San Jose State University

SJSU ScholarWorks

Spring 2021

Subaltern Leadership Epistemologies: A Phenomenological Study of Filipinx Administrative Leaders in Higher Education

Tricia Ryan
San Jose State University

Follow this and additional works at: https://scholarworks.sjsu.edu/etd_dissertations

SUBALTERN LEADESRHIP EPISTEMOLOGIES: A PHENOMENOLOGICAL
STUDY OF FILIPINX ADMINISTRATIVE LEADERS IN HIGHER EDUCATION

A Dissertation

Presented to

The Faculty of the Educational Doctoral Program in Educational Leadership

San José State University

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

by

Tricia Rodrillo Ryan

May 2021

The Designated Dissertation Committee Approves the Dissertation Titled

SUBALTERN LEADERSHIP EPISTEMOLOGIES: A PHENOMENOLOGICAL
STUDY OF FILIPINX ADMINISTRATIVE LEADERS IN HIGHER EDUCATION

by

Tricia Rodrillo Ryan

APPROVED FOR THE EDUCATIONAL DOCTORAL PROGRAM IN
EDUCATIONAL LEADERSHIP

SAN JOSÉ STATE UNIVERSITY

May 2021

Bradley Porfilio, Ph.D.	Department of Educational Leadership
Eduardo Muñoz-Muñoz, Ph.D.	Department of Teacher Education
Lauren Hofmann, Ph.D.	Department of Education and Social Sciences

ABSTRACT

SUBALTERN LEADERSHIP EPISTEMOLOGIES: A PHENOMENOLOGICAL
STUDY OF FILIPINX ADMINISTRATIVE LEADERS IN HIGHER EDUCATION

by Tricia Rodrillo Ryan

The purpose of this study was to explore the phenomenon of Filipinx American subaltern leadership epistemologies by unveiling participant life histories, alongside participant leadership approaches and practices carried-out in institutions of higher education in the Unites States. The unique experiences made available in this study provided for an emergence of critical examination into untapped narratives; valuable data from Filipinx voices who, in the research literature about Filipinx Americans, are cited as invisible in educational settings. In-depth qualitative phenomenological research utilizing a three-interview series approach was used to explore and charter the connections between lived experience and current leadership epistemologies for six participants. Thematic leadership epistemologies for each participant centered around the theme of harmony and managing experiences of subalternity. Additionally, overall emergent themes accounting for the enactment of organizational harmony, community, and togetherness ran across all participant feedback, and were tied to expressions of early life experiences. The novel findings of this study offer diverse, rich, and complex narratives of diasporic Filipinx American postcolonial ways of knowing, enacting, and leading within institutions upheld to respond to the call for inclusivity in higher education.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

Chapter I: Introduction

Overview

This introductory chapter outlines the critical issues, scope, and context for this study on Filipinx American subaltern leadership epistemologies in U.S. higher education. The following is a presentation of the unresolved issue in education, problem statement, purpose and significance of the study, the guiding research questions, definition of key terms, an overview of the scope of the study, and a closing section about the role of the researcher.

The Unresolved Issue in Education

There is a pronounced theme of invisibility indicated in the research literature about Filipinx Americans in U.S. education, and most critically within the arena of higher education (Maramba & Nadal, 2013). This highly cited theme of invisibility represented by the widely documented underrepresentation of Filipinx American faculty and administrative leaders at all levels of U.S. education (Agbayani & Ching, 2016; Bonus & Maramba, 2013; Maramba & Nadal, 2013; Okamura, 1997; Rapaido, 2011; Tintiangco-Cubales, 2013) make it imperative to research critical and diverse perspectives within higher education; institutions that are responsible for educating the third largest Asian American ethnic group in the United States at over 4 million (American Community Survey, 2017).

According to Ngunjiri and Hernandez (2017), minorities such as Filipinx Americans are located within white academic contexts as the subaltern, who consequently uncover the complexity of leadership in practice. Some of these complexities include the internal

burden of negotiating racial/ethnic immigrant identity and racialized self-awareness, seeing oneself through the eyes of dominant groups, and being predisposed to being at odds with dominant institutional cultures based on being Other (p. 399). In addition, Jackson and O'Callaghan (2009) contend that research on the experiences of administrative leaders of color are essential to garnering a more relevant understanding of diverse approaches to academic leadership in the United States. In fact, in 2003, leaders of color only represented 16.9% of full-time administrators in higher education in the United States compared to 82.7% of white leadership (p. 2). Ngunjiri and Hernandez (2017) echo the need to craft inclusive spaces for the subaltern occupying the margins of higher education in order that diverse leaders are supported to grow and thrive within a genuine community of support. While there have been some studies on leadership perspectives from various marginalized groups (Agbayani & Ching, 2012; Danielle & Chaney, 2013; Gutierrez, et al., 2010; Murtadha & Watts, 2005; Ngunjiri & Hernandez, 2017; Wolfe & Dilworth, 2015), Maramba and Bonus (2013) confirm that the experiences of Filipinx Americans in particular have scarcely been documented and investigated within the settings of U.S. higher education.

This lack of representation is termed as invisibility by various Asian American and Filipinx scholars (Cimmarusti, 1996; Cordova, 1983; David & Okazaki, 2006; Maramba & Nadal, 2013; Museus & Kiang, 2009; Museus & Maramba, 2011; Nadal, 2011). Scholars map this phenomenon to the colonial history and post-colonial experiences unique to Filipinx and Filipnx Americans. David and Okazaki (2006) argue that the legacy of colonialism in the Philippines impacts today's immigrant and American-born

Filipinx with the uninvited oppressive effects of colonial mentality. Although a colonial past is not exclusive to Filipinx communities, this post-colonial "wake" (Sharpe, 2016) functions as an ontological state of affairs that reproduces subaltern voices, experiences, and epistemological trajectories. The historical forces associated with colonialism continue to influence present-day professional spaces and perspectives in the United States, including the spaces taken up by higher education administrative leaders who hold decision-making power within the university (Jackson, 2002; Jackson & O'Callaghan, 2009).

This noted invisibility is also reproduced by the lack of available numeric data on Filipinx populations in higher education. When Filipinx Americans are enumerated in data regarding the percentage of people of color in administrative positions, they are vaguely represented within larger racial groups, such as Asian American, further diluting the reality of circumstances for Filipinx Americans (Cho, 2002; Hune, 2006; Maramba & Nadal, 2013; Nadal, et al., 2010; Paik, et al., 2016). For those who are committed to ameliorating oppression encountered by Filipinx Americans in higher education, there must be an ongoing commitment to disaggregate data for Filipinx students, faculty, and administrators (Maramba & Bonus, 2013). Aggregate data places Filipinx Americans within one racial group variedly referred to in many ways: Asian Americans (AA), Asian & Pacific Islanders (API), Asian American & Pacific Islanders (AAPI), Asian & Pacific Islander Americans (APIA), and Asian & Pacific Islander and Desi Americans (APIDA) which are terminology with no consistency in use by the federal government, researchers, media, and community advocates (Agbayani & Ching, 2016).

The practice of placing several ethnic subgroups into one monolythic category also functions to quiet the unique voices and experiences of not only Filipinx Americans, but of many Asian ethnic populations. This is directly related to the model minority myth or stereotype, where damaging stereotypes are reinforced by using one racial category to (mis)represent many Asian ethnic groups (Maramba & Nadal, 2013; Poon, Squire, Kodama, & Byrd, 2016). The model minority stereotype misrepresents all Asian Americans as well-adjusted model citizens presumed to be successful and academically inclined. This myth can easily be applied to Filipinx American faculty, students, and administrators alike, all for which can be misunderstood and ignored with regard to their experiences in higher education (Maramba & Nadal, 2013, p. 298).

Problem Statement

The reproduced invisibility of Filipinx Americans in U.S. higher education is a phenomenon that has been touched upon in the educational research literature, but sparsely considered within higher education settings. Few studies, if any, seriously investigate the leadership narratives of Filipinx Americans in higher education (Maramba and Bonus, 2013). Continuing a body of research literature that appropriately contextualizes how the embedded colonial past merges with contemporized forms of Filipinx subaltern existences is imperative, in order to situate diverse perspectives in educational leadership. These perspectives include the epistemologies of administrative leaders whom are set apart from the dominantly represented majority of actors within higher education organizations (Ngunjini & Hernandez, 2017, p. 394).

Purpose of the Study

The purpose of this research study was two-fold: (1) to capture the phenomenon of subaltern leadership epistemologies of Filipinx American administrative leaders in U.S. higher education, and (2) to explore the ways these leadership epistemologies were informed and influenced by personal life histories. A consequential aim is to create a new space for the visibility of Filipinx leadership epistemologies, experiences, and perspectives which could otherwise remain unavailable within educational research literature. This study illustrates the complexity of enacting leadership as persons of color by unveiling Filipinx American subaltern leadership epistemologies grounded within a horizon of a shared Filipinx colonial past, and diasporic experiences of a postcolonial present.

Significance of the Study

The voiced experiences made available in this study provided for the emergence of new spaces for critical examination into untapped narratives that very well help to shape U.S. higher education. The immediate audience for this study calls the attention of those who resonate with the experience of enacting leadership as a person of color within higher education. The broader audience are those in positions of decision-making power who may use the data to craft inclusive spaces which will quell the oppression encountered by minoritized leaders in U.S. higher education, including the experiences of Filipinx American leaders.

This study is also an extension of practicing Anti-Oppressive Education (AOE) where results of this study will contribute toward an epistemological project of recovery. The

narratives of Filipinx American leaders are designated to respond to the varied effects of over 300 years of Spanish colonial rule in the Philippines, immediately followed by U.S. occupation from 1899 through 1941 over the country (Rafael, 2016). They also confront the fragmented postcolonial effects of "epistemic violence" (Spivak, 1999, p. 309) that trails the diaspora of Filipinx populations in the United States.

Guiding this project is what Kumashiro (2000) asserts are the four approaches to engaging AOE into the field of educational research and practice. While AOE has been exclusively used to expand critical knowledge for K-12 institutions, the theory has direct application to higher education institutions. AOE approcahes include (1) education for the Other, (2) education about the Other, (3) education that is critical of privileging and othering, and (4) education that changes students and society (p. 25). While each approach is helpful for achieving different goals in understanding dynamics of oppression and carving out ways to work against it within educational spaces, this study supports a call to see beyond over-generalized understandings of Asian Americans in education.

Specifically, this study is designed to explore a particular marginalized subaltern perspective that, in reality, largely differentiate Filipinx Americans in higher education. The hope is to spark attention toward workplace experiences and realities of a particular group of administrative leaders of color. According to Jackson & Callaghan (2009), this attention is warranted in order to extend research into excavating the realities of leaders of color.

This study is aimed to, thereby, attend to the non-silencing of a subaltern ontological space that can easily shroud the Filipinx American colonial difference (Mignolo, 2000);

an identity mapped out through historically uninvited experiences of coloniality. Therefore, the literature review is designed to provide a backdrop for the study. It includes an overview of the colonial history in the Philippines. This piece will be necessary for understanding and contextualizing the postcolonial accounts of Filipinx Americans today. The additional significance marker of this study, then, is to make available culturally relevant perspectives for future practitioner-based and scholarly consideration of issues pertaining to Filipinx Americans in educational settings. In the same vein, this adds perspective to the emerging attention given toward increasing diversity amongst university administration; a critical endeavor, given these are the positions holding decision-making power which impact higher education institutions in the United States, as well as the life chances of minoritized students.

Research Questions

The following research questions guide the inquiry into the subaltern leadership epistemologies of Filipinx administrative leaders from various institutions of higher education.

RQ1: What are the subaltern leadership epistemologies of Filipinx American administrative leaders in higher education?

Rationale/Justification: This overarching research question was designed to thematize leadership epistemologies that come directly from the voices of Filipinx administrative leaders.

RQ2: What life experiences inform and influence the leadership epistemologies of Filipinx American administrative leaders in higher education?

Rationale/Justification: Rendered as subaltern, the contemporary voices of Filipinx administrative leaders are not exempt from the phenomenon of invisibility by way of sharing a unique colonial past for which the research literature indicates a reproduction of pronounced colonial mentality; a form of internalized oppression amongst colonized social groups (David, 2011). This RQ attempts to draw connections between narrative life experiences with leadership epistemologies.

Terms and Definitions

The following key terms will be used to provide a conceptual context for the study.

Anti-oppressive Education (AOE): Education, educational research, and practices that work against numerous forms of oppression. As a theory, practitioners are encouraged to look beyond the field of educational research and incorporate theories from other disciplines (Kumashiro, 2000).

Colonial Mentality: A term stemming from postcolonial theory, it is a form of internalized oppression defined by the perception of ethnic and cultural inferiority. David and Nadal (2013) state colonial mentality is a "specific consequence of centuries of colonization under Spain and the U.S. and it involves an automatic and uncritical rejection of anything Filipino and an automatic and uncritical preference for anything American" (p. 299). This condition has been recently cited in the research literature as pronounced within Filipinx culture and will serve as one of the guiding consequences of subalternity.

Filipinx*:* This identity reference emerged from a contemporary movement to create space that moves beyond the gender binary, including moving away from the Spanish

gendered terms of Filipina/o introduced through colonial rule. Using this term is also acknowledged as a form of overt efforts to decolonize the Filipinx colonized identity, mostly used by Filipinx Americans and not a term currently appropriated within the Philippines (FilAmFormation, 2017). "Filipino" will be used interchangeably throughout this dissertation when referencing historical events.

Subaltern: This term calls attention to the severely oppressed and voiceless portions of society who remain unheard (Clayton, 2011). This term has been used in a variety of ways by writers and intellectuals to refer to a range of groups including the poor, peasants, women, workers, the colonized, indigenous peoples, slaves, refugees, ethnic minorities, and the religious to express the silencing effect of domination (Coronil, 1994).

Subalternity: The ontological condition of oppression brought about by colonization or other forms of power and cultural dominance (Beverly, 1999). Clayton (2011) describes this condition as subaltern space marked by a paradox that places a peoples inside and outside, separate from, yet defined by a central organizing power rendering the subaltern as "always subject to the activity of the ruling groups, even when they rebel and rise up" (Gramsci & Verdicchio, 2015).

Subaltern Leadership Epistemology: Pulling from various earlier works, this construct was developed for this study to offer a critical lens for understanding the origin, nature, and process of knowledge formation within the field of leadership studies that centralizes "unequal power dynamics inherent amid oppressive conditions" (Aragon & Brantmeier, 2009, p. 41), or what Mignolo (2000) refers to as "subaltern knowledges." Taking after critical epistemology and appropriating it to fit the colonial and postcolonial identity

unique to Filipinx Americans, it questions the role of knowledge construction around power dynamics and reproduced oppressive conditions among groups and individuals who take up leadership roles with positional knowledge which unceasingly undergird the practice of leadership.

Site and Participant Selection

The participants of this study were senior or mid-level administrative leaders at various higher education institutions in California and Hawaii. Purposive and snowball sampling were used to recruit six participants that self-identify as Filipinx American. Participant identity was protected during this study by using pseudonyms in place of actual names, roles, and institutions. Senior-level leaders are key decision-makers who work collaboratively to achieve organizational goals and envision strategic initiatives to foster transformational change for the institution (Kezar, et al., 2020). Roles such as president, vice president, associate vice president, chief officers, chancellor, and provost are examples of senior leadership roles. Mid-level leaders are supporters of established institutional goals (Rosser, 2004), implement set strategic initiatives, and carry-out college or departmental activities to foster the manifestation of transformational change for the institution. Examples of mid-level leadership roles are assistant/associate directors, directors, chairs, associate deans, and deans.

Given the managerial nature of administrative roles, the concepts of leadership and management in higher education institutions are frequently misunderstood and confused based on academic arguments that debate the legitimacy of leadership practice coming from agents that hold managerial positions (Taylor and Machado, 2006). This study takes

the position that leadership and management cannot be addressed as separate and discrete concepts (Clark, 1998; Moore, 2001; Nanus, 1992; Taylor & Machado, 2006). Rather, they are symbiotically interdependent and required for administrative roles to integrate vision into actionable plans while straddling a balance between institutional stability and instability. This balance is orchestrated by strong leadership that includes administrative positions inherently involved with transforming institutions to move beyond the status quo (Davis & Jones, 2014; Ramsden, 1998; Taylor & Machado, 2006).

Scope and Limitations of the Study

In-depth, phenomenological interviewing methods were used for this study to investigate the research questions proposed for addressing subaltern leadership epistemologies. Interviews included descriptions from participants about current leadership practice as informed by earlier life experiences as Filipinx Americans. As such, limitations of this study include findings that are not generalizable. The data should not be taken as foremost representative of all Filipinx Americans and findings are limited to the scope of this study.

Another limitation of this study is the low number of Filipinx American administrative leaders taking up these positions in U.S. higher education. This challenge made it a critical endeavor to carry out research with a culturally relevant conceptual framework. In keeping with recommended research methods for studies with racial/ethnic minority administrative leaders, using a set of critical theories for a conceptual framework was integral. The conceptual framework for this study includes AOE, Subaltern Studies, and the colonial/post-colonial history of Filipinos. This unique

framework encompasses critical theories pertinent to the Filipinx historical circumstance (Neilson & Suyemoto, 2009), and has functioned to create a culturally relevant context for furthering the study with qualitative data gathering of Filipinx Americans in education.

Assumptions, Background, and Role of the Researcher

My earliest memories as a young child consisted of vacillating in-between two cultures. At home, I was a child cushioned within a Filipino cultural existence: listening, understanding, and even uttering my original language of Kapangpangan. This familiarity with my culture as a first-generation immigrant was short-lived. Living in Oakland, CA and entering grade school for the first time, I was simultaneously thrust into a ceaseless coercion toward acculturation as way of survival; as a way of disrobing my originality only to take on an unfamiliar garb. This garb, or new life in the United States, has always carved out a liminal space from which I make sense of my world; a world where I am always Other.

As a doctoral student researcher, I entered into this study with a backdrop and forefront of experience as a Filipinx American administrative leader in higher education. Although my positionality might be seen as an embedded bias for this type of study, it works as a strength because of my ability to pick-up on data which is rich with cultural nuances that could otherwise remain unnoticed and othered. Nevertheless, the phenomenological method of research requires me to exclude personal overinterpretation based on cultural identification and professional status. Therefore, high priority is placed in bracketing the experience of participants in order to extract the essence of their

narratives for proper data analysis. I am influential in this process insofar as to have used my background as a source of responsibility to provide culturally relevant attendance toward the recorded invisibility and subaltern ontological status described by the participants. It was important for me to carefully choose a postcolonial theory of subalternity combined with AOE in order to use a critical conceptual framework that was supportive of educational practices that move away from recycled oppressive ideology (i.e. ascribing the model minority stereotype to all Asians). I believe in amplifying the voice of the Other as an event of momentum for the colonialized, voiceless, the oppressed, and the "forgotten" Asian Americans (Cordova, 1983).

Chapter II: A Review of the Literature

Introduction

The first half of this chapter outlines the theories of AOE and Subaltern Studies. Thereafter, a summary of Filipino colonial history, and the research literature of contemporary postcolonial experiences will be covered. This review is intended to aid in properly contextualizing culturally relevant life histories and realities of participants in this study. Finally, this chapter summarizes an epistemological project of recovery to explore marginalized subaltern perspectives; a manifested legacy of invisibility carried-over by years of colonial domination and oppression.

Theory of Anti-Oppressive Education

The theoretical framework of AOE will be used to encapsulate the scope of this study which explores subaltern leadership epistemologies. Kumashiro (2000) presents four approaches to AOE. The emphasis for all four approaches is for researchers to broaden the ways in which dynamics of oppression are conceptualized by exploring the possibilities of other theories to extend a more relevant study of particular groups. As such, AOE welcomes the use of additional critical theories to enhance the aims of the four approaches: (1) Education for the Other, (2) Education About the Other, (3) Education that is Critical of Privileging and Othering, and (4) Education that Changes Students and Society. The remainder of this section will go over the aims and challenges of each approach, acknowledging that the noted incompleteness of this theory lends itself to the call for more refinement in the fight against oppression through additional research and practice.

First Approach: Education for the Other

Focusing on bettering the experiences of students who are Othered or oppressed is the aim of the first approach. Researchers using this approach conceptualize oppression in schools as harmful spaces where actions and inactions by educators, students, administrators, and politicians result in instances such as discrimination, violence, and exclusion. Less covert expressions of oppression are also investigated by researchers. These include examining the assumptions and expectations of the Other adopted by educators that ultimately influence how the Other is treated. Specifically, researchers look at dominant value systems that justify the harmful treatment of the Other (Kumashiro, 2000, p. 27). For example, researchers have indicated assimilationist ideology purporting that students of color conform to dominant culture to be more like middle-class white Americans. Or, as Halagao (2012) points out is the "absence of ethnic customs, traditions, and values lost in school, home, and community" (p. 907). This is similar to what many marginalized groups endure, including Filipinx Americans.

Addressing this approach involves schools creating helpful and affirming spaces for students to be welcomed, and to have a place where specific educational needs are met. These would be new spaces where Otherness is embraced, voices can be heard, and role models are available. In addition, therapeutic and empowering spaces in schools can advocate for students that face different forms of oppression, while simultaneously offering resources and tools to challenge oppression. Researchers have also suggested challenging the harmful dispositions of teachers exhibiting assumptions of deficit thinking and cultural defiance. In return, suggesting to replace these assumptions with

culturally relevant approaches to teaching (Ladson-Billings, 1994; Philips, 1983; Sheets, 1995; Vogt, et al., 1993).

The strength of this approach is in its effort for schools to recognize the diversity of students and the way each are marginalized and harmed by different forms of oppression. The responsibility is placed on educators to make schools into safe spaces that attempt to teach to all of their students (Kumashiro, 2000, p. 29). A limitation of this approach is it may imply that the Other is the problem. This makes the case to also attend to the various causes of oppression because it is crucial in contextualizing efforts to improve school experiences for the Other. Another challenge to this approach is that needs, particular to the Other, may be difficult to define. Schools may be able to reach only some of their student population, while other marginalized groups are left behind. Kumashiro (2000) suggests addressing a multiplicity of goals with open-ended aims. Culturally relevant pedagogy is not to be used as a strategy claiming to be a solution for all students at all times, but instead should be a practice that is continually refined. The overarching import here is to articulate the needs of students who are on the margins, and asking toward whom does this space harm or exclude.

Second Approach: Education About the Other

This approach to AOE turns to the curriculum as researchers challenge oppression by focusing on what all privileged and marginalized peoples know, and should know about the Other. There are two general categories of knowledge that can lead to the damaging treatment against the Other: (1) normative knowledge, and (2) knowledge based on stereotypes and bias. Normative knowledge is information that society defines as normal

and generalized; pushing forth ideas of the way "things ought to be," according to Kumashiro (2000). Knowledge about the Other is then based on inference and misconceptions such as the idea that authentic Americans are only white European settlers and their direct descendants (Giroux, 1997). Other examples include norms about gender, ability, and class. Working in tandem with normative knowledge is knowledge laden with stereotypes and bias. Students very well acquire this type of knowledge in schools. A relevant example of this is the lack of curriculum that represents and confirms the Filipinx American experience (Tintiangco-Cubales, 2013). Damaging, as well, is the model minority stereotype that is recounted in many studies to have long monopolized the racial framing of Asian and Pacific Islanders in education (Hune, 2002; Poon, et al., 2016; Suzuki, 1977, 2002).

Researchers using "education about the Other" as an approach against oppression in schools promote the inclusion of specific topics about the Other in curriculum such as labor history, feminist studies, and queer studies, to name a few (Kumashiro, 2000, p. 32). A strategy for teaching about the Other is to integrate studies throughout the curriculum so that the learning does not take place once or twice, but is interwoven into other topics throughout the year. By not treating education about the Other as discrete topics, it challenges the tendency to perceive different groups as mutually exclusive.

There are many foreseen benefits to this approach that center around increasing the visibility about the Other to enrich students' understandings about different experiences outside of their own. This approach attempts to normalize differences by working against biased forms of knowledge about the Other. This is seen to produce not only new

knowledge, but also to develop student empathy for the Other (Britzman, 1988). In contrast to the approach of "Education for the Other," central attention is on student knowledge acquisition, rather than the focus being solely on the Other.

Researchers should glean from what Kumashiro (2000) presents as the critical limitations to this approach. Knowledge about the Other is vulnerable to being essentialized and used to represent a final truth, or the whole of experience for any given othered or marginalized group. Aiming for full knowledge on subject matter defeats the purpose of embracing fluid experiences within diverse cultures. In addition, with so many cultures and identities to address, it is impossible to teach adequately about each one (p. 34). The aim of this approach is, then critical, and not functional because the goal is not to just fill a gap in knowledge. It is to disrupt normative ways of thinking adopted from a narrow worldview produced by dominant culture, and to use the learning as catalysts for change.

Third Approach: Education that is Critical of Privileging and Othering

The third approach to AOE goes beyond the dispositions toward, and knowledge about the Other. It encompasses the examination of Othering (e.g. the marginalization, violence, and denigration of groups), and how some groups are normalized to be privileged within the same society. Kumashiro (2000) refers to this as a dual process that is legitimized and reproduced by opposing ideologies, and furthermore embedded into social structures. Stambach (1999) emphasizes that understanding oppression in schools permits investigating the relationship between social institutions and ideology. This includes their impact on schools and students. For example, understanding colorism as a

form of internalized oppression within the Filipinx American population requires looking at the structures of historical legacy from Spanish colonialism and U.S. imperialism inserted in Filipinx culture (David, 2011). In encouraging education that is critical of privileging and othering, researchers have noted that schools very well function within dominant social structures and ideologies rendering them as apparatuses for reproducing oppressive social orders (Kumashiro, 2000, p. 36). The role of schools, then, is to work against and move away from its own implicit involvement with oppressive practices.

