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Pepperdine University
Graduate School of Education and Psychology

EMERGING PERCEPTIONS AND PERSPECTIVES OF
FILIPINO AMERICAN MIDDLE SCHOOL STUDENTS

A dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Education in Educational Leadership, Administration & Policy

by

Ronald S. Buenaventura

September, 2014

Linda Purrington, Ed.D. – Dissertation Chairperson

This dissertation, written by

Ronald S. Buenaventura

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

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DEDICATION

I dedicate this dissertation study to the members of my family for encouraging me to be myself. I dedicate this to my family who believed in learning, studying, and achieving in school. For my siblings, in-laws, nieces and nephews, cousins, relatives, and extended family in the U.S. and the Philippines, I am truly thankful for your support.

I dedicate this to my father, who always believed in working hard, establishing a good work ethic, developing a goal, and making sure that every member of our family makes a sincere effort toward successful academic achievement. I never made straight A's in public school, and I hope that this manuscript is enough. Dad, I did this because of you (*dahil sa iyo*). I could not have done this without you. To my mother, who always cooked, cleaned, washed, and labored in our home ...your sacrifices were worth it! I cannot say enough about how much you helped every single member in our family, especially me. Mom, I am thankful to have you in my life. I love you so much for always taking care of things for all of us, even if you were the only one there doing it all.

To my *lola* (maternal grandmother), Felisa Sabate Sangat (also known as Manay Isang), thank you for being so kind to me and supporting every effort I made to do well in school. I was blessed to have you in my life. To my *lolo* (grandfather), Salvador Real Sangat, thank you for your gifts, self-confidence, and for being so vocal.

To my close and distant relatives in the across the America, Canada, and the Philippines representing the Sabate, Santayana, Vallarta, and Buenaventura families, this is the highest level of academic achievement, and I dedicate this to you, *Ang aking pamilya (To the my family)!*

ACKNOWLEDGEMENTS

There are several individuals that I have met and/or stayed in touch with me. These are the friends that I needed to acknowledge for their kindness, generosity, care, and support.

Dr. Linda Purrington, thank you for being my dissertation chair and for every conversation and electronic transmission. Thank you for providing me limitless ideas, possibilities, and opportunities to consider. Every decision, every suggestion, and every piece of advice that you shared with me was right on. I truly admire your leadership, sincerity, genuineness, and willingness to help me succeed. I am so honored to have you.

Dr. Linda Jungwirth and Dr. Patricia Brown, thank you for making the time, supporting my efforts, and providing me valuable information for this research study. I utilized every piece of advice and feedback to make this dissertation flow. I appreciate the feedback from Dr. Tracy Lachica Buenavista for providing me with the necessary guidance, advice, and new direction. Kristin Bailey, I appreciate every piece document, e-mail, and support.

C7 where are you at? The camaraderie, friendship, and laughs made all the classes we shared together seem like a blur. I was so glad to be part of a diverse, intellectual group of peers. Miss you so much! We desperately need a reunion! I need my learning circle, my critical friends, Bon and Maria!

I am thankful for those who were instrumental in the recruitment and criteria for involving Filipino American youth, two of the community-based organizations that played a critical role in this research study: Los Angeles Chapter of the Filipino American National Historical Society (FANHS-LA) and Youth Family School Community, Partners in Action (YFSC-PIA).

I am very thankful to the members of FANHS-LA, specifically, Allan Aquino, Francine Redada, and Uncle Phil Ventura, for allowing me to utilize FANHS-LA as a resource for involving Filipino American middle school student members. I am very thankful to Paz Velasquez, Executive Director of the YFSC-PIA, and her connections with the local community in the Southern California area of Los Angeles. For being a partner with YFSC-PIA, I am thankful to Jenny L. Batongmalaque, M.D. and her office, for allowing me to utilize the Senior Assessment Center for my informational study meeting. As a partner with YFSC-PIA, I am thankful to Napoleon Jacob at St. Philomena Church Choir for his assistance.

For providing me with validity for my instrument, I appreciate the expertise and advice from Dorothy Laigo Cordova, Ray Obispo, and April Mara Cristal.

I am most thankful for the Filipino American middle school students (you know who you are!), and the parents, who allowed their students to participate in this research study. Without your involvement and participation, I certainly could not have made this happen.

For reviewing specific sections and aiding in the rigorous coding process of my data collection, I am grateful to Cristina Casteneda, Francine Redada, April Mara Cristal, and Ivy Dulay Daulo.

The community support that I received from others was beneficial for my completion, particularly from the dialogues, assistance, and insight that I received from friends within the Filipino American community. I valued the continued dialogues throughout this dissertation process with my community friends: Timoteo Cordova, Eliseo Art Silva, Emily P. Lawsin, Johnny Itliong, Anthony Santos, Baylan Megino, Gerie Ventura, Jasmin Reyes, Dr. Clarence Monteclaro, Thomas Russell, Robert Jones, and Billy Neal. You have all given me something to consider and made sure that I was on point. For keeping my spirits up: thank you, my

Korean brother from another mother, Dennis Park. For making me smile and laugh, my Italian friend, Rose Grossi; my Black Sistah, Ikeiya Powell; and my Samoan Brother, Ryan Stibbie.

For my mentors who initially introduced me to community work: Joel San Juan, Cynthia Cayabyab Marquez, Dr. Dario Villa, Dr. N. Judy Patacsil, and Dr. Jocelyn Pacleb. I still remember the valuable life lessons that I learned from listening to you while *growing up brown* in San Diego!

I am most appreciative for the assistance and support of Dorothy L. Cordova, Founder and Executive Director of the Filipino American National Historical Society, and for sharing the strength, energy, and enthusiasm of Filipino American research and voluntary community work. This dissertation could not have been possible without the lessons I learned in community organizing, especially from the vision and foresight of Dorothy L. Cordova.

I cannot leave out the insight, dedication, and passion for community involvement, much of which I learned from watching the late Fred Cordova. I progressed, pressed on, and planted 200% of my time and energy in completing this dissertation because of that *pinoy* attitude I observed, absorbed, and gained from the motivating spirit and energy of Fred Cordova.

“There’s the right way, the wrong way, and the *pinoy* way!”

– Fred Cordova, Author, *Filipinos: Forgotten Asian Americans*

National Pinoy Archivist, *Filipino American National Historical Society*

VITA

ACADEMIC PREPARATION

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San Diego State University, San Diego, CA Psychology, Minor in Sociology	1995

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Los Angeles Unified School District (LAUSD), Los Angeles, CA School Psychologist / IEP Management, Crisis Team	2000 – Present
Ad-Hoc Committee for School Psychologist Psychological Services, Educational Service Center, South, LAUSD	2005 – Present
Los Angeles Association of School Psychologist <i>Member</i>	Sept 2014 – Present
Oceanside Unified School District, Oceanside, CA School Psychology Intern	1999 – 2000

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Pupil Personnel Services Credential, Counseling	2000 – Present
Administrative Services Credential, Tier I	2007 – Present

COMMUNITY WORK

Filipino American National Historical Society (FANHS) FANHS San Diego Conference (July 31 – August 2, 2014) <i>Student Advisor, Mentor & Youth Coordinator</i>	2014 Jan-Aug
--	--------------

FANHS Los Angeles Chapter participation in Community Youth Garden Marketplace, Carson, CA: “Blaming ‘it’ on ourselves” & “My Favorite Gulay” / <i>Spoken Word Artist</i>	2014 Aug 16
FANHS National Museum Committee (Stockton, CA) <i>Marketing & Visual Artist</i>	2014 – Present
Larry Itliong Foundation through Education (LIFE) Los Angeles, CA <i>Assistant Director & Visual Artist</i>	2012 – Present
FANHS Los Angeles Chapter, Los Angeles, CA <i>Vice President (Elected)</i>	2012 – Present
Ad-Hoc Committee for Filipino American History Month for October in Conjunction with the Mayor & City Council, Carson, CA <i>Chair</i>	2010, October
Eliseo Art Silva’s <i>Manifest Diversity</i> mural at California State University Dominguez Hills, Carson, CA <i>Visual Artist</i>	2010, July – Sept
Thank God I’m Filipino (TGIF) <i>Talk Story featuring Emily P. Lawsin</i> . FANHS Los Angeles Chapter & Carson Public Library, Carson, CA <i>Facilitator</i>	2009
FANHS Governance Board of Trustees, Seattle, WA <i>National Trustee (Elected – two terms)</i>	2002 – Present
FANHS Governance Board of Trustees, Seattle, WA <i>National Trustee & Secretary (Elected – five terms)</i>	2002 – 2012
Thank God I’m Filipino Series. FANHS San Diego Chapter San Diego, CA <i>Coordinator</i>	1999, Oct 1, 15, 29
FANHS Governance Board of Trustees, Seattle, WA <i>National Assistant Secretary (Appointed)</i>	1998 – 2002
FANHS San Diego Chapter, San Diego, CA <i>Founding President (Elected)</i>	1996 – 2000

PAPER/PRESENTATIONS

- Buenaventura, R.S. (2014). *Exposing Filipino American students to a national conference*. Manuscript submitted for publication.
- Buenaventura, R.S., Dizon, K.G.J., & Evangelista, X. (2014, August 1). Facilitating and fusing Filipino American history, experiences, and activities with Filipino American middle school students. *Kapwa: Embracing our shared identity*. Paper presented at the 15th biennial national conference of the Filipino American National Historical Society. San Diego, CA.
- Buenaventura, R.S. (2014, July 31). Filipino Americans and the U.S. Navy Homeport: San Diego. *Kapwa: embracing our shared identity*. Paper presented at the 15th biennial national conference of the Filipino American National Historical Society. San Diego, CA.
- Saito, E. L., Buenaventura, R.S., & Ho, J. (2014, May 20). *Asian-American Pacific heritage month: A panel presentation on language, culture & identity*. Panel presented at California Association of Bilingual Education of Pepperdine University. Los Angeles, CA.
- Buenaventura, R.S. (2014, April 4). Positive Behavior. Psychological Services, Educational Service Center SOUTH. Carson, CA: Los Angeles Unified School District.
- Buenaventura, R.S., & Itliong, J. (2012, June 30). The Delano grape strike & Larry Itliong. Plenary session presented at the 14th biennial national conference of the Filipino American National Historical Society. Albuquerque, NM.
- Buenaventura, R.S. (2012, June 28). Integrating Filipino American history and experience with Filipino American middle school students. Paper presented at the 14th biennial national conference of the Filipino American National Historical Society. Albuquerque, NM.

PUBLICATIONS

- Buenaventura, R.S. (2014). Preparing for tomorrow. *Asian Americans/Pacific Islanders in Philanthropy (AAPIP)*. Retrieved from <http://aapip.org/our-stories/preparing-for-tomorrow>
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- Buenaventura, R. S. (2012b). Pack that box. *Filipino American National Historical*

Society Journal, 8, 104-105. Seattle, WA: Filipino American National Historical Society.

Pepperdine News and Events (2010). Educational Leadership Doctoral Student Promotes Lifelong Cultural Initiative. *Pepperdine University*. Retrieved from: <http://gsep.pepperdine.edu/news-events/press-releases/2010/ronald-buenaventura.htm>

AWARDS

- | | |
|--|------------------|
| Community Service Award, Community Youth Garden,
Carson, CA
<i>Recipient</i> | 2014, January 17 |
| Asian Pacific Islander Public Affairs Association Community
Foundation, Congressional Recognition, Sacramento, CA
<i>Scholarship Recipient</i> | 2010, May 19 |
| 8th Annual Magkaisa Educational Conference, San Diego, CA
<i>Participant & Presenter</i> | 2010, February 6 |
| Outstanding New Psychologist Award, Local District I, LAUSD | 2000 – 2001 |

HONORS

- | | |
|---|-----------------------------|
| The Honor Society of Phi Kappa Phi | 2003, March 28 –
Present |
| I Am Today's Filipino Photography/Video Exhibit, Los Angeles
CA. http://www.iamtodayfilipino.com/ourstories.htm
<i>Recipient</i> | 2006, October 28 |
| Filipino American National Historical Society, National
Pinoy Archives (NPA) through the eyes of Fred Cordova
<i>Arch Angel & Guardian</i> | 2005 – 2013 |

ABSTRACT

The purpose of this study is to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

The middle school experience within the Los Angeles area of Southern California has provided Filipino American students with a standard-based curriculum and school-based activities for learning. However, the school curriculum and school-based activities limits opportunities for Filipino American middle school students to deepen their knowledge of Filipino American education experiences and cultural identity development. Therefore, there is a tremendous opportunity to explore the educational experiences and cultural identity development of Filipino American middle school students in Southern California area of Los Angeles.

The literature has revealed that Filipino American students who graduate from public schools enter postsecondary education unprepared and academically challenged. Further review of the literature has revealed that little research has been done to determine the issues perceived by Filipino American middle school students, how they mediate issues, and what types of programs and activities have the most positive impact on their educational experience and cultural identity development.

This study explored the lived experiences of 16 Filipino American middle school students within the Los Angeles area of Southern California. The top seven topics that

emerged included racial discrimination, drama, talk & dialogue, problem solving, community programs, impact of Filipino club, and club activities. Findings support the need for Filipino American students to have (a) participation in culturally relevant activities, (b) contact with knowledgeable Filipino American teachers, (c) participation with community-based activities that allow them to dialogue and reflect on their experiences, and (d) involvement in cultural celebrations at school. Filipino American middle school students rely and benefit from programs and activities that will prepare them culturally in the school and community as they progress toward postsecondary education.

Chapter 1: The Problem

This chapter provides an introduction to and an overview of the dissertation. This chapter begins with the background of the study, followed by the statement of problem, statement of purpose, research questions, importance of study, delimitation of the study, limitations of the study, assumptions of the study, operational definitions, key terms, and role of the researcher. The chapter concludes with a presentation of the organization of the proposal.

Background of the Study

Filipino culture. According to scholars, psychologists, and researchers, Filipino culture is described as collectivistic, which is characterized as people who do their best to fit in, please, and relate well with others (David, 2013; Markus & Kitayama, 1991; Nadal, 2009; Trandis, 2001). This inclination, to become and act collectivistic, is evident through the Filipino cultural values of *hiya* (translated as shame), *utang na loob* (gratitude or sense of inner debt), and *pakikisama* (smooth interpersonal relations) (David, 2013; Roces & Roces, 2009). However, well renowned Filipino Psychologist, Virgilio Enriquez (2001) argued that these cultural values are considered superficial, and that centuries of colonialism in the Philippines from Western rule has greatly impacted Filipino culture (David, 2013).

According to Nadal (2009), Filipino culture consists of a spectrum of cultural values that have persisted for nearly 500 years in the Philippines. Scholars have noted that Filipino culture is a result of (a) pre-colonial history, (b) Spanish colonialism from 1521 to 1898, (c) United States colonialism from 1899-1992, and (d) American globalization that continues to the present day (David, 2013; Lyon, 1990; Nadal, 2009). Historians and researchers (Agoncillo, 1974; David, 2013; Nadal 2009) have noted that the indigenous people who lived in the archipelago before Spanish rule were creative, independent, and resourceful in using the natural resources;

were self-educated and responsible in developing an elaborative language system; were instrumental in establishing various forms of art, music, and literature; and had an advanced government system, which identified men and women of equal status.

Spanish rule. The Spanish invasion in the 16th century brought on a culture of inferiority, oppression, and corrupted the indigenous people (David, 2013). Spain had managed to colonize the indigenous people of the Philippines, exploiting the islands of its natural resources, altering the indigenous culture, and implementing Catholicism (Agoncillo, 1974; Karnow, 1989; Lyon, 1990). For over three hundred years, Spain monopolized the Philippines, using the islands as its springboard for economic trade between China, Manila (Philippines), Acapulco and Mexico City, and eventually to Spain, thus establishing the Manila-Acapulco Trade Galleon (Lyon, 1990). Through this colonial period, Filipinos were subjected to the Catholic religion (David, 2013), enslaved in building Manila galleons (Lyon, 1990), ordered to navigate and explore uncharted land (Gomez, 1995; Filipino American National Historical Society, 1994), and were provided with minimal opportunities to advance with their own culture (David, 2013), until revolts against Spanish rule began to emerge in 1896 (Agoncillo, 1974).

American rule. Before the end of the 20th century, colonial empires in Europe had their eye on the Philippines, and were making advances toward acquiring Spain's *pearl of the orient* (Ignacio, de la Cruz, & Toribio, 2004; Karnow, 1989). The end of the Spanish-American War of 1898 made the Philippines available for the U.S. as politicians, senators, along with President McKinley debated on the need to have the Philippines.

Scholars and historians noted that the United States managed to acquire the Philippines from Spain without the consent of the Filipinos through the Treaty of Paris in 1899. This deal, not only infuriated Filipino rebels, who were under the impression that the U.S. would assist in

suppressing the Spanish armada and not taking over the islands for their own, it eventually led to the Philippine-American War, also known as America's forgotten war (Filipino American National Historical Society, 1994; Karnow, 1989; Ignacio, de la Cruz, & Toribio, 2004). The war in the Philippines lasted until 1902, and in some parts of the islands, was extended to 1910 as the Philippines became America's only colony and the first English-speaking nation in Southeast Asia (Agoncillo, 1974). The United States took over the Philippines' economic market once dominated by Spain, established an American-controlled school system, and introduced the English language, while teaching Filipinos to adopt and idolize the American culture, and at the same time, rejecting Filipino characteristics, culture, and way of life (David, 2013; Karnow, 1989).

American globalization. Long after the U.S. abandoned their military based in the Philippines in 1992, America's globalization and internal oppression continues to influence the hearts and minds of Filipinos and Filipino Americans through American-made products (David, 2013); American-businesses, like McDonald's and Pizza Hut (Nadal, 2009); television and movies (Mirrah, 2013); social networking platforms (JayTography, 2011; Lo, 2012; J Toral, 2010); and the continued manifestation of U.S. troops in the Philippines (Mong, 2010). The United States influence resulted in cultural conflicts and confusion with Filipinos in the Philippines. For Filipino Americans, the development of Filipino cultural values is dependent on their level of acculturation, assimilation, and/or biculturalism while living in American mainstream society (Nadal, 2009). This constant divide on what to accept or reject from the dominant society and from Filipino culture creates a challenge for Filipino Americans (Nadal, 2009), particularly for second generation, many of whom were born and raised in America and have little interest in the Philippines (Tuanson, Taylor, Rollings, Harris, & Martin, 2007). Like

many other ethnic groups, Filipino American youth face constant scrutiny and confrontation from peers through their educational experience (Heras & Patacsil, 2001; Tuanson et al., 2007).

Conflict and confusion. Scholars point out that Filipino Americans experience conflicts and confusion in the school setting, community environment, and in places of work; making it challenging for Filipino Americans to exhibit characteristics of Filipino culture (Nadal, 2009). The result of Spanish and American colonialism left Filipinos and Filipino Americans with feelings of doubt, concerns with identity, and feelings of inferiority, which continues to manifest in contemporary Filipino Americans who lack the willingness to assert, affirm, and argue with the perceived superiority of individuals within the American mainstream society (David, 2013). Filipino American youth continue to exhibit a culture for being passive, soft-spoken, shy, and lacking the ability to seek further assistance or help when faced with challenges and adversity, and instead go about solving their own issues in an indirect, roundabout way (Nadal, 2008; Roces & Roces, 2009). Rather than creating original art, dance, or music, Filipino and Filipino Americans typically copy from other cultures, accepting counter-culture forms of expression using hip hop and other forms of music and dance (Buenavista, 2010; E. A. Silva, personal communication, July 6, 2010), which does not originate from the Philippines. Perhaps if and when Filipino American youth are given an opportunity to discover and define Filipino American identity, this may give them a chance to challenge and face adversity with a certain level of calmness and confidence (Bergano & Bergano-Kinney, 1997; Nadal, 2004; T. Cordova, personal communication, July 28, 2013).

Filipino American identity. Each generation of Filipino Americans entering the United States has experienced some kind of problem or negative experience as this section provides an overview of the Manong & Manang Generation, the Bridge Generation, the Filipino American

movement, along with how Filipino American experience mistaken identity, defining identity, identity issues, and identity formation.

The Manong & Manang Generation. After the turn of the 20th century, the Manong and Manang Generation of Filipino Americans were one of the first to experience American life in the United States (Filipino American National Historical Society, 1994). FANHS refers to them as the Pioneer Filipino Families, the first Filipino American families to have settled in the United States after American occupation of the Philippines (D. Cordova, personal communication, July 26, 2013). For this group of Filipino Americans, it meant possibly never seeing or never having a chance to revisit extended families in the Philippines due to their limited income and earnings (Castillo-Tsuchida, 1979). It meant possibly never having a chance to get married while remaining single for the rest of their lives (S. Espinas, personal communication, January 9, 2014). For the Manong and Manang Generation, it meant living in poorly segregated, inner city ghettos, while dealing with constant harassment, humiliation, and racism (Bulosan, 1946; F. Cordova, 1983). For this generation of Filipino Americans, it meant a constant search for developing a Filipino American identity in a place that was foreign from where they grew up in the Philippines (Mabalon, 2013).

The Bridge Generation. As sons and daughters of Filipino pioneers, the Bridge Generation was the next generation of Filipino American after the Manong and Manang Generation (F. Cordova, 1995; Jamero, 2011). They were American-born Filipino Americans who lived through the Great Depression of the 1930s, World War II of the 1940s, and the Korean War of the 1950s. Although many of them were more assimilated than their Filipino American immigrant parents, the Bridge Generation were torn between their parents' traditional culture and values from the Philippines and the American values bestowed upon them by their white

American classmates in school (Jamero, 2011). As second generation Filipino Americans who born of mixed cultures, many of them faced identity issues as they tried to grasp the reality of growing up within the backdrop of a segregated society (F. Cordova, 1983).

The Filipino American Movement. Since the 1960s and 1970s, Filipino American youth have grappled with finding their own Filipino cultural identity (Root, 1997), which has been overshadowed by a history of racial discrimination during the 1920s and 1930s (Buenaventura, 2012a; F. Cordova, 1983; Fabros & Gonzales, 2008), stemming from a Filipino American movement that began with the onset of labor organizer Larry Itliong's five-yearlong Delano Grape Strike of 1965 (Aroy, 2010; F. Cordova, 1983; Root, 1997). This movement, which coincided with the civil rights movement in the United States, went beyond political barriers and brought on identity issues among American-born Filipinos in Seattle, many of whom wanted to learn more about themselves as questions about identity, culture, and history kept resurfacing in dialogues and gatherings.

As young Filipino American high school and college students dealt with questions about Filipino American identity, culture, heritage, history, and their struggles in America (Ibanez, 2003; Revilla, 1997); community gatherings across the West Coast were also becoming more organized about political concerns in the Philippines, and led to a division within the Filipino American community (Louis & Omatsu, 2001). Recently, this movement for change was reawakened with the renaming of Alvarado Middle School by two prominent Filipino Americans in Union City, California for the first time in American history (Ciria-Cruz, 2013), and was dubbed controversial as expletives were tagged over local Filipino business (De Benedetti, 2013). Many Filipino American community leaders argued that since 1 out of 5 residents were of Filipino descent, and that 1 out of 3 students in the New Haven School District in Union City

were also Filipino, renaming a school after notable Filipino Americans would provide the community with an opportunity to recognize the contributions of Filipino American farmworkers, namely Larry Itliong and Philip Vera Cruz. As labor organizers who initiated the five-year long Grape Strike of 1965, Itliong and Vera Cruz were later joined by Cesar Chavez and the National Farm Workers Association (Adarlo, 2014). Together the Mexican Americans farm workers, led by Chavez, and Filipino Americans farm workers, led by Itliong, formed the United Farm Workers and created a united front to improve the poor working conditions of farm labor within California (Aroy, 2010; J. Itliong, personal communication, June 28, 2014).

Mistaken identity. Amidst this current Filipino American movement for change, F. Cordova (1973) pointed out that Filipino Americans have been commonly mistaken for Chinese, Japanese, Hawaiian, and many times, Mexican or Native American. Yet, despite being the second largest Asian American and Pacific Islander group in the U.S. and the largest population among Asian Americans (United States Census Bureau News, 2014) with nearly a million unaccounted and undocumented Filipino immigrants, decades later, Filipino Americans continue to be mistakenly identified as Pacific Islander, Latino/a, and even Arab Americans (Empleo, 2006; Nadal, 2004).

As Filipino Americans confront language barriers, social adjustment, family separation, psychological distress, and mental health issues within the community and work place (Oliveros, 2009; Nadal, 2009; Salcedo, 2002; Tuanson et al., 2007), Filipino American youth share how they continue to be mistakenly identified in school, looked down upon, put down, and humiliated in the community by non-Filipinos (Tuanson et al., 2007; Yagyagan, 2013). Without a curriculum, historical textbooks, or materials indicating any type of Filipino American contribution (Halagao, 2010; Ogilvie, 2008; Tintiangco-Cubales, 2007), many Filipino

Americans are deemed invisible and unworthy since there is a lack of material and resources available for them to engage in any kind of historical discourse (Pisares, 2011).

Defining identity. Without the necessary resources available to them, Filipino Americans grapple with defining their own cultural identity (David, 2013); unaware of their cultural history as they are referred to as the *forgotten Asian Americans* (F. Cordova, 1983); engaged in gang activity (Edman, Andrade, Glipa, Foster, Danko, Yates, Johnson, McDermott & Waldron, 1998; Nadal, 2009); maintain the highest rate of suicide among Asian Americans (Agbayani-Siewart & Enrile, 2003); dropout from school (Ogilvie, 2008); appear to be unaware of their own cultural identity (Heras & Patacsil, 2001; Tuanson et al., 2007); and seem to be detached from identifying themselves as a Filipino in America (Nadal, 2004).

According to Tuanson et al. (2007), defining Filipino American cultural identity, depends on whether the individual was born in the Philippines or the United States. While Filipino Americans, American-born and -raised, identified with characteristics associated with having access to advanced technology and materialistic amenities, many Filipino American elders who were Philippine-born encouraged their children to assimilate by (a) not identifying as Filipino and (b) not speaking in the native language, *Tagalog*.

Identity issues. David (2013) argued the years of oppression, inferiority, and colonial mentality imposed by the Spanish and American colonization has impacted the cultural values and identification of Filipino Americans to think *White* and to reject anything *Filipino*. The rich and dynamic culture that had existed for Filipinos in the Philippines was destroyed by colonialism and replaced with deep implications for the way Filipino Americans think, act, and behave, even when confronted with racial discrimination (Tuanson et al., 2007); psychological

distress (David, 2013; Salcedo, 2002); cultural mistrust (David, 2010); and the need for mental health services (Agbayani-Sieward & Enrile, 2003; David, 2013; Nadal, 2009).

As Filipino Americans deal with issues social adjustment, language barriers, financial strains and assistance for families in the Philippines, Heras & Patacsil (2001) noted that their children, Filipino American youth, deal with their own Filipino cultural identity, challenge Filipino cultural values, and test the limits of their behavior within the Filipino American family. While their immigrant parents continue to struggle with language barriers, social adjustment, and family separation (Heras, 2001; Heras & Patacsil, 2001), Filipino American youth become lost, lacking the courage to seek assistance, help, or to simply assert themselves in school (Empleo, 2006; Ferrera, 2011), and many are the first in the family to enter American colleges and universities (Monzon, 2004). With new challenges and experiences coming up through their postsecondary education, many Filipino Americans finally begin to learn about the Filipino Americans cultural identity and experience long after their years in middle and high school (Aure, 2006; Oliveros, 2009; Maramba, 2008; Monzon, 2004).

Identity formation. Prominent Filipino American Psychologist, Dr. Kevin Nadal, author of *Filipino American Psychology* (2009) argued that the Filipino American cultural identity formation is different from Asian American identity development, and that Filipino Americans' historical and cultural background, socio-economic status, educational expectations, higher rates of depression, and health issues all contribute to this distinction. As individual Filipino Americans progress through their own identity formation (Nadal, 2004), the Filipino American Identity Development (FAID) model categorizes Filipino American cultural identity development based on their level of acculturation, assimilation, and/or biculturalism through these six stages: (a) Ethnic Awareness Stage; (b) Assimilation to Dominant Culture Stage; (c)

Social Political Awakening Stage; (d) Panethnic Asian American Consciousness Stage; (e) Ethnocentric Realization Stage; and (f) Introspection Stage. Nadal (2009) noted that Filipino American students may have to experience some kind of struggle before they can realize the importance of their cultural identity (Bergano, Burk, Mercado, & Salcedo, 2010). As Filipino American students progress and learn about their cultural identity, their educational experience plays a vital role in their development (Bischoff, 2012; Maramba, 2008; Monzon, 2004; Nadal, 2009; Halagao, 2004).

Educational experiences of Filipino Americans. Filipino American students endure educational challenges, experience missed opportunities, and are faced with no curriculum as they attempt to find knowledge in order to know self.

Educational challenges. A review of the literature has noted that Filipino American adolescents who graduate from public schools enter postsecondary education unprepared and academically challenged (Halagao, 2010; Ogilvie, 2008). Several studies have shown that Filipino American students enter the school system with limited resources available to them making it challenging for them to succeed and perform well in school (Bischoff, 2012; Maramba, 2008; Monzon, 2004; Nadal, 2008; Halagao, 2004). Further studies have indicated that as Filipino American students undergo their educational experience in school, their teachers, counselors, and administrators are unfamiliar with Filipino culture and background (Alvarez & Liang, 2006; Empleo, 2006; Halagao, 2010; Nadal, 2008). Like many other ethnic minority groups in public schools, Filipino American middle school students experience disgrace, humiliation, ridicule, and racial discrimination in the presence of peers and adults within the school campus (Empleo, 2006; Nadal, 2009; Oliveros, 2009; Tuanson et al., 2007). The cultural background of Filipino American students are not considered or taken into account when issues

and concerns come up in education (Pisares, 2011), which may often make it frustrating for Filipino American middle school students to seek any assistance from teachers and counselors who do not share the same cultural ethnic background (Empleo, 2006; Nadal, 2009). Evidently, the educational experiences of Filipino American students are unknown and often overlooked in public schools, and their experience becomes exceedingly more challenging as they progress toward postsecondary education (Buenvista, 2010; Nadal 2008).

Missed opportunities. It is well documented in the literature that as students of Filipino descent progress toward postsecondary education, resources and supports are unavailable to help them succeed in college (Maramba, 2008; Museus & Maramba, 2011; Tuanson et al., 2007). When Filipino American students do not receive family or community support, many of them drop out of school and fail to complete their college experience (Monzon, 2004). Similar to their K-12 experience, Filipino American students enter postsecondary education with their concerns and voices left unheard, despite attempts to diversify the college experience (Maramba, 2008). This becomes more evident in public school education when teachers lead class discussions focused on United States history, leaving out more than 426 years of the Filipino American experience (F. Cordova, 2011; Filipino American National Historical Society, 1994). Because teachers and adult staff are unfamiliar with Filipino American history and experiences within the United States, Filipino American students are not provided with the same opportunities to dialogue within their learning environment in the same way that African American students and Latino students experience as Filipino American students lack a frame of reference for racial discourse (Pisares, 2011). Instead, any reference brought up in education about anything Filipino American is associated with the Philippines, which only fuels more confusion for American-born and -raised Filipino American students who are unfamiliar with their parents' experiences and

upbringing from a distant country and cultural experience that is foreign to them (Heras, 2001; Heras & Patacsil, 2001; Tuanson et al., 2007).

No curriculum, know self. Filipino American scholars and researchers have long argued that because Filipino American history is not included in the school curriculum, then perhaps Filipino Americans are socially invisible and forgotten (F. Cordova, 1983, 2011; Halagao, 2004; Nadal, 2009; Pisares, 2011). When Filipino American students are not able to learn to discover who they are through their educational experience, when their experiences in the U.S. began, and when they do not see themselves in their textbooks and school curriculum, this may lead them to believe that perhaps they do exist (F. Cordova, 1983; Halagao, 2004).

Filipino American middle school students would eventually have to learn elsewhere, outside of the educational system and seek community-based programs and activities, in order to learn anything about themselves as public schools and postsecondary education institutions do not acknowledge the contributions of Filipino Americans in the United States (Bergano et al., 2010). Studies have shown that Filipino American students who are more connected and in touch with their cultural identity were more confident, engaging, and in tune (Bergano et al., 2010; De Leon, 1997; Museus & Maramba, 2011; Halagao, 2004; Tintiangco-Cubales, 2007).

If Filipino American middle school students are going to progress their cultural identity (Nadal, 2004), the literature reveals that it may not necessarily happen within their educational experience in the public schools. Rather, Filipino American students may have to discover and formulate their cultural identity in other ways, and, thus, redefining their educational experience (Empleo, 2006; Halagao, 2004; Nadal, 2013).

Relationship between cultural identity and educational experience among Filipino American youth. The educational experience of an individual provides an opportunity to teach

Filipino American students about their cultural identity (David, 2013). Whether it was in the community, in public school, or through social media platforms, a review of the literature revealed that the relationship between cultural identity and educational experiences played an important role in helping Filipino American youth examine issues pertaining to their cultural identity development.

Community gatherings. During the 1960s and 1970s, Filipino American high school and college students in the Pacific Northwest and California gathered together to dialogue issues surrounding Filipino American identity simply because it was not discussed in school, and made it part of their own educational experience (F. Cordova, 1973; Revilla, 1997). Many of these young American-born and –raised and Philippine-born Filipinos felt that their issues were considered as an afterthought within the Asian American Movement as Chinese and Japanese concerns seemed to take precedence over anything Filipino (Ibanez, 2003). Striving to learn more about themselves, questioning their role in the U.S and in the Philippines, many of these Filipino American students delved into their community, in the backyards and living rooms, to deliberate and interchange ideas as Asian American Studies, Ethnic Studies, and Filipino Studies Programs were not available to them at the colleges and university level (F. Cordova, 1973; Ibanez, 2003).

These community gatherings were opportunities for Filipino American youth in the West Coast to revolt, gather, and examine their identity within a movement.

Media as a medium. More recently, scholars and researchers within the literature have noted that their cultural identity as a Filipino American was developed through their educational experience in public school and postsecondary education (Bishoff, 2012; Empleo, 2006; Nadal, 2009). Filipino American students reflected their cultural identity based on their experiences in

education as it paralleled their love for music (Bishoff, 2012); learning of American history (Nadal, 2009); and desire to be accepted and become part of the majority group (Empleo, 2006).

Teachers and educators have noted the need to include the role of the media and its influence on Filipino American youth (R. Obispo, personal communication, October 7, 2012). Filipino American youth are surrounded with various media platforms, such as television and movies (Mirrah, 2013), along with online social networking fields, like Facebook (Lo, 2012; J Toral, 2010) and Instagram (JayTography, 2011), that have shaped their cultural identity and educational experience. Social media has become the ideal venue for young people to reference when it involves learning (Sherer & Shea, 2011), especially with music (Kruse & Veblen, 2012). Nowadays, young people do not enroll in classes on how to play an instrument, and instead their cultural identity and education experience is precipitated by the lure and love of watching videos on YouTube (Sherer & Shea, 2011).

The struggle to learn. The educational experience presents a unique opportunity for Filipino Americans to learn about their cultural identity. Scholars and researchers within the field of Filipino American History and Psychology argued that even if there is interest in learning about Filipino American cultural identity within education, there is also a lack of Filipino Teachers (Tintiangco-Cubales, 2007), lack of supporting material (Halagao, Tintiangco-Cubales, & J. M. T. Cordova, 2009; Nadal, 2009; Tintiangco-Cubales, Daus-Magbual, & Daus-Magbual, 2010), and few are well-qualified to facilitate or teach on the topic of Filipino American culture, experience, and history (Nadal, 2009).

Within education, Filipino American students are left with nothing or no one to help facilitate their learning on culture, identity, history, and/or experiences (J. Badar, personal communication, November 16, 2011; Nadal, 2009; Pisares, 2011), and very often learn about

their Filipino American cultural identity for the first time through their own college experience (Aure, 2006; Bishoff, 2012; Maramba, 2008; Monzon, 2004; Oliveros, 2009), well after their middle school and secondary educational experiences have long passed. This lack of information on Filipino American cultural identity forces Filipino American students to seek cultural learning elsewhere, thus, broadening their educational experience. Halagao (2004) and Nadal (2008) have provided tips for teachers and administrators on how they can facilitate cultural identity learning for Filipino American students within education.

David (2013) argued that education should be utilized to facilitate learning and help young people discover their cultural identity. However, a dialogue about Filipino American cultural identity is not often a topic of discussion within the educational experience of Filipino American students in school (Empleo, 2006; Ferrera, 2011; Pisares, 2011). Ideally, the hope for Filipino American youth is to find an environment or place where they can physically congregate, where there is a sense of belonging as described by Maramba (2008). Like other ethnic groups within a school campus, Filipino American youth have this need to discover their cultural identity through their own educational experience.

Issues that Adversely Impact Cultural Identity and Education Experiences of Filipino American Youth. Many issues pertaining to Filipino Americans are not revealed as many of them struggle to survive, have underlying expectations from home, face community obstacles, and are categorized and labeled.

Struggle to survive. The literature has documented a multitude of issues that adversely impact the cultural identity and educational experiences of Filipino American youth, which has been influenced by their involvement in school, community, and home. Filipino American students who emigrate from the Philippines enter American public schools endure cultural shock

(Roces & Roces, 2009); struggle with social adjustment and language barriers (Tuanson et al., 2007); miscommunication (Heras & Patacsil, 2001); family separation (Nadal, 2009; Tuanson et al., 2007); and financial strain (Heras & Patacsil, 2001; Tuanson et al., 2007). Several researchers and scholars revealed that Teachers are unfamiliar with Filipino culture (Empleo, 2006), and exhibit bias, expectations, and stereotypes toward Filipino American students (Nadal, 2008).

Expectation from home. As Filipino American youth progress in school, the literature has noted that many experience pressures from their Filipino immigrant parents to achieve and perform exceptionally well in school (Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007). Nadal (2009) argued that the educational experience of Filipino Americans may influence their cultural identity. Filipino American parents, who grew up in the Philippines, travel to the U.S. to live, reside, and raise their children, place a high level of academic expectation for their children to perform exceptionally well in school. From an early age, Filipino American youth are taught and expected to act responsibly within the home and community, and also in school. Filipino American parents teach their American-born and -raised children to help by cleaning around the house, picking up after themselves, and utilizing appropriate manners and salutations, as one of the vestiges of American colonialism (Nadal, 2009). At the same time, Filipino American parents expect their children to excel academically in school as they are encouraged to pursue college, obtain a well-paying job to support the family after completing their college studies, and to elevate the family's socio-economic status. Many Filipino American parents will often work multiple jobs to help defray cost of education, make the necessary sacrifices, and going above and beyond to ensure that their children receive a quality college education (Nadal, 2009). When Filipino American students do not succeed or

live up to their parents' expectations, they experience internalized depression (David, 2008); psychological distress (David, 2010; Salcedo, 2002); suicidal ideation (Agbayani-Siewart & Enrile, 2003; Heras & Patacsil, 2001); engage in gang activity (Nadal, 2009); and eventually dropout from school (Ogilvie, 2008).

Community obstacles. According to Nadal (2009), Filipino American youth experience obstacles that are different from when their parents attended school in the Philippines. Within the Filipino culture, Filipino adolescent boys are provided with more freedom and less responsibility (Heras & Patacsil, 2001). Filipino adolescent girls experience a higher rate of suicide than any other ethnic group (Heras & Patacsil, 2001). Filipino American youth also experience cultural mistrust (David, 2010); are mistakenly identified (F. Cordova, 1973; Empleo, 2006; Tuanson et al, 2007); racial discrimination (F. Cordova, 1983); humiliation (Nadal, 2009; Tuanson et al., 2007); marginalization (Nadal, 2009); social invisibility (Pisares, 2011); isolation (Oliveros, 2009); are provided with limited resources to learn about Filipino culture within their own educational experience (Ferrera, 2011; Nadal, 2009); and underutilize mental health services (David, 2013; Nadal, 2009). Several studies have noted that despite the troubling concerns they endure, Filipino Americans typically underutilize mental health services due to a variety of reasons: due to shame (Nadal, 2009; Roces & Roces, 2009); cultural mistrust (David, 2010); spiritual causes in place of illness (Edman & Johnson, 1999); language barriers and lack of culturally linguistic service providers (Nadal, 2009). According to David (2010), Filipino Americans who experienced cultural mistrust were individuals who were most likely not to seek mental health services. As Filipino American students progress toward postsecondary education, researchers have noted that many of them felt that their voices were unheard (Maramba, 2008);

students continued to feel inferior by their teachers (Nadal, 2008); and that there are limited resources and supports for them in school (Nadal, 2009).

Categorized and labeled. If Filipino Americans are not mistakenly identified, then they are labeled into categories. When compared to other Asian Americans, Filipino Americans are clustered into the myth of a model minority group, and are viewed as having no issues, problems, or concerns (Empleo, 2006; Le, 2012; Nadal, 2009). Filipino American students of mixed cultural background have it especially harder when they experience mistaken identity, constant ridicule, and harassment, particularly from other Filipino Americans (D. Cordova, personal communication, July 27, 2011; Nadal, 2009; Yagyagan, 2013). Scholars also argue that Filipino Americans are not taught about their cultural history and ancestry (Nadal, 2008), and that many times, do not have opportunities to dialogue about Philippine history or the Filipino American experience (Halagao, 2010).

David (2013) argued that centuries of oppression, inferiority, and colonial mentality has impacted Filipino Americans to feel depressed, psychologically distressed, inferior, and oppressed, which influences their ability to stand up, fight, and argue for themselves. Evidently, the literature has documented that public schools and postsecondary education provide limited opportunities for Filipino American students to develop their cultural identity within their educational experiences (Los Angeles Unified School District, 2008a).

Ways Filipino American Middle School Students Mediate Adverse Issues. Filipino American middle school students are faced with concerns on a daily basis within their educational experience, whether it is in school (Aure, 2006; Empleo, 2006; Maramba, 2008; Monzon, 2004; Museus & Maramba, 2011; Oliveros, 2009), in the community (Nadal, 2008; Tuanson et al., 2007; Salcedo, 2002), or within the home environment (Heras & Patacsil, 2001;

Nadal, 2009). Like other ethnic groups (Holcomb-McCoy, 2011; Whaley, 2001), Filipino American students have to develop and find ways to mediate these issues and concerns as they arise. A review of the literature indicated that Filipino American youth mediate adverse issues by having conversation with family and friends, connecting with culture, having involvement in school- and community-based programs, and are staying involved somehow with their tradition and culture.

Conversation with friends and family. The literature has shown that the best way Filipino American students mediate adverse issues is through conversation with friends and family (Heras & Patacsil, 2001; Museus & Maramba, 2011; Tuanson et al, 2007). Research studies have indicated and stressed the need for Filipino American students and their parents to increase opportunities for individual dialogue with one another (Heras, 2001; Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al, 2007).

Connecting with culture. Empirical studies from researchers and scholars (Museus & Maramba, 2011; Tuanson et al., 2007) have noted the importance of Filipino American students connecting with their culture as a way to assist in adjusting within their educational experience. Researchers and scholars have documented the need for Filipino American youth to learn more about Filipino American history and experiences (David, 2013; Halagao, 2010; Nadal, 2004). Through community dialogue regarding Filipino American history and experiences, Halagao (2010) argued that students need to decolonize their way of thinking. This includes using alternative methods of learning and using resources, which are not found in the public school curriculum, on teaching the Filipino American experience by using art, storytelling, spoken word poetry (Bergano et al., 2010).

Involvement in school- and community-based programs. Studies have shown that Filipino American students mediate adverse issues by getting involved in school-based and community-based programs and activities (De Leon, 1997; Oliveros, 2009; Tintiangco-Cubales, 2007), which may also include volunteering in church and local events (L. Manalo, personal communication, November 20, 2013), participating in non-profit organizations (Filipino Youth Activities, 1995), and joining in groups to discuss peer-related issues and concerns (YFSC-PIA, 2011). When Filipino American resources are unavailable in the community, Nadal (2008) noted that they many turn to Asian community resources.

Staying involved. Various researchers noted that Filipino American students who were more connected with their culture and were exposed to both Philippine tradition and Filipino American experiences were able to adjust better through the hardships and struggles in school (Museus & Maramba, 2011; Nadal, 2008). Filipino American students who were involved in their college student organization were also more confident, conscious, and were more culturally aware of their surroundings (Museus & Maramba, 2011). Eventually, Filipino American students may need to discover and develop ways to overcome their personal struggles as they internalize a certain level of tolerance for resolving issues that adversely impacts their cultural identity and educational experiences.

