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Authors

Daus-Magbual, Arlene
Daus-Magbual, Roderick
Tintiangco-Cubales, Allyson

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Practitioner Essay

Pin@y Educational PARtnerships: Ethnic Studies Students, Teachers and Leaders as Scholar Activists

Arlene Sudaria Daus-Magbual, Roderick Daus-Magbual, and Allyson Tintiangco-Cubales

Abstract

Although Filipinas/os/xs was (and continues to be) one of the fastest-growing populations in the United States, especially in San Francisco Bay Area, when Pin@y Educational Partnerships (PEP) started in 2001, there were limited services, curriculum, and research on Filipinas/os/xs at both the college and K–12 levels (Tintiangco-Cubales, Daus-Magbual, and Daus-Magbual, 2010). This resource essay focuses on the PEP's development of Participatory Action Research (PAR) projects that were built through the direct result of university-school-community partnerships. We cover three innovative research methods known as Youth Participatory Action Research (YPAR), Teacher Participatory Action Research (TPAR), and Leadership Participatory Action Research (LPAR). YPAR, TPAR, and LPAR are informed by critical pedagogy, critical inquiry, and community responsive pedagogy (Daus-Magbual and Tintiangco-Cubales, 2016; Freire, 1970; Tintiangco-Cubales et al., 2016). Building on this *AAPI Nexus* issue's theme, this essay demonstrates engaged social justice research across the educational pipeline and the power of collaboration between universities, schools, and communities. Through PEP's PAR projects, we offer ways that students, educators, and leaders can work together toward transformative change in schools and communities.

Introduction

Although Filipinas/os/xs was one of the fastest-growing populations in the United States, especially in San Francisco Bay Area, when

Pin@y Educational Partnerships (PEP) started in 2001, there were limited curriculum and research on Filipinas/os, at both the college and K–12 levels (Tintiangco-Cubales, Daus-Magbual, and Daus-Magbual, 2010). There was also a lack of social and academic services for youth in our community. Some of the initial intentions of PEP were to provide youth with services to address major challenges that they were facing, including issues of violence, suicide, and mental health (Maramba and Bonus, 2013). Quickly, PEP teachers became overwhelmed with all that their students were experiencing. It was clear to the teachers that we were not going to be able to solve the students' problems.

As a response, within the first couple of years of PEP, the Filipino Community Issues project was developed. In this project, students chose a major issue in the Filipino American community, and they would work together to conduct a research project to solve the problem. This decentered the teacher as the "savior" or the sole problem-solver, and puts the students in the roles of researcher, activist, and leader. The teachers served as guides of the research process while the students took the lead. This eventually led to PEP's version of Youth Participatory Action Research (YPAR).

This essay focuses on the development of Participatory Action Research (PAR) projects in PEP. As the directors of PEP, we have experimented with different iterations of PAR and found that through our university-school-community partnerships, the following three innovative research methods known as YPAR, Teacher Participatory Action Research (TPAR), and Leadership Participatory Action Research (LPAR) serve as an interwoven practices that influenced and shaped the agency and responsiveness of teachers, students, and scholars. Building on this *AAPI Nexus* issue's theme, we will demonstrate how engaged social justice research can be conducted collaboratively across the educational pipeline. We will begin by briefly describing the creation of PEP and its philosophical foundations and then we will share PEP's implementation of PAR as a way to understand the educational landscape in which PEP currently operates. Through PEP's PAR projects, we offer ways that educators, teachers, and students can collaborate on building meaningful scholarship that fulfills the values and foundation of the Third World Liberation Front (TWLF) and the creation of Ethnic Studies to transform schools and our communities.

PEP Story

PEP was born out of PAR. PEP started as a partnership between San Francisco State University (SFSU) professor Allyson Tintiangco-Cubales and eleven undergraduate and graduate students--Claudine delRosa-

rio, Tracy Buenavista, Kimmy Maniquis, Gwen Agustin, Mark Bautista, Jeffrey Ponferrada, Percival dela Cruz, Christine Bernard, Ivan Santos, Anjela Wong, and Christopher Rini--and Balboa High School located in the Excelsior neighborhood in San Francisco, California. The first few months of PEP's partnership with Balboa High School consisted of college students visiting the school once a week during lunchtime. They organized workshops on Filipina/o/x American history, culture, and identity, discussed social issues, and conducted interviews and focus groups with the students. The following research questions guided their research: (1) Who are the Filipina/o/x and Filipina/o/x American youth at Balboa High School; (2) What are the major problems they face? (3) What kind of support do they need? The result of these interviews was eye-opening and transformative. Students candidly and courageously shared stories about the violence in the neighborhoods, economic hardship, familial challenges, and mental health issues (Tintiangco-Cubales, 2013).