Part of developing this form of critical consciousness is to promote the unlearning of certain norms. Giroux (1997) defines this type of criticality as unmasking privilege that is hidden in discourse and normative ways of thinking. Privilege of certain identities are to be made visible so that how one is positioned within social structures can be critically understood, or promote consciousness raising. This approach to AOE leads beyond cultivating empathy for the other. Rather, it encourages social change and the will to resist adopting hegemonic ideologies.

A limitation to the aims of this approach is it assumes that consciousness raising causally leads to critical action and transformation. The opposite trajectory of transformation is resistance, which according to Kumashiro (2000), can occur during a student's learning/unlearning of social norms and differences if stricken with a crisis or emotionally charged response to the material. In addition, it is difficult for teachers to measure how students translate the learning about privileging and othering due to not having access to how students will be moved by the material. Because of this difficulty, a way to move beyond it is to focus on students engaging with relevant parts of the material

19

to be able to fluidly apply it to their own lives in order to critique how privileging and othering conceals or reveals various positions in society, rather than to teach the material with the simple aim of transferring knowledge.

Fourth Approach: Education that Changes Students and Society

In the fourth approach, Kumashiro (2000) turns to a poststructuralist conceptualization of oppression adopted by Walkerdine's 1990 study on nursery classrooms. Rather than originate oppression in the actions and intentions of individuals or in the ideology and social structures of society, the reproduction of oppression is cited in harmful discourses which frame how people behave, think, and feel. Most specifically, the repetition of harmful oppressive messages translated through various means, such as damaging stereotypes, reflect oppressive histories. These offenses can occur through dialogue, discourse, and policy. Going back to the model minority stereotype as an example, institutions can habitually associate success with being Asian. This harmful association can manifest into a lack of educational resources provided for a racial group comprised of many ethnic groups with differing experiences. Conceptualizing oppression as produced through discourse assists in understanding how oppressive experiences are historical, and at the same time, contemporized based on how they may play out differently in different contexts.

Through the progression of approaches of AOE presented by Kumashiro (2000), he is able to argue that there is no one strategy that works for all educators in all situations due to the complexity and situatedness of oppression. It is theorized, then, that the citing and altering of oppressive practices through critical awareness is where change happens

(Butler, 1997) in a multiplicity of ways. This becomes a kind of labor to disrupt the repetition of harmful messages and ideas in order that they be supplemented (p. 43) with other ways of conceptualizing oppressive situations, peoples, and the experience of internalized oppression. What results is a fight against the resistance to change and an engagement with an ongoing and never-finalized construction of knowledge for educators and other positions in the school system to forge forward with in their practice of AOE.

This poststructuralist contribution to AOE opens-up the possibility of using other theories and frameworks to study the embeddedness and complexity of harmful discourse. Kumashiro (2000) questions whether educational researchers are narrowly framed by disciplinary theories that make only certain ways of thinking and questioning possible. Poststructuralism creates a call to go beyond the disciplinary field toward other frameworks that are on the margins of educational research. Taking this approach makes accessible marginalized knowledge that can always-ever-so contribute to anti-oppressive educational research and practice. The next section of this chapter will briefly go over the theory of subalternity, or Subaltern Studies. This theory will compliment AOE as a theoretical framework in further contextualizing the unique colonial past and postcolonial present of the Filipinx American.

Subaltern Studies

In order to contextualize the postcolonial experience, a theory of subaltern studies will be used to ground the knowledge and experience of Filipinx Americans characterized by a bifurcated existence; whereby one is on the margins of society whilst part of a system of centralized power discernably marking out space for the subaltern (Clayton,

2011). The ontological space of the subaltern concerns itself with issues of oppression and subordination in relation to agency, representation, and situated knowledge (p. 247). The term was first put forward by Italian philosopher, Antonio Gramsci, to describe the disenfranchised and voiceless sectors of society. However, his definition provided a fragmentary account of the term which has resulted in the prolific extension of its study by many theorists helping to shape the term's contours and usability within social theory (Brennan, 2001; Green, 2002). Because the term, subaltern, represents many groups around the world, and not in the same way so as to avoid the pitfalls of essentialism, Spivak (1990) skillfully designated the subaltern as a "truly situational" subject each worthy of its own cause for attention.

The Subaltern as Differential Space

The definition of subaltern within postcolonial studies is a marginalized person, group, or entity in subordinate status that is not part of hegemony (Clayton, 2011). While the term signals concern with the most oppressed, voiceless, and disadvantaged groups of society, Gramsci articulates a defining contour that demarcates an initiating point of the subaltern "difference." Gramsci accounts in his *Prison Notebooks* (1973) the struggle for the subaltern to fully clarify the nature of their oppression given the condition of always being subject to the activity of hegemonic groups, even during events of rebellion. The term has been applied to a wide range of groups including indigenous peoples, religious and ethnic minorities, the colonized, women, the poor, refugees, and the enslaved.

Clayton (2011) explains the subaltern as a relational concept which requires a specification of how marginalized groups are connected to hegemony, carrying with its

22

subordinate status the damage of dominance. This relational cite indicates relations of power that socially reproduce subordinate spaces and elite statuses. Subordinate space is occupied by the subaltern in two ways. First, it is a constricting space of dominance in which people are placed in disquieting situations of subordination. Second, it is an anticipatory space from which the possibility to resist, subvert, or overturn dominance is invoked. This double-sense of subaltern space contains in it the phenomenon of exclusion constituted by an elite authority, as well as a counter-hegemonic space where the will to challenge power is constituted (p. 249). This gives rise to groups of marginalized people whose identity is taken up from within this differential space. Living from a space of difference lends itself as foreground for subaltern realities and epistemology; also described as subalternity.

Subalternity and Subaltern Epistemology

As summarized by Clayton (2011), subalternity is construed from the attempt of European colonizers to turn their quest for truth into established knowledge, while actively denigrating and disqualifying indigenous knowledges. Subalternity also indicates the living space of one's identity as defined by its difference being originated in the interpretations by centers of power. Appropriated towards a framework of postcolonial experience, one's living present is also one's subjection and inability to be a subject in their own right because of an historical and contemporary Western capacity to claim what counts as right or true (Clayton (2011). For the Filipinx, this formation of subalternity occurred through the means of Spanish colonialism and U.S. imperialism.

Mignolo (2000) theorizes that the living legacies of European colonialism, whereby value is given to certain groups while others are perpetually marginalized, gives rise to what he calls *the colonial difference*, or the epistemic ground where postcolonial situatedness intersects with the colonial past. The colonial difference, as epistemic ground, is further described by Mignolo (2000) as a subaltern consciousness of incompleteness and belatedness in relation to modernity. However, the experience or memory of incompleteness de-universalizes categories of thought and relocates them within the horizon of subaltern realities and thought. It is in the space of the colonial difference, through a long process of colonialization, that subaltern epistemology surfaces as knowledge that comes from a subaltern perspective conceived by the margins of what Mignolo (2000) names as the modern/colonial world system.

An epistemological framework emerging from an historical condition of coloniality encompasses knowledge responding to colonial domination. This affords the potential to put forward new logic that not only challenges dominant thought, but also shifts the locus of enunciation, whereby the perspectives and terms of discourse are initiated from subaltern landscapes (Mignolo, 2000). Seen as an emancipatory process, subaltern epistemology reclaims agency by historicizing oneself and deconstructing the processes of oppression that have worked to disqualify their past, families, perspectives and ways of knowing (Cervantes-Soon & Carrillo, 2016). Chatterjee (1997) says this historicized subjection through colonialism creates a need to return to the past to create a space where the colonized might become authors of their own modernity. Returning to the past highlights the historical agency of the colonized subaltern, and invites varied ways to

24

articulate the emergence of subaltern knowledges; insurgent knowledges that come from the dispossessed (Young, 2003).

Subaltern Leadership Epistemology

A framework of subaltern leadership epistemology was developed for this study to offer a critical lens for understanding the origin, nature, and process of knowledge formation within the field of leadership studies that centralizes "unequal power dynamics inherent amid oppressive conditions" (Aragon & Brantmeier, 2009, p. 41), or what Mignolo (2000) refers to as subaltern knowledges.

Taking after critical epistemology and appropriating it to fit the colonial and postcolonial identity unique to Filipinx Americans, it questions the role of knowledge construction around power dynamics and reproduced oppressive conditions. With regard to diverse leaders, these are individuals with subaltern positional knowledge that unceasingly undergird the practice of leadership. Akin to subaltern epistemology, critical epistemology puts into question relationships of dominance and subordination between and among groups in society, and how privileged knowledge dispositions enable and maintain oppressive and unjust conditions (Aragon & Brantmeier, 2009).

Given the highly dynamic practice of educational leadership and the lack of research literature on how sociocultural differences inform leadership dispositions and behavior (Brooks & Miles, 2010; Jackson & O'Callaghan, 2009), it is imperative to start somewhere if we are to start anywhere with regard to acknowledging how differences problematize the epistemological base onto which we can study critical issues in educational leadership. Ngunjiri and Hernandez (2017) locate the differently positioned

within white academic contexts as the subaltern who uncover the complexity of leadership in practice. Some of these complexities include the internal burden of negotiating racial/ethnic immigrant identity and racialized self-awareness, seeing oneself through the eyes of dominant groups, and being predisposed to being at odds with dominant institutional cultures based on being Other (p. 399).

Underrepresented administrative leaders of color are predisposed to challenges with the normatively perceived acontextual and unproblematic leadership literature. This hegemonic literature generally suggests generic characteristics to aim for in order to be successful without fully considering the social and cultural identities of leaders who are in the minority and have been historically marginalized (Ngunjiri & Hernandez, 2017). Furthermore, being differentially positioned sets others apart from the dominantly represented majority of actors within higher education organizations (p. 394).

This gives rise to hosting a culturally relevant conceptual approach (Neilson & Suyemoto 2009) when considering Filipinx administrative leaders. It is to start at the base of the Filipinx experience followed by the mechanizing process of knowledge-building by using the historicized Filipinx voice. The following section will summarize the literature on the colonial history, immigration patterns, educational trends, and colonial and postcolonial trajectory of Filipinx Americans.

Filipinx Colonial History and Racialization

The following is a condensed overview of Filipino colonial history and immigration experiences. The overview will provide a backdrop for the racialized realities of Filipinx Americans. Filipinx Americans are currently the third largest ethnic group within the

Asian American category of census data, at approximately 4.0 million, behind Asian

Indian Americans at 4.4 million, and Chinese Americans at 5.0 million (American

Community Survey, 2017). The 2010 census reported Filipinx Americans were the

second largest ethnic Asian American group. Since 2010, there has been a significant

growth in the Asian Indian population (Springer, 2011).

Although Filipinx Americans have had a long history in the U.S. going back to the

1500s in Morro Bay, CA (Cordova, 1983), and an influx of immigration after the 1965

Immigration Act (Paik, et al., (2016), their impact on education has scarcely been

documented and researched apart from being placed into larger racial groups such as

Asian American, Latino, and Pacific Islander (Bonus & Maramba, 2013; Parillo, 2011).

Filipinx communities have also been affected by inaccurate portrayals of being

stereotyped into the model minority. This model minority myth can subsume Filipinx into

stereotyped model citizens who are well adjusted and academically inclined. These

stereotypes encourage the marginalization of real issues for not only Asian Americans in

higher education, but also Filipinx students, including Filipinx staff, faculty, and

administrators (Hune, 2011; Maramba, 2011; Maramba & Nadal, 2013).

For the purposes of this study, and in order to better contextualize the experiences of

Filipinx administrative leaders, the Spanish colonial history and the subsequent

occupation by the Unites States will be covered. These historical realities warrant a closer

look at how the past has left a wake that follows a postcolonial present, impressed with

the effects of oppression.

Spanish Colonialism: Political Theology

Prior to the arrival of Ferdinand Magellan in 1521, and the islands being named *Las Islas Filipinas* by Ruy Lopez de Villalobos in honor of King Philip II of Spain, the Philippine islands were comprised of many tribes and chiefdoms dispersed across the archipelago (Reyes, 2015). Manila was already an epicenter of trade in the region, largely trading with the Chinese and later in the fourteenth century with various Arab groups arriving in the southern islands (Majul, 1999). By 1965, the Spanish arrival took root when King Philip II appointed the first governor general of the Philippines, Miguel Lopez de Legazpi. This moment imparted over 300 years of Spanish colonization over the islands. Established already within a culture of spiritual animism and tribalism, Rafael (2016) describes that the people of the islands were infused with a form of colonization that differed from colonization performed in South America. Rather than imposing the Spanish language, native languages were preserved and used to translate and deliver Christianity. Rafael (2016) illustrates this was a way to use language as a weaponizing tool of control; exploiting native concepts and words to appropriate an entirely new worldview in order that it replace existing systems of knowledge.

An expression of subaltern politics, political theology preserved Spanish imperialism over the islands through the use of local languages to convert natives into Catholicism. The intermediary, between the king's will to colonize and the translation of Christianity, was the Spanish missionary who was expected and able to adopt native languages. The missionary translated in the midst of various political and social dynamics, often becoming an apparatus to transfer the demands of colonial epistemic violence and forms

of cultural erasure. Colonial society in the Philippines was pillared by the clergy in this way. This was done with much sovereign power when making decisions about various affairs such as how to handle heresy, subversive nationalists, and insubordinate colonial officials. Decision making power at this capacity, Rafael (2016, p. 25) explains, would often undermine the authority of the king's Spanish colonial commissioners in Manila.

In the years of colonial domination, the clergy simultaneously enacted and challenged the king's sovereign rule. Despite the Spanish liberal state's dislike of the clergy in times of disagreement, the clergy and Spain ultimately united against the emerging fight from Filipino nationalists. This asserted, again, an imperial rule based on race (Rafael, 2016, p. 26). The dynamic of silencing Filipinos, regardless of efforts to fight against an oppressive state, is well represented by the description of the subaltern.

By 1892, a revolutionary society, the *Katipunan* (the gathering), gained momentum and was committed to breaking free from imperial rule. This resulted in a race war, and led finally into an eruption of the Revolution in 1896. This revolution ignited the ending of Spanish colonial rule through the Treaty of Paris, where the United States eventually took possession of the Philippines from Spain (Randolph, 2009). Although the Spanish-written 1898 Proclamation of Independence affirms the right for Philippine inhabitants to be free from the Crown of Spain, Rafael (2016) points out that the usage of "we" and "they" within the proclamation represented the United States and the Philippine people, respectively. The "we" did not mean "we, the people." Alternatively, it translated to "we, the representatives of the people" (p. 27), marking the document as an extended tool for cultivating subalternity, and for U.S. imperialism to speak over the already muffled

voices of the Filipino people. The next section will provide an overview of the

perpetuation of subalternity upon Filipinos, termed as savagery, by the U.S. government.

U.S. Imperialism: Pacifying the Savage Tongue

Ironically, independence from Spain led to a fight for it, exemplified by the

Philippine-American war that occurred between 1899 and 1902. Before the 1898 Treaty

of Paris was finalized by Spanish and United States representatives, Filipino

commissioners endeavored to declare, with several efforts, that Spain had no right to

convert ownership of the islands to the United States because of an already-existing

independent Philippine government in place (Agoncillo, 1974; David, 2011). The

Philippine-American war, come to be known as the "Forgotten War," cost the U.S. $600

million and roughly 10,000 soldiers while 16,000 Filipino soldiers and 200,000 Filipino

civilians were killed (Brillantes, 2008).

Rationale for America's presence in the Philippines derived from President William

McKinley's use of the idea of *benevolent assimilation* (David, 2011; Ignacio, et al, 2004);

the absorption of an other peoples into American culture guised under the clause of

benevolence, or what was described as "kind charity." The charity was founded upon an

assumption of lack in the Filipino people to self-govern. As stated in President

McKinley's 1899 speech to a Methodist delegation affirming his decision, he states:

> And one night late it came to me this way – I don't know how it was, but it came:
> (1) That we could not give them back to Spain – that we would be cowardly and
> dishonorable; (2) that we could not turn them over to France and Germany – our
> commercial rivals in the Orient – that would be bad business and discreditable;
> (3) that we could not leave them to themselves – they were unfit for self-
> government – and they would soon have anarchy and misrule over there worse
> than Spain's was; and (4) that there was nothing left for us to do but to take them
> all, and to educate the Filipinos, and uplift and civilize and Christianize them, and

by God's grace do the very best we could by them, as our fellow-men for who Christ also died (Rusling, 1903; as cited in David, 2011, p. 48).

Additional rationale for the colonization of the Philippines was recorded from Senator Albert Beveridge of Indiana in 1900 when he expressed the following about Filipinos.

They are not of a self-governing race unless you could erase hundreds of years of savagery, other hundreds of years of Orientalism, and still other hundreds of years of Spanish character and custom. We must never forget that in dealing with the Filipinos we deal with children (see David, 2011, p. 49).

Immediately, a subaltern space is ferociously carved out by the United States government pronouncing devaluative statements of the Filipino as part of their justification to occupy the islands.

In order to counter Filipino insurgency, the U.S. established a system of public schooling in the Philippines initially overseen by General Arthur MacArthur, the military governor. General MacArthur aimed to have schools serve as "adjuncts to military operations" and aid in hosting a counterinsurgent effect where the need was to "expedite the restoration of tranquility throughout the archipelago" (Osias, 1958; as cited in Rafael, 2016). The first teachers assigned to the islands were American soldiers followed by American civilian teachers. Starting in the 1920's, Filipinos were allowed to teach, initiating a path for allowing the colony eventual independence (p. 44). In an attempt to circumvent the various languages of the Philippines, English became the mandatory medium of instruction passed into law. English was to be used as the dominant language of rule. By this time, more than eighty languages continued to be spoken in the Philippines with roughly 5% sustaining moderate skills in Spanish despite 350 years of Spanish colonialism (Rafael, 2016).

31

Applying English as the basis of instruction was wielded as an extended apparatus for the continued conditions of subalternity. It enveloped Filipinos into the new colonial regime while simultaneously marginalizing their voices away from established centers of power. As English was meant to catalyze the process of pacification, it asserted itself along with an American system of knowledge, thereby dismantling any remains of indigenous knowledges. Ruling through an American system of education actively placed the Filipino as living in one's subjection; the inability to be a subject in one's own right because of a new language yielding the power to claim, now, what is true or right. President William McKinley dubbed these efforts as benevolent assimilation, deemed to uproot the "savage" Filipino into Anglo-Saxon values, but with limited rights. Subject to U.S. law while foreign and racially different, Filipinos were not entitled to the same rights in their own country (Rafael, 2016, p. 45).

Resultant of these efforts were a people with varying degrees of education in English, and a widely dispersed familiarity of English that did not always translate into fluency. Some were barely literate in English and yet many used both English and Spanish vernaculars representing the colonial legacies of oppression. Rafael (2016) highlights that this dynamic created a linguistic hierarchy which corresponded to a social hierarchy dividing educated Filipinos from their people en masse, all set-forth by an imposition of language as a tool of oppression.

This dynamic of oppression is further capitalized through the cultural critique of Renato Constantino (1919-1999) in his essay *The Mis-education of the Filipino* published in 1966. For Constantino, it is the hegemony of English that commits epistemological

violence in that it wields the power to shape thinking and discourage dissent as a weapon of colonialism. He places blame on the colonialized educational system run by foreigners, foreign-trained Filipinos, and clergy for reproducing a subservience to former colonial masters. This persisted decades after independence from the U.S. American-run education, fostering the sense for Filipinos to uncritically embrace American benevolence, as a blessing.

Students were mis-educated and led to believe they could be modernized little Americans; citizens becoming other than themselves and depriving themselves of a future defined by their own terms. By keeping students ignorant of historical and cultural values and force-adopting American values, it held the country in a "state of abject backwardness" (Rafael, 2016, p. 47), enabling Filipinos to let go of any cultural distinctiveness. English, as an alien language, Rafael (2016) further describes, produced alienating effects which left the people of the Philippines neither becoming Filipino or American, but "failed copies of the latter" (p.48). The cultural critique of Renato Constantino reverberates in the trajectory of racialization and immigration into the United States.

U.S. Immigration and Racialization

Not considered citizens, the status of Filipinos as American-nationals exempted them from early 20th century immigration laws which prohibited other Asian groups from immigration. The first groups to arrive were postsecondary students referred to as the *Pensianados*. They were subsidized and sent to receive education in the U.S. in return for work with the Philippine colonial government. Soon, self-supporting students sought

educational and economic opportunity in the U.S. (Cordova, 1983). Among the students

that remained in the U.S., few were able to find reasonable opportunity in white

communities. Instead, most received menial jobs that were not commensurate with the

education level they had attained (Nadal, 2011).

During the early 1900s, there was a growing number of Filipinos living in the United

States, primarily to meet the demands of cheap labor for jobs in states such as Alaska,

California, and Hawaii (Lai & Arguellas, 1998). The mostly single, young, male laborers

were first racialized as "superior workers" replacing the previously excluded Chinese and

Japanese workforce. However, as the Great Depression set-in, Filipinos were stigmatized

as economic threats and social/sexual menaces (Lai & Arguellas, 1998; Tapia, 2006).

Kramer (2006) describes one of the earliest documented cases of white flight where the

California attorney general Ulysses S. Webb refers to San Francisco as occupied with

Filipino colonies marked as the "only instance in history where the whites had retreated

without firing a shot" (p. 418), likely referencing the regular gun violence against

Filipino presence during the prior decade. In August of 1926, an anti-Filipino riot took

place in San Joaquin Valley where Filipino laborers were targeted at a local street fair.

Three years later, a mob of 300 white people led by a local police chief burned the barn

of a rancher that employed Filipinos, demanding the "foreign" workers to leave the

country. Shortly after, the opening of a local taxi dance hall, where white women were

provided as dance partners for Filipino workers, ignited the five-day Watsonville Riots.

This was a period of racial violence in January of 1930 spurred by opposition to

immigration. Soon enough, incidents of violence became routine organized acts of violence against Filipino farm workers over the next few years (Tapia, 2006).

Now viewed as economic threats and social deviants, the Tydings-McDuffie Act of 1934 stripped Filipinos of their status of nationals and restricted immigration to the U.S. down to fifty per year (Cordova, 1983). Although this governmental response guaranteed independence of the Philippines within 10 years, transitioning the islands from an American territory to a commonwealth, it was doubly used to "cool the moral and sanitary threat," perceived of the Filipinos (Tapia, 2006). Increasing anti-Filipino sentiment and societal pressures further resulted in the Repatriation Act of 1935 where Filipinos living in the U.S. were sent back to the Philippines involuntarily. It was not until the Luce Cellar Act of 1946 where Asian immigration was loosened slightly and widened the Filipino immigration quota from 50 to 100 with the option of becoming naturalized citizens (Paik, et al., 2016).

The largest wave of immigration to the U.S. took place after the 1965 Immigration and Nationality Act was instituted. This dissolved the immigration quota system, and based selection on skilled workers and family reunification. Highly trained Filipino professionals were recruited to compensate for employment shortages within healthcare, engineering, and science. American-led education in the Philippines made possible the continual flow of Filipinos into the U.S. as commodified global servants, because of proficiency in English (Buenavista, 2013). Employment-based preference to enter the U.S. continued through the 1990s, impacting the entrance characteristics of newer immigrants (Bankston, 2006). By 2002, the population increase of Filipinos exceeded all

Asian groups and rose to becoming second only to Mexican immigrants (Le, 2010). The population increase shadowed by a history of targeted violence and racial tension, along with a long past of colonial rule, continues to inform the postcolonial experiences of Filipinx Americans today.

Filipinx Americans and Postcolonial Experiences

A significant presence in the United States has not safeguarded Filipinx Americans from experiencing various forms of oppression, such as being perceived as a perpetual foreigner (Pak, et al., 2014). Undue influence and exposure to American culture, English proficiency, and economic adaptability within the U.S. have not ensured acceptance into mainstream society (Paik, et al., 2016). Espiritu & Wolf (2001) found that second generation Filipinx Americans reported lower levels of self-esteem and higher levels of depression in comparison to other ethnic groups. In a 2008 study by E.J.R. David, depression symptoms of Filipinx Americans were better explained by conceptual models that included colonial mentality; a form of internalized oppression that outlasts the events of colonialism, and reverberate into the psyche of the oppressed.

As for educational attainment, research highlights intergenerational disparities where U.S. born Filipinx Americans are less likely to hold a post-secondary degree than Filipino immigrants, marking the role of racialized segmented assimilation (Espiritu & Wolf, 2001; Museus & Maramba, 2011; Ong & Viernes, 2013). Levels of acculturation have shown to impact later educational achievements as immigrant children tend to perform better than U.S. born Filipinos (Portes & Rumbaut, 2001). Tintiangco-Cubales (2013), through research with Filipinx youth, found the compelling need for students to self-

identify with curriculum that includes Filipinx history along with having teachers that are capable of identifying with current issues faced by youth. Filipinx American youth straddle two worlds; a world of generational struggle, and a world of racialized experiences that are ambiguously addressed by educational institutions. Underrepresented Filipinx students face institutional barriers and come up against cultural obstacles which work to cripple academic achievement within both K-12 and higher education (Agbayani-Siewart, 2004; Alvarez, 2002; Buenavista, 2013; Strobel, 2001; Vea, 2013).