Programs & activities that positively influence Filipino American middle school students. This last section outlines positive influences regarding programs and activities throughout the United States, local community programs and activities, and school celebrations.

Programs and activities throughout the United States. An alternative for Filipino American middle school students to seek comfort and relief may include their participation in program and activities found within the community and school. Because Filipino American

history and experiences are not included within the school curriculum (Halagao, 2004; Halagao, 2010; Los Angeles Unified School District, 2008a), Filipino American middle school students have to seek alternatives to their learning. Various programs and activities throughout the U.S. have found ways to facilitate and teach Filipino American youth. In Virginia Beach, Virginia, Filipino American high school students are engaged in cultural history activities by utilizing storytelling, spoken word poetry, musical skits, and music (Bergano et al., 2010). Manzano (2011), who is with *The Filipino School of New York and New Jersey*, a community-based organization, developed activities to teach parents and students Philippine culture, heritage, and tradition. Halagao (2010) used an alternative program in Honolulu, which includes fusing art, poetry, and history, in order to teach students on the Filipino American experience. In San Francisco, Tintiangco-Cubales (2007) developed an alternative curriculum and program geared toward teaching Philippine and Filipino American history with Filipino American college students, high school, and middle school students in San Francisco.

Local community programs and activities. While it may be important for Filipino Americans to become aware of various programs and activities throughout the country, it helps Filipino American students to have access in order to participate in club activities at their school of attendance. Empirical studies within the literature (Aure, 2006; Maramba, 2008; Monzon, 2004; Oliveros, 2009) have noted the importance for Filipino American students to be involved with some kind of club organization on the school campus. Oliveros (2009) argued the importance of how a Filipino American student organization on campus can increase the learning and leadership training. Aure (2006) noted the importance of Filipino American students who were involved with a specific ethnic club on campus may also advance their identity development and cultural background. Monzon (2004) surveyed Filipino American students

who were involved with their club organization also exhibited an improved sense of awareness regarding their Filipino American cultural identity. Evidently, there is support for Filipino American students who are actively involved in a Filipino organization on campus exhibited a positive experience, along with an increased level of confidence (Maramba, 2008).

School celebrations. The literature reveals other ways to include Filipino American students through cultural celebrations and developing a way for them to belong. Nadal (2008) noted that teachers can support Filipino American students' cultural identity by considering Philippine holidays, independence day celebrations, Filipino American History Month celebrations, and allowing students to share family stories. Maramba's (2008) empirical study indicated the need for Filipino American students to develop a sense of belonging with a group of peers and within a place where they can sit down, take a break, and find relief.

If there are no available programs and activities to support Filipino American youth, it is important for them to become involved with something, whether it is a club, organization, or some kind of activity or program that provides students with the necessary resources and guidance (Nadal, 2008; Van Linden & Fertman, 1998). The hope for Filipino American middle school students is to engage them in a program or activities where learning can cultivate their cultural identity and educational experience.

Statement of Problem

The middle school experience within the Los Angeles area of Southern California has provided Filipino American students with a standard-based curriculum and school-based activities for learning. However, the school curriculum and school-based activities limits opportunities for Filipino American middle school students to deepen their knowledge of Filipino American educational experiences and cultural identity development. Therefore, there

is a tremendous opportunity to explore the educational experiences and cultural identity development of Filipino American middle school students in Southern California area of Los Angeles that provide an adverse impact, personally mediate issues, and identify the types of programs and activities as having the most positive impact.

Statement of Purpose

The purpose of this phenomenological study is to explore the educational experiences and cultural identity development of Filipino American middle school students within the Los Angeles area of Southern California.

Research Questions

This study will examine the following research questions:

1. What issues, if any, are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having an adverse impact on the educational experience and cultural identity?
2. How do Filipino American middle school students within the Los Angeles area of Southern California personally mediate issues they perceive as having an adverse impact on their educational experience and cultural identity?
3. What types of programs and activities are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having the most positive impact on the educational experience and cultural identity development of Filipino American middle school students?

Importance of Study

- a. To whom will study outcomes potentially be important and why?
- b. What will study outcomes potentially contribute/add to existing literature?

Understanding the need to explore the educational experience and cultural identity of Filipino American middle school students within the Los Angeles area of Southern California is important for several reasons. First, there is a perception from mainstream Americans that view Filipino American students under the *model minority myth*, which classifies this group as high academic achievers with no difficulties or concerns (Buenavista, 2010; Le, 2012; Nadal, 2009). Several studies have shown that like many other ethnic groups within the U.S., Filipino Americans experience psychological distress (Edman et al., 1998; Salcedo, 2002) and mental health concerns (Agbayani-Seward & Enrile, 2003; Buenavista, 2010; David, 2008; David, 2010) that often remain unreported and unnoticed (Nadal, 2009).

Second, classroom environment and school-based activities held within the K-12 school system provide limited opportunities for students of color to dialogue about issues concerning race, ethnicity, and cultural sensitivity (Holcomb-McCoy, 2011). Tintiangco-Cubales (2007) notes that the type of education her Filipino American college students received “fell short of engaging them critically, politically, and emotionally” (p. xxii). As Filipino American students’ progress toward postsecondary education, the desire to learn more about themselves becomes less evident. While there is this yearn to learn more and examine their own educational experience and cultural identity increases (Aure, 2006; Maramba, 2008; Monzon, 2004; Oliveros, 2009), the opportunities for Filipino American students to discuss and reflect upon it begins long after they left middle school when resources, support, and role models to help facilitate are missing in their postsecondary educational experiences (Nadal, 2009; Priagula, 2010).

Third, because Filipino American contributions, culture, history, experiences, and struggles are not reflected within the California Content Standards and school curriculum (Los

Angeles Unified School District, 2008a, 2008b), Filipino Americans may grow up feeling invisible, overlooked, unimportant, misrepresented, and marginalized (Adarlo, 2014; Buenavista, 2010; F. Cordova, 1983; Nadal, 2009). Missed opportunities for Filipino American students to advance, learn, and deepen their cultural awareness, strengthen their sense of identity, and expand their knowledge of history may make it more challenging for Filipino Americans to achieve, advance, and excel in postsecondary education (Maramba, 2008; Monzon, 2004; Ogilvie, 2008) and contribute to additional psychological distress (David, 2008; Salcedo, 2002) and mental health concerns (Buenavista, 2010; Nadal, 2009).

The research design of this study is appropriate for uncovering the issues within a particular setting (Creswell, 2007). This research study aims to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California that adversely impact their educational experience and cultural identity; (b) ways students have personally mediated these issues within the school and/or community; and (c) Filipino American middle school perspectives related to the types of programs and activities that have the most positive impact on the educational experience and cultural identity development. This research study hopes to assist teachers, educators, and researchers in (a) describing the issues related to Filipino American middle school students; (b) understanding the factors, issues, and experiences affecting students Filipino American middle school students; (c) identifying how Filipino American middle school students mediate, deal, resolve, and overcome issues; and uncovering activities, programs, and opportunities that would benefit Filipino American middle school students. This study will add to the body of literature by expanding the educational experiences and cultural identity development that support Filipino American middle school students on how to best mediate and resolve issues that extends beyond the classroom environment.

Delimitations of the Study

The delimitations of the study are to note that the Southern California area of Los Angeles, California will focus on one particular ethnic group. This includes Filipino American middle school students within the Southern California area of Los Angeles from grades six to eight.

Limitations of the Study

There are three limitations of the study: (a) the number of subjects; (b) background of subjects; and (c) the willingness of middle school students to share information about which they might be sensitive. One limitation includes the number of subjects who will participate in the study for interview within a given time frame make create scheduling challenges. The study will include a small number of students and may not be representative of all Southern California Filipino American middle school students. Another limitation includes the background of subjects as the study will be limited to Filipino American middle school students within the Los Angeles area of Southern California. The study will include subjects who are affiliated with one or more Filipino youth organizations within the Los Angeles area and not represent the rest of Southern California. Lastly, the literature has revealed that Filipino American experience a number of adverse issues within their educational experience and cultural identity development, which includes struggling with social adjustment and language barriers (Tuanson et al., 2007); miscommunication (Heras & Patacsil, 2001); family separation from family in the Philippines (Nadal, 2009; Tuanson et al., 2007); and financial strain to support family in the Philippines and United States (Heras & Patacsil, 2001; Tuanson et al., 2007). Through their educational experience, the literature has noted that Teachers impose bias, expectations, and stereotypes toward Filipino American students (Empleo, 2006; Nadal, 2008). Filipino American middle

school students who participate in the study may not have experienced the full range of positive and adverse issues that influence the educational experience and cultural identity, and, therefore, the results may not be generalizable to the larger population.

Assumptions of the Study

The following assumptions will apply to this research study:

- It will be assumed that participants will respond candidly, honestly, and as accurately as possible to questions they are asked.
- It will be assumed that the educational experiences of Filipino American middle school students are limited in terms of cultural identity development.
- It will be assumed that Filipino American middle school students experience challenges that may require mediation and dialogue.
- It will be assumed that Filipino American middle school students who participate in cultural groups, clubs, events, and public programs with regards to cultural identity development receive benefits that would help them succeed through their educational experience and cultural identity development.

Operational Definitions

Educational experience. Several Filipino American scholars (Bischoff, 2012; Buenavista, 2010; Empleo, 2006; Halagao, 2010; Maramba, 2008; Nadal, 2008; Nadal, 2009; Oliveros, 2009; Pisares, 2011; Tuanson et al., 2007) have noted the educational experiences of Filipino American students to include the success and challenges, along with their positive and negative interaction with teachers and peers, as Filipino American youth progress through the public school system and toward postsecondary education.

Cultural identity development. David (2013) indicated this term as the extent to which an individual identifies with and regards their culture. Nadal (2004) noted that Filipino Americans develop their cultural identity development differently from Asian American cultural identity development, and that Filipino Americans' cultural and historical experience, educational expectations, and health issues contribute to this distinction. For Filipino Americans, Nadal (2009) noted that the development of Filipino cultural identity and values is dependent on their level of acculturation, assimilation, and/or biculturalism while living in American mainstream society.

Strategies for mediating adverse issues. A number of scholars and researchers have noted that the way Filipino Americans mediate adverse issues is through (a) conversation with friends and family (Heras & Patacsil, 2001; Maramba, 2008; Tuanson et al, 2007), (b) connecting with their culture (Museus & Maramba, 2011; Tuanson et al., 2007), and (c) participating in community- and school-based programs (Halagao, 2008; Nadal, 2004; Oliveros, 2009; Tintiangco-Cubales, 2007).

Key Terms

Bayanihan spirit. The *bayanihan* (pronounced, "bi'-yah-nee-hun") *spirit* is a Filipino cultural value defined as an altruistic, cooperative effort that involves Filipinos providing mutual help and assistance for others in dire need (David, 2013; Enriquez, 2001; Halagao, 2004). This collaborative, community-driven effort, known as the *bayanihan spirit*, was most evident from Filipino American community volunteers during the relief efforts of Typhoon Haiyan, which devastated the Philippines on November 8, 2013 (CBS Los Angeles, 2013; Esmaguél, 2013; Gerber, 2013; Hoedl, 2013; Zavis, 2013).

Bridge Generation. The *Bridge Generation* were known as the second generation of Filipino Americans who were born in the United States and lived through the Great Depression of the 1930s, World War II of the 1940s, and the Korean Conflict during the 1950s. Many of the Bridge Generation was torn between their parent's traditional cultural values from the Philippines and the American values imposed by white Americans (Jamero, 2011).

Colonial mentality. *Colonial mentality* is defined an underlying condition of internalized oppression where the oppressed group views itself as inferior and disregards anything about their cultural heritage (David, 2013). Filipino American scholars and researchers (David & Okazaki, 2006; David, 2013; Nadal, 2009) refer to *colonial mentality* as a result of centuries of Spanish and American colonization in the Philippines.

Crab mentality. As one of the negative behavior that was conceived during Spanish colonization, Filipino American psychologists and researchers refer to the *crab mentality* as an attempt made by a Filipino American to outperform, overtake, and somehow exceed the success of another Filipino American (David, 2013; Nadal, 2009).

Decolonization. Halagao (2010) defines *decolonization* in reference to curriculum: "Decolonization is the process of humanizing the dehumanized. Decolonization begins with the individual 'rediscovering' their own history and 'recovery' of ethnic roots by way of an accident, curiosity or anger" (p. 497).

Filipino American. National Pinoy Archivist of the Filipino American National Historical Society (FANHS), Fred Cordova (2011), defined the term *Filipino American* at the 9th Biennial Regional Conference of the FANHS Midwest Chapter in St. Louis, Missouri. F. Cordova (2011) noted a *Filipino American* as an individual with cultural roots from the Philippines through four categories of residency: (a) born in the Philippines, immigrates to the

United States and obtains a visa or green card; (b) born in the Philippines, immigrates to the United States, and becomes a naturalized United States citizen; (c) born in the United States with acquired citizenship; and (d) born in the Philippines, immigrates illegally, and resides in the United States. The term Filipino American will be used throughout this dissertation to identify individuals of Filipino descent who live and reside in the United States of America.

Filipino American movement. This movement was initiated during the 1960s and 1970s in the West Coast, changed the perception of Filipinos in the United States, gave Filipino Americans hope, instilled a sense of pride, and reinforced the need to embrace Filipino American cultural identity (A. Bergano, personal communication, November 28, 2013; Revilla, 1997). In the same pattern as the Civil Rights Movement, the Filipino American Movement encouraged Filipino American students to expand their learning of Filipino American culture, experiences, and history (Bergano, 1994; Revilla, 1997), while exposing the corruption and injustices in the Philippines (Ibanez, 2003).

Growing up brown. This was a phrase used in F. Cordova's (1995) speech at the University of San Diego during the *Making a difference . . . in the Community* conference to account for Filipino Americans growing up in the United States while having to endure an acculturation and assimilation process, which created a psychological split with the "Bridge Generation who struggled to become Filipino as our parents and American as our nationality" (p. 5). Jamero (2006) also claims the term in his book, *Growing up brown: Memoirs of a Filipino American*, describing the success and struggles of the Bridge Generation.

Hiya. Pronounced "hee-yah," *hiya* literally means *shame*. Filipino American psychologists (David, 2013; Enriquez, 2001; Nadal, 2009) refer to *hiya* as a Filipino cultural value that has been heavily influenced by centuries of colonization. Roces & Roces (2009) refer

to *hiya* as a controlling factor with Filipinos in Philippine society, and that one's self-esteem can vary depending on the value placed on *hiya*, particularly in a group or public setting.

Kapwa. Pronounced as “kop-wah,” David (2013) *kapwa* means shared identity, is considered a Filipino core value, and can be described how an individual of Filipino descent shares their identity with others. David (2013) refers to the “unity or oneness of a person with other people” (p. 109), and that a Filipino characterized as displaying *kapwa* is one who shares who they are with other people, similar to how a group collaborates together as a unit.

Kubing. Pronounced “koo-bing,” *kubing* a Filipino instrument, known as a jaw harp, made from bamboo, and found in Mindanao region, located within the southern tribes of the Philippines (PrimitiveWays, 2014). Participant 8 references this instrument from a Filipino club meeting at a middle school within the Southern California of Los Angeles, where one of guest speakers, named Abraham Menor, introduced the *kubing* to middle school students (M. Santos, personal communication, October 23, 2012).

Model minority myth. The *model minority myth* is a misleading label referring to all Asian Americans as being academically, financially, and socially successful, and displaying no difficulties, problems, or having any trouble (Empleo, 2006; Le, 2012; Nadal, 2009).

Manong & Manang Generation. Pronounced “mah-nong” (referring to male) and “mah-nang” (referring to female), this is the generation of Filipino Americans, who entered the United States at the turn of the 20th century through the 1920s and 1930s, and were also known as the Pioneer Filipino Families who settled mainly in the West Coast cities of the United States following American occupation of the Philippines (D. Cordova, personal communication, July 26, 2013; Filipino American National Historical Society, 1994).

Pakikisama. Pronounced “pah-kee-kee-sah-mah,” *pakikisama*, according to Roces & Roces (2009), means “smooth interpersonal relations” (p. 51) or “the ability to get along smoothly with others” (p. 52). David (2013) notes *pakikisama* as how an individual of Filipino descent relates to another, and is a Filipino cultural value that is established with Filipino American immigrant parents.

Pakiramdam. Pronounced “pah-kee-ram-dahm,” *pakiramdam* is a Filipino cultural value that acts as a buffer between the surface values (*hiya*, *utang na loob*, and *pakikisama*) and the core value (of *kapwa*) and is described as an internal feeling. Scholars define *pakiramdam* as an intuitive, inner perspective that includes assessing the desires, motivations, intentions, and purpose of other people (David, 2013; De Guia, 2005). According to David (2013), *pakiramdam* is a personal, internal feeling that one has with others taking into account the internal characteristics of others.

Pilipino. Pronounced “pee-lee-pee-no,” Nadal (2004) reveals that the use of the letter *P* in “Pilipino is applied when Filipino Americans are making a political statement” (p. 46) instead of the *F* for *Filipino* since the *Tagalog* language does not contain the phonemic sound and letter *F*. The term Filipino will be used throughout this dissertation to identify descendants and individuals from the Philippines.

Tao. Pronounced “tah'-oh,” David (2013) refers to the *tao* as the indigenous people who once lived, thrived, and relied on the national resources of the archipelago now known as the Philippines long before the impact of Western influence.

Utang na loob. Pronounced “oo-tang-na-luh-ob,” *utang na loob* is a Filipino cultural value that is translated as debt. Roces & Roces (2009) refer to *utang na loob* as a favor owed to another with interest, and that this obligation is not necessarily quantified, creating a complicated

cycle of interdependence with others wrapped with an underlying “personal and emotional obligation” (p. 95).

Role of the Researcher

The researcher has been employed as a full-time School Psychologist for the past 14 years, and has serviced special education students (grades: PreK-12) throughout the Los Angeles area of Southern California. The researcher has volunteered as a Student Advisor & Mentor for a middle school club organization within the Los Angeles area of Southern California for the past five years, assisting middle school students in organizing club leisure activities, cultural activities, student mentoring, and multi-cultural education. Since 1995, the researcher has also volunteered with a non-profit, community-based organization facilitating national conferences and public events/programs, while promoting, developing, educating, and creating events, lessons, public programs, graphics, and activities surrounding Filipino American culture, history, identity, and experiences.

Organization of Chapters

This study is organized in five chapters. The first chapter provides the background and foundation of the study. Chapter one contains a brief history of Filipino American educational experience and cultural identity. This introductory chapter lays the case for exploring the educational experience and cultural identity development of Filipino American middle school students within the Los Angeles area of Southern California. Chapter two provides an examination of Filipino American educational experience and cultural identity development within school and community environments, along with a summary of current and previous activities and programs that have benefited Filipino American middle school students. Chapter three outlines the methods used by the research in this study, which includes a restatement of the

research questions, the specifics of the research design, a discussion of human subjects and the characteristics that will be measured in the study. Chapter three also outlines the data management, data analysis, and procedures that were used in the study, and provides a summary of the research methods. Chapter four reviews the statistical analysis of the data, identifies the themes from the student interviews, and presents the findings of the study. This chapter presents the analysis of the data collected and its relationship to the research questions. Chapter five presents conclusions and implications from the study. The final chapter also presents recommendations for policy makers, educators, community leaders, and future researchers.

Chapter 2: Literature Review

The purpose of this phenomenological study is to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

This study will examine the following research questions:

1. What issues, if any, are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having an adverse impact on the educational experience and cultural identity?
2. How do Filipino American middle school students within the Los Angeles area of Southern California personally mediate issues they perceive as having an adverse impact on their educational experience and cultural identity?
3. What types of programs and activities are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having the most positive impact on the educational experience and cultural identity development of Filipino American middle school students?

Organization of Chapter

This literature review is organized into seven main sections that include the following: (a) Filipino culture, (b) Filipino American identity, (c) educational experiences of Filipino Americans, (d) relationship between cultural identity and educational experiences among Filipino American youth, (e) issues that adversely impact Filipino American youth, (f) ways

Filipino American middle school students mediate adverse issues, and (g) programs and activities that positively influence Filipino American middle school students.

Filipino culture. Under the first section, which covers Filipino culture, the literature review includes (a) a definition of Filipino Americans, (b) historical background of Filipino Americans, (c) the Philippines, (d) distinctive characteristics of Filipinos, (e) Filipino cultural values, (f) indigenous people and the loss of culture, (g) Spanish colonization, (h) America's secret empire in Southeast Asia, along with a few other characteristics, such as colonial mentality, crab mentality, the embodiment of family, and developing a Filipino American identity. Within the scope of Filipino cultural values are three areas focus on the core value of (a) *Kapwa*, (b) the *Bayanihan Spirit*, and (c) *Pakiramdam*. Within the scope of America's secret empire in Southeast Asia are three areas that cover (a) America's oppression, (b) American education, and (c) America's English-speaking colony.

Filipino American identity. Under the second section, which provides an overview of Filipino American identity, the literature includes (a) the formation of a Filipino American identity, (b) identifying with the Manong & Manang Generation, (c) Bridge Generation, (c) mistaken identity, (d) issues with Filipino American cultural identity, (d) developing a distinctive Filipino American identity, (e) the theoretical framework for this study, which includes the Filipino American Identity Development model, and (f) examining Filipino American educational experiences.

Within the scope of issues with Filipino American cultural identity, there are five subheadings: (a) Teachers lacking Filipino American cultural identity, (b) Filipino American cultural identity influenced by colonial mentality, (c) Filipino American cultural identity with

limited opportunities, (d) thinking beyond Filipino food, and (e) when Filipino American cultural identity is unimportant.

Educational experiences of Filipino Americans. Under the third section, which included the educational experiences of Filipino Americans, the literature noted some of the challenges, such as unfamiliarity with Filipino American students, unprepared challenges for Filipino American students, overlooked experiences, being invisible and unimportant, marginalized subgroup, and how Filipino American students are left with creating content for their educational learning and experiences. Within the scope of unfamiliar with Filipino American students, there are four areas that include Filipino Americans without a frame of reference, teacher bias, high school dropouts, and limitations in learning. Within the scope of marginalized subgroup, there are three areas that include how situations are fueled by racism, misdiagnosis and additional problems, and lost in dialogue.

Relationship between cultural identity and educational experiences among Filipino American youth. Under the fourth section, which covered the Relationship between cultural identity and educational experiences among Filipino American youth, the literature noted links between cultural identity and educational experiences by noting community gatherings, the use of social media, and the struggle to learn. Within the scope of community gatherings, there were eight subtopics that included the following: the rise of Filipino consciousness, curtailed movement, Filipino youth activities, lessons from the Far West Convention, community-based learning, Filipino American movement, cultural representation, and how Filipino Americans need to rise above. Within the scope of Filipino American social media, there were four areas: (a) limits to developing, (b) preferred social medial platforms, (c) disconnected through social media, and (d) integrating social media.

Issues that adversely impact Filipino American youth. Under the fifth section, which comprised of issues that adversely impact Filipino American youth, the literature noted the following concerns: family separation, language barriers and social adjustment, racial discrimination, and issues surrounding Filipino American family dynamics. Within the scope of issues surrounding Filipino American family dynamics, there are six areas that include: (a) Filipino American family dynamics, (b) support and sacrifices overlooked, (c) the struggle to succeed, (d) mounting problems, (e) when things don't work out, and (f) when Filipino American immigrant parents don't listen.

Ways Filipino American middle school students mediate adverse issues. Under the sixth section, which encompasses ways Filipino American middle school students mediate adverse issues, the literature found several ways issues were mediated: avoidance, carrying the burden, seeking familiarity, not in school, simple conversation and dialogue, connecting with culture, expanding Filipino cultural learning, and community involvement. Within the scope of carrying the burden, two areas include: (a) Filipino American students feel things are overbearing and (b) Filipino American students experience additional burdens when providers do not share the same culture.

Programs and activities that positively influence Filipino American middle school students. Under the seventh and final section, which documented Programs and Activities that positively influence Filipino American middle school students, the literature noted programs and activities found throughout the United States, local community programs and activities, school celebrations, and recommendations for teachers to support Filipino American middle school students.

Filipino Culture

The literature reveals Filipino Americans, who, according to the United States Census Bureau News (2014), are one of the fastest growing populations in America, are derived from the Philippines within Southeast Asia (United States Department of State, 2011), and that Filipino Americans have a distinctive cultural history that is different from their Asian American counterparts (F. Cordova, 1998; Filipino American National Historical Society, 1994; Nadal, 2004; Nadal, 2009). This section begins with an introduction to Filipino Americans, their historical background, and a brief description of the Philippines.

Filipino Americans. According to the United States Census Bureau News (2014), Filipino Americans are the second largest Asian American group in the country, and represent the largest Asian American group within the state of California. The United States Census Bureau News and Hoeffel, Rastogi, Kim, and Shahid (2012) report that nearly half of the entire Filipino American population resides within the Los Angeles Metropolitan area and that Filipino Americans are one of fastest growing populations within American mainstream society behind Mexican Americans. At the 9th Biennial Regional Conference of the Filipino American National Historical Society, F. Cordova (2011) defines a Filipino American as an individual whose cultural roots are derived from the Philippines. Four categories of Filipino American residency includes: (a) born in the Philippines, immigrates to the United States, and eventually obtaining a visa or green card, (b) born in the Philippines, immigrates to the United States, and eventually becomes a naturalized United States citizen, (c) born in the United States and acquires automatic citizenship, and (d) born in the Philippines, unlawfully enters the United States, and lives and resides within the United States.

Historical background of Filipino Americans. Although there is documentation of Filipino Americans entering what is now known as the Continental United States as early as October 18, 1587 (Gomez, 1995), Filipino Americans participated in Spain's economic expansion, known as the Manila-Acapulco Trade Galleon from 1565 to 1815 (Espina, 1988; Lyon, 1990), and entered through trade galleons built in Manila (Filipino American National Historical Society, 1994). A review of the literature indicates that Filipino Americans formally entered the United States at the end of the Spanish-American War (1898) and the beginning of the Philippine-American War (1899-1902), which led to the United States occupation and control of the economic resources within the Philippines (Karnow, 1989). Filipino Americans traveled by boat from Manila to the seaports of Seattle, San Francisco, and Los Angeles through the 1920s and 1930s as many of them eventually worked in the agricultural fields of California, Hawaii, and Washington states (F. Cordova, 1983) or were employed within the inner cities as busboys, elevator operators, and dishwashers (Castillo-Tsuchida, 1979). From the Philippines, Filipinos were recruited specifically to serve within the steward rating class in the United States Navy as a result of the Military Bases Agreement of 1947 (R. Saldivar, personal communication, December 24, 2013; Jamero, 2011). Toward the end of World War II, Filipinos serving in the military brought in Filipina War Brides, and with President Johnson's signing of the Immigration and Naturalization Act of 1965, as many as 20,000 Filipino American professionals entered the United States (Filipino American National Historical Society, 1994). Filipino Americans have made significant contributions within American mainstream society (F. Cordova, 2011).

The Philippines. As noted within the literature, Filipino Americans are culturally linked to the Philippines, an archipelago consisting of 7,107 islands, where over 87 different languages are spoken (Roces & Roces, 2009). The official name of the Philippines is the *Republic of the*

Philippines (U.S. Department of State, 2011), and is divided into three geographical areas: *Luzon* in the north, *Visayas* in the central section, and *Mindanao* in the south. Located east of the country of Vietnam, south of China and north of Bornea, the Republic of the Philippines is located within Southeast Asia (United States Department of State, 2011). The people of the Philippines, who are referred to as *Filipinos*, are a mixed blend of Malay, Muslim, Chinese, East Asian, Spanish and American cultures, along with Pacific Islander and Indonesian influence (Nadal, 2004; Roces & Roces, 2009). According to the U.S. Department of State (2011), the people of the Philippines are descendants of Malaysian and Indonesian migrants, many also originated from Taiwan. Several scholars within the literature have noted that to further appreciate Filipino Americans as a whole and to understand their distinction from other Asian American groups, it is important to review the history and background of the Philippines (F. Cordova, 1983; Halagao, 2004; Karnow, 1989; Nadal, 2004, 2008, 2009).

Distinctive characteristics of Filipinos. Scholars, researchers, and historians of Filipino and Filipino American Studies and Ethnic Studies (F. Cordova, 1983; David, 2013; Filipino American National Historical Society, 1994; Halagao, 2004; Nadal, 2004, 2008, 2009) have long argued that there are three distinctive characteristics that separate Filipino Americans from other Asian Americans: (a) an overwhelming Catholic presence in the Philippines of more than 80% of the population; (b) United States colonization of the Philippines that has introduced education and the English language in most schools, resulting in Filipinos who were able to attend school to speak English fluently; and (c) the Filipino culture values gender-neutral society where both Filipino men and women are urged to advance in school, politics, and business, and Filipina women are encouraged to excel and not remain passive. The literature notes that up until the latter part of the 16th century, the indigenous people who once lived, thrived, and cultivated the

archipelago, now known as the Philippines, had an advanced way of life that had existed long before the influence of Western society (Agoncillo, 1974; David, 2013), and long before Ferdinand Magellan *discovered* the Philippines (Roces & Roces, 2009).

Filipino cultural values. A review of the literature reveals that Filipinos in the Philippines have distinctive cultural values, such as *Kapwa* (David, 2013; De Guia, 2005; Enriquez, 2001), *Bayanihan spirit* (David, 2013; Enriquez, 2001; Halagao, 2004), and *Pakiramdam* (David, 2013; De Guia, 2005) that have manifested within the cultural values of the people living in the archipelago. The literature notes that many of these Filipino cultural values were compromised with the Spanish and American colonization (Agoncillo, 1974; David, 2013; Ignacio et al., 2004; Karnow, 1989), depriving Filipinos of their natural resources, and plaguing them with colonial mentality and crab mentality (Agoncillo, 1974; F. Cordova, 1983; David, 2013; David & Okazaki, 2006).

Researchers and scholars within the literature have long argued that Filipino culture is collectivistic, which means that Filipinos will do their best to please, provide a safe and comfortable environment, and relate well with others without causing a disturbance or problem (David, 2013; Markus & Kitayama, 1991; Nadal, 2009; Trandis, 2001). These characteristics of compliant behavior are noted through the Filipino cultural values of *Hiya* (shame), *Utang na loob* (gratitude), and *Pakikisama* (smooth interpersonal relations with others) (Roces & Roces, 2009). However, various Filipino and Filipino American scholars have noted that centuries of colonization have shaped Filipinos to serve, follow, and act in a subservient way (David, 2013; Enriquez, 2001; Nadal, 2009). Enriquez (2001) has provided a critical view of these cultural values, arguing that these widely accepted values are superficial and do not necessarily capture the essence and true behavior of Filipinos.

The core value of Kapwa. David (2013) notes that *Kapwa* (shared identity) is considered a core value that anchors *Hiya*, *Utang na loob*, and *Pakikisama*. *Kapwa* literally means *others* (David, 2013, p. 109), and is more accurately described as how one shares their identity with other people. According to De Guia (2005), Filipinos who embody *kapwa* are typically those who possess a genuine character and display a people-centered approach servicing those around them, committed to their community, and are referred to as community builders.

Bayanihan spirit. Filipino scholars note that one who displays *Kapwa* can also be described as one exhibiting the *bayanihan spirit*, which is another Filipino cultural value described as an altruistic, cooperative way of being that involves Filipinos providing mutual help and assistance for others in dire need (David, 2013; Enriquez, 2001; Halagao, 2004). Filipino Americans continue to embody a *bayanihan spirit*, or the spirit of collaborative and cooperative help comes from Filipinos within a town, community, nation, or *bayan*, where a collective group of Filipinos get together to help for a specific cause (Halagao, 2004; Zavis, 2013). This notion of the *bayanihan spirit*, or community cooperation, was evident from volunteers and supporters among Filipino American communities throughout the United States during the relief efforts of Typhoon Haiyan, which devastated the Philippines on November 8, 2013 (CBS Los Angeles, 2013; Esmaguél, 2013; Gerber, 2013; Hoedl, 2013; Tupaz, 2013; Zavis, 2013).

Pakiramdam. Another Filipino cultural value that acts as a buffer between the surface values (*Hiya*, *Utang na loob*, and *Pakikisama*) and the core value of *Kapwa* is *Pakiramdam* (internal feeling). Scholars define *Pakiramdam* as an intuitive, inner perspective that includes assessing the desires, motivations, intentions, and purpose of other people (David, 2013; De Guia, 2005). According to David (2013), *Pakiramdam* is a personal, internal feeling that one has with others taking into account the internal characteristics of others, thus, allowing Filipinos to

exhibit shame (*Hiya*), to honor the feeling of gratitude (*Utang na loob*), or to place one's needs over another's (*Pakikisama*). David (2013) noted that Filipinos can display characteristics of *Kapwa*, but without the cultural value of *Pakiramdam* to act as a filter, it would be difficult for Filipinos to express their feelings regarding shame (*Hiya*), gratitude (*Utang na loob*), or relating to others (*Pakikisama*).

Indigenous people and the loss of culture. David (2013) argues that Western rule over what is now known as the Philippines created a cultural loss of *Kapwa*, along with the loss of the other Filipino values noted here, making it difficult for Filipinos to exhibit their true decolonized self. For nearly 500 years, Filipino culture had been greatly impacted by Western culture (David, 2013; Roces & Roces, 2009). Long before Western influence, the indigenous people, known as the *Tao* (pronounced *Ta-oh*) lived within a harmonious, peaceful, creative, and independent society, where government was run equally by men and women (David, 2013). The *Tao* utilized the natural resources of the archipelago, created music and art while self-teaching the *Tao* people, and developing a language system that was widely used in what is now known as the Philippines. This advanced civilization in the archipelago, known for carving rice terraces off the sides of mountains for irrigation (Roces & Roces, 2009), all came to a sudden halt with the invasion of Spanish conquistadors (Karnow, 1989).

Spanish colonization. The Age of Exploration during the 15th century spawned many European countries to explore and initiate trade in countries outside of Europe taking over the land, resources, and countries from people who they referred to as uncivilized (Ignacio et al., 2004; Karnow, 1989). The indigenous people, who eventually became known as Filipinos, were victimized by this European expansion (David, 2013). During the 16th century, Spain sought to expand their empire by conquering the uncivilized people whom they perceived as living within

an archipelago located in Southeast Asia, naming it the *Philippines*, after King Philip II of Spain, and referring to the people as Filipinos (Agoncillo, 1974; Nadal, 2009). Although Spain's main reason for colonizing the Philippines was economic, Spain introduced Catholicism and used religion as a way to convince the indigenous people that Spanish culture and religion was far more superior. The indigenous people of the Philippines were converted to Catholicism by Spanish friars who tortured, brutalized, and raped the indigenous people, while manipulating and burning symbols and scripts utilized by the people of the indigenous culture that once flourished throughout the archipelago. While creating a cultural identity of inferiority, corruption, and oppression, Spain exploited the natural resources, disrupted the indigenous cultural life, and monopolized a trade route between Manila, Philippines and Acapulco Mexico, known as the Manila-Acapulco Trade Galleon (Espina, 1988). The trade galleon extended to Mexico City and eventually to Europe, providing wealth, prosperity, and glory for Spain and giving very little or nothing to the Filipinos in the Philippines who worked under Spanish friars, missionaries, and soldiers (Agoncillo, 1974; Filipino American National Historical Society, 1994; Nadal, 2009). For the next three centuries, Filipino culture was heavily influenced by Spanish culture, religion, language, and tradition (Agoncillo, 1974), which eventually prompted Filipinos to rise up in arms (Karnow, 1989). Revolts in the Philippines at the end of the 19th century led to the involvement of the United States in the Philippines (Ignacio et al., 2004; Karnow, 1989; Miller, 1982), eventually leading up to the Spanish-American War (1898), and America's secret empire in Southeast Asia (Agoncillo, 1974; Karnow, 1989; Miller, 1982; Zwick, n.d.).

America's secret empire in Southeast Asia. The literature reveals that the end of the Spanish-American War marked the end of Spain's colonial rule in the Philippines as Filipino rebels with the help of the United States were led to believe that they would be free (Agoncillo,

1974). Unknown to Filipino rebels, Spain made a secret deal with the United States through the Treaty of Paris (1898) and surrendered the Philippines for \$20 million (Karnow, 1989). As possession of the Philippines was approved by the United States Senate, the United States staged a mock battle in Manila Bay, raised the American flag, took the Philippines as their newly acquired possession, and subjected Filipinos to American colonization, discrimination, and oppression (Agoncillo, 1974; Enriquez, 2001; Ignacio et al., 2004; Karnow, 1989). Scholars note how it became evident that the United States of American had no intentions of leaving the Philippines as Republican politicians, senators, and even President McKinley all rallied to take on the Philippines claiming *Benevolent Assimilation* (Miller, 1982; Renzi, Ontal, Torre, & Sayles, 2011), noting *The White Man's Burden* (Kipling, 1899), and exhilarating American's economic expansion (Post, 1902), which was code for *America's Empire in the Philippines* (Karnow, 1989).

America's oppression. According to David (2013), many Americans seem to recall wars involving the United States since World War II, from the war in Afghanistan and Iraq, the Gulf War, the Korean War, and the Vietnam War, but seem to exhibit "historical amnesia" (p. 24) when referring to the Philippine-American War (1899-1902). Also known as *America's Forgotten War* (Karnow, 1989), the United States' role in this war is well-documented in *The Forbidden Book: The Philippine-American War in Political Cartoons* (Ignacio et al., 2004). Anti-Imperialist League member and well-known author, *Mark Twain*, continued to publish written protests of this unconstitutional war across the Pacific (Zwick, n.d.), where over a million Filipinos perished in America's rush for colonization of the Philippines (Filipino American National Historical Society, 1994; Ignacio et al., 2004; Karnow, 1989), costing the United States over \$600 million and nearly 10,000 soldiers (Guillermo, 1998). Scholars within the literature

note that this was the war that brought unnecessary acts of violence, military atrocities, humiliation, and overt racism toward Filipino massacres (Guillermo, 1998; Karnow, 1989; Renzi et al., 2011), which included the pouring of scorching hot water down the face of a Filipino, known as the water cure or waterboarding, a type of interrogation that American soldiers experimented with Filipinos (Kramer, 2008; Post, 1902); slaughtering of Filipino villages (Karnow, 1989); the killing of *niggers*, also known as *Filipinos*, preferred method of kill over “rabbit-hunting” (Guillermo, 1998, p. 29), and the eventful order that made by General Jacob Smith infamous toward Filipinos in his last campaign: “Kill everyone over age ten years old” (Miller, 1982, p. 220).

Karnow (1989) noted America’s initial role in the Philippines included warfare:

The Philippine war, like the Vietnam experience, gradually dehumanized the U.S. troops, who had volunteered out of a conviction that they were carrying American’s values abroad. Captain Matthew Batson, to cite an example, at first deplored the sight of his comrades looting villages. ‘We come as a Christian people . . . and bear ourselves like barbarians,’ he observed in a letter to his family. After losing a friend in an ambush, however, he ordered the nearest town annihilated. ‘The time has come,’ he concluded, ‘when it is necessary to conduct this warfare with utmost rigor.’ Many American soldiers similarly justified the torture of Filipinos – reports of which eventually scandalized the U.S. public. (p. 154)

Although American officials sought to civilize the Filipino people (Miller, 1982), Karnow (1989) reveals that United States troops were burning and looting nearby towns and villages. By the early 1900s, the United States eventually achieved victory, while the Filipino rebels’ cause for freedom was silenced (Guillermo, 1998; Karnow, 1989). The literature

suggests that the travesty of this American war in the Philippines is that none of the events and aftermath are portrayed in the school curriculum (Los Angeles Unified School District, 2008a, 2008b), nor is it discussed in history classrooms in K-12 public schools (F. Cordova, 1983; Empleo, 2006; Nadal, 2009, 2013; Pisares, 2011).

American education. Researchers and historians within the literature noted that as Spain subjected Filipinos to Catholicism, the United States exposed and brainwashed Filipinos into education and governmental service (Karnow, 1989). While exploiting their natural resources, the United States implemented an educational public school system and a democratic government, hence, conditioning and teaching Filipinos the English language, having them dream about living in American society and the false possibility of finding gold and prosperity in America's streets, and using the Philippines for its political and economic advantage (Agoncillo, 1974; David, 2013; Garrett, 1931; Karnow, 1989; Miller, 1982; Nadal, 2009). Coloma (2009) argues that the formation of an educated society in the Philippines was based on the curriculum for former black slaves in the American South as a template for racialization.

America's English-speaking colony. The Philippines became the first American, English-speaking colony of the United States, while the Filipinos were referred to as United States Nationals, which meant Filipinos could enter American shores freely without any restrictions, but could not vote or own property (F. Cordova, 1983; Filipino American National Historical Society, 1994). Filipinos began to think and act American, watching American movies, reading American comic books, as well as enrolling and investing in American education as one of the first student exchange programs through the Pensionado Program (F. Cordova, 1983; Lawsin, 1996; Orosa, 2007). The Pensionados were Filipino government-sponsored students, who were initially assigned in 1903 to various schools and colleges

throughout Southern California with the hope of returning to the Philippines (Sutherland, 1953). According to Andaya (1996), the premise behind the recruitment of Filipinos into American schools and colleges was to create an educated group of civil servants who would not only serve their country, but also embrace American culture, custom, and ideology, which only fueled the expectations for American colonization and the need to educate the uncivilized people of the Philippines (Miller, 1982). As Filipino American immigrants began to enter the United States for the chance of living the American dream within the last century, many were faced with blatant and indirect forms of racism, and made to feel inferior and oppressed, which scholars suggests that they may also experience psychological concerns from their experience in the United States (David, 2013; Nadal, 2009).

Colonial mentality. Several scholars within the literature have noted that current Filipino culture would be out of context and misunderstood without the influence of Spanish and American colonization (Agoncillo, 1974; F. Cordova, 1983; David, 2013; Nadal, 2009). However, the same scholars have also noted that much of the indigenous culture for Filipinos was lost and replaced with corruption, confusion, loss of cultural identity, and the development of a colonial mentality (David & Okazaki, 2006; David, 2013; Nadal, 2009). Filipino American scholars and researchers within the literature refer to *colonial mentality* as a result of centuries of Spanish and American colonization resulting in an automatic preference for anything American and automatic dismissal of anything Filipino. These preferences are thought to be made with the lack of critical thought (David & Okazaki, 2006; David, 2013). These scholars note that those who manifest in colonial mentality regard American cultural values superior over Filipino cultural values, and that this glorification includes placing a higher value on American pop culture, language, tradition, practice, and not to mention, American educational background and

the preference for lighter skin color. Colonial mentality became more pervasive with American colonization within the archipelago, and continues to impact Filipinos in the Philippines, Filipino American immigrants living in the United States, and Filipino Americans or American-born Filipinos who were raised in the United States (David, 2013; Guillermo, 1998; Nadal, 2009). Scholars are careful to note that although not all Filipino Americans exhibit characteristics of colonial mentality (David, 2013), it is one aspect of Filipino culture that has resulted from Western influence.

Crab mentality. A common concept within Filipino culture that is well-known among Filipino Americans is the *crab mentality*. Filipino American psychologists and researchers refer to the *crab mentality* as an attempt made by Filipino Americans to outperform, overtake, and somehow exceed the success of another Filipino American (David, 2013; Nadal, 2009), by bringing down their status or credibility, and creating a lie, action, or unnecessary drama in order to prevent another Filipino from succeeding. Nadal (2009) describes a bucket full of crabs in boiling water, each trying to escape. As one successfully reaches the top, the other crabs at the bottom pull down the crab, preventing it from escaping boiling water, hence, crab mentality. Filipino American immigrants who were recruited for employment into the United States Navy would report falsified previous criminal activity, misconduct, or foul play to the recruiting officer in Naval Training Center, San Diego, California, in order to rid another Filipino American sailor from progressing through their naval career, which caused many of them to be deported back to the Philippines (R. Buenaventura, personal communication, June 21, 1968). According to David (2013), the targeted Filipino American under this crab mentality can be someone who once lived in the *barangay* (or neighborhood, village), and no longer attends, joins, or partakes in common community gatherings, local events, or parties. The scholar notes

that this behavior could be the result of a loss of *Kapwa*, one without *Utang na loob*, one lacking *Pakikisama*, and not just limited to jealousy. Instead of showing content or happiness for the success of another Filipino American, crab mentality urges Filipino Americans to ensure that they fail (Nadal, 2009). Thus, crab mentality can have detrimental effects for Filipino Americans who are trying to achieve, progress, or advance in their career and/or life goals. Many Filipino American immigrant parents advise their American-born and/or –raised children to be aware of crab mentality, pushing their children to simply achieve well in school (Maramba, 2008), overlooking any *tsimis* (gossip) shared by neighbors and friends (Nadal, 2009), and hoping that their Filipino American children will become more educated and learn to rise above any issues and concerns without developing a crab mentality (Heras & Patacsil, 2001; Tuanson et al., 2007).

