

**EVOLUTION OF DISCOURSE:
IDENTIFYING SIKOLOHIYANG PILIPINO IN THE CLASSROOM**

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In

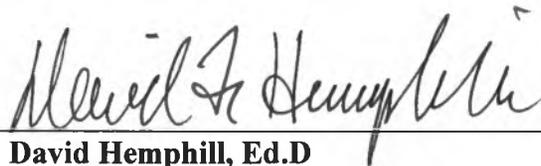
Education: Equity and Social Justice

By
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San Francisco, California
May, 2019

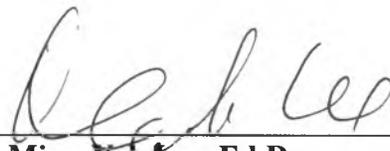
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CERTIFICATION OF APPROVAL

I certify that I have read *Evolution of Discourse: Identifying Sikolohiyang Pilipino in the Classroom* by Maica Dela Cruz Porcadas, and that in my opinion this work meets the criteria for approving a thesis submitted in partial fulfillment of the requirement for the degree Master of Arts in Education: Equity and Social Justice at San Francisco State University.



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EVOLUTION OF DISCOURSE:
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San Francisco, California
2019

This study examines the breadth and evolution of *Sikolohiyang Pilipino* (Filipino Psychology) and identifies its place in educational settings. The study articulates *Sikolohiyang Pilipino*'s deviation from Western psychological discourse, which focuses on a clinical context, towards a broader scope that encompasses Filipino identity. By examining the curricula of various Filipino studies courses taught in California, and by comparing their content with the tenets of *Sikolohiyang Pilipino*, the study investigates the extent to which *Sikolohiyang Pilipino* is currently embedded in existing curricula and considers how its presence could be enhanced.

I certify that the Abstract is a correct representation of the content of this thesis.



David Hemphill, Ed.D Advisor

5/15/19

Date

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Introduction

Description of the Area of Research Interest

The existence of a Filipino nation is a fact, but the existence of a national consciousness is only a presupposition, if by national consciousness one means that sense of oneness which comes from a community of aspiration, response and action. It is this growing disparity between identity and consciousness that has been responsible for the ambiguity of Filipino behavior, for the Filipino's east-west ambivalence, and for his marginal participation in the historic struggle of other colonial peoples. (Constantino, 1974, p. 1)

With the colonial legacies left behind in the Philippine archipelago, the Filipino people struggled to maintain an understanding of their identity and sense of self. Having been colonized for almost half a millennium (Francia, 2014), Filipino identity perception has maintained a cyclical rhythm of evolution and stagnation as it has been overwritten by Spanish, Japanese, and American imperialists. In an effort to renounce colonial influence and to construct an unfettered understanding of self without the veil of foreign intervention, Virgilio Enriquez created *Sikolohiyang Pilipino*, also known as Filipino Psychology. *Sikolohiyang Pilipino* – which derives specifically from the experiences, ideas, and cultural orientation of the Filipino – became the first attempt to examine the connections between historical influences and the formation of both self-identity and identity as a national collective. Although the first introduction of Psychology as an academic discipline in the Philippines preceded Enriquez's discourse, *Sikolohiyang Pilipino* was meant to be distinguished from the traditional Western psychological framework that had been imposed the archipelago.

What started as a movement in response to the political climate and condition of dictatorship in the 1970s, the discourse was developed to encompass three stages: first as a *sikolohiya ng pagbabagong-isip* (psychology of re-awakening); second as *sikolohiyang malaya* (liberated psychology); and lastly as the achievement of *sikolohiyang mapagpalaya* (liberating psychology). The first stage seeks to combat the perpetuation of colonial mentality in order to decolonize the Filipino mind and create a single national consciousness. The second stage, which calls for a liberated psychology, focuses on the indigenization of the study of psychology so that it becomes an appropriate model for local use. The reformation of a liberated psychology opposes the importation and imposition of a Western perspective that has no relevancy or benefit for the Filipino population. Therefore, in the third stage, a liberating psychology is meant to challenge any form of exploitation of Filipinos by neo-colonial powers (Enriquez, 1975; Pe-Pua, 2000; Yacat, 2013). Since waves of migrating Filipino people have dispersed across the United States and countless global locations over time, it is important to consider whether the discourse of *Sikolohiyang Pilipino* remains relevant for Filipinos who are not geographically located in the archipelago. Specifically, the discourse must be reviewed in terms of its significance within academic spheres to consider its relevance for Filipinos and Filipino/a/x Americans.

Purpose of Study

Since *Sikolohiyang Pilipino* was established about almost a half-century ago in 1975, its relevance in contemporary academic must be reevaluated. This literature review identifies and examines the scope and study of *Sikolohiyang Pilipino*. The discourse is examined within the context of higher education and through the curriculum of courses

with a Filipino or Filipino/a/x American centered perspective. The study poses the question of whether *Sikolohiyang Pilipino* can stand on its own as a discipline, without the need to align itself with the discourse of traditional Western Psychology. The study addresses the following specific questions:

1. Are there any new developments on the discourse of *Sikolohiyang Pilipino* within the United States?
2. What is *Sikolohiyang Pilipino*'s connection to Filipino/a/x American Psychology?
3. What principles from *Sikolohiyang Pilipino* are integrated or promoted by courses in higher education that focus on Filipino or Filipino/a/x American content?
4. How can the scholarship of *Sikolohiyang Pilipino* be expanded?
5. Would *Sikolohiyang Pilipino* be able to stand as its own academic course?

Justification

Through examining scholarly journals, Filipino and Filipino/a/x American literature, Filipino/a/x American Studies course syllabi collected from institutions of higher education in California, the study investigates the extent to which *Sikolohiyang Pilipino* currently has a presence in the classroom. Since this literature review examines both the origin *Sikolohiyang Pilipino* and its contemporary state, the study's intent is to deepen the conversation, and understand thoroughly how to further implement it into Filipino/a/x American Studies. Furthermore, through this investigation, it will address critiques or that are needed to be addressed in order to strengthen the discourse.

Definitions of Key Terms

P/Filipino/a/x: In addressing the ethnic identity of individuals from the Philippines, or individuals who identify with that ethnicity, there exists linguistic variations. The “P” versus “F” choice signifies a fundamental preference to express anti-colonial sentiments. Prior to Spanish imperialism, the letter F was not found in the native alphabet. Individuals thus may choose the letter P as a form of decolonization. Regarding the ending suffix (-o, -a, -x), the choice has to do with gender identification. The latter suffix -x, is a recent addition in order to include identities that are not cis-gender conforming. Variations exist depending upon the preference of individuals or the context of situations, and its forms may be interchangeable. By

Discourse: Dominant narratives that may refer more broadly to academic disciplines or any large, codified body of knowledge (Hemphill & Blakely, 2015). It can entail specific language, forms of information, non-verbal gestures or cues, or an ideological understanding that situates individuals in terms of power status (Wink, 1997; Foucault, 1980).

Colonial Mentality: A sense of cultural inferiority, when one attaches higher value to the attitudes, beliefs, and behaviors of the dominant/colonizing culture over one’s own indigenous culture (Decena, 2014). A colonial mentality can also refer to the uncritical rejection of anything Filipino. In this study, the term is understood to be a consequence of the Philippines’ history of colonialism.

Chapter 1: Contextualizing Sikolohiyang Pilipino

This first chapter examines the introduction and history of psychology into spaces of higher education in the Philippines. It is followed by an overview of the creation of *Sikolohiyang Pilipino* as well as an explanation of the motives behind its formation. In order to fully understand the impact and dynamics of *Sikolohiyang Pilipino*, the framework of decolonization and postcoloniality in terms of the experiences of Filipino/a/x and Filipino/a/x Americans is defined and contextualized by the discussion. The chapter also identifies the key principles and fundamental tenets embodied by the discourse. By establishing a comprehensive outline of the discourse of *Sikolohiyang Pilipino* is it then possible to expand and deepen the discussion to include other psychological discourses.

History of Sikolohiyang Pilipino

Conceived in 1975 by Virgilio Enriquez, *Sikolohiyang Pilipino*, or Filipino Psychology, was an initial attempt to examine the connections between self-perception, consciousness, culture, and political climate in the Filipino context. Enriquez – commonly referred to as the “Father of Filipino Psychology” – has become one of the symbols of decolonization in current contemporary Filipino/a/x American coursework in institutions of higher education in the United States. With the goal of developing a unified sense of identity among Filipinos in the 1970s during the midst of political tensions of the Marcos era, Enriquez’s contributions are a small but important fraction of the creation of the field of psychology in the Philippines. Having been originally trained through the lens of Western psychology, Enriquez sought to articulate an indigenized way of understanding the Filipino people, in lieu of conforming to the traditional Western

interpretations (Enriquez, 1975; Pe-Pua, 2000). Yet despite the belief in academic circles that Enriquez was the founder psychology in the Philippines, the discipline in fact existed in the country before Enriquez.

Zeus Salazar (1985), a historian who laid out a timeline of the development of Filipino psychology, identifies three eras leading up to the contemporary state of affairs. Salazar defines the eras as: *Pre-Sikolohiyang Pilipino*, the *Rise of Sikolohiyang Pilipino*, and *Sikolohiyang Pilipino after Enriquez* (Gastardo-Conaco, 2005). Earmarking the inclusion of Enriquez’s scholarship as a baseline point in the timeline, Salazar emphasizes the revolutionary turn that Enriquez’s contributions provided to the field. Although the timetable in Table 1 first presents a chronological order of events, when examining a level further into *Pre-Sikolohiya*, there is a secondary level that is not guided by a sequential pattern but is instead organized thematically – which Salazar calls *filiations*.

Pre-Sikolohiyang Pilipino			
Filiation #1: <i>Academic-Scientific Psychology</i>	Filiation #2: <i>Academic-Philosophical Psychology</i>	Filiation #3: <i>Ethnic Psychology</i>	Filiation #4: <i>Traditional Psycho-Medicinal Psychology</i>
Rise of Sikolohiyang Pilipino			
Sikolohiyang Pilipino after Enriquez			

Table 1. Salazar’s (1985) Timeline of Sikolohiyang Pilipino

Pre-Sikolohiyang Pilipino. Well before – and after – the development of Enriquez’ *Sikolohiyang Pilipino*, psychology in the Philippines was largely reflective of Western frameworks. Introduced to the Philippines as early as the 17th Century by

Spanish clergymen, the University of Santo Thomas became the first institution of higher education to offer a Bachelor of Science degree in Psychology in 1948 (Licuanan, 1985). Originally taught as a counterpart to Philosophy, the establishment of the degree program in the late 1940s was done in coordination with education coursework due to the lack of faculty resources. A majority of the professors involved in teaching psychology, or those who held administrative positions for the department, all had academic backgrounds from the College of Education:

Agustin Alonzo received a bachelor's and master's degree in Education from the UP [University of the Philippines]. He received a Ph.D in Experimental Psychology from the University of Chicago in 1926... Isidro Panlasigui received his Ph.D in Education from the University of Iowa in 1928... Sinforsoso Padilla was probably the first to major in Psychology from the undergraduate to the doctoral level [attending Willamette, University of Oregon, and the University of Michigan respectively]. (Licuanan, 1985, p. 68)

As the credentials held by these original "pioneers" of Psychology reflect, the lines of thought, frameworks, and codified knowledge they implemented were most likely interpreted by them through a Westernized lens. Salazar describes the first filiation as *Academic-Scientific Psychology*, reflecting the influence of Sir Wilhelm Wundt's introduction of scientific experimentation to the field (Enriquez, 1992). The scope of this integration permeates academic spaces, setting a precedent for how the discipline has been taught to successive generations of students and scholars. Licuanan (1985) lists some of the first courses taught, which included: General Psychology, Educational Psychology, and Tests and Measurements. These were followed by subsequent

concentrations that involved experimental and personality theories. This establishment of the primacy of Western science is seen by many scholars as a reified tool of colonization (Constantino 1974; Gastardo-Conaco, 2005; Salazar, 1985), fostering the belief that scientific psychology was a Western creation and construct (Enriquez, 1992).

Salazar's second filiation describes Psychology as an *Academic-Philosophical* dialectic. This second category has roots in the period of Spanish Colonialism where Spanish clerics utilized material from philosophy and biblical anecdotes. During the Spanish occupation of the Philippine islands, Catholic religion and values were propagated to enforce power over indigenous inhabitants (David, 2013; Francia, 2014), in turn creating a regulation of "understood norms." Consider this account by Constantino (1974):

Psychological control was as easily established. The fact that the people became Catholics made God the powerful ally of their rulers. The friars enlisted God on the side of colonialism. To the fear of physical punishment was added the infinitely more potent fear of the supernatural retribution. Thus, one priest was usually enough to control a village... (p.5).

By connecting philosophy to the idea of an individual's consciousness and moral being, the Spanish were able to create and maintain control. Similar to the first filiation, this theme examines the connection of imperialist motives to the implementation of philosophical ideals, which connect to psychology and are then reified into the classroom.

The third filiation, *Ethnic Psychology*, goes beyond the second filiation – taking into consideration the inhabitants of the archipelago prior to Spanish contact (Gastardo-Conaco, 2005; Salazar, 1985). This level is differentiated by three bases: *katutubong*

sikolohiya (the truly indigenous knowledge base), the psychology of Filipinos (psycho-social approach), and the practice of psychology of Filipinos from the ancient to modern times (including the techniques of enculturation or socialization to problems and conflicts). Strobel (2016) would characterize this point as an instance where *yung Pilipino [na]wawala sa sarili*, [the Filipinos become lost within themselves]. The point of contact and influence the Spanish had over the colonized inhabitants was the start of confusion over the Filipinos' split identity and consciousness.

Salazar describes the fourth and final filiation as the *Traditional Psycho-Medicinal* system. This relationship focuses on the established connection of psychology to the discourse of past and modern-day medicine. Regarding *babaylan*, faith healing – as often thought to be practiced by indigenous Philippine women, was the basis of this filiation. Considered many things – *espiritistas* or *herbolaryos* – these figures and medicinal techniques of healing were often sought to remedy illnesses of not only the body but also of the psyche and soul (Constantino, 1974; Strobel, 2015).

In conclusion, the Pre-Sikolohiyang Pilipino period describes the impact of colonization and Western dominant structures as they were embedded in justifying an empiricist psychology. According to Torres (1997), “its ultimate goal is to generate laws similar to those developed in the physical sciences, which have the power of universality,” (p. 22). This period can be defined as all the events both prior to and after contact with Spanish colonizers, ultimately leading the creation of Enriquez’s (1975) *Sikolohiyang Pilipino*.

The rise of Sikolohiyang Pilipino. Following *Pre-Sikolohiyang Pilipino*, the subsequent period reflects a paradigm shift away from a Westernized focus on

behaviorism and the experimental method, toward a more indigenous understanding of the Filipino. According to Licuanan (1985)

The late 1970s saw an active questioning of the relevance of Western theory and concepts, an increased interest in larger social issues, in the dynamics of Filipino communities, in the intricacies of the Filipino psyche, in the use of Pilipino as the language of research. (p. 77)

Rather than adhering to the methodologies inculcated and imposed by Western psychology, the development of a Filipino-centric narrative is examined, taking into account the influence of socio-political variables, integration of language and cultural nuances.

With the Spanish having been expelled from the Philippines in the early 20th century as a result of the Spanish-American War of 1899 and American imperialism (Francia, 2014), the archipelago was forced to shift to English values and language – using schooling as a mode of transmission. The independence and autonomy of the Philippines was stymied for many years under the neocolonial influence of the United States. This was exacerbated by a string of puppet presidencies, contributing to the overall inability to form a cohesive pro-Philippine agenda. According to Enriquez (1992):

The use of English as the medium of instruction in psychology made possible the speedy introduction of American-oriented psychology and values... Education became miseducation because it began to de-Filipinize the Filipino psychologists, taught them to look up to American departments of psychology as always years ahead of Philippine counterparts, to regard American psychology as always

superior to theirs and American society as the model par excellence for Philippine society. (p. 12)

Placing the Filipino experience and narrative at the forefront of its guiding principles and retaining the native translation, Enriquez's creation of *Sikolohiyang Pilipino* was a stepping stone toward conscious agency and resistance to many years of colonization. The political climate of the 1970s under the Marcos administration was characterized by backlash, upheaval, and resistance from across all class lines, which in turn ignited a critical re-evaluation of identity and consideration of a national consciousness. During the era, student activists and communities conducted nationwide teach-ins and armed struggle, "attack[ing] multinationals and the cultural vehicles of American imperialism [schooling and American-sentiment teachings]" (Lagmay, 1984, p. 34). A counter-narrative and opposition to all foreign influences had emerged during this period, propelling an Indigenization Movement challenged the Western lens and intervention in governing the nation.

Sikolohiyang Pilipino after Enriquez. After the death of Enriquez in 1994, the discourse continued on with the contribution of various scholars committed to the scholarship and continuation of the subject. Licuanan (1985) describes issues of progress in the discourse:

One of the interesting prospects after his [Enriquez's] death was waiting to see the directions the field would take... his ideas were almost dogma and were transmitted with hardly and modifications and few empirical supports.

Challenging his views or asking a devil's advocate position were hardly dared by follower standing in the shadow of the great thinker. (p. 12)

Epistemology of Decolonization and Postcoloniality

To fully understand the breadth of Sikolohiyang Pilipino as well as the many branches of this thinking that developed over time, it is helpful to consider the phenomena of decolonization and postcoloniality. When addressing the formation of Filipino identity, three related essential concepts include internalized oppression, colonial mentality, and decolonization. Fanon's classical colonial model (1965) is composed of four phases that outline the historical process of colonization. The first phase is foreign intervention, where one country enters another with the intent to exploit natural resources, land, and inhabitants sometimes through the guise of liberation or foreign aid. In the second phase the colonizing entity begins to impose its culture into the daily life of the inhabitants. This is often seen through institutions such as education and religion, which redefine and reify culture through the lens of the colonizer. In the third phase, the country being colonized is portrayed as savage or infantilized in order to justify foreign intervention. In the final phase, the colonized country's society is forced to adopt political, social, and economic institutions that maintain the superiority of the colonizer, even if colonizers are no longer physically occupying the space. In this phase, the country's inhabitants may subjugate themselves and see themselves as less than their oppressor. Although different colonized countries may experience the process differently, the outcomes of colonization are generally similar. The results of oppression:

wherein a group denies the rights, dignity, and worth – as related to the person as well as to one's social group – may lead to a condition known as internalized oppression which in turn may lead toward several psychological behavioral and social concerns. (David, 1996, p. 53)

Internalized oppression may be transmitted through multiple generations and passed on without thought, critique, or question. When met with acts of resistance to the status quo, individuals within society may enact forms of discipline through societal disapproval or feelings of contempt. Foucault (1980) identifies this relationship of discipline, knowledge, and acceptance as normalization. He states that though the approval of such narratives may not be legitimized by law, rule, or sovereign will, they may still come to be accepted as societal norms.

Internalized oppression can also be referred to as colonial mentality (David & Okazaki, 2006), which can be manifested both covertly and overtly. As depicted in Table 2, David (2013) suggests that the covert and overt manifestations of colonial mentality include: internalized inferiority, cultural shame and embarrassment, physical characteristics, within-group discrimination, and colonial debt.

Category	Description	Examples
Covert Manifestations		
Internalized Inferiority	Tendency to feel inferior about one's Filipino ethnicity and culture	Regarding anything that is "Made in the USA" as automatically better than anything made in the Philippines
Cultural Shame and Embarrassment	Tendency to feel ashamed and embarrassed toward the Filipino culture	Denying one's Filipino heritage; claiming to be of mixed heritage
Overt Manifestations		
Physical Characteristics	Tendency to perceive Filipino physical traits as inferior to White physical traits	Using skin-whitening products; staying from the sun; fear of getting too dark
Within-Group Discrimination	Tendency to discriminate against less-Americanized or less-Westernized Filipinos	Teasing or berating FOBs or those with thick Filipino accents; not associating with newly-arrived immigrants
Colonial Debt	Tendency to feel fortunate for having being colonized and to feel indebted toward their past colonizers	Believing that the indigenous Tao had nothing before Western colonialism; not standing up against discrimination

Table 2. Types and Descriptions of Colonial Mentality Manifestations (David, 2006)

To combat the normalization of inherited oppression, individuals and scholars seek to understand society and the perception of the self through the lens of decolonization. Filipinos and Filipino/a/x Americans are encouraged to unlearn their identity and re-educate themselves through a perspective that does not construct their identity as being less than those who colonized them. They must "learn to separate or locate the oppressor outside themselves so that they can arrive at a concrete understanding of the forces that oppress them (Freire, 1994)," (Strobel, 2015, p. xv). This ongoing process of decolonization compels individuals to learn about culture and

traditions in the archipelago prior to the influence of colonizing entities and must come to terms with the consequences of historical traumas. Strobel (2015) emphasizes the need to consider the epistemic violence imposed upon the Filipino people in order for them to understand the significance and power they draw from their native traditions, ways of being, and existence. Hence, with the continuing growth of Filipino/a/x American Studies in higher education within academia in California, it is helpful to understand identity and context from a postcolonial framework. In hindsight, by considering Virgilio Enriquez's *Sikolohiyang Pilipino*, scholars may continue to strengthen the postcolonial narratives of Filipinos within the diaspora.