Invisibility in Higher Education

One of the most compelling conditions of invisibility for Filipinx Americans is the impact of the model minority myth, and its inaccurate portrayal and application to the entire Asian and Pacific Islanders group (Nadal & Maramba, 2013; Cimmarusti, 1996; Cordova, 1983; David & Okazaki, 2006; Museus & Maramba, 2011; Nadal, 2011; Nadal & Maramba, 2013). The model minority myth ideologically treats Asian and Pacific Islanders as a monolithically hard working group who are well adjusted and high achieving, so that claims of systematic racism can be undercut by claiming this stereotype to be true. Used as a tool for racial wedge politics, this myth advances color-blind racist ideology and simultaneously moves Asian and Pacific Islander scholars to labor on projects that counter this myth (Bonilla-Silva, 2006; Kumashiro, 2008; Poon, Squire, Kodama, & Byrd, 2016). Combined with statistics that show Asian and Pacific Islander students as well-represented in higher education, it assumes that resources are not needed to further academic or social support. Resultingly, resources are disregarded in the planning for outreach and support services (Nadal & Maramba, 2013). These factors

shadow any real issues experienced by Filipinx Americans who represent various socioeconomic levels, immigration statuses, and family histories in higher education.

It becomes strenuously more difficult to retrieve data on Filipinx students in higher education when data gathering and categories often combine Filipinx students with data on Asian American, or Asian and Pacific Islander students. This is a struggle for all ethnic groups, being represented in one category, experience. A main step toward seriously addressing issues specific to Filipinx students is to seek the disaggregation of data in order that a clearer picture could be depicted for practitioners and scholars (Maramba & Bonus, 2013). While there are no reliable data available for examining the number of Filipinx college students versus faculty, Nadal, et al. found in their 2010 study that having Filpinx faculty on campus was important to Filipinx students' own well-being. Additionally, Filipinx students experience cultural challenges that significantly affect their adjustment to college and sense of belonging at their institutions (Museus & Maramba, 2011). This includes Filipinx students living a reality of cultural suicide, where students must detach from their own cultural heritage in order to succeed in a U.S. college institution. The experience of cultural dissonance, where the incongruence between a students' origin of culture and the culture of immersion, pose major impediments to college student success (p. 250).

Microaggressions

A seminal exploratory study by Nadal, et al. (2011) investigates various racial microaggressions experienced by Filipinx Americans. Microaggressions are subtle forms of discrimination. They are brief verbal, behavioral, or environmental indignities, either

intentional or unconscious, and convey hostile, degrading, or demeaning racial insults directed toward groups regarded as Other (p. 157). The particular racial and sociocultural postcolonial realities of Filipinx Americans had not yet been considered for such a study to empirically understand the phenomenon from unheard voices. What was found was an array of microaggressions that were mapped with previous studies accounting for the microaggressions of Asian Americans, Latinx, Black Americans, and the emergence of new themes specific to Filipinx Americans.

Six themes paralleled with a prior Asian American microaggression study. They are listed along with corresponding descriptions in order to concretize the reality of each microaggression. These were (1) "alien in one's own land," and incessantly being asked where one is from even if identifying as American, (2) "second-class citizen," and experiencing white counterparts as given preferential treatment over persons of color, (3) "invalidation of inter-ethnic differences," and minimizing differences between Asian groups, (4) "exoticization and sexualization of women and demasculinization of men," and the application of hyper or hypo-sexualization, (5) "pathologizing of cultural values," and being made fun-of for the sound of one's language or accent, thereby positioning the communication of dominant culture as ideal, and (6) "invisibility and lack of knowledge of Filipinx Americans," which plagues the experience of being overlooked and ignored within various arenas of sociality (pp. 162 – 165).

A theme that paralleled with a study on microaggressions and Black Americans was the "assumption of criminality or deviance" (p. 166) This theme was denoted by Filipinx Americans as personal fears of being harassed and racially profiled as trouble-makers,

including experiences with fear being expressed from white counterparts not wanting to interact with Filpinx Americans. In addition, the "assumption of inferior status or intellect" (p. 167) was reported by Filipinx Americans who were often presumed to be of a lower social class, be less intelligent, and represented in the media as largely depicted by service workers. It is important to note that these two themes have not been found to be relevant in studies on Asian Americans and microaggressions.

Five new themes emerged, that although align with themes from microaggression studies on women and the LGTBQ community (p.162), indicate the intersections of microaggressions and what materializes for Filpinix Americans. These are: (1) "use of racist language," often used in joking ways were hurtful in nature, (2) "assumption of Filipinx stereotypes," such as being asked if one ate dog, (3) "exclusion from the Asian American community," and being othered by various Asian groups, (4) "the assumption of a universal Filipinx experience," shadowing the variety of lived realities between Filpinx Americans, and (5) "mistaken identity," or being mistaken as an Asian American, Pacific Islander, Black American, Native American, or Latino (p. 168).

Filipinx Americans are in a distinct position with regard to other Asian American groups. The factors of phenotype and "sharing similar physical features, surnames, and cultural practices as those of Latinos, Pacific Islanders, Native Americans, and Black Americans" (Nadal et al., 2011, p. 169) manifest a unique experience of battling with microaggressions. In conjunction with the particularity of findings from this research study, the phenomenon of colonial mentality has developed in the last few decades as a pinnacle starting point in attempting to capture the postcolonial struggles of Filipinx

Americans. Descriptively, colonial mentality may be the most compelling in relinquishing the subaltern epistemological trace of Filipinx Americans in their struggles and strengths.

Historical Coordinates, Subalternity, and Colonial Mentality

While no longer formally colonized subjects by Spain or the U.S., Filipinx Americans have inherited the violence of coloniality through a subjugation from a whole sense of culture, identity, and history (Leonardo & Matias, 2013). To be forced by colonizers to assume a role of subjugation consequently makes it difficult for the colonized to see beyond their subaltern status. As it is, the ethnic identification of Filipino is a reminder of the negation and existence of indigenous inhabitants living on the archipelago before the Spanish rule began (p. 6). In this light, the denotation of the Filipino signifies the beginning of a colonized subject. The history and legacy of colonialism gives rise to the effects of colonial mentality; a specific form of internalized oppression that has been used to describe the experience of Filipinx Americans today (David & Nadal, 2013; David & Okazaki, 2006; Root, 1997).

Colonial mentality should be conceptualized as having variance in the presence and strength between Filipinx and Filipinx Americans (David & Nadal, 2013). A term stemming from postcolonial theory, colonial mentality is a form of internalized oppression defined by the reception, inception, and perception of ethnic and cultural inferiority. It is a phenomenon characterized by self-hate and a construct that is central to investigating the psychology of contemporary Filipinx Americans (David & Okazaki, 2006; Root, 1997). Colonial mentality "involves an automatic and uncritical rejection of

anything Filipino and an automatic and uncritical preference for anything American"
(David & Nadal, 2013, p. 299). Franz Fanon (as cited in David & Okazaki, 2006)
theorized that the continual denial of the colonized person's humanity through systematic
domination leads to identity confusion, self-doubt, and interpretations of inferiority. This
epistemological violence of subalternity leads to the subaltern believing the colonizer's
denigrating perceptions of the colonized and toward seeing themselves through the
colonizer's eyes (p. 4).

David and Okazaki (2006) propose four ways for which colonial mentality shows up
within Filipinx American communities. The authors rest on the argument of Cordova
(1983) which claims that the subaltern conditions produced by colonialism produces an
ever-present Filipinx ethnic/cultural identity crisis causing a disoriented idea of what
makes for an authentic Filipino culture and identity. Based on this oppressive condition,
it gives rise to an internalization of inferiority. The following are four illustrative
examples of this phenomenon.

Denigration of the Filipino Self

This manifestation of colonial mentality emphasizes the adoption of a colonizer's or
master's inferior perceptions of the colonized. The adoption may take many forms of
internalization that include feeling shame or resentment about being Filipino. These
feelings can go as far as individuals wanting to hide their ethnicity for fear of being
judged or feeling cursed by belonging to an ethnicity that has not been societally valued
(p. 9).

Denigration of the Filipino Culture and Body

This oppressive space involves the perception of anything Filipino as inferior to anything white, European, or American. This damaging worldview has been applied to culture comparisons, English language proficiency, socioeconomic opportunities, material belongings, physical characteristics, and leadership. These examples have manifested into various forms of internalized oppression, such as the popularity of skin-whitening products to believing that marrying white would provide better opportunities for future children (p. 9).

Discrimination Against Less-Americanized Filipinos

Yet another damaging portion of this phenomenon is the discrimination of Filipinos by Filipinos based on the display of negative Filipino traits, or any behavior that is considered non-American. This behavior is a distancing away from perceived inferiority by disassociating with one's co-ethnic group. Discriminatory attitudes, derogatory ridicule, and name calling such as using the term "FOB" (fresh-of-the-boat) has been commonplace in some Filipinx communities. These events point toward a very narrow way of understanding improvement within the culture; that is, to Americanize is to advance oneself. Another example of this is the stigma that comes with the level of English proficiency or even accent that one speaks with when engaging in English. Those that speak with an accent are othered as less American and less intelligent (p. 10).

Tolerance of Oppression

Likely one of the deepest levels of subjugation is the stripping-away of the ability for the colonized to use their own voice, and instead taking on the voice of their colonizer.

Certainly, a facet of subalternity, colonized persons may view the colonizers as "well-intentioned, civilizing, freedom-giving, unselfish, liberating, noble, or sanctified heroes" (p. 10). These perceptions lead to the justification of maltreatment; the price to pay in order to be more like the dominant culture. Various forms of tolerance have been noted in the literature as having displayed this type of "colonial debt" by denying crimes of colonialism in the Philippines, being thankful for being in America as a way to avoid seeing injustices, and by conveying a lack of care about historical trajectories (p. 10).

Summary

A hallmark of subalternity is the living present of one's subjugation and inability to be a subject in their own right because of an historical and contemporary Western capacity to claim what counts as right or true (Clayton (2011). Once an adoption of the colonizer's mind is certified in the existence of the formative Filipinx identity, this history of epistemological conquest becomes lost unless it is recovered. If the historical imprints of colonialism are not recovered, the real consequences are what Memmi (1965) has pronounced as a robbing of any notion of freedom and right to be an active participant in history (p. 92). Colonial mentality and other phenomena that are extensions of one's colonial history, render a sort of silence and subaltern epistemological state.

However, subaltern epistemologies, specifically leadership epistemologies are a moment of reclaiming agency by historicizing oneself and deconstructing the processes of oppression so that an emancipatory process is naturally undertaken. Chatterjee (1997) theorizes the importance of returning to the past to create a space where the colonized might become authors of their own modernity. Returning to the past invites varied ways

44

in articulating the emergence of subaltern knowledges, which are integral in investigating

more deeply how differences inform critical issues in educational leadership. One such

way is to create a critical space for the marginalized Filipinx American voice.

Chapter III: Methodology

Introduction

This chapter covers the methodology used to address the research questions of this dissertation study. The chapter presents the purpose statement, research questions, research design, participants, data collection, and data analysis. Following thereafter are sections on credibility and trustworthiness, limitations and strengths of the study, and concludes with the researcher's role.

Purpose Statement

The purpose of this research study was two-fold: (1) to capture the phenomenon of subaltern leadership epistemologies of Filipinx American administrative leaders in higher education, and (2) to explore the ways these leadership epistemologies were informed and influenced by personal life histories. The aim was to unveil and articulate what could otherwise remain unavailable within educational research literature. Maramba & Bonus (2013) argue that in order to adequately understand the contemporary conditions of Filipinx Americans, that is, the cultures, complex histories, and present experiences, one must confront the relevance of a shared colonial past and racialized postcolonial present. Regarded as Other, a prevailing phenomenon of invisibility (Bonus & Maramba, 2013; Cimmarusti, 1996; Cordova, 1983; David & Okazaki, 2006; Museus & Kiang, 2009; Museus & Maramba, 2011; Nadal, 2011; Tintiangco-Cubales, 2013) is rendered as a form of subalternity for this study.

Research Questions

The research questions for this study are as follows:

RQ1: What are the subaltern leadership epistemologies of Filipinx American administrative leaders in higher education?

RQ2: What life experiences inform and influence the leadership epistemologies of Filipinx American administrative leaders in higher education?

Research Design

The research design used for this study was in-depth qualitative phenomenological research using the three-interview series approach (Seidman, 2019). The value from conducting phenomenological research is in extracting the meaning that particular experiences and events have for participants (Seidman, 2019; Smith & Osborn, 2008). This design elicits a detailed account of personal lived experience. Part of the researcher's role is to get close the participants' personal world by interpreting and analyzing their accounts using the personal narratives of participants (Smith, Flowers, & Larkin, 2009). As such, this study details the chartered connections of shared lived experiences with personal leadership epistemologies enacted within participants' respective institutions.

Participants

Participants in this study hold senior and mid-level administrative roles in higher education institutions. Senior leaders are key decision-makers who work collaboratively to achieve organizational goals and envision strategic initiatives to foster transformational change for the institution (Kezar, et al., 2020). Roles such as president, vice president,

associate vice presidents, chief officers, chancellors, and provosts are examples of senior leadership roles that three of the six participants held. Mid-level leaders are supporters of established institutional goals (Rosser, 2004), implement set strategic initiatives, and carry-out college or departmental activities to foster the manifestation of transformational change for the institution. Examples of participant mid-level leadership roles are directors and associate deans. The participants self-identify as Filipinx American. Based on the status of leadership position, the age range of participants were between 39 to 52 years old. This study was inclusive of all gender types and classifications. With a general lack of widespread Filipinx Americans occupying these positions, purposive and snowball sampling were used to ensure a participant sample appropriate to this study.

The participants of this study were specifically administrators; those in managerial positions charged to oversee higher education operations and personnel in staff positions of various levels. Although the concepts of leadership and management in higher education institutions are frequently misunderstood and confused, based on academic arguments that debate the legitimacy of leadership practice coming from agents that hold managerial positions (Taylor and Machado, 2006), this study takes the position that leadership and management cannot be addressed as separate and discrete concepts (Clark, 1998; Moore, 2001; Nanus, 1992; Taylor & Machado, 2006). Rather, they are symbiotically interdependent and required for administrative roles to integrate vision into actionable plans while straddling a balance between institutional stability and instability. This balance is orchestrated by strong leadership that includes administrative positions

inherently involved with transforming institutions to move beyond the status quo (Davis & Jones, 2014; Ramsden, 1998; Taylor & Machado, 2006).

Data Collection

The timeline for data collection was between the months of September and November 2020. Purposive and snowball sampling were used to recruit six participants to take part in three in-depth interviews. Information about the study was disseminated to a targeted audience through email accessible only to the researcher. The email covered the scope, significance, and purpose of the study, including the rights and protections of participants as interviewees (See Appendix A). Interest to participate was gathered through email responses. Those that responded they were available and willing to participate were sent a secured formal consent letter and form through Docusign detailing, again, the scope of the study and informed them of their full rights, including protection of anonymity and confidentiality for the duration of the study (See Appendix B). Consent forms were returned back through a secured Docusign account and placed in a password protected secured file.

Due to the COVID-19 health pandemic, all interviews took place over recorded zoom sessions. Prior to beginning each interview, participants were reminded about the option to stop the interview or withdraw from the research all together at any time during the interview process. Recording began once the formal interview started. During the interviews, zoom cameras were turned off to further protect the anonymity of participants. This served the purpose of delivering recordings without facial recognition

available to Rev, the transcription service used to transcribe interviews. At the end of each interview, the recordings were ended.

Interview recordings were transcribed by Rev, for use during data analysis. The identities of participants were protected by using pseudonyms in place of their names, positions, and institutions. Risks associated with participation in this study were anticipated to be very low. Ethical procedures for academic research were adhered throughout the study. This included reminding participants about how the information contained in their interviews would be used and protected.

Instruments

A phenomenological approach to research using in-depth interviewing was used to explore deeply the lived experiences of participants. This allowed for participants to express and make meaning out of their own subjective understanding (Seidman, 2019). In-depth interviewing was a vehicle for focusing on the centrality of their responses to open-ended, semi-structured interview questions. The goal was to have the participant reconstruct their experiences using their own voice in order for the essence of their experience to emerge (p.17). Through this process of in-depth interviewing, clarification of phenomena was formulated by the participant; an agent who is nevertheless grounded within the context of their experience (Bevan, 2014).

Each participant took part in three 60-75 minute interviews, spaced approximately one week apart, with each interview having had a specific aim. The first interview was used to establish a context for the participants' life history as a Filipinx American. The narratives covered events ranging from their past and up through their present (Seidman,

2019, p. 20). Topics included their family's story of immigration, K-12 schooling, college years, and early career experiences. These topics were used to prompt participants to describe and reconstruct events, places, actions, and activities in order that context-giving was elicited from the participant (See Appendix C).

The second interview focused on concrete details of the participants' present lived experience with regard to their own leadership epistemologies and practice (See Appendix D). This portion of interviewing aimed to apprehend the phenomenon (Bevan, 2014), which for this study were subaltern leadership epistemologies. Concentrating on their lived experiences required probing into their actions, observations, thoughts, feelings, and perceptions. It was important to have this focus because lived experience make-up the details of everyday life that otherwise go unreflected upon. The participants were asked to reconstruct these details so as to be used as the bedrock to construct meaning out of these events for use during the third interview (Seidman, 2019, pp. 22 – 23).

The third interview asked participants to reflect on the meaning of their experiences expressed during the first two interviews. The task was to engage the participant into thoughtful and focused reflection, pausing from the surface of everyday occurrences, and constructing meaning out of their narrated responses (p. 23). Reflection included asking about how events in their lives had carried them into their present-day interpretation of leadership in their careers (See Appendix E).

Data Analysis

Two main methods were used to analyze interview data, 1) the use of the Constant Comparative Method of coding (Corbin & Strauss, 2015), and 2) Analytic Memos (Saldana, 2011).

The Constant Comparative Method of coding encapsulated the process of inductive coding in the creation of themes to address the essence of feedback from the interview transcriptions. This involved constant coding, analyzing, and comparing data as procedures that happened simultaneously so as to saturate analysis with all of the data provided by participants (Glaser & Strauss, 1967). Saturation meant all data had been used to inform the creation of categories by reaching a state of completeness from comparing between and within contexts of transcriptions (Corbin & Strauss, 2015).

Open coding was used to make comparisons and categorize data using categorical properties. During this phase, the data was constantly placed into questioned about how it informed coding categories. Axial coding was subsequently used to re-examine conceptual categories to determine whether sufficient data existed to support emerging interpretations. Core themes were then created through the alignment supported by the simultaneous cycle of comparison and saturation that occurred during coding analysis (p. 138).

Coding strategies were also included repetitious readings of the interviews to develop a system for categorizing codes within outstanding themes. Descriptive and values coding were used to interrogate data related to postcolonial experiences of subalternity in order to identify the beliefs, attitudes, values, and interpretation of events by the participant.

Additionally, in-vivo coding was used in an effort to adhere as closely as possible to the actual language of the participant. These methods enhanced the credibility of this dissertation study by placing in order key phrases for analytical reflection and thematic extraction. Further categories developed separately by comparing in-vivo coding with values coding to produce comparative data analysis between coding categories. These methods enabled loyalty to participant responses which, in turn, enhances the credibility of findings (Saldana, 2011).

Analytic memos or "think pieces" (Saldana, 2011, p. 98) were utilized for deep reflection about various topics that emerged from interviews. Topics that emerged were used to inform and expand the inferential meanings of codes and categories developed. Analytic memos were also be performed during the coding process, so as to not lose insight if thoughtful code-mapping was elicited by the transcriptions themselves in the moment of repetitious reading. All transcriptions and coding data were kept in a secured cloud folder within a password-protected drive only accessible by the researcher.

Credibility and Trustworthiness

The performed methods for data collection and analysis ensured credibility and trustworthiness in various ways. First, consent was revisited several times throughout the study to ensure participants fully understood their rights at each interview stage. Consent was reviewed before each interview in order to avoid weak-consent and the potential for poor data (Miles, et al., 2014). Second, prior to the second and third interviews, participants were provided with a verbalized summary of topics covered in the prior interview. Participants were also asked if the summary needed reinterpretation from

them. This activity of discussion prior to subsequent interviews beginning allowed for a continuity of context and understanding between participants and the researcher. Third, interviewing six participants three separate times with approximately one-week in between established constancy between and within investigating the phenomena of subaltern leadership epistemologies.

The data from the three levels of interviews, which covered the past, present, and opportunity for meaning-making, supported the building of evidence for reliability in the coding extracted from repetitious readings and audio listening of interview transcriptions. The Rev services for transcriptions made available the text and audio for all interviews. Extracting the voice of the participants was made possible by inductive coding methods that were subsequently mapped between the three levels of interviews. Finally, analytic memos performed throughout the concentrated study was necessary in distilling inferential themes from relying on the constant comparative method of coding.

Limitations

The findings of this study are not generalizable and are limited to the particular life experiences of the participants. For this reason, the analyzed data should not be taken as foremost representative of all Filipinx Americans. While the data represents narratives around the experience of post-colonial realities of participants, the results are not universal for all diasporic immigrant Filipinx in the U.S. Another limitation of this study is my role as the researcher who also identifies as Filipinx American and holds a role as a mid-level adminstive leader. There exists a presumption of bias, however the method of in-depth phenomenological interviewing and data analysis required that I, as the

researcher, abstain from use of personal knowledge and beliefs in order to carry out a phenomenological research inquiry. My own immediate biases were relinquished so that what remained was a researcher's faithfulness to the descriptions of experience of each participant.

Researcher's Role

I am a Filipinx American administrative leader in higher education. Setting aside my own views were of high priority as a researcher. However, I was able to use my informed knowledge and experience as a starting point of discovery for a research topic that has been dramatically understudied. I understand myself as having a responsibility to attend to the recorded invisibility and subaltern ontological status described by contemporary Filipinx American scholars. I used my positionality within this study as a resource to exercise my increasing critical curiosity about how more knowledge regarding Filipinx Americans could add tremendous value to the growing literature about administrative leadership diversity within higher education. Most importantly, though, I take pride in adding to the growing literature about Filipinx Americans in education by assisting in amplifying the voices of others already in professional spaces of educational power with disempowering historical pasts of coloniality. Henceforth, I believe that the endeavors of this dissertation study are momentous for the historically voiceless, the oppressed, and the "forgotten" Asian Americans (Cordova, 1983).

Chapter IV: Key Findings

Introduction

This chapter reviews the research questions posited for this study, provides an overview of six participant profiles, details the participants' individual leadership epistemologies, and captures overall emergent themes patterned across participant narratives. In-depth interviews were conducted between the months of September and November of 2020. The three-interview series approach (Seidman, 2019) was used to explore the lived-experience of participants and the meaning they make out of their subjective understanding with regard to professional leadership epistemologies.

The purpose of this research study was two-fold: (1) to capture the phenomenon of subaltern leadership epistemologies of Filipinx American administrative leaders in higher education, and (2) to explore the ways these leadership epistemologies were informed and influenced by narrative personal life histories. Two research questions guided this inquiry for which a structure of emergent themes formed across participants as well as for each participant during the formation of analyzing for leadership epistemologies.

Research Questions

The following research questions were used to guide inquiry into the subaltern leadership epistemologies of Filipinx administrative leaders from various institutions of higher education in the United States.

RQ1: What are the subaltern leadership epistemologies of Filipinx American administrative leaders in higher education?

This overarching research question was designed to unearth the subaltern leadership epistemologies of Filipinx administrative leaders who took part in this study. Thematic leadership epistemologies were developed for each participant by using inductive and constant comparative coding (Corbin & Strauss, 2015), and analytic memos. By simultaneously comparing open coding between transcriptions, superordinate themes also emerged across participant narratives. The open coding process also resulted in the saturation of analysis of the data generated in the study.

RQ2: What life experiences inform and influence the leadership epistemologies of Filipinx American administrative leaders in higher education?

This research question mapped connections between life experience and narrative accounts of current leadership epistemologies. While life experiences undoubtedly varied between participants, superordinate themes also emerged across participants by the use of compartive open coding between transcriptions.

Overview of Participants

The six participants of this study are all current administrative leaders serving institutions of higher education in California and Hawaii. Five serve higher education institutions in California, and one serves in the state of Hawaii. Three participants hold senior-level leadership positions and the remaining three hold mid-level leadership positions. All six participants identified as Filipinx American with one of the six identifying as both Filipinx and Japanese American. All participants were within the age range of 39 – 52. Five of the participants are 2nd generation Filipinx Americans whose

parents immigrated to the United States from the Philippines and one is a 1st generation

Filipinx American. The participant immigrated here when he was a teenager.

All three-interview series for each participant took place over zoom during the

months of September to December 2020. Each participant has been assigned a

pseudonym to protect their privacy. Positions and institution names have also been

replaced with pseudonyms to build an extra layer of anonymity. A demographic

description of each participant is provided in Table 1.