Family embodiment. The true essence of what brings Filipino Americans together through triumphs, achievements, times of struggle, or even a natural disaster is the embodiment of family as an extension of Filipino culture. The literature has noted that Filipino American family values influence the cultural identity and educational experiences of Filipino American students in various ways: (a) driving Filipino American immigrants to travel abroad for employment in the United States and far from their extended loves ones in the Philippines in order to provide a better life for their immediate and extended families (Heras & Patacsil, 2001; Tuanson et al., 2007); (b) encouraging Filipino American students to perform well in school (Halagao, 2004; Monzon, 2004; Oliveros, 2009); (c) bringing Filipino Americans together to mediate issues and concerns that may arise (F. Cordova, 1973; Museus & Maramba, 2011; Nadal, 2008, 2009); and (d) allowing Filipino Americans to interact and participate in programs

and activities that will help them succeed and develop life skills (Aure, 2006; Bergano et al., 2010; Espiritu, 2001; Maramba, 2008; Tintiango-Cubales, 2007).

Developing a Filipino American identity. Despite the impact of Western colonization, Filipino culture is described by scholars as collectivistic and inclusive. Generally, Filipino Americans are naturally kind-hearted, caring, hard-working, and resilient (Roces & Roces, 2009; CBS Los Angeles, 2013), and will do their best to relate and follow along within a collective group (David, 2013; Markus & Kitayama, 1991; Nadal, 2013; Trandis, 2001). Generally, Filipino American students are known to comply with parent requests and to respect their elders through the blessings of their hands (Nadal, 2009). As they leave their home environment where they are encouraged to maintain Filipino culture, the literature reveals that Filipino American youth are provided with limited opportunities to discover and develop their cultural identity, particularly in middle school (Bergano & Bergano-Kinney, 1997; T. Cordova, personal communication, July 28, 2013). Perhaps if Filipino American youth were provided with these opportunities to develop their Filipino American identity, then they would be able to expand their knowledge of Filipino culture as they continue to progress and develop in school.

Filipino American Identity

Origins of Filipino American identity. Although Filipino Americans have entered the Continental United States since the Manila-Acapulco Trade Galleon between the Philippine, Mexico, and Spain (Espina, 1988; Filipino American National Historical Society, 1994), Filipino Americans did not begin to formally enter the country until the end of the Spanish-American War (1898). This section reviews the origins of Filipino American identity by reviewing (a) the *Manong* and *Manang Generation* who entered the United States in the 1920s and 1930s; (b) the experiences of their children, the *Bridge Generation*; (c) common mistakes in identity; (d) issues

Filipino Americans have with cultural identity; and (e) the theoretical framework for this study, the Filipino American Identity Development (FAID) model (Nadal, 2004, 2009).

Formation of a Filipino American identity. The year 1898, the end of the Spanish-American War meant the end of Spanish colonization (F. Cordova, 1983; Filipino American National Historical Society, 1994), but it also meant the beginning of *America's Empire in the Philippines* (Karnow, 1989). At the turn of the 20th century, American colonization in the Philippines led to the influx of Filipinos entering the United States (David, 2013). America's possession in Southeast Asia made the Philippines a United States territory and the local people in the archipelago United States Nationals, which meant that Filipinos were allowed entry onto American shores without restrictions (F. Cordova, 1983; Filipino American National Historical Society, 1994). The literature notes that Filipinos were not considered aliens or citizens of the United States. For Filipinos, who were leaving their homeland to live in a new environment and surrounding, it meant a discovery of new experiences and a lifelong search for a Filipino American identity in the United States, thousands of miles away from their place of birth. For the new Filipino American immigrants, who travelled a great distance by boat, they made America their home, and for many, it would be the last time they would see their homeland, the Philippines (Castillo-Tsuchida, 1979; F. Cordova, 1983; P. Leal, personal communication, June 2, 2007). Thus, the formation of a Filipino American identity began to crystalize.

Identifying with the Manong & Manang generation. During the 1920s and 1930s, an entire generation of young bachelors, Filipino Americans, also known as the *Manong* and *Manang Generation*, many of whom originated from small towns in Ilocos Sur, Iloilo, and Cavite in the Philippines, came by boat through the West Coast ports of Seattle, San Francisco, and Los Angeles in search of the American dream as taught by their teachers in American-made

schools back home (F. Cordova, 1983; Fabros & Gonzales, 2008; Karnow, 1989). Many of these Filipino men, who were in their late teens and early twenties, did not plan to stay permanently in the United States. Their initial plan was to accumulate as much income and wealth within a short period of time and return to the Philippines as rich men (Castillo-Tsuchida, 1979). Because of the Great Depression, jobs were scarce, and the only work available for them was the manual labor in the agricultural fields and inner cities in California, Washington, and as far as Montana (Filipino American National Historical Society, 1994). There were very few Filipino women as the sex ratio of Filipino men to women was 20 to 1, sometimes 40 to 1 (F. Cordova, 1983). This meant that Filipino men who wanted to date or marry a Filipino woman could not, and would have to seek partners outside of their own race. Growing up in the central valley of California, F. Cordova (1983) recalled that these young Filipino Americans, who worked in the asparagus and grape fields in 100-degree weather, 10-12 hours per day, and earning a minimum wage of a dollar per day, spent their earnings at local gambling parlors and taxi dance halls. Single Filipino men were often found in taxi dance halls, located in or out of town, spending ten cents a dance or their entire salary, simply to have their arms around a beautiful woman as Filipino men serenaded with Mexican, Indian, black, and even white women. During this turbulent, economic period, the sight of seeing Filipinos dating white women enraged white men, which often led to confrontations, racial discrimination, and unnecessary acts of violence (F. Cordova, 1983; David, 2013; Filipino American National Historical Society, 1994). The *Manong Generation* found that their identity as a Filipino in America was shattered as they struggled through (a) working long hours in the agricultural fields, (b) finding relief from the work with limited income, (c) finding Filipino women to marry, and (d) were treated unfairly, as laws were passed to nullify marriages between Filipino men and white women until it was ruled unconstitutional in 1968 (Bulosan,

1946; F. Cordova, 1983; David, 2013; Filipino American National Historical Society, 1994). During the 1930s, *Manangs* or Filipina Americans had limited jobs as P. Ventura (personal communication, August 24, 2011) recalls his mother ran a pool hall, while her sisters brought in the men, and recalled her mother saying, “*You can look, but you cannot touch!*” Due to their limited income and years living in poor, segregated communities, many of the *Manongs* and *Manangs* never made it back to the Philippines and lived out the rest of their lives in America (Mabalon, 2013). For *Manong* Phillip, one of the last of his generation to have lived in San Diego, California, his only regret was that he never made it back to the Philippines to visit his extended family (P. Leal, personal communication, June 2, 2007).

The Bridge Generation’s struggle. According to research from Jamero (2006, 2011), the next generation of Filipino Americans, known as the *Bridge Generation*, sons and daughters of the *Manong Generation*, emerged through mid-1940s and 1950s. In Mabalon (2013), F. Cordova referred to this generation as the *bridge* between the *Manongs* and *Manangs* of the 1920s and 1930s and the thousands of post-1965 immigrants of Filipinos who emigrated from the Philippines. As second generation and American-born, the *Bridge Generation* were Filipino American children spanning three decades: (a) Great Depression of the 1930s, (b) World War II offspring of the 1940s, and (c) through the Korean Conflict of the 1950s. Faced with their own identity issues, many of the *Bridge Generation* was from mixed marriages with one Filipino parent and another parent of non-Filipino descent (Jamero, 2006). As anti-Filipino sentiments had been imposed by White Americans, this left Filipino American families to live in segregated sections of town throughout California and Washington states, specifically in run down, multi-ethnic neighborhood ghettos throughout Southeast San Diego, San Francisco’s Filmore District, Stockton’s El Dorado and Lafayette Streets, Seattle’s Central Area and International District

(Buenaventura, 2012a; P. Leal, personal communication, June 2, 2007; Jamero, 2011). Living in these city ghettos, Jamero noted that the bridge generation found comfort and safety staying within their own community, joining local youth clubs and often visiting Filipino businesses as one of the few places their Filipino immigrant parents allowed them to congregate outside of their residence (P. Ventura, personal communication, August 24, 2011). Common to their growing up experiences, Filipino American parents did not often allow their children to venture into public places, such as hotels and swimming pools in Stockton, which displayed visible signs, “Positively No Filipinos Allowed” (F. Cordova, 1983, p. 114). As they attended public schools within California, many within the bridge generation felt the peer pressure and racial overtones had kept many of them from dating outside of their culture, especially with white women. Growing up in the 1930s and early 1940s, P. Ventura recalls walking by a swimming pool, knowing that he was not allowed to go in, and noting that “*All you can do is watch the Caucasian kids swim*” (personal communication, August 24, 2011).

F. Cordova (1995) describes the Bridge Generation’s acculturation process:

We were steeped in the smell of and taste and sight and sound of where we all came from . . . where we were born . . . where we belong – be it Hawaii, California, Washington state, Alaska, Oregon, Wisconsin, Chicago, New York or some remote spot in America. But the schools would not part of that. We were to be Americans – solely English-speaking and unapologetically Anglo/Euro-centric. We were systematically being shed of our acculturation in order to be assimilated into the great American society. Our assimilation became pronounced as the maturation of a coconut – brown outside and white inside. (p. 5)

This generation of Filipino Americans persisted in creating their own way of dressing, speaking, and dancing, which was distinct from their parents' upbringing from the Philippines (Mabalon, 2013). Like many Filipino Americans today, the bridge generation struggled with identity through inconsistencies bestowed upon traditional Filipino culture from their parents while growing up within American society (F. Cordova, 1995; Jamero, 2006, 2011).

Mistaken identity. Several authors within the literature have noted how Filipino Americans have continued to be mistakenly identified (Bergano & Bergano-Kinney, 1997; F. Cordova, 1973; Heras & Patacsil, 2001; Nadal, 2004, 2009; Tuanson et al., 2007). The authors contend that Filipino Americans have commonly been mistaken for other Asian groups, such as Chinese, Japanese, Korean, Vietnamese, Indonesian, and have also been mistaken for being Pacific Islander or Hawaiian. Because of the Philippines' link to Spanish colonization and their participation in the Manila-Acapulco Trade Galleon (Espina, 1988; Lyon, 1990), Filipino Americans have been mistaken for being Hispanic, Latino, or Mexican American as Filipino Americans share common surnames, such as Espinosa, Reyes, and Santos. Empirical studies within the literature have noted that because of this mistaken identity, Filipino Americans are susceptible to humiliation, denigration, and mockery by non-Filipinos, which is usually referenced with derogatory Chinese words and elongated, slanted-eye slurs (Tuanson et al., 2007), especially when Filipino Americans enter the United States for the first time while attending middle school or secondary education (L. Manalo, personal communication, November 21, 2013).

Filipino American identity not included. Theoretical studies note that because Filipino Americans are not represented in the school curriculum and their experiences are not discussed or taught in the classroom setting (Los Angeles Unified School District, 2008a), scholars argue

that Filipino American students fall between racial categories of black and white and are not provided with the same opportunities to share their cultural experiences (F. Cordova, 1983; Ferrera, 2011; Pisares, 2011). Rather than being included in classroom discussion, Filipino Americans are mistakenly identified as recent immigrants who have no connection or contribution to the American mainstream society (F. Cordova, 1983, 1998). Because Filipino American studies, curriculum, and history are not taught in the public schools or made part of their educational experience (Los Angeles Unified School District, 2008a), many Filipino Americans in the secondary level are not able to develop their Filipino American cultural identity, and instead develop issues with identity (Nadal, 2004, 2009).

Mistakenly identified in school. While trying to adjust with language barriers, social adjustment, family separation, and the lack of a culturally responsive curriculum, the literature reveals that Filipino American students continue to be mistakenly identified by their peers and teachers in school (Empleo, 2006; F. Cordova, 1983; Tuanson et al., 2007). Scholars note how Filipino Americans are lumped and identified through the “Model Minority Myth” (Nadal, 2009, p. 142), which is a misleading label referring to all Asian Americans as being academically, financially, and socially successful, and displaying no difficulties, problems, or trouble (Empleo, 2006; Nadal, 2009). The literature reveals that teachers do not often see or recognize the deep-rooted problems of Asian American subgroups, like Filipino Americans, and therefore, mistakenly identify Filipino American students as having no concerns (Empleo, 2006; Nadal, 2008, 2009), while overlooking Filipino American students’ uneasiness and discomfort often associated with language barriers, social adjustment, and family separation while in school (Heras & Patacsil, 2001; Tuanson et al., 2007). Theoretical studies point to how teachers do not often communicate any concerns with Asian American and Filipino American parents due to

cultural factors (Empleo, 2006). Rather than recognizing Filipino American students' concerns or providing any help or assistance to deal with the issues, Filipino American scholars argue that Filipino Americans, through their educational experiences, are made to feel invisible, overlooked, unimportant, and forgotten (F. Cordova, 1983; Nadal, 2009; Pisares, 2011).

Issues with Filipino American cultural identity. A review of the literature reveals that there are several items that affect Filipino American cultural identity, including: (a) cultural identity influenced by colonial mentality (Bergano & Bergano-Kinney, 1997; F. Cordova, 1973; David, 2010; Tuanson et al., 2007), (b) limited opportunities for establishing cultural identity (Nadal, 2004, 2009), (c) the need for Filipino Americans to think beyond food (F. Cordova, personal communication, June 28, 1996; Roces & Roces, 2009), and (d) when cultural identity is not important (Empleo, 2006; Halagao, 2004; Heras & Patacsil, 2001; J. Reyes, personal communication, April 3, 2011; Nadal, 2009; Tuanson et al., 2007).

Filipino American cultural identity influenced by colonial mentality. Empirical studies note that place of birth, whether born in the Philippines or within the United States, may also influence one's Filipino American cultural identity (Tuanson et al., 2007). In their study, scholars noted that Philippine-born participants were more likely to encourage their American-born and -raised children to assimilate into the American mainstream culture by not identifying as Filipino and by only speaking English, while rejecting the native language of *Tagalog*. Scholars point to how the colonial mentality continues to influence Filipino American immigrant parents who live in the United States (Bergano & Bergano-Kinney, 1997; F. Cordova, 1973; Tuanson et al., 2007). This rejection of anything Filipino and accepting of anything American continues to influence the cultural identity of Filipino Americans, and that if Filipino Americans are somehow going to liberate themselves from this colonial mentality, David (2013) and

Halagao (2010) note that Filipino Americans need to undergo a process of *decolonization*, which requires a rediscover of one's own history and involves a process of recovering ethnic roots.

Filipino American cultural identity with limited opportunities. Another area that impacts Filipino American cultural identity involves limited opportunities offered by Filipino American immigrant parents. The literature reveals how many Filipino American students lack the courage and confidence to seek assistance, whether it deals with finding academic support (Monzon, 2004), finding necessary materials and resources (Nadal, 2009), or simply formulating opportunities to further develop their cultural identity (Nadal, 2004). Filipino American students are encouraged by their Filipino American immigrant parents to enter school and to put out their best effort academically, study hard, and to perform well in all their classes (Halagao, 2004; Nadal, 2009). However, Filipino American immigrant parents do not encourage them to (a) develop their Filipino American cultural identity (Nadal, 2004), (b) learn about Filipino American history in order to *Discover their Past for their Future* (Filipino American National Historical Society, 1994), or (c) volunteer and participate in the community event, programs, or activities (De Leon, 1997), unless it is somehow related to church or school experience (L. Manalo, personal communication, November 20, 2013). Because of this, Filipino American middle school students may have limited opportunities to develop their Filipino American cultural identity (Nadal, 2004), and may not come close to learning about Filipino culture, Filipino American cultural identity, experiences, or history until they reach postsecondary education (Oliveros, 2009; Nadal, 2009), long after their middle school years have surpassed.

Thinking beyond Filipino food. For other Filipino Americans who are not able to complete their college experience (Ogilvie, 2008) or those who do not make it into postsecondary education, the only thing they may know about their Filipino American cultural

identity may be limited to food, namely *lumpia* (Filipino eggroll) and *pancit* (Filipino noodles layered with fresh vegetables) (Roces & Roces, 2009). During a gathering at the University of San Diego, F. Cordova (personal communication, September 23, 1995) noted that there was more to being Filipino than lumpia and pancit, suggesting that Filipino Americans need to think beyond food if they desire to earn respect from other ethnic groups within American mainstream society. F. Cordova (personal communication, June 28, 1996) adamantly made this point with attendees at the FANHS National Conference in New York City, indicating how food, or the notion of Filipino Americans asking one another when entering a Filipino home as a show of Filipino hospitality, whether or not they have eaten already, *Nakakain ka na? (Have you eaten already?)*, has kept Filipino Americans from taking action within the Filipino American community. F. Cordova argued that this notion of sitting guests down within a Filipino home to eat, rather than standing up, organizing, and engaging in a struggle has kept Filipino Americans from developing their cultural identity and moving forward as a progressive ethnic group within mainstream American society.

When Filipino American cultural identity is unimportant. The literature revealed that very often Filipino American students become lost and overwhelmed in school (Empleo, 2006; Halagao, 2004; Nadal, 2009). Unless Filipino American students are involved in some kind of activity, program, or club organization on campus (Aure, 2006; Monzon, 2004; Oliveros, 2009) where they can develop a sense of belonging (Maramba, 2008; Museus & Maramba, 2011), then their need to develop a Filipino American cultural identity becomes secondary and unnecessary (Nadal, 2004), especially if they are struggling with their own educational experience (Heras, 2001; Heras & Patacsil, 2001; Tuanson et al., 2007). Thus, the need to develop a Filipino American cultural identity becomes unimportant to Filipino American students who are

struggling to survive in school. A common question for Filipino American students who have progressed through their own personal identity crises and college experience is why their Filipino American immigrant parents did not teach them their native language (J. Reyes, personal communication, April 3, 2011). For many Filipino American immigrant parents, a common answer is that many parents were too busy trying to survive (J. Reyes, personal communication, April 3, 2011), and that the need for their American-born and –raised children to speak better English and to assimilate into the American mainstream society was encouraged (Tuanson et al., 2007), and that parents did not want their own second-generation Filipino American children to endure the same negative, discriminatory, and painful experience when speaking an accented English (N Mac, 2013; Nadal, 2009; Tuanson et al., 2007).

Developing a distinctive Filipino American cultural identity. Several scholars within the literature have noted that Filipino Americans have a distinctive experience, which varies from other Asian Americans (F. Cordova, 1983; Halagao, 2004; David, 2013; Nadal, 2004, 2008, 2009). Due to a variety of reasons, Filipino Americans have evident differences that stem from cultural and historical background (Agoncillo, 1974; F. Cordova, 1983; Filipino American National Historical Society, 1994), colonial oppression (David & Okazaki, 2006; Halagao, 2004; Nadal, 2009), socio-economic status and educational expectations (Heras & Patacsil, 2001; Nadal, 2004; Tuanson et al., 2007), higher rates for depression and suicide ideation (Agbayani-Siewart & Enrile, 2003; David, 2008), reasons and motivations for gang affiliation (Edman et al., 1998; Nadal, 2009), and psychological distresses and mental health concerns (David, 2013; David & Nadal, 2013; Salcedo, 2002). This suggests that Filipino Americans would then formulate and develop a distinctive Filipino American cultural identity, thus, exhibiting behaviors and experiences that different from other Asian American groups (Nadal, 2004, 2009).

Processing acculturation, assimilation & biculturalism. Scholars within the literature note that as Filipino Americans develop their cultural identity, many of them endure a process that may change their views and personal philosophies based on their levels of acculturation, assimilation, and biculturalism. Nadal (2009) defines *acculturation* as the process for when a cultural group interacts with another cultural group and undergoes changes in their cultural beliefs, attitudes, mannerisms, and values. Nadal (2009) defines *assimilation* as the process of when a cultural group interacts with another cultural group, forsakes their own cultural beliefs, attitudes, mannerisms, and values, while embracing the values of the new cultural group. Scholars note that Filipino Americans struggle through these processes of acculturation and assimilation in their attempt to develop their cultural identity while expanding their educational experience, particularly with those who are recent immigrants to the United States (Nadal, 2004, 2009). As part of the cultural identity development, Filipino Americans constantly struggle in trying to follow Filipino culture in complying and respecting their elders, while also trying to adhere to American culture of being individualistic and independent (F. Cordova, 1998; Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007). The same scholars define *biculturalism* as a process for when an individual of two cultural groups is able to balance and maintain their cultural beliefs, attitudes, mannerisms, and values for both cultures, Filipino and American.

Theoretical framework: Filipino American Identity Development Model. The theoretical framework for this study is based on Nadal's (2004) Filipino American Identity Development (FAID) Model. Nadal (2004) developed the FAID Model, due to the marginalization of Filipino Americans within American mainstream society, along with the distinctive characteristics that make Filipino Americans different from their Asian Americans counterparts. FAID categorizes cultural identity based on a Filipino American's level of

acculturation, assimilation, and biculturalism. Through this identity formation process, the FAID Model is intended for first-generation (or Philippine-born who now live and reside in the United States) and second-generation (American-born Filipinos, whose parents were born in the Philippines) (Nadal, 2004, 2009), and is divided into six distinct status: (a) *Ethnic Awareness Stage*; (b) *Assimilation to Dominant Culture Stage*; (c) *Social Political Awakening Stage*; (d) *Panethnic Asian American Consciousness Stage*; (e) *Ethnocentric Realization Stage*; and (f) *Introspection Stage*.

Six statuses. Nadal (2009) notes each status of the FAID Model as a process for Filipino American identity formation: *Status 1: Ethnic Awareness* occurs typically during childhood when a Filipino American appreciates and identifies with being Filipino. *Status 2: Assimilation to Dominant Culture* occurs when a Filipino American comes to the realization that his culture is different from the dominant culture. During this status, a Filipino American forsakes their Filipino cultural beliefs for the more dominant culture. *Status 3: Social Political Awakening* occurs when a Filipino American acknowledges the cultural differences stemming from the dominant culture. This can be initiated from negative encounter (such as being faced with discrimination) or positive experience (such as learning about Filipino American history and/or culture). *Status 4: Panethnic Asian American Consciousness* occurs when a Filipino American embraces an Asian American identity, which may be the result of sharing similar experiences, establishing a sense of community, bond, or faced with similar discriminatory situations. *Status 5: Ethnocentric Realization* occurs when a Filipino American forsakes an Asian American identity and embracing a Filipino ethnocentric character. This can be initiated from a negative encounter from Asian Americans through discrimination or marginalization from the Asian American community. *Status 6: Introspection* occurs when a Filipino American has learned to

embrace their character as an Asian American while still preserving their cultural identity. Filipino Americans who reach this status may appreciate positive experience, while disassociating any feelings to remain angry. Nadal (2009) notes that the FAID Model is based upon how Filipino Americans view themselves, particularly among other Filipino Americans, Asian Americans, other individuals of color, and White Americans. As Filipino Americans undergo the various levels of the FAID model, the literature suggests that they may also be influenced by their educational experiences (Aure, 2006; Bischoff, 2012; Empleo, 2006; Maramba, 2008; Monzon, 2004; Nadal, 2009; Halagao, 2004).

Examining Filipino American educational experiences. Thus, the literature suggests that mistakenly identifying Filipino American students, and their needs and concerns (Empleo, 2006; Nadal, 2009), can negatively impact whether they will choose to become involved in programs and activities intended to further their Filipino American cultural identity (Halagao, 2004; Nadal, 2008). Like African Americans, Latino Americans, and other ethnic groups, Filipino American would benefit from dialogues to discuss any issues, concerns, and questions regarding cultural identity and educational experiences, and would also benefit being in the presence of trusted adults who can help facilitate a dialogue (Halagao, 2010; Holcomb-McCoy, 2011; Pisares, 2011; Whaley, 2001). However, before any kind of dialogue on cultural identity can occur it is important for teachers, educators, and administrators within the public schools need to be aware of the educational experience that impact Filipino American youth.

Educational Experiences of Filipino Americans

A review of the literature considers the educational experiences of Filipino Americans. Several Filipino American scholars throughout the literature (Bischoff, 2012; Buenavista, 2010; Empleo, 2006; Halagao, 2010; Maramba, 2008; Nadal, 2008, 2009; Oliveros, 2009; Pisares,

2011; Priagula, 2010; Tuanson et al., 2007) reveals that the educational experiences of Filipino American students includes the success and challenges, along with their positive and negative interaction with teachers and peers, as Filipino American youth progress through the public school system and toward postsecondary education. The literature reveals how the educational experience of Filipino Americans involves teachers exhibiting unfamiliarity (Empleo, 2006; Halagao, 2004; Nadal, 2008) and bias toward Filipino American students (Nadal, 2008). Hence, Filipino American students end up dropping out of high school (Agbayani, 1996; Halagao, 2004, Ogilvie, 2008; Monzon, 2004; Nadal, 2008) as they face limitations in learning with unprepared challenges when they reach postsecondary education (Halagao, 2004; Ogilvie, 2008). The literature also notes how Filipino American experiences within the school curriculum continue to be overlooked (Ferrera, 2011; Halagao, 2004; Nadal, 2008), are invisible (Halagao, 2004; Pisares, 2011), and made to feel unimportant (F. Cordova, 2011; Nadal, 2009). Instead, schools need to be more inclusive of all cultures (D. Cordova, personal communication, July 27, 2011; Tintiangco-Cubales, Daus-Magbual et al., 2010).

Unfamiliar with Filipino American students. Various theoretical studies found within the literature have noted the impact of Filipino American students' educational experiences indicating that generally classroom teachers fall short of furthering the cultural identity development of Filipino American students. Several studies have noted that teachers in the public schools are unfamiliar with Filipino American students' background (Empleo, 2006; Halagao, 2004, 2010), educational expectations from home (Heras & Patacsil, 2001), and not to mention, social adjustments and sacrifices that Filipino American endure between the home and school environments (Heras, 2001; Nadal, 2009; Tuanson et al., 2007).

Nadal (2008) noted how growing up and attending school in the United States provides Filipino American students with very little information about their cultural identity:

Like most people of Color, Filipino Americans are taught that White America is the norm and the standard of beauty is the U.S., and that their own brown skin and almond-shaped eyes are less valued. Like most Asian Americans, they are taught that they are never “American” enough and that they might always be viewed as foreigners or immigrants. And like various people of Color, they may learn that they will always be the recipients of racial discrimination based on a range of stereotypes, including model minority, a perpetual foreigner, a criminal, unintelligent, and/or an uncivilized savage. (p. 155)

Research from Empleo (2006), Halagao (2004, 2010) and Pisares (2011) revealed that many teachers and educators within the public schools are unaware of the background and perspectives of Filipino American students resulting in a lack of consciousness, awareness, and mindfulness as to how best to engage and interact with Filipino American students whose cultural history is distinct from Asian Americans’ experience (Nadal, 2004). Because teachers typically do not go out of their way or beyond the classroom to learn about Filipino American history and/or experiences or formulate a relationship with their students through family gatherings, cultural events, celebrations, or public programs within the community as suggested from Halagao’s (2004) and Nadal’s (2008) recommendations, Filipino American researchers and scholars argue that many teachers are unaware of their student’s likes, interests, and motivations that impact how Filipino American students respond in their educational experience (Empleo, 2006; Halagao, 2004, 2010; Nadal, 2008).

Filipino Americans without a frame of reference. For Filipino American students, the situation can become challenging for them within the classroom setting when they are expected

to dialogue about United States history among their African American, Latino American, and White American classmates who are also unfamiliar with the Filipino American experience and have no knowledge of the contributions of Filipino Americans in the United States, and, thus making Filipino American students feel that they lack a frame of reference for racial discourse (Pisares, 2011). According to the literature, because the background and perspectives of Filipino American students are not considered as part of the California content core standards, school curriculum, and pedagogy within public education (Los Angeles Unified School District, 2008a), several Filipino American scholars and researchers within the field of Filipino American studies (F. Cordova, 1983, 2011; Halagao, 2004; Nadal, 2008, 2009; Pisares, 2011) indicated that Filipino American students may feel overlooked, shunned, and invisible. Research conducted by Aure (2006), Monzon (2004), and Maramba (2008) noted that teachers may need to consider including Filipino American students, whose cultural identity may not be reflected in the curriculum or visible on a school campus. The same researchers also recommend for teachers and educators to help students consider and question why there is a void, why there is a lack of information, or why Filipino American experiences, history, and stories are not included in the school curriculum (D. Evangelista, personal communication, February 2, 2014).

Teacher bias. Although Filipino American students may not exhibit any issues regarding cultural identity, the literature reveals that teachers may unknowingly exhibit bias. According to several scholars (Empleo, 2006; Halagao, 2004; Nadal, 2008), rather than taking the time to learn about Filipino culture or Filipino American history and/or experiences, teachers may exhibit bias, certain expectations, and stereotypes toward Filipino American students as they enter school, thus, making them feel inferior, incapable, and unable to progress through school in the same way that African American students have a difficult time when faced with non-African

American teachers, who do not share the same cultural background and exhibit the same negative bias (Holcomb-McCoy, 2011; Whaley, 2001). Teacher bias, which places an unnecessary label on children of Color, disparages students with academic failure and behavior problems and can impact the educational experience and cultural identity of Filipino American students (Nadal, 2008). A teacher's negative perception of students can lead to an inaccurate assessment of student performance (Kolb & Jussing, 1994), low self-esteem (Nadal, 2009), and psychological distress (David, 2013). A teacher's bias toward Filipino American students may send a wrongful message that Filipino American students will not succeed as they transition to postsecondary education (Nadal, 2008), making them feel incapable of performing well and unable to deal with certain challenges as they progress through their college experience (Teranishi, 2002). The impact of a Filipino American student failing in postsecondary education can have a tremendous fallout with Filipino American students and their family as Filipino American students continue to look for support that may not be readily available to them once they leave home (Monzon, 2004; Nadal, 2009).

High school dropouts. Several scholars within the literature (Halagao, 2004, Ogilvie, 2008; Monzon, 2004; Nadal, 2008) have indicated that Filipino American students enter postsecondary education unprepared, and often do not complete their college experience or achieve as well as other Asian American students. A review of Filipino Americans' educational experiences in high school provides some insight. A report from the White House Initiative on Asian Americans and Pacific Islanders noted that Filipino American students have one of the highest rates for high school dropout and suicide ideation (President's Advisory Commission on Asian Americans and Pacific Islanders, 2008). Revealing information in this report also noted that the Filipino American high school dropout rate is higher among Asian Americans in

California. Agbayani's (1996) empirical study noted that Filipino American high school students in the state of Hawaii had the highest rate of high school dropouts.

Limitations in learning. Through their educational experience in school, the literature notes how Filipino American students face limitations in learning and developing their cultural identity. With limited resources available for Filipino American students to learn about their own cultural identity in the public schools (Ferrera, 2011; Nadal, 2009), many Filipino American students do not have opportunities to learn about themselves until long after their middle school years as Filipino American students endure additional unexpected challenges in postsecondary education (Buena Vista, 2010; Docdocil, 2011; J. Reyes, personal communication, April 3, 2011; Nadal, 2009; Nadal, Pituc, Johnston, & Esparrago, 2010). Hence, Filipino American students enter postsecondary education feeling unprepared, academically inadequate (Ogilvie, 2008) and unsure of themselves (Aure, 2006), and often do not complete their college experience (Monzon, 2004). Although Filipino American immigrant parents push their American-born and/or –raised children to excel and perform in school, many times they do not show them how to perform in school, how to network with others on related matters, or how to collaborate with peers facing similar problems or situations, especially when Filipino American students enter postsecondary education (A. Santos, personal communication, December 26, 2013). Therefore, Filipino American students are faced with limits in their learning, limits that keep them from pushing forward and succeeding as they progress toward postsecondary education (Ogilvie, 2008).

Unprepared challenges. Empirical studies found within the literature note some of the challenges within the educational experiences of Filipino American students. Ogilvie (2008) noted that as Filipino American students graduate from high school, many of them are unprepared and academically inadequate, which leads to poor academic performance and

eventual drop out from their college experience. Many Filipino American immigrant parents, who did not attend school in the United States, are unfamiliar with the educational system, making it challenging for them to assist and help their students effectively succeed through postsecondary education (Nadal, 2009). Contributing to these challenges, Maramba (2008) found that many Filipino American students felt that their presence on a college campus, along with their voices, were left unheard, contributing to the inferiority that many incoming freshman may feel when they enter postsecondary education (Aure, 2006). Maramba (2008) also noted how the lack of Filipino American faculty, lack of diverse curriculum, and limited resources available on Filipino American history made it even more challenging for students to learn about their cultural identity within their educational experience as information about Filipino American contributions, history, and experience were unavailable. Through their empirical study, Museus & Maramba (2011) found that when colleges and universities place a high value on diversity by inviting diverse cultures to their campuses, many Filipino American students felt that they were left with the responsibility of developing their own culturally-relevant activities and programs since Filipino American cultural identity within their educational experience was non-existent.

Pilipino culture night. With the lack of highly qualified teachers, lecturers, professors, and student advisors to help facilitate their cultural identity development, this places an overwhelming burden for Filipino American students to teach themselves through *Pilipino* (pronounced pee-lee-pee-no) *Culture Night* or PCN events (Nadal, 2009). According to Nadal (2004), the use of the letter “P” for “Pilipino” is utilized as a political statement since the *Tagalog* language does not contain the letter “F” (p. 46). PCN events are typically held throughout California colleges and universities where large numbers of Filipino American college students assemble their own cultural activities in place of a curriculum or Filipino

Studies Program that may be unavailable to Filipino American students (Nadal, 2009; Tintiango-Cubales, Daus-Magbual et al., 2010). Because Filipino American college students are not provided with opportunities to make their voices heard (Museus & Maramba, 2011), PCNs allow the students to share their stories through music and dance.

Overlooked experiences. Despite efforts to provide diversified education through ethnic studies programs, content, and courses, Asian American scholars have argued that the K-12 school curriculum and school districts all over the United States continue to overlook the experiences of students of Color with Eurocentric perspectives and stories (Ferrera 2011; Halagao, 2004; Nadal, 2008; Pisares, 2011; Tintiango-Cubales, Kiang & Museus, 2010). Scholars (Tintiango-Cubales, Kiang et al., 2010) argue that K-12 schools and school districts throughout the United States continue to reflect Eurocentric stories and perspectives despite the inclusion of Ethnic Studies, Asian American Studies, and Filipino American studies programs and courses (Tintiango-Cubales, 2007). Long-time Filipino American community activist, Allan Bergano (1994) argued the following, “If your identity has no history, you do not exist” (p. 6). The literature review indicates that if Filipino American students are not able to find information, links, or resources to connect their historical experiences within the curriculum framework, in printed books, or celebrated throughout the public school, then perhaps Filipino American culture, identity, history, and experiences do not exist (F. Cordova, 1983; Nadal, 2009).

Invisible & unimportant. Scholars and researchers of Filipino American Studies have long argued that because Filipino American culture, experiences, and history are not part of the school curriculum (Los Angeles Unified School District, 2008a), then this sends a wrongful message to young people that not only are Filipino Americans nonexistent, but that Filipino

Americans are socially invisible (Pisares, 2011) and overlooked in classroom discussions (Halagao, 2004), are known as the *forgotten Asian Americans* (F. Cordova, 1983), and are considered unimportant and insignificant members of American mainstream society (F. Cordova, 2011; Nadal, 2009). In a theoretical study, Pisares' (2011) research reveals how Filipino Americans are removed from any racial discourse:

Filipino Americans, in contradicting U.S. orientalism's strategies of racial representation with their legacy of Western colonialism, simply are dropped from the process of racial cognition. They fall between extant categories and visible identities concerning race, and consequently they are excluded from racial discourse. In other words, Filipino Americans experience the culture of U.S. imperialism as their exclusion from racial discourse. Historical legacies of colonialism and racial ideology of orientalism shut out Filipino Americans from the social processes that produce institutional knowledge about race and together define their racial identity as an invisible, social one. Their exclusion from U.S. racial discourse sets the conditions for their social invisibility, and Filipino Americans are misrecognized as everything and anything but Filipino. (p. 426-427)

When Filipino American students are not provided with the same opportunities to discover, learn, and examine their own experiences and contributions as other students of Color (F. Cordova, 1998), it may push them to question their cultural identity as an American of Filipino descent living in the United States (Nadal, 2004, 2009). The literature reveals the benefits of connecting Filipino American students with their cultural identity and the need of validating their experiences in the United States (Bergano et al., 2010; De Leon, 1997; Maramba, 2008; Museus & Maramba, 2011; Halagao, 2004; Tintiangco-Cubales, 2007).

Three research studies from Aure (2006), Monzon (2004), and Oliveros (2009) noted benefits of Filipino American students to participate in some kind of activity at their school campus. Aure's (2006) study found that Filipino American college students, who were involved in peer group interaction and provided with some kind of support, exhibited higher levels of ethnic identity. Monzon's (2004) research noted that Filipino American students who were more optimistic about their cultural identity were students who socialized more and were involved in ethnic organizations on the school campus. Oliveros' (2009) empirical study found that Filipino American students who participated in a student organization on their campus had increased cultural awareness, consciousness, and leadership opportunities.

While there were Filipino American students who benefitted, there were students who struggled with not having any Filipino American courses, professors, or service providers to help these Filipino American students overcome their educational experiences in college. Maramba's (2008) empirical study found that Filipino American students struggled with trying to learn about Filipino American history while in college since (a) there were no classes offered on Filipino American history courses and (b) there were no Filipino faculty at the university to advocate for these classes. Maramba's (2008) study also noted that many Filipino American students felt that the "advising center and career counseling, are often not helpful and that some of the services on campus show a lack of sensitivity to their needs" (p. 1051). For Filipino American students who may feel insignificant or unimportant, research from De Leon (1997), Halagao (2004), and Nadal (2009) recommend Filipino American students to learn elsewhere, outside of the educational system, and pursue community-based programs and activities that may not necessarily be available or connected with the school or universities.

Marginalized subgroup. In the mid-1970s, F. Cordova (1973) noted how Filipino Americans were a “minority within a minority” (p. 136). Filipino American researchers and scholars (F. Cordova, 1983, 2011; Nadal, 2009) have theorized that when reviewing the Asian American hierarchy, Filipino Americans are perceived at the bottom of this ladder, and continue to be marginalized among Asian American subgroups. When considering Asian or Asian Americans, F. Cordova (2011) argues that the tendency is for mainstream Americans to think Japanese, Chinese, or Koreans, often overlooking marginalized Southeast Asian groups including Filipinos, who are considered insignificant and irrelevant within the Asian American spectrum. When looking at the Asian American community, Nadal (2009) notes that East Asian Americans are considered at the top of the hierarchy, and that this is attributed to the following: home countries well-developed in technology, students reach higher levels of education attainment, and skin tones appear lighter. On the contrary, Southeast Asian Americans, particularly Malaysians, Indonesians, and Filipino Americans, are stigmatized and viewed at the bottom of the hierarchy due to the following: poorly developed technology within their home countries, lower levels of educational attainment, and darker skin (Nadal, 2009).

Marginalization fueled by racism. Long-time community activist, historian, and Executive Director of the Filipino American National Historical Society (FANHS), Dorothy Cordova (2010), who has volunteered in the community since the 1950s, has taken this a step further arguing that during the 1930s and 1940s the perception of Filipino Americans, especially those belonging to mixed backgrounds, was very negative and traumatic, fueled by racism (D. Cordova, personal communication, July 27, 2011) as many of mixed heritage disassociated themselves from many Filipino American family gatherings and functions (Gregory & Ellison, 2005), and, thus, disengaging themselves with identifying as Filipino American. Other times, the

disassociation was due to regional differences, stemming from what part of the Philippines a Filipino was from – Ilocos, Visaya, or Bicol (Mabalon, 2013; R. Saldivar, personal communication, December 27, 2013). Since the United States takeover of the Philippines after the Spanish-American War (1898), F. Cordova (1983) noted that the status of Filipinos in American society were considered less than whites and certainly at the bottom when compared to other Asian American groups, which is consistent with the internalized oppression and colonial mentality imposed by Spain and the United States (Agoncillo, 1974; David, 2013).

Misdiagnosis & additional problems. The generalization made by other Asian Americans as noted by Nadal (2009) undercuts groups who are marginalized, and prevents service providers, such as psychologists, clinicians, counselors, and educators from learning about the cultural backgrounds of the marginalized groups, resulting in misdiagnosis or inappropriate services for groups who may benefit from the help. As this relates to education, Filipino American students who are not exposed or connected to their history may grow up with identity issues, lack of confidence, lack of leadership skills (Aure, 2006; Balon, 2004; Tintiangco-Cubales, 2007), and develop feelings of cultural resentment, isolation, and cultural mistrust (David, 2008), and thus lead to additional problems, psychological distress (Salcedo, 2002), and the inevitable need for mental health services (David, 2013; Nadal, 2004).

Lost in dialogue. The literature notes that as Filipino American students attempt to engage in a dialogue about Filipino culture, tradition, or heritage, or simply on Filipino American history, many are not in tune, are unfamiliar, and have no knowledge of their own cultural identity (Halagao, 2004; Heras & Patacsil, 2001; Tuanson et al., 2007; Pisares, 2011), and, thus, lack the ability to distinguish between the two paradigms of study regarding *Philippine history* as the cause and *Filipino American history* as the effect (D. Cordova, personal

communication, July 22, 2010; E.A. Silva, personal communication, September 24, 2013). Several Filipino American college students have noted that their college education did not prepare them to engage their college experience critically, emotionally, and politically (Tintiangco-Cubales, 2007). With resources, materials, and support not available for Filipino American students (Nadal, 2009) to engage in a simple intellectual dialogue about their cultural identity, educational experiences, and historical contributions (F. Cordova, 1998; T. Cordova, personal communication, September 26, 2013), Filipino American students continue to become lost, overlooked, and marginalized in a simple dialogue about culture (Adarlo, 2014).

Creating content, including color. Regardless of culture, race, or ethnic background, students of Color need to feel that they belong to something (Maramba, 2008), where they can feel accepted and respected, and most especially with the middle school population (Van Linden & Fertman, 1998; Steinburg, 2011; Wormeli, 2011). D. Cordova argues that schools need to be more inclusive of people's history (personal communication, July 27, 2011). Creating the content, finding the resources, or searching for the appropriate culturally relevant materials may become challenging for teachers who may also lack the experience in teaching students of Color culturally-related material. Scholars argue that "it is not enough for Latino students to have a Latino teacher" (Tintiangco-Cubales, Daus-Magbual et al., 2010, p. 80). The same argument can be made for Filipina/o students to have a Filipina/o teacher. The literature reveals that teachers who are teaching material need to have a certain level of care and commitment (Tintiangco-Cubales, Daus-Magbual et al., 2010).

Learning less of a priority. Ideally, like many other ethnic minority groups in the United States, Filipino American students face frustration in the community (Nadal, 2009; Tuanson et al., 2007), frustration in the schools (Maramba, 2008; Nadal et al., 2010), and

frustration at home (Heras & Patacsil, 2001; Tuanson et al., 2007). This makes learning about Filipino American cultural identity within their educational experience and community secondary to a family's need to cope and simply survive (E.A. Silva, personal communication, September 24, 2013). Silva argues that any passion for learning and expanding one's intellect for Filipino American art, culture, and history, takes a lesser priority toward community building, which may explain why so many Filipino Americans lack the knowledge or understanding of identifiable symbols that make Filipino Americans distinct among other Asian Americans within American mainstream society (Nadal, 2004). David's (2013) and Nadal's (2009) research reveal that this may be an indicator and underlying reason for why so many Filipino American students need help, guidance, and support as they undergo their educational experience, and not to mention, why so many Filipino Americans underutilize mental health services (David, 2013; Nadal, 2009).