Key Principles and Fundamental Tenets

Marahil ay nawawala ang isang salita rito sa *quotation* sapagkat ito'y *implicit* dahil sa ang *audience* ay *American*. Dapat siguro ay ganito ang kanilang sinabi, "American Psychology is a relatively new discipline for the Filipinos, but Philippine psychology is as old as the Filipino himself." (Enriquez, 1976, p. 6)

Although Enriquez's *Sikolohiyang Pilipino* explains a variety of concepts, behavioral patterns, and values exhibited by Filipinos, there are certain key principles and fundamentals of the discourse. Enriquez first calls for a psychology that is both "liberated (*malaya*) and liberating (*mapapalaya*)—free of American influence and responding to Philippine social problems that are rooted in inequitable distribution of wealth between Western Filipinos and the masses," (Church & Katigbak, 2002, p. 131). A strong emphasis of this discourse focuses on the indigenization, preservation, and prosperity of Philippine inhabitants. From ensuring the maintenance of language and linguistic origins to innovating methodologies that reflect the customs of participants, Enriquez initially set

the goals of *Sikolohiyang Pilipino* to serve only the Filipino people. The following section discusses four important principles extracted from Enriquez's discourse.

Principle #1: Valuing an indigenized language. One of the most pertinent characteristics of *Sikolohiyang Pilipino* is its emphasis on preserving the mother language of the Philippines and abiding by the native terminologies. The name of the discipline itself can be seen as problematic when translated directly into English. The English translation of "Filipino Psychology," for instance, can be misunderstood to mean "Psychology of the Filipino." There is a difference in nuances of meaning. The latter phrase may be understood to mean the study of the psyche and mind of an individual of Philippine descent, whereas the former is intended to describe the discipline of Psychology through the lens of a Philippine context. As Strobel (2015) notes, when Filipino words are translated to be understood by others who are not Filipino or are not familiar with the language, it is common for the meaning to be lost. Thus, using the native language can solidify the implementation of an indigenization-from-within approach, becoming a reliable source based on native and indigenous constructs, reaching a larger audience, and contributing to building a national consciousness (Church & Katigbak, 2002; Enriquez, 1997).

Enriquez (1997) operationalizes the placement of *Sikolohiyang Pilipino* in relation to an interdisciplinary perspective and emphasizes the importance of locating the source and direction of culture flow in order to understand basic principles of the discourse. He describes two different models: indigenization from within ("culture-as-source") and indigenization from without ("culture-as-target"). Since *Sikolohiyang Pilipino* is not only understood in relation to Western Psychology, but also in the broader

scope of cross-cultural psychology, these models are used as a tool to show the difference between “(1) the development of Third World cultures in their own terms as a natural process and (2) indigenization as seen by people who habitually perceive the Third World countries as recipients and targets of culture flow,” (Enriquez, 1997, p. 11). *Sikolohiyang Pilipino* knowledge can be borne out of the two processes. Indigenization from within focuses on the identification of indigenous concepts and methods and flows outward to result in an application to be used externally. This process can also be understood as *cultural revalidation*, where implicit Filipino psychological theories, knowledge, methods, and practices are developed locally (Yacat, 2013). In contrast, indigenization from without “is the more common approach used in knowledge and technology transfer... [which is] based on the search of local equivalents for assumed universal psychological concepts or the contextualization of imported methods and techniques, and tools and instruments” (Yacat, 2013, p. 1). Indigenization from without implements a concept parallel to the idea of *cultural validation*, which promotes the possibility of systemic replication within other cultures and the idea of potential universality.

One way to enhance the understanding of Enriquez’s model it to examine four values often attributed to the Filipino psyche: *Kapwa* (fellow being), *Utang ng Loob* (debt of reciprocity), *Hiya* (shame), and *Pakikisama* (social acceptance/yielding to the majority) (David 2013; Nadal, 2011; Strobel, 2015). Although these common values are often depicted as the foundations of the Filipino psyche, they can also be seen as a deficit understanding and could be seen as “indigenization from without” – meaning that these core values may situate themselves as a universal psychological concepts that can be replicated or observed in other cultures. Without critical thought or assessment for how to

covey these values, the issue of universality arises, initiating the danger of turning the terminologies into one-size-fits-all explanations. “Language tokenism” as Enriquez (1977) refers to it, can unconsciously present concepts in a surface-level way.

Problematic understandings of the phrases can turn them into isolated definitions based on ahistorical Western interpretations (Church & Katigbak, 2002; Enriquez, 1977). This will be discussed further in a subsequent chapter (Chapter 4: Moving Forward).

Principle #2: Understanding interactions. A key feature of *Sikolohiyang Pilipino* is the conceptual distinctions of human interaction as provided by the Filipino Language. Enriquez (2008) emphasizes the high value of human interaction within Philippine society, noting that it can provide valuable insights to understanding concepts of Filipino personality. There are eight behavioral levels that are identified. These levels are further organized under two categories: *Ibang-tao* [other people] meaning “outsider” and *Hindi Ibang-tao* [not other people] meaning “one-of-us”.

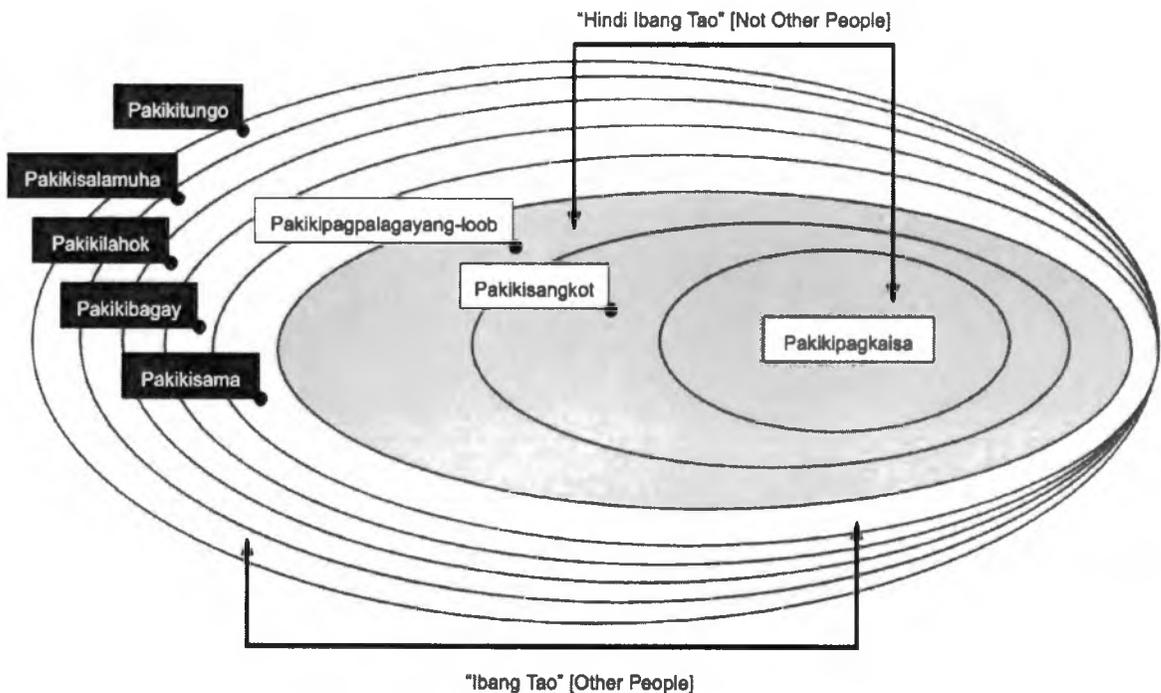


Figure 1. Enriquez's (2008) Levels of Interaction

As illustrated in Figure 1, there exists five behavioral levels under *Ibang-tao*, and three levels under *Hindi Ibang-tao*. These levels are identified as: (1) *Pakikitungo* [level of civility]; (2) *Pakikisalamuha* [level of “mixing”]; (3) *Pakikilahok* [level of joining/participating]; (4) *Pakikibagay* [level of conforming]; (5) *Pakikisama* [level of adjusting]; (6) *Pakikipagpalagayang-loob* [level of mutual trust/rapport]; (7) *Pakikisangkot* [level of getting involved]; and (8) *Pakikiisa* [level of fusion, oneness, and full trust] (Enriquez, 2008; Santiago & Enriquez, 1976). Each level extends beyond interpersonal relationships, “they are levels of interaction which range from the relatively uninvolved civility in *Pakikitungo* to the total sense of identification of *Pakikiisa* [also referred to as *Pakikipagkaisa*],” (p. 49). Depicted in the figure above, as the levels move toward the center, interactions become more personal and connected to one’s sense of self. The last three levels compose the notion of the “shared inner self” which reflect the value of *Kapwa* [fellow being]. Here, the relationship between individuals indicate a shared connection of complete trust where an individual can see themselves reflected in another. These levels of distinction posed by Enriquez may be interpreted in an ambiguous manner, which will be further examined in Chapter 4. However, the implications and relevancy of understanding these levels of interactions and how they operate, is a vital tool that supports the following principle.

Principle #3: Culturally codifying for the participants. An integral characteristic of *Sikolohiyang Pilipino* is the creation of methodologies that take into consideration the cultural characteristics and sensitivities of participants involved in the research. The first known indigenous method used to collect information from Filipino participants is called *Pakapa-Kapa* [searching and searching] (Church & Katigbak, 2002;

Santiago, 1982; Torres, 1982). This method “implies an exploration into cultural, social, or psychological data without the chains of overriding theoretical frameworks borrowed from observations outside the focus of investigation,” (Torres, 1982, p. 171). According to Santiago (1982) and Torres (1982), some tactics that fall into this form of data collection include: *pagmamasid* [observing], *pagtatanung-tanog* [asking around], *pagsubok* [testing], *pagdalaw* [visiting], *pakikilahok* [participating], and *pakikisangkot* [engagement]. Noticeably, many of the methods allow for researchers to get to know the participants with whom they are collecting information from – creating a sense of trust and familiarity. Hence, by understanding Enriquez’s (2008) levels of interaction, researchers and scholars can further learn how to bridge any cultural gaps.

Implementing *pakapa-kapa* can be a way for researchers to codify their methodologies. Codification is a way to capture information, or as Wink (1997) states, “it is the symbol, symbolized,” (p. 33). In order to capture the information and behaviors of Filipino participants, it is necessary to employ customs and manners they are familiar with. Also similar to what Freire (1970) conceptualizes as a dialogue of “naming the world”, it is a necessity for both individuals within the conversation to have a balance of power – hence making it vital to create a sense of common ground to understand one another. This principle also connects back to the significance of utilizing the native language, so participants are fully aware and receptive of what is being said and asked of them.

Principle #4: Bidirectionality of sharing results. One of the last principles of Sikolohiyang Pilipino is to ensure that the information collected from participants will also serve to benefit their well-being and their communities. The process constitutes a

bidirectional sharing of knowledge (Enriquez, 1997) where research must be done not in vain or for the sense of self validation, but for the purpose of sharing and building a connection where the researcher and participants are able to learn from one another. As a result of such studies, communities should be able to receive some form of benefit. Likewise, the researcher can also walk away from the study once it is complete and feel a sense of change or direction that they can further implement into their future studies or research.

Chapter 2: Evolving Filipino Psychological Discourses

This chapter elaborates on the origins, purposes, and configurations of various types of psychological discourses. It focuses specifically on: Western Psychology, Indigenous Psychology, and Filipino/a/x American Psychology – with a reference to Asian Psychology. The chapter not only explores the differences and similarities of each discipline but analyzes how each is manifested and viewed in relation to the others. The first section covers the beginnings of Western psychology and how it has become accepted as the dominant narrative in contemporary academia in the United States. Next, the chapter details the differences of frameworks between Western psychology and Indigenous psychology in terms of its goals and methodologies. Following that is an examination that compares Filipino/a/x psychology and *Sikolohiyang Pilipino*, which will allow for the defining of *Sikolohiyang Pilipino* in relation to the previously mentioned psychologies.

Reification of Western Psychology

The term “psychology” was first used by the German philosopher, Rudolf Göckel in 1590 through the introduction of his publication, *Psychologia hoc est de hominis perfectione* [Psychology of Human Perfection]. It was subsequently utilized by many philosophers but was not popularized until the work of Christian Wolff in 1732 (Richards, 1980). Wolf was the first scholar to distinguish empirical psychology as separate from rational and theoretical psychology. Similar to how *Sikolohiyang Pilipino* was initially influenced by philosophy, Western psychology was initially based on Greek philosophical thought. In the Greek derivation, the term is split into two words: *psyche*, meaning “soul” or “mind”, and *logia* to mean “the study of”. Put together, the term

focuses on the understanding and the study of the mind and soul, usually referring to the emotional and mental functions and processes of human beings. Since most philosophers came from European countries, Western psychology soon became synonymous with mainstream psychology – as stated by Cooper and Ratele (2014):

Mainstream psychology finds its largest number of exponents and leading personalities in the high-income countries of the global West, specifically the United States of America (USA) and, to a different degree, Western Europe, the birthplace of the discipline. The latter is what gives mainstream psychology its name of Western Psychology. However, the centre of research and theoretical gravity of mainstream psychology is found in the USA. (p. xi)

During the early years of psychology as a discipline, major developments took place in Germany, France, Russia, Belgium, Holland, Sweden, Canada, and in the United States (Ardila, 2015). In most educational institutions in the United States, the subject is simply known as Psychology rather than “Western psychology”. By removing the term “Western” and referring to psychology as a standalone concept, it is perceived that Western psychology is the normal default narrative accepted by all individuals. According to Foucault (1975), normalization reflects the view that norms appear through countless discourses and disciplinary areas in which it:

becomes one of the great instruments of power. For the marks that once indicated status, privilege, and affiliation were increasingly replaced – or at least supplemented – by a whole range of degrees of normality indicating membership of a homogeneous social body, but also playing part in classification, hierarchization, and the distribution of rank. (p. 196)

The production of normalization creates a hierarchy of what is considered inherently natural and accepted, versus something that is considered out of the regular norm. The term “human sciences”, as used by Foucault (1975), also includes other academic subjects such as sociology, criminology, psychology, history, education, and other areas of social sciences. These subjects are often used to justify grand narratives of how and why society exists in its current circumstances. Grand narratives or metanarratives illustrate a flawed but powerful idea of constant progression in society (Hemphill & Blakely, 2015; Lyotard, 1997), which makes it difficult to counteract notions and challenge the contemporary status quo.

Over time, metanarratives influence us to believe that they are valid and unalterable, and this knowledge becomes the basis of how we come to understand the construction of our society along with the creation of academic disciplines. As certain perspectives and limited viewpoints are filtered into various institutions, individuals become accustomed to believing that the only valid form knowledge, comes from the West. Harding’s (1992) concept of “ethnoscience,” for instance, accounts for the damaging effects of what is believed as an inherently dominant form of science, where Western histories and popular understandings of science are constructed from a Eurocentric perspective. Eurocentrism assumes that Europeans, their institutions, practices, and conceptual, schemes express the uncontested heights of human development, and that Europeans and their civilization are fundamentally self-generated, owing nothing to the institutions, practices, conceptual schemes or people of other parts of the world. (p. 312)

By referring to psychology without the term “Western”, it becomes normalized to mean that “Western psychology” is *the* psychology rather than *a* form of psychology. In academic settings, when students note that they are taking a psychology course, there is no mention of the term “Western.” Psychology is taken uncritically as a universally understood discipline that indicates no mention of any other branches of the field. Individuals may then fail to realize and question the fact that other accounts are not present and may reject or discredit perspectives that are not from the West.

The term discourse specifies “dominant narratives and [refers] more broadly to academic disciplines or any large, codified body of knowledge, (Hemphill & Blakely, 2015, p. 159). Discourse goes beyond presented knowledge to further embody power dynamics in terms of how frequent and prominent ideologies are, as well as who is able to utilize it. Through the perception of Western psychology as interchangeable with the term “mainstream”, the dominance of Westernized influence in both the United States and the Philippines is justified and confirmed. In order for a topic to become a normalized discourse, it must first become accepted by individuals as something that is familiar and natural.

In the formative years of the field of psychology, there were three sharply contrasting beliefs about the nature of the foundations of the discipline: Wilhelm Wundt’s framework of structuralism¹, William James’ theory of functionalism², and John Watson’s concept of behaviorism³ (Baron, 1996). German scientist Wilhelm Wundt became the first psychologist to conceptualize experimental psychology as a “scientific

¹ Focus on conscious experiences and on analyzing experiences into basic components

² View that psychology should focus on the evolving stream of conscious experience that helps beings adapt and survive

³ View that psychology should focus only on overt and observable behavior that could be measured

enterprise” in 1879. Initially, the prevailing idea of psychology was that “events and processes going on “inside,” such as thoughts, images, feelings, and intentions, [had] no place in the field (Baron, 1996, p. 5). Although Wundt’s usage of introspection⁴ as a form of methodology for data collection and for structuring psychological experiences was criticized as lacking pure objectivity, it still aligned with the scientific principles established during the time period. Early 16th to 18th century Europe was known as the Age of Enlightenment. Smith (1999) describes the Enlightenment as the starting point of Modernity and states that it “provided the stimulus for the industrial revolution, the philosophy of liberalism, the development for disciplines in the sciences and the development of public education,” (p. 58). The era sparked conversations, critiques, and new insights on intellectual and scientific progress. Values such as validity, objectivity, and reproducibility, were attached to the practice of formalizing the systemic nature and discourse of science as a universal truth. One particularly influential paradigm that was fully elaborated during this time was the scientific method.

The scientific method was a driving force during the Enlightenment period that allowed for a standardized procedure for other scientists to replicate experiments and to participate in a heuristic manner to further expand research efforts in the scientific community (Andersen & Hepburn, 2015). While the scientific method today often has various convoluted and detailed steps, four significant components are typically involved: (1) an observation or question that is posed to learn about a certain phenomenon; (2) a potential prediction or hypothesis to address the question; (3) an appropriate experimental design to test the hypothesis and collect data; and lastly (4) an examination and analysis

⁴ An early method in psychology that required participants to examine one’s own conscious thoughts and feelings to understand one’s conscious thoughts

of the results to share with the rest of the scientific community (Blystone & Blodgett, 2006; Branzei, 1985).

Wundt's Structuralism established the basic elements of modern psychological experimentation based on observation and introspection. The latter required participants to describe their conscious experiences to given stimuli during experiment sessions (Baron, 1996). Introspection came to be seen as subjective and was rejected as reliable method due to the possibility of bias, false reporting, and the fact that there was no viable way to assess the truthfulness of participant responses. Wundt's other focus on observable behavior measured phenomenon such as attention span, reaction time, vision, emotion, and time perception. Even though this technique could have variables beyond control, it relied on the concept of measurement and quantifiable data, making it more acceptable to be considered a valid science. Structuralism was the first of many schools of psychology. Over time the discipline expanded and developed to encompass a more clinical lens that was centered on human physiological manifestations that were assumed to be the results of unobservable mental processes.

Western and Indigenous Psychological Discursive Frameworks

Western psychological frameworks. Since the establishment of Western Psychology in the nineteenth century, scholars have favored quantitative methods over strategies that collected subjective information. By the end of the nineteenth century however, psychologists began opting for more naturalistic and holistic understandings of human behavior that extend beyond numeric results, now known as qualitative methods (Todd, Nerlich, McKeown, & Clarke, 2004). Within the discipline, it is often a misconception that specific methodologies are purely dichotomous, that information is

only collected through either quantitative or qualitative approaches, and that one exists without the other. Contrary to this belief, quantitative and qualitative methods have a number of commonalities and should not be seen as a binary, but instead should be considered as an alternative of methodological pluralism.