Table 1

Participant Pseudonyms and Demographics

Participant	Level	Role	Age Range	Generation	State
Carlos	Senior	Vice Chancellor	49 - 52	1st	CA
Dolores	Senior	VP Student Affairs	49 - 52	2nd	HI
Lourdes	Senior	Provost	39 - 42	2nd	CA
Eloy	Mid	Director of Enrollment	39 - 42	2nd	CA
Lucia	Mid	Director of Advising	39 - 42	2nd	CA
Aida	Mid	Sr. Director, Student Life	39 - 42	2nd	CA

Thematic Leadership Epistemologies

Thematic leadership epistemologies were developed for each participant by using the

Constant Comparative Method of coding. This method encapsulates the process of

inductive coding by constant analysis of interview transcriptions. Through the inductive

process, themes emerge within and across the feedback provided by the participants of

this study (Corbin & Strauss, 2015). To capture the leadership epistemology of each

participant, open coding, repetitious reading, and analytic memos were used to direct the phenomenological inquiry into formulating an overall theme. This involved the use of axial, descriptive, in-vivo, and values coding to interrogate the feedback of participants. Concomitantly, open coding for RQ1 was constantly compared to the open coding for RQ2 in order to evenly inform and guide this inductive coding method. Analytic memos were used for deep reflection (Saldana, 2011) on topics emerging from transcriptions so as to not lose insight into thoughtful mapping of patterns and coding.

This segment for thematic leadership epistemologies is followed by a section on Participant Profiles. Thereafter, examples of leadership epistemologies will be described in the subsequent section of Overall Emergent Themes. This section of the chapter covers a phenomenological review of patterns that run across participant narratives. The following table of data brings forth context for mapping eventual overall emergent themes. Table 2 displays the leadership epistemology by participant, supported by developed core themes and open coding responding to RQ1 and RQ2 (see Appendix F).

Table 2

Leadership Epistemology by Participant

Pseudonyms	Individual Leadership Epistemology	Core Themes
Carlos	*Harmonious Inclusivity*	Harmony, Relational Trust, Community, Authenticity, Equity-minded
Dolores	*Harmonious Partnership*	Harmony, Equity-minded, Mobilizer, Connector, Fearless
Lourdes	*Harmonious Efficiency*	Harmony, Benevolence, Commitment, Adaptiveness, Excellence
Eloy	*Harmonious Coaching*	Harmony, Fearlessness, Adaptability, Fairness, Empowerment
Lucia	*Harmonious Nurturance*	Harmony, Passionate, Protectiveness, Support, Wellness
Aida	*Harmonious Engagement*	Harmony, Diligence, Courage, Critical Inquiry, Connection

The open coding, core themes, and individual leadership epistemologies for each participant enveloped around an overall emergent theme of harmony. This was the strongest emergent theme cutting across all participant narratives. Harmony was generated by open coding. It encompassed words that addressed a phenomenological essence of balance, coherence, agreement, orchestration, congruence, tranquility, and unity. The dictionary definition of harmony adds that this type of congruence characterizes a pleasing arrangement of parts within structure and relation (Merriam-Webster: harmony, n.d.). Coding such as inclusive, integrative, nurturance, organizing, balance, partners, co-conspirators, connector, agile, team-oriented, cohesion, collaborative, engagement, alignment, adaptive, family, community, and builder are a few terms used to inform both the overall theme of harmony and the participant core themes that individuate each leader from one another (see Appendix F).

Five core themes constructed for each participant led to developing different types of harmonious facets of leadership. For example, Carlos leads with the forefront disposition of inclusivity to foster institutional harmony, whereas Dolores focuses on the activity of partnering to establish harmony. Lourdes operates with efficiency as a means toward harmonious alignment between institutional programming and overall mission. Eloy uses the metaphor of a coach for the purpose of empowering a stable team, which is resilient enough to harmonize and adapt to changing institutional dynamics. Lucia utilizes her disposition of nurturance to harmonize well with staff. Central to her leadership is in supporting her staff's intellectual, social, and emotional development. Finally, Aida focuses on fluid engagement among various levels of university actors so as to arrange

harmony in communication at her institution. Acknowledging the individual traits of each participant is also imperative to help in highlighting their unique contributions as leaders. The following section will cover the participant profiles. Each participant profile individually map unique leadership epistemologies centered around participants' voiced life experiences.

Participant Profiles

Carlos: Harmonious Inclusivity

Carlos is a senior leader serving as the Vice Chancellor of student services at a 4-year institution in Northern California. He is responsible for four main areas of activities: all direct student services (i.e. admissions and records, equity programs, and student life, affinity groups, and Title IV), governance, student advocacy, and compliance. He immigrated to the Unites States when he was a teenager and was immediately affronted with the experience of colonial difference, whereby value is given to dominant groups while others are perpetually marginalized (Mignolo, 2000). This happened through the witnessing of racial tensions in high school between white students and black and brown students. The tension emanated from students of color being bussed out of predominantly white affluent areas to attend his high school which was largely made up of students of color.

As Carlos progressed through his education, he found his undergraduate years to be a pivotal time to engage with campus activism surrounding racial and social justice. On campus, he was able to connect his aptitude towards having a critical mind for inclusion. Although being a biology major, he explains that being exposed to Asian American

studies and ethnic studies was pivotal for defining himself, rather than adopting the ways in which dominant culture defined him. Carlos exclaims he learned about, "who he was and who he was not told he was." Since then, he has transitioned into a long career in supporting equity programs. Today, he leads with leadership epistemologies characterized by harmony, relational trust, community, authenticity, and equity-mindedness. He places value on the harmonious exchange between key stakeholders in the institution to balance support with student need. His practice is captured by the phrase harmonious inclusivity.

Dolores: Harmonious Partnership

As a senior leader, Dolores has been the VP of Student Affairs at a 4-year institution in Hawaii where she maintains and advances a wide range of services that support student equity and excellence. Born in Hawaii to a Filipino father and Japanese mother, Dolores' family moved to San Diego and then to the state of Washington. When the family relocated, they settled into a predominantly white neighborhood. Her early experiences as a child were made up of many instances of being othered by both sides of the family. Dolores describes she either appeared "too Japanese" to her Filipino relatives or "too dark" to her Japanese family. Othering continued through the form of constant microaggressions from her white counterparts at school, where roughly 2.5% of the student body were students of color. Her peers made derogatory statements about how she spoke, looked, and where she was from, which collectively pitched her into a corner of colonial mentality for some time. In her early grade school years, she pondered if

being blonde with large eyes would "be better" for her; a way of being easily accepted and not ridiculed for looking different.

An early breaking point for Dolores took place in high school when a guidance counselor told her she was not college material. Spun into a flight with rage, she made every effort to prove the counselor wrong. She did so as she was admitted to college. Another breaking point occurred when she had a heated exchange with a racist professor. After filing a complaint with campus authorities, she found courses in ethnic studies and "all of a sudden everything was right in the world. I thought I needed to try and be like these white kids to succeed." Today, Dolores finds joy in being able to marry ethnic studies with student support through a practice of harmony, equity-mindedness, mobilization, connection, and fearlessness. With a focus on maintaining harmony in communication with campus partners, her leadership epistemology is captured by harmonious partnership.

Lourdes: Harmonious Efficiency

Lourdes is a senior leader who serves as the Provost for a 4-year institution in California. She has a wide-ranging portfolio that affords her the creativity to balance responsibilities with the formation of the vision, identity, and culture of the campus. Her beginnings were in the East Coast where she was born the youngest of four siblings. Her parents, both doctors, arrived to the U.S. from the Philippines during the time of the 1965 Immigration Act and 2nd wave of immigration from the Philippines. The political economy in the Unites States during the 1960s allowed highly skilled workers from other countries as a way to compensate for domestic employment shortages within particular

professional fields. Her parents were clear about the value of education: on the one hand, her mother reminded her it was a pathway toward independence; on the other, her father emphasized it as a path toward economic stability.

She grew up in a predominantly white neighborhood. She experienced instances of racialization, but consciously chose not to pay attention to how the experiences could have direct negative impacts on her own social development, along with the social development of other racialized minorities within her community. However, she admits "the experiences probably complicated [her] own racial identity development." Early in life, Lourdes recalls someone saying to her that she was "basically white," which led her to think that "maybe it would be better to be perceived as white." This instance of microaggression is in the form of "invisibility and lack of knowledge of Filipinx Americans," as noted by Nadal, et al. (2011). It is marked by the experience of being part of an ethnic group often overlooked and ignored within various arenas of sociality (Nadal, et al., 2011).

The experience did not pass through as just a moment in time for her, but was amassed at a crucial time during her graduate studies. The classes that impassioned her most were ones about equity, diverse democracy, racism, and women's studies. The coursework allowed her to delve deeper into questions about meaning, purpose, and joy. Combined with a pattern of taking on various leadership roles when growing up, she now leads with the core themes of harmony, benevolence, commitment, adaptiveness, and excellence. Lourdes describes she focuses on a constant "dance" of balancing and

aligning university activities with campus vision. Harmonious efficiency encapsulates her leadership epistemology.

Eloy: Harmonious Coaching

Eloy is a mid-level administrative leader serving as a director of enrollment at a 2-year institution in California where he oversees a team of professionals responsible for the recruitment, admission, and enrollment of each incoming class. Born in the Bay Area as the youngest of two children, he associates his parents' immigration experience with the opportunity to seek a better life, and for their kids to benefit from an education in the United States. He describes his family as very tight-knit and close. Initially a shy kid, Eloy found he was driven with a competitive streak. He eventually found his confidence in school. However, since his parents were very busy with work to support the household, they did not have the time to be present for school-related activities or offer support for his college preparation.

A now natural extrovert, Eloy found what made sense in his career. He is dedicated to helping people have the targeted support he did not experience directly during his childhood. For instance, his role assists in helping low-socioeconomically disadvantaged youth in pre-college programs. He expresses, "You have to be tough-skinned and resilient because we don't have a silver spoon in our mouths while we have to navigate this life." This is in reference to being in a disadvantaged position within a world where one is surrounded by a dominant culture consisting of race and class privilege. He very much encourages a player attitude in each of his staff members and reminds them that change is normal; that to be ready is key.

Today, Eloy leads with the core themes of harmony, fearlessness, adaptability, fairness, and empowerment. His values are in creating a space of harmony where staff are empowered to perform and be accountable for how their performance affects the team. His leadership epistemology is characterized by the theme of harmonious coaching.

Lucia: Harmonious Nurturance

As a mid-level administrative leader, Lucia serves as the director of a student advising center at a 4-year institution in California. She oversees a team of professionals that assist students in navigating their pathway toward graduation with the aim of meeting student needs and directing proper resources their way. Born in Northern California as the youngest of two children to 1st generation immigrant parents from the Philippines, Lucia primarily grew up with her mother and white step-father. Education was a high priority during her grade school years, where perfection came in the form of obtaining straight-A's. Since college was a given trajectory, she took it upon herself to navigate college preparatory activities.

A breakthrough for Lucia happened after entering college. She began to realize that success was not an outgrowth of regurgitating material as it was in her K-12 education. She began to fail her courses and eventually was academically disqualified. The experience of having an individual advisor work with her one-on-one to get back on track academically led her to be in a similar leadership role, where she supports students to succeed in college. Today, Lucia's practice includes placing the person first in her interpretation of leadership. Consequently, she provides generous guidance for her staff and students, insofar as they are able to take time and evaluate what their genuine aims

are in their work and school. She leads with the core themes of harmony, passion, protectiveness, support, and wellness. Her values are set on a harmonious agility that is person-centered. Not coincidently, her staff are able to treat their professionalism as a form of self-care, instead of as a sole means toward meeting a functional goal. Her leadership epistemology is marked by the overall theme of harmonious nurturance.

Aida: Harmonious Engagement

Aida is a mid-level administrative leader serving as a senior director of student life for a 4-year institution in California. She oversees programming for leadership development, student activities, advising, orientation, new student programs, and social media marketing related to all provided activities. Born in the state of Missouri to 1st generation Filipino parents, she is the youngest of a blended family. She grew up in a predominantly white suburb, where she was encouraged by her parents to acculturate to the dominant culture. Not realizing she was different from other students until middle school, she was supported by her family throughout her early education with the use of a rewards system. The system helped her gain confidence in performing well academically. However, she found herself demotivated in college. She was eventually academically disqualified.

One of her breakthroughs happened after getting back into college. She joined a Filipino student organization and flourished. Being led by an Asian female administrator, she was motivated to seek a career in higher education administration. Witnessing a person in leadership who was representative of how she self-identified was an integral motivating factor in her career choice. This led toward entering a doctoral program where

she enjoyed being challenged by courses on organizational theory. Aida leads with the core themes of harmony, diligence, courage, critical inquiry, and connection. She values the harmonious exchange of ideas and opinions in creating new spaces for support. Her leadership epistemology is marked by harmonious engagement.

Overall Emergent Themes

In addition to the leadership epistemologies formulated for each participant, the analysis of in-depth interviews resulted in overall emergent themes which were shared across participant narratives. Of the shared themes for RQ1, they include (1) organizational harmony, (2) community and togetherness, and (3) managing facets of subalternity. The shared themes for RQ2 included (1) extended family care, (2) lack of educational advising, and (3) subalternity and epiphanic identity development. Table 3 represents the shared themes that emerged accordingly within each research question.

Table 3

RQ1 and RQ2 Overall Emergent Themes

RQ1: What are the subaltern leadership epistemologies of Filipinx American administrative leaders in higher education?	RQ2: What life experiences inform and influence the leadership epistemologies of Filipinx American administrative leaders in higher education?
Organizational Harmony	Shared Family Care and Community
Community and Togetherness	Lack of Educational Advising
Managing Subalternity	Subalternity and Epiphanic Identity Development

RQ1 Finding: Organizational Harmony

Organizational harmony was part of all of the participants' narratives. All participants exhibited highly-held value and action toward creating spaces that encourage harmonious

understanding, communication, and partnership within their respective organizations. The following data explicates participant values of working toward organizational harmony. At the same time, each participant's unique leadership epistemology is highlighted across this overall emergent theme.

Carlos. Leading with harmonious inclusivity as a foundational disposition, Carlos (Vice Chancellor of Student Services) believes that being authentic with regard to one's own values must be present in order for equity work to be carried out. He states that developed activities come from "the ideation of values along with co-conspiring with colleagues, building relationships by creating strong allies, and confronting conflict without dehumanizing others that do not agree" are key tenets to his practice. His philosophy of being "clear about the why, so we are intentional about the how" automates an authentic relationship with partners in a way to guarantee organizational harmony. In addition, the hiring practices he supports includes evaluating candidates' abilities to see beyond the position they are applying, their potential, and what more can be done to assess how future hires can co-conspire to create new spaces for equity work. The inclusivity in his work toward organizational harmony is charted by his efforts to align his intent to provide service to the totality of student types to build strong allies across and beyond the university setting. Carlos is also highly cognizant of the language an institution uses to assess the readiness of a campus to move forward:

> When we begin talking about what it means to be just and create conditions of equity, people were still reverting to the conversations of diversity and equal distribution of resources, as an example. You move and educate people about the language and what it means before you can even begin moving into some action.

For Carlos, he assesses the harmony of the organization in order to know who and how to mobilize colleagues and staff. He engages in what he calls "agency mapping," which is a process he uses to amplify the direction of activities. He also emphasizes that relationships are a core piece to partnering. He states that having "deep check-ins are super critical, especially now during the pandemic to create that space, especially with allies within the institution." Carlos underpins harmonious inclusivity with making concerted organizational efforts to becoming true advocates for students and the institution.

Dolores. Dolores is a VP of Student Affairs at a 4-year institution in Hawaii and leads with harmonious partnership. She describes her leadership as a partnership in which her staff are able to innovate, but must do so with grounding their decisions with data. She is not a fan of any type of micromanaging. She supports others in the organization to have equitable airtime. By allowing voices to emerge, she creates a potential for partnership between agents to occur. Partnership is where Dolores sees the real work happening and taking form. An example of allowing voice to emerge occurred when she shifted an only-directors meeting to an all-division meeting. The new meeting structure welcomed everyone to communicate and receive information that was formerly only exclusive to directors. In confronting senior leadership about having representative voices, Dolores recounts:

> I had to ask them, "I see everyone is working really hard to create a better future for our campus, but I don't see there are enough voices here. Don't you all feel like it would be so much stronger if we had participants who were Native Hawaiian?" I feel like it's important for me to always use my position and my power to create opportunities and to create spaces for others.

Dolores believes that leadership is not encapsulated by terms such as "servant leadership." Her understanding of leadership is informed by the intersectional identities of those that carry it forward, so she believes opening up spaces for a harmonious mix of perspectives is the equitable way toward change in her practice. Regarding young women, she comments:

> Now that I'm in this senior leadership role, one of my duties is to create spaces so other young women are able to continue creating their own spaces, and not questioning themselves at every turn about, "Am I good enough? Am I doing it right?"

She attests it is her lived experience as a Pinay that shapes her practice in knowing that her partners, teams, and direct reports are agents who holds valuable perspectives. Dolores strives to be as open and understanding as possible to the different types of leadership present at her campus. She believes this is vital for her creating harmonious organizations.

Lourdes. Leading with harmonious efficiency, Lourdes serves as the Provost of a 4-year institution in California. In this position, her overall focus is on strategizing toward equitable outcomes for students. To achieve this aim, she mobilizes a multitude of units in order to articulate and tie-in campus activities with university vision, identity, and culture. Her prime focus is on articulating and implementing strategic initiatives and campus support structures. For instance, in order to change the campus racial climate, Lourdes engages in creating policies that are equitable.

> There are systemic things that go with creating policies that are equitable, and consider all the different impacts that a policy has, like the unintended consequences. There's a lot that goes into changing the campus racial climate for a particular group and so, in the short-term, the obvious things to do are to go out and start recruiting, and to start building the structures, and to put a plan together.

To be efficient and directive, she strives to strike a balance between maintaining her authentic grounding in empathy while setting high expectations for performance and excellence from the contributions of her direct reports and units. She claims, "When you ask people to set the bar high for themselves, they accomplish great things." She bases her leadership on being ruggedly self-aware, placing the value of active listening in eliciting constant feedback from her encounters with other leaders. This helps her steadily prepare to build a knowledge base if ever she needs to pivot quickly and shift her priorities. Her harmonious efficiency is mapped by the ability to adapt fast to changing circumstances and respond quickly with solutions. She describes herself as "driven" and committed to being a steady and responsive change conduit within the organization.

Ultimately, Lourdes seeks for the campus organization to be affirmed through care, compassion, focus, and efficiency. Her hiring practices, similar to Charles, reflect an effort to instill kind-hearted people into roles. She looks for honestly and compassionate people through the interview process. However, when it comes down to working with all types of personalities, Lourdes flexes and adapts to the needs of the situation, assessing what skills are needed for creative solutions to be implemented while sustaining kindness and compassion.

> I'm just not sure that everybody recognizes the value of being kind and strong and tough. Maybe it's not that they don't recognize the value, but maybe people don't see them as being compatible, so the two aren't developed in parallel. But, that's what I bring to the table.

Being grounded in the deep activity of self-awareness, she checks-in with herself to see how her actions and words affect others. She stays loyal to being in-tuned with the human

dimension of bureaucratic exchange as it assists her in steadily marching toward excellence in her practice and at her institution.

Eloy. Leading with harmonious coaching as a mid-level administrator, Eloy keeps his enrollment team up-beat and alive by balancing his efforts to motivate the staff while keeping them accountable for their professional contributions. He does this by being "transparent with the crew," reminding them, "You are all grown professionals. You're in this role for a reason, and you know our initiatives, you know our mission." He conveys he trusts in his staff's ability to be self-motivated to produce quality work. While he does not micro-manage, if needed, he will be very direct with any staff member who is not pulling their weight for the "team." He also knows when to pull back on giving direction to the staff. He pulls back when he sees performance is being maintained at a sufficient level. His harmonious coaching is marked by being the one that holds a high-functioning team together and accountable in order to be in direct alignment with institutional enrollment goals.

This type of organizational harmony is based on a collective view of productivity that places no one person at the center or head of their efforts in recruiting and providing various on and off-campus events. The idea is that their efforts reflect the unit's strength as a whole. Eloy views himself as the one who connects the talents of each individual to create a strong team and describes himself as "harmonious." He believes harmony is part of the expected change that occurs within higher education. He expects his team to understand change as a normative portion of their roles. Change is something to be

cognizant of because it allows people to adjust. Not just once or twice, but to adjust constantly and to "keep rolling and keep adjusting."

It is also in his forefront of episteme. He realizes that not only do circumstances change the context of any campus, but also that people do change, "superstar talents" are going to change. Within this framework, he readies his staff by encouraging their talents, while also building them to be always observant of changing dynamics. He wants adjusting to become second-nature. While busy building resiliency in his team, he nurtures his own practice by reaching out and networking with other administrators. He seeks to gain their perspective in order to keep on top of his game.

Lucia. Leading with harmonious nurturance, Lucia's organization of harmony in her directorship over a student advising center is both staff and student-centered. She aims to guide others in aligning their thoughts and actions with the convictions of their hearts. She believes self-care while performing student service initiatives is vital to sustaining a healthy office and staff. Lucia does not micro-manage her staff. Rather, she is committed to assisting students in navigating the space between admissions through graduation. While managing changing policy and advising in order to retain a resilient team, she uses individual care to check-in with each staff member.

> I like to take the time to celebrate the wins and look at the things that didn't go so well to see how we could pivot for the next time. In my one-on-ones, I really go off the energy and level of satisfaction they are giving me of their own growth. I let them determine that for themselves.

Lucia acknowledges the depth of her level of care for others and the willingness to be forthcoming about it. She sees her approach as non-traditional. It is reflected by the way she reframes how to implement change. For example, taking their operations into work-

from-home, due to the COVID-19 pandemic, was not a simple application of using zoom over in-person services.

> We have a virtual world now. We're more intentional about what that means and what it may feel like for people involved, especially the student's attention span. We think about the weight they may be carrying, information overload, and how we can adjust our communication in terms of tone, timing, and how to chuck it out so that it's more digestible. We just reinvision everything and literally start over. And that takes a lot more time.

In her speaking about her practice, she uses "we" instead of "I" indicating her commitment to others through the language she uses. While holding this collective space, she makes room for more space to allow her office and the students they serve to explore, rather than receive information in a transactional way. In her approach, she takes a critical stance in seeing staff and students become the primary agents in making decisions that impact their futures.

Aida. Leading with harmonious engagement as a senior director of student affairs, Aida is responsible for a multitide of student activities such as leadership development, advising, special programming, and communications. Her department performs direct service work and take part in strategic planning. Implementing organizational harmony into this mix means deep engagement and communication across other teams, student organizations, and management of all sorts. Transactional in her communication, Aida supports her style with openness, transparency, and candidness. She takes this disposition to encourage critical thinking from others because of her genuine interest in their thought process, perceptions, views, and opinions. She is intentionally a hands-off manager who guides others to formulate and articulate their opinions. She describes that her style does get misinterpreted at times as being exhaustive and/or rebellious, because she does not

give straight answers. Rather, she evokes and aids curiosity from her staff and partners

on-campus. By unpacking changing dynamics in her office, she is able to listen to what is

being said and *not* said. Aida describes it as "listening to the song beneath the words."

> I learned to listen to the song beneath the words. It taught me to pay attention to
> not just what people say, but what they do and why an action is being taken or not
> taken until I analyze and try to make sense of that. It was definitely my training in
> my doctoral program that helped me realize a lot more was going on than what
> was being said.

Aida's mind is attuned to the possibilities of a system. This means she is committed

to an organization's health. In her eyes, a healthy organization is marked by agents

actively engaging with their environments at work.

> I employ and empower the students and staff to explore and ask the questions. So,
> the challenge in that comes with staff who just want to be told what to do. I won't
> tell you what to do, I'll just ask what you think, or what you see, and how you
> would approach situation.

There is more work involved implementing this approach than there would be if Aida

were to give direct orders to those she leads. However, she views this approach to

leadership as a way to empower students and staff.

Results. Organizational harmony was the strongest emergent theme to span across

participant narratives. Overall, the importance of aligning organizational relationship

with action was at the core of leader episteme. There were definite differences in how

participants executed harmony. The three senior leaders tended to focus their energy

toward ensuring mobilization between major divisions within the organization at-large.

For Carlos, the focus was in the active advocacy for genuine inclusive activities and

programming. For Dolores, it was by enacting true partnerships to carry-out inclusive and

equity-minded practices. While Lourdes focused on keeping the momentum for change

going through the efficient arrangement and engagement of cross-divisional stakeholders.

The three mid-level leaders focused their energy toward staff development and

engagement. Eloy positions himself as a coach who aims for peak performance from his

staff. Lucia employs herself as a pillar of support for staff. She ensures they have the

freedom to develop into their own as professionals. For Aida, she challenges staff to

critically engage with her as a way for them to develop critical curiosity. Aida believes

this curiosity is necessary for agents in an organization to enact. All varied approaches fit

within the broad-ranging scope of harmony defined as congruence characterized by a

pleasing arrangement of parts within structure and relation (Merriam-Webster: harmony,

n.d.). The next subsection will cover the second overall emergent theme: community and

togetherness.

RQ1 Finding: Community and Togetherness

Community and togetherness manifested across all participant narratives. This theme

includes the importance of mobilizing collectively, as a family, and/or engaging others

with benevolence and continued dialogic exchange.