As noted earlier, the literature reveals that the educational experiences of Filipino American students from the public school system and into postsecondary education includes a wide range of achievements, challenges, and obstacles (Bischoff, 2012; Buenavista, 2010; Empleo, 2006; Halagao, 2010; Maramba, 2008; Nadal, 2008, 2009; Oliveros, 2009; Pisares, 2011; Tuanson et al., 2007). The researchers noted here also indicate that if Filipino Americans are going to perform well and excel academically as they progress toward college (Ogilvie, 2008), then their Filipino American educational experience in the school system (Oliveros, 2009) is going to consist of positive and negative interaction with teachers (Empleo, 2006; Nadal, 2008, 2009) classroom dynamics (Bischoff, 2012; Empleo, 2006; Pisares, 2011), family (Heras & Patacsil, 2001; Monzon, 2004), and peers (Tuanson et al., 2007).

Educational experience and cultural identity. A review of the literature provided an extended review of the educational experience of Filipino American students. The literature clearly indicates that Filipino American students are looked down upon, lack resources and materials, need educational support, are not included within the school curriculum, and are marginalized. The next section provides a literature review on the relationship between cultural identity and educational experience among Filipino American youth.

Relationship Between Cultural Identity and Educational Experiences Among Filipino American Youth

Community gatherings. The literature has revealed that outside of the public schools, community gatherings provide one of the best venues for Filipino American students to learn and expand their cultural identity and educational experience (Bergano & Bergano-Kinney, 1997; De Leon, 1997; Ibanez, 2003). Scholars within the literature note how Filipino Americans began to self-examine their experiences within the United States and the role they played with the Philippines as many saw the limitations regarding their cultural identity development and educational experience in the public schools (F. Cordova, 1973; Ibanez; 2003). Many Filipino American students began to realize that the best way to learn was through community gatherings.

The rise of Filipino consciousness. The 1960s and early 1970s was an interesting time period for students of all Color, marked by an era of assassination plots, civil rights movement, political demonstrations, and the threat of a war draft (D. Cordova, personal communication, July 27, 2011). According to Ibanez (2003), Filipino American students graduating from high school were faced with either the Vietnam War draft or peaceful demonstrations that swept communities across the United States. A. Bergano recalled that because of the civil rights movement, suddenly there was a national outcry for people to be more representative of what

America should be (personal communication, November 28, 2013), and, thus, what emerged was the rise of Filipino consciousness.

Curtailed movement. Many Filipino American high school and college students in the West Coast states of California and Washington states experienced somewhat of a curtailed Asian American movement (Louis & Omatsu, 2001) as Asian American Activists identified Filipino American concerns to support Chinese and Japanese communities, while overstepping and overlooking issues and problems to support the Filipino American communities (Ibanez, 2003). Instead of identifying with *Yellow Power* or *Yellow Pride*, many Filipino American students felt that this did not represent their cultural identity, and preferred symbols and images related to *Brown Power* and *Brown Pride*, which was more representative of being Filipino American (F. Cordova, 1973; Ibanez, 2003; Nadal, 2004). While striving to learn more about themselves, Filipino American students realized that the public schools, colleges, and universities lacked the necessary resources and materials to cultivate their learning and strengthen their cultural identity (F. Cordova, 1973). As Americans of Filipino descent, Filipino American students began to question their role in the United States and their perceptions of the Philippines, and found that the ideal place for connecting with their culture while expanding their educational experience was not in the public school setting (F. Cordova, 1995), but within the community events, community gatherings, and other public venues outside of school (Bergano & Bergano-Kinney, 1997; De Leon, 1997).

Filipino Youth Activities. The literature reveals that one of the first formal gatherings of Filipino American youth was initiated by the Filipino Youth Activities (FYA), Incorporated of Seattle (D. Cordova, personal communication, July 27, 2011; De Leon, 1997; Jamero, 2011), which started off as a club and created leisure activities for Filipino American and all students of

Color. Though, the FYA had been in existence since the 1950s by community activists, Fred and Dorothy Cordova (Jamero, 2011), their involvement with the first Far West Conventions (FWC) would be the beginning of a series of national gatherings and dialogues (Ibanez, 2003).

Lessons from the Far West Conventions. During the 1970s, the FWC provided Filipino American youth with opportunities to engage with informal dialogues, public demonstrations, public events, and community gatherings as Filipino American students learned about their cultural identity through the social injustices and negative experiences they witnessed growing up in American society (Ibanez, 2003; Revilla, 1997). Filipino American students throughout the West Coast drove from as far as San Diego to Seattle to their first FWC located at Seattle University in the state of Washington to converse and share ideas surrounding Filipino American identity, experiences, history, and struggles. Many Filipino American youth began to question their parents' immigrant experiences, including America's racism toward Filipinos during the 1920s and 1930s (F. Cordova, 1983), segregation of Filipinos in city ghettos (Jamero, 2011), poor working conditions left for Filipinos to endure (Mabalon, 2013), and not to mention, the travesties of war from *America's Empire in the Philippines* (Karnow, 1989) that was followed with American imperialism, occupation, and an economic conquest of the Philippines' resources (Agoncillo, 1974). As the literature reveals, many Filipino American students in the 1960s and 1970s sought support for their cultural identity and educational experience in the community (De Leon, 1997).

Community-based learning. The literature reveals that many Filipino American students felt encouraged with what they learned at community events and gatherings, and felt discouraged from what they did not learn in their public education (Ibanez, 2003), thus, feeling the need to demonstrate, challenge the educational system, and somehow find a way to teach and pass on

what they learned to other Filipino American youth (F. Cordova, 1973). While describing his educational experience in public schools during the 1960s and 1970s, community activist, Allan Bergano (1994) recalled learning about Germans, Irish, Italians, Black slavery, Mexican-American War, and even about Japanese concentration camps and the Korean War, but never about his own experiences, never about Filipinos in America, or the atrocities inflicted by American soldiers in the Philippines. Bergano reminded Filipino American students about the worst kind of discrimination, oppression, racism, and genocide that his father, uncles, and Filipino immigrant pioneer families endured upon entering the United States during their travel from the Philippines, and how none of these Filipino American experiences in California, Alaska, and Hawaii were portrayed in American history and textbooks (Bulosan, 1946; F. Cordova, 1983; Filipino American National Historical Society, 1994). Scholars within the literature noted the challenges Filipino American students have when any discussion about Philippine or Filipino American history are not even brought up, discussed, or dialogued in classroom discussions (D. L. Cordova, 2014; Halagao, 2004; Nadal, 2009; Pisares, 2011). As a Filipino American student minority, A. Bergano recalls growing up during the 1960s and 1970s in Seattle, Washington dealing with the issue of busing during his elementary and high school years, and with the issue of attending college (personal communication, November 28, 2013), having to articulate Filipino culture with white people because there were no articles, books, materials, or resources that would validate the Filipino American experience in the United States (Bergano & Bergano-Kinney, 1997). Research from Pisares (2011) reveals, “Filipino Americans are represented and recognized infrequently in multicultural, post-civil-rights U.S. culture: they are, in a word, invisible” (p. 423). Community-based learning provided Filipino American students with a chance to process their *growing up brown* experiences (Bergano et al., 2010;

Filipino American National Historical Society, 2013). The literature reveals that community gatherings and events helped Filipino American students connect with their Filipino American cultural identity and provided them with additional insight for their educational experience.

Filipino American movement. The literature reveals that as more Filipino American youth began to dialogue, congregate, and question their position within American mainstream society, a new cultural movement began to take shape. According to Revilla (1997), what emerged during the 1960s, and developed through the early 1970s, was a “Filipino American movement” (p. 97) that changed the perception of Filipino Americans living in the United States. This progressive Filipino American movement, which initiated in the West Coast, gave Filipino Americans hope, instilled a sense of pride, and reinforced the need to embrace their cultural identity even more, despite the lack of learning within their educational experience in the public schools and postsecondary education (A. Bergano, communications, November 28, 2013). According to scholars (Domingon, 2010; Ibanez, 2003; Revilla, 1997), the Filipino American movement, which also went in stride with the Civil Rights, Black Power, Chicano, and Asian American movements, encouraged Filipino American students to expand their learning of Filipino American culture, experiences, and history (Bergano, 1994; Revilla, 1997), and also went as far as exposing students to consider the corruption and problems that continue to plague the Philippines from its colonial period (Ibanez, 2003).

Cultural representation. Growing up in Seattle during the 1960s and 1970s, A. Bergano recalls that there was no cultural representation of anything Filipino at public events throughout the city of Seattle, which included parades, marching bands, and other sorts of public events, and efforts within the Filipino American community to instill ethnic pride with Filipino American students in Seattle, Washington (personal communication, November 28, 2013). The FYA were

made to create leisure activities and programs geared toward presenting Filipino Americans with this cultural representation. According to A. Bergano, the reason for the development of the FYA Drill Team, which was conceived by Fred Cordova in 1957, was simply to have Filipino representation with Seattle's local parade. The FYA Drill Team represented Filipino American discipline and commitment. In 1960, the Bayanihan dance group was formed in Seattle to teach Filipino American students about traditional Philippine dance and folklore. Together, the FYA Drill Team and the Bayanihan dance group provided Filipino American students with an identity that was never seen before within a Filipino American community in the United States. To this day, the FYA's Drill Team continues to be the only Filipino American drill team in the United States, active for nearly 60 years and spanning five generations of community-based learning (De Leon, 1997; A. Bergano, personal communication, November 28, 2013).

Rise above. Several scholars point out to how Filipino American immigrants refuse to culturally identify as being Filipino while in school because of the shame, ridicule, and harassment associated with not speaking English fluently (F. Cordova, 1973; Revilla, 1997; Tuanson et al., 2007). Many Filipino American immigrants have such a negative experience with their inability to speak fluent English that they push the next generation, their American-born and -raised children, to speak only in English and to reject learning their native language so that they would not face and experience the same ridicule and humiliation (Tuanson et al., 2007). For reasons such as this, several scholars and researchers within the literature (Bergano, 1994; David, 2013; Halagao, 2004; Nadal, 2004, 2009) encourage Filipino American youth to gain knowledge and understanding of Philippine traditions and Filipino American history and experiences in order to rise above the victimization, harassment, and oppression from the ignorance inflicted by others in American mainstream society (David, 2013; Nadal, 2009).

Filipino American social media. The literature reveals that Filipino American students are faced with limits in expanding their cultural identity and educational experience. The literature shows how Filipino American youth and middle school students are constantly using social media (Barry, 2013; Lo, 2012; Karp, 2013; McKay, 2010; Mirrah, 2013; J Toral, 2010). The following sections provide insight into the current research relating to social media: (a) limits to developing, (b) preferred social media platforms, (c) disconnected through social media, and (d) integrating social media.

Limits to developing. A review of the literature reveals that Filipino American middle school students have limited opportunities to learn and expand their cultural identity as their educational experience provides very little chance for this growth (Halagao, 2010; Heras & Patacsil, 2001; Nadal, 2004, 2008, 2009). The literature notes that the chances for Filipino Americans to further develop their cultural identity and educational experiences can be accomplished by including Filipino American students in the following: (a) participation in a culturally relevant club or organization on the school campus (De Leon, 1997; Maramba, 2008; Museus & Maramba, 2011); (b) exposure to a Filipino American teacher or educator who identifies with Filipino American and/or Asian American culture (Nadal et al., 2010); (c) participation in some kind of community-based organization or project that encourages students to dialogue and reflect on their history and/or experiences (Espiritu, 2001; Halagao, 2010; Tintiangco-Cubales, 2007); and (d) participation in cultural celebrations, festivities, or family parties surrounding Filipino culture (Halagao, 2010; Nadal, 2008; Tuanson et al., 2007). The literature reveals that if Filipino American students are not exposed, encouraged to participate, or not provided with a chance to dialogue about their cultural identity and educational experiences,

then perhaps many Filipino American middle school students resort to alternative methods or leisure activities, such as social media.

Preferred social media platforms. Filipino American youth are occupied with several forms of social media, which are not limited to television and motion picture (Mirrah, 2013). With recent advancements in digital phones, cameras, and video (McKay, 2010), and not to mention text messaging, instant messaging, online gaming, and a variety of internet-based mediums, Filipinos enjoy staying connected, communicating, and gossiping through the use of technology (Herrera, Hablo, Victorino, & Vicedo, 2011). The literature reveals how Filipinos and Filipino Americans are heavily engaged in social media networks, and enjoy connecting on *Facebook* (Lo, 2012; J Toral, 2010; McKay, 2010). While online social networks like *Myspace* and *Friendster* have become uncommon, a recent study noted how Filipino Americans and Filipinos globally have increasingly used Facebook (McKay, 2010). As more Filipino American immigrant parents and older folks utilize Facebook, the literature uncovers that more and more Filipino American students and middle school students alike prefer to utilize alternative online social media platforms, which has been a common trend for many young teenagers in recent years (Barry, 2013; Karp, 2013). B. Aure does not regularly utilize Facebook claiming that her “mother added me as a friend” as this increases the likelihood of a parent finding out what their adolescent teen is up by reading up on comments, posts, the number of friends, and likes on Facebook profile (personal communication, March 21, 2014). Rather than Facebook, the literature reveals that Filipino American middle school students are more likely to utilize social media platforms to share photos and comments on *Instagram*, receive news and alerts on *Twitter*, post videos on *Vine*, microblog on *Tumblr*, engage in private online chats through *Kik* or *Snapchat*, share Filipino food recipes on *Pinterest* (Barry, 2013; JayTopography, 2011; Karp,

2013), and more recently sharing photos with music on a downloadable application (app) *Flipagram* (M. Wallace, personal communication, January 2, 2014). When students are interested in learning something new, like how to play a new instrument, many do not enroll in classes or go to the nearest community center to learn this new skill. Instead, the literature reveals that Filipino American students, like the majority of young adolescents, resort to *YouTube* videos online, and in many instances are in search of something that they can identify with and add to their experience (Sherer & Shea, 2011), and seemingly ignoring any development for culture identity or expansion of their education experience (Nadal, 2004).

Disconnected through social media. What appears to be common among these social media platforms is that there is very little literature available noting how technology and social networking could be utilized to develop cultural identity and expand educational experiences for Filipino American students (McKay, 2010). Instead, Filipino American middle school students use social media networks to post random items limited to food, places, and other counter culture that has little to do with furthering their cultural identity and educational experience as a Filipino American (E. Santos, personal communication, December 28, 2013). Unless Filipino American middle school students are exposed to specific Filipino American social media platforms, such as *Bakitwhy.com* (Varona, 2013) or groups connected with the FANHS on Facebook where a Filipino American teacher or educator can assist in facilitating the learning (Nadal et al., 2010), Nadal (2004) notes that Filipino Americans would continue to be disconnected from their Filipino American cultural identity with limited opportunities to expand their educational experience. Rather than utilizing social media networks to develop their cultural identity and educational experience, Filipino Americans use it to instantly post random photos (M. Wallace,

personal communication, January 2, 2014), giving more reasons for Filipino Americans to divorce themselves from their mobile devices (J Wilson, 2013).

Integrating social media. Regardless of the means for how Filipino American student engage in these online activities and social networking, R. Obispo suggests that teachers and educators need to utilize social media networks as a platform for developing cultural identity and expanding educational experience (personal communication, October 7, 2012). The literature suggests that if Filipino American programs, activities, and organizations are not available or if Filipino American students are not involved with some kind of club or organization on campus (Aure, 2006; Maramba, 2008; Monzon, 2004; Oliveros, 2009), perhaps the best approach in working with Filipino American middle school students is to somehow integrate cultural identity and educational experiences with their preferred usage of social media.

The struggle to learn. Despite the availability of community gatherings and social media, Filipino American youth continue to exhibit difficulties in struggling to learn about their cultural identity as they make attempts to expand their educational experience. The literature has revealed that there is a lack of resources and materials available for Filipino American students to learn about their cultural identity within the public schools and postsecondary education (Nadal, 2009; Tintiangco-Cubales, 2007). As noted during the 1960s and 1970s, if current Filipino American students wanted to learn more about their cultural identity in school (Ferrara, 2011; Pisares, 2011), there were limited places for them to learn without resorting to an online search. F. Cordova (2011) argues that the search for required materials and resources, such as Filipino American books, posters, anthologies, documentaries, and social media, in libraries and institutions across the United States has always been an issue, and that more needs to be done to educate teachers and the general public on Filipino American history, culture, and issues

(Filipino American National Historical Society, 1994). This lack of supporting material has prompted Filipino American students to look elsewhere or to involve themselves in interests other than discovering their own cultural identity (Halagao, Tintiangco-Cubales, & J. M. T. Cordova, 2009; Nadal, 2004, 2009; Tintiangco-Cubales, Daus-Magbual et al., 2010). Even if there are Filipino American teachers available, several scholars (Nadal, 2009; Nadal et al., 2010; T. Cordova, personal communication, September 26, 2013) note that there are very few who are well-qualified or able to facilitate and teach Filipino American students about their cultural identity, history, and experiences, whether it is conducted in schools or within the community setting.

Training Filipino American teachers. The literature notes that few, if any, Filipino American teachers lack the time, knowledge, and expertise to teach Filipino American students about their cultural identity as they progress through school (Tintiangco-Cubales, 2007). This became the reason for organizing educational institutions like Pin@y Educational Pipeline (PEP) as there was a lack of teachers of Filipino descent available to teach Filipino American students about their culture, history, and experience (Tintiangco-Cubales, Daus-Magbual et al., 2010; Tintiangco-Cubales, Kiang et al., 2010). PEP became one of the institutional programs out of San Francisco State University to specifically train Filipino American college students as teachers to teach Filipino American adolescents and elementary school students about the importance of embracing culture and history. Without programs and activities available from outside of the public schools or the availability of social media networks, many Filipino American students continue to struggle in developing their cultural identity and expanding their educational experience.

Passing through adverse issues. A review of the literature notes the value of understanding Filipino culture (Agoncillo, 1974; Enriquez, 2001), Filipino American identity (F. Cordova, 1983; F. Cordova, 1996; Halagao, 2004; Nadal, 2004, 2008, 2009), and discovering the mutual benefits of cultural identity and educational experience (Bergano & Bergano-Kinney, 1997; De Leon, 1997; Ibanez, 2003). The literature reveals that if Filipino American students are going to apply and succeed in postsecondary education (Ogilvie, 2008), then it may be important for them to be aware of the issues that adversely impact their cultural identity and educational experience. The next section uncovers issues within the literature that adversely impact Filipino American youth.

Issues That Adversely Impact Filipino American Youth

The literature has revealed that there are several issues that adversely impact the cultural identity and educational experience of Filipino American youth (Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007). Like many immigrant families who enter the United States for the first time, many Filipino American immigrant families face challenges and are forced to make necessary adjustments to their personal lives as they deal with a new American culture and lifestyle (N Mac, 2013). Scholars who are familiar with Filipino American immigrant families have noted a wide range of issues that Filipino Americans endure, which includes family separation, social adjustment, language barriers, racial discrimination, and family dynamics (F. Cordova, 1983; David, 2013; Heras, 2001; Heras & Patacsil, 2001; Nadal, 2008, 2009; Tuanson et al., 2007).

Family separation, financial burden. A review of the literature noted that many Filipino American immigrant families in the United States are separated from their immediate family, who live thousands of miles away in the Philippines (Heras & Patacsil, 2001; Nadal,

2009; Tuanson et al., 2007). Since the turn of the 20th century, Filipino American families have migrated to the United States (F. Cordova, 2011; Filipino American National Historical Society, 1994) as many of these Filipino American immigrants came from poor extended families in the Philippines in search of a better life on American shores (Agoncillo, 1974; F. Cordova, 1983; David, 2013; Nadal, 2009). Filipino American immigrants living in the United States, who have ties to their immediate families in the Philippines, do what they can to support their extended family. Scholars point out that it is not unusual for Filipino American immigrants to have at least two jobs providing financial support for their extended family in the Philippines as well as their immediate family in the United States (Heras, 2001; Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007). The literature reveals that more often, Filipino American immigrants are considering extended family abroad, while trying to support their family and children living with them in the United States, and that Filipino American youth are impacted by family separation and financial burden as the attention to their personal needs become redirected and their family's resources and income also become divided (Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007). Teachers, administrators, and other educators who are unfamiliar with Filipino American cultural dynamics involving a Filipino American family's obligation to support loved ones abroad, may not understand these underlying family sacrifices (A. Santos, personal communication, November 10, 2013; Buenaventura, 2012b; Nadal, 2009; Nierva, 2006).

Language barriers and social adjustment. Scholars point out that while many Filipino American immigrants in the United States make the necessary sacrifices to support family in the Philippines (Buenaventura, 2012b; Nierva, 2006), they painstakingly deal with other personal issues, which involves social adjustment and language barriers within their own home (Buenavista, 2010; Heras, 2001; Heras & Patacsil, 2001; Jamero, 2011), in the community

(Nadal, 2004, 2009), in the school (Halagao, 2004, 2010; Nadal, 2008) and most certainly within the work environment (Tuanson et al., 2007).

Language barriers. Scholars within the literature have noted that Filipino American parents push their Filipino American children to assimilate toward white American mainstream culture rather than to identify as Filipino (David, 2013; Nadal, 2004, 2009; Tuanson et al., 2007). A tactic that many Filipino American immigrant parents deploy to move their Filipino American youth past the social adjustment and language barriers that they may face during their initial and negative interactions with mainstream Americans, Tuanson et al. (2007) argued that this weakens the cultural identity of Filipino Americans and Filipino American youth. Studies have indicated that Filipino Americans endure problems in the workplace because they are misunderstood by non-Filipinos trying to make sense of their heavy English accents (Tuanson et al., 2007), are unsure about themselves (David, 2013), face embarrassment when trying to speak the English language with non-Filipinos (Nadal, 2009), and may feel pressured and obligated in making social adjustments in order to save face (Tuanson et al., 2007). Although Filipinos in the Philippines learned the English language in schools when the United States introduced an educational system in 1901 (Garrett, 1931; Karnow, 1989; Nadal, 2009), new immigrants, regardless of their country of origin, endure challenges that may make the experience uncomfortable and unnerving when it involves speaking English for the first time within non-Filipinos in American mainstream society (N Mac, 2013; Nadal, 2009). Many Philippine-born Filipino Americans are frequently misunderstood due to their thick Filipino accent while speaking the English language (Tuanson et al., 2007).

Ridicule in school. As Filipino American youth enter school for their first experience with non-Filipinos, many reported facing ridicule, humiliation, and frustration due to their social

interaction, behavioral responses, and language difficulties (Heras & Patacsil, 2001; Tuanson et al., 2007). Filipino American psychologists note that a breakdown in communication occurs between Philippine-born parents and their American-born or –raised children, many of whom are able to acculturate within American society much faster than their parents (Heras & Patacsil, 2001; Nadal, 2009). The literature reveals that as Filipino American youth attempt to evaluate their own cultural identity within American society, they are also having to make social adjustments toward a new cultural lifestyle trending through online social media (Edwards, 2013; Lo, 2012; JayTography, 2011; J Toral, 2010) in the hope of developing ways to fit in (F. Cordova, 1973; Van Linden & Fertman, 1998), develop a sense of belonging (Maramba, 2008), and to become socially accepted among their peers within their educational experience (Empleo, 2006; Heras & Patacsil, 2001; Tuanson et al., 2007). Scholars also note that Filipino Americans underutilize mental health services due to lack of linguistically and culturally competent mental health providers (Nadal, 2009; Ziguras, Klimidis, Lewis, & Stuart, 2003). Researchers (Heras & Patacsil, 2001; Tuanson et al., 2007) note that if Filipino Americans feel that they will encounter language barriers, this may adversely impact their interaction and communication with non-Filipino Americans as this may lead to cultural mistrust (David, 2008), inferiority (David, 2013), or refusal for mental health services (David & Nadal, 2013; Nadal, 2009).

Social adjustment. Filipino American immigrants who were born in the Philippines engage in a wide range of lifestyle changes that includes learning new cultural values, understanding behavioral patterns and various forms of interpersonal communication, which are inconsistent and often incompatible with the cultural values from the Philippines, and, thus, produces a tremendous amount of psychological distress (Alvarez & Liang, 2006; David, 2010; Heras & Patacsil, 2001; Salcedo, 2002; Tuanson et al, 2007). Empirical studies on Filipino

American experiences (Tuanson et al., 2007) indicated that conflicts in acculturation varies and depends upon the age of when Philippine-born Filipino Americans entered the United States. The experience of Filipino Americans immigrants' problems surrounding social adjustment parallels the experiences of Mexican American immigrants' dealings with employment, language barriers, and family issues (C. Castenada, personal communication, October 12, 2013). However, empirical scholars argued that Filipino American immigrants do not necessary fit the pattern of typical immigrants entering the United States as centuries of Spanish and American colonialism may have shaped Filipinos' mentality prior to their migration from the Philippines (David & Nadal, 2013). These scholars argue that Filipino American immigrants may exhibit characteristics of cultural denigration and inferiority, which makes the process of social adjustment even more challenging for Filipino Americans (David & Nadal, 2013).

Racial discrimination. Another issue that adversely impacts Filipino Americans involves racial discrimination (F. Cordova, 1983; Tuanson et al., 2007). Empirical studies noted how Filipino Americans have been discriminated against unfairly by non-Filipinos while in school and in the work environment (Tuanson et al., 2007), and that research from Alvarez & Liang (2006) noted that Filipino Americans reported higher perceptions and experiences of racism compared to other Asian Americans. According to Tuanson et al. (2007), Filipino Americans have been called derogatory names, laughed upon, and humiliated in the community and work environment. Scholars and researchers noted how Filipino Americans have a long history of racism in the United States (F. Cordova, 1983; Fabros & Gonzales, 2008) that may have stemmed from America's imperialism in the Philippines (Ignacio et al., 2004; Karnow, 1989). As new immigrants during the 1920s and 1930s, Filipino American immigrants who entered the United States were oppressed, exploited, and mistreated as a result of racism (F.

Cordova, 1983). David (2013) notes that the first half of the 20th century for Filipino Americans were “dark, difficult, and dangerous” (p. 38). During the 1920s and 1930s, Filipino American immigrants were chased out of town, not allowed in swimming pools and hotels (Jamero, 2011; P. Ventura, personal communication, August 24, 2011), and were referred to as disease-carriers (F. Cordova, 1983). In F. Cordova’s (1983) research, the California State Federation of Labor’s secretary was noted in saying the following, “Filipinos are just as much, if not more, undesirable than the Japanese and Chinese. Large numbers of them suffer from venereal disease, tuberculosis and brain tumors” (p. 118). F. Cordova (1983) reveals that on June 21, 1929, this prompted President Herbert Hoover to sign an executive order halting the entry of Filipinos emigrating into the United States “until large outbreaks of spinal meningitis, occurring in 1929 and blamed on Filipino arrivals, had been checked” (p. 118).

During the St. Louis Exposition of 1904 and Alaska Yukon Pacific in 1909 in Seattle, WA, indigenous Filipinos from tribal villages of the Philippines were on display, justifying arguments for civilizing Filipinos as part of America’s benevolent assimilation (Miller, 1982). D. Cordova & Filipino American National Historical Society (2009) reveals that Filipinos were “exhibited under the inspection of the U.S. War Department, now the Department of Defense” (p. 10) at the University of Washington campus in 1909.

According to Espiritu (2003), perhaps one of the worst times occurred in 1930 near the California town of Watsonville where a white mob of 400 vigilantes went on a rampage to rid Filipino Americans at a local dance club. Filipino Americans were chased out of the small town, their belongings burned, and those who were left were fired upon.

During their boot camp experience at Naval Training Center in San Diego, California, many Filipino Americans who were recruited from the Philippines into the steward rating class

with Blacks and Guamanians faced discrimination from White recruits and naval officers (R. Saldivar, personal communication, December 27, 2013; Nierva, 2006). R. Saldivar recalled being referred to as a Filipino monkey by a white naval officer, noted that Filipinos were trained specifically to set the table, wash dishes, and clean up the mess. R. Saldivar noted that Filipino recruits were humiliated into washing the undergarments and clothes of the admiral's wives and expected to walk the admiral's dog as slaves of the United States Navy.

Dealing with racism. Scholars point out that when Filipino Americans are belittled and discriminated upon, many of them feel saddened with frustration (F. Cordova, 1983), develop an incapable feeling of inferiority (David, 2013), and hardly speak out or retaliate for the wrong that was done toward them (David, 2008; Empleo, 2006; Nadal, 2009; Tuanson et al., 2007). Scholars (David, 2013; David & Okazaki, 2006) argue that when Filipino Americans are faced with issues, such as racial discrimination or oppression, Filipino Americans who do not respond or react are typically those who have higher manifestations of *colonial mentality*, which is the tendency for the oppressed to feel inferior from the oppressor. Scholars within the literature have noted that centuries of colonization and oppression can have long-lasting impact and affect the decision-making of Filipino Americans today (Bergano & Bergano-Kinney, 1997; David, 2008, 2013; Guillermo, 1998; Nadal, 2009), and that many Filipino American immigrants continue to exhibit high manifestations of colonial mentality long before migrating into the United States, which may influence the psychological experiences and consequences of their mental health status (David & Nadal, 2013). The literature has revealed that when Filipino Americans make attempts to dialogue about their experiences, they are often excluded and misrecognized, which contributes to their social invisibility (Pisares, 2011), need for belonging (Bergano et al., 2010; Maramba, 2008), and search for a cultural identity (Bergano & Bergano-

Kinney, 1997; F. Cordova, 1973; Nadal, 2004; Root, 1997). At a community gathering, California State Assembly Member, Rob Bonta, referred to the 1.5 million Filipino Americans in California as a sleeping giant, indicating that Filipino Americans lack political visibility and a community voice to speak out against their concerns in community organizing and civic engagement (Joanino, 2013). Scholars argue that Filipino American students who are provoked as a result of the injustices, invisibility, and marginalization of Filipino Americans within American mainstream society fall between the racial categories of being white or black and hence become lost between the historical discussions (Bergano, 1994; F. Cordova, 1973, 1983; Nadal, 2004, 2009; Pisares, 2011). One particular scholar argues that Filipino Americans are not seen or recognized, and are, therefore, removed from any racial discourse or discussion on history (Pisares, 2011). According to Pisares' (2011) theoretical study, before Filipino American students can begin to dialogue about their historical experiences within a classroom environment, Filipino American students are already being discounted and overlooked from the racial discourse because mainstream Americans are unaware and not open to the contributions and history of Filipino Americans (Adarlo, 2014; F. Cordova, 1983; Nadal, 2009).

Pisares (2011) outlines critical treatments of Filipino Americans:

The introduction of postcolonial frameworks to Filipino-American studies has been a much-needed corrective to critical treatments of Filipinos in the United States as yet another wave of immigrants rather than as colonial subjects in diaspora. However, the inadequacies of this approach emerge when one considers the experiences of those who do not have a lived memory of the Philippines as an organizing point of identity, especially Filipino Americans beyond the first generation. First, such characterization of the culture of U.S. imperialism emphasizes ontological negatives such as absence, lack,

denial, and what colonial agents and institutions do not (or, as Campomanes would put it, the indeterminate, unassimilable, and unrepresentable). These descriptions do not allow one to positively identify the mechanisms that generate Filipino-American social invisibility in a domestic “mainland” context. The negative-space terms render such analysis and a priori impossibility, even as the unrepresentability itself is attributed to imperial hegemony. Deferral to negations yields a second problem with the cultures of U.S. imperialism framework: it is unable to account for Filipino-American cultural practices that do not reference exile, anti-imperialism, or Philippine indignity. (p. 424-425)

As a result, many Filipino American youth struggle with not knowing what to do in the absence of culturally-relevant and strong-minded teachers, educators, and role models (M. Hongpanich, personal communication, October 30, 2013). This is not to say that Filipino Americans do not respond at all when faced with adversity as the literature reveals that when Filipino Americans do react, Nadal (2004) reveals that issues may derive from a wide range of events that include learning about the social injustices of Filipino Americans originating from a class lecture, a book reading, or from a negative comment or experience made from an Asian American. Within the presence of Asian Americans, Filipino Americans are also humiliated, ridiculed, and disregarded (Nadal, 2009), and hence, Filipino Americans felt the need to develop their own programs, activities, and resources within the Filipino American community (A. Bergano, personal communication, November 28, 2013; Ibanez, 2003), so that their voices can be heard and represented (F. Cordova, 1998; Maramba, 2008).

Issues surrounding Filipino American family dynamics. Filipino American immigrants learn immediately the need to make the necessary social adjustments when

interacting with non-Filipinos within American society (N Mac, 2013; Nadal, 2013). The literature reveals how Filipino Americans struggle to survive through adverse issues that impact Filipino American youth within the dynamics of family.

Filipino American family dynamics. Social adjustment may also occur within the Filipino American family dynamics. According to Heras & Patacsil (2001), conflict arises between Filipino American immigrant parents and their second-generation American-born and -raised adolescents when the younger generation seeks to be more independent, assertive, and individualistic which is consistent with the cultural values of their American peers in school. From the perspective of Filipino American immigrants, this oversteps Filipino American parents' cultural values of being respectful to elders, staying in contact with the family, and displaying submissive and compliant behavior when interacting with parents. Filipino American psychologists noted that Filipino American adolescent boys are given more freedom and less restriction than Filipino American girls, who are traditionally required to stay home in order to clean, maintain household chores, and other additional responsibilities within the home in order to prevent unwanted pregnancy and dropout from school (Heras, 2001; Heras & Patacsil, 2001).

Support and sacrifices overlooked. Filipino American psychologists, researchers, and scholars (Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007) note that Filipino American immigrant parents will go out of their way for their American-born and/or -raised children in terms of providing support while sacrificing their own needs. Filipino American parents continue to work, often times with multiple jobs to provide a better life for their children, while sharing with their children their struggles living in the Philippines, a common reference for Filipino American immigrant parents that is foreign to Filipino American students who have never lived or visited their parent's homeland (Nadal, 2009). Many times, Filipino American

immigrant parents reward their children with materialistic items, the latest mobile devices, iPads, and gadgets (P. L. Caldejon, personal communication, October 12, 2013), and will often save their earnings religiously making the necessary sacrifices to purchase a vehicle for transportation and putting their children in the highest level of education in order for their children to earn a high-paying job (Nadal, 2009). This constant habit and work ethic drives many Filipino American immigrant parents to perform well in their respective jobs, to work diligently in providing their family with the basic necessities that many of them lacked growing up in poor rural towns of the Philippines (Roces & Roces, 2009), making it easy for their Filipino American adolescents to become involved in gang activity, drugs, and other vices, despite living within a well-to-do socio-economic, middle class family (Nadal, 2009). The literature reveals that Filipino American immigrant parents may overlook and not be in tune with their adolescents' activities as this contributes to the adverse issues that impact Filipino American youth.

The struggle to succeed. Throughout the literature, scholars have noted that the educational experiences of Filipino Americans may impact their cultural identity (Maramba, 2008; Monzon, 2004; Nadal, 2009; Oliveros, 2009). Filipino American immigrant parents provide the basic essentials for their American-born and –raised children to do well in school with the hope that they complete their college education, which hopefully results in a good well-paying job that will provide support for their family (A. Santos, personal communication, December 26, 2013; Monzon, 2004; Ogilvie, 2008; Roces & Roces, 2009). From the perspective of Filipino American immigrant parents (Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007), Filipino American students are expected to maintain exceptional academic performance and excellent citizenship throughout their educational experience as they progress from middle school to high school (Nadal, 2009), a characteristic that was bestowed by the United States

colonization when education was introduced to Filipinos in the Philippines (Agoncillo, 1974; Karnow, 1989). When Filipino American adolescents' performance has proven to be exceptional as evidenced by outstanding performance documented in their progress reports, academic achievement awards, or outstanding citizenship, they become the topic of discussion at Filipino family functions and gatherings, particularly by Filipino American immigrant parents who will brag, talk, and *tsimis* or gossip endlessly about their student's progress in school (Nadal, 2013; Roces & Roces, 2009). When a Filipino American student does not perform to their parent's expectations and their parents are aware of their poor academic progress, many Filipino American immigrant parents try not to bring this up as a topic of conversation in family gatherings and community events, essentially a cultural character of *Hiya* or shame (David, 2013), as this becomes a sign of a communicational breakdown between immigrant parents and their American-born and/or –raised children (Heras & Patacsil, 2001). The literature suggests that this notion of Filipino American immigrant parents telling their Filipino American adolescent to improve and do better in school may only be the surface of underlying problems Filipino American youth see as Filipino American families attempt to negotiate and explain the adverse issues facing them in their educational experience (Nadal, 2009). The drive to succeed and the sacrifices that many Filipino American immigrant parents have made to live and work within American society do not often resonate with their American-born and/or –raised children who see their parents' growing up experiences from the Philippines as foreign (Roces & Roces, 2009) and incomparable to their current educational challenges in the United States (Monzon, 2004; Ogilvie, 2008). Because the Philippines is geographically located thousands of miles away, and that Filipino American adolescents are so far removed from their immigrant parents' experiences, Filipino American immigrant parents' talk and reference to their experiences from

the Philippines does not always have any meaning for American-born children of Filipino descent (Nadal, 2009), which often leads to a constant circle of miscommunication (Heras & Patacsil, 2001). Thus, in reexamining Filipino culture and looking through the perspective of their parents, Filipino American youth have neglected the Filipino culture of *Utang Na Loob* or gratitude and Filipino American immigrant parents find it difficult to establish *Pakikisama* or smooth interpersonal relations (Roces & Roces, 2009) with their American-born children, which perpetuates even more problems for the family. Filipino American youth, who experience a different set of educational challenges within the school setting from their parents, will often express their anger and bitterness in trying to cope (F. Cordova, 1973; Empleo, 2006; Heras & Patacsil, 2001).

Mounting problems. As problems continue to persist in their negotiations with their Filipino American immigrant parents, many Filipino American adolescents will go as far as not telling their parents that they stopped attending school by hiding transcripts and grades and intercepting school-related documents sent in the regular mail in the hope of covering up the truth about their enrollment in school (R. Saldivar, personal communication, August 2, 2013). Eventually, some Filipino American students drop out from completing their college education due to their perceived lack of family support (Monzon, 2004; Ogilvie, 2008). With family gatherings and functions occurring through family birthdays and passing holiday seasons, Filipino American students' attendance becomes less and less as they become withdrawn and absent, while Filipino American parents continue to become oblivious to the real issues facing their students' lack of participation (J. Reyes, personal communication, April 3, 2011). Instead of dealing directly with the issues, many Filipino American immigrant parents who are not in tune with their student's educational progress will rationalize their students' lack of progress in a

roundabout way (Nadal, 2008, 2009; Roces & Roces, 2009). Rather than speaking the truth with friends and acquaintances at family gatherings, Filipino American immigrant parents may say something completely off with false claims, like *He's busy working* or *She still has one more semester*, in order to avoid *Hiya* (shame) as their way of squashing *tsismis* (or gossip) about their child (David, 2013; Nadal, 2009).

When things don't work out. In this roundabout attempt of pleasing their American-born and/or –raised children, Filipino American immigrant parents create more of a disconnect rather than dealing directly with the issues impacting Filipino American adolescents, such as depression (David, 2008; Nadal, 2009); suicide ideation (Agbayani-Siewart & Enrile, 2003; Heras & Patacsil, 2001); gang activity (Edman et al., 1998; Nadal, 2009), and other psychological stresses (David, 2010; Salcedo, 2002). This may also include evident miscommunication between immigrant parents and their children in the form of violent arguments as many American-born children can be heard voicing to their immigrant parents, *we live in America now* (Nadal, 2009, p. 58).

When Filipino American immigrant parents don't listen. The literature has noted that Filipino American students develop ways to express themselves, especially when their Filipino American immigrant parents refuse to listen to their struggles. Within the community, a Filipino American theater group in San Francisco, *Tongue in a Mood*, has been instrumental in recreating the confrontational experiences between Filipino American immigrant parents and their American-born and/or –raised children into short skips in order to provide a way for Filipino American students to express their frustration with Filipino culture (Pisares, 2011). In Virginia Beach, Virginia, the Filipino American Cultural Society (2009) at Salem High School utilizes spoken word poetry and performance to share stories about their *growing up brown* experiences,

which are not often discussed openly with Filipino American immigrant parents (Bergano et al., 2010). Rather than seeking preventative measures, or needed mental health services, to solve underlying issues and problems, the decision by Filipino American immigrant parents not to seek the necessary help may create an embarrassing situation in the eyes of Filipino American adolescents who are just as lost in the acculturation process (Heras & Patacsil, 2001; Nadal, 2009). The same scholars note that many Filipino American immigrant parents may undergo a stage of denial, and thus create additional, unnecessary problems for the family, especially when things do not work out as planned.

Finding solutions and strategies. The literature has revealed that Filipino American immigrant parents will provide the necessary supports for their Filipino American adolescent, but as issues and problems arise many Filipino American immigrant parents may not necessarily have the appropriate solutions and strategies to resolve the issues that may adversely impact Filipino American youth (Halagao, 2004; Nadal, 2009), and thus, avoid utilizing mental health services (David, 2013; Nadal, 2009). The hope is to identify appropriate solutions and strategies that will help Filipino American youth mediate the issues impacting their cultural identity and educational experience.

Ways Filipino American Middle School Students Mediate Adverse Issues

A review of the literature has revealed that Filipino American students face a wide range of issues that impact their cultural identity and educational experience (F. Cordova, 1973, 1983; Empleo, 2006; Ferrera, 2011; Halagao, 2004; Halagao, 2010; Heras & Patacsil, 2001; Maramba, 2008; Museus & Maramba, 2011; Nadal, 2009; Ogilvie, 2008; Oliveros, 2009; Pisares, 2011; Tuanson et al., 2007). Whether in the community or within the school environment, the literature reveals that Filipino American students engage in a variety ways for mediating adverse

issues (Halagao, 2004; Heras & Patacsil, 2001; Maramba, 2008; Nadal, 2009; Tuanson et al., 2007). This involves the following topics: the notion of avoiding the issue, carrying on the burden, seeking familiarity, mediating issues not in school, initiating a simple conversation, connecting with culture, expanding Filipino cultural learning, engaging in community involvement, and are dealing with issues when programs and activities are not available.

Avoidance. The literature reveals that Filipino American youth will go out of their way to avoid adverse issues (Nadal, 2008, 2009). Many times, the issues that Filipino American youth endure stem from issues and problems from the home environment as Filipino American psychologists and researchers stress the need for Filipino American students to formulate a positive relationship with their Filipino American immigrant parents by increasing their communication with them (Heras & Patacsil, 2001). However, there are other reasons why young adolescents may avoid face-to-face conversation and not open up as easily with their parents as many of them want to have the freedom to express themselves, are concerned about their reputation among their peers, and have issues regarding their privacy from parents, especially when it deals with sharing information online (Kelly, 2013; Steinburg, 2011; Van Linden & Fertman, 1998). The literature reveals that Filipino American immigrant parents' educational goals are set to a high level of achievement and may not necessarily agree with their American-born and/or -raised children's interest (Heras & Patacsil, 2001; Nadal, 2009). psychologists argue that when parents' educational goals are not met by their Filipino American adolescent, this may lead to conflict within the family (Heras & Patacsil, 2001).

Difficulty overcoming. Instead of seeking psychological or mental health services, Filipino American students may exhibit anxiety, stress, and depression and may find themselves in the office of their academic counselor at the school rather than with the school psychologist or

mental health providers simply because they were not able to or do not know how to speak openly with their Filipino American immigrant parents (Heras & Patacsil, 2001). Like their immigrant parents, many Filipino American students mediate issues in a circuitous and indirect way and may end up not utilizing or receiving the appropriate type of help to address or mediate their issues (Nadal, 2008). Filipino Americans may have difficulty dealing with tragedy, trauma, and when a great deal of stress occurs, like the Super Typhoon Haiyan that recently swept the central part of Philippines on November 8, 2013 (Shubert, 2013). This huge natural disaster caused massive devastation, disrupted the lives of nearly four million people in the middle of the archipelago, and created a great deal of concern for Filipino Americans, who have extended families in the hardest hit areas of the Philippines (Sterling, 2013). Concerned with the mental health status of Filipino Americans in the United States and the uncertainty of how many would deal or mediate the adverse issues prompted Filipino American psychologists to encourage Filipinos and Filipino Americans to get the necessary help for mental health services (Nadal & David, 2013). Thus, a review of the literature suggests that Filipino American students may have difficulty overcoming adverse issues, may feel lost in how to deal with personal problems, and may need someone other than their own Filipino American immigrant parents to help them identify, confront, and provide the necessary solutions to solve the problems they encounter from home and within the school environment (Nadal, 2009).

Carrying the burden. Filipino American adolescents who are not involved with any programs or activities at the school or within their community wind up carrying on the burden of anxiety, frustration, depression, and psychological distress (Edman et al., 1998; Salcedo, 2002), forgoing any opportunities to discuss any issues with the psychologist or mental health provider at the school who do not share the same cultural ethnic or linguistic background (Nadal, 2009).