Empirical psychology, which is concerned with the consistency and rationality of the methodologies used, had long existed before experimental and quantitative psychology, and was systematized by nineteenth-century post-Lockean and post-Kantian empiricist philosophers and psychologists such as Wolf (1679-1754), Knutzen (1713-1751), and Herbart (1776-1841) (Todd, Nerlich, McKeown, & Clarke, 2004; Richards, 1980; Carmichael, 1926). In both quantitative and qualitative methods, each presents empirical characteristics to some extent. As stated by Todd, Nerlich, McKeown & Clarke (2000):

Qualitative psychology, or psychology based on qualitative methods is rooted in the work of Dilthey, who was the first to attack German quantitative experimental psychology as the end of the nineteenth century and who proposed an entirely new (hermeneutic method for the understanding of human minds and action in phenomenology, ethnography, in various types of sociology, but also in psychological works...(p. 8).

Though both methods are often considered to be binaries, both have the same intention in mind of being able to detail the data and construct analysis in order to attempt to explain the outcomes occurred within a study. According to Sechrest & Sidani (1995), “from a fundamental epistemological standpoint, we are not sure that any differences exist. Both quantitative and qualitative methods are, after all, empirical, dependent on

observation,” (p. 78). The main difference between the two is how observers interpret the details and how they observe their subjects/participants.

Empirical qualitative methods seek to provide an in-depth account of how a certain phenomenon or behavior occurs, whereas empirical quantitative methods are believed to specifically understand phenomenon for the sake of predicting patterns and applying the findings to natural occurring world. In reality, empirical qualitative findings can complement or supplant the predictions extracted from quantitative methods. The relationship between the two can serve to support the other, to ensure validity in its findings. Another difference in terms of how the two methodologies perform observations can be differentiated by how they take into consideration the contextual conditions of an event or behavior. For instance, with the practice of quantitative methods, large efforts to ensure that there are no conflicting biases or risk with overlapping variables are consciously deliberated. This method assumes a “blank slate” at the start of a study and takes note of variables that may affect the outcome. Empirical qualitative methodology on the other hand, implements an imperative and conscious effort to gauge the situation and context of data collection.

Indigenous psychological frameworks. The topic of indigenous psychology emerged as a critique of the decontextualized and falsely universal principles hailed by general Western psychology as offering universal theories of human behavior and functions. This field study focuses on human patterns and thought that are native to specific regions and communities and is intended for those whose origins are in native spaces. Areas of focus may include: familial, social, political, philosophical, religious, cultural, and ecological themes (Kim & Yang, 2011; Kim & Berry, 1993). For this

reason, the discipline is often understood to be interdisciplinary – linking a variety of various subject matter and sources to explain behavior.

A common misinterpretation of indigenous psychology is the belief that it is explicitly the study of native peoples, ethnic groups, or societies living in Third World countries. When this scope of thinking is in the forefront, it presents the comparison and distinction of the dominant narrative to that of psychologies without Western implications. Therefore, when individuals consider the term “indigenous” and rely on their understanding of Western interpretation as a central focus, indigenous psychology becomes “othered” and is seen as a deviation from normal discourse. In doing so, the sense of empowerment indigenous psychology intends to provide becomes invalidated. In place of this viewpoint there is a shift to understand indigenous psychology as needed for all “cultural, native, and ethnic groups, including economically developing countries, newly industrialized countries and economically developed countries,” (Kim & Yang, 2011, p. 6). Its assumed benefactors are not just communities whose histories and narratives were overwritten by colonizers, but it is an effort to spread awareness and promote agency to those only receiving one sided knowledge in hopes that they further continue to search for untold perspectives.

The emergent field of indigenous psychology separates itself from traditional Western discourse by the fact that it places a significant emphasis on promoting a dialogic relationship. In numerous studies conducted through a Western framework, there exists a power dynamic that separates researchers and the individuals participating in the study. The individuals about whom data is being collected are commonly referred to as the subjects, which can lead to dehumanizing them. In studies done on indigenous

populations, local histories and accounts are interpreted through the gaze of foreigners who often have little or no background with the communities (Smith, 1999). In order to change this, researchers should not only immerse themselves within the communities they are studying, but they should also frame the population as participants in the study in order to share power.

Besides the removal of the researcher/subject dynamic, there are also common misconceptions of an “in-group”/“out-group” in terms of ability to participate. Individuals situated as “in-group” participants are seen as native and belonging to a specific community, whereas individuals positioned as “out-group” participants are not native to the population nor do they have the power to speak on behalf of that group. Regardless of national origin, both parties are able to contribute to expanding the understand of cultural phenomena. Kim and Yang (2011) elaborates:

An outsider, with an external point of view, can call to attention what is assumed to be natural to be actually cultural. He or she may point out peculiarities, inconsistencies, and blind spots that insiders may have overlooked (Kleinman, 1980). Both internal and external points of view are necessary in providing a comprehensive and integrated understanding of psychological phenomenon. (p. 7)

Rather than a one-way monologic relationship of information flow where only one group has to the power to provide knowledge, indigenous psychology promotes the idea that every individual regardless of background can contribute and benefit from the information generated from the research. Commonly attributed to the scope of Western psychological frameworks, “monologism emerges wherever and whenever universal truth statements, called truth-istina, do not allow any other sort of truth... to appear,” (Nesari,

2015, p. 643). The term monologism, as borrowed from Bakhtin (1981), suggests that through a monologic discourse, only one perspective is represented regardless of how diverse the means of representation are – this interpretation is not supported by Indigenous psychology. Through various contributing perspectives, indigenous psychology emphasizes the potential of transformation for all countries and communities, through the support of diverse narratives.

The process by which an imported psychology is molded into a discipline that is more appropriate for a culture is referred to as indigenization. In order for a psychology to be adopted into a specific culture, the process of indigenization is said to take place, as illustrated through the stages outlined in Table 3.

Stages and Activities in the Spread of Psychology around the World	
1. Importation	<ul style="list-style-type: none"> a. Discipline is introduced to a country, b. becomes part of the university curriculum, and c. scholars are sent abroad to be trained.
2. Implantation	<ul style="list-style-type: none"> a. Returning scholars begin functioning as psychologists, b. conduct research emulating Western training model, c. research topics selected from journals, d. use textbook application of methods to guide research, and e. Teach discipline as it was taught in graduate school.
3. Indigenization	<ul style="list-style-type: none"> a. Scholars criticize Western models and methods as inappropriate, b. Adapt tests and methods to language and culture, c. Research topics in the national interest, and d. Identify culturally unique behaviors/thoughts for study.
4. Autochthonization	<ul style="list-style-type: none"> a. Establish graduate training programs to self-perpetuate discipline. b. Locally-authored/edited textbooks published and used. c. National association promotes journals, discipline, and d. standards for research ethics and professional practice. e. National funding reliably available for research, and f. critical mass of mature, established scholars focus on research problems that are culturally appropriate and nationally important.

Table 3. Transforming Psychology into Indigenous Psychology (Kim & Yang, 2011)

As shown above, four stages are potentially implemented in the indigenization of psychology: importation, implantation, indigenization, and autochthonization into each receiving country. Each transformed psychology then adopts and implements topics that offer relevance, while reconfiguring methodologies, cultural parameters, and frameworks to support collecting information to those topics. Unlike Western psychology, which strictly follows methodological guidelines and procedures, indigenous psychology allows a wider margin for researchers to explore various data collection tools. The main initiative for indigenous psychology is to ensure that groups are benefiting; thus, they often value content over procedural requirements, in contrast with Western psychological discourse.

Indigenous psychology and Sikolohiyang Pilipino. Viewing Sikolohiyang Pilipino through the four developmental stages of indigenous psychology described above, the discipline in the Philippines underwent three of the four stages – but was discontinued at the last stage, autochthonization. Nonetheless, the discipline of Sikolohiyang Pilipino shares commonalities with Indigenous psychology. Critically re-examining the gaze of who is contributing to the discourse and seeking to liberate the narratives of indigenous populations and refuting the influence colonialism, are two key principles shared by both disciplines. Though it is parallel with other psychologies to some extent, *Sikolohiyang Pilipino* also possesses unique nuances that are not applicable to other branches of cultural psychologies that exist under the domain of Indigenous psychology.

Differentiating Filipino/a/x American Psychology and Sikolohiyang Pilipino

In the United States, in terms of racial and ethnic identity, Filipinos and Filipino Americans are frequently mislabeled. From being classified as Hispanic to Pacific Islander, the placement of the ethnic group within the U.S. Census relies on the political climate and interpretation of the group during particular eras. Espiritu (1992) expresses the shifts of defining Filipinos as showcased in California Senate Bill 1813, passed in 1988, which “required that all California state personnel surveys or statistical tabulations classify persons of Filipino ancestry as “Filipino” ...” (Nadal, 2011, p. 18). However, the 2010 Census classified Filipinos under “Asian Americans”. Aside from national and legal identification, Filipinos and Filipino Americans express unique phenotypes that share observable characteristics similar to other ethnic groups such as Latinos, Pacific Islanders, and Arab Americans, making identity a complex task for individuals to describe. As a result of racial and ethnic ambiguities, confusion and the feeling of being lost can affect the mental health of Filipinos and Filipino Americans in the United States (Nadal, 2004).

Even though *Sikolohiyang Pilipino* when translated is understood to be Filipino psychology, there are some distinctions between the subjects. Kevin Nadal, a Professor of Psychology at John Jay College, is one of the leading researchers in contemporary Filipino American Psychology. He summarizes the discipline as an examination of “traditional” Western psychology via a Filipino account and perspective (2011). His research emphasizes the importance of incorporating appropriate cultural values and conceptualizations in order to understand the mental states and experiences of Filipino/a/x American clients. Nadal’s *Filipino American Psychology* handbook is one of

the first published books in the United States to institute Filipino American psychology as an academic discipline. E.J.R David, an Associate Professor of Psychology at the University of Anchorage, is another well-known scholar who specializes in Filipino American Psychology, with a focus on postcolonial Filipino identity. A large section of David's *Brown Skin, White Minds* (2013) draws upon precolonial elements from the indigenous Pilipino *tao* [person] in order to bring attention to the hidden manifestations of colonial mentality on the behaviors and thoughts of Filipino Americans within the diaspora. Both pieces are centered on the clinical practice of addressing mental health and wellness, as consequences of historical trauma and the inheritance of colonial mentality and feelings of being marginally oppressed. As organized below in Table 5, the similarities and differences between Sikolohiyang Pilipino and Filipino/a/x American Psychology in the United States are further illustrated.

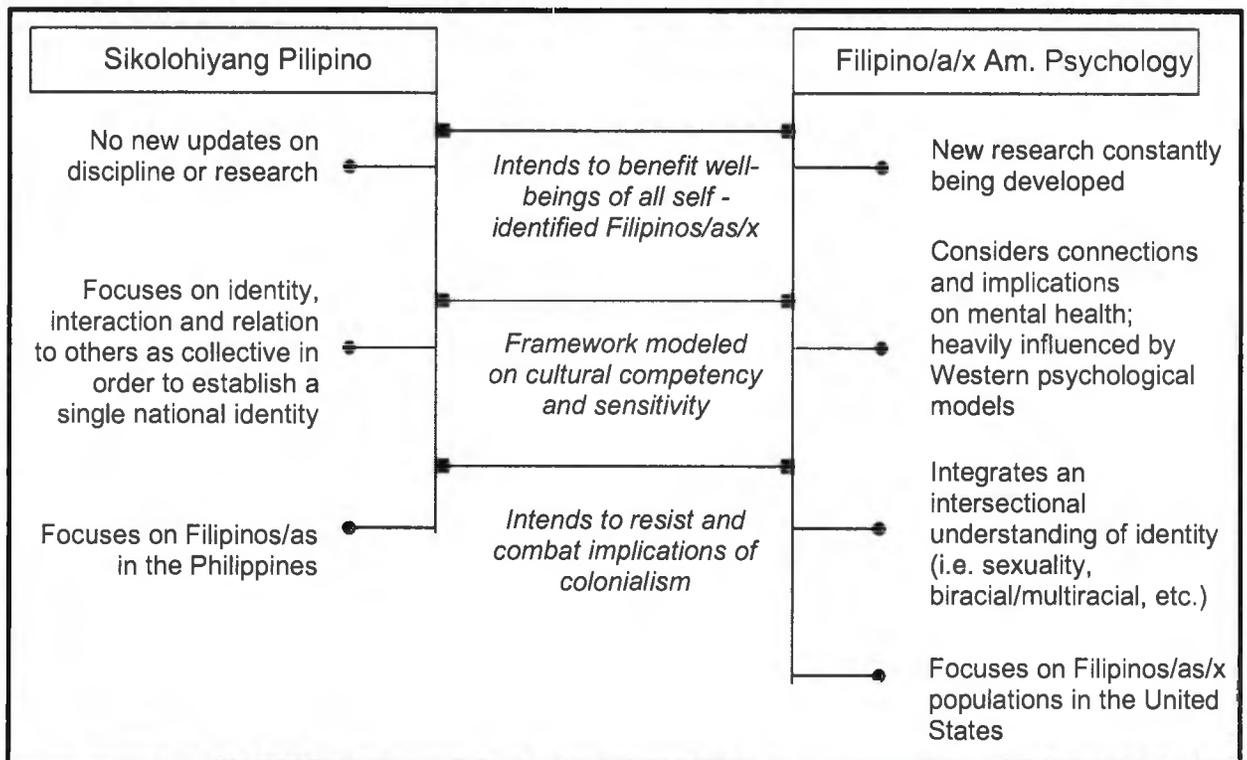


Figure 2. Comparing Sikolohiyang Pilipino and Filipino/a/x American Psychology

As discussed in the previous chapter, the discourse of Sikolohiyang Pilipino was rooted in Enriquez' vision of creating a single national Pilipino identity in the Philippines as a response and form of resistance to the damaging influences of foreign imperialism. Nadal (2011) communicates that most of the psychologies regarding Filipino Americans in the United States, typically revolve around the discussion of ethnic identity but does not include any connections or implications about psychological disorders.

Expansion toward clinical practices. Filipino American Psychology has begun to expand to focus on the clinical experiences and patterns of human behavior rather than solely on identity formation. Psychologists working with Filipinos and Filipino/a/x Americans are examining psychopathologies associated with causes of depression, the engagement of self-destructive behaviors, addictions, and other mental health-related conditions. Clinical work also focuses on manifestations of psychosomatic symptoms that are aggravated and triggered by negative self-perceptions, environmental, and genetic factors, as rooted in the generational aftereffects of colonial trauma.

A study done by David and Nadal (2013) sought to measure the saliency of colonial mentality (CM) and its connection to immigrant status and rates of depression. Their study focused on 219 Philippine-born participants who had immigrated to the United States. The intention of investigation was to support the notion that "Filipino American immigrants' psychological experiences cannot be understood outside the context of colonialism and its legacies (p. 303)," Findings suggest that:

CM is highly ubiquitous in the Philippines, and support the notion that the denigration of the Filipino ethnicity and culture is commonly experienced by Filipino American immigrants long before their arrival to the United States...As

for the depression measure, 31.5% of the sample...[suggest] that these individuals may be experiencing clinically significant depression symptoms. (p. 304)

In turn, Filipino/a/x American Psychology research seeks to apply and link theories of identity to occurrences of psychologically based mental dysfunctions. Both the clinical aspect and themes of identity formation go hand in hand and cannot be separated from the other. Scholars expanding the research of Filipino American Psychology still place a large emphasis on concepts of colonial mentality and use it as a starting point, all the while incorporating the West's reliance on empiricism. Scholars (David & Okazaki, 2006, 2010; Nadal, 2004, 2011) model their research to comply with Western psychological frameworks to prove that phenomenon such as historical trauma and inferiority complexes can actually permeate and damage human behavior.

When it comes to help-seeking behaviors, Filipino/a/x Americans are more likely to underutilize counseling or clinical therapy. Cultural stigma is noted to be the most obtrusive barrier for seeking help. Stigmas centered around the fear of bringing *hiya* [shame] to the family, or for the of being seen as "weak" or "abnormal", to even cultural mistrust with mental health practitioners. Another reason that correlates to the low usage of mental health treatments is the lack of Filipino American practitioners who are linguistically and culturally competent to provide services (Nadal, 2011). Nadal emphasizes the notion of how Filipino Americans are more comfortable reaching out to religious leaders and physicians. In terms of primary care physicians, Filipino Americans openly share their physical ailments, but often fail to realize that bodily complaints can be predictors of psychosomatic symptoms. Some identifiable psychosomatic symptoms

include constant headaches, chronic body or muscle pains, or lethargy, which may be consequences of undiagnosed mental stresses.

When Filipino Americans look for remedies, they sometimes prefer to turn to naturalistic alternatives such as massages or herbs and spices, instead of Western modes of medicine. However, when individuals are able to build up the courage to seek mental health treatment, culturally competent practitioners and counselors can employ a variety of appropriate therapeutic practices. These practices can include “psychoanalytic and psychodynamic therapies, cognitive-behavioral therapies, humanistic and person-centered therapies, and family-system therapies” (Nadal, 2011, p. 246). They can also include spiritual counseling methods as well. In relation to Asian Psychology, mental health practitioners in the West consider alternatives to Western medicine as a form of cultural competency as well as reframing how they understand mental health. Watts (1953) emphasizes that there exists no “normalcy” or standard with mental health. With the treatment and naming of certain mental disorders, they can be contextualized to specific cultures. “Normalcy” must then be considered and recognized in the capacity of one’s environment and through the knowledge that is constructed and understood by its inhabitants and people. Fryer (2014) expands this notion by instituting that, “there are many ‘reality-versions’ and each ‘reality’ is constituted, in an emergent process, at intersections of societal structures, some apparently subjectively external and others apparently subjectively internal, and then socially manufactured through legitimization practices into ‘knowledges’” (p. 93).

Assessing colonial mentality through Western frameworks. Amidst the consideration of respecting and integrating cultural nuances, the discipline of Filipino/a/x

American Psychology research still depends on the foundation of Western frameworks. Though the discipline places a heavy reliance on qualitative data, it is used to support the understanding of Filipinos/as/x and Filipino/a/x Americans experiences. David and Okazaki's (2006) *Colonial Mentality Scale for Filipino Americans (CMS-I)* is the first tool of its kind in Filipino/a/x American Psychology that combines a mixed methods approach of quantitative and qualitative data (see Appendix A). This research tool is composed of 53 items that ask participants to unconsciously assess feelings, opinions, attitudes, and behaviors that are believed to be common patterns of thought and experiences manifested by colonial mentality. Under the scope of this study, colonial mentality involves "an automatic and uncritical rejection of anything Filipino and an automatic and uncritical preference for anything American," (p. 241). The scale features four main themes: (1) denigration of the Filipino self, (2) denigration of the Filipino culture or body, (3) discriminating against less-Americanized Filipinos, and (4) tolerating historical and contemporary oppression of Filipinos and Filipino Americans.

As previously discussed with the principles of indigenous psychology, when there do not exist appropriate tools to measure and collect information that is culturally relevant and sensitive to marginalized groups of people, tools must then be created and tailored to the population. Other examples that resemble the *Colonial Mentality Scale for Filipino Americans* include the *Collective Self-Esteem Scale* (Luhtanen & Crocker, 1992), *Vancouver Index of Acculturation* (Ryder, Alden, & Paulhus, 2000), the *Center for Epidemiological Studies-Depression Scale* (Radloff, 1977), and the *Schedule of Racist Events* (Landrine & Klonoff, 1996) (David & Okazaki, 2006).

The introduction of the CM scale of measurement is a prime example of how Western models can be altered to serve and identify culturally specific phenomenon faced by Filipinos/as/x and Filipino/a/x Americans. This is considered one of the goals of contemporary Filipino/a/x American Psychology. The discipline's intentions are to expand investigations of the links that tie colonial trauma, covert and overt manifestations of colonial mentality, to a clinical prognosis in order to reduce and resolve problematic behaviors. The substantial dependence of Filipino/a/x American Psychology on Western psychological frameworks reflects the amalgamation and alteration of the foundations of *Sikolohiyang Pilipino* when positioned in the context of the West. Although both disciplines take into consideration the ill-effects of inherited colonization, the former seems to conform to the Western models that *Sikolohiyang Pilipino* initially aimed to disassociate from. This disparity will further be discussed in the later chapter (Chapter 4: Moving Forward).