Carlos. Building a community internal and external to the institution, according to

Carlos, is critical to supporting the "heart work" in order to shift the consciousness of his

college campus. The internal communities help move forward equity work, but the

external communities have been vital for supporting him as a sounding board to vent

ideas as well as to cultivate community for the purposes of increasing student support. He

includes that being solution-minded with partners is part of building togetherness and

mobilization toward creating new activities that address student need. Carlos used

rhetorical questions to express his thoughts around these approaches:

> These strategies sustain your work in this very challenging, complex structure. It is how you develop a chosen family that is with you day-in and day-out. How do you develop a community of people within the institution that will move mountains with you? And then, when you have the opportunity, and the privilege, and the power, how do you use that to build a community to continue doing that work?

A very pointed way he cultivates togetherness in order to "move mountains" is holding

deep conversations with his colleagues and staff about what their present struggles may

be when trying to achieve institutional outcomes. Carlos is careful to detect whether or

not the struggle is just about an outcome or if the other is facing microaggressions, racial

battle fatigue, or imposter syndrome. His aim is to get the person to grasp a sense of who

they are as professionals and to join them to find avenues toward empowerment. He

believes having deep check-ins unearth internal struggles that may act to hinder a person

from growing into their professions. By being an engaged ally to direct reports and others

that come to him for support, Carlos creates a space for community and togetherness that

otherwise would not be available if he was not invested in the professional nurturance of

those around him.

   Dolores. In her work with the Women's Center at her campus, Dolores works

tirelessly to ensure this particular program does not get cut when facing funding

crunches. According to Dolores, the center provides valuable programming because it

rests on the ideals of togetherness in collaboration, of partnerships, and of further

community building. She leans on her early activist skills and data to ground justification

for continuing the program. Paired with this is her commitment to allyship, and to build

connections of support to serve populations that can easily get ignored. Ironically enough, Native Hawaiians can be easily ignored; therefore, she takes an educative stance in reminding leadership at her institution that they function on stolen land. She is also dedicated to teaching others to make their own cognitive connections for the purpose of recognizing what populations need to be brought into community with their institution.

When it comes to community and togetherness at the work place itself, Dolores compares it to being a family. She leans into keeping close connection with individual staff through providing social hours, parent lunches, and coffee time, including *merienda* Mondays. Merienda is a Tagalog word for snack. It is a term that describes a time for professionals to come together and ease into the week and have time for informal conversation.

> Team-building, community-building, and strengthening our community, especially during COVID, has been my number one job because there's so much more work involved in supporting individuals who had personal things going on before, but now things are magnified with people working from home, including parenting little kids.

Dolores is also comfortable referring to her unit as a family during formal and informal interactions, stating that she means it very deeply and knows others feel the same way.

Lourdes. Lourdes is curious by nature which lends to her capacity and commitment to listen carefully and intently in order to foster togetherness with campus partners.

> I try to listen deeply. All along the way, my different experiences and roles have led me to a communication style where my form of active listening is invested in the feedback of others, so I will repeat back what people said or I'll ask clarifying questions.

Lourdes seeks to mobilize stakeholders across the campus community to engage in honest conversations. Pairing the mission of the campus with conversation is vital in her

strategic work to mobilize togetherness. She combines being direct with being empathetic to encourage others to raise the bar high for themselves. She admits it is "an ask" that others raise the bar high, but only after she has done the work of harnessing feedback through deep listening and engagement. She believes when "they raise the bar high for themselves, they can accomplish great things." This lends itself back to her leadership epistemology of harmonious efficiency, which is predicated on having the ability to get togetherness in action from all stakeholders.

She also admits to the privilege of her role as a campus leader. She takes seriously what power she has in fostering the collectivity of setting a vision for the campus and course for the institution. What pins her loyalty to practice is her work to gear the institution to be grounded in a set of values she believes in wholeheartedly. Those values include serving the broader public by ensuring her academic institution contributes to the social, political, and economic health of the region. On the individual level, it means ensuring more students have access to quality education.

Eloy. Togetherness within Eloy's enrollment office is key in his leadership of their overall operation. The first strategy he uses to achieve this aim is to find balance in his communication:

> I think I try to find a true balance. I do find a balance of being empathetic, being personal to a certain degree, where I care about them as individuals. But, I don't have a problem having the tough talks. I think some administrators are non-confrontational, they're very passive. I think others are too confrontational and too strict and cold-hearted, where they don't want to connect with their staff on a certain level.

Eloy also adapts his communication style depending on the individual. He assesses whether the person has confidence in what they do for the organization and are able to

hold themselves accountable for their own productivity. He is educative in teaching togetherness with his staff. He points out the interdependence each has on one another, being ready and available for one another, and ensures they keep in mind that each one is "not alone." When an event is thrown, he expresses, "it is everyone's event," even if a member of the team was not directly a part of putting the event together. When initiatives are met, everyone is recognized for their part, big or small, to achieve that goal.

Leading his team to reach out and network with partners is also key in engaging with the campus community.

> Whether it's exchanging information, whether it's being able to refer one student to the other, you need campus partners to get things done. So, collaboration and partnerships are key. I've learned that we need people and they need us. In saying that, you have to be able to network but also work with others who you might only talk to a couple of times a year. And, so I've found that it's imperative for us to build those skills.

Eloy is crystal clear about the views he desires to carryout to build cohesion and community. He does this by formulating a mindset for his staff. This mindset is collective in nature and includes mantras Eloy shared: "You cannot control the circumstances around you, performance is a commitment, your work is our work, everyone reflects the team, and be present and adapt."

Lucia. With a primary disposition of nurturance, Lucia takes the time to get to know and connect with staff and students on a one-to-one level. Creating a culture of nurturance has also proved vital for addressing challenges others face when experiencing a lack of support or in detecting where there is an inability to ask for support. She chooses to use herself as a conduit to break through any experience of isolation in others.

81

And, in building her office, she also looks for people to mirror the ability to create genuine connection with others.

While her office has to respond efficiently to policy changes and new initiatives, she takes a pressure-free approach to gearing her staff up for implementation.

> Really being gentle with ourselves and understanding that it's going to be planning and pivot, planning and pivot, planning and pivot because everything is new and we can't expect our plans to be perfect. I'm more focused on our ability to be agile more so than the actual product. More on our sustainability as a team.

Her values in engendering community and togetherness within the scope of her advising center are marked by nurturance and growth. That means allowing her organizational environment to take part in a system that welcomes others to come-as-they-are, use their voice, allow for mistakes, and to take pride in shifting direction when necessary.

Aida. Cross-collaboration and building strong teams are at the forefront of Aida's approach to building community and togetherness. She has been able to create special work groups to foster communication across areas within her campus. She describes this makes it easier to collaborate with offices outside of her own because it offers her a chance to become familiar with the strengths of campus partners. Aida exclaims, "It has created these wonderful and beautiful relationships that I don't think would have existed had we not shifted the dynamic of the organization to be more collaborative, to be more communicative."

She is inclusive and equity-minded in her collaboration with staff. She is also committed to involving students in many elements of student affairs, including advising, student government, or marketing and programming. Her aim is to have all contributors feel like they are part of something greater than the scope of their role. Because she is

student-focused, her intent is to make sure every campus activity is for the benefit of students. She adds, "We're not doing change for change sake. It's really meant to do this work better for our students."

Since her staff is accustomed to her leadership style, they are equally communicative with her. She encourages candid conversations as part of community building so that members of her team are comfortable going to her about personal and professional stresses. She is confident in the way she stays in-tuned with the wellness of her team and pairs this with the efficiency of their activities. Aida attributes the success of her department to ensuring constant on-going communication.

She also expects an air of transparent and open communication to take place not just laterally, but up and down the hierarchy of organizational structure. If engagement with senior leadership is not present, she views this as counter-intuitive of building cohesiveness.

> We're a public institution governing what and how we do things, so this should be a learning experience for us. So, these conversations that are behind closed-doors – that's not what you want to do when you're trying to build cohesiveness and community in an organization.

Aida does hold upper leadership accountable to open engagement, even if that is not how they typically manage. Since she values open communication so much, she manages-up if she sees senior leadership using their authority to "dis-empowering staff." She does this to shift the dynamic in an effort to open the possibilities up toward a more harmonious state of information exchange between all levels of university personnel.

Results. Building forms of community and togetherness surfaced as a shared theme from the participants' narratives. This was evidenced by a focus on intentional and

stylized communication, fostering collective work-cultures, and aligning professional development with the aim of improving service to students. The next section will cover the experiences of subalternity of each participant and how they manage these instances in their professional worlds.

RQ1 Finding: Managing Subalternity

Subalternity covers a wide range of oppressive encounters and experiences. It is the ontological condition of oppression brought about by colonization or other forms of power and cultural dominance (Beverly, 1999). Clayton (2011) describes this condition as subaltern space marked by a paradox that places people inside and outside, separate from, yet defined by, a central organizing power rendering the subaltern as "always subject to the activity of the ruling groups, even when they rebel and rise up" (Gramsci & Verdicchio, 2015). Managing subalternity emerged as a theme to account for the unjust experiences encountered by participants, such as imposter syndrome, sexism, racism, the damaging effects of being placed into model minority stereotypes, and instances where, as a leader, the participant was personally challenged by a structure of events involving power dynamics.

Carlos. A foundational approach toward managing subalternity and overcoming professional challenges for Carlos is to self-advocate and reach out to a network of other professionals to use as sound-boards. He expresses, "It's your chosen family that holds you up" in reference to navigating microaggressions and imposter syndrome. The navigating involves sustaining his values without collapsing or giving-in due to experiencing racial battle fatigue:

A colleague of mine would often talk about, for us, who do this work, we have to understand that we're misfits, that we're always pushing against the grain because the minute you forget that, then you just get into a space of frustration, and then you can't be generative and productive as a result of that.

In order to ensure Carlos' values for equity and social justice are not compromised, he must ensure he is being authentic. He is weary of code-switching too much as it is an indication that one begins to lean away from their genuine selves. He exercises his agency by using his voice to create safe spaces to confront, imagine, and co-create with others. When confronted by a faculty member barging into his office about programming conflicting with his department's efforts, Carlos expressed:

My initial thoughts there were that I'm fairly new, he doesn't know me, would he have said this if I were white or if I were also faculty? I was actually having these thoughts. So, I suggested we actually find ways to support one another and cross-promote. We have so many students, that I don't think we'd be competing for population. Instead, we could help each other.

This is an example of Carlos not compromising his values, but moving forward with the "heart work." He faced the tension while planning out a partnership. Since this event, he has had a healthy partnership with this faculty member.

In managing subalternity, Carlos takes an anti-racist stance toward pushing the institution forward, but wisely gauges the readiness of its actors to challenge racism. His aim is to move beyond status quo and to align an institution's actions with its philosophy for why actions for equity programming are taken. His approach is to not give up, but to be persistent with change in order to resist status quo.

As a person of color, where sometimes white privilege or privileged whites don't necessarily understand, is that sometimes we do our work three times, four times harder to get to the same thing because we're dealing with the apathy of the institution and colleagues, and also dealing with the readiness and the will of colleagues ready to engage with the work. People don't get that: when you're

simply not doing anything, you're resisting and maintaining status quo. If institutions don't change, it is a white-serving institution.

As Carlos pushes forward with projects of equity and inclusion, he continues to manage microaggressions occurring at the senior level. Responses to him such as, "That's very conceptual and theoretical, but we need something more tangible" is a recognized microaggression of being shut down. Yet, he keeps to his closely-held values and pushes forward in his practice until his colleagues and institution are ready for more change.

Dolores. What is foundational to Dolores' natural disposition is her ability to keep standing. She exclaims, "Rarely do I ever feel knocked down." She accepts challenges as an opportunity to make her point. She believes she has always been this way: being there for the long haul and with conviction. However, she actively has had to manage the experience of imposter syndrome.

> I remember all of these things leading up to where I was behaving the way I thought I was supposed to. We had this huge planning committee with all these vice presidents, and I just felt exhausted and fake. At some point I was like, "Ah, screw it!" and I just started talking like me. I decided I was going to run this meeting like I run my regular meetings. It felt so much better.

Dolores described trying to mimic others who did not represent her racially or ethnically. On account if this, she corrected herself to take a more genuine approach toward her work. Once she let the mimicry down, she described that being herself meant being honest, goofy, having integrity, and being completely grounded in social justice and ethnic studies.

It is also not uncommon to be challenged about which populations to serve. The reason is that many aspects of programming make it difficult to serve all communities at the same time. She explains one cannot do this work without having thick skin, including

being open and willing to engage in critical conversations. When confronted at a public event about why there was a Women's Center without having a Men's Center, she described her approach as engaging, as opposed to ignoring the issue. She affirmed the person's idea and invited them to have access to resources in starting a Men's Center. This instance aligns with her value of allowing voices to be amplified, even when being directly challenged in her own work.

Another way Dolores has managed subalternity is making the move to Hawaii to work on her doctorate and start a professional career. She had grown up in predominantly white neighborhoods where she felt she was under the constant pressure of racism. As a brown Asian, she does not experience quite the same microaggressions in her current location. She explains, "I can go into a grocery store and no one looks at me like, 'Who's that Asian girl?', which is basically my whole life growing up. So, when you take those things away, it lifts this weight." She treats her location as a sloughing-off of the colonial difference she experienced in her life. She attests that the challenges she experienced growing up brown in white communities have effectively shaped her attitude, personality, and leadership convictions.

Lourdes. As a senior leader, Lourdes is younger than the average-aged professional in her role, so some of the recognized forefront of challenges that have come her way have to do with hegemonic notions of leadership in the academy. In the academic world, the ideal leader is considered to be an older white man or woman. She recalls being challenged by a female colleague who essentially did not think her work was useful or meaningful. This colleague suggested since Lourdes was not faculty or a student, that she

was not important. This was a challenge Lourdes had to confront. She was asked to bring that colleague and another for a meeting to address a specific issue related to that comment. The colleague showed up late, never made eye-contact with Lourdes, and only spoke to the third person in the room. The third person ended up calling out the dynamic to Lourdes, stating that because she was younger, accomplished, with a life put-together that jealousy and unfair treatment were definitely at play. Still, when asked if race had anything to do with the encounter, Lourdes responded that racism against Asians was too subtle for her to detect. Nevertheless, she admits having to work harder than her counterparts in establishing her credentials in order to be taken seriously as a senior leader in higher education.

Even in her current role, she has had to prove herself more than the next stating she has "consciously had to work a lot harder to earn my credibility than my male colleagues." She manages this by honing the skill to take in information, distill it quickly, and then contribute at a high level. With this, she explains she works harder to argue her points and at asserting herself to break into conversations. While not perceiving race to be an overall contributor to these challenges, she has observed that her straight white male counterparts "take up airtime that they believe is rightfully theirs" and "show a level of comfort with dominating even if they don't think they're doing it intentionally." In her various high-level interactions with other senior leadership, it took her a while to distinguish between someone who was disagreeing versus someone who was laughing at her. These microaggressions are managed with an air of efficiency through her analyzing what "currency" people use in order to engage with others.

Eloy. When affronted with microaggressions based on race and age, Eloy describes that he "powers-through" the challenge. He is aware of being treated differently based on being a young Asian male and acknowledges the stereotype of who is expected to take up leadership roles in higher education, namely white leadership. He affirms that leaders of color worry about things white people likely do not have to worry about, such as being taken seriously or handling instances of imposter syndrome. Having voice and agency have also shocked his counterparts, which has made him wonder if being outspoken is not expected of him. "Is it because I'm Asian? Is it because I'm young?" were questions that have often run through his mind. He feels the pressures of being boxed into some stereotypical expectation offered up by the Model Minority Myth, but attests others should not confuse his kindness for passivity. Rather, he makes sure others understand he will speak up and confront issues head-on. "I'm friendly, and I'm nice, and I'm collaborative. I work hard on that. And I take pride in that. But, at the same time, I'm to be taken seriously as well."

Eloy shared a time when a higher-level white male administrator confronted him at a meeting in a dangerously assertive manner, attempting to place blame on him for an academic issue concerning a student. Eloy was taken off-guard by the confrontation, but decided not to get intimidated and responded back with facts of the situation. Being proven wrong, the higher-level administrator stormed out of the room only to immediately call Eloy's supervisor. Eloy leaned into the situation by ultimately speaking directly to this administrator about possible solutions in order to push the conversation

forward. "I had to overcome the intimidation, stop putting certain people on a platform, and hold my own. That was the epitome of what I had to do through most of my career."

His managing of subalternity is to push up against it. He states that his reality is to expect to be treated badly and uses confidence-building as a way to adapt into the next challenge. Eloy takes a realistic stance by understanding a few foundational dynamics at play in his organizational environment: he is part of a minority group that usually gets forgotten, others will not understand the challenges encountered by minoritized leaders, he will constantly have to prove himself, greatness is not expected from "people like me," and he is confident he will leave his mark. He admits having to assimilate and code-switch into situations, but feels strongly about staying authentic to himself so as to not tire out in his role.

Lucia. Leading with a genuine approach of care-in-communication, Lucia is critically attuned to spaces that involve upper and senior leadership. She assesses if words are aligned with the actions of those speaking. She spoke about a director's meeting where a proposal from the Provost's office about a new advising approach was communicated. The directors collectively did not feel this new approach would be effective. They kept hearing repetitive messages of solidarity from senior leaders such as, "We're in this together," but Lucia was tired of hearing the same message and not seeing the follow-up of support happen for her advising center. She spoke up.

> So, I said, "About us being in this together, with all due respect, when I hear this from a peer, someone in my college or on my team, it resonates very deeply. But, when I hear it from upper leadership, there's a discord within me. And I have to be honest about this if I want to do my job well."

The value of care she upholds was not reflected in the passing down of this initiative, especially that unilateral decisions were being made without consultation from the people expected to carry them out. One of her first instances in speaking out, she continued to share her concerns about using a statement of solidarity and not meaning it through practice. After this meeting, fellow directors reached out to Lucia confirming their agreement with her and to thank her for speaking up.

This was a significant moment for her because building self-confidence and working to diminish self-doubt have been experiences she has had to manage in her practice. She attributes her struggles to her own thought patterns and not so much to structural injustices such as racism. When asked if dimensions of her intersectional identity may have played a part in the struggles she experiences with upper leadership, her answer was, "No."

> I want to say no, but I also want to point out an observation. I don't know if it's race-related. I can't say that I have any direct experience where I felt like race was an influence or source of any sort of tension or conflict in any of these meetings. But, what are the spaces that don't feel safe? The characters I typically close-off to – they just all happen to be white. But, I don't really think anything of it.

While Lucia is not immune to experiences of subalternity, she is keen to witness the phenotypic difference in spaces she deems as unsafe. The way she manages this in her practice is to look inward to understand the uncomfortable and unsafe feelings that come up. She holds self-care as a high-priority in order to be better present for her department and students.

Aida. Aida had grown up with the confidence to negotiate and speak up about her views with her parents, which align with her communication style of transparency across

organizational hierarchy. Her intention is clarity, not critique. However, she has received

feedback from other deans and senior leadership that her exploratory questions get

interpreted as her questioning others. She describes an incident where she entered a

meeting with preliminary information not previously shared with other deans. After

openly sharing this information, deans perceived her efforts of full transparency as

crossing a boundary. Aida, deeply valuing genuine and open engagement, clarifies the

inequity that occurs when information-sharing is not honored.

> When it's behind closed doors or there's limited information sharing with certain people, you split the group to those who have information and those who don't. That, in any organization, is dysfunctional. It doesn't help us do our jobs to serve our students better. It creates animosity and a whole other layer of work that is unnecessary, and it takes away from our jobs and ability to serve our students and support our staff.

Aida manages these types of encounters by reminding herself that she is trained in

leadership at a doctoral level. She acknowledges that many faculty are trained in a

specific discipline, and then are appointed into leadership roles without going through

any educational leadership training at all.

When it comes to stereotypical role expectations, Aida thinks people have expected

her to be passive, quiet, and non-disruptive. When she has spoken out, she wonders if she

gets heard or if people get shocked by her willingness to engage and question. "There's a

part of me that's like: Is it because I'm a woman, or an Asian woman that this line of

questioning wouldn't typically come out of someone that looks like me?" Feeling

invisible in meetings at times, she takes effort to qualify herself in spaces where she

anticipates not being seen or heard by establishing her credentials, her Ph.D., and

utilizing her role to stay dialogically engaged.

Results. Subalternity was echoed by each participant through the varied experiences of exclusion and marginalization in the forms of microaggressions, imposter syndrome, racial battle fatigue, challenges based on phenotype, and being affronted by the model minority stereotype. What emerged were two general forms of managing these experiences: internal and external applications of leadership. Internal applications included approaches such as retaining personal identity and authentic values, developing a thick-skin to face challenges, analyzing complex organizational dynamics, investing in personal growth work, and developing confidence to address inequities throughout one's practice. External applications included taking an anti-racist stance in professional activities, confronting conflict by encouraging partnership, actively working hard to establish credentials with colleagues, and performing self-advocacy through direct confrontation with colleagues. The next section will cover the first of three overall emergent themes that address RQ2: shared family care and community.

RQ2 Finding: Shared Family Care and Community

Extended family care and community were highlights of the narratives taken from five of the six participants who spoke to the relevance of family members, other than immediate parents, as acting caretakers and nurturers. Participants also gleaned from their education and community building from family-members as primers for their own episteme toward community and togetherness in their practice.

Carlos. During his childhood, Carlos's mother and father were educators and at times traveled overseas to do their work. During these times, his eldest sister would take care of him, which he saw as a form of leadership. He witnessed his sister just lean into the

responsibility without ever complaining. When she moved, she joined with their parents to be a breadwinner and "did what she needed to do" to carry the family forward. Another paramount exemplar was his aunt who was "the glue beyond her family unit" and gave everything she had to aid others: her home to immigrant families, finances, and cared for the sick. Her behavior was giving and good-hearted with the trait of being "present" for the other.

Carlos attributes his relational and community-building skills by modeling his parents:

> I would say that I probably borrowed a lot of those characteristics of being in community from my parents' modelling. It's inviting people to the house, breaking bread, just meeting with people. That's something I like to do and I know it stems from them.

Carlos witnessed how his father would interact, greet, and build strong authentic relationships through his work with the community, teachers, and administrators in the Philippines. He says he was able to see early on what it meant to be in community with others.

Lourdes. Lourdes' family settled in a small town in Upstate New York and were one of the first Filipinos to establish themselves in the area. They were seen as the elders in the community; consequently, they were leaned on for guidance as more Filipinos immigrated to the area. Both of her parents had influence over her leadership acumen; however, her mother more so as she was clear about education being a pathway toward independence, to value it because people could not take it away from you. Both of her parents came from modest roots, but used education towards attaining careers in medicine. This display of achievement made attaining higher degrees a given in Lourdes'

upbringing. She says her parents modeled a productive life and exemplified their Catholic background by watching them treat people with respect and dignity. Today, she commits herself to handling conflict in non-demeaning ways, as she is dedicated to maintaining the dignity and humanity of the other across the table.

These values were maintained by placing Lourdes into an all-girl Catholic school that became very much a community that nurtured her growth. The idea of excellence in action ingrained in her came from school whose motto was "Esse quam videri" which means, "to be, rather than to seem" provided leadership lessons. This community helped to frame her self-concept to not only know she could do what she wanted to do, but also that she could lead what she wanted to lead. She was amply given much responsibility in her early school years to be in charge of classrooms at times and notes that she liked to be tapped for taking the lead. These experiences fed her self-confidence with a "deep sense of responsibility."

Eloy. A striking feature of Eloy's description about his early childhood was his father's efforts to keep the family functioning as one unit, closely knit, and present for one another. They were not away from one another's sight. For example, if one had a medical appointment, all would go, and wait, for as long as needed. This engrained in Eloy a commitment to the overall functioning of his family. Even as he chose a college, he ended up choosing one close to home because the transition of moving away would have been too much for his family unit to bare. They are interdependent as a web of support for one another; much like the way he organizes his enrollment team to function.

Eloy attributes much of how he operates to how he perceived his father and his interactions with others:

> I would say that a lot of my personality and approach to people is very much tied to how my dad treated people. He was very much a people-person and treated others with respect. He taught us to treat people the way you want to be treated. I tend to treat people very similarly, in all my dealings, like meeting, colleagues, being in a meeting with the staff, meeting students, treating them with respect and good customer service. I think that all definitely ties back to how my dad was and how he raised us.

Eloy also attributes the practice of good character to his Catholic school community where a foundation was set early on to place respect for the other as a top priority. Allowing dignified space for the Other combined with the value of family-togetherness informs Eloy's practice toward keeping his team motivated as a collective force for his institution.

Lucia. Some of her early memories that influence Lucia's outlook on her practice had to do with her mother's modeling care for everyone around her. Her mother was more attendant and at her best when others were around. It taught Lucia that community care was of high importance. Another influential figure was her *Lola* (grandmother) in the Philippines who helped as many as she could in her town.

> Everybody called my Lola, "Auntie." Even though they didn't have much, they always gave everything they had and just shared with the entire community. When I visited, it was really cool to see and hear how grateful they still are for my family because of my Lola.

Another major influence for Lucia was a sense of closeness and acceptance she witnessed from her Filipinx side of the family. She describes a time when her family shared a home with 14 people living in one home with one bathroom. She did not notice any lack. What she recalls was happiness running through the home, family parties,

laughter, silliness, and love amongst them all. She values the close-knit connections she has with her extended family; genuine engagement filled with joy. She was often taken care of by her Auntie as well and refers to her as her "other-Mom" who stepped in when Lucia's mother was busy working. They had and have very much a mother-daughter relationship and "as a result, you feel like you have more siblings than you actually have because your first cousins feel like your siblings."