Many Filipino American students grow up within American mainstream society without being involved in any kind of culturally-based group or organization, or they do not have the opportunity to connect with the service providers at their school site, and, therefore, continue to carry on issues set from personal conflicts at home while trying to cope with common everyday problems they encounter in school, such as bullying, peer pressure, etc. (A. Santos, personal communications, November 10, 2013). Ideally, the literature reveals that the best opportunity to provide assistance, help, and support is when students are young, specifically during their middle school years (Van Linden & Fertman, 1998). Several scholars (Schwartz, Montgomery, & Briones, 2006; Steinburg, 2011; Van Linden & Fertman, 1998; Wormeli, 2001) have indicated that the middle school years are considered a transitional period from elementary to secondary education, and provides the ideal place for young adolescents to cultivate their identity, develop their leadership skills, and discover their place in the middle school world.

Overbearing. When the burden becomes overbearing, teachers, who work directly with Filipino American students, end up becoming the recipients, helping students address the adverse issues and problems in place of psychologists or mental health providers (Heras & Patacsil, 2001). Teachers, who see Filipino American students every day, are familiar with changes in student behavior, demeanor, mannerisms, and wind up playing the role of the counselor (Bradley, 2013; Lanier, 2013). Thus, teachers may become involved in Filipino American students' personal needs as many Filipino American immigrant parents place a high level of respect for teachers (Nadal, 2009).

When providers do not share the same culture. Despite the availability of academic counselors, psychologists, and mental health service providers at the school site, the literature has revealed that when Filipino American adolescents have issues or problems stemming from

home, Filipino American students do not utilize or seek them out to help them address or mediate any issues (David, 2013; Nadal, 2009), especially if the service providers do not share the same cultural or ethnic background as this behavior carries on into graduate programs with Filipino American graduate students (Nadal et al., 2010). While Filipino American students may have their own challenges meeting their parents' educational goals, Filipino American adolescents are faced with challenges within their educational experiences, such as being mistakenly identified for Hispanic, Indian or Chinese (F. Cordova, 1973), mislabeled as a result of belonging to distinct cultural backgrounds (Yagyagan, 2013), humiliated by peers in school (Tuanson et al., 2007), made to feel inferior by individuals within the dominant American cultural society (David, 2013), overlooked within historical contexts and classroom discussions (D. Cordova, personal communication, July 27, 2011; F. Cordova, 1983; Nadal, 2009), and stereotyped into the model minority myth (Empleo, 2006; Le, 2012; Nadal, 2009; Nadal et al., 2010). Thus, for many Filipino American students, the literature reveals that if the psychologist, mental health counselor, service providers, or school staff do not share the same cultural or ethnic background, then Filipino American students may not seek the needed help from someone who they are unfamiliar with or do not share the same cultural background within school (Nadal, 2009; Nadal et al., 2010). Again, rather than speaking with someone who does not share the same cultural background, many Filipino American students will seek no one, not talk with their Filipino American immigrant parents, and therefore, continue carrying on the burden of a problem (Nadal, 2008).

Seeking familiarity. The literature has revealed that Filipino American students feel the most comfort when talking with adults whom they are most familiar with, like a teacher (Bradley, 2013), a student advisor (K. Dizon, personal communication, October 29, 2013), a

family friend or relative (Tuanson et al., 2007), or family member (Heras & Patacsil, 2001). The literature notes how these relationships with teachers and trusted adults need to be established and developed early in their educational experience, particularly in the middle school years (Casey, Getz, & Galvan, 2008; Schwartz et al., 2006; Steinburg, 2011; Van Linden & Fertman, 1998; Wormeli, 2001). As Filipino American students move and progress toward postsecondary education, resources and support systems become limited (Nadal et al., 2010), and the availability of Filipino American teachers, educators, and faculty is not as widespread (Nadal, 2009). Scholars have noted that even when there is a Filipino American teacher or faculty member at the school site, many times this is not the best fit for them, particularly if the teacher or faculty member does not culturally identify as a Filipino American or Asian American (Nadal et al., 2010), and are considered *white-washed* (Nadal, 2004). A Filipino American who is labeled as *white-washed* or *coconut* is considered as someone who appears Filipino American (*brown* on the outside), but does not practice or carry on the culture of being Filipino (*white* on the inside, hence, *coconut*) as a result of their upbringing or growing up in a white community far-removed from a predominately Filipino community (Nadal, 2004, 2009). Rather than seeking Filipino American teachers or adults, who do not identify with being Filipino American, the literature notes that many Filipino American graduate students may find comfort seeking and dialoguing among themselves or with peers who share similar challenges and obstacles in graduate school programs (Nadal et al., 2010). Through a presentation at community learning center with over 200 middle school students, P. Ginelsa (personal communication, December 13, 2013) encouraged Filipino American middle school students to find others who share the common interests and passions, and that these are the individuals who will help to formulate ideas, build dreams, and foster friendships.

Not in school. Although the literature has revealed that Filipino American students are faced with challenges that may stem from their educational experience within the school environment (Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007), scholars within the literature have also noted that Filipino American students do not have the best experiences dealing with or mediating adverse issues while in school (Empleo, 2006; Maramba, 2008; Monzon, 2004; Ogilvie, 2008; Oliveros, 2009; Tuanson et al., 2007). Despite the availability of psychologists and counselors, and administrators available within the K-12 school system to support Filipino American students, there is little research to support how beneficial these service providers are to support Filipino American students within the school environment (Empleo, 2006; Heras & Patacsil, 2001; Nadal, 2009) as many of the interventions proposed by Filipino American psychologists include recommended interventions and resources for the home and community, and do not necessarily indicate or specify how to mediate adverse issues found with the school environment. Although issues and concerns may also occur within the school setting, Filipino American students may find alternate methods to resolve their issues outside of school, and this may include resolving them at home (Tuanson et al., 2007), attending church services or talking with their religious advisor or priest (J. Reyes, personal communication, April 3, 2011), finding community resources (Nadal, 2004, 2008), or venting online through various social media networks (Edwards, 2013; Lo, 2012; JayTography, 2011; Kelly, 2013; J Toral, 2010). For reasons such as this, Filipino American scholars and researchers argue the need for cultural and linguistic service providers to not only be available to support the needs of Filipino American students, but for them to also have some basic knowledge about Filipino American culture, history, experiences, and background in order for them to be effective and open in supporting the needs of Filipino American students within the K-12 school settings (Nadal, 2009,

2013; David & Nadal, 2013). These same scholars also note how Filipino Americans are misdiagnosed and mislabeled by non-Filipino psychologists and mental health providers who do not take the time to learn or understand the culture, background, and history of Filipino Americans (Empleo, 2006; Nadal, 2009; David, 2013).

Simple conversation, simple dialogue. Empirical studies found within the literature emphasized the need for Filipino American students to connect with friends and family. Scholars, psychologists, and researchers have indicated that the easiest and most comfortable way Filipino Americans mediate adverse issues is in the form of an open conversation with friends and family (Heras & Patacsil, 2001; Museus & Maramba, 2011; Tuanson et al., 2007). The literature suggests that simply talking with family and friends, whether during family functions or gatherings, in person or face-to-face, or in the privacy of peers, provides the ideal venue for Filipino Americans to mediate problems. Being in the company of friends and family through a simple conversation or dialogue provides a safe and comfortable setting for Filipino American students to talk openly about adverse issues impacting their cultural identity and educational experience. While in school, the literature also notes that Filipino Americans have limited opportunities to learn about their own cultural identity (Empleo, 2006; Ferrera, 2011; Nadal, 2004, 2009), which also becomes an issue within their educational experience. Researchers and scholars point out that if Filipino American students are provided with a place or venue where they can develop a sense of belonging (Maramba, 2008), while learning about their cultural identity with a Filipino American adult who is knowledgeable about Filipino American history and experiences present to help facilitate their learning (Nadal, 2009), this can also help Filipino American youth mediate issues (Empleo, 2006; Heras & Patacsil, 2001; Halagao, 2004, 2010; Nadal, 2008, 2009; Oliveros, 2009; Tuanson et al., 2007). Ideally,

scholars encourage Filipino American students to dialogue with one another as one way to relieve general concerns and issues (Espiritu, 2001; Halagao, 2004), formulate friendships with peers who are also enduring the same challenges and obstacles (Nadal et al., 2010), and create a bond with trusted family members who are familiar or had similar experiences (Heras & Patacsil, 2001).

Connecting with culture. Connecting with their culture is another way for Filipino American students to mediate issues. Several empirical studies within the literature (Maramba, 2008; Museus & Maramba, 2011; Oliveros, 2009; Tuanson et al., 2007) have stressed the need for Filipino American students to stay connected with their cultural identity as they progress through their educational experience. If Filipino American students cannot connect their stories within the curriculum in the public schools, the literature notes that many share their stories outside of the educational system and within the community, organized through public events and forums (A. Numeric, personal communication, July 20, 2013; All Events in Los Angeles, 2012; Solomon, 2013; Tuesday Night Projects, 2013). A. Aquino points to how Filipino American student benefit from open mic, also known as open mike, and spoken word poetry events that allows young folks to engage in artistic expression as an alternative for connecting Filipino American students with their cultural identity (personal communications, November 10, 2012). This may also involve attending family gatherings and functions (Nadal, 2008), attending community events (Asian Journal, 2011), and becoming involved with public programs not found within the school environment as an alternative method to expanding their cultural identity (Bergano et al., 2010) and, thus, mediating adverse issues. In New York City, New York, members of the Filipino American National Historical Society Metropolitan New York Chapter (2013) participated in *Tagalogue*, a fusing of the *Tagalog* language and the word *dialogue*, when

provided community members with a venue to dialogue, monologue, and share stories about Filipino American experiences and issues in the community. In the South Bay of Los Angeles, authors of the book, the Filipino American National Historical Society Los Angeles Chapter invited Filipino American middle school students for their *Filipinos in Carson and the South Bay* event (Ochoa, 2013) to hear spoken word poetry and storytelling that provided Filipino American adolescents on how older Filipino Americans had to deal with adversity and challenges while growing up within the South Bay of Los Angeles.

Filipino cultural learning expanded. Scholars (David, 2013; Halagao, 2004; Nadal, 2004) have stressed the need for Filipino Americans to learn more about their cultural identity even though resources, materials, and curriculum (Tintiangco-Cubales, 2007) as this may not be readily available within the public school setting (Halagao, 2004; Nadal, 2009). These scholars noted that despite not having resources available to them to expand their learning, Filipino American students eventually develop ways to learn about their cultural identity by associating with Asian communities (Nadal, 2004), searching online and developing their own Filipino American historical timeline (Buchholdt, 1999), reviewing and reading books focused on the Filipino American experience (F. Cordova, 1983; L. Lopez, personal communication, October 11, 2013), developing alternative methods of learning cultural identity through art, storytelling, and spoken word poetry not found within the school curriculum (Bergano et al., 2010; Filipino American Cultural Society, 2009; Halagao, 2004); informal dialogue with peers (Ibanez, 2003; Halagao, 2004, 2010); attending community-based events (Asian Journal, 2011); participating in leisure activities (Gregory & Ellison, 2005), and attending comedy shows that allow Filipino Americans to laugh and reflect on their experiences within mainstream society (R. Navarette, personal communication, November 21, 2013).

Maintaining a connection. Various scholars and researchers have indicated that Filipino American students who maintained some kind of connection with their culture, whether it is through Philippine tradition and heritage activities or through Filipino American history, experiences, or struggles were better adjusted in dealing with issues and problems in school (Maramba, 2008; Museus & Maramba, 2011; Nadal, 2008; Tuanson et al., 2007). Empirical studies found within the literature (Aure, 2006; Maramba, 2008; Museus & Maramba, 2011; Monzon, 2004; Oliveros, 2009; Tuanson et al., 2007) have indicated that those who were involved with their college student organization's activities exhibited more confidence, consciousness of their self, and were more likely to better able deal with common everyday issues and challenges. This suggests that if Filipino American students are to develop the confidence and skills in mediating adverse issues, it may be better for them to be involved in a club organization on their school campus where they can formulate a cultural connection and develop a sense of belonging (Docdocil, 2011; Maramba, 2008).

Community involvement. The literature has noted that another way for Filipino American youth to mediate adverse issues is to integrate them into community-based programs and activities (Halagao, 2004; Nadal, 2009; Oliveros, 2009; Tintiangco-Cubales, 2007). As part of the Filipino Youth Activities (FYA) of Seattle, Washington, the literature reveals how Filipino American youth were assigned into culturally relevant community projects as one way of getting young people involved in the community (A. Bergano, personal communication, November 28, 2013; Ogilvie, 2008). Filipino American youth, especially those who belonged to mixed cultural background and who were often disgraced, shunned, and excluded from other Filipino Americans within the community, were integrated in these projects as the FYA developed projects, programs, and leisure activities to help Filipino American youth deal with issues within

their community (De Leon, 1997). While preparing for a recent national conference, D. Cordova noted that Filipino American youth need to participate, become integrated, share their experience, and contribute in some way, especially if they are going to be effective and involved in the community (personal communication, July 27, 2013). Community leaders note that activities that focus on Filipino American cultural identity development need to be fun, creative, and engaging for young people (J. Reyes, personal communication, April 3, 2011).

When programs and activities are unavailable. Even if Filipino American students may not have programs and activities available to them, the literature notes how group dialogue on topics related to peer issues and concerns can also be beneficial for Filipino American students who generally have questions (De Leon, 1997; Halagao, 2004; Van Linden & Fertman, 1998; Youth Family School and Community Partnership in Action, 2011). Often times, simply having a place where Filipino American students can establish a sense of belonging (Maramba, 2008; Tuanson et al., 2007) provides a safe environment where Filipino American students can relax comfortably with peers and trusted adults who can culturally relate to their everyday experiences within the school environment (Empleo, 2006; Halagao, 2004, 2010; Maramba, 2008; Nadal, 2008). Yet, despite having a diverse student population within a given school, there are instances where particular schools do not allow culturally and ethnically diverse students to congregate together for fear of marginalizing other ethnic groups (D. Park, personal communications, November 18, 2013). If Filipino American students are not able to mediate their issues within the Filipino American community, scholars (Nadal, 2004, 2009) indicated that many Filipino Americans resort to resources within the Asian American community, especially within the Midwest, South, and East Coast where the Filipino American community is not as widespread (Bustamante, 2013; Hoeffel et al., 2012). Theoretical studies note that as Filipino

American students avoid seeking the psychologist or mental health services (Heras & Patacsil, 2001; Nadal, 2009), they eventually find their own way to cope by adapting to their environment and developing their own way to cope and withstand adversity.

Programs & Activities that Positively Influence Filipino American Middle School Students

Involving Filipino American students with programs & activities. The literature has revealed that Filipino American students can mediate adverse issues through their involvement in community-based programs and activities (Maramba, 2008; Museus & Maramba, 2011; Nadal, 2004, 2008; Oliveros, 2009; Tintiangco-Cubales, 2007). Empirical studies within the literature found that Filipino American students who are somehow connected with aspects of their culture, found it easier to adjust and mediate issues within their educational experiences (Museus & Maramba, 2011). If there are no other means for Filipino American students to mediate adverse issues within the educational school system, the literature (De Leon, 1997; Halagao, 2004; Van Linden & Fertman, 1998; Youth Family School and Community Partnership in Action, 2011) reveals that the best option may be for Filipino American youth is to become involved with activities, programs, clubs, or organizations that are culturally-based and culturally-relevant (Halagao, 2004; Nadal, 2008, 2009; Nadal et al., 2010), that can be found with school partnerships and collaboration within community (Alaskero Partnership Organizers, 2013; De Leon, 1997; Halagao, 2004, 2010; Tintiangco-Cubales, 2007), and that will help them address adverse issues impacting their cultural identity (Heras & Patacsil, 2001; Halagao, 2004; Nadal, 2008, 2009) and educational experience (Empleo, 2006; Maramba, 2008; Oliveros, 2009; Pisares, 2011; Tuanson et al., 2007).

This last section reviews programs and activities that have a positive influence with Filipino American middle school students, and is divided up under the following areas: programs

and activities throughout the United States, local community programs and activities, and school celebrations.

Public school challenge with programs and activities. The literature notes that the public schools experience challenges in trying to develop programs and activities that will benefit the needs of Filipino American students (F. Cordova, 1973; Halagao, 2004; Nadal, 2008; Ogilvie, 2008). Rather than trying to provide support for them, on many instances, Filipino American students are left with no resources, materials, or method for organizing cultural identity activities on school campus (Empleo, 2006; Maramba, 2008; Museus & Maramba, 2011; Nadal, 2009). At the same time, there are limited teachers who are capable of facilitating a dialogue with Filipino Americans students to expand their educational experience (Nadal et al., 2010). Even if there are clubs and organizations in the public schools, there are very few within the South Bay of Los Angeles that focus specifically on the needs, development, and expanding the cultural identity of Filipino American students (T. Javier, personal communication, January 19, 2014). A review of the literature reveals that public schools struggle in trying to support Filipino American students (Ogilvie, 2008), and that programs and activities geared toward providing cultural identity and educational experience requires outside help and community support (De Leon, 1997; Nadal, 2009).

Schools acting alone. The literature reveals that schools alone are not capable of providing the necessary type of program or activity to benefit Filipino American middle school students. J. Sales, who has volunteered with a nationally recognized drill team for nearly 20 years in a middle school level located within South California of Los Angeles County, has long argued that schools have difficulty initiating activities on their own for fear of lawsuits, afraid that the school and school district would lose funds or money (personal communication, January

27, 2010). It was also noted that “nothing would get done” with the school acting alone (J. Sales, (personal communication, January 27, 2010). If any type of learning beyond the current school curriculum were to take place in schools, particularly in regards to cultural identity and expanding educational experiences for Filipino American middle school students (Los Angeles Unified School District, 2008a), J. Sales indicated that folks from the outside, from the surrounding community, such as parents, community leaders, and professionals, need to come in and become involved helping the students and teachers to create and develop these activities within the school. Although public schools have faced budgetary and financial restraints from the last several years (Kajitani, 2011; Williams, & Weintraub, 2011) that have kept many students from advancing in the areas of art and music, and limiting them to the California Content Standards (Los Angeles Unified School District, 2008b). The literature notes that community-based programs that formulate partnerships and collaboration with schools have benefited Filipino American students with cultural identity development and expanding their educational experience (Bergano et al., 2010; Manzano, 2011; Halagao, 2004; Tintiangco-Cubales, 2007).

Creating community collaboration with Filipino American Cultural Society & Filipino American National Historical Society Hampton Roads Chapter. In other instances, the literature notes that a Filipino American educator who is familiar with the background of Filipino Americans and embraces the Filipino American cultural identity (Nadal et al., 2010) can help facilitate the learning of Filipino American history (D. L. Cordova, 2014; F. Cordova, 1983, 1998), and help Filipino American students internalize and develop a Filipino American cultural identity (Nadal, 2004, 2009). In Virginia Beach, Virginia, for the past 20 years, the Filipino American Cultural Society (FACS) (2009) at Salem High School has been working together with members of the FANHS Hampton Roads Chapter, a community-based organization within the

Virginia Beach, Norfolk, and Hampton Roads area in the state of Virginia that focus on promoting and documenting Filipino American history (Bergano et al., 2010; R. Obispo, personal communication, October 7, 2012). Filipino American high school students within FACS are encouraged by their Filipino American student advisor and teacher to integrate previously published poems, or develop their own poems based on their personal experiences, and share this through youth conferences and symposiums held at the local school (Bergano et al., 2010; R. Obispo, personal communication, October 7, 2012). Rather than hearing a lecture or watching a video on Filipino American history, Filipino American students are encouraged to internalize Filipino American experiences into spoken word poetry and create interactive skits with rhythm and rhyme, thus, making the learning of Filipino American cultural identity within their educational experience interesting, engaging, and important for Filipino American youth (Bergano et al., 2010). This notion of allowing Filipino American students to teach other Filipino American students about their cultural identity, history, and experience is a key component that allows a younger generation to develop an appreciation of Filipino culture and history (Halagao, 2004; Tinitiangco-Cubales, 2007). Filipino American students, who have been exposed to this type of program and activity, and are, thus, connected with a community-based group outside of their niche, outside of their school (L. Ramos, personal communication, January 3, 2014), benefit from these kinds of activities (B. Megino, personal communication, February 1, 2010), and eventually come back to help and support other Filipino American students in the learning process, in a similar way that they had experienced learning about their cultural identity when they were in school (L. Gadia, personal communication, June 8, 2012).

Community-based groups and school partnerships. The literature notes a handful of other community-based groups throughout the United States that have created collaboration

between the community, schools, and local universities include the following: (a) Pinoy Teach, a multicultural curriculum introduced by Dr. Patricia Halagao (2014) and Timoteo Cordova and began in Seattle, Washington in 1996, and implemented in Honolulu, Hawaii, (b) Pin@y Educational Partnerships (PEP), a curriculum program and teacher apprenticeship pipeline in San Francisco that was initiated by Director and Founder, Dr. Tintiangco-Cubales (2007) in 2001, and the (c) Alaskero Partnership Organizers (2013), which creates lessons based on Filipino American experience and history for Filipino American youth in Anchorage, Alaska. Each have created a variety of programs and activities that connect Filipino American students with Philippine and Filipino American history, while developing their cultural identity and expanding their educational experience. Thus, the literature notes that the best way to connect Filipino American students with programs and activities, and linking this with their cultural identity and educational experience, is to seek outside assistance by somehow including community-based organizations (De Leon, 1997; Halagao, 2004, 2010; Nadal, 2004, 2008; Tintiangco-Cubales, 2007), linking the activities with personal experience and Filipino American history (Bergano et al., 2010; B. Megino, personal communication, February 1, 2010), and having Filipino American teachers and educators who identify and are familiar with Filipino American experience (Nadal et al., 2010) to become involved in creating programs and activities that will benefit Filipino American students (Maramba, 2008).

Local community programs and activities

The literature has noted various programs and activities that are geared to positively supporting Filipino American youth (Alaskero Partnership Organizers, 2013; Halagao, 2004; Tintiangco-Cubales, 2007), and, thus, help in the development of their cultural identity and expanding educational experiences. However, many of these programs are not physically

accessible to Filipino American middle school student who live within the Los Angeles area of Southern California, and the challenge appears to be with the unavailability of these resources, materials, and programs, which is consistent with what was found within the literature (Empleo, 2006; Maramba, 2008; Nadal, 2008, 2009). When reviewing the literature for local community programs and activities that positively influence Filipino American middle school students, the extent to what these students learn about Filipino American cultural identity and educational experiences is limited, whether in the public schools or surrounding community (J. Reyes, personal communication, January 3, 2012).

Local community-based organizations. The literature has noted two local community-based organizations that develop programs and activities that involve Filipino American youth, specifically within the Southern California area of Los Angeles: Youth, Family, School and Community Partnership in Action (YFSC-PIA) (2011) and the Los Angeles Chapter of the Filipino American National Historical Society (FANHS-LA) (2013).

Youth, Family, School and Community Partnership in Action. YFSC-PIA is a community partnership program geared to creating partnerships with young people within the South Bay of Los Angeles, California. YFSC-PIA recruits adolescents to volunteer in community-related events, while collaborating and advising with community-based organizations on local events (P. Velasquez, personal communication, February 1, 2014). At the same time, YFSC-PIA fosters cooperative and positive means for helping groups make connections.

Filipino American National Historical Society Los Angeles Chapter (FANHS-LA). The Filipino American National Historical Society Los Angeles Chapter (2013) is a community-based and non-profit organization that exposes Filipino American middle school students and their members with books, materials, resources, oral histories, display boards, notable Filipino

Americans, public events, and mentors who can facilitate the learning of Filipino American history (Ochoa, 2013). At least twice per year and during Filipino American History Month in October and Philippine Independence Celebration in June, FANHS-LA members engage in community work by developing display boards, engaging in spoken word poetry, telling jokes and laughter, sharing stories, responding to comments and questions from attendees, while interacting with the general public about Filipino American history and experiences (A. Aquino, personal communication, October 26, 2013).

School celebrations

Scholars within the literature (F. Cordova, 1998; Halagao, 2004; Nadal, 2008, 2009) have noted the challenges that classroom teachers and educators have in developing programs and activities to support Filipino American students, and suggest the need local schools and school district need to take a more proactive approach of including Filipino American programs and activities. If the school curriculum cannot include information reflecting Filipino American contributions, history, or experiences, then scholars (F. Cordova, 1998; Halagao, 2004; Nadal, 2008) encourage teachers and educators alike to value and celebrate Filipino culture with monthly themes by identifying particular months of the school year that reflect Filipino culture, Filipino American history and experience, along with traditions from the Philippines: October for Filipino American History Month (Filipino American National Historical Society, 2013); September through December for Christmas as it is celebrated in the Philippines (Roces & Roces, 2009); February for African American History Month (Library of Congress, 2014a); March for Women's History Month (Library of Congress, 2013a) as students from the Filipino Club (2012) at local middle school within the Southern California area of Los Angeles created their own cultural theme, Women's HERSTORY Month: The Story of My Pinay Nanay inspired

by Lawsin's (2009) spoken word poetry; May for Asian-Pacific American Heritage Month (Library of Congress, 2013b); and June for Philippine Independence Celebration (Roces & Roces, 2009). From September 15 to October 15, the Library of Congress (2014b) recognizes this time as Hispanic Heritage Month.

Filipino American validation. When Filipino American students are able to see that their teachers, peers, and school staff celebrate Filipino American culture, history, and experience in the same way that their peers who are of Black and Latino culture celebrate, it provides Filipino American students with validation (Nadal, 2008) where they do not have to feel a sense of absence or invisibility about their cultural identity (Pisares, 2011). The literature reveals that Filipino American middle school students may need to somehow connect with their cultural identity (Lawsin, 2009), and that somehow or somehow they become involved with some kind of program or activity through their educational experience to help them mediate any adverse issues along the way.

Filipino American recommendations. The literature provides various ways on how Filipino American and non-Filipino American teachers can support Filipino American middle school students as they consider programs and activities that will positively impact them. In an attempt to support K-12 teachers, Halagao (2010) provides recommendations on how to encourage dialogue with Filipino American students within the classroom environment: (a) Know your Filipino American students, (b) Connect the curriculum to your Filipino American students, (c) Help to decolonize the mindsets of Filipino American students and parents, (d) Establish personal connections with your students, (e) Build a *bayanihan* or spirit of community in the classroom, (f) Give voice to Filipino American students, (g) Teach Filipino American students to speak their minds, (h) Use art forms such as visual representation, dance, and music

to teach and assess core subjects, (i) Involve Filipino American parents in nontraditional ways, and (j) Provide a variety of resources and role models for students (p. 45-48). Like other ethnic groups that struggle in the public school system (Holcomb-McCoy, 2011; Pisares, 2011; Whaley, 2001), Filipino American middle school students need as much support as possible from trusted adults who can help them facilitate, dialogue, and develop appropriate programs and activities that will help them develop their cultural identity while expanding their educational experience (Lawsin, 2009).

Summary of Chapter

There is limited research on the study of Filipino American middle school students. This literature review provided a wide range of topics that focused on the following: (a) Filipino Culture, (b) Filipino American Identity, (c) Educational Experiences of Filipino Americans, (d) the relationship between cultural identity and educational experiences among Filipino American youth, (e) issues that adversely impact Filipino American youth, (f) ways Filipino American middle school students mediate adverse issues, and (g) programs and activities that positively influence Filipino American middle school students.

This research study hopes to explore the perception and perspectives of Filipino American middle school students as having an adverse impact on the educational experience and cultural identity, how they mediate personal issues, and their beliefs on the type of programs and activities that they feel have the most positive impact. The information collected from this study hopes to assist educators, teachers, and other researchers in the following: (a) describe the issues related to Filipino American middle school students, (b) understand the factors, issues, and experiences affecting students Filipino American middle school students, (c) identify how Filipino American middle school students mediate, deal, resolve, and overcome issues, and (d)

uncover activities, programs, and opportunities that would benefit Filipino American middle school students.

Chapter 3: Methodology

Purpose

The purpose of this phenomenological study was to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

Research Questions

This study examined the following research questions:

1. What issues, if any, are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having an adverse impact on the educational experience and cultural identity?
2. How do Filipino American middle school students within the Los Angeles area of Southern California personally mediate issues they perceive as having an adverse impact on their educational experience and cultural identity?
3. What types of programs and activities are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having the most positive impact on the educational experience and cultural identity development of Filipino American middle school students?

Research Design

This qualitative research approach will utilize a phenomenological methodology in order to explore the experiences and perspectives of Filipino American middle school students in

a Southern California community. The data for this phenomenological study consisted of individual interviews conducted by the researcher with 16 Filipino American middle school students and researcher field notes that documented post interview observations and reflections.

A qualitative phenomenological design was chosen for this study design because the nature of this study was to explore the lived experiences of Filipino American middle school students within the Los Angeles area of Southern California. Research grounded in phenomenological study perspective reflects on personal insights and experiences within a particular phenomenon (Richards & Morse, 2007). According to Creswell (2007), a phenomenological approach focuses on the collective lived experiences of individuals and how they experience a common phenomenon together. It is through a shared experience and common actions that Van Manen (1990) further described phenomenological approach as an object for study, a methodology, and a product of inquiry within qualitative research.

Setting

According to the United States Census Bureau News (2014), the growth of the Asian American population was faster than any other group in the country and the highest concentration of Asian Americans resided in the West, particularly in the states of Hawaii and California (Hoeffel et al., 2012). The United States Census Bureau News reported Chinese Americans as being the largest Asian American group, and Filipino Americans as the second largest group. Filipino Americans constitute the largest group of Asian Americans (43%) living in California followed by Chinese Americans (36%), Japanese Americans (33%), and Korean Americans (30%).

Of the top five metropolitan areas containing the highest concentration of Filipino Americans within the West, Hoeffel et al. (2012) reported that the Los Angeles-Long Beach-

Santa Ana metropolitan area contained the largest number, followed by San Francisco-Oakland-Fremont, Honolulu, San Diego-Carlsbad-San Marcos, and Riverside-San Bernardino-Ontario. A phenomenological research study focused on the educational experiences and cultural identity of Filipino American middle school students in the Los Angeles area of Southern California provides the ideal setting.

Participants

The participants who were included in this study consisted of 16 Filipino American middle school students from grades 6-8 (ages: 11-14). Filipino American middle school students affiliated with a community organization within Southern California of Los Angeles were part of the selection. The participants selected represent a purposeful sample because of their affiliation with a community organization and participation in Filipino American programs and activities within Southern California of Los Angeles.

A purposeful sample for this study was chosen because the researcher determined that the selected students could purposefully inform a certain understanding of the phenomenon that will be studied (Creswell, 2007). This shared understanding is that the students are Filipino American middle school students who are affiliated with a community organization within Southern California of Los Angeles.

Prior to making contact with participants, their parents, and community organizations, the researcher (a) successfully completed education for research involving human subjects, a web-based training course protecting human research participants (see Appendix A), (b) applied to the IRB for an expedited review process, and (c) received IRB approval letter (see Appendix B) and was granted full approval.

Upon receiving approval, this researcher made contact was made with two affiliated community organizations: the President of the Los Angeles Chapter of the Filipino American National Historical Society (FANHS-LA) and Executive Director of the Youth, Family, School and Community Partnership in Action (YFSC-PIA). Permission to access contact information from Filipino American middle school students who are affiliated with these community organizations was arranged with community leaders, the President of FANHS-LA and Executive Director of YFSC-PIA. The researcher obtained a Letter of Support from FANHS-LA (see Appendix C) and YFSC-PIA (see Appendix D) to document the collaboration between the researcher and the two affiliated community groups for the study.

FANHS promoted the education, history, struggles, and experiences of Filipino Americans residing within the U.S. The Los Angeles Chapter of FANHS was chartered on October 18, 1993, and is one of 30 Chapters nationwide. As a non-profit and community-based organization, FANHS-LA recruited membership from a pool of historians, researchers, scholars, students, and individuals who are interested in learning about the experiences and history of Filipino Americans.

The YFSC-PIA (2011) is an after school community-based organization within the city of Carson, CA. Through the Venturer, Boys Scouts and Girls Scouts of America, YFSC-PIA recruits student membership from local public schools within the South Bay of Los Angeles Metropolitan area (P. Velasquez, personal communication, November 16, 2011).

A list of Filipino American middle school students was provided by the President of FANHS-LA and Executive Director of YFSC-PIA. The President of the FANHS-LA (see Appendix C) and Executive Director for YFSC-PIA (see Appendix D) were contacted for permission to access student contact information. Filipino American middle school students who

were affiliated with FANHS-LA or YFSC-PIA and have indicated their interest in the study were contacted by the researcher to arrange an appointment for an individual focused interview and/or may choose to attend an informational study meeting (see Appendix E).

The following information was provided to the student participant: (a) Cover Letter outlining the purpose of the study (see Appendix F); (b) a copy of the Focused Interview Protocol containing a list of the interview questions (see Appendix G), (c) Parent Consent for Son's/Daughter's Participation in Research Activities (see Appendix H); (d) Informed Assent for Student Participation in Research Activities (see Appendix I), (e) a flyer for Invitational Study Meeting to learn more about the research study (see Appendix E), (f) along with a self-addressed stamped envelope provided by the researcher.

An informational meeting was held at a local community center within the Southern California area of Los Angeles, which provided parents and students with an opportunity to ask questions and inquire about the current research study. There were no parents in attendance for the informational meeting. However, phone calls were made to parents who were associated with YFSC-PIA Executive Director to inform them about the study and determine eligibility criteria for Filipino American middle school student participation. Parents who were contacted by phone were informed about permission forms that needed to be signed before scheduling individual focused interviews with potential participants.

When the Parent Consent (see Appendix H) and Informed Assent (see Appendix I) forms were signed and returned to the researcher, both FANHS-LA President and YFSC-PIA Executive Director were notified that these documents were obtained and received. The researcher contacted the student to schedule a date and time for an individual focused interview. The individual focused interview was conducted during a home visit, at a designated community

center, or a most convenient and/or most appropriate location for the parent. The number of students who participated in the individual focused interview consisted of 16 participants.

Human Subjects Considerations

The study was conducted in accordance with regulations and guidelines established by Pepperdine University's Institutional Review Board. The study complies with the United States Department of Health and Human Services (2009) Title 45 Code of Federal Regulations Part 46 under the Protection of Human Subjects, and Parts 160 and 16 (Pepperdine University, 2009). As noted by Yin (2009), this phenomenological study complied with Human Subjects Protection, which includes (a) obtaining informed consent from parents (Appendix H); (b) informed assent from student participants (Appendix I); (c) protecting participants from harm; (d) protecting confidentiality of participants; and (e) extending precautions to protect vulnerable groups.

After receiving training for protecting human research participants, which included education for research involving human subjects, the researcher applied for an IRB expedited review process. The researcher applied for an expedited review because the potential subjects are children and the study will present minimal risk to student participants. The potential risks to the student subjects in this study were boredom, fatigue, and the stigma of not being heard. Students were asked to participate in a face-to-face interview in a quiet room within a designated community space or within the participant's home environment, depending upon what is most convenient and/or most appropriate setting for parent. This could cause the participant to feel uneasy and/or tired. The researcher provided refreshments and snacks for the student prior to asking questions. The individual interview consisted of six questions that lasted from 10 to 30 minutes. Since the lengthy process after an entire school day could cause students to become bored, the researcher worked with the parents, FANHS-LA President, and YFSC-PIA Executive

Director so that they are aware of the study and can become available to participate if participants begin to have these feelings. Additionally, parents were given an opportunity to check in with them to ensure that they are doing well and not suffering any ill effects from not being heard. At any time during the study, student participants were told that they could opt out.

Yin (2009) stressed the need to be flexible and available when scheduling time. Students who are not available during the weekday after school were scheduled for a more conducive time during the weekend. Contact was made with the parents to schedule the most convenient time for the student's availability. Students participating in the study did so voluntarily and were given the opportunity to discontinue at any time during the study. A documented recording of the interview provided the researcher an opportunity to replay and review data that was recorded (Richards & Morse, 2007). For this reason, individual focused interviews were recorded to document, highlight, and review key points from discussion. The researcher followed all federal and professional standards for conducting research with human subjects.

The possible risk to the subjects may have included the recalling of negative experiences. Fortunately, none of the subjects shared a negative experience that required an interview to be discontinued as each interview continued without any concerns. None of the interviews needed to be rescheduled or discontinued as each subject willingly participated in the study.

The identity of students who actually participate in the study was known only to the researcher, parents of the student participant, FANHS-LA President, and YFSC-PIA Executive Director to confirm parent consent form, inform assent, and affiliation with a community organization, FANHS-LA or YFSC-PIA, within the Los Angeles area of Southern California. Student participants were asked to submit their name or identification on the Individual Focused Interview Protocol (Appendix G). Parents and participants were informed that all interviews

would be recorded using a digital audio recorder. The data was transcribed by the researcher for review and analysis. If they choose to, participants were given an opportunity to review a transcript of their interview for accuracy, and that this was done by request.

Students, who chose to participate in the study, were interviewed either at their home setting, at a designated community center, or at the most convenient and/or most appropriate setting supported by the parent. All data collected were treated in confidence and ethical standards will be maintained. All data collected were kept in a secure, locked file cabinet to which only the researcher has access throughout the student and three years following completion of the study. Data will be destroyed three years or earlier following completion of the study.

This study would not directly benefit the immediate subjects. However, it was anticipated that the study outcomes might provide middle school educators, teachers, and researchers with information that could potentially be used to inform efforts to improve school-based and community-based activities servicing Filipino American middle school students. Furthermore, the outcomes of this study might also assist educators, teachers, and researchers in the following:

- Describing the issues related to Filipino American middle school students;
- Understanding the factors, issues, and experiences affecting students Filipino American middle school students;
- Identifying how Filipino American middle school students mediate, deal, resolve, and overcome issues;
- Uncovering activities, programs, and opportunities that would benefit Filipino American middle school students.

Instrumentation

The study will be conducted by interviewing Filipino American middle school students who are affiliated with FANHS-LA or YFSC-PIA within the Los Angeles area of Southern California. The instruments that were used for this phenomenological study included (a) an individual Focused Interview Protocol for student participants (see Appendix G) and (b) Interview Observation Field Notes Protocol for post-interview documentation (see Appendix J).

Focused interview. Student participants affiliated with the FANHS-LA Chapter or YFSC-PIA within the Los Angeles area of Southern California was interviewed utilizing an individual Focused Interview (see Appendix G). The Focused Interview is an open-ended interview conducted individually between the researcher and participant. In Yin (2009), Merton, Fiske & Kendall (1990) noted that a Focused Interview is administered within a shorter period of time of 30 to 45 minutes and usually within an hour, conducted in a conversational-style format, and followed by a set of questions through the use of an interview protocol. Student participants included Filipino American middle school students from grades 6 to 8 between the ages of 11 to 14 who were affiliated with FANHS-LA or YFSC-PIA within Los Angeles area of Southern California.

The format for the individual Focused Interview Protocol (see Appendix B) was adopted from Creswell's (2007) Interview Protocol (p. 136). The questions for the individual Focused Interview were derived from key concepts and themes found in the literature review (Chapter 2). The interview instrument consists of six open-ended questions.

Interview Question 1a. Interview Question 1a asked subjects about school-related issues that adversely impact educational experience. Nine literature sources discussed in Chapter Two of this manuscript relate to issues that have an adverse impact on the educational experiences of

Filipino American students. Five are empirical studies that have been conducted within the last twelve years, while the remaining three are theoretical studies developed by experts in the field.

Theoretical studies of school-related issues that adversely impact educational experience.

A theoretical study conducted by Empleo (2006) described that teachers are not aware or conscious of Filipino culture, and that this unfamiliarity impacts Filipino Americans in education. Another theoretical study by Halagao (2004) and Halagao (2010) noted that the background and perspectives held by Filipino American students were not considered within the curriculum and pedagogy. Heras & Patacsil (2001) described that Filipino American students enter school with educational pressures and expectations from home. Nadal (2008) noted that Teachers have bias, expectations, and stereotypes toward Filipino American students when they enter school, making Filipino American students feel inferior, incapable, and unable to progress through school. Nadal (2009) described that that there were limited resources available for Filipino American students in school. Common to all six theoretical studies is that the unfamiliarity of Filipino American students' background, educational expectations from home, teacher bias, and limited resources adversely impact the educational experiences of Filipino American students.

Empirical studies of school-related issues that adversely impact educational experience.

Three empirical studies were developed within the last few years. Ogilvie (2008) described that Filipino American adolescents who graduate high school are unprepared and academically inadequate leading to poor academic performance and drop out through their college experience. Maramba (2008) conducted an empirical study, which surveyed 143 and interviewed 38 Filipino American college students on their perception and educational experiences. Maramba described that Filipino American students felt that their presence and voices were unheard. Filipino

American students in the study also shared the lack of Filipino American faculty, lack of a diverse curriculum, and limited information on Filipino American history in K-12 and college experience. Museus & Maramba (2011) completed an empirical study with the same 143 participants who were surveyed and 38 interviewed. Museus & Maramba noted that although college and universities place value on diversity by inviting students of diverse cultures to their campus, Filipino American students are left with the responsibility to develop their own culturally-relevant activities and programs. Common to all three theoretical studies is that when it comes to the educational experiences of Filipino American students, many are left to endure challenges while attempting to create and develop their own culturally-relevant activities and programs.

Interview Question 1b. Interview Question 1b asked subjects about school and/or community experiences/issues that adversely impact cultural identity. Five literature sources related to issues that have an adverse impact to cultural identity. Two are empirical studies that have been conducted within the last several years and three are theoretical constructs developed by experts within the field.

Theoretical studies of school and/or community experiences/issues that adversely impact cultural identity. Five theoretical studies documented in the literature address how school and/or community experiences/issues adversely impact cultural identity. Heras & Patacsil (2001) described that Filipino immigrants endure language barriers and challenges in the workplace, while American-born adolescents experience miscommunication within the family. Heras & Patacsil (2001) noted the disparity between Filipino American girls and boys. When compared to adolescent girls, Filipino American boys are provided with more freedom and less responsibility, while Filipino American teenage girls face a high rate of suicide. Nadal (2009) described that

Filipino Americans are clumped into the model minority myth, are viewed at the bottom of the Asian American hierarchy, are marginalized among Asian American subgroups, and are perceived as forgotten and invisible. Pisares (2011) noted that Filipino Americans are misrecognized in racial discourse, which contributes to their social invisibility. F. Cordova (1983) described when referring to Asian Americans, there is a tendency to consider Chinese, Japanese, and Koreans, while leaving out Filipino Americans. Generally, Filipino Americans continue to be mistakenly identified (F. Cordova, 1973). Common to these five theoretical studies is that Filipino Americans experience challenges that they continue to be overlooked and unnoticed, thus, adversely impacting their cultural identity.

Empirical studies of school and/or community experiences/issues that adversely impact cultural identity. Four empirical studies documented in the literature address how school and/or community experiences/issues adversely impact cultural identity. David (2010) conducted an empirical study surveying 118 participants on three measures and found that Filipino Americans underutilize mental health services due to cultural mistrust, and that Filipino American adolescents experience high rates of depression. Ferrera (2011) conducted an empirical study interviewing 30 Filipino Americans (12 male and 18 female U.S.-born between the ages of 18-22 years). Ferrera described that the lack of resources on a student campus strengthened the identity formation of Filipino American students. Oliveros (2009) interviewed and observed four Filipino American college students through an empirical study, and describes how students endure educational challenges, discrimination, isolation, and hardship in school and in the work place. An empirical study conducted by Tuanson et al. (2007) included 30 Philippine-born and American-born participants. Tuanson et al described how Filipino Americans endure family separation, social adjustment, language barriers, and psychological distress. The study also

found that Filipino Americans are mistakenly identified, laughed upon, and humiliated in the community by non-Filipinos. Common to these four empirical studies is that Filipino Americans experienced educational hardship and psychological distress at a rate higher than other Asian Americans.

Interview Question 2a. Interview Question 2a asked subjects about mediating issues that adversely impact educational experience. Six literature sources related to how Filipino Americans mediate issues that have had an adverse impact to their educational experience. Three are theoretical studies that have been documented in the last several years, while the remaining three are empirical studies conducted in the last few years.