Intersectional understanding of identity. Another distinction between *Sikolohiyang Pilipino* and Filipino American Psychology is the range of inclusion of the intersectionalities of identity. Specifically, in *Sikolohiyang Pilipino*, there appears to be little to no account of intersectionality. The term, as defined by Crenshaw (1991) embraces a multifaceted understanding of the components that make up an individual's sense of identity that includes, but is not limited to race, gender, class, sexual orientation, immigrant status, age, religion and creed, and dis/ability. Intersectionality implies that the various forms of social stratification are intertwined to culminate the totality of an individual.

Considering how Sikolohiyang Pilipino was created in the Philippines during the late 1970s, there may have existed a number of intersectional components that may not be commonly shared or expressed. There may also have been elements that are widely known by the majority of the population. For example, sexual orientation and dis/ability are topics that are not often openly spoken about in the Philippines due to the Catholicized nature of Philippine society. In contrast, for to Filipino/a/x Americans in the United States these topics are commonplace in a variety of settings. Filipinos in the archipelago during the 1970s were more likely to share a slightly homogenized identity. This however does not mean that Filipino identity is simplistic, let alone unidirectional. Nor does it mean that intersectional identities found in the United States cannot also be found in the Philippines.

Furthermore, with Filipino/a/x American Psychology, the challenges and barriers that are brought about by intersectional components are studied in relation to impacts on self-esteem and self-image and how it affects mental states. By examining and understanding Filipino/a/x Americans' experiences of the development of their identities, psychologists can support them to establish a healthy and positive sense of self (Nadal, 2018; Nadal et al., 2014, 2013). For the topic of mental health, there exists disparities in the acceptance of the term between the two nations. Reiterating the fact that the Philippine archipelago is home to a large population of Catholics, mental health is largely considered to be taboo, or is consequently shrugged off as a fictitious phenomenon that does not impact or relate to Filipinos. The population of Filipino/a/x Americans in the United States however are more likely to assess their mental health and allow for clinical studies to be conducted.

Bridging differences. Although there exist differences between *Sikolohiyang Pilipino* and Filipino/a/x Psychology, the disciplines share three fundamental similarities. First, both disciplines position the maintenance and assurance of the well-being of the Filipino/a/x as the utmost significant duty. For this to be carried out, practitioners and scholars must take full account to ensure that they are practicing cultural sensitivity and relevancy to their patients and participants. Lastly, this scope is influenced by the need to disrupt the cycle of oppression that many Filipinos are burdened with.

Sikolohiyang Pilipino is thus understood to be situated in a matrix of other discourses. It shares numerous characteristics with Indigenous psychology, while also showing relationships with Asian psychology. The creation of *Sikolohiyang Pilipino* has paved the way for the establishment of Filipino/a/x American Psychology. Enriquez (1997, 1979, 1975) and other scholars (Church & Katigbak, 2002; Pe-Pua & Protacio-Marcelino, 2000; Salazar, 1985; Santiago, 1982) who contributed to the scholarship of *Sikolohiyang Pilipino* have written and refined the principles of the discipline through the understanding of the foundations of the Pilipino *tao* [self/person] and how they interact with other individuals.

Sikolohiyang Pilipino as a discipline has been able to identify cultural behaviors and thoughts but has not been able to expand to a larger scale. It has not led to the creation of academic textbooks or to full implementation into academic spheres in the Philippines. On the other hand, with the advent of indigenous psychology, more universities in the United States are beginning to see the significance of providing students with the contextualized perspectives offered by this subject. At the moment, there are no universities that offer a course on *Sikolohiyang Pilipino*, though efforts to

develop and expand Filipino/a/x American Psychology appear to be gathering momentum. The following chapter will examine the possibilities of further implementing *Sikolohiyang Pilipino* through academic spheres of higher education in the United States.

Chapter 3: Examining the Classroom

After discussing the placement of *Sikolohiyang Pilipino* in the context of related psychologies, this chapter reviews the influence of colonial education in the Philippines and its connections to contemporary Filipino/a/x American Studies. Once the historical account of education in the Philippines is discussed, the chapter then describes the creation of Ethnic Studies as a challenge to deficit-based education. With this movement, disciplines focusing on the narratives of people of color were brought to light, thus allowing for the opportunity of development and advancements of Filipino/a/x American studies within institutions of higher education in California and elsewhere in the United States. Lastly, the topic of *Sikolohiyang Pilipino* is revisited and examined with respect to how it is currently embedded within the curricula of courses with Filipino content. By examining the principles that such course curricula integrate into lectures or classroom activities, it is then possible to propose how to further expand the scope of *Sikolohiyang Pilipino* in the context of education.

Colonial Education in the Philippines

In spite of the fact that the Philippines was granted independence in 1946, American presence was still prominent, both physically and indirectly (Francia, 2014; David 2013; Constantino, 1959). The early 1900s were an unstable time U.S. intervention was heavily opposed. With a foothold in the Philippine government, and through the support of certain party members who held authority in the Philippines, U.S imperialists were able to assert and influence policies that also benefited the United States' economic agenda. Political movements were subjected to surveillance and military enforcement that made it nearly impossible for the nation to thrive without Western involvement. This did

not sit well for anti-imperialist groups who sought to separate from the United States in order to promote the focus on a pro-Philippine agenda. To pacify the Filipinos who resisted, a colonial education was enforced in order to instill the idea that the Americans were not antagonists but were there to promote a model for the island inhabitants to be successful and prosperous, as well as to turn hostility into admiration (Francia, 2014).

Fred Atkinson, the first General Superintendent of Education in the Philippines heavily infantilized Filipinos in order to justify the insertion of American education. As quoted by Francia (2014), the Filipino people were inherently regarded as “children, and childlike, [they did] not know what [was] best for them... In the ideal spirit of preparing them for the work of governmenting themselves finally, their American guardianship has begun,” (p. 165). This was a common trend in the United States’ imperialist agenda. Notoriously encapsulated in the work of Dalrymple’s political cartoon (1899) *School Begins* (Appendix B), the United States is often portrayed as the all-powerful authority figure whose main mission is to domesticate and civilize nations through the ways of the West. As seen in the caricature, the Philippines, among other nations, are portrayed to be waiting to be taught and enlightened.

Equipped with the knowledge and values preached by the Catholic church and using English as linguistic sublimation, a group of American teachers made their way into the archipelago on August 21, 1901. Brokered by the Second Philippine Commission chaired by William H. Taft, free primary education was mandated to teach and evangelize the Filipino public. Civilian teachers, referred to as Thomasites due to the name of the *USS Thomas* in which was used to transport them, were sent to begin the pacification process. The goal here was to “encourage the “little brown brothers” ... to

emulate and identify with their bigger white brothers,” (Francia, 2014, p. 164).

Inevitably, this became the start of the Americanization of educational institutions in the Philippines in a way that did not directly benefit the Filipino people, but rather, oppressed them.

Using English as the medium of instruction under the guise of unifying the Philippines through a singular language (Constantino, 1959), the initial task was proved to be a challenge. One of the first mandated lessons taught to Filipinos was to understand English. However, the Thomasites were not skilled nor were they culturally competent to teach the population. As Freire’s concept of codification suggests, educators must teach in a way that verifies and accepts the unique realities of the experiences of students (Wink, 1997) and it must be molded in a way for them to understand through their forms of literacies. Therefore, when teaching the basic fundamentals of the English alphabet using symbols such as “snow” or “apples” did not resonate with students considering that snow was a foreign concept to the tropical climate and apples were not a native crop to the islands (Francia, 2014). By also instilling the need to implement the English language, the significance of the native tongue was lessened, and English became a tool necessary to gain status and acceptance into the evolving colonial norm.

The Americanization of education in the Philippines also deepened the divide between the Filipino elite and the working class. In 1903 qualified Filipino scholars were sent to the United States to earn university degrees. Under the *Pensionado* program that was organized by the colonial government, Filipinos were sent to be trained in the West in order to return and take on roles as teachers and civil administrators in the Philippines (Francia, 2015). Table 5 illustrates the ratio of American to Filipino teachers over time,

signifying a reduction in the numbers of American teachers as the years progressed. This implies that colonial education goals were thought to have been met and adopted by Filipino instructors, and thus fewer American teachers were required.

Five-Year Intervals	American Teachers	Filipino Teachers	Total
1900	889	2167	3058
1905	826	3414	4240
1910	773	8275	9048
1915	589	9308	9897
1920	385	17244	17639
1925	353	25241	25594
1930	160	27755	27915
1940	97	43682	43779
1950	8	85396	85404

Table 4. American Teachers Hand Over Jobs to Filipinos 1900-1950 (Strobel, 2015)

The pensionados were recruited from middle to upper class families. Through the appearance of the program as an opportunity to build social and intellectual status, the pensionados and their families began to adopt Western ideas and policies – thus leaving the lower- and working-class Filipinos behind. Francia (2014) labels this an overt act of Filipinization of power, where authorities resemble the native inhabitants, but whose interests continue to serve neocolonial intentions. The continuous promotion of Americanized ideals not only exacerbated class divisions, but also strengthened the desire to mimic foreign colonizers. Freire (1970) elaborates on the indications of this colonized mentality where “contempt is felt toward the colonizer, mixed with passionate attraction towards him,” (p. 62). He elaborates that:

Self-deprecation is another characteristic of the oppressed, which derives from their internationalization of the opinion the oppressors hold of them. So often do they hear that they are good for nothing, know nothing and are incapable of

learning anything – that they are sick, lazy, and unproductive – that in the end they become convinced of their own unfitness. (p. 63)

Through its colonial education approach, the United States establish a neoliberal influence on the mentalities, legislation, and policies of the Philippines.

Filipino/a/x American Studies in California

Deficit models of education. The overt efforts administered by U.S. interventions through the scope of colonial education in the Philippines paralleled the influence of deficit-based education for Filipinos in the United States. Although post-1965 Filipino Americans were the second largest Asian American minority group in the United States, they were often seen as the “invisible minority” in various institutions (Strobel, 2015). Predominantly within institutions of higher education, a common issue is the lack of relevant school material to students being taught. Strobel indicates that:

Although the California Postsecondary Education Commission Report (1993) shows that admission rates for Filipinos at California universities and state colleges have increased in more recent years, the report also admits that “expansion rates in racial and ethnic diversity among UC’s baccalaureate degree graduates didn’t keep pace with the diversification occurring in the general population” (p. 38). According to a recent study based on 1990 census data, the median age of the U.S. born Filipino Americans is 14.1 years, which comprises 35% or 505,988 of the total Filipino American population. (p. 36)

As mentioned, universities failed to offer relevant curriculum not only for Filipino/a/x American students, but for students of color in general. Education is not only seen as a vessel for training and recruiting students to enter the workforce, but it is a tool

used to perpetuate the hegemonic status quo. Frameworks of economics and politics come into play to produce underlying webs of cultural hegemony that harm those whose voices and contributions are left out of the dominant discursive narrative (Apple, 1979). When it comes to understanding education, it can never truly be separated from institutional arrangements. According to Apple, the concept of hegemony embodies a set of meanings, values, practices, and expectations held by individuals of a society constituted as the dominant ideology, that exercises power over subordinating classes. Cultural hegemony serves to aid and maintain the phenomenon of normalization through a cultural and economic lens. Though hegemony is formed and built from various intersections of institutions, one of the main forms of transmission is from educational institutions. What is being taught to young adults is a replication of the cultural sphere, as determined by human action. With the lack of representation for students of color, they begin to take in the assumption that they are second class citizens whose narratives and knowledges are not valued. This is often seen in deficit-based models of education where educators assume the notion of “colorblindness” and meritocracy.

Anyon (1980) describes this pedagogy as a deliberate perpetuation of hegemony in education. She argues that depending on a student’s specific social economic status and the school setting they attend; students learn their role with the economy and society. Anyon’s study investigates the hidden principles, privileges, and skill sets taught to students from different social classes (working-class, middle-class, affluent professional, executive elites). For example, within *Working-class* schools where most of the parents have blue-collar jobs, students are exposed to mechanical and rote behaviors that often require little to no critical analysis or decision making. The study notes that work is often

evaluated not by whether it is correct or incorrect, but according to whether the right steps were followed. In contrast to students who attend *Executive Elite* schools, they are taught the importance of “developing one’s analytical intellectual powers,” and how to apply it to solving problems in the real world. A majority of parents from this type of school hold high offices of authority such as CEOs or presidents of companies. Within this type of school setting, their children are learning and developing “abilities necessary for ownership and control of physical capital and the means of production in society,” (p. 89). The study reveals how differing curriculum, pedagogies, and practices, contribute to the “development in children of certain potential relationships [and social class] to physical and symbolic capital, to the authority, and to the process of work,” (p. 90). The experiences of students and the classroom practices they are exposed to thereby reproduce unequal social relations and systems.

Haberman’s (2010) concept of pedagogy of poverty highlights a framework of teaching the “bare minimum” in urban classrooms. Within this framework, students do not learn to analyze, but are rather taught from surface level tendencies. Students are set to reach low standards and do not gain significant levels of life skills or academic opportunities. Educators who incorporate a pedagogy of poverty usually have limited vision as to the capabilities of minorities and the poor. Students affected by this see no significant value in education and may conjure negative attitude toward education. Often, educators feel the need to have full control over the classroom and are not aware of the full range of pedagogical styles of teaching or the hidden curricula they may perpetuate. This form of pedagogy detracts from the possibility of students gaining transformative insight on classroom and societal information. However, by providing students with

culturally relevant pedagogy (Ladson-Billings, 2013) that serves to undermine harmful hidden curricula perpetuated by dominant ideologies, it is the hope that students can begin to challenge these beliefs.

Further considering the scope of education and schooling, Freire conceptualizes the battle between two forms of education: knowledge that is meant by schools and teachers to be considered neutral and accepted as natural, versus knowledge that is called into question by teachers and their students. As Freire (1981) suggests,

Critical consciousness always submits that causality to analysis; what is true today may not be so tomorrow. Critical consciousness represents “things and facts as they exist empirically, in their causal and circumstantial correlations...naive consciousness considers itself superior to facts, in control of facts, and thus free to understand them as it pleases. (p. 44)

This is further explained through the banking concept of education (Freire, 1972). Analogous to the process of depositing money into a bank account, this theory is a similar to the idea of how teachers deposit knowledge directly onto their students, giving them little to no opportunities of questioning its validity. To combat this phenomenon, Freire suggests problem-posing education (1972). Rather than students merely accepting the knowledge presented to them, it serves to revolutionize and stimulate self-reflection in their attempt to frame the information in relation to their world, thus shifting and encouraging notice to any deficit perspectives during the acquisition process. Thus, problem-posing education allows for students to build a sense of agency in the power they have in terms of how they can control their education. Through this, students go through the phase in which Freire calls conscientization. This is the process and

understanding of an individual's circumstances in context to being in a hegemonic society. Conscientization, or critical consciousness, is the realization of being able to build up a sense of agency. It is also the recognition of one's social and political reality, through reflection and action. In the classroom, this type of awareness can be sparked through non-traditional discourses, examining counternarratives, and taking part in critical pedagogical learning. Through problem-posing education, it is vital to understand that both parties – the students and the educator, must work together to co-coordinate an environment that fosters trust and subjectivity into their scope of learning. Each party has something to contribute and offer to one another. If it is not addressed, banking education will continue to deter the production of critical pedagogy. Critical pedagogy in education allows teachers, facilitators, and students to be mindful of their critique of how methods of teaching and information is structured, produced, and maintained (Wink, 1997).

Burgeoning development of Ethnic Studies. As the changing racial and ethnic composition of students in school in the United States become more diverse, there was a significant need to integrate class content that was relevant to the realities of students, their families, and their communities, as well as the connections to structural inequalities in place (Dee and Penner, 2017; Brown-Jeffy & Cooper, 2011; Ladson-Billings, 2013). One particular educational approach that honors the narratives of marginalized histories through and employs student agency and empowerment is the scholarship of Ethnic Studies. The discipline implements the framework of culturally relevant pedagogy (CRP) as well as the analysis of critical race theory (CRT). Brown-Jeffy and Cooper (2011) elaborates

While CRP focuses on the importance of culture in schooling, it does not focus on race and racism as they relate to the sociohistorical pattern of schooling in the U.S. In an effort to understand and change how culture and race interact in the educational system, scholars (Chapman, 2008; Dixson & Rousseau, 2006; Howard, 2008; Ladson-Billings & Tate, 1995; Lynn, 2004; Lynn & Parker, 2006; Milner, 2008) have written about the relationship or connection among race, racism, and power as critical race theory (CRT). (p. 66)

As shown below in Figure 3, Yosso's genealogy of critical race theory in relation to Ethnic Studies, builds its foundation from an array of literature, spanning from the economic and political ideas from Marxism, coupled with theories pulled from the influences of historical colonialism and nationalism.

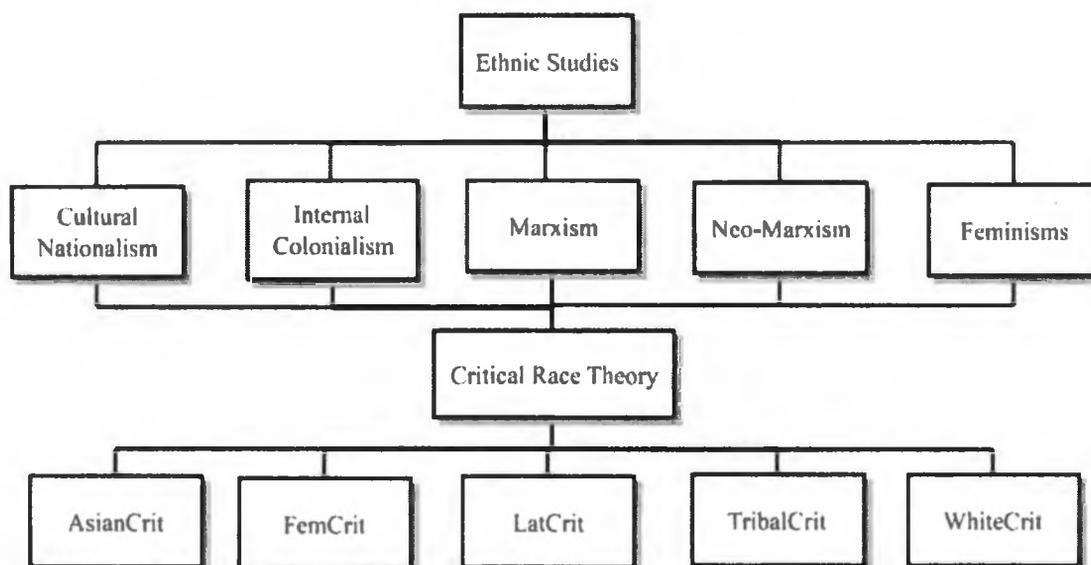


Figure 3. Intellectual Genealogy of Critical Race Theory (Yosso, 2005)

Ladson-Billings (2013) highlights the fact that merely “writing [and talking] about race and racial issues does not necessarily make one a critical race theorist,” (p. 37). Ladson-Billings describes the tenets of Critical Race Theory (CRT) through the

foundations set by Delgado and Stefaniec (2001) that CRT: (1) is the belief that racism is normal or ordinary, not aberrant in US society, (2) [perpetuates] interest convergence or material determinism, (3) race as a social construction, (4) [is based on] intersectionality and anti-essentialism, and deliberates as (5) voice or counter-narrative. Under the span of CRT there are branches of ethnic and intersectional theories such as AsianCrit, FemCrit, LatCrit, and more.

FilCrit, as proposed by Michael Viola (2014), is a concept with the purpose of not only analyzing the experiences and histories of Filipinos from a critical neocolonial and decolonizing lens, but also connecting to the praxis of social transformation outside of the classroom. Viola suggests that a FilCrit pedagogy must be informed by the systems of global capitalism and its effects on the “human potential of not only a dispersed Filipino polity but the vast majority of black, brown, indigenous, undocumented, immigrant, and poor people across the planet,” (p. 22). Namely with the conditions of exploitations of Filipinos in the Philippines, the pedagogy is framed to inform students of the interconnected struggles faced in both the homeland and within the diaspora in order to build a sense of awareness, understanding, and agency, and relevancy. To cultivate these principles, activities such as community-based research projects, participatory action research, and service-learning modeled volunteering with the community should be incorporated as a mandatory component of courses with a central focus on Filipino/a/x populations.