Although ethnically full Filipinx, later in her childhood, Lucia had a white step-father which introduced a bicultural household experience for her. During the second-half of her childhood, there grew a steady pressure to be perfect in school. This meant receiving straight A's and if that was not accomplished, it was met with deep disappointment by her step-father. So, Lucia forced herself to adapt and learned how to be perfect in order to not cause disappointment in others. She carries this sentiment into her personal growth today, maintaining an allowance to be imperfect in a world seemingly demanding at times and carrying out care in her leadership practice today.

Aida. Born in a predominantly white suburb in Oklahoma to first generation Filipino immigrants and the youngest of a blended family, Aida was encouraged to acculturate as much as possible with white American culture. Although she participated much with the local Filipino cultural center and dance troop, she did not experience feeling different from white students. She stated "feeling like a white girl" until middle school when others began to ask her about her lunches, which consisted of wholesome meals like chicken adobo. Nevertheless, she did not detect being treated differently all throughout

grade school. She enjoyed her school communities, finding them encouraging of her growth and trusting of her ability to take responsibility over classwork.

At home, being the youngest and only girl in her blended family meant that her older brothers took care of her while her parents busily worked. Her brothers were very present in guiding her through her education and in nurturing her intelligence. She was given freedom and empowerment as a child, as opposed to being treated like a baby. She felt recognized for her acuity and enjoyed being trusted enough to succeed in her school work. She was even engaged in negotiations with her parents about the possibility of switching elementary schools to enter a new school where a lot of new students would start over together. It was clear Aida was capable of taking the lead in early life decision-making.

Aida's experience of empowerment as the youngest child runs contrary to the typical hierarchical rules in Filipino families.

> In our culture, it isn't a cultural practice to question authority. I did that. I did that growing up. I remember my dad was so convinced I should be a lawyer because he would give me some rationale and I would question it, and then provide other explanations, which would then change his mind.

Having one foot in Filipino culture, and the other steeped in predominantly white suburban life, Aida conceptually understood her behavior was not in line with the expected role of passivity as the youngest daughter of a Filipino family. She wonders if it was because of the particular way she was raised, including where and how she grew up. What was clear was that her parents and siblings were committed to her academic success, even if it meant guiding her to assimilate with dominant culture.

Results. Shared family care and community emerged as influential for five of the six participants. This was represented by narratives about siblings taking-on large roles in family caretaking, family members having central caretaking roles within respective communities, the adoption of Catholic values, and in having a high level of appreciation for growing up within a context of diasporic Filipino culture. The next section will extend the data for RQ2 by covering the lack of educational advising expressed by all six participants.

RQ2 Finding: Lack of Educational Advising

This emergent theme speaks to a pattern of absence in being provided direction and/or preparatory advising for college. Accounted in all six participants, experiences also include not receiving and/or not reaching out for timely advising during college years.

Carlos. Although his parents were educators and very supportive during his school years, their information about American education was not formulated, according to Carlos. He was not forced into a particular major, but knew there was an understanding in the family that the stereotypical fields to enter were medicine, business, or education. He relied on his high school for guidance for shaping his direction for university studies, which largely funneled students into community college. He was funneled into this setting, where he spent three years of study. He did not receive an associate's degree because he was never advised about the opportunity.

By chance and during his third year of study, he came across a state university transfer table and became interested in continuing his studies right away. He did not

consider other schools because he did not receive or reach out for any guidance. He chose biology as his major based on what was expected of him as an Asian male; choosing a field that may lead toward a dental practice. Soon after engaging in studies at the state university, he was exposed to ethnic studies. He became alive by the curriculum. However, because of a lack of advising, he was not able to graduate with a minor in ethnic studies. Similarly, and a few years later when working for a university office, he was told "by accident" about the opportunity to enroll into a graduate program through a fee waiver program. Although the opportunity to excel was available to him, he explains that "becoming educated and not guided or mentored becomes isolating."

Dolores. Dolores was a gifted child, but explains that her parents did not actively support her or know what to do with her academic talent. She was moved into honors programs, but was not convinced that her parents understood what was going on, and instead followed what the schools were suggesting as a course of study based on her test results. However, things changed as she entered the 9th grade. She learned she had to work harder to receive top grades. She had no work ethic. As a result, the grades went down. Her parents did not know how to provide support to help her academically. By the time she met with a guidance counselor about college, she was told she was not college material. Dolores was offended and angry by this experience, which motivated her to strive to get into college. Her father advised staying local, but given her self-driven momentum to making her own choices, she ended up at an institution much farther away.

Upon entering college, her grades dropped in the first quarter. Her grades continued to plummet to the point that she was eventually expelled. She had not reached out to

professors or student services for advising. However, she was aware of the Multicultural

Student Center and reached out to them for guidance on how to get back into school. It

was her first connection with student affairs; the first place that provided care in their

guidance and instruction. She eventually got back into the same college and found ethnic

studies as a focus for which, finally, "everything was right in the world."

Lourdes. With parents holding higher degrees and carrying-out careers in medicine,

Lourdes acknowledges her privilege in not worrying about affording college. Her parents

were clear about their aims to be able to provide for their children's education.

> It's a very privileged perspective in that I didn't ever worry that I wasn't going to be able to afford college, because again my parents were medical doctors. They saved, they built their entire lives around giving us everything that they never had. Going to an all-girls Catholic school, they made some choices about what kind of medicine they were going to practice in order to do that.

In this context of her parents planning support for their children, college was a given. She

knew she was going, so it was just a matter of choosing which one. She did not reach out

to receive college preparatory advising, nor did she discuss college with her parents.

Because of the lack of advisement, she applied to several institutions without

understanding whether she was a good fit for the college and vice versa. She professed

that her undergraduate years were not exciting and that she earned her Master's degree at

the same institution. However, it was not until she entered her doctoral program that she

understood the importance of connecting an educational trajectory with an institution

supporting a program that shared the same values she holds for educational leadership.

Eloy. A first-generation college student, Eloy's parents were inundated with working

in order to provide for their family of four. Always working, they did not have ample

time to spend attending school events, games, or college fairs. Eloy and his sister were left to figure out college on their own, as his parents did not have a framework for how to go about applying to college.

> And we copied our classmates and we observed, but I always felt kind of like the guy that was a step behind in this sense. Some of the white kids, you know, their parents went to college and they knew the culture and what the next steps were.

Always placing circumstances into perspective, Eloy does not hold any resentment or sadness about the situation. He attests his parents cared by working hard to provide for the family, and what resulted was for him to research his options for college independently. In his search, one of his friends had an uncle who offered to take them on campus tours throughout California. If it were not for that opportunity to explore options, Eloy is certain he would have started at a community college instead of following the guidance toward heading into a 4-year institution.

Lucia. In terms of college preparatory advising, Lucia experienced a support system that consisted of her high school counselors and step-father. Her step-father was invested in supporting her furthering and funding her education. Up to this point, she was expected to be a straight-A student and perform as expected by her parents, mostly her step-father. Unlike the other participants, she did receive support to understand the process of admission.

While receiving good grades in high school was easy for Lucia, college was a different experience entirely. In college, she realized she had to put in more work and not regurgitate everything. Her parents were also no longer monitoring her grades. In a matter of three years, she was placed on probation and did not reach out for help from her

family because of the persona she built as a good student. Shortly after, she was then expelled. It was only then that she finally reached out to an individual advisor for guidance, breaking out of the stigma of being perfect. However, she was determined to continue to keep it from her parents for fear of deep disappointment. The college advisor was of significant help. Lucia followed the advisor's every step, in order to get back into college. In the process, and with a guilty-conscience, she ended up informing her parents of the situation and pulled through with a greater appreciation for seeking help.

Aida. Parental support was present in the form of rewards for good grades, however it was mostly Aida's brothers that assisted with homework and after school care. Her parents were very busy working, with her mother working three jobs at times. Receiving good grades in school was very easy for Aida, describing it did not take much effort to receive A grades. Good performance meant plenty of rewards in the form of food and money. She loved the rewards and looked forward to enjoying her accomplishments. Going to college was a given and she was equipped to apply for entry. However, upon entering college and without the structure she was used to prior, her academic performance started to suffer.

The university she entered was one that many of her friends from her Filipino dance troop attended as well. This meant lots of parties, unstructured schedules, more freedom, and less rewards such as food and money. The same motivators were now absent. She also hated lectures and advising was not of significant assistance. With grades going down, she switched from being pre-med to majoring in psychology. Still, with all of the

distractions, she eventually dropped out. She hid this from her parents out of shame and began to feel that maybe she did not belong in college.

It was only in what would have been her third year of collegiate studies that her mother found out about Aida's academic failure. However, by this time her mother needed help to rebuild her own life, as she was now divorced from Aida's father. Her mother suggested she pay for Aida to go back to college and would cover everything. Based on needing to take care of her mother in return, school then became Aida's escape from a situation of parentification. Eventually, Aida found her grounding in college by finding rewarding experiences through engaging with the campus Filipino student organization.

Results. The lack of educational advising was evident in the experiences of transitioning into college and during the early years of college life for all six participants. Either targeted college advising was absent, parents were too busy working to aid in the next steps toward applying for college, and/or participants did not anticipate the shift in pedagogy away from regurgitating material and toward deeper engagement with college level instruction. Three of the six participants ended up being expelled from their undergraduate institutions. Consequently, all three initially kept the expulsion away from their parents and independently sought out advising on their own. A similar theme of absence in targeted support came in the form of participants either stumbling upon the options for furthering education or perceiving college as a "given" and figuring out the process on their own. The next section will address facets of subalternity and epiphanic identity development; a time during participant lives where they came to a coalesced

understanding of what their purpose and/or aim was with regard to a professional trajectory.

RQ2 Finding: Subalternity and Epiphanic Identity Development

Each participant had narratives about how their life, educational, and career trajectories started to turn and cohere with their own convictions and passions. The experiences include overcoming facets of subalternity (i.e. colonial difference and colonial mentality), cultivating their own voice, and finding meaningful insight into the establishment of their own identities and agency. Their unique experiences, along with their reflective insight, allowed participants to make meaning out of and inform their current leadership practices.

Carlos. Immigrating here as a teenager, Carlos initially understood the U.S. to be associated with whiteness. Whiteness was affirmed in the Philippines through media, history books, and tv shows, which collectively framed his perspective of what the U.S. looks like. However, when he entered high school and witnessed racial tensions emerge between fellow students, he became curious and engaged with peers of various backgrounds to spark conversation about inequities he was seeing. Although he entered college as a biology major, it was not until he was exposed to Asian American Studies that he was ignited with passion for the pieces of cultural identity that he saw as missing from prior schooling. These courses gave him the history he previously was not exposed to during his early school years and community college. He describes:

> I think this was the moment that clicked for me because I felt like I was being educated on Asian American studies about who I am and who I was not told I was. We have these pivotal moments in our lives that define who we become.

105

Carlos referred to these years at his undergraduate institution intently, as he was an undergraduate student during the Rodney King incident. He joined the Filipino student group, along with other affinity groups, to organize and protest against anti-Black racism and police brutality. Carlos engaged in protests, wore shirts that advocated for racial justice, and spoke about his views openly. Not only did this experience envelop his Filipino identity, but it also captured the damage against other people of color. He expresses, "So my values were definitely defined by this. The inequity and injustice we see is pretty widespread that I couldn't just have a singular focus."

Upon graduating with a biology degree, he transitioned into working with equity programs. He took his exposure to social justice efforts and brought them into a role of carrying out inclusive practices. By the time he entered an Ed.D. program, he absorbed a new language of defining oppressive conditions; the very conditions he had experienced and seen at prior institutions. He saw what it meant to be a scholar-practitioner. He raised his consciousness and pedagogical framework to think through his professional experiences, including handling administrative tasks (i.e. budget and finance, assessment, evaluation, etc.) in non-traditional and equitable ways.

Dolores. Dolores grew up in predominantly white neighborhoods where she recounts her father being worn-out by microaggressions and racism, often being called "boy" by white people. The high school she attended was not progressive. She experienced many microaggressive comments from students.

> I wouldn't even call them microaggressions because it just felt super aggressive all the time. "Oh, you speak English so well. You're so exotic. Where are you from? No, where are you really from? Can I touch your hair? Why do you look like that?"

106

The deep oppression and colonial mentality merged together to a point where she hoped to become a blonde white girl with large-set eyes. She eventually found a way to make it easier if people did not like her. She engaged in the culture of punk and goth. She hung out with alt-kids, who offered an alternative to not being liked based on being Asian.

Compounding experiences of racial microaggressions crystallized in college. It occurred when she used her voice for the first time in class against a professor who uttered a racist joke against Black people. It was the first time she raised her hand in class. She asked why he told that joke. The professor, shaking and sweating, screamed at her, "God damn you for questioning my authority. Who the hell do you think you are?" The professor was still screaming as she left the class. After filing a complaint, nothing came of it. She explains that he was never sanctioned or disciplined, and the experience made a huge impact on her. This was part of her journey toward finding ethnic studies. Until she began to study ethnic studies, she imagined she had to be like white students to succeed in higher education. Ethnic studies resonated with her and she describes that she "devoured it" because everything "seemed right in the world." Soon enough, she spent most of her time in college engaging with student activism.

Another life-affirming event was at a NASPA (National Association of Student Personnel Administrators) conference she attended.

> All my worlds came together and it was like, wait a minute. The stuff I'm doing at the Women's Center is part of this bigger thing called Student Affairs, and you mean I can bring together my ethnic studies and student activism?

She now found herself in spaces where she could be free to create support for others. She found a home and a deeper sense of purpose to guide her practice. She explained that all of it came together with Student Affairs.

Lourdes. There were very few Asians at the all-girl Catholic school Lourdes attended. She did not perceive experiencing blatant racist acts against her, but was subtly racialized in early education. When once called a "chink" by one of her classmates, she did not worry about the comment and instead treated it as a one-off event. She also recalls being told by someone that she was "basically white" and that for a moment, she thought maybe being white was better than being Asian: "It did plant a seed in me that maybe that was better. Maybe it would be better to be seen as being white. I think that probably complicated my perspective, my own racial identity development."

Nevertheless, her community in the school fostered confidence in their students, including Lourdes who did not question whether or not she could do anything. She explains this type of certitude was held very deeply within her. Her Jesuit education helped students explore their gifts and talents, what the world needs, and what brings one joy. She details, "It is at the intersection of the answers to these three questions that one might find some understanding or might discern a path to living a life of meaning and purpose." The intersection of these three questions crystallized in graduate school while working at an assistantship training student leaders. She began to see things differently and explored questions of meaning and purpose. This was shortly after a time when she was not performing at her best in graduate school up until she began to take classes that captured her interests. These were courses that had to do with equity and inclusion. It was

at this juncture that she began to develop a deep love of diverse democracy, women's studies, and social justice. She carries what she learned from this coursework into her practice today. While the profile of her senior leadership role requires her to strategize toward institutional improvement, her main aim is to ensure all students have access to quality higher education.

Eloy. Coming from a modest background, Eloy has had to steadily push through any challenge coming his way. His elementary school had predominantly white teachers and a student population that was also predominantly white with some diversity. He was immediately observant of the intelligence of other kids. However, by middle school, he found his footing and gained confidence to the level of being observant of his own competitive streak. All the while, he paid close attention to the performance of others and could recognize where credit-giving to the best was meaningful. He was able to "level the playing field" and flourish as his extroverted personality blossomed.

He acknowledges that growing up as a person of color has its given challenges. He has been able to navigate them by being tough-skinned. Resiliency, for him, is an outgrowth of not being born with a silver spoon in your mouth and although he felt like a fish-out-of-water early in life, he sees the navigation of his life as an on-going game where every decision matters. His early career in helping low socio-economically disadvantaged students and supporting pre-college programs crystallized his career trajectory with his ability to resonate with the needs of others. "I get to help people have something that I didn't. It just clicked. It organically became what my career was going to be."

Lucia. With a mother who was described as "critical" and "fearful" of any endeavor Lucia would embark upon, and a step-father that accepted no less than perfect grades from her, Lucia's survival tactic was to appear she had everything under control academically and behaved as expected within their household. This learned behavior rendered her afraid to move forward until she had a perfect plan. To this day, she finds herself up against brushes with colonial mentality with comments from her mother such as, "Sweetheart, you're getting dark," and follows-up with offering Lucia with skin-lightening soaps. She grew up feeling horrible for being dark-skinned, living with the affects of colonialism carried-through by her mother's comments. Knowing that "brown is beautiful," Lucia still struggles with the fear of feeling less-than, just by being her.

> Being criticized like that and feeling like you're not good enough as-is, that really messes with you as a person, let alone a leader. It's really difficult to feel like a confident leader or to be confident leading anything when you don't even believe in yourself.

She is fatigued by this dynamic that has played out in her life, but proactively fosters the opposite in her leadership work: providing a safe and caring place for others to explore their potentials.

A moment that helped Lucia to focus on her personal and professional development was her triumph over being expelled from college. It was a time where she prevented herself from seeking direct guidance from an advisor and hid her perceived failures from her parents. However, eventually, she experienced the freedom of seeking help from her college advisor and benefited from not having to appear perfect to anyone. This has led toward her formalized episteme and approach to guiding her team and students.

> I'll ask students one-on-one, "Why do you want to do this?" If I get any sense that it's a decision other than their own, then I'll call them out on it or I'll do it in a way that's gentle so that they can really think about it.

Lucia seeks to align one's goal with their genuine intentions. She calls it a heart-centered approach. With over 13 years in advising, the empathy she developed led her to wanting to be in a role to help students in the same space of hesitancy, fear, hope, and resiliency.

Aida. Although not explicit, it was implied by Aida that her parents came to the United States for a better life. They wanted more for their kids than what they had growing up. As the youngest child, Aida was given a tremendous amount of support and nurturance through rewards for good grades. In fact, she was given enough money from her family so that she did not have to work during high school. However, after struggling through her first years in college, dropping out, and getting back in, she found her footing after joining a Filipino student organization. During this time, she lit up and loved creating events to promote diversity.

The most fascinating moment for her was seeing an Asian female in an administrative leadership position at her campus.

> I was like, "An Asian female?" I didn't know we could have administrators that were Asian and female. At my first university, it was a lot of white women and men. My professors were mostly white men. So, to see someone hold this position of power and authority, identifying as an Asian female, I was just enamored.

Soon after, Aida became this administrator's work study student and mentee. She realized coordinating for student diversity events could become a career. She was now facing a new form of motivation and began working full time in Student Affairs before graduating with her degree. Wanting to feed her aspirations for a career in higher education leadership, she began to interview people who went into doctoral programs. The

111

interviews gave her valuable information in terms of helping her decide when the right time and place were to continue her studies in leadership. She ended up in a Ph.D. program in Leadership Studies and continued to blossom. Seeking to be challenged and stretched, she absorbed what she learned which filled gaps in her practice. Her eyes opened up to various organizational dynamics that led toward understanding organizational dysfunction. This resulted in her learning quickly how to manage boundaries with an equity-minded and inclusive conceptual framework. Today, she is rewarded by students who gain from the services and programming coming from her unit.

Results. The experience of a colonial difference was most notable in the narratives of all participants. The colonial difference is a conceptual framework for understanding how European colonialism applies value to certain groups while others are perpetually marginalized and othered (Mignolo, 2000). This deep experience of difference serves as epistemic ground for the participants to make meaning out of unique life events. These experiences include systemic racism, microaggressions, and colorism. Moments of epiphany, as an outgrowth of subaltern experiences, include formulating personal identity through ethnic studies and social justice studies, entering careers which offer assistance that may have been missing from their own lives, and discovering the import of representation in higher education leadership. The narratives of epiphanic identity development culminate in a pointed trajectory for participants on their way toward their current leadership practices.

Summary

In summary, analysis of the interviews with each participant resulted in profiles that reflect their individual themes of leadership epistemology: harmonious inclusivity, harmonious partnership, harmonious efficiency, harmonious coaching, harmonious nurturance, and harmonious engagement. While their individual approaches are articulated, overall emergent themes also surfaced in response to RQ1 and RQ2. RQ1 overall emergent themes were organizational harmony, community and togetherness, and managing subalternity. RQ2 overall emergent themes were shared family care and community, lack of educational advising, and subalternity and epiphanic identity development. The next chapter will offer a thorough discussion of the implications of the data, recommendations for policy changes, and suggestions for future research.

Chapter V: Conclusion, Discussion, Implications, and Recommendations

Introduction

The purpose of this study was to explore the phenomenon of Filipinx American subaltern leadership epistemologies by unveiling participant life histories, which inform their current leadership practices in institutions of higher education in the Unites States. The unique experiences made available in this study provided for an emergence of critical examination into untapped narratives; valuable data from Filipinx voices who, in the research literature about Filipinx Americans, are cited as invisible in educational settings (Agbayani & Ching, 2016; Bonus & Maramba, 2013; Maramba & Nadal, 2013; Okamura, 1997; Rapaido, 2011; Tintiangco-Cubales, A. 2013).

This dissertation study responds directly to the practice of AOE in two ways. First, the findings contribute toward an epistemological project of recovery necessary, and in response to, the "epistemic violence" (Spivak, 1999) that colonial oppression has had over the diaspora of Filipinx into the United States. Second, it engages in the activity of understanding various dynamics of oppression that function within and beyond higher education institutions. These dynamics differentiate the unique experiences of Filipinx Americans in education and educational leadership. The aim is to spark attention toward workplace realities of administrative leaders of color that Jackson & Callaghan (2009) suggest is warranted in order to further research into diverse perspectives in higher education leadership.

This chapter will provide a discussion of key findings of leadership epistemologies and the life histories found to inform several leadership practices of participants. The

discussion will continue with a section on implications of the findings for different areas of education. Finally, this chapter will conclude with recommendations for future research before concluding with final thoughts.

Discussion

Minoritized groups, such as Filipinx Americans, are located within U.S. academic contexts as the subaltern who, through the help of this study, uncover the complexity of leadership in practice. Some of these complexities include the internal burden of negotiating racial/ethnic immigrant identities and racialized self-awareness, seeing oneself through the eyes of dominant groups, and being predisposed to being at odds with dominant institutional cultures based on being Other (Ngunjiri & Hernandez, 2016). The data from this study unearthed experiences that reflect these complexities. The data also considers narrative life histories as sources of knowledge that assist in contextualizing marked leadership epistemologies expressed by each participant.

The three-interview series approach to qualitative phenomenological research (Seidman, 2019) was used to extract personal lived experience from three mid-level and three senior-level administrative leaders in higher education. This approach resulted in conducting a total of 18 interviews within a four-month period. To capture the leadership epistemology of each participant, open coding, repetitious reading, and analytic memos were used to direct phenomenological inquiry. This involved the use of axial, descriptive, in-vivo, and values coding to interrogate the feedback of participants. A constant comparison of coding was utilized alongside analytic memos until the data was saturated with meaning. The meaning captured resulted in developing leadership epistemologies

for each participant and overall emergent themes that spanned across participant narratives. Five core themes constructed for each participant led to developing different types of harmonious facets of leadership (See Table 2).

While epistemologies certainly differentiated participants from one another through the development of core themes, harmony was a running theme that encapsulated the phenomenological giveness of participant feedback. Harmony was generated by using a phenomenological method of analysis to capture the essence of balance, coherence, agreement, orchestration, congruence, tranquility, and unity. The dictionary definition of harmony adds that this type of congruence characterizes a pleasing arrangement of parts within structure and relation (Merriam-Webster: harmony, n.d.). Coding such as inclusive, integrative, nurturance, organizing, balance, partners, co-conspirators, connector, agile, team-oriented, cohesion, collaborative, engagement, alignment, adaptive, family, community, and builder are a few terms used to inform both the overall theme of harmony and the participant core themes that individuate each leader from one another (see Appendix F).

In addition, key findings of this study include the development of overall emergent themes that answer RQ1 and RQ2.

RQ1: What are the subaltern leadership epistemologies of Filipinx American administrative leaders in higher education? The themes that developed in response to RQ1 were organizational harmony, community and togetherness, and managing subalternity.

RQ2: What life experiences inform and influence the leadership epistemologies of Filipinx American administrative leaders in higher education? The themes that developed in response to RQ2 were shared family care and community, lack of educational advising, and subalternity and epiphanic identity development (see Table 3).

Aptly suited for this study, harmony was adapted into the first emergent theme: organizational harmony. Collectively, it was found that participants held purposeful aims toward establishing harmonious arrangements between moving parts within their respective institutions. The apparatus for establishing harmony was through the engagement of the second emergent theme: community and togetherness. Paired with the apparatus, the unique challenges experienced by participants resulted in the third emergent theme of managing subalternity. The following sections will discuss the RQ1 themes of organizational harmony, and community and togetherness as informed by the themes of RQ2. Thereafter, the RQ1 theme of managing subalternity will also be discussed in relation to the RQ2 themes.

The Advent of Organizational Harmony, Community and Togetherness

As mentioned in the previous section, organizational harmony was rendered as a professional aim for participants as a highly held value. In addition, the orchestration of creating spaces to encourage harmonious understanding, communication, and partnership within their respective higher education institutions was a strong emergent theme. The aims of organizational harmony were paired with participants' priority to build community and togetherness. Examples of building community and togetherness included treating professional spaces like a family, garnishing partnerships, building

internal and external communities, engendering deep check-ins with staff and direct reports, setting a united mindset for staff, combating staff isolation, creating new cross-collaboration, and empowering direct reports. Consequently, the participants prioritized harmonious connection before specific institutional goals. The life experiences shared that influence participants' leadership practices centered around shared family care and community.