Theoretical studies on mediating issues that adversely impact educational experience. Three theoretical studies found within the literature indicated how Filipino American students mediate issues that adversely impact their educational experiences. Heras & Patacsil (2001) described the need for Filipino American students to increase their communication with one another, especially with Filipino American parents. Nadal (2008) described that Filipino Americans solve problems in an indirect, roundabout way, and end up not receiving the necessary help or support needed to succeed in school. Nadal (2009) noted that Filipino Americans generally underutilize mental health services. Nadal described that Filipino Americans eventually learn to endure, adapt to their environment, and discover ways to deal with adversity. Common to these three theoretical studies is that Filipino Americans needed to increase their communication and find ways to adapt and deal with the difficulties without underutilizing services intended to provide them support.

Empirical studies on mediating issues that adversely impact educational experience. Three empirical studies found within the literature noted how Filipino American students

mediate issues that adversely impact their educational experiences. David (2010) described that Filipino Americans who lost face and experienced cultural mistrust were more likely to seek mental health support. Both Museus & Maramba (2011) and Tuanson et al. (2007) described that Filipino Americans need to talk with friends and family. Museus & Maramba (2011) found that the more connected Filipino American students were to their culture, the easier it was for them to adjust in their educational experience. Common to these three empirical studies are that despite the adverse impact of their educational experience, Filipino Americans needed to find a way to connect with family, friends, and their culture.

Interview Question 2b. Interview Question 2b asked subjects about issues that adversely impact cultural identity. Nine literature sources indicated how Filipino American middle school students mediate issues that have had an impact on their cultural identity. Seven are theoretical studies conducted within the last few years and two are empirical studies conducted within the last few years by experts in the field.

Theoretical studies on mediating issues that adversely impact cultural identity. Seven theoretical studies found within the literature noted how Filipino Americans mediate issues that adversely impact their cultural identity. Empleo (2006) described that Filipino American students independently learn how to become more assertive and expressive in mediating issues. Halagao (2004) described the need to decolonize and liberate Filipino American students through alternative curriculum. Halagao (2010) encouraged Filipino American students to dialogue. Through an engaged dialogue, along with learning more about their history both in the Philippines and the U.S., Halagao (2010) noted that Filipino American students can learn more about themselves and develop confidence in discovering their cultural identity. Heras & Patacsil (2001) described the need for Filipino Americans need to be exposed to Filipino culture,

tradition, and food. Nadal (2008) noted that Filipino Americans turn to Asian community resources, when there were no Filipino American resources available. Both David (2010) and Nadal (2009) described that Filipino American underutilize mental health services, and miss the opportunity to mediate their issues. Common to the seven theoretical studies is that Filipino American students mediated issues in a variety of ways by independently learning on their own, discovering alternative ways to learn, dialogue, exposed to culture, turning to Asian community resources, or simply not dealing with the issue and essentially underutilizing mental health services.

Empirical studies on mediating issues that adversely impact cultural identity. Two empirical studies found within the literature noted how Filipino American students mediate issues that adversely impact their cultural identity. Oliveros (2009) conducted an empirical study, which involved interviewing and observing four students at a Filipino American college student organization. Oliveros described Filipino American students who are part of a student organization on their campus had increased cultural awareness, consciousness, and leadership opportunities. Tuanson et al. (2007) noted the need for Filipino American students to learn more about their culture through food, visits to the Philippines, and dialogue with family. Common to the two empirical studies is that Filipino American students are able to mediate issues by participating in a Filipino American student organization or developing ways to learn more about Philippine culture and Filipino American experiences.

Interview Question 3a. Interview Question 3a asked subjects about school and/or community programs that have the most positive impact on educational experience. Five literature sources relate to the kinds of school and/or community programs have the most impact

on educational experiences. Three are theoretical studies conducted within the last several years and two are empirical studies conducted by experts within the last few years.

Theoretical studies on school and/or community programs that have the most positive impact on educational experience. Three theoretical studies documented within the literature indicated the most positive impact on the educational experiences of Filipino American students. Bergano, Burk, Mercado, & Salcedo (2010) share a school-based organization in Virginia Beach, VA, called *Filipino American Cultural Society* at Salem High School, where Filipino American high school students develop cultural history activities through storytelling, spoken word poetry, skits, and engaging students on the East Coast. Espiritu (2001) and Halagao (2010) describes an alternative program, *Pinoy Teach*, which began in Seattle, and teaches urban youth on the Filipino American experience while fusing together art, poetry, and history into interactive lessons. Tintiangco-Cubales (2007) describes the need to develop an alternative curriculum allowing Filipino American college students, high school and middle school students in San Francisco to facilitate the learning of Philippine and Filipino American history. Common to the three theoretical studies is that they provide Filipino American students with an alternative to learn about Philippine culture and tradition, along with Filipino American history and experiences that may not be found within the content curriculum. The theoretical studies provide Filipino American middle school students with various programs and activities for alternative learning that may not be found within their educational experience.

Empirical studies on school and/or community programs that have the most positive impact on educational experience. Two empirical studies documented within the literature indicated the most positive impact on the educational experiences of Filipino American students. Maramba (2008) described how Filipino American students who are actively involved and

participate in a Filipino and/or Asian organization on campus expressed a more positive experience and support through their involvement. Oliveros (2009) described how a Filipino American student organization on campus helps facilitate learning with its members by introducing them to leadership and training programs. Common to these two empirical studies is how influential a club organization on campus can have a positive impact on the educational experience of Filipino American middle school students. Belonging to and participating in a club organization on campus provides Filipino American students with an opportunity to be involved in Filipino culture as part of their educational experience.

Interview Question 3b. Interview Question 3b asked subjects about school and/or community programs that have the most positive impact on cultural identity. Six literature sources relate to how various activities, celebrations, and having an active student organization within school and/or community can have the most impact on cultural identity of Filipino American middle school students. Four are theoretical studies conducted within the last several years and two are empirical studies conducted by experts within the last few years.

Theoretical studies on school and/or community programs that have the most positive impact on cultural identity. Four theoretical studies documented within the literature indicated the most positive impact on cultural identity among Filipino American middle school students. Located within the Los Angeles' Historic Filipinotown, Search to Involve Pilipino Americans (2013), a community agency, teaches Filipino American youth about Filipino culture, art, language, and provides activities for youth. De Leon (1997) described how the *Filipino Youth Activities* provided Filipino American youth in the Seattle Metropolitan area with culturally relevant activities and opportunities, while instilling a sense of cultural pride and social injustice. For the last three generations, the FYA has provided Filipino Americans of mixed heritage, many

of whom were ignored in the community, with a chance to be somebody, while engaging students on the learning of Filipino culture. Manzano (2011) described a community-based organization that teaches both parents and students on Philippine culture, heritage, and tradition through *The Filipino School of New York and New Jersey*. Nadal (2008) described the need to expose Filipino American students cultural pride by including Philippine holidays, independence day celebrations, Filipino American History Month Celebrations (Filipino American National Historical Society, 2013), and allowing students to explore their family history to share with other students. Common to these four theoretical studies is the need to utilize community-based resources and cultural themes in school to influence the cultural identity development for Filipino American students.

Empirical studies on school and/or community programs that have the most positive impact on cultural identity. Two theoretical studies documented within the literature indicated the most positive impact on cultural identity. Aure (2006) surveyed 61 Filipino American students on development of ethnic identity and influence of peer groups. Aure describes Filipino American students who were involved with an ethnic specific club on campus can advance their ethnic identity development and cultural background. Monzon (2004) surveyed 896 Filipino American students and found that students who felt good about their Filipino American cultural identity were students who were involved with their campus organization. Monzon also noted the need for students to have courses available on Filipino American history, culture, and community. Common to these two empirical studies is the importance for Filipino American students to be involved with a club organization on campus where the students can socialize and develop their cultural identity.

Interview observation field notes. The use of field notes provided a valuable tool in documenting phenomenological study research. According to Gillham (2000), the use of field notes allowed researchers to document evidence, highlight new discoveries, theorize possible ideas, and prioritize actions. A constant review of field notes provided an added benefit to focus, plan, and utilize time wisely.

For this study, the researcher utilized an Interview Observation Field Notes Protocol (see Appendix J) were utilized following each Focused Interview (see Appendix G) to document notes and personal impressions, summarize post-interview evidence, and prioritize next step and future actions. The format for the Interview Observation Field Notes Protocol was modified from Creswell's (2007) Interview Protocol (p. 136). Interview Observation Field Notes were taken down by the researcher to document post interview and post observation notes that follow each Focused Interview with each participant. Table 1 represented the alignment between the study research question and interview questions and identifies the literature sources that informed and support the interview questions.

Table 1

Correlation Between Domain, Research Questions, Interview Questions, and Literature Source

Purpose	Research Questions	Interview Questions	Literature Source
The purpose of this phenomenological study is to explore (a) issues perceived by Filipino American middle school students within Los Angeles area of Southern California as having adverse impact on	1. What issues, if any, are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having an adverse impact on the educational experience and	1. Tell me about your educational and cultural identity experiences as a Filipino American middle school student a. What school-related issues have had an adverse impact	Empleo, 2006; Halagao, 2004; Halagao, 2010; Nadal, 2008;

<p>their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school</p>	<p>cultural identity?</p>	<p>on your educational experience?</p>	<p>(Continued) Nadal, 2009; Ogilvie, 2008; Maramba, 2008; Museus & Maramba, 2011</p>
		<p>b. What kinds of school and/or community experiences/issues have had an adverse impact on your cultural identity?</p>	<p>F. Cordova, 1973; F. Cordova, 1983; Ferrera, 2011; Heras & Patacsil, 2001; Nadal, 2009; Oliveros, 2009; Pisares, 2011; Tuanson, Taylor, Rollings, Harris, & Martin, 2007</p>
	<p>2. How do Filipino American middle school students within the Los Angeles area of Southern California personally mediate issues they perceive as having an adverse impact on their educational experience and cultural identity?</p>	<p>2a. How have you personally mediated issues that have had an adverse impact on your educational experience?</p>	<p>David, 2010; Heras & Patacsil, 2001; Museus & Maramba, 2011; Nadal, 2008; Nadal, 2009; Tuanson et al., 2007</p>
		<p>2b. How have you personally mediated issues that have had an adverse impact on your cultural identity?</p>	<p>Empleo, 2006; Heras & Patacsil, 2001; Halagao, 2004; Halagao, 2010; Nadal, 2008; Nadal, 2009; Oliveros, 2009; Tuanson et al., 2007</p>
	<p>3. What types of programs and activities are perceived by Filipino American middle school students within the Los Angeles area of</p>	<p>3a. What kinds of school and/or community programs and activities do Filipino American middle school</p>	<p>Bergano, Burk, Mercado & Salcedo, 2010; Espiritu, 2001; Halagao, 2010; Maramba, 2008; Oliveros, 2009;</p>

Southern California as having the most positive impact on the educational experience and cultural identity development of Filipino American middle school students?	students believe have the most positive impact on the educational experience of Filipino American middle school students?	(Continued) Tintiango-Cubales, 2007
	3b. What kinds of school and/or community activities do you believe have the greatest impact on the cultural identity development of Filipino American middle school students?	Aure, 2006; De Leon, 1997; Manzano, 2011; Monzon, 2004; Nadal, 2008; Search to Involve Pilipino Americans, 2013)

Instrument Validity

The researcher recruited three panel experts to review the interview protocol for content validity, appropriateness of question content and phrasing for Filipino American middle school students, and appropriateness of time projected to complete individual interviews. The researcher sent interview questions via e-mail to the three experts (see Appendix K) and asked each to validate and review the Focused Interview Protocol. Expertise in this area was determined by experience in mentoring, counseling, organizing, and teaching Filipino American students regarding their educational experience and cultural identity development.

Mr. Ray Obispo is currently a classroom teacher in Sociology and History at Salem High School in Virginia Beach, Virginia, and has been the Student Advisor of the Filipino American Cultural Society (FACS) (2009) at Salem High School since it was founded in 1995. FACS is a school-based student organization that links Filipino American high school students with

learning more about Filipino American history, while addressing issues pertaining to Filipino American youth. Mr. Obispo is the co-author of the book, *In our auntie's words: the Filipino spirit of Hampton Roads* (2004), and collaborated on the book, *In our uncle's words: We fought for freedom* (2007). Mr. Obispo also volunteers with the Hampton Roads Chapter of FANHS in Virginia Beach, VA.

Dorothy Cordova has volunteered with community-based organizations since 1957, through her involvement with the Filipino Youth Activities of Seattle, where she was instrumental in creating community-based projects, programs, leisure activities, and youth conventions to support Filipino American youth. D. Cordova was the Director of the Demonstration Project for Asian Americans through the 1970s, collecting studies on the issues regarding Asian Americans (Gregory & Ellison, 2005). In 1982, D. Cordova founded and became the Executive Director of FANHS, and has coordinated 15 national conferences throughout the U.S. and Philippines, reflecting on the Filipino American experience in the U.S. D. Cordova (2009) authored the book, *Filipinos in Puget Sound*, and continues to be involved in promoting, sharing, organizing, researching, and teaching Filipino American history and experiences.

April Mara Cristal received her B.A. degree in English, specializing in Linguistics, at San Francisco State University. Cristal's experience includes collaborating with Pin@y Educational Partnerships (PEP) program serving 8th grade students at Denman Middle School within the San Francisco Unified School District. Cristal is currently in graduate school and studying law at Chapman University. While collaborating with PEP program, Cristal taught 6th grade, and was constantly faced with questions concerning cultural identity as a female of color within the educational system.

The two of the experts, Obispo and D. Cordova, were met in person at the FANHS 13th Biennial National Conference (July 22-24, 2010) at Seattle University in Seattle, Washington. The third expert, Cristal, was met in person at the FANHS 14th Biennial National Conference (June 28-30, 2012) at the Albuquerque Marriott in Albuquerque, New Mexico. Upon receiving the interview questions by e-mail, the three experts were able to provide their recommendations by phone conversation and e-mail.

Obispo noted that the interview questions appeared appropriate for Filipino American middle school students (personal communication, October 7, 2012). Obispo suggested including Filipino American curriculum as part of the interview questions. The researcher further explained with Obispo that the current research study intends to explore the educational experiences and cultural identity development, and not necessarily curriculum. Obispo suggested adding the role of the media and how it influences Filipino American students today. Overall, he felt that the interview questions were valid, and requested a copy of the dissertation to be provided for him upon completion.

D. Cordova approved the simplicity of the interview questions and noted that the questions would be suitable for Filipino American middle school student population. She suggested making a distinction from *Filipino* and *Filipino American History* to reflect *Philippine History* and *Filipino American History*.

Cristal pointed out the difference between interviewing 6th vs. 8th grade Filipino American middle school students as the older students would have more to share through the interview process. She also noted that the interview questions were appropriate for Filipino American middle school age students. Ms. Cristal also noted that the development of Filipino

American students between elementary and high school population is often overlooked, and stressed the need for the study to elicit these interview questions with young people.

The researcher used experts' input to clarify wording of some of the questions. All experts agreed with the length of the Focused Interview questions, and time needed to respond to the interview questions.

Data Collection Procedures and Data Management

The researcher in this study engaged the following data collection and data management procedures:

1. The researcher contacted the President of FANHS-LA and Executive Director of YFSC-PIA to obtain permission to conduct the study and to obtain contact information for Filipino American middle school students who are affiliated with these local Filipino American community organizations and who meet study participation criteria.
2. After receiving permission to conduct the study and obtaining parent contact information for Filipino American middle school students who meet study participation criteria, the researcher called parents to discuss the study and student participation in the study.
3. Parents who express interest in their child participating in the study were provided with an informational packet, which included the following: (a) a Cover Letter describing the study (see Appendix F), (b) a copy of the questions from the Focused Interview Protocol (see Appendix G), (c) a copy of the Parent Consent form (see Appendix H), (d) a copy of the Informed Assent for Student Participation form (see Appendix I), (e) a flyer for the Invitation to Attend Study (see Appendix E), and (f) a self-addressed stamped envelope.
4. Parents who provide informed consent were directed to return their signed consent forms to the researcher via the self-addressed stamped envelope. Students were told that they

may sign and include assent form in same envelope and/or they may choose to attend a study information meeting and sign an assent form following information meeting if they elect to participate in the study.

5. During the informational meeting, the researcher would discuss the purpose of the study, provide students with a first-hand opportunity to learn more about the study and ask questions, provide assent forms for students, and review directions for signing and returning assent forms if they choose to participate.
6. As soon as the Parent Consent (see Appendix H) and Informed Assent (see Appendix I) were signed by the parent and student, returned to and/or received by the researcher, a copy of these documents were kept in a file in a locked filed cabinet maintained by the researcher. The researcher created a digital copy of the Parent Consent and Informed Assent by scanning and storing them in a password-protective laptop.
7. The researcher followed up with the student participant by making a phone call with the parent on coordinating a date, time, and conducting a Focused Interview within the home environment of the student, at a designated community center, or a most convenient and/or most appropriate setting for the parent.
8. Prior to the interview, participants signed in by noting their name on the Focused Interview Protocol (see Appendix G).
9. The researcher read the directions for completing the individual interview.
10. Participants were given a copy of the Focused Interview Protocol, which included a list of the six interview questions (see Appendix G) as a reference.
11. Participants were asked to respond to interview questions, and were reminded that their responses were recorded, transcribed, reviewed, and remained confidential.

12. Completion of the individual focused interview took approximately 8 to 30 minutes.
13. Upon completion of the individual focused interview, the researcher showed appreciation with the participant for completing the research study.
14. The researcher began to document post interview, observations and reflections through the Interview Observation Field Notes Protocol (see Appendix J).
15. The Focused Interview Protocols, Interview Observation Field Notes Protocols, and digital recordings were kept in a locked cabinet stored in the researcher's home and digitally stored into a password protected laptop computer to which the researcher has access.
16. The data were collected, transcribed, analyzed, and the findings were presented in a detailed report of findings in Chapter Four of this manuscript.

Managing focused interview and interview observation field notes data. At the conclusion of each focused interview, the researcher utilized Interview Observation Field Notes (see Appendix J) to document post interview observations, comments, and notes. Interview Observation Field notes were utilized immediately after the completion of each individual interview. The Interview Observation Field Notes Protocol listed the time of interview, date, place, interviewee, interviewer, and position of interviewer. The Interview Observation Field Notes Protocol contained two columns, one for recording Observations on the left column and another column for recording Observation Comments on the right. The researcher recorded post interview observation in the Observation column for both verbal and non-verbal communication. The researcher documented any comments, notes, and reflections on the Observation Comments column.

Upon review of digital recorded interviews, the researcher utilized the Interview Observation Field Notes Protocol to note down Observations and Observation Comments. Any notes, impressions, post-interview summary, and future actions were recorded on the reverse side of the Field Notes Protocol. The Interview Observation Field Notes Protocols were reviewed weekly and monthly to help the researcher review the data that was collected and note down comments for future actions of the study.

Managing digital data. At the conclusion of each Focused Interview, the researcher transcribed digital recordings into textual data using a software program to transfer the data collected. The researcher checked the material by hand for accuracy. Field notes were included in the textual data for review and analysis.

Interview Observation Field Notes taken from Focused Interviews were typed, saved, and secured into a password protected laptop computer. The researcher kept the names of students, interview responses, digital recordings, field notes, and all files in a privately stored file cabinet in the home of the researcher to protect confidentiality of participants. Each file was coded with a pseudonym for each participant so that his or her identity was not revealed to anyone other than the researcher. On any documentation surrounding Focused Interviews and Field Notes, pseudonyms also served to safeguard the identity of each participant in order to confirm informed consent and conduct interviews.

In addition to a hard copy of each participant's transcribed interview, the researcher maintained electronic scanned copies within a file folder of the researcher's a password protected laptop and kept in a locked file cabinet stored in the private home of the researcher. The file was kept private, and the researcher will change the password of the file monthly for added security and protection.

The researcher stored separately the digital recordings of hard copy files in a locked file cabinet located in the researcher's private home. A separate hard copy and electronic copy of a master list of pseudonyms was stored apart from the filing cabinet and drop box to further protect the identity of the participants. The researcher kept a master file of all the types of data collected in order to keep an accurate account of all digitally recorded Focused Interviews and documented Field Notes.

The researcher transferred digital data records using a password protected laptop computer, check by hand the accuracy of the material being transferred, and back up computer files to an external hard drive. After three years, the researcher intends to erase all digital recordings in order to protect confidentiality of participants.

Data Analysis

The study explored issues perceived by Filipino American middle school students within the Southern California of Los Angeles, ways for how students mediate issues, and review their perspectives on programs and activities that have provided the most impact on their educational experience and cultural identity development. Emerging data collected included an analysis of individual Focused Interviews and Field Notes that document and described Filipino American middle school students' educational experience and cultural identity development.

Analyzing focused interviews. The analysis of the Focused Interview relied on the words, phrases, and responses, shared by each individual participant. The researcher transcribed each individual Focused Interview for review and further analysis. The method for analyzing the individual Focused Interview will involve the following methods as indicated by Yin (2009): transcribe textual data, document frequency of words and/or a particular key word or phrase occurred.

Analyzing field notes. The researcher analyzed and reviewed Interview Observation Field Notes. After each individual and group interview, the researcher documented rough notes, impressions, theories, and new actions. The information taken from Field Notes were reviewed and analyzed. The researcher reviewed the textual data, documented the frequency of words and reviewed the occurrence of key words or phrases (Yin, 2009).

Analyzing the data. After obtaining all the data from each participant, the researcher analyzed the overall data by triangulating the information documented and collected from students' responses from Focused Interviews and Field Notes. Yin (2009) provided a number of ways to analyze data collected from research study through the use of (a) textual data and (b) documenting the frequency of words and phrases. By transcribing the data, the researcher transcribed and analyzed information to create categories in the form of (a) coding; (b) grouping; (c) categorizing; and (d) using chronological order for words and phrases that emerged from the data (Yin, 2009).

Interview transcripts were sent to four volunteer coders, each of whom had earned a master's degree and had prior coding experience. Each coder independently coded a section of the interview transcripts and the coded data was returned to the researcher for further review and analysis. Interview transcripts were coded by related categories. Coders were asked to note any additional emerging themes.

The researcher coded interview transcriptions and examined all coded data. There were no additional codes found from their review as the volunteer coders found emerging themes that were consistent with the researcher. One volunteer coder cross-referenced the coding for research question 1 and found one additional response for racial discrimination under interview question 1b.

Summary of Chapter

This chapter presented the methodology that was used to address the purpose and research questions for this study. This study used a qualitative research approach to explore (a) issues perceived by Filipino American middle school students as having an adverse impact on their educational experience and cultural identity, (b) ways in which students have personally mediated these issues, and (c) student perspectives related to the types of programs and activities believed to have the most positive impact the educational experience and cultural identity development of Filipino American middle school students.

The data for this phenomenological study consisted of six individual interviews questions guided by three research questions. Sixteen Filipino American middle school students from grade 6-8 (ages: 11-14) were selected as part of a purposeful sample because of their affiliation with a community organization (FANHS-LA and/or YFSC-PIA) and participation in Filipino American programs and activities within a Southern California community in the Los Angeles area. The researcher informed parents and participants that all interviews were to be recorded using a digital audio recorder, and that the data would be transcribed for review and analysis. Students, who chose to participate in the study, submitted signed parent consent and student assent to the researcher, and were interviewed either at their home setting, at a designated community center, or at the most convenient and/or most appropriate setting supported by the parent. Students participating in the study did so voluntarily and were given the opportunity to discontinue at any time during the study. If they choose to, participants were given an opportunity to review a transcript of their interview for accuracy.

It was anticipated that the study outcomes may provide middle school educators, teachers, and researchers with information that could potentially be used to inform efforts to improve school-based and community-based activities servicing Filipino American middle school students. Furthermore, the outcomes of this study may also assist educators, teachers, and researchers in the following: (a) describe the issues related to Filipino American middle school students, (b) understand the factors, issues, and experiences affecting students Filipino American middle school students, (c) identify how Filipino American middle school students mediate, deal, resolve, and overcome issues, (d) uncover activities, programs, and opportunities that would benefit Filipino American middle school students.

All data collected were kept in a secure, locked file cabinet to which only the researcher has access throughout the student and three years following completion of the study. Data will be destroyed three years or earlier following completion of the study. The researcher transcribed each individual Focused Interview and Interview Observation Field Notes for review and further analysis. After obtaining all the data from each participant, the researcher analyzed the overall data by triangulating the information documented and collected from students' responses from Focused Interviews and Interview Observation Field Notes. Four volunteer coders provided additional analysis of the transcribed data.

Chapter 4: Results

The findings of this research study are presented within the contents of this chapter and are organized by three guiding research questions. The purpose of this phenomenological study is to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students. Three questions guided this study:

1. What issues, if any, are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having an adverse impact on the educational experience and cultural identity?
2. How do Filipino American middle school students within the Los Angeles area of Southern California personally mediate issues they perceive as having an adverse impact on their educational experience and cultural identity?
3. What types of programs and activities are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having the most positive impact on the educational experience and cultural identity development of Filipino American middle school students?

This qualitative study utilized individual interviews of 16 Filipino American middle school students (grades 6-8) as participants were selected through their affiliation with a community organization, (a) Youth, Family, School and Community Partnership in Action (YFSC-PIA) and/or (b) the Los Angeles Chapter of the Filipino American National Historical

Society (FANHS-LA), along with their participation in Filipino American programs and activities. The focused interview consisted of six open-ended questions that asked participants to describe what issues, how they mediated adverse issues, and for them to describe positive programs and activities that impacted their educational experience and cultural identity development as a Filipino American middle school student. The researcher developed the questions based on a review of the literature and approval from three panel experts in the field of mentoring and teaching Filipino American adolescents.

Organization of Chapter

This chapter reports the study findings in three sections, one section for each guiding research question, and presents the overall key findings in the summary of chapter. The first section of the key findings for each research question reviews categories with the greatest number of responses. The second section of the key findings for each research question addresses categories that were shared in common among the two interview questions and ranked within the top of the total number of responses.

Research Question 1 Findings

Research Question 1 asked, “What issues, if any, are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having an adverse impact on the educational experience and cultural identity?” Interview Question 1a and 1b on the Focused Interview Protocol (Appendix G) addressed Research Question 1.

Interview question 1a findings. Interview Question 1a asked, “What school-related issues have had an adverse impact on your educational experience?” Fourteen categories resulted from the coding of the student responses to Interview Question 1a:

- Drama

- Disruptive learning
- Filipino history
- Racial discrimination
- Academic issues
- Teacher disorganization
- Relationships
- Source of Filipino culture
- Identity issues
- Inaccessible resources
- Lapses in learning
- Family issues
- Tagging walls
- Lack of Activities

Table 2 presents the categories and the number of responses for Interview Question 1a. All 16 students who participated in the interview had an opportunity to respond to the question.

Table 2

Interview Question 1a Categories and Number of Responses

Categories	Number of Responses
Drama	7
Disruptive learning	6
Filipino history	2
Racial discrimination	2

Academic issues	2	(Continued)
Teacher disorganization	2	
Relationships	1	
Source of Filipino culture	1	
Identity issues	1	
Inaccessible computers	1	
Lapses in learning	1	
Family issues	1	
Tagging walls	1	
Lack of activities	1	

Number of participants = 16

Of the 16 student participants, seven mentioned that student situations comprised of strong emotions, conflict, and dramatic dialogue compromised their educational experience within the middle school setting. The researcher categorized these responses as *Drama*. Below are examples of student responses that were categorized as drama:

- “There is a lot of drama in school. A lot of people gossip about things, so it ruins friendships and relationships, and secrets get out. And then, if you have a bad reputation, no one would talk to you” (Participant 3, personal communication, February 1, 2014).
- “There’s mostly a lot of drama about kids and students. Usually they talk about you or they say things behind your back. There are a lot of fake people at our school. They all try to be friends with you because they use you. It’s harder since we are in a smaller school than one of those big middle schools because everyone knows everyone and they

can talk about you more if you were there” (Participant 4, personal communication, February 1, 2014).

Six mentioned that other students may create a disturbance or distraction that impacts the educational experience within the classroom setting. The researcher categorized these responses as *disruptive learning*. Below are examples of student responses that were categorized as disruptive learning:

- “Well, sometimes when I’m trying to work on a project, some of the people around me will keep talking and talking and it’s annoying” (Participant 5, personal communication, February 2, 2014).
- “Well, since people don’t pay attention in school anymore...everyone are just passing notes around or texting” (Participant 8, personal communication, February 8, 2014).

Two noted how the absence of *Filipino history* in the curriculum, or what they perceived to be the incorrect teaching of Filipino history impacted their educational experience. The researcher categorized these responses as Filipino history. Below are student examples of student responses that were categorized as Filipino history:

- “One issue that had an impact [involved] learning my history. There [are] a few parts when they stated Filipino history, but they got the history wrong. I kind a felt that they got it wrong, and I felt betrayed” (Participant 1, personal communication, January 31, 2014).
- “A problem is how we’re not taught, it focuses majorly like on the black slaves and how they emerged and became . . . had created a name for themselves. Or like the founding fathers and how it talked about they were white and how it created something good. However, the book does not talk about any Filipinos or Mexicans. It can talk about

Chinese. Other than that it does not include about any Asian I've seen so far"

(Participant 2, personal communication, January 31, 2014).

Two students noted how one race hating on another race or one particular racial group discriminating against another racial group impacted their educational experience. The researcher categorized these responses as *racial discrimination*. Below are examples of student responses that were categorized as racial discrimination.

- "I think what impacted me the most is when Mexicans would accept me because supposedly I looked Mexican. And the moment that I revealed that I am Filipino, they would all of a sudden exile me, and not hang out with me" (Participant 2, personal communication, January 31, 2014).
- "There's racism happening, like hate toward other cultures. Well, the fact that people bully other people because of their race actually affects me also because I don't like to see that happening. It makes me believe that that the environment is not completely stable" (Participant 9, personal communication, February 11, 2014).

Two students noted how an increased amount of homework and concerns with not understanding school assignments impacted their educational experience. The researcher categorized these responses as *academic issues*. Below are examples of student responses that were categorized as academic issues:

- "We get a lot of homework, math and science homework. We all complete it, and it's just difficult for us, so we have to stay on it one more day" (Participant 3, personal communication, February 1, 2014).
- "Usually, when we learn our main classes, like math science... usually they give us a lot of homework. They help you. They show you how to do them. I would like if they

could specify more on how to do it. Since we are supposedly honor kids, we're supposed to get everything. And it's kind of harder for us to ask more questions if we don't get everything" (Participant 4, personal communication, February 1, 2014).

Two students mentioned how they were disappointed with the teaching style and how this impacted their educational experience. The researcher categorized these responses as *teacher disorganization*. Below are examples of student responses that were categorized as teacher disorganization:

- "Some teachers are disorganized in the way they teach the class" (Participant 6, personal communication, February 6, 2014).
- "It can also be the way the teacher teaches. I have a class that the actual assigned teacher moved. So, I have a substitute now, and I don't like the way he teachers, so I'm trying to move out of that class into a better one where the teacher is better at teaching" (Participant 9, personal communication, February 11, 2014).

One student mentioned how caring for relationships takes precedence over learning in school and how this impacts the educational experience. The researcher categorized these responses as *relationships*. Below is an example of a student response that was categorized as relationships:

- "And another issue is like kids caring about boyfriends and girlfriends . . . I don't get why it's so important. They care so much about relationship when they are supposed to care about school.

One student mentioned how the lack of information regarding Filipino culture and experiences within the school curriculum impacted the educational experience. The researcher

categorized this response as *source of Filipino culture*. Below is an example of a student's response that was categorized as source of Filipino culture:

- “I think that a problem is how . . . what we're not taught, if focuses majorly like on the black slaves and how they emerged and became . . . had created a name for themselves. Or like the founding fathers and how it talked about they were white and how it created something good. However, the book does not talk about any Filipinos or Mexicans. It can talk about Chinese. Other than that it does not include about any Asian I've seen so far” (Participant 2, personal communication, January 31, 2014).

One student noted how Filipino American students generally have difficulty accepting and sharing their identity as this impacts their educational experience. The researcher categorized this response as *identity issues*. Below is an example of the student's response that was categorized as identity issues:

- “Yes, I feel it's a problem, because that tells that you don't want to be Filipino, and you are not proud of who you are. And you don't accept yourself as who you are and you don't try to change it” (Participant 2, personal communication, January 31, 2014).

One student mentioned about the unavailable of computer resources impacts their educational experience. The researcher categorized this as *inaccessible resources*. Below is an example of a student's response that was categorized as inaccessible resources:

- “Problems that affect my learning, I guess, can be access to electronics and printers. For example, I expect to type something out and print it out during homeroom the day before, but that day when I'm supposed to doing what I wanted to do . . . the library where I get access to computer and printer is closed” (Participant 9, personal communication, February 11, 2014).

One student noted how the tendency to forget what was learned in school impacts the education experience of the participant. The researcher categorized this as *lapses in learning*.

Below is an example of the student's response that was categorized as lapses in learning:

- “Sometimes I forget what I learned, and then when I take a test, I fail it” (Participant 12, personal communication, February 15, 2014).

One student mentioned how interaction with family impacts the educational experience. The researcher categorized this as *family issues*. Below is an example of a student's response that was categorized as family issues:

- “Sometimes, I see my mom get mad at me, even though I didn't do anything” (Participant 13, personal communication, February 15, 2014).

One student expressed concern with graffiti written on the school grounds. The researcher categorized this response as *tagging walls*. Participant 15 noted their response as “tagging . . . writing on walls” (personal communication, February 26, 2014).

One student noted how limited extracurricular activities within the school campus can impact the education experience. The researcher categorized this as *lack of activities*. Participant 16 noted the following, “There aren't a lot of like extracurricular activities that you can do to meet people of your own race” (personal communication, February 26, 2014).

Interview question 1b findings. Interview Question 1b asked, “What kinds of school and/or community experiences/issues have had an adverse impact on your cultural identity?”

The findings for Interview Question 1b resulted in ten categories, which included the following:

- Racial discrimination
- Activities denied
- Bullying

- Filipino history
- Source of Filipino culture
- Language issues
- Teacher's identity
- Lack of Filipino food
- Identity issues
- Academic issues

Table 3 presents the categories and the number of responses for Interview Question 1b. Fifteen out of 16 students responded to the question. Participant #10 did not respond to Interview Question 1b, indicating no concerns.

Table 3

Interview Question 1b Categories and Number of Responses

Categories	Number of Responses
Racial discrimination	8
Activities denied	5
Bullying	4
Filipino history	3
Source of Filipino culture	2
Language	1
Teacher's Identity	1
Lack of Filipino food	1
Identity issues	1
Academic issues	1

(Continued)

Number of participants = 16

Of the 16 student participants, eight mentioned how one race hating on another race or one particular racial group discriminating against another racial group impacted their cultural identity. The researcher categorized these responses as *racial discrimination*. Below are examples of student responses that were categorized as racial discrimination.

- “I think what impacted me the most is when Mexicans would accept me because supposedly I looked Mexican. And the moment that I revealed that I am Filipino, they would all of a sudden exile me, and not hang out with me” (Participant 2, personal communication, January 31, 2014).
- “People make racist jokes about other races. They make fun of Black people, Filipinos, Asians, Mexicans. They make it a lot during class, like stereotypical jokes, like how Asians are like really smart or something or like how Mexicans are landscapers or gardeners, stuff like that. It gets in my brain, and like I can’t focus” (Participant 16, personal communication, February 26, 2014).

Five student participants shared how certain activities were not allowed or permitted on the middle school campus for students. The researcher categorized this as *activities denied*.

Below are examples of student responses that were categorized as activities denied:

- “Well, the first time we wore the [Filipino] jackets at our school, a lot of people, they’re getting mad because . . . how come you get to have your own club? What about Thank God I’m Mexican or Thank God I’m African American? So it kind of worries me to have the people around me so upset for something that I am trying to learn more about. People start to hate when someone tries to be proud of their culture” (Participant 5, personal communication, February 2, 2014).

- “Well, Typhoon Yolanda...yeah, that kind of impacted me because everybody in the Philippines and their family, lots of people died. My school didn’t do anything about it. It kind of made me feel like they didn’t care about it” (Participant 9, personal communication, February 11, 2014).

Four mentioned how behaviors that included abusing, intimidating, and harassing others in the middle school campus impacts their cultural identity. The researcher categorized these responses as *bullying*. Below are examples of student responses that were categorized as bullying:

- “There are a lot of problems, like a kid being bullied for what his race is” (Participant 7, personal communication, January 31, 2014).
- “Well, people get bullied a lot. It could be verbal. I doubt that it could be physical, but it could also happen. In the past, I was associated with a group, a Filipino Club in 6th or 7th grade, and there was this incident that happened that was directed toward us, a form of bullying. Someone placed a condom on our doorknob, which was the place where we came together, the group came together, and it affected all of us” (Participant 9, personal communication, February 11, 2014).

Three noted inaccurate teaching and lack of learning Filipino culture and history within the school impacts their cultural identity. The researcher categorized these responses as *Filipino history*. Below are examples of student responses that were categorized as Filipino history:

- “There’s not anything we learn about our culture, besides American culture. Usually you don’t see anything about like Filipinos or Samoans or anything really other than like American. Or like American history or sometimes French or European. You don’t really

hear anything about our culture” (Participant 4, personal communication, February 1, 2014).

- “There are no Filipino history in the textbooks” (Participant 6, personal communication, February 6, 2014).

Two students mentioned how the lack of information regarding Filipino culture and experiences within the school curriculum impacted their cultural identity. The researcher categorized this response as *source of Filipino culture*. Below are examples of student responses that were categorized as source of Filipino culture:

- “Like when they get the history wrong in the books. And community experiences, like at the Rizal memorial, and learning my history more in programs that some organizations have” (Participant 1, personal communication, January 30, 2014).
- “The advisor of our group was moved to a different school and it kind of broke our group apart because we didn’t have any organization any more. It impacted me because I didn’t have a source for my learning to my culture. It just suddenly stopped” (Participant 9, personal communication, February 11, 2014).

One student noted how middle school students having difficulty speaking impacted their cultural identity. The researcher categorized this as *language issues*. The example noted from Participant 3 categorized as language issues indicated how middle school students are “judging you on how you act and how you speak because you might still have an accent . . . or they cannot understand you or you just sound funny” (personal communication, February 1, 2014).

One student indicated concern with Filipino American teachers not identifying as Filipino American and practicing Filipino culture impacted cultural identity. The researcher categorized this as *teacher’s identity*. Participant 4 shared concern with teacher’s identity by indicating,

“Mostly, we have American teachers or white teachers. I’ve only seen like three Filipino teachers here at this school. They seem kind of, like white-washed” (personal communication, February 1, 2014).

One student mentioned how the unavailability of Filipino cultural food impacted the cultural identity. The researcher categorized this as *lack of Filipino food*. Participant 6 was concerned with “no Filipino food” (February 6, 2014).

One student expressed how Filipino American students had difficulty accepting and sharing identity as this impacted their cultural identity. The researcher categorized this response as *identity issues*. Below is the example of the student’s response that was categorized as identity issues:

- “My issue is that at school, I don’t really get to show that I’m Filipino” (Participant 12, personal communication, February 15, 2014).

One student noted their academic concern in math impacted their cultural identity. The researcher categorized these responses as *academic issues*. Participant 14 felt that “math” was a concern (personal communication, February 15, 2014).

Table 4 presents the categories, number of responses for Interview Question 1a and 1b, and the total of number responses.

Table 4

Interview Question 1a and 1b Categories, Number of Responses, and Total of Number Responses

Categories	1a	Number of Responses	1b	Number of Responses	Total Number of Responses
Racial discrimination	x	2	x	8	10
Drama	x	7		0	7

Disruptive learning	x	6		0	6 (Continued)
Filipino history	x	2	x	3	5
Activities denied		0	x	5	5
Bullying		0	x	4	4
Academic issues	x	2	x	1	3
Identity issues	x	1	x	1	2
Teacher disorganization	x	2		0	2
Relationships	x	1		0	1
Source of Filipino culture	x	1		0	1
Inaccessible resources	x	1		0	1
Lapses in learning	x	1		0	1
Family issues	x	1		0	1
Tagging walls	x	1		0	1
Lack of activities	x	0		0	1
Language issues		0	x	1	1
Teacher's Identity		0	x	1	1
Lack of Filipino food		0	x	1	1

Number of participants = 16

Overall key findings for research question 1. The total number of responses were coded into 19 categories and ranged in number from 1 to 10. Six of the 19 categories received the greatest number of responses included (a) racial discrimination (10), (b) drama (7), (c) disruptive learning (6), (d) Filipino history (5), (e) activities denied (5), and (f) bullying (4). Students noted racial discrimination as hate from one racial group to another or mistreatment

from one cultural group to another. Students shared how drama consisted of strong emotions, conflict, and dramatic dialogue. Students reported disruptive learning as disturbances and distractions that interfere with learning. Students reported on the lack of or the inaccurate teaching of Filipino history as an issue. Students shared how activities denied kept students from participating within the middle school. Students reported bullying as a form of abuse, intimidation, and harassment that interfered with many students in school. Common to these six categories were that these were responses made by students with issues occurring within the school setting.

Four of the 19 categories were shared in common for both interview questions 1a and 1b and ranked within the top four of the total number of responses included: (a) racial discrimination, (b) Filipino history, (c) academic issues, and (d) identity issues. Common to these four categories were that these were perceived issues that occurred within school. Racial discrimination received the greatest number of responses. Students described racial discrimination as feeling mistreated, feelings of hate, and unfairness imposed from other racial and cultural groups in school. Filipino history was tied for fourth highest among the total number of responses. Students' responses noted how Filipino history was not available and portrayed inaccurately during classroom discussion held in school. Academic issues received the seventh highest among the total number of responses. Students reported academic issues regarding homework completion and teaching of subjects as an issue. Identity issues received the eighth highest among total number of responses. Students noted identity issues as a concern for how one views and accepts their cultural identity.

Research Question 2 Findings

Research Question 2 asked, “How do Filipino American middle school students within the Los Angeles area of Southern California personally mediate issues they perceive as having an adverse impact on their educational experience and cultural identity? Interview Question 2a and 2b on the Focused Interview Protocol (Appendix G) addressed Research Question 2.

Interview question 2a findings. Interview Question 2a asked, “How have you personally mediated issues that have had an adverse impact on your educational experience?” The findings for Interview Question 2a resulted in twelve categories, which included the following:

- Talk & dialogue
- Problem solving
- Speaking up
- Maintaining study
- Avoidance
- Confronting issues
- Integrate Filipino history
- Communicating with teacher
- Teacher collaboration
- Eliminating distractions
- Mobilizing
- Participating in Filipino club

Table 5 presents the categories and the number of responses for Interview Question 2a. All 16 students who participated in the interview had an opportunity to respond to the question.

Table 5

Interview Question 2a Categories and Number of Responses

Categories	Number of Responses
Talk & dialogue	10
Problem solving	6
Speaking up	2
Maintaining study	2
Avoidance	2
Confronting issues	1
Integrate Filipino history	1
Communicate with teacher	1
Teacher collaboration	1
Eliminate distractions	1
Mobilizing	1
Participating in Filipino club	1

Number of participants = 16

Of the 16 student participants, ten mentioned how important it was to communicate with friends, family, and trusted adults to mediate adverse issues that impacted their educational experiences. The researcher categorized this as *talk & dialogue*. Below are examples of student responses that were categorized as talk & dialogue:

- “I text the teacher for help on homework sometimes. If it’s personal problems, I ask my friends for advice, or I try to do things to get it off my mind, like hang out, and sleep too,

and stop thinking of things. [I talk with] the Counselor and Psychologist. I go to my parents or ask my sister for like help or my brother or family members, especially in the Philippines. Or to my church, like church members” (Participant 3, personal communication, February 1, 2014).

- “I try to talk to my friend about our problems. Usually, we talk it out. And if it doesn’t work, then eventually it will fade. Or find a way to support each other” (Participant 8, personal communication, February 8, 2014).

Six noted how talking, sharing, and rationalizing issues within a group was helpful in mediating adverse issues that impact their educational experience. The researcher categorized these responses as *problem solving*. Below are examples of student responses that were categorized as problem solving:

- “I would bring together our ideas to stop that from happening” (Participant 9, personal communication, February 11, 2014).
- “Our group is very diverse. And they can, they have a lot different ideas that we may have because of the different cultures. But if we blend that together, it would make a really, really, really, really, really bright idea to ... for whatever problem, like a solution to our problem” (Participant 9, personal communication, February 11, 2014).

Two commented on telling people and standing up to address concerns as a strategy for mediating adverse issues that impact their educational experience. The researcher categorized these responses as *speaking up*. Below are examples of student responses categorized as speaking up:

- “I have confronted the teacher during class, while they are talking about it. I have said the true story, and making sure that they know too” (Participant 1, personal communication, January 30, 2014).
- “I can tell people to stop” (Participant 13, personal communication, February 15, 2014).

