. To educate educators	Anna, Theresa, Marino,
2. To be role models	Theresa, Placido
3. To help Filipino and Filipino American youths	Marino, Placido
4. To engage Filipino and Filipino American parents	Armando, Lorenzo
5. To mentor and encourage others	Theresa, Armando, Placido, Lorenzo
6. To expose to other students with high academic performance and to rigorous coursework	Anna, Marino