Familial Presence for Others. Values modeled by parents, extended family, and early life communities were shared as positive influences. One of the values observed of family members centered around how they interacted with the neighborhood communities. Whether it was actively networking and building relationships, opening their home to care for other families and neighbors, acting as the "elders" and advising new immigrant families about settling into the neighborhood, or exhibiting respect as a priority in interactions, the participants took away a sense of responsibility to carry this value forward. Extended family care was also a source of positive nostalgia. It evoked fond memories for participants, which included siblings who had a strong role in parenting and household responsibilities, family members that served as "second-moms," and family members that demonstrated self-sacrifice in providing their home, finances, and aid to the larger extended family. What participants gleaned from these role models was a sense of presence for others; that to be present for the other was the purpose of human interaction. Finally, Catholicism had a role in the participants' values surrounding leadership. Attending Catholic school was influential in shaping how they saw their role in the world and whether their impact was purposeful for others and respectful of others.

Prioritizing Harmony. The differential marker notable for this study is that organizational harmony and community and togetherness are prioritized in advance of specific institutional goals. This specific notability is mapped to the previously described early life experiences. These experiences have positioned participants in this study to lead with a strong sense of value for responsibility, presence for others, and respect and purpose that serve the other. Although successful in carrying out these leadership epistemologies, all six participants also face challenges in their practice based on experiences of subalternity within their respective institutions. The third leadership epistemology of "managing subalternity" will be discussed in relation to the RQ2 themes of "lack of educational advising," and "subalternity and epiphanic identity development."

The Unguarded Dwelling of Subalternity

The third theme answering to RQ1, "managing subalternity," was resultant of all participant narratives. Paired with this, were themes answering to RQ2 that reflect similar experiences with subalternity in early life. These were the themes of "lack of educational advising" and "subalternity and epiphanic identity development." Covering a wide range of oppressive encounters and experiences, subalternity is the ontological condition of oppression brought about by historical events such as colonization and/or current forms of power and cultural dominance (Beverly, 1999). Clayton (2011) describes these experiences as subaltern space marked by a paradox that places one inside and outside, separate from, yet defined by a central organizing power. The power dynamic renders the subaltern as "always subject to the activity of the ruling groups, even when they rebel and rise up" (Gramsci & Verdicchio, 2015).

Non-exempt Status of Oppression. None of the participants were exempt or immune from oppressive experiences of imposter syndrome, sexism, racism, model minority stereotypes, colorism, and racial battle fatigue. As a result, all participants perceived spending a considerable amount of time working harder to stay grounded in their convictions and talents to prove themselves as valid contributors to their respective higher education institutions. Carlos and Dolores spoke of imposter syndrome and found the exhaustion of code-switching to be an inauthentic way to lead. Lourdes, Eloy, and Aida talked about putting in extra work to constantly establish their credentials with counterparts. This was in an effort to prevent doubt and presumptions from others who are quick to judge them based on being Asian, male, female, and/or younger. Lucia, Aida, Eloy, and Carlos expressed a mistrust of being taken seriously by others based on microaggressions centered around race, gender, and/or position. All participants, with two unable to articulate that racism was a factor in their observations, voiced facing challenges with white counterparts at their institutions. These challenges included difficulty being trusted for their expertise, resistance to partnership, experiencing mistreatment and disingenuity, exclusion, and the monopolizing of airtime in meetings.

Maneuvering Subalternity. Nevertheless, the management of these experiences persist as a requirement for administrative leadership. What emerged were two general forms of managing these experiences: internal and external applications. Internal applications included approaches such as retaining personal identity and embracing authentic values, developing a thick-skin to face challenges, analyzing complex organizational dynamics, investing in personal growth work, and developing confidence

to address inequities throughout one's practice. External applications included taking an anti-racist stance in professional activities, confronting conflict by encouraging partnership, actively working hard to establish credentials with colleagues, and performing self-advocacy through direct confrontation with colleagues.

Eloy provided an explanatory rationale for having to manage this way, which encapsulates and speaks for all participants. He explains there are a few foundational dynamics at play in his organizational environment: he is part of a minority group that usually gets forgotten; others will not understand the challenges encountered by minoritized leaders; he will constantly have to prove himself; greatness is not expected from "people like me;" and he is confident he will leave his mark. This is reflective of the protection that other participants perform in order to have "thick-skin," to "power-through," to "break into conversations," to hone "argumentation," to "establish credentials," and persistently use "critical inquiry." The constant performativity of these acts of self-protection often results in racial battle fatigue and exhaustion for the participants.

Generational Dwelling. For the participants, the unguarded dwelling of subalternity refers to ontological subaltern states that linger from childhood, passed down generationally, and into the present-day. They dwell from historical events and through institutions such as educational systems, through power dynamics, and oppressive acts such as microaggressions. They are unguarded because, as Filipinx Americans, participants were interpellated into colonial systems of thinking by virtue of being affected by the trials of immigration from a country doubly colonized by Spain and the

121

United States. David and Nadal (2013) refer to this as being affected by colonial mentality; conceptual interpretations of inferiority involving an automatic and uncritical dismissal of anything Filipino and acceptance of anything American.

Participant experiences were laced with the effects of colonial mentality; some in the form of affronting a colonial difference in their upbringing and early life. For instance, immigrating to the U.S. as a teen, Carlos associated anything American with whiteness because every form of media in the Philippines framed his idea of the United States in such that way. It was only in retrospect that he realized his U.S. education left out critical pieces of ethnic studies to assist in formulating his historical identity. Similarly, for Dolores, it was not until she was exposed to ethnic studies that she felt the world made sense to her. Prior to this, she entertained the idea that being blonde, white, with large-set eyes would make her life easier. Lourdes, as well, pondered the idea that "maybe it would be better to be seen as white" after instances of being told that Asians were "basically white." Relatedly, Lucia was and still is deeply affected by instances of colorism delivered to her by family offering her skin-whitening soaps. "Feeling you're not good enough as-is" was a statement she made in reference to how psychologically damaging it is to receive that type of rejection based on skin-color. For Aida, although she expressed an understanding of the acculturation her parents encouraged her to perform, Asian American female representation in administrative leadership did not strike her as a possibility until she witnessed it first-hand at her undergraduate institution; lighting a fire in her to see that she could also reach for the same type of position in leadership. Eloy took-on in his early years as a weighty acceptance of being different from most of his

peers during his early childhood education. Most of which were made up of teachers and students who were predominantly white.

Absence of Targeted Support. The research noting the invisibility of Filipinx Americans in educational systems was also reflected by the participants in various ways. The lack of educational advising was evident in the experiences of transitioning into college and during the early years of college life for all six participants. Either targeted college advising was absent, parents were too busy working to aid in the next steps toward applying for college, and/or participants did not anticipate the shift in pedagogy away from regurgitating material and toward deeper engagement with college-level instruction. Dolores, Lucia, and Aida ended up being expelled from their undergraduate institutions. All three shared that there were stark differences in expectation at the college level that did not replicate pedagogy of memorizing and regurgitating material. Given the stigma of academic failure, all three initially kept the expulsion away from their parents and independently sought out advising on their own. This was a very isolating experience for them.

A similar theme of absence in targeted support came in the form of participants either stumbling upon the options for furthering education or perceiving college as a "given" and figuring out the process on their own. Carlos was not advised on what entering a 4-year institution meant. He only found out by passing through a college fair at his community college during his third year of study. For Lourdes, college was an expectation. Although academically well-prepared, she had no direction with regard to seeking out the right fit for any type of career trajectory. Her parents set college out as a

123

given goal, but were too busy with their careers to provide more guidance. Eloy, with his parents too busy working to assist with college preparation, had a chance opportunity to visit college campuses with his friend and their family. He relied on a community of support for extended guidance and knew early on it was up to him to figure his next steps out. Much of the feedback expressed an absence of a parental role due to being too busy with work and working multiple jobs.

Critically Positioned. The past and current-day participant experiences and circumstances of subalternity were unguarded and heavy-laden. However, they played a part in paving a way for participants to refine critical perspectives of inequities by way of their own educational experiences. The subaltern landscapes from which they arise position them as leaders with unique contributions to the practice of higher educational leadership. These are leaders who occupy the margins of higher education administrative leadership offering up perspectives in their episteme that simultaneously inform and critique our educational systems through qualitative feedback. The following section will review the implications of this study of subaltern leadership epistemologies.

Implications

The implications of this study provide critical perspectives on the experiences of Filipinx Americans in the U.S. educational system, social justice education for leadership preparation programs, and professional development training for current administrative leaders of higher education.

Sorted into Invisibility

Bonus and Maramba (2013) emphasize the labeling of Filipinx American students as Other because they usually are left out of numerical significance in data collection, are added into categories with other groups, or are judged as too different from the majority to consider in educational settings. In addition, the Filipinx communities across the United States are affronted with a wide range of social issues, from the lingering effects of colonization and labor migration to media invisibility, job discrimination, isolation stemming from the sting of damaging stereotypes, mistaken identity, colonial mentality, and political disenfranchisement to name a few (Bonus, 2000; David; 2011).

The experiences shared by participants in this study reflect critical glimpses of inequality perpetuated in schools. These critical glimpses shed light onto the reproduction of invisibility through the segregation of students by residence and race, lack of advisement for college preparation, the strive to attain perfect grades, and the compulsion to hide when experiencing educational defeat. This study also is able to highlight the lack of critical education. For most of the participants, critical ethnic histories and studies were only stumbled upon in elective college courses on various topics of ethnic and social justice studies. One could glean from this dissertation study the participant trajectories toward being sorted into marginalized categories.

Domina, et al. (2017) refer to schools that preserve this type of categorical inequality as "sorting machines." They argue that "educational institutions construct and reinforce highly salient social categories and sort individuals out into these categories" (p. 312). By sorting individuals into categories, they reinforce social inequalities. Sorting students by

residential location was absorbed by Carlos in high school. This sparked his criticality in witnessing the segregation between white students from Black and Brown students being bussed into his school district. As students become entrenched in this sorting process, they become active participants in the selection of educational careers that play a role in how students ultimately integrate themselves into society. For example, by the time Carlos graduated high school, his counselors mainly advised him to attend community college as an end. As a result, he was not aware of the possibility of transferring into a university until years later.

Other categories of inequality are perpetuated by schools. They often fail to provide student access to educational advising and academic resources. A lack of educational advising can translate into social stigma. This was relevant with all participants in this study when speaking up about needing to figure out college preparation alone or the need to receive high marks without being certain of what type of support they had. This is an isolating and paradoxical experience for the Filipinx American. On the one hand, Filipinx students are marred by the stigma of being enveloped into the model minority stereotype, but simultaneously, are also left behind as a marginalized group in need of targeted support.

Educational systems must question how sorting practices impact students' educational and racialized experiences given their role in shaping student perspectives of what is possible for their lives. They must look at their curriculum to strive for furthering culturally-relevant material that include the histories of a diverse student population. Four participants experienced epiphanic identity development due to the exposure to Asian

American studies, ethnic studies, courses on social justice, and equity. These were impactful personal events taking up a brief moment in time much later in their educational careers.

Curriculum based on ethnic studies, social justice and equity helped to confirm and solidify their identities as leaders committed to supplying harmonious cohesion within politically charged social institutions, such as higher education. Their exemplified commitments go beyond supplying cohesion. They are committed to pushing the conventional operation of actors within the institution toward transformative change. This includes the ability to locate their convictions within a complex world where they had been sandwiched between Filipino and American culture; silenced through institutional sorting toward invisibility, yet personally thwarted toward defining their transformative roles through their leadership work.

Sorting into Leadership

Perpetuation into silence and invisibility are core characteristics of subalternity. Accordingly, when the subaltern enters into leadership spaces, they uncover the internal burdens of negotiating personal identity, struggle with seeing oneself through the eyes of dominant groups, and are predisposed to being at odds with dominant institutional cultures (Ngunjiri & Hernandez, 2017). Without the appropriate critical conceptual frameworks to name these types of struggles, administrative leaders of all backgrounds become susceptible to uncritical ways of interpreting power dynamics within institutional environments. This can be dangerous given the contemporary charge of higher education institutions is to transform and better respond to curricular and co-curricular

programming designed to increase access, retention and completion of degrees for all historically underrepresented and marginalized student groups (George, 2017).

From the vantage point of this dissertation study, specialized education in social justice and equity for many types of educational leadership programs (doctoral and master's levels) demand to be required. Without specialized topics in social justice and equity, administrative leaders are left with a charge to move toward more equitable student outcomes without the critical disposition to understand, beyond surface knowledge, the historical and systemic power dynamics that can hinder their progress to transform. Specific to Filipinx students, this study begs the call for higher education institutions to interrogate their practices of data collection and analysis of student groups. The interrogation can include focus on whether the broad categories for API students tell enough of the story of their own API student populations, how historical marginalization affect student outcomes, and whether or not they continue practices in excluding student populations in need of targeted academic support.

Additionally, the damaging effects of the model minority myth and stereotypes lend toward blaming various API minority groups for not succeeding academically. This becomes a double-edged sword for API students when the social expectation of academic success and presumption of given support-systems help to dampen the much-needed targeted support for students that are struggling.

Consequently, specialized education which promotes critical consciousness and social justice knowledge may assist in opening the scope of inclusive dialogue amongst administrative leaders; namely with administrative leaders of color that fall susceptible to

experiences of subalternity. Jackson and O'Callaghan (2009) remind us that as recent as this millennium, only 16.9% of full-time administrative leaders in higher education are persons of color. Ngunjiri and Hernandez (2017) echo the need to craft inclusive spaces for the subaltern occupying the margins of higher education in order that diverse leaders are supported to grow and thrive within a genuine community of support. Through the qualitative feedback of participants of this study, relevant understanding of diverse approaches and experiences in educational leadership furthers the exigency of anti-oppressive and critical research practices.

Recommendations for Future Research

The findings of this study capture individual leadership epistemologies alongside broad themes that span across participants. Studies with Filipinx American administrative leaders from areas other than California and Hawaii are recommended as they would assist in contouring the findings of this dissertation research. Conducting autoethnographies and ethnographic case studies could add rich data to the research literature by garnishing deep perspective as a way to charter the course of subaltern diasporic Filipinx experiences. The addition of including the leadership practices of Filipinx American faculty and students within particular disciplines could extend the work in unearthing subaltern voices and diverse perspectives within the academy. Finally, the concept of "subaltern leadership epistemologies," constructed specifically for this study, welcomes the possibility for its application toward future studies that focus on highlighting the historically oppressed voices of other minoritized individuals in educational leadership positions.

In the same vein as AOE, educational qualitative research designed to be critical of privileging and othering can unearth how higher education institutions function within dominant social structures and ideologies. By making oppressive systems explicit through diverse participant voices, the apparatuses used for reproducing oppressive social orders within institutions can be increasingly challenged. Another recommendation for research, then, is to use culturally relevant research methods and conceptual frameworks that align with newly proposed participant populations.

By means of this, recommendations for future research are broad, but purposeful. They include the suggestion to continue research into marginalized perspectives within higher education, studies about the support for leaders of diverse backgrounds, research into the social and organizational barriers to leaders of color, and diverse college student perspectives centered around institutional targeted support. If higher education is to persevere with an increasingly diverse student, faculty, and staff climate, ardent efforts are necessary to support the critical leadership development of those in charge of making institutional decisions that essentially impact all actors of the academy.

Concluding Thoughts

This present dissertation study offers subaltern administrative leaders an avenue to voice their complex experiences. The participants in this study are those on the margins of higher education, yet in the center of organized university culture. This bifurcated Filipinx American experience directly influences one's leadership practice and produces an epistemological ground from which to lead from. As a result, this research is novel because of two main approaches: the focus of Filipinx Americans in this role has rarely

been taken-up, and a new conceptual framework of "subaltern leadership epistemology" was created specifically for this study to contextualize the unique effects and historical route of Filipinx American post-colonial diasporic experiences.

The new knowledge generated from this study are not new at all. They have simply been elevated toward a level of formal recognition in order to inform the practice of administrative leadership wrought within institutional bureaucracy and dominated by historically-informed colonial perspectives. While the findings of this study are not generalizable, the qualitative feedback provided by participants offer rich narratives of subaltern Filipinx ways of knowing, acting, and leading. And as diasporic Filipinx American postcolonial experiences endure, they are but cast as a silent existence, unless they are taken up and presented for an audience expected to respond to the call for inclusivity in higher education.

The intersection of import here is that inclusivity in higher education should reverberate generatively for all who benefit from and inform directions for institutional change. Marginal perspectives of those that inform the directions of higher education crucially represent students on the margins. Accordingly, and particularly for a phenomenological study about administrative leadership, styles such as "servant" or "transformative" leadership were not presumptively prescribed to the participants. Instead, what is presented is an uncovering of Filipinx meaning and capacity to lead from subaltern ontological landscapes. These landscapes encourage the ends of administrative leadership practice, including the research to advocate on behalf of those who take up

marginalized spaces. These landscapes cultivate leading to become less of a performative

technique and more of a genuine standpoint for social change.

References

Agbayani, A. & Ching, D. (2016). Introduction. In D. Ching & A. Agbayani (Eds.), *Asian American & Pacific Islanders in Higher Education: Research and Perspectives on Identity, Leadership, and Success,* (pp. xix–xxxiii). NASPA-Student Affairs Administrators in Higher Education.

Agbayani-Siewart, P. (1994). Filipino American culture and family: Guidelines for practitioners. *Families in Society, 75*(7), 429–438. https://doi.org/10.1177/104438949407500704

Agoncillo, T.A. (1974). *Introduction to Filipino history*. Garotech Publishing.

Alvarez, A.N., & Liu, W.M. (2002). Student affairs and Asian American studies: An integrative perspective. *New Directions for Student Services, 2000*(97), 73–80. https://doi.org/10.1002/ss.40

AnneMarie (2017, June 4). The conversation around Filipinx. *Formation of a Filipinx American*. http://www.formationofafilipinxamerican.com/the-conversation-around-filipinx/

American Community Survey (2019, February 7). *2017 Data Released New and Notable*. https://www.census.gov/programs-surveys/acs/news/data-releases/2017/release.html

Aragon, A. & Brantmeier, E.J. (2009). Diversity-affirming ethics and critical epistemology: Institutional decision making in community colleges. *New Directions for Community Colleges, 2009*(148), 39–51. https://doi.org/10.1002/cc.385

Bankston, C.L. (2006). Filipino Americans. In P.G. Min (Ed.), *Asian Americans: Trends and Issues* (pp. 180–203). Pine Forge Press.

Bevan, M.T. (2014). A method of phenomenological interviewing. *Qualitative Health Research, 24*(1), 136–144. https://doi.org/10.1177/1049732313519710

Beverly, J. (1999). *Subalternity and representation: Arguments in cultural theory*. Duke University Press.

Bonilla-Silva, E., & Dietrich, D. (2011). The sweet enchantment of color-blind racism in Obamerica. *Annals of the American Academy of Political and Social Sciences, 634*(1), 190–206. https://doi.org/10.1177/0002716210389702

Bonus, R. (2000). *Locating Filipino Americans: Ethnicity and the cultural politics of space*. Temple University Press.

Bonus, R. and Maramba, D.C. (2013). Introduction. In D.C. Maramba & R. Bonus (Eds.), *The "Other" Students: Filipino Americans, Education, and Power* (pp. xv–xxxvii). Information Age Publishing, Inc.

Brennan, T. (2001). Antonio Gramsci and postcolonial theory: "Southernism." *Diaspora: A Journal of Transnational Studies, 10*(2), 243 – 287. https://doi.org/10.1353/dsp.2011.0004

Brillantes, G.C. (2008). *The cardinal's sins, the general's cross, the martyr's testimony, and other affirmations*. Ateneo de Manila University.

Brooks, J.S. & Miles, M.T. (2010). Educational leadership and the shaping of school culture: Classic concepts and cutting-edge possibilities. In S. Douglass Hansford (Ed.), *New perspectives in educational leadership: Exploring social, political, and community contexts and meaning* (pp. 7–28). Lang.

Britzman, D.P. (1988). *Lost subjects, contested objects: Toward a psychoanalytic inquiry of learning*. State University of New York Press.

Buenavista, T.L. (2013). Overstaying our welcome: Undocumented Asian immigrant experiences with racial microaggressions in research and education. In R. Endo & X.L. Rong (Eds.), *Educating Asian Americans: Achievement, schooling, and identities* (pp. 103–128). Information Age.

Burns, J.M. (1978), *Leadership*. Harper & Row.

Butler, J. (1997). *Excitable speech: A politics of the performative*. Routledge.

Cervantes-Soon, C.G., & Carrillo, J.F. (2016). Toward a pedagogy of border thinking: Building on Latin@ students' subaltern knowledge. *The High School Journal, 99*(4), 282–301. https://doi.org/10.1353/hsj.2016.0016

Chatterjee, P. (1997). *A possible India: Essays in political criticism*. Oxford University Press.

Cho, K.K. (2002). Confronting the myths: Asian Pacific American faculty in higher education. In C.S. Turner, A.L. Antonio, M. Garcia, B.V. Laden, A. Nora, & C.L. Presley (Eds.), *Racial and Ethnic Diversity in Higher Education* (pp. 169–184). Pearson Custom.

Cimmarusti, R.A. (1996). Exploring aspects of Filipino-American families. *Journal of Marital and Family Therapy*, *22*(2), 205–217. https://doi.org/10.1111/j.1752-0606.1996.tb00199.x

Clayton, D. (2011). Subaltern Space. In J. Agnew & D.N. Livingstone (Eds.), *The SAGE Handbook of Geographical Knowledge* (pp. 246–260). SAGE Publications Ltd.

Constantino, R. (1970). The mis-education of the Filipino. *Journal of Contemporary Asia, 1*(1), pp. 20–36. https://doi.org/10.1080/00472337085390031

Corbin, J. & Strauss, A.L. (2015). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (4th ed.). SAGE Publications, Inc.

Cordova, F. (1983). *Filipinos: Forgotten Asian Americans*. Kendell/Hunt.

Coronil, F. (1994). Listening to the subaltern: The poetics of neocolonial states. *Poetics Today, 15*(4), 643–658. https://doi.org/10.2307/1773104

Danielle, J.D. & Chaney, C. (2013). *Black women in leadership: Their historical and contemporary contributions*. Peter Lang.

David, E.J.R. (2008). A colonial mentality model of depression for Filipino Americans. *Cultural Diversity and Ethnic Diversity Psychology, 14*(2), 118 – 127. https://doi.org/10.1037/1099-9809.14.2.118

David, E.J.R. (2011). *Filipino-/American postcolonial psychology*. AuthorHouse.

David, E.J.R., & Nadal, K.L. (2013). The colonial context of Filipino American Immigrants' Psychology Experiences. *Cultural Diversity and Ethnic Diversity Psychology, 19*(3), 298–309. https://doi.org/10.1037/a0032903

David, E.J.R., & Okazaki, S. (2006). Colonial mentality: A review and recommendation for Filipino American Psychology. *Cultural Diversity and Ethnic Minority Psychology, 12*(1), 1–16. https://doi.org/10.1037/1099-9809.12.1.1

Domina, T., Penner, A., & Penner, E. (2017). Categorical inequality: Schools as sorting machines. *Annual Review of Sociology, 43*(1), 311 – 330. https://doi.org/10.1146/annurev-soc-060116-053354

Espiritu, Y.L., & Wolf, D.L. (2001). The paradox of assimilation: Children of Filipino immigrants in San Diego. In R.G. Rumbaut & A. Portes (Eds.), *Ethnicities: Children of immigrant America* (pp. 157–186). University of CA Press.

FilAmFormation, (2017). The conversation around Filipinx. *Formation of a Filipinx American*. http://www.formationofafilipinxamerican.com/the-conversation-around-filipinx/

George, P. (2017). Toward a social justice model for an EdD program in higher education. *Impacting Education: Journal on Transforming Professional Practice, 2*(1), 41–52. https://doi.org/10.5195/IE.2017.29

Giroux, H.A. (1997). Rewriting the discourse of racial identity: Towards a pedagogy and politics of whiteness. *Harvard Educational Review, 67*(2), 285–320. https://doi.org/10.17763/haer.67.2.r4523gh4176677u8

Glaser, B.G., & Strauss, A.L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Transaction Publishers.

Gramsci, A. & Verdicchio, P. (2015). *The southern question*. Bordighera Press.

Gramsci, A. & Hoare, Q. (1973). *Selections from the prison notebooks of Antonio Gramsci*. International Publications.

Green, M. (2002). Gramsci cannot speak: Presentations and interpretations of Gramsci's concept of the subaltern. *Rethinking Marxism, 14*(3), 1–24. https://doi.org/10.1080/089356902101242242

Gutierrez, M., Castañeda, C., & Katsinas, S.G. (2010). Latino leadership in community colleges: Issues and challenges. *Community College Journal of Research and Practice, 26*(4), 297 – 314. https://doi.org/10.1080/106689202753546457

Halagao, P.E. (2012). Filipino Americans and cultural maintenance. In J.A. Banks (Ed.), *Encyclopedia of Diversity in Education* (pp. 906–909). SAGE Publications, Inc.