Two shared the need to constantly review and study as a method for addressing adverse issues that impact their educational performance. The researcher categorized these responses as *maintaining study*.

- “What I do is I always study so I don’t forget it. And I wake up early” (Participant 12, personal communication, February 15, 2014).
- “By studying . . . I would fix my mistakes and try” Participant 14, personal communication, February 15, 2014).

Two mentioned how doing other things, walking away, and ignoring the problem was the best way of mediating adverse issues regarding their educational experience. The researcher categorized these responses as *avoidance*. Below are examples of student responses categorized as avoidance:

- “I try to do things to get it off my mind, like hang out, and sleep too, and stop thinking of things” (Participant 3, personal communication, February 1, 2014).
- “Sometimes, I just ignore them” (Participant 11, personal communication, February 15, 2014).

One shared how dealing directly with the issues directly was one strategy of mediating adverse issues that impacted their educational experience. The researcher categorized this response as *confronting issues*. Below is an example of a student’s response categorized as confronting issues:

- “You would kind of just have to deal with it, roll with the punches”

One mentioned about improving learning within the school by introducing Filipino cultural experiences. The researcher categorized this as *Filipino history*. Below is an example of a student’s response categorized as Filipino history:

- “I think that can be solved if they can just add more information in general . . . maybe they can not only add Filipino history, about Filipinos, but they can add those underground communities, like Samoans” (Participant 2, personal communication, January 31, 2014).

One noted a strategy of sending a message to the teacher as a way to mediate adverse issues within their educational experience. The researcher categorized this as *communicating with teacher*. Participant 3 felt that the best way to overcome academic issues was to “text the teacher for help on homework” (personal communication, February 1, 2014).

One shared the need for teachers to collaborate with one another in order to mediate adverse issues within their educational experience. The researcher categorized this response as *teacher collaboration*. Participant 6 felt that it was important for teachers to talk with one another (personal communication, February 6, 2014).

One noted the need reduce distraction while in school as a method of mediating adverse issues within their educational experience. The researcher categorized this response as *eliminating distractions*. Participant 8 eliminated distractions by not playing with a mobile device while in class (personal communication, February 8, 2014).

One mentioned how bringing several peers together, raising concerns, and taking some kind of action was another method of mediating adverse issues impacting their educational

experience. The researcher categorized this as *mobilizing*. Below is an example from a student's response categorized as mobilizing:

- “I think I would probably bring a bunch of people together, and tell them, inform them about the problem,” (Participant 9, personal communication, February 11, 2014).

One shared how participating in a co-curricular club on the middle school campus would help mediate adverse issues impacting their educational experience. The researcher categorized this response as *participating in Filipino club*. Below is an example from a student's response categorized as participating in Filipino club:

- “If there was still the [Filipino Club], I think that would actually help a lot. Our group is very diverse. It has a, it's a multi-ethnic group. So, it's not just Filipino people as people think, so they have different experiences as well” (Participant 9, personal communication, February 11, 2014).

Interview question 2b findings. Interview Question 2b asked, “How have you personally mediated issues that have had an adverse impact on your cultural identity?” The findings for Interview Question 2b resulted in twelve categories, which included the following:

- Talk & dialogue
- Problem solving
- Impact of student advisor
- Literature review Filipino culture
- Mobilizing
- Participate in club activities
- Avoidance
- Food

- Writing
- Dancing
- Denial
- Drawing

Table 6 presents the categories and the number of responses for Interview Question 2b. All 16 students who participated in the interview had an opportunity to respond to the question.

Table 6

Interview Question 2b Categories and Number of Responses

Categories	Number of Responses
Talk & dialogue	12
Problem solving	3
Impact of student advisor	3
Literature review Filipino culture	2
Mobilizing	2
Participate in club activities	2
Avoidance	2
Food	2
Writing	1
Dancing	1
Denial	1
Drawing	1

Number of participants = 16

Twelve students mentioned how important it was to communicate with friends, family, and trusted adults to mediate adverse issues that impacted their cultural identity. The researcher categorized this as *talk & dialogue*. Below are examples of student responses that were categorized as talk & dialogue:

- “Having a sort of a community where we can talk about it with our own ethnic group” (Participant 7, personal communication, February 7, 2014).
- “We’re like on each other’s classes, and we sometimes talk about the club, like how we miss it” (Participant 8, personal communication, February 8, 2014).
- “I ask my friends how you solve the problems, and the teachers” (Participant 10, personal communication, February 15, 2014).

Three responses from one student noted the importance of seeking a trusted adult who can facilitate appropriate conversation and concerns was helpful in mediating adverse issues that impacted one’s cultural identity. The researcher categorized these responses as *impact of the student advisor*. Below are examples from one particular student’s responses categorized as impact of the student advisor:

- “Well, first of, I would have to find the right person to continue doing that club as a school advisor. But, actually, the person who left is kind of irreplaceable. It would probably be very hard to find a person like that” (Participant 9, personal communication, February 11, 2014).
- “[The student advisor] had a very a big impact during my 6th and 7th grade year because [the student advisor] helped me a lot through tough times” (Participant 9, personal communication, February 11, 2014).

Two shared how reviewing Filipino cultural information and resources can help mediate adverse issues that impact cultural identity. The researcher categorized these responses as *literature review of Filipino culture*. Below are examples of student responses categorized as literature review of Filipino culture:

- “You can read books, watch movies, or ask some friends” (Participate 3, personal communication, February 1, 2014).
- “Mostly, like we see videos on it, or like we talk about it” (Participate 4, personal communication, February 1, 2014).

Two mentioned how bringing several peers together, raising concerns, and taking some kind of action was another method of mediating adverse issues impacting their cultural identity. The researcher categorized this as *mobilizing*. Below is an example from a student’s response categorized as mobilizing:

- “I would take a lot of students that believe that the school should do something about it, like do a fund raiser or something through the PTSA. I would bring all of us together, and tell a major person, a high person in the school, like the Principal or Vice Principal, and try to get them to do something about it, even if it’s just like selling hot chocolate, and put the . . . the money that they have raised into like Red Cross or for Yolanda” (Participant 9, personal communication, February 11, 2014; Tupaz, 2013).
- “I can tell people, let’s go on a strike. And, let’s go get back the Filipino Club” (Participant 13, personal communication, February 15, 2014).

Two shared about their participation in their co-curricular club within the middle school helped them mediate adverse issues that impacted their cultural identity. The researcher

categorized these responses as *participate in club activities*. Below are examples of the student responses that were categorized as participate in club activities:

- “The club that we have, well, we’re learning more about our heritage and where we come from. Like what Filipinos have been through over the years, like where we are now. It’s introduced by the club” (Participant 4, personal communication, February 1, 2014).
- “Other people who were involved and who were a big part of the group, of Filipino Club, I see them solving problems like I would” (Participant 9, personal communication, February 11, 2014).

Two mentioned how doing other things, walking away, and ignoring the problem was the best way of mediating adverse issues regarding their cultural identity. The researcher categorized these responses as *avoidance*. Below are examples of student responses categorized as avoidance:

- “I just walk away” (Participant 14, personal communication, February 15, 2014).
- “It depends on who the person is because some people act like they don’t even . . . they act like Filipino Club never even existed, because they don’t really take their experiences from Filipino Club into their actual problems, because I have a feeling like they might get bullied because of what they used to do because some people hang out with people that were not part of the Filipino Club at all, and others might change completely and just forget about it” (Participant 9, personal communication, February 11, 2014).

Two shared how making and sharing Filipino food was helpful in mediating adverse issues that impacted their cultural identity. The researcher categorized these responses as *food*. Below are examples of student responses categorized as food:

- “Well, I learned how to make Filipino food, like *arroz caldo* (pronounced “ah-roz kal-do,” known as Filipino chicken and rice soup), *sinigang* (pronounced “see-nee-gang,” a Filipino savory and sour stew), and a lot others” (Participant 11, personal communication, February 15, 2014).
- “I bring Filipino food [to school]” (Participant 12, personal communication, February 15, 2014).

One noted how writing helps mediate adverse issues that impact their cultural identity.

The researcher categorized this response as *writing*. Participant 2 felt that writing was a strategy used for dealing with problems (personal communication, January 31, 2014).

One mentioned how dance helps mediate adverse issues that impact their cultural identity. The researcher categorized this response as *dancing*. Participant 2 felt that dancing was used as a release from the anger and resentment received from others (personal communication, January 31, 2014).

One expressed not having any adverse issues that impact their cultural identity. The researcher characterized this as *denial*. Participant 10 indicated no evident concerns or problems (personal communication, February 15, 2014).

One shared how drawing a Filipino symbol helps mediate adverse issues that impact their cultural identity. The researcher categorized this response as *drawing*. Participant 12 noted how drawing was an alternative strategy used to overcome perceived problems.

Table 7 presents and compares the categories, number of responses for Interview Question 2a and 2b, and the total number of responses.

Table 7

Interview Question 2a and 2b Categories, Number of Responses, and Total Number of Responses

Categories	2a	Number of Responses	2b	Number of Responses	Total Number of Responses
Talk & dialogue	x	10	x	12	22
Problem solving	x	6	x	3	9
Participate in Filipino club	x	1	x	2	3
Impact of student advisor		0	x	3	3
Mobilizing	x	1	x	2	3
Avoidance	x	1	x	2	3
Speaking up	x	2		0	2
Maintain study	x	2		0	2
Food		0	x	2	2
Confront issues	x	1		0	1
Integrate Filipino history	x	1		0	1
Communicating with teacher	x	1		0	1
Teacher collaboration	x	1		0	1
Eliminating distractions	x	1		0	1
Writing		0	x	1	1
Dancing		0	x	1	1
Denial		0	x	1	1
Drawing		0	x	1	1

Number of participant = 16

Overall key findings for research question 2. The total number of responses were coded into 18 categories and ranged in number from 1 to 22. Six of the 18 categories received the greatest number of responses included (a) talk & dialogue (22), (b) problem solving (9), (c) participation in Filipino club (3), (d) impact of student advisor (3), (e) mobilizing (3), and (f) avoidance (3). Talk & dialogue was an action that was the easiest and preferred method of solving issues both at home and in school. Students who felt that problem solving was best conducted in the presence of others who were available to listen, support, and provide advice. Students shared their participation in Filipino club provided them with support, guidance, and organization structure. Students shared that the impact of student advisor left an evident impression upon students who participated in club activities within the middle school. Avoidance involved students who ignored or did not make any attempts to mediate adverse issues. Common to these six categories were that these were actions that the students felt had the most impact in mediating issues within the school.

Five of the six categories were also shared in common for both interview questions 2a and 2b and ranked within the top six of the total number of responses included: (a) talk & dialogue, (b) problem solving, (c) participate in Filipino club, (d) mobilizing, and (e) avoidance. Talk & dialogue received the greatest number of responses as students' indicated that this was the most preferred method of mediating issues. Problem solving received the second highest number of responses as students' noted this as the second most preferred method of solving issues. Participating in Filipino club was within the top three for total number of responses for students who looked forward to this activity held in the middle school. While mobilizing involved taking action with others and avoidance meant taking no action and ignoring any issues, these two categories rounded the top three of the total number of responses. Common to all five

categories were that these were actions that students would most likely engage in when it came to mediating adverse issues that impact both their educational experience and cultural identity within the school environment.

Research Question 3 Findings

Research Question 3 asked, “What types of programs and activities are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having the most positive impact on the educational experience and cultural identity development of Filipino American middle school students?” Interview Question 3a and 3b on the Focused Interview Protocol (Appendix G) addressed Research Question 3.

Interview question 3a findings. Interview Question 3a asked, “What kinds of school and/or community programs and activities do Filipino American middle school students believe have the most positive impact on the educational experience of Filipino American middle school students?” The findings for Interview Question 3a resulted in seven categories, which included the following:

- Community programs
- Dance, Music, Singing
- Club activities
- Sports
- Presentation at school
- After school tutoring
- Video games

Table 8 presents the categories and the number of responses for Interview Question 3a. All 16 students who participated in the interview had an opportunity to respond to the question, except for Participant 15 who did not respond to Interview Question 3a.

Table 8

Interview Question 3a Categories and Number of Responses

Categories	Number of Responses
Community programs	5
Dance, Music, Singing	5
Club activities	3
Sports	3
Presentation at school	1
After school tutoring	1
Video games	1

Number of participants = 16

Of the 16 student participants, five mentioned that programs held at the local library, park, and public events held outside of the school had the most positive impact on their educational experience. The researcher categorized this as *community programs*. Below are examples from student responses that were categorized as community programs:

- "For myself, a community program, Sama Sama, it helped me learn about my history. And I got to write rhymes, and write my own music. With Sama Sama, I got to learn about history and write rhymes at the same time, and that helped too. That helped me get an artistic outlet, so it can focus on school too" (Participant 1, personal communication, January 30, 2014).

- Community-wise, there [are] a few meetings and orientations at the library talking about Filipinos. There [are] parades or rallies at [the local park] where they celebrate Philippine Independence” (Participant 2, personal communication, January 31, 2014).
- “There are some fairs around here. There’s the [church] carnival here, where there is a lot of Filipinos and other cultures coming where you can sort of talk to them. And there’s the Philippine Independence here where you can go around and talk. It’s just once per year” (Participant 3, personal communication, February 1, 2014).

Five students noted their involvement in performing arts, which included dancing, playing music, and singing, had the most positive impact on their educational experience. The researcher categorized these responses as *dance, music, & singing*. Below are examples from student responses categorized as dance, music, & singing:

- “I like one activity at my mom’s group is where we go to this hall and we have games, like musical chairs, and like freeze dancing, line dancing. I enjoy the Cebu dance, the Santo Nino Feast. It’s when people from Cebu celebrate the infant Jesus, and the dance” (Participant 5, personal communication, February 2, 2014).
- “Well, I do music. I play the ukulele. Like at school, me and some other girls, we performed for the teachers on the last day of school before winter break. They said they loved it” (Participant 8, personal communication, February 8, 2013).
- Well, I do singing lessons, and I play the piano. When I play the piano, it’s really fun” (Participant 11, personal communication, February 15, 2014).

Three shared culturally relevant activities held within their middle school had the greatest impact on their educational experience. The researcher categorized these responses as *club activities*. Below are examples of student responses that were categorized as club activities:

- “Extracurricular clubs. It helps you experience other new things” (Participant 7, personal communication, February 7, 2014).
- “School-wise, there’s really nothing, other than what [the student advisor is] attempting to create as a club to empower Filipinos” (Participant 2, personal communication, January 31, 2014).

Three mentioned outdoor activities involving sports as having a positive impact on their educational experience. The researcher categorized these responses as *sports*. Participants 10, 12, and 14 indicated that they all enjoy “playing basketball” (personal communication, February 15, 2014), except for Participant 10 who indicated an interest in also playing “football” (personal communication, February 15, 2014).

One noted a specific event that included a presentation by two Filipino American directors as a positive impact on their educational experience. The researcher categorized this as *presentation at school*. Participant 4 noted how a presentation on filmmaking created excitement within the middle school campus (personal communication, February 1, 2014).

One shared an activity where student can receive academic support after school as positive impact on their educational experience. The researcher categorized this response as *after school tutoring*. Participant 9 shared the following example categorized as after school tutoring, “As a student, there are tutoring... there’s an after school program at school. They also tutor and help you with your homework. It’s good because it’s a one on one thing, and it’s not with the whole big class, and they can focus on you generally because some teachers don’t even have time for each student because they have so many students in the class and that’s usually what happens in public schools” (personal communication, February 11, 2014).

One mentioned playing an indoor activity utilizing a handheld device that involved video games as having a positive impact on one's educational experience. The researcher categorized this response as *video games*. Participant 14 shared an interest in "playing video games. I play [the video game] mind craft" (personal communication, February 15, 2014).

Interview question 3b findings. Interview Question 3b asked, "What kinds of school and/or community activities do you believe have the greatest impact on the cultural identity development of Filipino American middle school students?" The findings for Interview Question 3b resulted in twelve categories, which included the following:

- Impact of Filipino club
- Community programs
- Club activities
- Learn Filipino culture & history
- The impact of Filipino food
- Guest speakers
- Dance, music, singing
- Identity development
- Ethnic event at school
- Sports
- Socializing with friends
- Mentoring

Table 9 presents the categories and number of responses for Interview Question 3b. All 16 students who participated in the survey responded to Interview Question 3b.

Table 9

Interview Question 3b Categories and Number of Responses

Categories	Number of Responses
The impact of the Filipino club	10
Community programs	7
Club activities	7
Learning Filipino culture & history	6
The impact of Filipino food	5
Guest speakers	5
Dance, Music, Singing	3
Identity development	1
Ethnic event at school	1
Sports	1
Socializing with friends	1
Mentoring	1

Number of participants = 16

Of the 16 student participants, ten shared how their involvement with a Filipino club on their middle school had the greatest impact on their cultural identity. The researcher categorized these responses as *the impact of the Filipino club*. Below are examples from student responses that were categorized as the impact of the Filipino club:

- “I miss Filipino club... how we all had each other, help each other. It was like a family. It was something ... if we had a problem, we all figured it out” (Participant 7, personal communication, February 7, 2014).

- Well, there was a club, the group, the Filipino club. It inspired me to see all those other people who were committed to the club as well as I was. And, it was also like I said earlier, I looked forward to it. So I do my best in school to be in that little group” (Participant 9, personal communication, February 11, 2014).
- “Yeah, my friends used to be in the Filipino club. They had jackets with stuff with it on it. And they would talk about all the time, and like they would, the person who was like managing it was like really cool” (Participant 16, personal communication, February 26, 2014).

Seven mentioned that activities held outside of the school, like at the local library, park, festivals, and public events, had the most positive impact on their cultural identity. The researcher categorized this as *community programs*. Below are examples from student responses that were categorized as community programs:

- “There would be meetings outside of the school, and it didn’t really part of the Filipino Club. It was part of FANHS” (Participant 9, personal communication, February 11, 2014).
- “Like there’s FPAC, Festival of Philippine Arts and Culture. They teach you about arts from the Philippines and it’s like a festival in Point Fermin where they do performances, and they like have stands, where you can buy stuff from the Philippines or stuff that reminds you of like the Philippines. There’s like different Filipino things or different Filipino things there to see and like learn about” (Participant 16, personal communication, February 26, 2014).

Seven shared culturally relevant activities held within their middle school had the greatest impact on their cultural identity. The researcher categorized these responses as *club activities*.

Below are student examples of student responses that were categorized as club activities:

- “Like Filipino Club... you get to ... as I said again, talk to other people of your race, personal issues and other stuff, history, yes. We can talk about things that happened to Filipinos before . . . designing a display board, having sweaters and t-shirts, posters. It helped support the club and kept it together” (Participant 7, personal communication, February 7, 2014).
- “In Filipino Club, me and this other girl volunteered to do stick fighting. It’s this Filipino cultural fighting with sticks. Well, I didn’t know that the Filipino culture did that. So, we actually did it. We performed on International Day where all the clubs performed. Yes, people thought that we were so cool, that we knew how to fight” (Participant 8, personal communication, February 8, 2014).

Six shared activities that involved learning about Filipino culture and history made a positive impact on their cultural identity. The researcher categorized these responses as *learning Filipino culture & history*. Below are examples from student responses that were categorized as learning Filipino culture & history:

- “The kind of thing that happens at school is sometimes they don’t care or they don’t honor about learning history that much” (Participant 1, personal communication, January 30, 2014).
- “Everyone would learn something, like that bamboo thing, the *kubing* (a Filipino jaw harp)” (Participant 8, personal communication, February 8, 2014).

Five noted how cooking, sharing, and talking about Filipino food had a positive impact on their cultural identity. The researcher categorized these responses as *the impact of Filipino food*. Below are examples of student responses that were categorized as the impact of Filipino food:

- “Sometimes, we would have Adobo Day Friday. We would all gather around, and then we all ate with each other. And we like volunteered and helped out (Participant 8, personal communication, February 8, 2014).
- “Since, I live in a Filipino household, where we have TFC (The Filipino Channel), we eat Filipino food, we like eat rice with almost every meal” (Participant 16, personal communication, February 26, 2014).

Five shared their experiences learning from individuals who were invited to speak within their middle school and exhibited a positive impact on their cultural identity. The researcher categorized these responses as *guest speakers*. Below are examples of student responses that were categorized as guest speakers:

- In Filipino club, I liked the guest speakers. They would teach us something new and then like everyone would gather around. There would be a lot of people there and everyone would learn something (Participant 8, personal communication, February 8, 2014).
- “There would be speakers, like Johnny Itliong. And there [were] activities that Dr. Monteclaro volunteered here. He was fixing the community garden at school and he made it a lot better (Participant 9, personal communication, February 11, 2014).

Three mentioned their involvement in performing arts, which included dancing, playing music, and singing, had the most positive impact on their educational experience. The researcher

categorized these responses as *dance, music, & singing*. Below are examples from student responses categorized as dance, music, & singing:

- “We dance to Filipino music” (Participant 10, personal communication, February 15, 2014)
- “I actually joined the choir at [the church], and we sing a lot of Filipino songs” (Participant 13, personal communication, February 15, 2014).

One noted about the importance of learning about history in order to further develop themselves as a positive impact to their cultural identity. The researcher categorized this response as *identity development*. Participant 1 shared how learning Filipino history can help with “developing yourself as a person” (personal communication, January 30, 2014).

One shared an idea about having a multicultural event at the middle school as a positive impact to one’s cultural identity. The researcher categorized this response as *ethnic event at school*. Participant 4 indicated that “They try to do a multi-ethnic day, but [students] rarely participate” (personal communication, February 1, 2014).

One mentioned outdoor activities involving sports as having a positive impact on their cultural identity. The researcher categorized this response as *sports*. Participant 14 felt the importance of “learning how to do more sports” (personal communication, February 15, 2014).

One indicated activities that involved maintaining friendship and collaboration as a positive impact to one’s cultural identity. The researcher categorized this response as *socializing with friends*. Participant 16 shared this example, “I like being with my friends at Taekwondo or hanging with my friends at school” (personal communication, February 26, 2014).

One noted the importance of receiving support from trusted adults as a positive impact on their cultural identity. The researcher categorized this response as *mentoring*. Participant 15

expressed how beneficial it was to receive advice and support by indicating that “[The student advisor] helps you, if you’re like down, [the student advisor] helps you keep your mood up, stay happy” (personal communication, February 26, 2014).

Table 10 presents and compares the categories, number of responses for Interview Question 3a and 3b, and the total number of responses.

Table 10

Interview Question 3a and 3b Categories, Number of Responses, and Total of Number Responses

Categories	3a	Number of Responses	3b	Number of Responses	Total Number of Responses
Community programs	x	5	x	7	12
Impact of Filipino club			x	10	10
Club activities	x	3	x	7	10
Dance, Music, Singing	x	5	x	3	8
Learning Filipino culture & history			x	6	6
Cooking Food			x	5	5
Guest speakers			x	5	5
Sports	x	3	x	1	4
Identity development			x	1	1
Ethnic event at school			x	1	1
Socializing with friends			x	1	1
Mentoring			x	1	1
Presentation at school	x	1			1

			(Continued)
After school tutoring	x	1	1
Video games	x	1	1

Number of participants = 16

Overall key findings for research question 3. The total number of responses were coded into 15 categories and ranged in number from 1 to 12. Eight of the 15 categories received the greatest number of responses included (a) community programs (12), (b) impact of the Filipino club (10), (c) club activities (10), (d) dance, music & singing (8), (e) learning Filipino culture & history (6), (f) cooking food (5), guest speakers (5), and sports (4).

Six of the eight categories that received the greatest number of responses were clustered together: (a) community programs, (b) impact of the Filipino club, (c) club activities, (d) learning Filipino culture & history, and (e) guest speakers. Each of the six categories was linked with Filipino American middle school students' involvement with a Filipino club on a middle school campus. Community programs that were held in the community were shared and brought into the middle school. Students felt that the impact of the Filipino club was an experience that was important to them. Students shared the need on learning Filipino culture & history. Several students noted how much they learned from guest speakers who part of the Filipino American community. Common to these six categories were that these categories were linked with activities occurring within a middle school as the activities provided support for further developing Filipino American cultural identity for students.

Three of the eight categories that received the greatest number of responses were also clustered together: (a) dance, music & singing, (b) cooking food, and (c) sports. Students reported that their involvement with the performing arts outside of the school through dance,

music & singing provided a positive experience. Students noted that preparing, catering, and the cooking of Filipino food as a positive activity held within their home environment. Students shared that their participation in recreational and physical activities through sports was an enjoyable experience. Common to these three categories were that they occurred within the community.

Three of the eight categories were also shared in common for both interview questions 3a and 3b and ranked within the top four of the total number of responses included: (a) community programs, (b) club activities, and (c) dance, music & singing. Community programs received the greatest number of responses. Students' responses for community programs were mentioned the most as this was where students received most of their learning about Filipino culture, during events and programs held within the community. Club activities received the second highest number of responses. Several students noted the importance of having club activities in the middle school. Dance, music & singing received the fourth highest number of responses. Students who were not as involved with club activities on campus were involved with dance, music, & singing outside of school. Common to all three categories were that these were alternative activities to learning that students would most likely participate in school or within the community as a positive impact for their educational experience and cultural identity.

Summary of Chapter

Chapter 4 included three research questions that guided this research study. Sixteen student participants responded to six interview questions that addressed the three guided research questions. The key findings for each of the six interview questions were identified from the participant's responses, and transcribed into textual data. The data was analyzed from reviewing

the frequency of words and reviewing the occurrence of a key word and/or phrase. The findings are summarized here.

Research Question 1 asked student participants to identify adverse issues regarding the educational experience and cultural identity. Interview Questions 1a and 1b on the Focused Interview Protocol (Appendix G) addressed Research Question 1.

Interview Question 1a asked, “What school-related issues have had an adverse impact on your educational experience?” Fourteen categories resulted from the coding of the student responses to Interview Question 1a: (a) drama, (b) disruptive learning, (c) Filipino history, (d) racial discrimination, (e) academic issues, (f) teacher disorganization, (g) relationships, (h) source of Filipino culture, (i) identity issues, (j) inaccessible resources, (k) lapses in learning, (l) family issues, (m) tagging walls, and (n) lack of activities. The top two categories with the greatest number of responses for Interview Question 1a included drama and disruptive learning. Based on students’ responses to Interview Question 1a, seven of the sixteen student participants perceived that drama impacted their educational experience within the middle school setting. Based on their responses to Interview Question 1a, six of the sixteen student participants perceived that disruptive learning impacted their educational experience.

Interview Question 1b asked, “What kinds of school and/or community experiences/issues have had an adverse impact on your cultural identity?” The findings for Interview Question 1b resulted in ten categories, which included the following: (a) racial discrimination, (b) activities denied, (c) bullying, (d) Filipino history, (e) source of Filipino culture, (f) language issues, (g) teacher’s identity, (h) lack of Filipino food, (i) identity issues, and (j) academic issues. The top two categories with the greatest number of responses for Interview Question 1b included racial discrimination and activities denied. Based on students’

responses to Interview Question 1b, eight of the sixteen student participants perceived that racial discrimination impacted their cultural identity. Based on their responses to Interview Question 1b, five of the sixteen student participants perceived that activities denied impacted their cultural identity.

The overall key findings for Research Question 1 were summarized here. The total number of responses were coded into 19 categories and ranged in number from 1 to 10. Six of the 19 categories received the greatest number of responses included (a) racial discrimination, (b) drama, (c) disruptive learning, (d) Filipino history, (e) activities denied, and (f) bullying. Common to these six categories were that these were responses made by students with issues occurring within the school setting. Four of the 19 categories were shared in common for both interview questions 1a and 1b and ranked within the top four of the total number of responses included: (a) racial discrimination, (b) Filipino history, (c) academic issues, and (d) identity issues. Common to the four categories were that these were perceived issues that occurred within the school environment.

Research Question 2 asked student participants to identify strategies used to mediate adverse issues impacting their educational experience and cultural identity. Interview Questions 2a and 2b on the Focused Interview Protocol (Appendix G) addressed Research Question 2.

Interview Question 2a asked, “How have you personally mediated issues that have had an adverse impact on your educational experience?” The findings for Interview Question 2a resulted in twelve categories, which included the following: (a) talk & dialogue, (b) problem solving, (c) speaking up, (d) maintaining study, (e) avoidance, (f) confronting issues, (g) integrate Filipino history, (h) communicating with teacher, (i) teacher collaboration, (j) eliminating distractions, (k) mobilizing, and (l) participating in Filipino club. The top two

categories with the greatest number of responses for Interview Question 2a included talk & dialogue and problem solving. Based on the students' responses, ten out of sixteen student participants perceived that talk & dialogue was the best strategy used to mediate adverse issues that impacted their educational experiences. Based on their responses, six out of sixteen perceived that problem solving was the second highest category used to mediate adverse issues that impacted their educational experience for Interview Question 2a.

Interview Question 2b asked, "How have you personally mediated issues that have had an adverse impact on your cultural identity?" The findings for Interview Question 2b resulted in twelve categories, which included the following: (a) talk & dialogue, (b) problem solving, (c) the impact of student advisor, (d) literature review Filipino culture, (e) mobilizing, (f) participate in club activities, (g) avoidance, (h) food, (i) writing, (j) dancing, (k) denial, and (l) drawing. The top three categories with the greatest number of responses for Interview Question 2b included talk & dialogue, problem solving, and impact of student advisor. Based on students' responses, twelve out of sixteen perceived that talk & dialogue was the best strategy used to mediate adverse issues that impacted their cultural identity. Based on their responses, three out of sixteen perceived that both problem solving and the impact of the student advisor as the second highest category used to mediate adverse issues that impacted their cultural identity for Interview Question 2b.

The overall key findings for Research Question 2 were summarized here. The total number of responses were coded into 18 categories and ranged in number from 1 to 22. Six of the 18 categories received the greatest number of responses included (a) talk & dialogue, (b) problem solving, (c) participation in Filipino club, (d) impact of student advisor, (e) mobilizing, and (f) avoidance. The top two categories receiving the greatest number of responses were talk

& dialogue (22) and problem solving (9). Common to these six categories were that these were actions that the students felt had the most impact in mediating issues within the school setting. Five of the six categories were also shared in common for both interview questions 2a and 2b and ranked within the top six of the total number of responses included: (a) talk & dialogue, (b) problem solving, (c) participate in Filipino club, (d) mobilizing, and (e) avoidance. Common to all five categories were that these were actions that students would most likely engage in when it came to mediating adverse issues that impact both their educational experience and cultural identity within the school environment.

Research Question 3 asked student participants to indicate programs and activities that had the most positive impact on their educational experience and cultural identity. Interview Questions 3a and 3b on the Focused Interview Protocol (Appendix G) addressed Research Question 3.

Interview Question 3a asked, “What kinds of school and/or community programs and activities do Filipino American middle school students believe have the most positive impact on the educational experience of Filipino American middle school students?” The findings for Interview Question 3a resulted in seven categories, which included the following: (a) community programs, (b) dance, music & singing, (c) club activities, (d) sports, (e) presentation at school, (f) after school tutoring, and (g) video games. The top two categories with the greatest number of responses for Interview Question 3a included community programs and dance, music & singing. Based on students’ responses, five of the sixteen students perceived that community programs had the most positive impact on their educational experience. Based on their responses, dance, music & singing received the second highest number for Interview Question 3a.

The findings for Interview Question 3b resulted in twelve categories, which included the following: (a) impact of Filipino club, (b) community programs, (c) club activities, (d) learn Filipino culture & history, (e) the impact of Filipino food, (f) guest speakers, (g) dance, music & singing, (h) identity development, (i) ethnic event at school, (j) sports, (k) socializing with friends, and (l) mentoring. The top two categories with the greatest number of responses for Interview Question 3b included (a) the impact of the Filipino club, along with (b) community programs, and (c) club activities rounding the second most responses. Based on students' responses, ten of the sixteen participants perceived that the impact of the Filipino club had the most positive impact on their cultural identity. Based on their responses, seven of the sixteen participants indicated that both community programs and club activities received the second highest number of total responses for Interview Question 3b.

The overall key findings for Research Question 3 were summarized here. The total number of responses were coded into 15 categories and ranged in number from 1 to 12. Eight of the 15 categories received the greatest number of responses included (a) community programs, (b) impact of the Filipino club, (c) club activities, dance, music & singing, (e) learning Filipino culture & history, (f) cooking food, (g) guest speakers, and (h) sports. Six of the eight categories that received the greatest number of responses were clustered together: (a) community programs, (b) impact of the Filipino club, (c) club activities, (d) learning Filipino culture & history, and (e) guest speakers. Common to these six categories were that these categories were linked with activities occurring within a middle school as the activities provided support for further developing Filipino American cultural identity for students. Three of the eight categories that received the greatest number of responses were also clustered together: (a) dance, music &

singing, (b) cooking food, and (c) sports. Common to these three categories were that they occurred within the community.

Three of the eight categories were also shared in common for both interview questions 3a and 3b and ranked within the top four of the total number of responses included: (a) community programs, (b) club activities, and (c) dance, music & singing. Common to all three categories were that these were activities that students would most likely participate in school or within the community as a positive impact on their educational experience and cultural identity.

Chapter 5: Discussion of Findings, Conclusions, and Recommendations

The purpose of this phenomenological study is to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

Three questions guided this study:

1. What issues, if any, are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having an adverse impact on the educational experience and cultural identity?
2. How do Filipino American middle school students within the Los Angeles area of Southern California personally mediate issues they perceive as having an adverse impact on their educational experience and cultural identity?
3. What types of programs and activities are perceived by Filipino American middle school students within the Los Angeles area of Southern California as having the most positive impact on the educational experience and cultural identity development of Filipino American middle school students?

This qualitative study utilized individual interviews of 16 Filipino American middle school students (grades 6-8) as participants were selected through their affiliation with a community organization, (a) Youth, Family, School and Community Partnership in Action (YFSC-PIA) and/or (b) the Los Angeles Chapter of the Filipino American National Historical Society (FANHS-LA), along with their participation in Filipino American programs and

activities. The focused interview consisted of 6 open-ended questions that asked participants to describe what issues, how they mediated adverse issues, and for them to describe programs and activities that positively impacted their educational experience and cultural identity development as a Filipino American middle school student. The researcher developed the questions based on a review of the literature and approval from three panel experts in the field of mentoring and teaching Filipino American adolescents.

Discussion of key findings

Research Question 1. Research Question 1 asked participants to identify adverse issues regarding the educational experience and cultural identity. The total number of responses were coded into 19 categories and ranged in number from 1 to 10. Six of the 19 categories received the greatest number of responses included (a) racial discrimination, (b) drama, (c) disruptive learning, (d) Filipino history, (e) activities denied, and (f) bullying. Common to these six categories were that these were responses made by students with issues occurring within the school setting and where students had no control over. Four of the 19 categories were shared in common for both interview questions 1a and 1b and ranked within the top four of the total number of responses included: (a) racial discrimination, (b) Filipino history, (c) academic issues, and (d) identity issues. Common to the four categories were that these were perceived issues that occurred within the school environment.

This study found six categories that Filipino American middle school students perceived as an adverse issue: (a) racial discrimination, (b) drama, (c) disruptive learning, (d) Filipino history, (e) activities denied, and (f) bullying. This was consistent with F. Cordova (1983), David (2013), and Fabros & Gonzalez (2005), which noted that Filipino Americans' experience with racial discrimination has continued to be intertwined with their adjustment and struggles of

survival, especially during the entry into the United States throughout the 20th century. A review of the literature indicated that every generation of Filipino Americans entering the United States has experienced some kind of racial discrimination (F. Cordova, 1983; Fabros & Gonzalez, 2005; Jamero, 2011; R. Saldivar, personal communication, December 24, 2013). The literature revealed that Filipino American students have continued to experience racism in the form of humiliation, denigration, and slanted-eye slurs, not only in the school setting but also in the work place (Heras & Patacsil, 2001; Tuanson et al., 2007). The same scholars revealed that Filipino American students' experience with conflict and confusion has been common for students in their educational experience in the school setting.

This study found that students' concern with the lack of Filipino history and activities denied kept them from advancing in their cultural identity development. This was consistent with Aure (2006), Balon (2004), and Tintiangco-Cubales (2007) noting that Filipino American students who are not exposed or connected to their history may grow up with identity issues, lack of confidence, lack of leadership skills, and may display negative feelings of cultural resentment (David, 2013). This was also consistent with Nadal (2004, 2009), who indicated that Filipino Americans are faced with limited opportunities to develop their Filipino American cultural identity.

Research Question 2. Research Question 2 asked participants on how to mediate adverse issues regarding the educational experience and cultural identity. The total number of responses were coded into 18 categories and ranged in number from 1 to 22. Six of the 18 categories received the greatest number of responses included (a) talk & dialogue, (b) problem solving, (c) participation in Filipino club, (d) impact of student advisor, (e) mobilizing, and (f) avoidance. The top two categories receiving the greatest number of responses were talk &

dialogue (22) and problem solving (9). Common to these five categories were that these were actions that the students felt had the most impact in mediating issues within the school setting. Five of the six categories were also shared in common for both interview questions 2a and 2b and ranked within the top six of the total number of responses included: (a) talk & dialogue, (b) problem solving, (c) participate in Filipino club, (d) mobilizing, and (e) avoidance. Common to all five categories were that these were actions that students would most likely engage in when it came to mediating adverse issues that impact both their educational experience and cultural identity within the school environment.

The top two categories that students benefitted the most from were talk & dialogue and problem solving. The study found that Filipino American middle school students who were able to talk and problem solve their issues with a trusted adult in a venue where they felt comfortable were able to mobilize and avoid any other conflicts. This was consistent with research from Heras & Patacsil (2001), Museus & Maramba (2011), and Tuanson et al. (2007), all of whom indicated that Filipino Americans felt the most comfortable mediating adverse issues by talking with a friend and/or family member. The literature noted that Filipino Americans were less likely to seek mental health services when it involves mediating adverse issues (David, 2013; Nadal, 2009). The literature noted that Filipino Americans were more likely to talk with a local priest and/or religious advisor (J. Reyes, personal communication, April 3, 2011), particularly when it meant dealing psychological distress and personal issues.

This study provided new information for the literature on how Filipino American middle school students mediate adverse issues within a middle school through talk and dialogue and problem solving. The study noted that Filipino American students were more likely to talk, dialogue, and problem solve adverse issues with a knowledgeable and experienced Filipino

American teacher or adult whom they identify with (Nadal et al., 2010), particularly within a venue where students feel they have developed a sense of belonging (Maramba, 2008; Museus & Maramba, 2011). Research from Nadal et al. (2010) noted that Filipino American graduate students recognize the need to have Filipino American faculty members who embrace their Filipino American identity and are knowledgeable about Filipino American experiences, while working within a university campus. However, what appeared to be new to the literature is the impact of a student advisor for a Filipino American middle school club on the school campus who can provide a multitude of interventions, services, and activities for Filipino American youth through a Filipino and multi-cultural club found within the school while combining programs and activities found within the surrounding community. There did not appear to be any literature on the influence of a Filipino American teacher or student advisor within a middle school population, and how a knowledgeable and experience Filipino American adult in this capacity can support Filipino American middle school students in further developing their cultural identity as it pertains to the Filipino American Identity Developmental (FAID) model (Nadal, 2004, 2009), while expanding students' educational experience, and helping them problem solve issues that impact them within the school environment simultaneously. The FAID model introduced by Nadal (2004, 2009) suggests that the Filipino American experience is different from the Asian American experience, and that Filipino Americans undergo various stages or statuses of identity formation, which can be influenced by their educational experiences. Students' responses in this study indicated that there were some who reached status 5 ethnocentric realization (a Filipino ethnocentric character) and status 6 introspection (embraces Asian American character while preserving Filipino American cultural identity). Participants in this study seemed to benefit from having a trusted adult of Filipino descent within their middle

school setting, who Filipino American middle school students can talk to, problem solve with, dialogue about personal issues, discuss strategies, brainstorm and mobilize, while learning them how to avoid potential problems with others, and participating in club activities in a school with a focus on community-based activities. This provides new insight on how Filipino American middle school students were able to benefit from having a Filipino American student advisor on a middle school campus that students can provide appropriate interventions in dealing with adverse issues, especially when dealing with racial discrimination, drama, and disruptive learning.

Research Question 3. Research Question 3 asked participants to identify positive programs and activities regarding the educational experience and cultural identity. The total number of responses were coded into 15 categories and ranged in number from 1 to 12. Eight of the 15 categories received the greatest number of responses included (a) community programs, (b) impact of the Filipino club, (c) club activities, dance, music & singing, (e) learning Filipino culture & history, (f) cooking food, (g) guest speakers, and (h) sports. Six of the eight categories that received the greatest number of responses were clustered together: (a) community programs, (b) impact of the Filipino club, (c) club activities, (d) learning Filipino culture & history, and (e) guest speakers. Common to these six categories were that these categories were linked with activities occurring within a middle school as the activities provided support for further developing Filipino American cultural identity for students. Three of the eight categories that received the greatest number of responses were also clustered together: (a) dance, music & singing, (b) cooking food, and (c) sports. Common to these three categories were that they occurred within the community.

Three of the eight categories were also shared in common for both interview questions 3a and 3b and ranked within the top four of the total number of responses included: (a) community programs, (b) club activities, and (c) dance, music & singing. Common to all three categories were that these were alternative activities to learning that students would most likely participate in school or within the community as a positive impact on their educational experience and cultural identity.

The study found that Filipino American middle school student benefit from activities that provide support for developing cultural identity. Based on the literature review, the study was consistent from research studies conducted several scholars (Aure, 2006; Maramba, 2008; Monzon, 2004; Museus & Maramba, 2011; Oliveros, 2009), who indicated the need for Filipino American students to be involved with some kind of school activity as they progress through school. The literature review also noted how students who were involved with activities within the school campus demonstrated increased cultural awareness, insight, and direction (Oliveros, 2009).

Participants 8 and 9 provided additional insight when compared to other Filipino American middle school students who shared responses in this study. It appeared that Participant 8 and 9 reached status 6 regarding introspection of the FAID model (Nadal, 2004, 2009) as a result of their involvement in positive programs and activities that included (a) community programs, (b) impact of the Filipino club, (c) club activities, (d) dance, music, singing, (e) learning Filipino culture & history, and (f) guest speakers. Participant 8 and 9 shared the impact of the Filipino club at their school involving a multitude of club activities within their middle school and included (a) introduction to Filipino martial arts, (b) talking with peers and student advisor, (c) problem solving adverse issues, (d) meeting and talking with guest speakers,

and (e) singing as a representatives of their club during a performance. It seemed that the best way to support Filipino American middle school students was to support them through a club on their school campus that would allow them to make connections with peers and trusted adults, develop a sense of belonging (Maramba, 2008), allow them to dialogue (Halagao, 2004), encourage them to question possible ideas and solutions among peers (Halagao, 2010; Holcomb-McCoy, 2011; Pisares, 2011). Another added benefit is for students to be associated with a knowledgeable and well-informed adult who not only identifies with the same Filipino American background and cultural identity (Nadal et al., 2010), but who can also facilitate dialogue and create an environment that is welcoming for Filipino American middle school students where students can feel comfortable and at ease. Based on Participant 8 and 9's responses, it appeared that Filipino American middle school students needed to feel that students were given an opportunity to express themselves culturally while formulating their own solutions and ideas. Participant 8 shared an example of the impact of the Filipino club, "Well, I miss having somewhere to go, like to escape my problems. It was fun getting out of class and helping with Filipino Club" (personal communication, February 8, 2014).

Based on student responses, it appeared that Filipino American middle school students also benefitted from activities that occurred within the community. This was consistent with De Leon (1997), Halagao (2004), and Nadal (2009) who found that Filipino American students were able to learn outside of the educational environment with community-based programs and activities not found within the school. The literature revealed that many Filipino American students learned more through community gatherings and events held outside of school (F. Cordova, 1973; Ibanez, 2003), since the public schools lacked the necessary books, materials,

and resources to further Filipino American students' development of Filipino American cultural identity (Nadal, 2004, 2009).

The study also found that Filipino American middle school students benefitted from alternative activities that occurred within the school or community. The top three categories that were alternative to learning within the school and include: (a) community programs, (b) club activities, and (c) dance, music & singing. This was consistent with research from Bergano et al., (2010), Halagao (2010), and Tintiango-Cubales (2007), who indicated that Filipino American students who are exposed to alternative methods of learning are more likely to expand their educational experiences and further develop their cultural identity. The literature revealed that Filipino American students who are exposed to alternative curriculum (Tintiango-Cubales, 2007) and alternative methods of learning with the use of spoken word poetry and interactive skits (Bergano et al., 2010) provide another way for learning not commonly found within the school environment.