With the inception of Filipino/a/x Studies, commonly referred to as Filipino Studies, the discipline would seem to be subsumed in the category of AsianCrit – though it should be recognized as its own standalone framework. San Juan (1995) cites his fear

and grievance of categorizing Filipino American identity under the Asian American panethnic umbrella. San Juan calls for the need to problematize the distinction in order to prevent Filipino American identities from assimilating into the hegemonic process of multiculturalism which ignores the structural, economic, and social constraints that limit specific ethnic minorities to marginal class status and places the blame on their cultural characteristics. Under the paradigm of multiculturalism, there is the failure to “recognize that the existence of racism relates to the possession and exercise of politico-economic control and authority... [and the] forms of resistances to the power of dominant social groups,” (p. 129). Therefore, in order to counter this melting pot mentality⁵, the scholarship of Filipino and Filipino American narratives must be constructed based on their specific [histories]. This does not mean however, that the framework should be isolated. In order to understand the unique identities, realities, and challenges of Filipino and Filipino Americans, the framework must also take into consideration the intricacies and influences of other accounts of ethnic and intersectional influences.

Reflecting Upon Existing Curricula

To get a more comprehensive overview of what themes, goals, and information are covered in courses focused on a Filipino and Filipino/a/x perspective, this section presents a content analysis of seven courses taught in institutions of higher education. Specifically, collected course syllabi (Appendix C through Appendix I) from different colleges and courses are examined to see if there are any commonalities in terms of learning objectives, frameworks, lecture/discussion topics, or classroom activities. These

⁵ The concept of various ethnic groups in the United States “melting together” and assimilating in order to produce a homogenized understanding of the ethnic composition – was a popular metaphor used in the 1780s.

commonalities will be compared to the objectives and philosophies seen with the principles of Enriquez's (1976, 1997) *Sikolohiyang Pilipino*.

Interdisciplinary courses with a single framework. The collected course syllabi range from history to sociology classes, to Asian American Studies. Most, if not all course syllabi, were dedicated to a specific framework that encompass the impact of colonial, anti-colonial, and post-colonial theories and sentiments on the contemporary states of Filipino/a/x American scholarship. Considering the variety of courses, a majority of the classes incorporate interdisciplinary epistemologies, literature, and sources as the foundational base. All the syllabi first introduce the impact and influence of imperialist powers on Filipino and Filipino/a/x American culture and understanding. In the *Filipina/o/x American Identities* course taught by Professor Nievera-Lozano from San Francisco State University, the term “i-nterstate(s) of life” is used to demonstrate the plethora of influences that can contextualize the understanding of a student’s or community’s social realities. The course syllabus (Appendix C) describes the intricacies of understanding the connection to “ideologies (institutional, interpersonal, and internal), internal imperialism, immigration, interdependence & intergenerational relationships,” (p. 77). These connections are made in order to understand how to internalize a decolonizing pedagogy. All the course syllabi include a historical overview, mention, or analysis of either pre-colonial development in the archipelago, the effects of imperialist powers (ex. Spain, Japan, United States), or the implications of the Marcos dictatorship in the mid-to-late 20th century. Paralleled to the origins of *Sikolohiyang Pilipino* that was established during this time as a response to the mentioned hegemonic influences, it can be noted that the course curricula and one of the principles of *Sikolohiyang Pilipino* are

similar. This specific epistemological framework is common and is habitually included in research that involve topics Filipinos and Filipino/a/x Americans.

Learning objectives and activities rooted in identity, resistance and, decolonization. Another prevalent theme found in a majority of the course syllabi regard the students understanding their position with the material. The syllabi vocalize the importance of students seeing themselves reflected in the work, activates, and material covered in class. The courses support a dialogic relationship between the content and students in the fact that students can alter the way they understand class information so that it relates to their own lives, as well as how the class content influence their lives, interactions, and experiences. Professor Pido who has also taught the Filipino American Identities course at San Francisco State (Appendix D), shares the sentiment that the classwork “enable students to connect what they learn in class with what they experience within various spheres of their lives, school, work, and community,” (p. 82). A number of professors implement activities and assignments to help solidify these connections. Activities such as oral history projects and weekly reflective journals, are just a few commonalities shared.

The scope of both Ethnic Studies and *Sikolohiyang Pilipino* posits the common nature of reflecting back on the self in order to understand our connection to the world around. One of the other important tenets *Sikolohiyang Pilipino* strives to promote, is the practice of being mindful of the cultural characteristics and everyday realities of participants – or in this case, students. In education, there is not one absolute way to teach a concept. By perpetuating this traditional mindset, educators may unintentionally render the course to follow a deficit modeled framework rather than promoting a pedagogy

rooted in CRP and CRT. It must then be the job of the educator to create various ways to codify knowledge so that students are able to mold their interpretations of the class lessons to fit their own understandings of their world.

Professor Tintiangco-Cubales who has taught the San Francisco State course, *Filipina/o American Literature, Art and Culture*, engages students to interact with popular culture to examine class themes. As stated in the syllabus (Appendix F) the class is seen as a “journey that... will employ novels, short stories, poetry, performance, screenplays, spoken word, theatre, essays, music, film, and food to examine the diversity of themes, issues, and genres within the ‘Filipino American Community’ and the legacy and development of a growing ‘Filipino American Cultural Renaissance’,” (pg. 88). Professor Tintiangco-Cubales integrates classroom activities such as graphic novels creations, skits and play performances, to lesson plan designing. Central to the core of the course, the integration of popular culture fosters the connection between socio-political realities and structures, to the ability for students to see themselves as “a new kind of cultural worker” (Duncan-Andrade, 2004) in order to resist hegemonic assumptions of students being “empty vessels” just ready to unconsciously accept information (Freire, 1970, 1981). This is but one form of how education can inspire students to see themselves as agents of change from not only within themselves, but within their communities. In the reach of *Sikolohiyang Pilipino*, scholars seek to also bridge internal knowledge to interpersonal relationships and the community to generate positive and beneficial change.

Praxis in and out of the classroom. One common characteristic that is shared with the goals of Ethnic Studies, FilCrit, and *Sikolohiyang Pilipino*, is the transference of knowledge into interpersonal relationships and the community. In order to obtain a

deeper understanding of one's identity, it is common to examine family dynamics as well as relationships with peers. In *The Filipino Family* course taught by Professor Villaraza at City College of San Francisco (Appendix G), one of the goals of the course is for students to be able to “apply knowledge in particular to the study of the Filipino family... [and to be able to] analyze issues that relate to one's own family,” (p. 92). To demonstrate this, students create a genogram project to trace family patterns of education, marriage, immigration – among other characteristics, to display intergenerational connections. Students are then able to synthesis the impacts and influence of not only their family, but also the influences of society that shape their family dynamics.

To promote the interaction between students in a classroom setting, educators often enforce group projects. With courses focused on a Filipino/a/x American perspective, this is also another common practice but is however often framed to be a *barangay* building project. A *barangay* (or *barrio*) is the smallest functioning socio-political unit in the Philippines, and can also be considered to reflect a village, suburb, or neighborhood. This type of collaboration encourages collective engagement which hopes to promote the nurturing of potential *kapwa*(hood) – one of Enriquez's core values for *Sikolohiyang Pilipino*, among students. The basic summation of *kapwa* is the recognition of shared identity, and an inner shared self-shared with others (Enriquez, 1992). Filipino and Filipino/a/x American scholars have grappled with the extension and enhancement of the meaning of *kapwa*. Desai (2016) emphasizes that the value “pervades every ethno-linguistic group within the Philippines whether Animist, Muslim, Catholic/Christian, or otherwise,” (p. 35) as well as among intersectional characteristics. *Kapwa* and “*kapwa*(hood)” can sometimes fall into perceptualizing colonial values and may become

a deterring factor when associated with deficit framed values such as *hiya* (shame). They challenge that:

Merely being together in a space does not mean that we [individuals are] in *kapwa* with one another. While *kapwa* is a concept of shared or collective identity, it is also about the way interpersonal relationships function and are maintained within this collective identity. It is about emphasizing the community over the individual. (p.35)

In order to deepen the understanding of the impact and importance of *kapwa*, one must also be in tune or connected to one's community. Community service, youth participatory action research (YPAR), and participation with community-based organizations were just a few projects that required students to engage in, in order to cultivate connections outside of the academic spheres.

As a result of examining syllabi collected from courses focused on a Filipino/a/x and Filipino/a/x American centered lens, this section is able to draw similarities that reflect tenets, philosophies, and principles of *Sikolohiyang Pilipino*. From the critical evaluation of knowledge, to utilization of the historical basis of imperialistic effects and a post-colonial framework standpoint; courses are able to draw upon and expand the scholarship of the narratives, histories, and struggles faced in the Filipino/a/x American diaspora, along with other communities who share in the same struggles for equity, visibility, and the opportunity to thrive. This goes without saying that although there have been monumental strides made in the scholarship of study, there are always opportunities to advance and enhance the field.

Chapter 4: Moving Forward

Conclusions

The primary aim of this thesis was to examine whether the discourse of *Sikolohiyang Pilipino* still poses relevancy in academia for individuals who are not geographically residing in the Philippines. The thesis also examined whether the discourse has changed or evolved and sought to analyze its connection to contemporary Filipino/a/x American Psychology. Through the use of academic journals and literature from scholars in the Philippines and within the diaspora, the thesis first strived to build a comprehensive understanding of the history, establishment, and foundations of *Sikolohiyang Pilipino*. By contextualizing the epistemology and the framework of decolonization and the concept of post-coloniality, did the thesis then examine the role of the discourse as a tool for re-indigenizing the mentalities of Filipinos.

After providing an introduction to the creation of the subject, the study expands its scope to investigate the manifestation of how a Western perspective became the dominant discursive model for the field of psychology. This study pulls in theories from scholars (Apple, 1979; Branzei, 1985; Freire 1970, 1981; Foucault 1975, 1980; Lyotard, 1997; Wink, 1997;) to build the understanding of how bodies of knowledge become normalized, legitimized, and respected as an accepted “truth” by societies, and which knowledges are often marginalized or disputed. Various psychological discursive frameworks are drawn upon to make these distinctions. Specifically, the frameworks of Western psychology, Indigenous psychology, and *Sikolohiyang Pilipino* are analyzed and compared. This then made it possible to distinctly compare *Sikolohiyang Pilipino* to contemporary Filipino/a/x American psychology and conclude the positionality of *Sikolohiyang Pilipino* in relation to the other psychological discourses.

The following chapter then takes the investigation into the classroom. A brief exploration of the impact of colonial education in the Philippines is discussed in order to segue into the conversation of culturally relevant pedagogy (CRP) and critical race theory (CRT) in the discipline of Ethnic Studies and Filipino/a/x American Studies. Finally, this thesis draws upon a content analysis of seven course syllabi collected from college courses in California that focus on a Filipino/a/x or Filipino/a/x American centered perspective in order to analyze its connection to *Sikolohiyang Pilipino*.

As a result of this research, it is found that *Sikolohiyang Pilipino* still has a prominent presence within academia and courses dedicated to examining the histories and realities of Filipino/a/x American scholarship. Found within the collected course syllabi are direct implementations and discussions of Enriquez's work. Some instructors include themes extracted from *Sikolohiyang Pilipino* into their course descriptions, learning objectives, assignments, and lecture topics. Common topics that were frequently seen involved the four perceived Filipino values, the importance of decolonization and indigenization, the concept of *kapwa* and interpersonal relationships, and the call to apply knowledge outside of the classroom in order to catalyze engagement and community change. Although instructors base their course content on a large span of interdisciplinary literature and sources, many key concepts also reflect the works contributed by Enriquez.

Regarding new developments on *Sikolohiyang Pilipino*, most scholars have been focusing on specific elements and applying it to particular settings – such as in education and social sciences. One example that is continuously being developed is the concept of *kapwa* and its implications. Desai (2016) has elevated the concept and framed it into a pedagogy – implementing it during their time teaching Philippine Studies through Pin@y

Educational Partnerships (PEP) at Balboa High School, among other programs. *Critical Kapwa* pedagogy focuses on three pillars: Humanization, On Becoming Diwa(ta), and Decolonizing Epistemologies – but still serves to promote similar goals to *Sikolohiyang Pilipino* which are to “destroy hegemonic ideological structures that perpetuate colonial domination,” (p. 37) of the mindset of Filipinos and Filipino/a/x Americans.

Another impact of *Sikolohiyang Pilipino* is its influence on developing culturally sensitive tools and models for the fields of mental health and counseling. As stated in previous chapters, Western frameworks of clinical psychology were not always applicable to patients from different backgrounds. Using *Sikolohiyang Pilipino*'s principle of integrating native indigenous language and cultural practices, practitioners are then able to provide support to accommodate a larger scope of individuals seeking services. Hence, Enriquez's discourse propelled the model for what is being currently utilized in contemporary Filipino/a/x American psychology.

Critiques and Recommendations

Perpetuation of “language tokenism”. Enriquez stresses the nature of tokenizing native Filipino terminologies. With the task of interpreting foreign language so that it could be understood by English speakers, there poses a threat for scholars to be over pre-occupied with attempting to find the most accurate linguistic translation that as a result, the significance and meaning of terminologies either become lost or diluted. The tokenization of terminologies can occur when it is oversaturated in settings where it does not need to be included or is not appropriate to use in a particular situation. When this occurs, the value embodied by the term loses its significance. In this case, the four core values: *Kapwa* (fellow being), *Utang ng Loob* (debt of reciprocity), *Hiya* (shame), and

Pakikisama (social acceptance/yielding to the majority) may sometimes be discussed on a surface level. Enriquez's core values must be analyzed through a critical lens in order to avoid perpetuating a deficit framework. The concept of *utang na loob* – “a debt of gratitude that is often unpayable” – for instance, can do more harm than benefit to the scholarship of the field. Though *utang na loob* is seen as a foundational Filipino value, it can also “[perpetuate] the colonial status of the Filipino mind [making it seem that] the Filipino should be grateful for American aid regardless of how much it is shown to be a form of imperialism (Hayter, 1971),” (Enriquez, 1997, p. 5).

The phrase can lead to the assumption that Filipinos can never do enough to repay colonizers for their “aid” and “support”. This can instill a sense of maladaptive guilt within Filipinos that stems from repentance and the constant need to repay some debt. Rather than continuously utilizing the phrase of *utang na loob* and discussing it with surface-leveled value, it might be better to reframe the idea of guilt into a more positive way of thinking. Possibly reconstructing the phrase to indicate a kind of “warmth or kindness from one’s being” instead of promoting debt as a form of payment could shift value into a more empowering and positive light. The core values should not further demonize or deepen implied faults embedded in Filipino behavior and characteristics; they should instead do the opposite and generate positive and empowering interpretations.

Another way to incorporate the use the Filipino language is to be mindful of the system of affixation. According to Enriquez (1997):

Instead of getting fixated with the word “*hiya*” the Filipino social scientist should make use of the resources of his language and pay attention to the prefix *napa-*, or

nakaka-, or *ikina-* as in *napapahiya* [an individual feeling shame], *nakakahiya* [shame from another individual], and *ikina(hi)hiya* [collectivist perspective of shaming]. As Bonifacio (1976) correctly noted each of these differ in meaning from one another... the prefix introduces an important psychological or “humanizing” role. (p. 6)

Integrating affixes, then, can allow individuals to reclaim and use the Filipino language based on their terms, and not on the terms or connotations of foreign interpretation. This approach reflects the model of indigenization from within, or “culture-as-source” in a way that shifts power dynamics back to those reflecting the native culture and narratives.

Humanizing the Filipino language also calls for taking into account the terminologies in a position of action. Rather than positioning words as a stationary fixture, it must be contextualized to be a function. Take into consideration the term *usap*, which translated verbatim simply means “talk”. However, *pakiusap* transforms the term into a request (Enriquez, 1997) and signifies the desire or need to speak to someone. Variations can also include *pakikiusap* which symbolizes the complete act of having a talk with another individual – whereas *usapan* denotes a conversation or a form of verbal agreement. This practice could and should be imposed in order for the discourse of *Sikolohiyang Pilipino* to thrive and develop in the everyday realities of people.

In order to maximize the scholarship of *Sikolohiyang Pilipino*, terms and concepts must go beyond direct translations and must be expressed through the different experiences students and educators have in relation to it. Not only that, but individuals should also take into account how their understandings or perceptions of concepts shift

over time. *Walang hiya* (directly translated as “no shame”) for instance, can be interpreted differently depending upon the situation, the individual who is saying the phrase or the individual whom the phrase is directed toward, to the intonation and way of pronunciation. These cues can alter how an individual interacts with the phrase, hence avoiding the risk of reducing it to a static translation.

Differentiating *Ibang-tao* versus *Hindi Ibang-tao*. As mentioned in a previous chapter (Chapter 1: Contextualizing Sikolohiyang Pilipino), the debate between *Ibang-tao* [other people] and *Hindi Ibang-tao* [not other people] can be interpreted in an ambiguous manner. It not considered a black-or-white discussion considering that each level of interaction is contextually based on specific situations and people. One characteristic that is not yet clarified is how relationships can transcend from being classified as *Ibang-tao* to *Hindi Ibang-tao*. Currently, there is no new research that explores how to surpass this distinctive boundary. I suggest that one way to explicate this distinction is by drawing upon the four core values of *Sikolohiyang Pilipino* (*kapwa, hiya, utang na loob, pakikisama*) and reframing them. I propose that without critical examination, these “values” may result in perpetuating a deficit view of Filipino identity and interaction. Therefore, by reframing these proposed values as values of empowerment, can it then be possible to distinguish who are identified as *Hindi Ibang-tao*.

Table 5 depicts a number of concepts that can be integrated into the discussion. The main elements of the distinction are based on empowerment, authenticity, and how individuals act and how society perceives those actions. For both distinctions, *kapwa* is an overarching theme for both *Ibang-tao* and *Hindi Ibang-tao*, however the former is

based solely on the concept of a shared identity, whereas the latter also includes the notion of acceptance and empowerment by, and from another individual or community.

<i>Kapwa</i> : A recognition of shared identity , inner self accepted/empowered with somebody			
<i>Ibang-tao</i> may draw upon the compulsions positioned by the four surface-leveled values that people feel like they must act or be, in a certain way in order to fit in		<i>Hindi Ibang-tao</i> may draw upon characteristics shared between two people that are not surface-leveled, but focuses on authenticity without compulsion	
<i>Ibang-tao</i> = What we see/ that others see/ but may not always be what we want to see within ourselves	DEFICIT	EMPOWERMENT	<i>Hindi Ibang-tao</i> = what we do not see/ that others see/ but what we may want to see within ourselves
	Hiya [Shame]	Pagmamalaki [Showcase pride]	
	Utang na Loob [Debt of reciprocity]	Gaanang Loob [Feel at ease]	
	Pakikisama [Social acceptance]	Sapat [Enough]	
<i>Ibang-tao</i> —[expectation input]→ YOU		YOU ←[acceptance]— <i>Hindi Ibang-tao</i>	
What we do is CONSEQUENTIAL to how we are perceived THEREFORE, we can choose who are <i>Ibang-tao</i>		What we do is INCONSEQUENTIAL to how we are perceived THEREFORE, we do not choose who are <i>Hindi Ibang-tao</i>	

Table 5. Deficit and Empowerment Frameworks of *Ibang-tao* and *Hindi Ibang-tao*

People who fall into the *Ibang-tao* category may be considered “other” because of the fact that individuals do not completely trust or see themselves within them. Through *Ibang-tao*, it is what we see, that others also see, but it may not always be what we want to see within ourselves. In this sentiment, the core values can be applied – take into consideration *hiya*. In social situations, individuals are mindful of their actions so that they do not bring a sense of shame to themselves or the people they know. This calls for adjusting behavior even though it may not reflect who they truly are. Therefore, when a person is conscious of avoiding *hiya*, they are aware of their mannerisms, they are aware of how people perceive their behavior, but it may not be authentic to the personality or

one's sense of self. Moreover, conscious actions are consequential to who individuals categorize as *Ibang-tao*, thus allowing an extent of choice in the categorization.

On the other hand, with the scope of *Hindi Ibang-tao*, characteristics are shared between two people but are not considering surface-leveled but based on authenticity without compulsion. Instead of being guided by the typical core values or societal expectations, individuals would then be able to act on values of empowerment.

Pagmamalaki, *gaanang loob*, and feelings of *sapat* can combat deficit interpretations of the traditional values. Rather than feeling shame or the need to appease societal expectations, *pagmamalaki* offers the opportunity to showcase a sense of pride in oneself or others. *Gaanang Loob* allows for individuals to feel a sense of ease, lightness, and comfort instead of an inherent feeling owing someone – as embodied by *utang ng loob*. Lastly, as a response to the desire to feel socially accepted, feelings of *sapat* bestows the notion that a person is already enough as they are, with no need to change or act a certain way to belong. These three concepts are not implied for individuals to consciously act on, but are rather already seen by those who are *hindi Ibang-tao*. People in this group inherently see these characteristics in the unconscious behavior of others. Accordingly, these people see what we do not see, but what we may want to see within ourselves. The unfettered acceptance and empowerment from *hindi ibang-tao* can then result in the liberation of one's authentic sense of self. This discussion must further be examined and explored in order to identify how it can be tangibly applied to the scope of Filipino/a/x American Studies, and on a broader scope.