Hune, S. (2002). Demographics and diversity of Asian American college students. *New Directions for Student Services, 2002*(97), 11–20. https://doi.org/10.1002/ss.35

Hune, S. (2006). Asian Pacific American women and men in higher education: The contested spaces of their participation, persistence, and challenge as students, faculty, and administrators. In G. Li & G.H. Beckett (Eds.), *"Strangers" of the Academy* (pp. 15–36). Stylus.

Hune, S. (2011). Asian American women faculty and the contested space of the classroom: Navigating student resistance and (re)claiming authority and their rightful place. In G. Jean-Marie, B. Lloyd-Jones, & L. Bass (Eds.), *Women of color in higher education: Turbulent past, promising future* (pp. 307–335). Emerald Group.

Ignacio, A., de la Cruz, E., Emmanuel, J., & Toribio, J. (2004). *The forbidden book: The Philippine-American war in political cartoons*. T'boli Publishing.

Jackson, J.F.L. (2002). Retention of African American administrators at predominantly White institutions: Using professional growth factors to inform the discussion. *College and University, 78*(2), 11–16. https://eric.ed.gov/?id=ED457818

Jackson, J.F.L., & O'Callaghan, E.M. (2009). Ethnic and racial administrative diversity: Understanding work life realities and experiences in higher education. *ASHE Higher Education Report, 35*(3), 1–95. https://eric.ed.gov/?id=EJ860429

Kezar, A., Dizon, J.P.M., Scott, D. (2020). Senior leadership teams in higher education: What we know and what we need to know. *Innovative Higher Education, 45*(131), 103–120. https://doi.org/10.1007/s10755-019-09491-9

Kramer, P. (2006). *The Blood of Government: Race, Empire, the United States, and the Philippines*. University of North Carolina Press.

Kumashiro, K.K. (2000). Toward a theory of anti-oppressive education. *Review of Educational Research, 70*(1), 25–53. https://doi.org/10.3102/00346543070001025

Kumashiro, K.K. (2008). *The seduction of common sense: How the right has framed the debate on America's schools*. Teachers College Press.

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children*. Jossey-Bass.

Lai, E.Y.P., & Arguellas, D. (1998). *The new face of Asian Pacific America: Numbers, Diversity, and Change in the 21st century*. UCLA Asian American Studies Center Press.

Le, C.N. (2010). The 1965 Immigration Act. *Asian-Nation: The Landscape of Asian America*. http://www.asian-nation.org/1965-immigration-act.shtml

Majul, C. (1999). *Muslims in the Philippines* (2nd Ed.). London: Duckworth.

Maramba, D.C. (2011). Few and far between: Exploring the experiences of Asian American and Pacific Islander women in student affairs administration. In G. Jean-Marie, B. Lloyd-Jones, & L. Bass (Eds.), *Women of color in higher education: Turbulent past, promising future* (pp. 337–359). Emerald Group.

Maramba, D.C., & Bonus, R. (2013). *The "Other" Students: Filipino Americans, education, and power*. Information Age Publishing, Inc.

Maramba, D.C., & Nadal, K.L. (2013). Exploring the Filipino American faculty pipeline. In D.C. Maramba & R. Bonus (Eds.), *The "Other" Students: Filipino Americans, education, and power* (pp. 297–307). Information Age Publishing, Inc.

Memmi, A. (1965). *The colonizer and the colonized*. Beacon.

Merriam-Webster: harmony. (n.d.). *Merriam-Webster, Since 1828*. https://www.merriam-webster.com/dictionary/harmony

Mignolo, W. (2000). *Local histories/global designs: Coloniality, subaltern knowledges, and border thinking*. Princeton University Press.

Murtadha, K., & Watts, D.M. (2005). Linking the struggle for education and social justice: Historical perspectives of African American leadership in schools. *Educational Administration Quarterly, 41*(4), 591–608. https://doi.org/10.1177/0013161X04274271

Museus, S.D., & Kiang, P.N. (2009). Deconstructing the model minority myth and how it contributes to the invisible minority reality in higher education research. *New Directions for Institutional Research*, 142, 5–15. https://doi.org/10.1002/IR.292

Museus, S.D., & Maramba, D.C. (2011). The impact of culture on Filipino American students' sense of belonging. *The Review of Higher Education, 34*(2), 231–258. https://doi.org/10.1353/rhe.2010.0022

Nadal, K.L., (2011). *Filipino American psychology: A handbook of theory, research, and clinical practice*. Wiley.

Nadal, K.L., Escobar, K.M.V., Prado, G.T., David, E.J.R., & Haynes, K. (2012). Racial microaggressions and the Filipino American experience: Recommendations for counseling and development. *Journal of Multicultural Counseling and Development, 40*(3), 156–173. https://doi.org/10.1002/j.2161-1912.2012.00015.x

Nadal, K.L., Pituc, S.T., Johnston, M.P., & Esparrago, T. (2010). Overcoming the model minority myth: Experiences of Filpino American graduate students. *Journal of College Student Development, 51*(6), 694–706. https://eric.ed.gov/?id=EJ915076

Neilson, P.A., & Suyemoto, K.L. (2009). Using culturally sensitive frameworks to study Asian American leaders in higher education. *New Directions for Institutional Research, 2009*(142), 83–93. https://doi.org/10.1002/ir.298

Ngunjuri, F.W., & Hernandez, K.C. (2017). Problematizing authentic leadership: A collaborative autoethnography of immigrant women of color leaders in higher education. *Advances in Developing Human Resources, 19*(4), 393–406. https://doi.org/10.1177/1523422317728735

Okamura, J. (1997). Filipino Americans: The marginalized minority. In L.L. Naylor (Ed.), *Cultural Diversity in the United States* (pp. 177–195). Greenwood Publishing Group.

Ong, P., & Viernes, K. (2013). Filipino Americans and educational downward mobility. *Asian American Policy Review, 94*(23), 21–39. https://search.proquest.com/docview/1786882330

Paik, S.J., Choe, S.M.M., Witenstein, M.A. (2016). Filipinos in the U.S.: Historical, social, and educational experiences. *Social and Education History, 5*(2), 134–160. https://doi.org/10.17583/hse.2016.2062

Pak, Y.K., Maramba, D.C., & Hernandez, X.J. (2014). *Asian Americans in higher education: Charting new realities*. Wiley & Sons.

Parillo, V.N. (2011). *Strangers to these shores* (10th ed.). Allyn and Bacon.

Pew Research Center. (2013). *The rise of Asian Americans*. Retrieved from http://www.pewsocialtrends.org/2012/06/19/the-rise-of-asian-americans/

Philips, S.U. (1983). *The invisible culture: Communication in classroom and community on the Warm Springs Indian reservation*. Longman.

Poon, O., Squire, D., Kodama, C. & Byrd, A. (2016). A critical review of the model minority myth in selected literature on Asian Americans and Pacific Islanders in Higher Education. *Review of Educational Research, 86*(2), 469–502. https://doi.org/10.3102/0034654315612205

Portes, A., & Rumbaut, R.G. (2001). *Legacies: the story of the immigrant second generation*. University of California Press.

Randolph, C.F. (2009). *The law and policy of annexation*. BiblioBazaar, LLC.

Rafael, V.L. (2016). *Motherless tongues: The insurgency of language amid wars of translation*. Duke University Press.

Rapaido, C.M. (2011). *Filipino American educational leaders in Northern CA K-12 public schools: challenges and opportunities* (Publication No. 18) [Doctoral Dissertation, University of San Franscisco]. https://repository.usfca.edu/diss/18/

Reyes, J. (2015). Loób and Kapwa: An introduction to a Filipino virtue ethics. *Asian Philosophy, 25*(2), 148–171. https://doi.org/10.1080/09552367.2015.1043173

Root, M.P.P. (1997). *Filipino Americans: Transformation and identity*. Sage.

Rosser, V.J. (2004). A national study on midlevel leaders in higher education: The unsung professionals in the academy. *Higher Education, 2004*(48), 317–337. https://doi.org/10.1023/B:HIGH.0000035543.58672.52

Saldana, J. (2011). *Fundamentals of qualitative research: Understanding qualitative research*. Oxford University Press.

Seidman, I. (2019). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (5th ed.). Teachers College Press.

Sharpe, C. (2016). *In the wake: On Blackness and being*. Duke University Press.

Sheets, R.H. (1995). From remedial to gifted: Effects of culturally centered pedagogy. *Theory into Practice, 34*(3), 186–193. https://doi.org/10.1080/00405849509543678

Smith, J.A., Flowers, P., Larkin, M. (2009). *Interpretive phenomenological analysis: theory, method and research*. Sage.

Smith, J.A., & Osborn, M. (2008). Interpretive phenomenological analysis. In J.A. Smith (Ed.), *Qualitative Psychology: A Practical Guide to Research Methods* (pp. 53–80). Sage.

Spivak, G. (1990). *The postcolonial critic: Interviews, strategies, dialogues*. Routledge.

Spivak, G. (1999). *A critique of postcolonial reason: Toward a history of the vanishing present.* Harvard University Press and Calcutta Seagull Press.

Springer, R. (2011, May 18). *Census: Asian-Indian Population explodes across U.S.* https://iexaminer.org/census-asian-indian-population-explodes-across-u-s/

Stambach, A. (1999). Gender-bending anthropological studies of education. *Anthropology and Education Quarterly, 30*(4), 441–445. https://doi.org/10.1525/aeq.1999.30.4.441

Strobel, L.M. (2001). *Coming full circle: The process of decolonization among post-1965 Filipino Americans*. Giraffe Books.

Subaltern. (2020, March 14). In *Oxford English Dictionary oed.com.* https://www.oed.com/view/Entry/192439?rskey=Q5Gd2U&result=1&isAdvanced=false#eid

Suzuki, B.H. (1977). Education and the socialization of Asian Americans: A revisionist analysis of the "model minority" thesis. *Amerasia Journal, 4*(2), 23–51. https://doi.org/10.17953/amer.4.2.x203I74863857108

Suzuki, B.H. (2002). Revisiting the model minority stereotype: Implications for student affairs practice and higher education. *New Directions for Student Services, 2002*(97), 21–32. https://doi.org/10.1002/ss.36

Tapia, R.C. (2006). Just ten years removed from a Bolo and Breech-cloth: The sexualization of the Filipino "menace." In A.T. Tiongson Jr., E.V. Gutierrez & R.V. Gutierrez (Eds.), *Positively No Filipinos Allowed: Building Communities and Discourse* (pp. 61–70). Temple University Press.

Tintiangco-Cubales, A. (2013). Struggling to survive: Poverty, Violence, and Invisibility in the lives of urban Filipina/o American youth. In D.C. Maramba & R. Bonus (Eds.), *The "Other" Students: Filipino Americans, Education, and Power* (pp. 123–143). Information Age Publishing, Inc.

U.S. Census Bureau. (2000, February 2). Summary files 1 through 4 tables. *American Factfinder*. http://factfinder2.census.gov

van Manen, M. (2016). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing*. Routledge.

Vea, B.B. (2013). Disaggregating the college experiences of Filipino Americans. In D.C. Maramba & R. Bonus (Eds.), *The "Other" Students: Filipino Americans, Education, and Power* (pp. 87–102). Information Age Publishing, Inc.

Vogt, L.A., Jordan, C., & Tharp, R.G. (1993). Explaining school failure, producing school success: Two cases. In E. Jacob & C. Jordan (Eds.), *Minority education: Anthropological perspectives* (pp. 53–65). Ablex.

Walkerdine, V. (1990). *Schoolgirl fictions*. Verso.

Wolfe, B.L., Dilworth, P.P. (2015). Transitioning normalcy: Organizational culture, African American administrators, and diversity leadership in higher education. *Review of Educational Research, 85*(4), 667–697. https://doi.org/10.3102/0034654314565667

Young, R. (2003). *Postcolonialism: A very short introduction*. Oxford University Press.

Appendix A: Email Message for Potential Interview Participants

Greetings,

My name is Tricia Ryan. I am a doctoral candidate in the Educational Leadership program at San José State University. I am conducting research as part of the requirements for my degree. The purpose of this research is to gather perceptions and experiences of Filipinix administrators in Higher Education about their leadership epistemologies. In addition, the research will aim to explore the ways in which pronounced leadership epistemologies are uniquely informed and/or influenced by personal life experiences. I am writing to ask if you would be willing to participate in a 3-part interview series through zoom.

The criteria for participation in this study include the following:

- You self-identify as Filipinx American
- You currently serve as a mid or senior level administrator in an institution of higher education

If you agree to participate in this study, I ask you to commit to a 3-part interview series lasting approximately 60-75 minutes each interview. There will be at least one week between the scheduling of each interview. The study has been approved by SJSU's Institutional Review Board (IRB) and Informed Consent will be distributed to you before interviews take place.

All interviews will be recorded through zoom with cameras off during recording. Recordings will not be shared and will only be used for the purposes of this study. All recordings will be destroyed at the conclusion of the study.

Participation is voluntary and all responses will be anonymous and confidential. Taking part in the study is your decision; you do not have to participate in this study if you do not wish. You may also terminate your participation in the study at any time or decide not to answer any question you are not comfortable answering.

If you would like to participate in the study, have further questions, or would like to suggest another name of a potential participant based on the above criteria, please email me at tricia.ryan@sjsu.edu. If you are interested in participating in the study, please reply directly to this email and indicate in the subject heading "Interview Interest". I will then coordinate with you and find a time that is convenient for both of us. I will also provide the consent form for you to read, sign, and keep for your records.

Thank you,
Tricia Ryan

Tricia Ryan
Doctoral Student
Ed.D. Educational Leadership
San José State University

CONSENT FORM FOR INTERVIEWS

TITLE OF THE STUDY

Subaltern Leadership Epistemologies: A Narrative Study of Filipinx Administrative Leaders in Higher Education

NAME OF THE RESEARCHERS

Dr. Bradley Porfilio, Dissertation Chair, San Jose State University
Tricia Ryan, SJSU Doctoral Student, Educational Leadership (Ed.D. Program)

THE PURPOSE OF THE THIS STUDY

You are being asked to participate in a research study investigating under-exposed leadership epistemologies of Filipinix administrators in Higher Education. This research will aim to explore the ways in which pronounced leadership epistemologies are uniquely informed and/or influenced by the personal life experiences of participants. The unique experiences and narrative contributions made available in this study will provide for the emergence of new spaces for critical examination into unique perspectives that very well help to shape U.S. higher education.

THE PROCEDURES TO BE FOLLOWED POTENTIAL RISK

If you decide to participate in the study, you will be asked to participate in a 3-part interview series through zoom lasting approximately 60-75 minutes each interview. There will be at least one week between the scheduling of each interview. The three interviews will each have a different, but interrelated focus:

- 1st Life History
- 2nd Lived-experience in leadership role
- 3rd Meaning and reflection of prior two interviews

Interviews will be recorded through zoom with cameras off during recording. Recordings will not be shared and will only be used for the purposes of this study. All recordings will be destroyed at the conclusion of the study. Non-identifying participant responses and pseudonyms for names, position titles, and institutions will be included in the results and dissemination of study findings. At no time will any identifiable information be published or shared in this study.

POTENTIAL RISK

This study may include only minimal risks, i.e. you may become uncomfortable when answering some questions.

POTENTIAL BENEFITS

There are no foreseeable direct benefits anticipated. Indirect benefits generally include the opportunity to inform the study of diverse perspectives of leadership in higher education.

COMPENSATION

There is no compensation for participation in this study.

CONFIDENTIALITY

Although the results of this study may be published, no information that could identify you will be included. Your responses will be coded and kept in a password protected computer.

YOUR RIGHTS

Your participation in this study is voluntary. If you choose to participate, you may quit the interview at any time without negative consequences. You can also choose not to answer any interview questions that you do not wish to answer. No service to which you are otherwise entitled will be lost or jeopardized if you choose not to participate in the study or quit partway through the study.

CONTACT INFORMATION

Questions about this research may be addressed to the researchers:

- Tricia Ryan (Primary Investigator, SJSU, 510.931.0283)
- Dr. Bradley Porfilio (Department of Educational Leadership, SJSU, 408.924.3566)

Complaints about the study may be presented to Dr. Bradley Porfilio, Director of the Ed.D. Program.

For questions about research participants' rights or to report research-related injuries, contact Dr. Pamela Stacks, Associate Vice President, Office of Research, at 408.924.2479.

AGREEMENT TO PARTICIPATE

If you agree to participate in this study, it is implied that you have read the information above about the research, your rights as a participant, and you give your voluntary consent. Please print out a copy of this page and keep it for your records.

PARTICIPANT CONSENT

I have read the above information and agree to participate in this study. I am at least 18 years of age. I have been given a copy of the consent forms for my records.

NAME _____

SIGNATURE _____

DATE _____

Appendix C: First Interview Protocol

1st Semi-structured Interview Protocol: Life History

Thank you for participating in this research study. The information gathered will be useful to higher education administrators and academics engaged in unearthing the voices of diverse leadership, as well as the Filipinx American community at-large. The unique contributions made available in this study will add to the emergence of new spaces for critical examination into unique perspectives that very well help to shape U.S. higher education.

This interview should take approximately 60-75 minutes and it will be recorded with our zoom cameras off. We will focus on your life history. You can at any time choose not to answer any interview questions that you do not wish to answer. You can also at any time choose to not participate in the study or quit partway through the study.
Do you have any questions?

#	Question	Potential follow-up probe(s)?
1	Tell me about your family and what your earliest experiences of home life were as a young child.	
2	The diaspora of Filipinos into the United States varies widely. What was yours (or your parents') experience with arriving to the U.S.?	Which memories stand out as the most significant to you?
3	Describe your early childhood educational/social experiences.	
4	What messages would you describe your parents' having about your education and career trajectories?	How would you describe your extended families' perspectives and values about education and career trajectories?
5	What was your experience like entering college?	What values did you adopt? What were some challenging times?
6	Who were your influences growing up, both positive and negative?	Tell me your story about those influences.
7	What would you describe were major challenges to your Filipinx identity development growing up and how would you describe overcoming some of these challenges?	How did you overcome or work through these challenges?
8	What from your early life experiences propelled you toward leadership?	

2nd Semi-structured Interview Protocol: Lived Professional Experiences

Last time we met, we went over (i, ii, iii, etc.) which revealed (a, b, c). Does that sound accurate to you? Are there any areas that you would like to expand upon? Does this short summary I have provided accurately cover our last interview?

This 2nd interview should take approximately 60-75 minutes and it will be recorded with our zoom cameras off. We will focus on your lived professional experience. As a reminder, you can at any time choose not to answer any interview questions that you do not wish to answer. You can also at any time choose to not participate in the study or quit partway through the study. Do you have any questions?

#	Question	Potential follow-up probe(s)?
1	Tell me about your current role and responsibilities.	How did you come to move into your current role?
2	What does your typical week look like in terms of leadership activities?	
3	How would you describe your professional interactions with your direct reports/peers/supervisors?	With your campus partners?
4	What approaches to leadership might you find unique to you?	
5	What is the most important leadership value(s) you carryout in your role?	
6	What values are most important to you when carrying out your work?	How do you place these values into your practice? How do these values show up in your work?
7	What leadership approaches have you found come natural to you?	Do these approaches ever become challenges for you? If so, how do you respond to challenges in your leadership?

3rd Semi-structured Interview Protocol: Personal Meaning

Our last interview went over your lived professional experience. I would like to check-in with you about what that interview revealed which was (a, b, c, etc.). Does that sound accurate to you? Are there any areas that you would like to expand upon? Does this short summary I have provided accurately cover our last interview?

This 3rd interview should take approximately 60-75 minutes and it will be recorded with our zoom cameras off. We will focus on the personal meaning of your leadership epistemology. As a reminder, you can at any time choose not to answer any interview questions that you do not wish to answer. You can also at any time choose to not participate in the study or quit partway through the study.

Do you have any questions?

#	Question	Potential follow-up probe(s)?
1	From our prior interview, what values do you glean from and take with you into your practice?	As a result of this, how would you describe yourself as a leader?
2	How would you describe your leadership as influenced by your Filipinx upbringing?	
3	Tell me a story about where from your past offers you the tools to effectively lead?	
4	You mentioned in your first interview (a) and in your second interview (b). How are those two events connected?	Tell me a story about how past life event (c) is connected with current practice (d) in your current work.
5	Describe any racial/societal challenges that you either still work on or have overcome.	
6	What do you think could have turned out differently in your leadership without your unique life history?	
7	What have you found most influential (and most challenging) from your past and how it has affected your leadership practice today?	

Appendix F: Open Coding for RQ1 and RQ2

Open Coding for RQ1 and RQ2

Participant	Open Coding (RQ1)	Open Coding (RQ2)
Carlos: Harmonious Inclusivity with *core themes of* Harmony Relational Trust Community Authenticity Equity-minded	Critical Acuity, Activism, Inclusive, Equity-minded, Self-aware, Reflective, Community-oriented, Integrative, True-to-self, Genuine, Respectful, Harmonious, Kind, Forceful, Co-conspirator, Emotionally Intelligent, Partnership, Authentic, Outspoken, Integrative, Balanced, Intentional, Organizing, Building, Nurturance, Realistic, Organizational-intentionality, Persistent, Endurance	Colonial Mentality, Colonial Difference, Self-guidance, Lack of Advising, Academic, Betrayal, Observant, Mobilizer, Family, Community, Network, Curious, Brave, Impassioned, Systems-thinker, Racial Battle Fatigue, Relational, Parental Modeling, Extended Caregivers, Sacrifice, Tolerance, Respect, Admiration
Dolores: Harmonious Partnership with *core themes of* Harmony Equity-minded Mobilizer Connector Fearless	Conscious, Decisive, Critical Thinker, Brave, Outspoken, Equity-minded, Committed, Builds Partners, Innovator, Community-oriented, Transparency, Info-sharing, Harmony, Support, Manages up, Risk-taker, Confident, Connector, Ally, Mobilizer, Genuine, Authentic, Strong, Thick-skinned, Data-driven, Way-maker, Serious, Committed, Mature, Decolonizing, Tolerant, Rational, Partnership	Othered, Colonial Difference, Colonial Mentality, Misunderstood, Over-protected, Rebel, Self-guidance, Lack of Advising, Activism, Questions Norms, Pride, Tough, Impassioned, Lens for Diversity, Brave, Outspoken, Enduring, Imposter Syndrome, Passionate, Racial Battle Fatigue, Family, Togetherness, Community Builder, Resilient
Lourdes: Harmonious Efficiency with *core themes of* Harmony Benevolence Commitment Adaptiveness Excellence	Rational, Efficiency, High Performing, Curious, Analytical, Responsive, Agile, Preparedness, Direct, Focused, Driven, Self-aware, Empathetic, Mature, Peace, Steady, Orchestrates, Resilient, Endurance, Pointed, Adaptable, Pivots, Systems-thinker, Maneuvers, Functional Harmony, Listener, Inclusive, Committed, Change Conduit	Colonial Mentality, Biculturalism, Adapts, Responsibility, Confident, Self-assured, Analytical, Thorough, Golden Rule, Self-guidance, Lack of Advising, Impassioned, Meticulous, Age Discrimination, Gender Inequity, Establishing Worth, Subalternity, Resilience
Eloy: Harmonious Coaching with *core themes of* Harmony Fearlessness Adaptability Fairness Empowerment	Driven, Grounded, Confident, Team-oriented, Accountability, Tough, Encouraging, Risk-taker, Direct, Staff Empowerment, Balanced, Fair, Adapts, Strategizes Talent, Flexible, Group-identity, Networking, Realistic, Performance, Humility, Integrative, Ambitious, Protector, Passionate, Endurance, Stability, Positive, Harmony, Team Cohesion, Collaborative, Pride	Biculturalism, Collective Culture, Resilience, Driven, Colonial Difference, Realistic, Self-guidance, Lack of Advising, Extrovert, Tough, Engaged, Decisive, Stamina, Risk-taker, Colonial Mentality, Respect for Others, Golden Rule, Family Togetherness, Establishing Worth, Subalternity, Microaggressions
Lucia: Harmonious Nurturance with *core themes of* Harmony Passionate Protectiveness Support Wellness	Person-centered, Self-reflective, Heart-centered, Supportive, Relational, Empathy, Care, Introspective, Holistic Care, Giving, Adaptable, Connection, Genuine, Open Communication, Self-care, Staff-care, Peace, Empowers, Adaptive Guidance, Alignment, Connection, Unity, Authenticity, Gentle, Grounded, Protective, Grateful, Nurturing, Understanding, Forgiving	Cautious, Self-aware, Critically Observant, Family-oriented, Community-minded, Humble, Resiliency, Pressure to be Perfect, Imposter Syndrome, Self-doubt, Self-reliance, Biculturalism, Colonial Difference, Colonial Mentality, Devalued, Subalternity, Impassioned
Aida: Harmonious Engagement with *core themes of* Harmony Diligence Courage Critical Inquiry Connection	Focused, Directed, Pointed, Diligent, Loyal, Mobilizer, Implementor, Cross-collaboration, Intentional, Supportive, Brave, Engaged, Orchestrates, Systems-thinker, Community, Organizer, Alignment, Passionate, Student-focused, Builder, Equity-minded, Strategic, Risk-taker, Listener, Questions, Educator, Agreement, Empowers, Nurturance, Changemaker	Certitude, Support, Confident, Extended Care, Rewards, Decisive, Colonial Difference, Impassioned, Independent, Curious, Biculturalism, Self-guided, Lack of Advising, Gender Stereotypes, Establishing Worth, Subalternity, Ageism, Colonial Mentality