Conclusions

Related to the research questions, findings from the study support the following four conclusions.

Conclusion one. Developing resources and making culturally relevant materials and experiences available for Filipino American middle school students requires understanding limitations of the public school curriculum and school-based activities, and suggests a need to implement alternative and co-curricular learning activities in order to support Filipino American middle school students' educational experiences and cultural identity development. Students in this study found that their school experience provided limitations as the schools they attended lacked the necessary books, resources, materials, and very few alternatives to help them further

their status along the Filipino American Identity Development (FAID) model (Nadal, 2004, 2009). As Filipino American progress through their identity formation, the FAID model categorizes Filipino American cultural identity development on an individual's acculturation, assimilation, and/or biculturalism through six statuses.

Student participants shared how there were no books, movies, relevant media, or information available to learn about Filipino American history and/or experiences in the middle schools they attended. Public schools in California and elsewhere in the United States are limited in terms of the time they are able to devote to any one particular subject. Federal, state and local policy influence course content, course sequence, instructional minutes, and graduation requirements. For grades six to eight, middle school students are required to take two history classes per year for a total of six classes during the three years in middle school in order to fulfill graduation requirements (Los Angeles Unified School District, 2008a). It would not likely be possible to provide culturally specific courses or units of study for all student cultures represented in a school. A more reasonable approach might be to re-design the existing curriculum to make it more multi-cultural in perspective and provide grader opportunities for students from different backgrounds to share and interrelate. Filipino American middle school students who participated in this study were not able to deepen their cultural identity and faced limitations in dealing with adverse issues as it pertained to racial discrimination, drama, bullying, disruptive learning, the lack of Filipino history, and activities that were denied to them. One particular student (Participant 2, personal communication, January 31, 2014) noted an example of the lack of information available for students to learn:

I think that a problem is how . . . what we're not taught, it focuses majorly on the black slaves and how they emerged . . . had created a name for themselves. Or like the

founding fathers and how it talked about they were white and how it created something good. However, the [history] book does not talk about any Filipinos or Mexicans. It can talk about Chinese. Other than that, it does not include about any Asian.

Conclusion two. Filipino American middle school students who developed strategies through their involvement in Filipino and multicultural club led by adults (a) who were knowledgeable, experienced, and (b) who identified with Filipino American culture and history were better able to discuss their educational experiences and cultural identity and mediate adverse issues. Involving Filipino American students with a Filipino club, a multi-cultural club, and community-based activities in school provides an effective way for students to further develop their cultural identity and problem solving skills (Aure, 2006; Maramba, 2008; Museus & Maramba, 2011; Nadal, 2009; Oliveros, 2009). Students in this study who had experienced participation in Filipino club, multi-cultural club, and community-based activities shared a variety of ways on how to mediate adverse issues by talking or dialoguing, problem solving, and participating in Filipino club with trusted peers, friends, family, and their student advisor. Participant 9 specifically noted how participation in Filipino club provided additional insight for solving problems (personal communication, February 11, 2014):

Also, if there was still the [Filipino club], I think that would actually help a lot. Our group is very diverse. It has a, it's a multi-ethnic group. So, it's not just Filipino people as people think, so they have different experiences as well. And they can, they have a lot different ideas that we may have because of the different cultures. But if we were to blend that together, it would make a really, really, really, really, really bright idea for whatever problem, like a solution to our problem.

In contrast, students who had not experienced participation in a Filipino club, multicultural club, or community-based activities shared limited ways in mediating adverse issues. One particular student provided a limited response, “No, I don’t have any problems” (Participant 10, personal communication, February 15, 2014).

Conclusion three. Filipino American middle school students who participated in community-based programs or community partnerships within their school were provided with greater opportunities to collaborate and learn from each other’s strengths. Community collaboration and partnerships provide positive cultural identity and educational experiences (De Leon, 1997; Halagao, 2004; Nadal, 2008, 2009). When community-based programs and activities were integrated with club activities in their school, this increased Filipino American students’ participation and encouraged the need for community involvement as students progressed through school (De Leon, 1997; Nadal, 2004, 2008). Filipino American middle school students who (a) had experience participating in Filipino club, multicultural club, and/or community-based program, along with (b) knowledgeable and experienced Filipino American adults, progressed further in FAID model (Nadal, 2004, 2009) when compared to students whose responses were limited only to eating, preparing, and cooking Filipino food. This was consistent with the literature in that Filipino American students need to critically think beyond food (F. Cordova, personal communication, June 28, 1996) as Filipino Americans who simply eat or only look forward to eating food do not necessarily progress through the Filipino American cultural identity development as indicated by Nadal’s (2004, 2009) FAID model. The literature notes that this may limit not only their progress in developing cultural identity, but may also (a) reduce the need for Filipino Americans to be active in Filipino American community-based programs and activities (Aure, 2006) and (b) limits opportunities to be in the presence of knowledgeable

guest speakers and/or adults who can help Filipino American students think beyond food as this may have Filipino American students believe that cultural identity is not that important (Empleo, 2006; Halagao, 2004; Heras & Patacsil, 2001; J. Reyes, personal communication, April 3, 2011; Nadal, 2009; Tuanson et al., 2007). During a lunch time activity at the middle school, Participant 4 noted how their participation in a presentation from knowledgeable guest speakers enhanced their cultural identity and educational experiences (personal communication, February 1, 2014):

There is a presentation about making films, and how there was wars and how it impacted people and what Filipinos have been through. It helped me get closer to my culture.

Conclusion four. Filipino American student advisor had a tremendous impact with Filipino American middle school students who were actively involved in club activities within a middle school campus. Filipino American scholars have long argued that Filipino American students have limited materials and resources within their educational experiences to help them develop and progress through the FAID Model (F. Cordova, 1998; Nadal, 2004, 2009). At the same time, the lack of well-qualified Filipino American teachers who can facilitate the learning of Filipino American middle school students is also missing (Nadal, 2009), which makes it challenging for Filipino American middle school students to fully advance through the FAID model while in middle school. Filipino American scholars and teachers (Tintiango-Cubales, Daus-Magbual et al., 2010) argue that it takes more than just a Filipino American teacher to teach and facilitate Filipino American identity, experience, and history. A Filipino American teacher has to identify as a Filipino American, if not Asian American (Nadal et al., 2010), particularly if Filipino American students are expected to experience any growth in furthering

their status along the FAID model (Nadal, 2004, 2009). One participant noted the lack of effort exhibited by Filipino American teachers at the middle school:

The Teachers mostly ... we have American teachers or white teachers. I've only seen like three Filipino teachers here at this school. They seem kind of like white-washed. They don't act Filipino. They do not seem like it. They seem more American than Filipino. (Participant 4, personal communication, February 1, 2014)

This study revealed that Filipino American middle school students seemed to benefit from Filipino American teachers and adults who are fully aware of their Filipino American identity, and who also have the ability to facilitate and coordinate club activities within a middle school. This study noted that Filipino American middle school students who were heavily involved in a Filipino club at their school understood the support, need, assistance, the kinship and family bonding, and sense of belonging that stemmed from their continued participation at the school (Maramba, 2008; Museus & Maramba, 2011). The knowledge and experience of a Filipino American student advisor can provide an advantage for Filipino American middle school students whose cultural and ethnic resources and materials within a school are lacking (Nadal, 2004; Nadal, 2009). Participant 9 noted the difficulty in finding the ideal person to support Filipino American middle school students:

Well, first of, I would have to find the right person to continue doing that club as a school advisor. But, actually, the person who left is kind of irreplaceable. It would probably be very hard to find a person like that. (personal communication, February 11, 2014)

Recommendations for Policy & Practice

Findings and conclusions from this study support the following seven recommendations.

Recommendation one. It is recommended that public schools and school districts develop, create, and approve the availability of books, materials, photographs, posters, resources, social media platforms, visuals, and websites and/or links that are more inclusive of Filipino American experiences, history, and contributions.

Recommendation two. It is recommended that public schools and school districts develop collaboration and partnerships with community-based organizations, such as the Filipino American National Historical Society and Search to Involve Pilipino Americans, to allow Filipino American middle school students and other students of Color with alternative means of learning and dialoguing about Filipino culture and Filipino American experiences.

Recommendation three. It is recommended that public schools and school districts allow Filipino American middle school students and teachers to engage in cultural and multi-cultural celebrations within the school environment, such as Filipino American History Month (October) and Philippine history (June), in the same way that African American History Month (February), Women’s History Month (March), and Hispanic Heritage Month (September – October) are celebrated.

Recommendation four. As a means to reduce hate from one racial group to another or mistreatment from one cultural group to another in the form of racial discrimination, it is recommended that teachers, counselors, and administrators encourage cultural festivals, ethnic food fairs, and/or multicultural events that allow Filipino American middle school students and students of Color that foster the exchange of ideas, the need to dialogue, engage in discussion, and cultural expressions, while sharing positive experiences beyond simply eating food, dancing, and singing.

Recommendation five. It is recommended that teachers and administrators to allow Filipino American middle school and high school students to conduct book reports, science projects, historical display boards, and other pertinent academically-based assigned reflecting the Filipino American experiences, historical contributions, and struggles.

Recommendation six. It is recommended that Filipino American middle school students should be encouraged and not discouraged by their teachers, counselors, administrators, and school to develop multi-purpose club organizations and extracurricular.

Recommendation seven. It is further recommended to include students who are knowledgeable about their Filipino American cultural identity should be part of the solution and become involved in working with adults to help develop positive programs and activities.

Recommendations for Further Study

The research study provided valuable insight into the various programs and activities that will benefit Filipino American middle school students. Recommendations for study emerged from this study's key findings and interpretation of the key findings. These research recommendations are outlined in five areas and are not presented in any specific order of importance. Each recommendation has the potential to become a meaningful study, adding to the body of continued research.

Consider focus group. It would be interesting to see how a focus group interview can be included in a future study, utilizing the same individual interview questions. However, researchers may want to consider working with a group where the researcher has a good rapport. Filipino American adolescents who are unfamiliar with an adult researcher may not open up as quickly when it comes to a group discussion. It is important that the adult researcher has an established rapport with the group of students who will participate in a possible focus group.

Provide incentives to increase participation and completion. The current study included a limited number of students who were able to participate in this study, and provided no compensation, reward, or incentive for their participation. Through this study, the response time for parents and students to decide on their participation seemed delayed as many Filipino American immigrant parents and their students did not seem to understand how the study was linked to the education of Filipino American middle school students. As several students and parents leaned on the uncertainty of their participation, if they were provided with some kind of incentive, the researcher believes that there would have been a quicker response time for students to participate in this study as Filipino American students are always looking for anything given for free. Considering that the study involves adolescents and youth, in order to increase the number of participants, the researcher recommends that some kind of incentive is provided for student participants. For example, if a \$5.00 gift card (e.g., Jamba Juice, Yogurt and, Starbucks, Purple Cup) is made available for student participants and/or their parents as a positive incentive, this may increase their participation. Students would be provided with the incentive after their completion of the study, whether it involves completing an interview, survey, or questionnaire.

Church group as a community resource. The relationship with Youth, Family, School and Community Partnership in Action (YFSC-PIA) was very helpful in coordinating parents and Filipino American middle school students, particularly with its partnership with a local church group within the Southern California community. Since Filipino Americans are culturally driven by their involvement with the Catholic Church (J. Reyes, personal communication, April 3, 2011; L. Manalo, personal communication, November 20, 2013) with more than 80% devoted to Catholicism (David, 2013; Nadal, 2009), it would be beneficial to include local church groups as

a community resource, particularly in outreaching with Filipino American middle school students.

Recruiting participants with social media and verifying student participation. One of the experts for this study noted the importance of utilizing social media (R. Obispo, personal communication, October 7, 2012). The researcher recommends utilizing social medial platforms to recruit and/or publicize the research study as this can help increase the number of participants for future study. However, future study cannot rely solely on social media platforms and online activity. It is further recommended that future studies related to adolescent, youth, and minors under the age of 18 should include verifying student participation in study using a variety of ways: (a) face-to-face student contact to confirm that a student is a real person, (b) involvement of parents in the form of a parent participation through attendance at an informational meeting and/or parent consent, (c) affiliation with a community-based organization with student advisor and/or coordinating assisting in recruiting student participation and parental consent, and (d) documentation of student membership and attendance in community-based organization held outside of the public/private school setting.

Building continued collaboration through community-based research and social media. Future researchers may want to consider utilizing social media platforms and a local community center to recruit student participants while providing adolescents and youth with a place (that allows young people to develop a rapport) where they can feel comfortable as data is collected for a possible research study. This can possibly be done by creating an online hub or data center within a local community (e.g., at a local café, community center, or public location) that is open and available for students, parents, facilitators, and researcher(s) to collect cultural

identity data through the use of online surveys. Students can be encouraged to invite peers to participate and where social interactivity streaming is highly encouraged.

This future research study can be developed inviting Filipino American youth to participate in an interactive survey, which includes (a) snacks and refreshments, (b) wireless internet for students to access through their electronic and/or mobile devices, (c) signed parent consent and student assent forms, (d) a parent waiting room for parents to wait and possibly complete a survey for future study, and (e) the availability of adult facilitators onsite to help participants complete online survey that is linked with a particular research study. The data collection can be conducted at a local community and completed within an hour where students will be asked to complete a 10-15 minute online survey answering questions related to technology-based programs and activities that benefit adolescent and youth the most. Snacks and refreshments can be made available to encourage increased social interactivity with the goal for young people to build collaboration, communication skills, and cooperative networking.

Final Thoughts

The current school curriculum, along with school-based activities, limits opportunities for Filipino American middle school students to deepen their knowledge of their Filipino American educational experiences and cultural identity development. The literature review reveals how Filipino American students may feel forgotten, overlooked, and shunned from their educational experiences within the school environment (Ferrera, 2011; Halagao, 2004; Nadal, 2008) since Filipino American experiences are not reflected within the school curriculum (F. Cordova, 1973, 2011; Los Angeles Unified School District, 2008a) or classroom discussions (Pisares, 2011).

As many Filipino American middle school students eventually progress toward high school and postsecondary education, many will encounter adverse issues that will impact their

educational experience and cultural identity. Depending upon their level of acculturation, assimilation, and development on Nadal's (2004, 2009) Filipino American Identity Development Model, Filipino American students will have to develop strategies to help them overcome and mediate these adverse issues. If the public schools and school districts continue to place limitations on Filipino American middle school students by not making available culturally relevant books, materials, social media, and resources for students to expand their educational experience, many Filipino American middle school students may experience difficulties in further developing their cultural identity and mediating adverse issues as the progress toward postsecondary education (Buena Vista, 2010; Nadal, 2008).

As Filipino American students reflect upon their educational experience and cultural identity through their postsecondary educational experiences (Aure, 2006; Maramba, 2008; Monzon, 2004; Oliveros, 2009), the opportunities for Filipino American students to mediate adverse issues stemming from any school-related and/or home/community-related concerns does not often begin until long after Filipino American students have left their middle school years when resources, support, and knowledgeable Filipino American role models are no longer available to help and assist them in facilitating and mediating adverse issues (Nadal, 2009; Priagula, 2010). Rather than dealing with their own mental health issues and concerns, many Filipino American end up dropping out and not completing their college experience (Ogilvie, 2008). Ideally, the best opportunity to provide assistance, help, and support is when students are young, specifically during their middle school years (Van Linden & Fertman, 1998). Several researchers (Casey, Getz, & Galvan, 2008; Schwartz et al., 2006; Steinburg, 2011; Van Linden & Fertman, 1998; Wormeli, 2001) have indicated that the middle school years are considered a transitional period from elementary to secondary education, and provides the ideal place for

young adolescents to cultivate their identity, develop their leadership skills, and discover their place in the middle school world.

This study reinforces the literature findings and confirms that Filipino American middle school students benefit from continued (a) mentoring from Filipino American student advisors and teachers who identify as a Filipino American and are knowledgeable about Filipino culture and Filipino American history and/or experiences (Nadal et al., 2010); (b) participation in Filipino American community-based programs and activities (D. Cordova, personal communication, July 27, 2013; De Leon, 1997); (c) learning various programs and activities found within the Filipino American community (Bustamante, 2013; Hoeffel et al., 2012; Mabalon, 2013); (d) exposure to Filipino American experiences, history, contributions, and struggles (Filipino American National Historical Society, 1994; F. Cordova, 1983) in order to further develop students' status across the FAID model (Nadal, 2004, 2009); (e) engaging in club activities within their school campus that are linked with Filipino culture and Filipino American experiences; and (f) providing Filipino American middle school students with opportunities to dialogue, express, converse, and reflect on aspects of Filipino culture and Filipino American history (Halagao, 2004; Nadal, 2009; Pisares, 2011) in a venue where Filipino American students are allowed and encouraged to develop a sense of belonging (Maramba, 2008).

Additionally, this study confirms that if Filipino American middle school students are going to progress toward postsecondary education (Buenvista, 2010; Ogilvie, 2008), then Filipino American youth will need supports, assistance, help (Van Linden & Fertman, 1998) from knowledgeable Filipino American teachers and educators, and even seek comfort while establishing a feeling or sense of belonging (Maramba, 2008; Monzon, 2004; Oliveros, 2009) from Filipino American teachers and educators whom they believe in and trust (David, 2008;

Nadal et al., 2010). The literature reveals that Filipino American students can easily become lost and overwhelmed in school (Empleo, 2006; Halagao, 2004; Nadal, 2004, 2009) as many Filipino American immigrant parents are not aware or familiar with the nuances, challenges, and obstacles within an American public school system (Heras & Patacsil, 2001; Nadal, 2009; Tuanson et al., 2007). Teachers, counselors, and administrators who are not familiar with Filipino culture, language barriers, socio-economic status, and other external factors and/or concerns of Filipino American middle school students will need assistance in providing the necessary support for Filipino Americans who are known to underutilize mental health services (David, 2008; Nadal, 2009; Nadal & David, 2013) while exhibiting psychological distress (David, 2013; Salcedo, 2002; Tuanson et al., 2007).

Ideally, partnerships need to be established between both schools and community. This study reveals the importance of schools to embrace the surrounding community (Bergano et al., 2010) and to integrate expertise from individuals, groups, and community-based organizations who have knowledgeable Filipino Americans (Docdocil, 2011; Filipino American National Historical Society Los Angeles Chapter, 2013; Search to Involve Pilipino Americans, 2013) to assist teachers, counselors, and administrators in supporting interactive programs and activities that will support the needs of Filipino American middle school students beyond just eating Filipino food (F. Cordova, personal communication, June 28, 1996). If school personnel are not able to provide the necessary materials, resources, and supports for Filipino American students (F. Cordova, 1998; J. Sales, personal communication, January 27, 2010; Nadal, 2008), this study suggests that knowledgeable and experienced Filipino Americans who identify with Filipino American culture, history, and cultural diversity (Nadal et al., 2010) may need to formulate community-based collaboration and open dialogue (Halagao, 2004, 2010) with school personnel

and staff to help schools build the necessary tools, framework, and relationships to support Filipino American students as well as other students of color who would also benefit.

The outcomes of this study may help teachers, counselors, and administrators with the following: (a) describe the issues related to Filipino American middle school students, (b) understand the factors, issues, and experiences affecting students Filipino American middle school students, (c) identify how Filipino American middle school students mediate, deal, resolve, and overcome issues, (d) uncover activities, programs, and opportunities that would benefit Filipino American middle school students.

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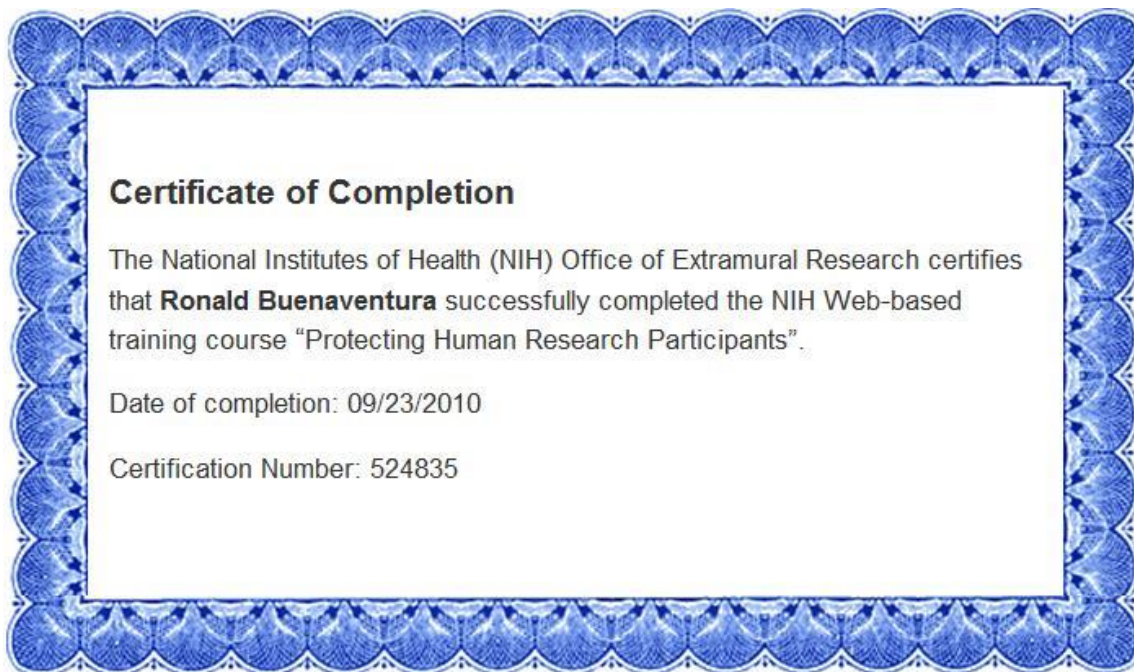
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APPENDIX A

Certificate of Completion: The National Institute of Health

Office of Extramural Research



APPENDIX B

IRB Approval Letter

PEPPERDINE UNIVERSITY

Graduate & Professional Schools Institutional Review Board

January 14, 2014

Ronald Buenaventura

Protocol #: ED913D10

Project Title: Emerging Perspectives & Perceptions of Filipino American Middle School Students

Dear Mr. Buenaventura:

Thank you for submitting your application, *Emerging Perspectives & Perceptions of Filipino American Middle School Students*, for expedited review to Pepperdine University's Graduate and Professional Schools Institutional Review Board (GPS IRB). The IRB appreciates the work you and your advisor, Dr. Linda Purrington, completed on the proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. As the nature of the research met the requirements for expedited review under provision Title 45 CFR 46.110 (Research Category 7) of the federal Protection of Human Subjects Act, the IRB conducted a formal, but expedited, review of your application materials.

I am pleased to inform you that your application for your study was granted **Full Approval**. The IRB approval begins today, **January 14, 2014**, and terminates on **January 14, 2015**.

Your final consent forms and recruitment flyer has been stamped by the IRB to indicate the expiration date of study approval. One copy of the consent forms and recruitment flyer are enclosed with this letter and one copy will be retained for our records. You can only use copies of the consent that have been stamped with the GPS IRB expiration date to obtain consent from your participants.

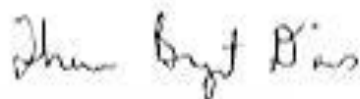
Please note that your research must be conducted according to the proposal that was submitted to the GPS IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit a Request for Modification form to the GPS IRB. Please be aware that changes to your protocol may prevent the research from qualifying for expedited review and require submission of a new IRB application or other materials to the GPS IRB. If contact with subjects will extend beyond **January 14, 2015**, a **Continuation or Completion of Review Form** must be submitted at least one month prior to the expiration date of study approval to avoid a lapse in approval.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite our best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the GPS IRB as soon as possible. We will ask for a complete explanation of the event and your response. Other actions also may be required depending on the nature of the event. Details

regarding the timeframe in which adverse events must be reported to the GPS IRB and the appropriate form to be used to report this information can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* (see link to "policy material" at <http://www.pepperdine.edu/irb/graduate/>).


Please refer to the protocol number denoted above in all further communication or correspondence related to this approval. Should you have additional questions, please contact me. On behalf of the GPS IRB, I wish you success in this scholarly pursuit.

Sincerely,



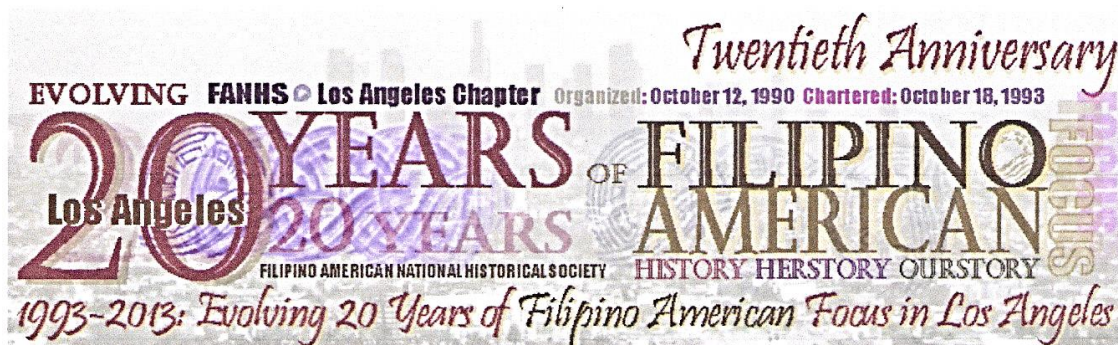
Thema Bryant-Davis, Ph.D.
Chair, Graduate and Professional Schools IRB
Pepperdine University

cc: Dr. Lee Kats, Vice Provost for Research and Strategic Initiatives
Ms. Alexandra Roosa, Director Research and Sponsored Programs
Dr. Linda Purrington, Faculty Chair



APPENDIX C

Letter of Support: FANHS-LA



Filipino American National Historical Society
 FANHS Los Angeles Chapter (FANHS-LA)
 1761 Crescent Avenue, San Pedro, CA 90731
<http://www.fanhsla.org>

September 19, 2013

Dear Pepperdine University:

We are delighted to write this letter in support of Ronald S. Buenaventura, a Doctoral Student in your Educational Leadership, Policy & Administration program.

The Los Angeles Chapter of the Filipino American National Historical Society (FANHS-LA) declares support for and cooperation with Mr. Buenaventura's graduate project entitled "*Emerging Perceptions and Perspectives of Filipino American Middle School Students.*"

We hereby welcome Mr. Buenaventura to work in collaboration with FANHS-LA, offering him appropriate reign to contact and work with members of our organization. Ronald's work is an invaluable contribution to the mission of FANHS, and we believe that his graduate work will be a tremendous asset to scholars, educators, and the community-at-large in the years to come.

This letter is to show our support and permission in allowing Ronald Buenaventura to access information for his study.

Respectfully submitted,

Allan Aquino, Acting President

<http://www.csun.edu/aas/faculty/faculty-homepages/AllanAquino.html>

Arevalo1905@AOL.COM (818) 677-4966

Phil Ventura, Treasurer

Francine Redada, Secretary

APPENDIX D

Letter of Support: YFSC-PIA



**The Youth, Family, School and Community
Partnership In Action
(YFSC-PIA)**

23802 Ronan Avenue, Carson, CA 90745



SouthBay Community Volunteer and Resource Center

SouthBay Pavillion, 20700 Avalon Blvd., Carson, CA 90746

September 19, 2013

Dear Pepperdine University:

The Youth, Family, School, and Community Partnership in Action (YFSC-PIA) is an after school program to support the youth in our community. This is a letter in support of the community efforts and research study to be conducted by Ronald Buenaventura.

YFSC-PIA has worked with Ronald Buenaventura in the past and he has demonstrated his willingness to work with young people in our community. We admire his involvement and his initiative to make a positive difference with students in the Southern California area of Los Angeles.

The research study that he is currently working on, entitled "*Emerging Perceptions and Perspectives of Filipino American Middle School Students*," will provide added information on how to help meet the needs of our young people. This letter is to show our support and permission in allowing Ronald Buenaventura to access information for his study.

YFSC-PIA is honored to participate and collaborate with him in this research study at Pepperdine University. For any questions and/or comments, please feel free to contact our office.

Sincerely,

Paz Villanueva Velasquez
Executive Director

Youth, Family, School, and Community Partnership in Action

APPENDIX E

Flyer: Informational Study Meeting

GPS IRB APPROVAL
PEPPERDINE UNIVERSITYIRB# E0913D10
January 14, 2015VALID UNTIL
DATE ABOVE**Filipino American Middle School Students**
are invited to attend an
Informational Meetingto discuss participation in a
Research Studyexplore
Educational Experiences
and
Cultural Identity Developmentwithin the **Los Angeles area**
of Southern Californiathe Researcher is looking for
6th, 7th, and 8th graders

This Study Informational Meeting:

Date: _____

Time: _____

Location: _____

For more info,
please contact Ronald Buenaventura
_____ e-mail: _____

APPENDIX F

Cover Letter for Informed Consent

Date:

Dear Filipino American Middle School Student:

My name is Mr. Ronald S. Buenaventura, and I am a researcher with Pepperdine University. I am conducting a research study regarding Filipino American middle school students. The name of my study is called "*Emerging Perceptions and Perspectives of Filipino American Middle School Students.*" The purpose of this research project is to explore issues, mediate concerns, and discover programs and activities that will help Filipino American middle school students.

This is an invitation for you to participate in this research project. I am hoping to conduct an interview with Filipino American middle school students to answer six questions. This will involve a face-to-face interview where a copy of the questions will be given to you in advance. It is important for me to inform you that students who choose to participate in this study will remain confidential.

The information and data collected in this research study will help teachers, educators, and other researchers understand issues, mediate concerns, and uncover programs and activities that would assist Filipino American middle school students. This is a volunteer research study, and you may discontinue your participation at any time.

In order for you to participate, a Parent and Student signature will be needed. I have attached a copy of two forms that need to be signed by Parent and Student: (a) Parent Consent for Son/Daughter Participation; and (b) Informed Assent for Student Participation. If you choose to participate, you can sign the forms and return them to me in the self-addressed stamped envelope. I am including an Invitation to Attend Study Information Meeting flyer where I am inviting Parents and Students to hear more information about this research study.

I am hopeful that you will participate in my research study. If you have any questions at all, please feel free to contact me at Ronald Buenaventura: (XXX) XXX-XXXX personal number or e-mail: XXXXX.XXXXXXXXXX@XXXXXX.XXX. For additional questions, you may also contact my Faculty Supervisor: Dr. Linda Purrington: (XXX) XXX-XXX or XXXX.XXXXXXXXXX@XXXXXX.XXX

Thank you in advance. I look forward to hearing from you real soon.

Respectfully,

Ronald S. Buenaventura, Doctoral Student & Researcher
Educational Leadership, Policy & Administration / Graduate School of Education & Psychology
Pepperdine University

CC: Dr. Linda Purrington, Faculty Supervisor

Attachments:

Informed Assent for Participation in Research Activities

Parent Consent for Son/Daughter's Participation in Research Activities

Invitation to Attend Study Information Meeting

APPENDIX G

Focused Interview Protocol:

Adverse Impact, Mediating Issues, Activities and Programs

*Focused Interview Protocol: EMERGING PERCEPTIONS AND PERSPECTIVES OF
FILIPINO AMERICAN MIDDLE SCHOOL STUDENTS**Time of Interview:* ____:____*Date:* ____/____/____*Place:* _____*Student:* _____ *Name of Adult Present:* _____*Researcher:* Ronald S. Buenaventura

The study focuses on exploring (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

Questions:**1. Adverse Impact**

Tell me about your educational and cultural identity experiences as a Filipino American middle school student.

KEY QUESTION #1a: What school-related issues have had an adverse impact on your educational experience?

KEY QUESTION #1b: What kinds of school and/or community experiences/issues have had an adverse impact on your cultural identity?

2. Mediating Issues

KEY QUESTION #2a: How have you personally mediated issues that have had an adverse impact on your educational experience?

KEY QUESTION #2b: How have you personally mediated issues that have had an adverse impact on your cultural identity?

3. Activities and Programs

KEY QUESTION #3a: What kinds of school and/or community programs and activities do Filipino American middle school students believe have the most positive impact on the educational experience of Filipino American middle school students?

KEY QUESTION #3b: What kinds of school and/or community activities do you believe have the greatest impact on the cultural identity development of Filipino American middle school students?

APPENDIX H

GPS IRB APPROVAL
PEPPERDINE UNIVERSITY

IRB# E0913010
January 14, 2015

Parent Consent for Son/Daughter's Participation in Research Activities

VALID UNTIL
DATE ABOVE

Participant: _____

Principal Investigator: Ronald S. Buenaventura

Title of Project: Emerging Perceptions and Perspectives of Filipino American Middle School Students

1. I _____, give my permission for my son/daughter to participate in the dissertation research study conducted by doctoral student, Ronald S. Buenaventura, from the Educational Leadership, Policy and Administrative Program at Pepperdine University. I understand that I may contact Ronald S. Buenaventura's Faculty Supervisor Dr. Linda Purrington at (XXX) XXX-XXXX if I have any questions or concerns regarding this study.

The overall purpose of this research is to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

My son/daughter has been asked to participate in this study because my son/daughter is a Filipino American middle school student who is affiliated with a community organization within the Los Angeles area of Southern California. I understand that my son/daughter's participation will respond to 6 questions during a face-to-face individual interview that will take 30 to 45 minutes. Questions ask about the educational experiences and cultural identity development of Filipino American middle school students. After the interview, I understand that the researcher will document Interview Observation Field Notes, and that this will be used as part of the analysis.

My son/daughter's participation in the study will take place after school hours at a designated community center, at my home environment, or at the most convenient and/or most appropriate setting supported by me. I understand that my son/daughter's participation in this study will remain confidential and any data collected will be confidential.

I understand that the interview will be recorded using a digital audio recorder, and will be transcribed by the researcher for review and analysis. The data collected from the interview questions will be used to explore issues perceived by Filipino American middle school students, ways for how students mediate issues, and review their perspectives on activities and program that provide the most impact on their educational experience and cultural identity.

I understand that the possible benefits to myself or society from this study will assist educators, teachers, and researchers in:

- Describing the issues related to Filipino American middle school students;
- Understanding the factors, issues, and experiences affecting students Filipino American middle school students;
- Identifying how Filipino American middle school students mediate, deal, resolve, and overcome issues;
- Uncovering activities, programs, and opportunities that would benefit Filipino American middle school students.

GPS IRB APPROVAL
PEPPERDINE UNIVERSITY

IRB# E0913D10
January 14, 2015

VALID UNTIL
DATE ABOVE

2. I understand that the researcher will work with my son/daughter to ensure that there is minimal risk, discomfort, inconvenience, and possible distress based on recalling negative experiences. Examples of these risks might be fatigue, boredom, and apathy.
3. I believe the risks of this study are minimized and are reasonable in relation to the anticipated benefits of the study. I understand that my son/daughter has the right to refuse to answer any questions, and to discontinue participation at any time.
4. I understand that my son/daughter's participation is voluntary and that he/she may refuse to participate and/or withdraw and discontinue participation in the project or any activity at any time without penalty or loss of benefits to which we are otherwise entitled. I also understand that the researcher may find it necessary to end my participation in the study.
5. I understand that the investigator will take all reasonable measures to protect confidentiality of my son/daughter's records and their identity will not be revealed in any publication that may result from this project. The confidentiality of my son/daughter's records will be maintained in accordance with applicable state and federal laws. Under California law, there are exceptions to confidentiality, including suspicion that a child, elder, or dependent adult is being abused, or if an individual discloses an intent to harm him/herself or others.
6. If the findings of the study are published or presented to a professional audience, no personally identifying information will be released. The data that is collected will be maintained in a secure manner for three years at which time the data will be destroyed.
7. If I have any questions concerning this research, I understand that I may contact the Researcher (Ronald Buenaventura at (XXX) XXX-XXX personal phone or ronald.buenaventura@pepperdine.edu) or his Faculty Supervisor (Dr. Linda Purrington at (XXX) XXX-XXX or XXXXX.XXXXXXXX@XXXXXXX.XXX). If I have questions about my rights as a research participant, I understand that I may contact Dr. Thema Bryant-Davis, Chairperson of the Pepperdine University Graduate and Professional Schools IRB, at XXXXX.XXXXXX@XXXXXXX.XXX or (XXX) XXX-XXXX.

- 8. I will be informed of any significant new findings developed during the course of my son/daughter's participation in this research which may have a bearing on my willingness to continue in the study.
- 9. I understand that my son/daughter will not receive any compensation, financial or otherwise, for their participation in this study.
- 10. I understand to my satisfaction the information regarding participation in the research project. All my questions have been answered to my satisfaction. I have received a copy of this informed consent form which I have read and understand.
- 11. I understand that my son/daughter does not have to participate if they do not want to, even if I give them permission.

I hereby consent to have my son/daughter participate in the research described above.

Student's Name

Signature of Parent/Guardian

Date

Principal Investigator

Date

GPS IRB APPROVAL
PEPPERDINE UNIVERSITY

IRB# E0913010
January 14, 2015

**VALID UNTIL
DATE ABOVE**

APPENDIX I

Informed Assent for Student Participation in Research Activities

Participant: _____

Principal Investigator: Ronald S. Buenaventura

Title of Project: Emerging Perceptions and Perspectives of Filipino American Middle School Students

GPS IRB APPROVAL
PEPPERDINE UNIVERSITYIRB# E0913D10
January 14, 2015VALID UNTIL
DATE ABOVE

1. I _____, agree to participate in the dissertation research study conducted by doctoral student, Ronald S. Buenaventura, from the Educational Leadership, Policy and Administration Program within the Graduate School of Education and Psychology at Pepperdine University. I understand that I may contact Ronald S. Buenaventura's supervisor Dr. Linda Purrington at (XXX) XXX-XXXX if I have any questions or concerns regarding this study.

The overall purpose of this research is to explore (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

I am a Filipino American middle school student who is affiliated with a community organization within the Los Angeles area of Southern California. I understand that my participation will require me to respond 6 questions during an individual interview that will take 30 to 45 minutes.

My participation in the study will take place after school hours at a designated community center, at my home environment, or at the most convenient and/or most appropriate setting supported by me. I understand that my participation in this study will remain anonymous and any data collected will be confidential.

I understand that the interview will be recorded using a digital audio recorder, and will be transcribed by the researcher for review and analysis. The data collected from the interview questions will be used to explore issues perceived by Filipino American middle school students, ways for how students mediate issues, and review their perspectives on activities and program that provide the most impact on their educational experience and cultural identity.

I understand that the possible benefits to myself or society from this study will assist educators, teachers, and researchers in:

- Describing the issues related to Filipino American middle school students;
- Understanding the factors, issues, and experiences affecting students Filipino American middle school students;
- Identifying how Filipino American middle school students mediate, deal, resolve, and overcome issues;

- Uncovering activities, programs, and opportunities that would benefit Filipino American middle school students.
2. I understand that the researcher will work with me to ensure that there is minimal risk, discomfort, and inconvenience, and possible distress based on recalling negative experiences. I understand that harm to human subjects is not limited to physical injury, and that there are certain risks and discomforts that might be associated with research. Examples of these risks might be fatigue, boredom, and apathy.
 3. I believe that the risks of this study are minimized and are reasonable in relation to the anticipated benefits of the study. I understand that I have the right to refuse to answer any questions, and to discontinue participation at any time.
 4. I understand that my participation is voluntary and that I may refuse to participate and/or withdraw and discontinue participation in the project or any activity at any time without penalty or loss of benefits to which I am otherwise entitled. I also understand that the researcher may find it necessary to end my participation in this study.
 5. I understand that the investigator will take all reasonable measures to protect confidentiality of my records and my identity will not be revealed in any publication that may result from this project. The confidentiality of my records will be maintained in accordance with applicable state and federal laws. Under California law, there are exceptions to confidentiality, including suspicion that a child, elder, or dependent adult is being abused, or if an individual discloses an intent to harm him/herself or others.
 6. If the findings of the study are published or presented to a professional audience, no personally identifying information will be released. The data that is collected will be maintained in a secure manner for three years at which time the data will be destroyed.
 7. If I have any questions concerning this research, I understand that I may contact the Researcher (Ronald Buenaventura at (XXX) XXX-XXXX personal phone or XXXXXX.XXXXXXXXXX@XXXXXXXXX.XXX) or his Faculty Supervisor (Dr. Linda Purrington at (XXX) XXX-XXXX or linda.purrington@pepperdine.edu). If I have questions about my rights as a research participant, I understand that I may contact Dr. Thema Bryant-Davis, Chairperson of the Pepperdine University Graduate and Professional Schools IRB, at XXXXXXXXXXX@XXXXXXXXXXXX or (XXX) XXX-XXXX.
 8. I will be informed of any significant new findings developed during the course of my son/daughter's participation in this research which may have a bearing on my willingness to continue in the study.
 9. I understand that I will not receive any compensation, financial or otherwise, for participating in this study.

GPS IRB APPROVAL
PEPPERDINE UNIVERSITY

IRB# E0913D10
January 14, 2015

VALID UNTIL
DATE ABOVE

10. I understand to my satisfaction the information regarding participation in the research project. All my questions have been answered to my satisfaction. I have received a copy of this informed assent form which I have read and understand.

11. I understand that I do not have to participate in this study, even if my parents provide informed consent, giving me permission to participate.

GPS IRB APPROVAL
PEPPERDINE UNIVERSITY

IRB# E0913D10
January 14, 2015

**VALID UNTIL
DATE ABOVE**

I hereby agree to participate in the research described above.

Participant's Printed Name

Participant's Signature

Date

I have explained and defined in detail the research procedure for which the subject agreed to participate in this research study. Having explained this and answered any questions, I am co-signing this form and accepting this person's consent.

Principal Investigator

Date

APPENDIX J

Interview Observation Field Notes Protocol

Field Notes Protocol: EMERGING PERCEPTIONS AND PERSPECTIVES OF FILIPINO AMERICAN MIDDLE SCHOOL STUDENTS

Time of Interview: ____:____

Date: ____/____/____

Place: _____

Student: _____ *Name of Adult Present:* _____

Researcher: Ronald S. Buenaventura

Observations	Observation Comments (OC)
<p><i>Part I: Observing and Describing</i> <i>Verbal Communication</i></p> <ul style="list-style-type: none"> • • • • • 	<ul style="list-style-type: none"> • • • • •

Observations	Observation Comments (OC)
<p data-bbox="203 273 649 346"><i>Part II: Observing and Describing Non-Verbal Communication</i></p> <ul data-bbox="251 388 276 577" style="list-style-type: none">•••••	<ul data-bbox="868 388 893 577" style="list-style-type: none">•••••

Notes / Impressions / Post-Interview Summary / Future Actions:

APPENDIX K

E-mail to Experts for Validation of Focused Interview Questions

[Date]

Dear [Name]:

It was a pleasure to see you at the Seattle Conference of the Filipino American National Historical Society at Seattle University last July 22-24, 2010. I am writing this letter to you to obtain your insight and feedback. As you may recall, I am a doctoral student in the Educational Leadership, Policy & Administration Program within the Graduate School of Education and Psychology at Pepperdine University. The title of my doctoral dissertation centers on EMERGING PERCEPTIONS AND PERSPECTIVES OF FILIPINO AMERICAN MIDDLE SCHOOL STUDENTS

The purpose of this letter is to request your review and input, as part of my panel of experts, regarding an interview instrument and list of key questions to be used as part of the data collection methodology. This single case study will incorporate a qualitative method design relying on the triangulation of several data sources including the use of individual Focused Interviews, Focus Group Interviews, and Field Notes with Filipino American middle school students within the Los Angeles area of Southern California.

The study focuses on exploring (a) issues perceived by Filipino American middle school students in the Los Angeles area of Southern California as having an adverse impact on their educational experience and cultural identity; (b) ways in which students have personally mediated these issues; and (c) student perspectives related to the types of programs and activities believed to have the most positive impact on the educational experience and cultural identity development of Filipino American middle school students.

Your input and validation of these tools would be greatly appreciated and valued. This request represents one of the final pieces prior to the commencement of the study. Your input may be sent via e-mail to: [e-mail]

Thank you in advance for your consideration of this request as I appreciate your support and work on Filipino American research.

Respectfully,

Ronald S. Buenaventura, Doctoral Student & Researcher
Pepperdine University, Graduate School of Education and Psychology
Educational Leadership, Policy & Administration Program