Promoting accessibility. One particular challenge that was faced while taking on this thesis was the accessibility to a relatively limited scope of literature. Most of the

journals and articles that were written about *Sikolohiyang Pilipino* were extracted from databases from universities in the Philippines. Fortunately, San Francisco State University students have the ability to utilize the free interlibrary loan service which allows students to request books, materials, and articles from universities around the United States, but also from around the world. This creates a barrier for individuals who are either not students from the university, or those who are not students in general, but are interested in learning more about the scope of the field. With the hope to expand and advocate for *Sikolohiyang Pilipino* to be more explicitly present in academia, there must be efforts made in order to address the inaccessibility of the research. This could be remedied through the creation of a free and easily navigable database or website for the public to access.

Once the literature and sources are made easy to access, another obstacle that may arise for some are language discrepancies. Considering that a large portion of the research is written in Filipino (Tagalog specifically), the expansion of *Sikolohiyang Pilipino* should be made available for every interested individual, regardless of ethnic background or language capacity. To build on the recommendation of a public database or website to house research on *Sikolohiyang Pilipino*, there should also be a forum or resource for translations or interpretations from the Filipino language to English, or any other language. This could be built and contributed by not only scholars, but from communities who may have the bilingual ability to achieve this task.

Ensuring applicability for generating change. Lastly, acquired knowledge and the understanding of theories can only pose a benefit to communities if they are applied in order to stimulate or catalyze genuine change that influences the betterment or

visibility of populations who are oppressed. Aside from the previous suggestions, another way to continue manifesting *Sikolohiyang Pilipino* is by allowing the subject to permeate and establish itself into different physical settings. Similar to how elements of the discourse have been transformed into teaching frameworks, or how it has been transfigured into functional models to address mental health, *Sikolohiyang Pilipino* must manifest into tangible working practices. The teachings of *Sikolohiyang Pilipino* must also seek to expand the connection to other communities or narratives that are marginalized or oppressed. Though the discourse focuses on the experiences of Filipinos/as/x and Filipino/a/x Americans, there must be an integration of how the discourse can include other voices and narratives outside of the Filipino/a/x community. Having *Sikolohiyang Pilipino* stand as its own school subject and taught in academic spaces in the diaspora, not only will result in the praxis and preservation of Enriquez's theories, but can it then inspire future students and scholars to feel a sense of empowerment and liberation that in turn can generate transformational change within communities.

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Appendix A: Colonial Mentality Scale Data (David & Okazaki, 2004)

Five-Factor Correlated Model of the Colonial Mentality Scale for Filipino Americans

Subscale and item	Factor Loadings				
	1	2	3	4	5
Factor 1 (Within-Group Discrimination; eigenvalue = 14.48)					
7. I tend to divide Filipinos in America into two types: the FOBs (fresh-off-the-boat/newly arrived immigrants) and the Filipino Americans.	.69	.04	-.08	-.19	.00
8. In general, I do not associate with newly-arrived (FOBs) Filipino immigrants.	.74	-.16	-.15	.09	.11
9. I generally do not like newly-arrived (FOBs) Filipino immigrants.	.72	-.09	-.05	.09	.12
10. I think newly-arrived immigrant Filipinos (FOBs) are backwards, have accents, and act weird.	.67	.09	.07	-.02	.07
11. I think newly arrived immigrants (FOBs) should become as Americanized as quickly as possible.	.49	-.05	.30	.08	.09
14. In general, I make fun of, tease, or badmouth Filipinos who are not very Americanized in their behaviors.	.52	.28	.09	.15	-.05
15. I make fun of, tease, or badmouth Filipinos who speak English with strong accents.	.42	.27	.11	.16	-.06
32. I believe that Filipino Americans are superior, more admirable, and more civilized than Filipinos in the Philippines.	.43	.15	.26	.13	-.09
39. I tend to pay more attention to the opinions of Filipinos who are very Americanized than to the opinions of FOBs/newly-arrived immigrants.	.52	.06	.26	.04	.03
46. In general, I am ashamed of newly-arrived Filipino immigrants because of their inability to speak fluent, accent-free English.	.52	.08	.14	.21	.00
47. In general, I am ashamed of newly arrived Filipino immigrants because of the way they dress and act.	.62	.06	.11	.13	.08
Factor 2 (Physical Characteristics; eigenvalue = 3.75)					
21. I find persons who have bridged noses (like Whites) as more attractive than persons with Filipino (flat) noses.	.14	.71	-.01	.00	.01
22. I would like to have a nose that is more bridged (like Whites) than the nose I have.	-.04	.68	.08	-.05	.06
23. I do not want my children to have Filipino (flat) noses.	.08	.75	.01	-.03	-.01
24. I find persons with lighter skin-tones to be more attractive than persons with dark skin-tones.	-.02	.71	-.01	.09	.03
25. I would like to have a skin-tone that is lighter than the skin-tone I have.	-.24	.71	.06	.12	.07
26. I would like to have children with light skin-tones.	-.08	.81	.04	.05	.05
27. I do not want my children to be dark-skinned.	-.04	.73	.05	.05	.11
30. I generally think that a person that is part white and part Filipino is more attractive than a full-blooded Filipino.	.24	.53	.11	-.05	-.03
Factor 3 (Colonial Debt; eigenvalue = 3.00)					
43. Spain and the United States are highly responsible for civilizing Filipinos and improving their ways of life.	-.01	.06	.74	-.02	.02
44. Filipinos should be thankful to Spain and the United States for transforming the Filipino ways of life into a White/European American way of life.	.03	.07	.79	-.06	-.04
45. Filipinos should feel privileged and honored that Spain and the United States had contact with them.	-.03	.00	.84	-.05	-.01
49. In general, Filipino Americans should be thankful and feel fortunate for being in the United States.	-.03	.09	.68	-.04	-.07
50. In general, Filipino Americans do not have anything to complain about because they are lucky to be in the United States.	.03	.01	.69	-.07	-.01
51. The colonization of the Philippines by Spain and the United States produced very little damage to the Filipino culture.	-.13	.03	.78	-.04	-.04
52. The American ways of living or the American culture is generally more admirable, desirable, or better than the Filipino culture.	.21	.04	.52	.02	.02
Factor 4 (Cultural Shame and Embarrassment; eigenvalue = 2.60)					
33. In general, I am embarrassed of the Filipino culture and traditions.	.09	.17	-.08	.77	-.16
34. In general, I feel ashamed of the Filipino culture and traditions.	.07	.24	-.15	.76	-.12
36. I feel that there are very few things about the Filipino culture that I can be proud of.	.13	.08	.02	.57	-.04
41. There are moments when I wish I was a member of a cultural group that is different from my own.	-.19	-.07	.20	.60	.38
48. In general, I feel that being a Filipino/a is a curse.	-.02	-.12	-.09	.63	.16
Factor 5 (Internalized Cultural/Ethnic Inferiority; eigenvalue = 2.28)					
1. There are situations where I feel that it is more advantageous or necessary to deny my ethnic/cultural heritage.	.08	-.08	-.03	.13	.63
2. There are situations where I feel inferior because of my ethnic/cultural background.	.12	.08	-.13	-.08	.64
3. There are situations where I feel ashamed of my ethnic/cultural background.	.11	.08	-.15	.09	.59
4. In general, I feel that being a person of my ethnic/cultural background is not as good as being White.	.04	.12	.09	-.17	.78
6. In general, I feel that being a person of my ethnic/cultural heritage is not as good as being White/European American.	.08	.13	.08	-.13	.74

Note. These 36 items are rated on a 6-point scale (1 = *strongly disagree* to 6 = *strongly agree*) and compose the Colonial Mentality Scale for Filipino Americans.

Appendix B: Political Cartoon: School Begins (Dalrymple, 1899)



Caption:

SCHOOL BEGINS.

UNCLE SAM (*to his new class in Civilization*).—

Now, children, you've got to learn these lessons whether you want to or not!

But just take a look at the class ahead of you, and remember that, in a little while, you will

I feel as glad to be here as they are!

Blackboard:

THE CONSENT OF THE GOVERNED IS A GOOD THING
IN THEORY, BUT VERY RARE IN FACT.
ENGLAND HAS GOVERNED HER COLONIES
WHETHER THEY CONSENTED OR NOT.
BY NOT WAITING FOR THEIR CONSENT
SHE HAS GREATLY ADVANCED THE
WORLD'S CIVILIZATION.
THE U.S. MUST GOVERN ITS NEW TERRI-
TORIES WITH OR WITHOUT THEIR CONSENT
UNTIL THEY CAN GOVERN THEMSELVES.

Poster:

THE CONFEDERATED STATES REFUSED
THEIR CONSENT TO BE GOVERNED;
BUT THE UNION WAS PRESERVED
WITHOUT THEIR CONSENT.

Book: (on table)

U.S.
FIRST LESSONS
IN SELF
GOVERNMENT

Note: (on table)

THE NEW CLASS
PHILIPPINES CUBA
HAWAII PORTO RICO

Appendix C: Filipino/a/x American Identities (Fall 2018), Course Syllabus

Professor Nievera-Lozano (San Francisco State)

**Gratitude to Dr. Allyson Tintiangco-Cubales for her brilliance and generosity in sharing resources from which I could build and utilize this semester.*

Bulletin Description: Historical, social, and cultural influences that impact the identities of Filipinx Americans through a framework of decolonization. (Formerly AAS 355) [GE]

Course Description:

Filipina/o/xs have **baggage**. Some have named this as a hindrance and others have described it as wealth. Our baggage, which can be referred to as **karga** which is translated in Tagalog as the "load we carry" will be the central metaphor weaved through each topic that we cover throughout the semester. In this course we will pack, unpack, and repack our bags/karga as we take an emotional and intellectual **exposure tour** that aims to explore what influences, shapes, constructs, defines, and also limits what it means to be Filipinx in the United States.

Each week we will tour specific **i-nterstate(s) of life**. On each road/interstate we will use **C.A.R.s** (Concepts, Application, Reflection) to move us toward our destinations. We will explore how Filipinx American histories of colonialism, imperialism, decolonization, resistance, and social movements influence their identities. We will also visit the ways family experiences, culture, politics, epistemologies/subjectivities, and social constructions such as race, class, gender, and sexuality shape what it means to be Filipinx American. Through collaborative work, community service, creative/cultural productions, interactive lectures and discussions, and participatory action research, we will delve into meaningful, and oftentimes controversial challenges on the personal, local, and global "i-nterstates" that Filipinas/o/xs travel. The "i-nterstates" we will travel together include:

Identity and...

Ideologies: Three I's of Oppression/Resistance- Microaggressions	Interethnic/Intraethnic Racial
Institutional, Interpersonal, and Internal	Intersectionality
Imperialism, Immigration, and Industries	Immunity, Health, and Healing
Indigenous Psychology and Neo-Indigeneity	Images, Media, and Cultural Production
Interdependence & Intergenerational	Innovation and Interests
Relationships	Issues and Involvement

Required Texts:

Pilipinx Radical Imagination Reader, Eds., Nievera-Lozano, M. & Santa Ana, T.(CT); No Lipstick for Mother by Chong, G., iLearn course readings (listed in outline below)*

We will grapple with the following guiding questions:

*What does it mean to be Filipina/o/x American?
What influences, shapes, constructs, defines/ limits what it means to be Filipina/o/x in the US? What is the relationship between identity, family, and community?
How can the "i-nterstates" that we travel teach us about who we are, what we believe, and how we act in the world?*

Course Objectives

(1) Articulate diverse understandings of Filipina/o/x American identities as they conflict and intersect; (2) Analyze histories and critical theories that frame Filipina/o/x American experiences, and apply them to their own lives; (3) Produce new writing, learning tools, and cultural products that contextualize the experiences of Filipina/o/x American identity formation.

Student Learning Outcomes

After successfully completing a course designated as fulfilling the American Ethnic and Racial Minorities requirement, students will be capable of applying scholarship in the study of American Ethnic and Racial Minorities and will be able to do at least two of the following:

1. identify the historical, political, and/or cultural and aesthetic experiences and actions of one or more US ethnic/racial minority groups;
2. identify the value systems and/or styles of creative expression of one or more ethnic/racial minority groups of the United States;
3. develop social and cultural participation skills, decision-making abilities, and political awareness in order to be citizens in an ethnically and racially diverse nation;
4. and develop the understandings and behavioral competencies necessary for effective interpersonal and inter-ethnic group interactions such as the following:
 1. recognizing the dynamics of racial hierarchies and power relations,
 2. recognizing the dynamics of interpersonal interactions,
 3. recognizing the problems of ethnic and racial minority stereotypes, and
 4. recognizing the diversity of attitudes and values which are projected in verbal and nonverbal behavior.

“I Am Here” Journal: [students will] answer a question posed by the professor. The purpose of the journal is to take seriously your ability to **BE PRESENT** in class each day—that is, physically, mindfully, and heart-fully present. These multiple modes of presence are necessary to cultivate a full learning experience in our classroom.

MEETING WITH INSTRUCTOR and PEER MENTOR/COMMUNITY CIRCLE

INDIVIDUAL ENGAGEMENT: Students are expected to assist creating a space conducive to circular dialogue by setting up their chairs in a semi-circle at the beginning of every class! No passive participation – everyone is expected to verbally and creatively contribute during each class session!

COLLECTIVE ENGAGEMENT: Class activities will consist of group projects, verbal presentations, debates, visual and performance art, and other elements to pursue multiple ways of learning. Participation is not defined as talking the most, but as actively engaging with your peers. Ways you can actively engage in class activities are: sharing an article, video, or social media post related to the discussion, asking for a moment of silence to slow the pace and allow more time for collective processing, paraphrasing a classmate and providing additional thoughts to stir dialogue. Emailing me or posting thoughts/questions on iLearn related to course material. Actively listening: body language/non-verbal cues which indicate you are paying attention.

CAR Diaries: 10 (250-word minimum) “diaries” are assigned on most weeks during the semester (refer to course outline for deadlines). These CAR diaries were inspired by Che Guevara’s Motorcycle Diaries, a traveling journal of experience and reflection. In these CAR diaries, students are required to reflect upon the reading material and ideas assigned for that week.

CONCEPTS: Describe 3 main concepts in the reading for the week.

APPLICATIONS: Apply the concepts to the Filipinx American identity. Show how they influence, shape, construct, define, and also limit what it means to be Filipinx in the US.

REFLECTIONS: Reflect on how the concepts relate to your life.

STANDPOINT MIDTERM: This project is an individual assignment. On this journey to unpack their understanding of decolonization and resistance, students will each write a 10-page paper, detailing their findings with connections to concepts from the readings.

PER Project: THE LOVE PROJECT: The Personal/Pilipinx Epistemology Research (PER) project uses one’s epistemology, an excavation of the inner processing of one’s lived experiences, in relation to this semester’s course concepts to make sense of the world as it is,

and as it could be. Barangays will do research individually and collectively to create a cultural product representative of their findings. [Project includes]: Final Barangay Presentation, Cultural Product, Individual Final Reflection Paper

Topic / Readings Guest Speakers	Activities Projects & CAR Diaries
<p>Introductions!</p> <ul style="list-style-type: none"> - <i>What "Baggage" do we take on the "I-nterstates of Life?" Why do we choose to use the P vs. F? Pinay/Pinoy? Pin@y? Filipino vs. Filipina/o vs. Filipinx vs. Filipna/o/x</i> - Thought pieces: Chung, J. (2017 August 25). How Asian Immigrants Learn Anti-Blackness; White Culture, And How To Stop It. <i>Huffpost</i>; Nadal, K. (2017 August 18). Dear Filipino Americans, Let's Talk About Charlottesville. 	<p>Introduction to the Course</p> <p>Concept Application Reflection</p>
<ul style="list-style-type: none"> - Reading: Nievera-Lozano, M. (2018) Introduction (CT*) 	<p>CAR Diary 1</p>
<p>Ideologies: Three I's of Oppression/Resistance- Institutional, Interpersonal, and Internal</p> <ul style="list-style-type: none"> - <i>Co-taught with Peer Mentor</i> - <i>Barangay Building this Week!</i> - <i>Why do we choose to use the P vs. F? Pinay/Pinoy? Pin@y? Filipino vs. Filipina/o vs. Filipinx vs. Filipna/o/x? What impact has imperialism, immigration, industrialization, racism, and oppression had on Filipino identity and community formation?</i> - Readings: David, E. J. R., & Nadal, K. L. (2013). The colonial context of Filipino American immigrants' psychological experiences; Nievera-Lozano, M. (2013). "The Pinay Scholar-Activist Stretches: A Pin@y Decolonialist Standpoint." 	<p>CAR Diary 2</p>
<p>Interdependence and Intergenerational Relationships</p> <ul style="list-style-type: none"> - <i>How do families and the relationships Filipinx have with their relatives shape their identity? How does intergenerational tension and bonding shape the relationship that Filipinx have with their ethnic and cultural identities? How does ones role (mother, daughter, father, son, lola, lolo) impact how they understand what it means to be Filipinx in the United States?</i> - Readings: Wolf, D. (1997). Family Secrets: Transnational Struggles among Children of Filipino Immigrants; Strobel, L. (1997). Coming Full Circle: Narratives of Decolonization Among Post-1965 Filipino Americans; Tizon, A. (2017 June). My Family's Slave. - Daus-Magbual, R. and Daus-Magbual, A. (2018). Raising Revolution: Critical Pin@y Parenting. (CT*); Tintiangco-Cubales, M. and Tintiangco-Cubales, A. (2018). Learning to Breathe: Pinayist Dialogues between Daughter and Mother (CT*). 	<p>CAR Diary 3</p>
<p>Indigenous Psychology and Neo-Indigeneity</p> <ul style="list-style-type: none"> - <i>Co-taught with Peer Mentor</i> - <i>What can we learn from indigenous psychology to heal from colonial trauma? What does decolonization look like for Filipina/o/xs in the US?</i> - Readings: Reyes J. (2015). Loób and Kapwa: an introduction to a Filipino Virtue Ethics; Strobel, L. M. (1993). A Personal Story: Becoming a Split Filipina Subject; Desai, M. (2016). Critical <i>Kapwa</i>: Possibilities of Collective Healing from Colonial Trauma. <i>Educational Perspectives</i> 48(1-2), 30-40. 	<p>CAR Diary 4</p>

<p>Interethnic, Intraethnic, and Mixed Heritage Racial Microaggressions</p> <ul style="list-style-type: none"> - <i>How do interethnic and intraethnic racial microaggressions influence how Filipinx Americans interact with each other and how they view themselves? How are mixed Filipinx treated in Filipinx American families and communities? How do Filipinx Americans resist microaggressions? How do Filipinx resist racism? (A) Critical Race Theory and Interethnic and Intraethnic Microaggressions; (B) Mixed Consciousness</i> - Readings: Nadal, K. L., Vigilia Escobar, K. M., Prado, G. T., David, E. J. R., & Haynes, K. (2012). Racial microaggressions and the Filipino American Experience: Recommendations for counseling and development; Hodges, T. (2018). Blacknpinay. (CT*); Desai, M. (2018). What you just call me??!! Challenging Forced Labels on Filipin@s of Mixed Heritage. (CT*). 	<p>Introduction to STANDPOINT MIDTERM</p> <p>CAR Diary 5</p>
<p>Intersectionality: Gender (Pinayism)</p> <ul style="list-style-type: none"> - <i>How does sex, gender, and gender roles shape the identity of Filipinas and Filipinos in the United States? How has feminism, womanism, and Pinayism played a role in how Pinays imagine their identity? How do Pinoy shape their identity in relation to Pinayism and Pinoy masculinity? (A) Pinayism; (B) Pinoy Masculinity</i> - Readings: Tintiangco-Cubales, A. G. (2005). Pinaysim. Pinay Power: Peminist Critical Theory: Theorizing the Filipina/American Experience; Samson, F. L. (2005). Filipino American men: comrades in the Filipinx American Feminism Movement. 	<p>Pinayism workshop</p> <p>CAR Diary 6</p>
<p>Intersectionality: Sexuality</p> <ul style="list-style-type: none"> - <i>What are the diverse meanings of being a queer Filipina/o/x in the US? What shapes queer Filipinx American identity? How does queerness interact with race, gender, and class? What does it mean to be a transgender Filipina/o? What can we learn about queer and trans identities and how they heal from colonial and heteronormative trauma? (A) Queer Identity; (B) Trans Identity</i> - Readings: Crayne, A. (2018) All You Ever Needed: A Queer History of You. (CT*); Nadal, K. L., & Corpus, M. J. (2013). "Tomboys" and "baklas": Experiences of lesbian and gay Filipino Americans; Transphobia, Homophobia, and Historical Trauma in Filipinx American Activist Organizations. 	<p>What's the T? What's your T?</p> <p>CAR Diary 7</p>
<p>Invisibility: The Undocumented Filipinx Experience</p> <ul style="list-style-type: none"> - <i>How might the undocumented experience among Filipinx help us see what imperialism, immigration, industrialization, racism, and oppression look like? How can we center the voices of those "without papers" so that the depth of their knowledge provides a doorway to solutions?</i> - Readings: Montoya, C. A. (1997). Living in the shadows: The undocumented immigrant experience of Filipinos. In M. P. P. Root (Ed.), <i>Filipino Americans: Transformation and identity</i> (pp. 112–120). Thousand Oaks, CA: Sage. 	<p>Midterm Due</p> <p>No Diary this week!</p>
<p>Immunity, Health, and Healing</p> <ul style="list-style-type: none"> - <i>What makes Filipinx feel out of alignment, and/or broken? How do Filipinx practice healing? How do they use food, art, music, and</i> 	<p>Car Diary 8</p>

<p><i>indigenous practices to heal? What are some of the physical and mental methods, strategies, and rituals that contribute to the development of a healthy Filipinx American identity, family, and community?</i></p> <ul style="list-style-type: none"> - Readings: David, E. J. R. (2011). <i>Filipino-American Postcolonial Psychology: Oppression, Colonial Mentality, and Decolonization</i>; Strobel, L. (2001). <i>Coming Full Circle: Narratives of Decolonization Among Post-1965</i> 	
<p>Images: Critical Media Literacy and Cultural Production</p> <ul style="list-style-type: none"> - <i>How are Filipinxs represented in American media? How can media be used as a transformative tool? What is the role of literacy, culture and performance in the development of Filipinx American identity? What is the culture that is portrayed and created in PCNs and through Filipinx American media representations? How does cultural production help Filipinx Americans see themselves in the world? (A)Visual Art, Comics; (B) TV and Film; (C)PCN; (D) Music</i> - Readings: "The Day the Dancers Stayed: Expressive Forms of Culture in the United States," ; Gervacio, N. (2018) Paintings from Memory. (CT*); Pagasa, P. (2018) Sacrifice today, so tomorrow's not a dream. (CT*); De Ocera, K (2018) Back to Self. (CT*); Escobar, T. (2018) A Geography of My Own. (CT*); Calderon, C. (2018) to the pinays who have considered suicide (pp. 55-63). 	CAR Diary 9
<p>Innovations & Interests</p> <ul style="list-style-type: none"> - <i>How does hip hop represent, challenge, and/or change traditional notions of the Filipinx American experience? How has the Filipino Hip Hop Movement transformed Filipinx American identity?</i> - Readings: Villegas, M. R., Kandi, K., & Labrador, R. N. (Eds.). (2013). <i>Empire of Funk: Hip Hop and Representation in Filipina/o/xAmerica</i>; Film screening: Beats, Rhymes, and Resistance <p>Book Launch: Pilipinx Radical Imagination Reader</p>	
<p>Issues & Involvement</p> <ul style="list-style-type: none"> - <i>How do we create community through organizing around issues/problems that we face? How does taking action impact how we develop our identities? Why and how is self-care important in Filipinx American community work?</i> - Readings: Tintiangco-Cubales, A. (2010). Building a Community Center: Filipina/os in San Francisco's Excelsior Neighborhood. <i>Asian Americans: Forming New Communities</i>; Lara, K. (2018) Lighting the Way. (CT*); Cabana, KY (2018) Cause a Stir. (CT*) 	
<p>Final Project Presentations & Potluck</p>	Present PER – Love Project
<p>Last day of class</p>	Final Reflection What's in your luggage now?

Appendix D: Filipino/a/x American Identities (Spring 2016), Course Syllabus

Professor Pido (San Francisco State)

Course Description & Learning Objectives: This course examines the various communities of Filipinos throughout the United States as a formation uniquely shaped by both the legacies of Spanish and American colonialism and the ongoing forms of resistance that have been produced to challenge these systems. Through literature assembled within an interdisciplinary perspective and a set of assignments focused on drawing connections between Filipino individuals, families, communities, and institutions, students will learn how to:

- Make sense of previous attempts to understand and “know” Filipinos in the Philippines.
- Understand the impact of how this “knowledge” shaped patterns of Filipino immigration, as well as their reception by various communities in America throughout different historical periods.
- Utilize a decolonization framework to analyze *and* challenge the ways Filipinos are understood and represented within political, academic, professional, and media fields in the U.S. today.
- Apply this understanding to their personal lives and communities by engaging in both scholarly research and community participation.

Course Format: This course is organized around two weekly lectures presented in five parts: (1) pre-Spanish and Spanish-colonial societies in the Philippines, (2) the function of U.S. colonization in the Philippines, (3) early Filipino community formations in the U.S. and social exclusion (4) the Marcos dictatorship and its effects on contemporary migration from the Philippines, and (5) issues in contemporary Filipino American communities. Participation during each lecture is expected and required. Students should complete the readings for a given session *before* coming to class on the Monday of each week.

This course is designed to enable students to connect what they learn in class with what they experience within various spheres of their lives: family, school, work, and the community. As such, students have to option of devoting their time (at least 20 hours) volunteering in the Filipino community throughout the semester. Students can complete this assignment in lieu of the final exam.

Assignments & Projects

1. *Reading quizzes*
2. *Family History Project:* Students will construct a three-part family history of either a Filipino relative or a Filipino student on campus. Each part: the family tree, immigration chronology, and family legacy essay.
3. *Film Analyses:* From the films you watch in class, you will be required to write 3 short-essays analyzing the film using the lectures and course readings.
4. Midterm and Final Exams **As an alternative to the Final Exam*, student may elect to volunteer at a Filipino community organization.
5. Decolonization project: Working in groups, students will volunteer at and write about an organization in the San Francisco community that specifically addresses issues confronting the Filipino American community. Each student will volunteer at an organization for at least twenty-hours during the semester and write three reflections based on their experiences. At the end of the semester, each group will present on their experiences through mixed media.

Course Outline

Topic	Due
Course Overview: Defining Identify Formation	
Depression & Suicidal Ideation Amongst Filipino Adolescents	
Problem of History	Due: Film Analysis #1
Spanish Colonialism Due: Sign-up for Org	
(Mis)remembering the Philippine-American War	Due: Family History
Labor Exploitation & Legal Exclusion	
U.S. Colonialism & Benevolent Assimilation	
Decolonization & Kapwa	
Colonial Psychology & 4 Major Filipino Values	
Filipino Psychology & Virgilio Enriquez	Due: Film Analysis #2
Parents & "Family Secrets"	
Filipino American Youth Culture & Resistance	
Transnational Families & Care Chains	Due: Decolonization Project
Amerasians & Militarization	Due: Film Analysis #3
Decolonization Project Presentations	

Course Readings

Session 1: Course Overview: Defining Identity Formation (1/25)

Session 2: Depression & Suicidal Ideation Amongst Filipino Adolescents (2/1)

Session 3: The Problem of History

- Rick Bonus, "Chapter 1: Cartographies of Ethnicity," in *Locating Filipino Americans*. Temple University Press (2000): 15-30.
- Yen Le Espiritu, "We Don't Sleep Around Like White Girls Do," in Pierrette Hondagneu-Sotelo, ed., *Gender and US*
- *Immigration: Contemporary Trends*. Univ. of California Press (2003): 263-286. Session 3: The Problem of History (2/8)
- Angelo Ancheta, "Filipino Americans, Foreigner Discrimination, and the Lines of Racial Sovereignty," in Antonio T. Tiongson, Jr., Edgardo V. Gutierrez and Ricardo V. Gutierrez, eds., *Positively No Filipinos Allowed: Building Communities and*
- Luis Francia, "The Islands Before the Cross: Pre-1521," in *History of the Philippines: From Indios Bravos to Filipinos*. Overlook Press (2014): 20-48. *Discourse* (2006): 90-110.

Session 4: Spanish Colonialism (2/15)

- Vicente Rafael, "Translation and Revenge: Castilian and the Origins of Nationalism in the Philippines," in Doris Sommer, ed., *The Places of History: Regionalism Revisited in Latin America*, Duke University Press (1999): 214-235.
- Jody Blanco, "1896-1996: Patterns of Reform, Repetition, and Return in the First Centennial of the Filipino Revolution," in Antonio Tiongson, et al., eds., *Positively No Filipinos Allowed*. Temple University Press (2005)" 17-24.

Session 5: (Mis)remembering the Philippine-American War (2/22)

- Ruby Tapia, "'Just ten years removed from a bolo and a breechcloth': The Sexualization of the Filipino 'Menace,'" in Antonio Tiongson, et al., eds., *Positively No Filipinos Allowed*. Temple University Press (2005): 61-72.
- Scott Brown, "African American Soldiers and Filipinos: Racial Imperialism, Jim Crow and Social Relations," *Journal of Negro History* Vol. 82:1, (Winter 1997): 42-53.

Session 6: Labor Exploitation & Legal Exclusion

- Dawn Mabalon, Chapter 2 "Toiling in the Valley of Opportunity" and Chapter 3 "Making a Filipina/o American World in Stockton," in *Little Manila is in the heart: The making of the Filipina/o American community in Stockton*. Duke University Press (2013): 61-148.
- Linda España-Maram, "From the Living Doll to the Bolo Puncher," in *Creating Masculinity in Los Angeles's Little Manila*. Columbia Univ. Press (2006): 73-103.

Session 7: U.S. Colonialism & Benevolent Assimilation (3/8)

- Renato Constantino, "The Mis-education of the Filipino." *Journal of Contemporary Asia* Vol 1:1 (1970): 20-36.
- EJR David, "A Colonial Mentality Model of Depression for Filipino Americans." *Cultural Diversity and Ethnic Minority Psychology* Vol. 14.2 (2008): 118-127. Session 8: Midterm (3/15)

Session 9: Decolonization & Kapwa (3/29)

- Linda Tuhiwai Smith. "Research through Imperial Eyes," in Timothy P. Fong ed., *Ethnic Studies Research: Approaches and Perspectives*. Alta Mira Press (2008): 125-142.
- Lisa Lowe, "Heterogeneity, Hybridity, Multiplicity: Marking Asian American Differences," in Kent Ono, ed., *A Companion to Asian American Studies*. Wiley-Blackwell (2004)

Session 10: Colonial Psychology & The 4 Major Filipino Values

- Leny Mendoza Strobel, "Coming Full Circle: Narratives of Decolonization Among Post-1965 Filipino Americans," in Maria P. Root, ed., *Filipino Americans: Transformation and Identity*. Sage Pub. (1997): 62-79.
- Pe-Pua & Protacio-Marcelino, "Sikolohiyang Pilipino (Filipino psychology): A Legacy of Virgilio G. Enriquez." *Asian Journal of Social Psychology* Vol. 3.1 (2000): 49-71.

Session 11: Filipino Psychology & Virgilio Enriquez

- E. San Juan Jr., "Toward a decolonizing indigenous psychology in the Philippines: Introducing Sikolohiyang Pilipino." *Journal for Cultural Research* Vol. 10.1 (2006): 47-67.

Session 12: Parents and "Family Secrets" (4/19)

- Diane Wolf, "Family Secrets: Transnational Struggles among Children of Filipino Immigrants." *Sociological Perspectives* Vol. 40.3 (1997): 457-482.

Session 13: Filipino American Youth Culture & Resistance (4/26)

- Lucy Mae San Pablo Burns, "'Splendid Dancing': Filipino 'Exceptionalism' in Taxi Dancehalls," *Dance Research Journal* Vol. 40:2 (Winter 2002): 23-40.
- Lakandiwa M. De Leon, "Filipinotown and the DJ Scene: Cultural Expression and Identity Affirmation of Filipino American Youth," in Jennifer Lee and Min Zhou eds., *Asian American Youth: Culture, Identity and Ethnicity*. Routledge (2004): 191-206.

Session 14: Transnational Families & Care Chains (5/3)

1. Rhacel Parreñas, "New Household Forms, Old Family Values: The Formation and Reproduction of the Filipino Transnational Family in Los Angeles," in Min Zhou and James Gatewood, eds., *Contemporary Asian America: A Multidisciplinary Reader*. New York University Press (2000): 336-353.
2. Valerie Francisco & Robyn Magalit Rodriguez, "Countertopographies of Migrant Women: Transnational Families, Space, and Labor as Solidarity," *Labor & Society*, 17.3 (2014): 357-372.

Session 15: Amerasians & Militarization (5/10)

- Sandra Sturdevant, "The Military, Women and AIDS: The Bar Girls of Subic Bay," *The Nation*, 248:13 (3 April 1989), 444- 446
- Christopher M. Laping, "The Forgotten Amerasians," *New York Times*. May 27, 2013.

Session 16: Final Exam (5/16)

Appendix E: The Philippines and the United States History (Fall 2018), Course Syllabus

Professor Salice (San Francisco State)

Course Description

An exploration of the theme of revolution – both the idea and its historical realization – and its impact on and expression in colonial, anti-colonial, and post-colonial literature in the late nineteenth-century and twentieth century Philippines. This course will examine the complex relationship between art and revolutionary upheaval in the Philippines during the profound ferment of social change that lasted from the late nineteenth century revolution against Spain through the late twentieth-century ouster of Ferdinand Marcos to the rise of Duterte. Throughout this period the United States played an instrumental role in shaping the course of events. We will examine how the political problems embodied in this literature have remained unresolved – ‘unfinished’ – and the obligations this places upon the reader.

Voronsky's *Art as the Cognition of Life* and Marx and Engels' *Communist Manifesto* will serve as theoretical and historical scaffolding to structure and inform our reading of several novels, journalistic accounts and short stories, among them *El Filibusterismo*; *Dusk*; and *Days of Disquiet, Nights of Rage*.

Required Readings

Luis Francia, *A History of the Philippines from Indios Bravos to Filipinos* (2013)
 F. Sionil José, *Dusk* (1992)
 K. Marx and F. Engels, *The Communist Manifesto* (2002)
 J. Rizal, *El Filibusterismo*, trans. Harold Augenbraum (2011)
 Carlos Bulosan, *America is in the Heart* (2014)
 W. Strunk and E.B. White, *Elements of Style*, Fourth Edition (1999)

Course Schedule

[Origins] *Introduction*: Geography and early history of island Southeast Asia.

[Art and Nationalism]

Class Structure and gender relations: The shape of class and gender relations.

Colonialism and Social Hierarchy: Patron-client ties, agriculture and the galleon trade.

Capitalism and Colonialism in the 19th Century: Global capitalism, class struggles, and changing face of colonialism.

Nationalism and the Philippine Revolution: Origins & character of nationalism, Philippine revolution against Spain

[War and Revolution]

'Dancing on a Volcano': Anarchism, revolution and Rizal's second novel, *El Filibusterismo*

Art as the Cognition of Life: Voronsky's work will serve as a theoretical framework for discussing literature throughout the course.

Imperialism and the Philippine-American War: An examination of the roots of imperialism and the history of the Philippine-American war.

The American Colonial Period: American colonial rule and its lingering legacy.

From Allos to Carlos: Bulosan's *America is in the Heart* and the experience of coming to America.

[Democracy and Dictatorship I & II]

Nationalism and Bourgeois Politics: Nationalism, Stalinism and the elite.

The Best of Times, the Worst of Times: Decolonization and democracy.

Storm on the Horizon: The First Quarter Storm and Martial Law.

People Power and Globalization: 'A shake in the kaleidoscope of power'

Populism and death squads: The rise of Rodrigo Duterte

Student Learning Outcomes (SLOs)

SLO for American Ethnic and Racial Minorities (AERM): Students will be capable of applying scholarship in the study of American Ethnic and Racial Minorities and will be able to do at least two of the following: 1. identify the historical, political, and/or cultural and aesthetic experiences and actions of one or more US ethnic/racial minority groups; 2. identify the value systems and/or styles of creative expression of one or more ethnic/racial minority groups of the United States; 3. develop social and cultural participation skills, decision-making abilities, and political awareness in order to be citizens in an ethnically and racially diverse nation; and 4. develop the understandings and behavioral competencies necessary for effective interpersonal and inter-ethnic group interactions such as the following: • recognizing the dynamics of racial hierarchies and power relations, • recognizing the dynamics of interpersonal interactions, • recognizing the problems of ethnic and racial minority stereotypes, and • recognizing the diversity of attitudes and values which are projected in verbal and nonverbal behavior.

SLO for Global Perspectives: Students will be able to at least two of the following: 1. recognize that one's view of the world is not universally shared and that others may have profoundly different perceptions; 2. analyze similarities and differences among human experiences and perspectives in different parts of the world and draw conclusions about the significance and consequences of these similarities and differences; 3. understand how the world's systems are interdependent and how local economic and social patterns have global impact beyond their effects on individual lives; and 4. describe factors that contribute to or threaten the well-being of individuals and/or communities in several areas of the world, or factors that did so in the past.

SLO for Social Justice: Students will be able to: 1. analyze, articulate, and apply principles of social justice in addressing social constructions of identity, hierarchy, power, and privilege; and 2. identify ways in which they can contribute to social justice within local communities, nations, or the world.

SLO for Upper Division Arts and/or Humanities: Students will be able to: 1. apply artistic or humanistic methods of inquiry and analysis to study aesthetic experiences, expressive forms, belief systems, or communicative practices and relate them to the social and cultural contexts in which they are rooted; 2. articulate how theories and practices in the arts and/or humanities come to be accepted, contested, changed, or abandoned by the scholarly or artistic communities; 3. evaluate the quality of information, claims, expressions, and interpretations; 4. construct coherent and sound arguments with support from multiple sources, including library resources and proper citations, that communicate what students have discovered; 5. analyze social issues as well as ethical dilemmas and choices that arise out of artistic or humanistic research, discoveries, and applications; and 6. analyze multiple forms and variations of human diversity found in aesthetic experiences, expressive forms, belief systems, or communicative practices, and apply that knowledge to their own lives and to ways in which they could contribute purposefully to the well-being of their local communities, their nations, and the people of the world; to social justice; and/or to the sustainability of the natural environment.

Appendix F: Filipino/a American Literature, Art, and Culture (Spring 2016), Course Syllabus

Professor Tintiangco-Cubales (San Francisco State)

Course Description

In this course we will take an exciting journey through P/Filipina/o/x American/Pinay/Pinoy literature and its relationship with art and culture. We will explore how this literature affects, documents, and creates Filipina/o/x American histories, identities, politics, and the epistemologies/subjectivities of Filipina/os in United States.

On our journey we will employ novels, short stories, poetry, performance, screenplays, comedy, spoken word, theatre, essays, music, film, and food to examine the diversity of themes, issues, and genres within the "Filipino American Community" and the legacy and development of a growing "Filipino American Cultural Renaissance." We will also use critical performance pedagogy to engage particular problems in the multiple "texts" and in the community. Through collaborative work, community service, creative/cultural productions, and interactive lectures and discussions we will delve into the analysis, accessibility, and application of Filipina/o/x American literature, art, and culture. We will ask questions around the issues of--and intersections between--gender, race, ethnicity, sexuality, class, language, religion, tradition, colonization, access, citizenship, migration, culture, ideology, epistemology, politics, and love.

We will grapple with the following guiding questions:

How does Filipina/o American literature and art represent, challenge, and/or change...

...traditional notions of the Filipina/o American experience?

...essentialized understandings of cultural past/preservation, cultural production/growth, and cultural power/wealth?

Course Objectives

1. Students will be exposed to diverse forms of Filipina/o American text.
2. Students will explore the relationship between literature, art, and culture within an ethnic studies framework.
3. Students will develop critical thinking and writing skills.
4. Students will be introduced to ways in which literature and art can be used as form of cultural activism and community service.

Required Texts

BOOKS	ILEARN
Ayuyang, Rina: <u>Whirlwind Wonderland</u>	Baroga, Jeannie: <u>Banyan</u>
Bulosan, Carlos: <u>America is in the Heart & The Romance of Magno Rubio</u> (http://magnorubiounit.wikispaces.com/)	Tanglao-Aguas, Francis: <u>When the Purple Settles</u>
Hagedorn, Jessica: <u>The Gangster of Love</u>	Ferrer, Michelle: <u>Isa Makes Three</u>
Holthe, Tess Uriza: <u>When Elephants Dance</u>	Gilmore, Dorina: <u>Cora Cooks Pancit Happy Slip</u>
Kelly, Erin Endrada: <u>Blackbird Fly</u>	Robles, Al: <u>Rappin With 10.000 Carabaos in the Dark</u>
Linmark, R. Zamora: <u>Rolling the R's</u>	Robles, Anthony: <u>Lakas and the Makibaka Hotel</u>
Mirando, Paula: <u>Perceptions</u>	Velasco, Lorna Chui: <u>A Pinov Midsummer</u>
Tenoria, Lysley: <u>Monstress</u>	Villanueva, Rene: <u>Kyutiks</u>
Villegas, Mark; Kuttin' Kandi; Labrador, Rod: <u>Empire of Funk</u>	KIWI's CD, Blue Scholars, or APAture CD AAS 363 Past CD, Zines, and Websites

Activities/Assignments

Midterm: This paper is an individual assignment. It should be 1250 words minimum. You will be given a choice to pick a theme related to Filipina/o American experience and you create a thesis statement based on the theme chosen. You will use at least one of the books in the course to draw evidence that will prove your thesis. The paper should include a clear thesis, structure, conclusion, and must be typed, double-spaced, polished, and proofread.

This paper is in-depth analysis (not just description) of how the books in this course answers the following questions: ***How does Filipina/o American literature represent, challenge, and/or change traditional notions of the Filipina/o American experience? How does Filipina/o American literature represent, challenge, and/or change essentialized understandings of cultural past/preservation, cultural production/growth, and cultural power/wealth?***

You will be given a list of themes to choose from and each student in the class must pick a different theme. You are not restricted to this list; these are general topics and you may choose to develop more specific ideas. More instructions will be given in class.

Community Service Project: Students will be working in groups to create fun and interactive high school Filipina/o American detailed literature lesson plans and implementing them at Balboa and Burton High School's Literature courses. The 3-5 page paper will be a structured reflection on your experiences in this project. You will be given a handout called "Three Levels of Reflection" with questions. (Alternatives: Second Midterm-You may opt to write a second paper on another author. PACE Internship, ASU Internship, LFS's JUFRAN, or PEP Teaching Apprenticeship are also options. Students must choose their option by the second week.)

Journal Reflection: 10 one-page (250 words minimum) reflections are assigned on most weeks during the semester (refer to course outline for when the assignments are due). Students are required to reflect upon the reading material and ideas assigned for that week. Each journal entry must include at least one quote from the reading that was assigned that week. Reflections should draw out certain themes that invoked their emotions, insights, thoughts, and/or curiosities.

Final Paper/Project/Event Presentation: The main goal of this final paper/project AND presentation is to find ways to make **P/Filipina/o American/Pinay/Pinoy literature** more accessible to those who are not likely to be exposed to the topics and readings covered in this course. This project should clearly define the demographics of the target population, the method in which the literature will be presented, the types of literature, and the themes that will be included. Students must work in groups of 4-6 people. This should be a creative paper or project. Students should produce a publication, CD, Website, program, video, or event. Students could negotiate alternatives.

Course Outline

Topic/Readings/Guest Speakers	Activities/Projects	Assignments Due
The Filipina/o American Literary Journey: Challenging Tradition and Myth Guest Speakers: The Gangsters of Love will introduce the trajectory of the P/Filipina/o/American/Pin@y Literature	In-Class: Bingo Gangster Groups	

<p>Cha Cha-ing through the Filipina/o American Life: Literature ability to shape and re-shape how we view: cultural past/preservation cultural production/growth cultural power/wealth</p> <p>Reading: The Gangster of Love (book)</p>	<p>In-Class: Gangster Skits (3 minutes max) Begin Community ServiceProject</p> <p>Homework: Balagtasans/Bulosanans</p>	<p>Journal 1</p> <p>How does the Cha Cha relate to the content and form of the Gangster of Love?</p>
<p>Literature as Filipina/o American History: Who is the Philippines and America in Bulosan's work</p> <p>Novel: America is in the Heart Short Story: The Romance of Magno Rubio Poem: If you Want to Know What we Are</p>	<p>In-Class: Bulosanans</p> <p>Midterm: Thesis Statement due</p>	<p>Journal 2</p> <p>Balagatasan Assignment due.</p>
<p>Literature as Filipina/o American History: Filipina/o Americans rearticulation of Philippines History</p> <p>Read When Elephants Dance</p> <p>Show parts of Amigo</p>	<p>In-Class: Cognitive Maps of Dogeaters</p> <p>CSP: Preparing for Community Service Project. Lesson Plan writing workshop and group work in class. Chose one of the books in class and rewrite it as a Children's Story or Graphic Text</p> <p>Midterm: Analyze Reading and Draw a Cognitive Map</p>	<p>Journal 3</p> <p>Balagatasan between <u>America is in the Heart</u> and <u>When Elephants Dance</u></p>
<p>Constructing and De-constructing Race, Class, and Sexuality in Filipina/o American Literature</p> <p>Reading: Rolling the R's</p>	<p>In-Class: Working on Midterm Monstress Dolls</p> <p>CSP: Work outside of class to do the children's book/graphic text. Start talking about lesson plan</p> <p>Midterm: Thesis, Blueprint Sentence, and Outline are Due</p>	<p>Journal 4</p> <p>Thesis, Blueprint Sentence, and Outline and first Paragraphs are Due as the journal for this week.</p> <p>Which character in Rolling the R's do you most relate to and why? Which character in Rolling the R's do you least relate to and why?</p>
<p>Constructing and De-constructing Race, Class, and Sexuality in Filipina/o American Literature</p> <p>Reading: Monstress</p>	<p>In-Class:</p> <p>CSP: Work with Group outside of class on Lesson plan</p>	<p>Journal 5</p> <p>Choose 2 stories in Monstress and relate it to your midterm theme.</p>

	Midterm:	
<p>Literature as Service: Pin@y Children's Literature can Transform the World</p> <p>Readings: Blackbird Fly Kyutiks Lakas and the Makibaka Hotel</p> <p>Clothing and Fashion as Activism</p>	<p>In Class: Bring nail polish and wear slippers</p> <p>CSP: Finalize Children's Book or Graphic Text Draft Lesson Plan</p> <p>Food Project and Final Show: Names, Mottos, Mascots, and Material List</p>	<p>Journal 6</p> <p>What is Blackbird Fly trying to tell youth about what it means to be Filipina/o American?</p> <p><u>Thursday: Midterm is Due!</u></p>
<p>Graphic Text: Transforming Reading the World</p> <p>Reading: Whirlwind Wonderland</p>	<p>In Class: Redrawing Text PRACTICE TEACHING</p> <p>CSP: Book and Lesson Plan should be complete</p>	<p>Journal 7 Final Lesson Plan and Book</p>
<p>Tuesday: Perceptions of what it means to be Filipina/o American</p> <p>Reading: Perceptions</p> <p>Thursday: Food as Narrative: Pedagogy of Hunger and Literature as Sustenance</p> <p>Reading: Cora Cooks Pancit</p>	<p>In Class: Food Stories Sharing Graphic Recipes</p> <p>CSP: Turn in children's book Turn in Lesson Plan</p> <p>Final Project: Working outside of class with your barangay.</p>	<p><u>TEACHING WEEK!</u></p> <p>Journal 8 Graphic Recipe and Personal Food Story</p>
<p>Voices of Movement: Pin@y Poetry as Resistance, Liberation and Healing Focus: Hip Hop, Spoken Word, and Performance Poetry as Literature</p> <p>Readings: EMPIRE OF FUNK Gangster of Love (CD) Excerpts from Kiwi and Bambu's CD's Work by Faith Satilla</p> <p>Film: Beats, Rhymes and Resistance: Filipinos and Hip Hop in L.A.</p> <p>Listen to Assigned CD's</p> <p>Guest Speakers</p>	<p>In class: Pantoums</p> <p>Final Project: Work on Final Project</p> <p>CSP: Teaching Project Reflection Due</p>	<p>Journal 9 How does Hip Hop represent, challenge, and/or change... ...traditional notions of the Filipina/o American experience? ...essentialized understandings of cultural past/preservation, cultural production/growth, and cultural power/wealth?</p>
In Class- Recording		Journal 10 Poem or Excerpt for In-Class Recording

The Stage as Classroom: Filipina/o American Plays Reading: Banyan When the Purple Settles	In class: Performing Plays Final Project: Work Day and Script Run Thru	Update on Final Project
Final Show Rehearsal	Dress Rehearsal Run Thru in Class and During Week	
Final Show	Dress Rehearsal Run Thru in Class and During Week	Final Project Due
Final Day Reflection Paper Due: How did this course represent, challenge, and/or change... ...traditional notions of the Filipina/o American experience? ...essentialized understandings of cultural past/preservation, cultural production/growth, and cultural power/wealth?	Potluck and Party	Reflection Paper Due (Longer than a regular journal)

Classroom Rules (rules may be added throughout the semester):

1. No rudeness allowed. To create a safe classroom community, I expect students to respect their fellow students, guest speakers, and myself. This means while someone is speaking others should not speak, read, or make gestures that would make the person who is speaking feel uncomfortable.
2. No tardiness allowed. Do not come to class tardy unless you have otherwise made arrangements with me. Do not turn assignments in late; I will not accept them.
3. No plagiarism allowed. Students are not allowed to claim work, ideas, quotes, paraphrases, papers, or anything else that does not belong to them. Cite your resources! "My mother said..." or "In a conversation with...we were discussing..." or Tintiangco-Cubales (2000) described identity formation as "..."
4. No drugs or alcohol. Do not come to class stoned, drunk, or on-something. I was a drug counselor/case manager. Don't try to pass it off on me.
5. Learning to Agree to Disagree. This class is going to be filled with varied uncertainties, perspectives, experiences, beliefs, and lifestyles. Students must learn that although they may disagree with a person's opinion, they should respect the importance of expression.
6. Computer and Phone use: Please refrain from using your phone or computer in class unless the professor specifies usage for specific projects.

Appendix G: The Filipino Family (Fall 2018), Course Syllabus

Professor Villaraza (City College of San Francisco)

Course Description

A survey of internal and external adaptation to forces of change that have buffeted and changed the modern Filipino family. Description and analysis of traditional and contemporary Filipino family systems as they respond to the nature and changes within the larger society and culture.

Student Learning Outcomes

1. Demonstrate a general knowledge of the study of family and family systems.
2. Apply such knowledge in particular to the study of the Filipino family, its changes and emerging structural patterns from the traditional to the contemporary.
3. Analyze issues and problems as they relate to the student's own family.
4. Demonstrate a working familiarity and understanding of the basic issues and problems regarding courtship, marriage, marital conflict and success.
5. Classify and differentiate the characteristics of traditional and contemporary courtship and marriage patterns in Philippine society

Course Materials

Belen Medina, *The Filipino Family* (TFF) University of the Philippines, online readings

Course Outline

Class Focus	Readings	Homework/Assignments
Why study the Filipino family?; Cultural Values Overview	"Marriage, Family & Gender" from <u>Culture and Customs of the Philippines</u> . Rodell	
Cultural Values; Lived Experiences	"Filipino Values" from <u>Culture Shock!</u> (Roces)	
Study of the Family Reading Critically	Chapter 1 of The Filipino Family (TFF)	
Kinship Structures	Chapter 2 (TFF)	Chapter 1 Guide Questions
Genogram Project		Formulate Interview Questions
Function of the Family	Chapter 3 (FTT)	Chapter 2 Questions
Courtship & Marriage Patterns	Chapter 4 (FTT)	Chapter 3 Questions
Mate Selection; Love & Sex	Chapter 5 & 6 (FTT)	Chapter 4 Questions
Husband & Wife Roles; Conjugal Power Structures	Chapter 7 & 8 (FTT)	Chapter 5 & 6 Questions
Marital Adjustment	Chapter 9 (FTT)	Chapter 7 & 8 Questions
Parenthood; The Elderly	Chapter 10 & 11 (TFF)	Chapter 9 Questions
Social Change and the Family		Chapter 10 & 11 Questions

Midterm Review		
Genogram Project	<i>Sikolohiyang Pilipino: A Legacy of Virgilio Enriquez (Pe-Pua)</i>	
Intro to <i>Sikolohiyang Pilipino</i>	The Place of <i>Sikolohiyang Pilipino</i> in Generalist Psychology	
Social Circles of <i>Sikolohiyang Pilipino</i>	"Kapwa: A Core Concept in Filipino Social Psychology" Virgilio Enriquez	
The Notion of Kapwa	Excerpts from <u>KAPWA: The Self and Other</u> , Chp. 1-2	
Introduction to Colonial Mentality	Excerpt from E.J. David <i>Brown Skin White Minds</i> "The Colonial Context of the Filipino American Immigrants' Psychological Experiences," E.J. David & Kevn Nadal	Guide Questions: Kapwa
The IWAY Family (Videos)	"A Brief Note on Immigration, Colonial Mentality, and Kapwa" E.J. David	
Colonial Mentality (Discussion of the <i>Oracles</i> , IWAY Family)	Excerpts from <u>Letters to my Filipino Athabaskan Family</u>	Analytical paper on Colonial Mentality
LGBTQ Identity and the Filipino Family	Excerpts from <u>Buhay Bahaghari: The Filipino LGBTQ Chronicles</u>	
Racism, Colorism, and Self	Ch. 9 from <u>Is Lighter Better: Skin Tone Discrimination among Asian Americans</u> (Rondilla)	Guide Questions: <u>Buhay Bahaghari</u> and <u>Is Lighter Better</u>
Documented (Film)	"Outlaw" (Anttonio Vargas)	
Documented (Film)		
		Reflection paper on Documented

Appendix H: History of the Philippines (Fall 2018), Course Syllabus

Professor Villaraza (City College of San Francisco)

Course Description

1. Evaluate and analyze major migration theories and material evidence demonstrating the presence of human culture and society in the archipelago prior to Spanish colonization.
2. Explain, compare, and contrast the motives and policies of the three colonial powers that entered the Philippines (Spain, the United States, and Japan) and their impact on local, regional, and national culture.
3. Articulate and evaluate the arguments for independence and resistance through each period of colonization.
4. Analyze and critique the social, political, economic, and cultural policies of the Philippines after independence from the United States, including Martial Law and post-Martial Law period.
5. Analyze, evaluate, interpret, and synthesis historical evidence and interpretations drawn from both primary and secondary sources as related to the history of the Philippines from the pre-colonial period to the present day, and use them to support, where appropriate, in composing written arguments and interpretations.

Course Materials

Luis Francia, History of the Philippines, New York: The Overlook Press, 2010

Course Outline

Class Focus	Readings	Homework/Assignments
Perceptions of History; SLO's; What do you know?	"Why is History Important to Students? Why is History Important to society" "The Miseducation of the Filipino"	[Study for map quiz]
Pre-colonial Philippines: Evidence of human occupation of the archipelago	Chapter 1 (Francia)	Online Guide Questions: "The Miseducation of the Filipino"
Pre-Colonial society (what we know)		Watch "The Aswang Project"
Pre-Colonial society (what we know): Foreign (non-Western) influences	Boxer Codex	
Analyzing the evidence: Laguna Copperplate Inscription	"Laguna Copperplate Inscription: Text and Commentary" (Postma)	
Encountering the West; The importance of Religion to the process of Colonization	Excerpt of the "Doctrina Cristiana"; Chapter 2 (Francia)	Online Practice Quiz: Precolonial Society; Chapter 1 Guide Questions
Mindanao under Spanish Rule		Short Analysis Paper on Laguna Copperplate Inscription
Localized Revolts and the shaping of the Filipino		Online practice quiz: Spanish Rule

Emergence of the Filipino: The Propoganda Movement	Chapter 3 (Francia)	Chapter 2 Guide Questions
La Liga Filipina and Jose Rizal	La Liga Filipina Documents	
The Katipunan and Andres Bonifacio	Katipunero Documents	
<i>Ang Kababaihan ng Malolos</i> [The Women of Malolos] –Film		Short comparative analysis of Katipunero and La Lga Filipina Documents
<i>Ang Kababaihan ng Malolos</i> [The Women of Malolos] –Film		Chapter 3 Guide Questions
Discussion/Midterm Review		Online Practice Quiz: Emergence of the Filipino
The Philippine Revolution	Philippine Revolution Documents; Chapt. 4 (Francia)	
The Philippine American War	Letters from American Soldiers	
American Colonization: Propoganda	"White Man's Burden" (Kipling)	
American Colonization: The Early Years		
The Commonwealth		Chapter 4 Guide Questions
World War II	Chapter 5 (Francia)	Online Practice Quiz: Revolution and Colonization
World War II	Comfort Women memoir	WWII in the Philippines – film
Postwar Independence & Neocolonialism		
<i>Imelda*</i>	Chapter 6 (Francia)	Chapter 5 Guide Questions; Online Practice Quiz WWII & Postwar Independence
<i>Imelda*</i>		WWII Movie Reflection Due
The EDSA Revolution	Oral History excerpt	Chapter 6 Guide Questions
Post-Cory Era	Chapter 7 (Francia)	Online Practice Quiz: The rise and fall of Marcos, Post-Marcos era
The Rise of Duterte	<u>The Duterte Reader</u>	
Current Conditions in the Philippines		
Review for Final		Short reflection on current events in the Philippines; Chapter 7 Guide Questions

Appendix I: Filipino American Experience (Spring 2017), Course Syllabus

Professor Patacsil (Miramar College)

Course Description

This course introduces the student to sociological overviews of Filipino Americans. Current Filipino American perspectives are analyzed by discussing the history of the Philippines, the factors contributing to immigration to the United States, and the aspects of the integration experiences that may be unique to Filipino Americans.

The course overview will also include an introduction to the history of Filipino Americans and to the factors relevant for an understanding of the Filipino American experience in the United States. This class has an international focus. We will focus on the roles played by the Spanish, the Japanese, and the Americans in the Philippines. An analysis of immigration experiences of Filipino Americans will be included. The course will be taught within an atmosphere of academic freedom.

Student Learning Outcomes/Leaning Objectives

Upon successful completion of the course students will be able to:

1. Describe Filipino culture in pre-Spanish Philippines.
2. Describe and analyze major colonial powers which colonized the Philippines.
3. Discuss discrimination and oppression especially of Filipinos/Filipino Americans and evaluate factors which contribute to a multicultural environment.
4. Differentiate the various waves of Filipino immigration and contributing factors.
5. Have an opportunity for Filipino American cultural interaction among students and communities.
6. have a facilitated awareness of the matriarchal status and role of Filipino women in the culture.
7. Have a facilitated awareness of the existence of the "Brown Asian".
8. Have increased knowledge and understanding of different perspectives, issues, and historical events which impact the Filipino American community.

Required Texts

Filipinos in San Diego – Judy Patacsil, Rudy P. Guevarra Jr. & Felix Tuyay

Filipino Americans: Transformation & Identity – Maria P.P Root (editor)

Filipinos: Forgotten Asian Americans – Fred Cordova

Course Schedule

Topic	Assignment/Reading Due
Immigration	
Philippines Overview: Pearl of Pacific	Foreword and Introduction (Root)
Philippine History: Jose Rizal	Ch. 1 (Root) / Handout
Philippine History: Jose Rizal	Ch. 4 (Root) / Handout
Philippine History: Fil/Am War – Savage Acts	Ch. 11 (Root) / Handout
FANHS – Film/Stats: Immigration Waves	Ch. 2 (Root)
Wave 1 & 2	Ch. 3 (Root) Intro (Paracsil); Midterm Review
Little Manila	Ch. 1 (Patacsil); Ch. 6 (Root)
No class	Community Service (CS); Ch. 2 (Patacsil)
No class	Ch. 11/Ch. 14 (Root); Work on Group Project

Wave 3: Military, an Untold Triumph	Ch. 3 (Patacsil) / Handout
Wave 4: 1965 Significance; Delano Manongs	Ch. 4 (Patacsil) / Handout
Fil Am Family & Identity: Silent Sacrifices	Ch. 5 (Patacsil); Ch. 7 (Root)
Higher Education; Community Issues	Community Service Paper DUE; Ch. 12 (Root)
Discuss CS Projects; Fall of I-Hotel	Ch. 13 (Root) / Oral History Presentations