During one of the last sessions of that fall semester, the college students asked the high school students, "What do you want us to do?" One student, Angelica Posadas said, "We want you to be here every day and teach us" (Tintiangco-Cubales, 2007). This sparked an interest and motivation for Filipino and non-Filipino students to institutionalize Ethnic Studies in their school. Their desire to learn about their histories and the need to have teachers who reflected their identities and experiences were essential to the establishment of PEP and the beginnings of Ethnic Studies in San Francisco Unified School District (SFUSD). We had no idea that this inquiry project, which is rooted in the principles of what we now call PAR, would lead to the creation of PEP. More than seventeen years later, our program has grown into an Ethnic Studies education leadership pipeline. Presently, PEP serves K-12 and College students at seven school sites including schools in the SFUSD, a private and a public university, and a community college—with more than sixty volunteer teachers and three hundred students from kindergarten to doctoral candidates. PEP teachers commit to one academic school year and can receive SFSU course credit through "Asian American Studies 685- Projects and Teaching of Asian American Studies" and if they are a graduate student they can enroll in "AAS 899- Independent Study in Asian American Studies." They can also enroll in a community service course where they can receive units based on their hours. The PEP high school classes serve primarily upper-division students who are granted concurrent enrollment through SFSU's Step To College program, where they receive both high school and college credit. These PEP classes are

also A-G accredited, which means our PEP class is part of a sequence of high school courses that students can use to be eligible for eligible for admission at the University of California. This course can be used to satisfy requirements for both the University of California and California State University. PEP has also been instrumental in the growth of Ethnic Studies in SFUSD by providing support for pre-service and credentialed teachers in curriculum and lesson plan development. PEP was also at the frontlines of activism and advocacy for the institutionalization of Ethnic Studies in SFUSD to urge school board resolutions that have now resulted in the support for all schools in San Francisco to have Ethnic Studies courses and curriculum.

PEP's courses that are offered in the K-12 levels provided a model for Ethnic Studies curriculum development. PEP's creation, production and implementation of the "C4 Lesson Plan" format was created to incorporate the philosophies, principles, and practices of critical pedagogy that emphasize dialogue, centering education to address oppression, and the process of humanizing students (Freire, 1970; Tintiangco-Cubales, 2007). The "C4 Lesson Plan" includes four parts: (1) Cultural Energizer; (2) Critical Concepts; (3) Community Collaboration and/or Critical Cultural Production; and (4) Conclusive Dialogue. PEP teacher alumni and directors have also produced a body of work that is used widely in schools, college and universities, and community-based organizations including: two resource books focus on critical Filipina/o/x American pedagogy, curriculum, and lesson plans; two books on how to develop critical language for elementary school students; and articles on educational counterspaces,Pinayist Pedagogy,the Ethnic Studies Praxis Story Plot,(ESPSP) Critical Leadership Praxis (CLP),Historical Responsive Pedagogy (HRP),Critical Performance Pedagogy (CPP),Barangay Pedagogy,Critical Pin@y Parenting, and PAR projects (Curammeng, Lopez, and Tintiangco-Cubales, 2016; Daus-Magbual, 2016; Daus-Magbual and Daus-Magbual, 2018; Daus-Magbual and Tintiangco-Cubales, 2016; Tintiangco-Cubales, 2007, 2009; Tintiangco-Cubales et al., 2010; Tintiangco-Cubales and Sacramento, 2009). PEP also supported the development of the Filipino Language Enrichment Pathway at Longfellow Elementary School supported the expansion of Ethnic Studies to the primary and middle school levels.

PEP's Building of an Ethnic Studies Pedagogy

At the heart of PEP is our connection to the founding goals of Ethnic Studies and the TWLF: access, relevance, and community (ARC) (Collier

and Gonzales, 2009). The ARC of Ethnic Studies grounded within self-determination aimed to challenge Eurocentric curriculum in education. The ARC goals inform PEP's work to serve the youth by using Ethnic Studies as a vehicle to utilize education to respond to educational inequities (SFSU Ethnic Studies Website, 2019). ARC fuels PEP's purpose to develop and by authoring and implementing a curriculum that centers the experiences of Filipina/o/x Americans to become critically community-engaged scholars. PEP uses a culturally and community responsive pedagogy where students learn and appreciate their cultural and social capital to discover a sense of purpose and take action toward social justice (Ginwright and Cammarota, 2007; Yosso, 2005). They apply what they learn in the classroom through action-oriented projects that address problems in their communities such as participatory action research.

Pillars of PAR in PEP

PAR is rooted in the pursuit of social justice, specifically for communities that have been deemed historically and institutionally marginalized. These communities have experienced disenfranchisement in areas such as education, health, government, . (Herbert et al., 2003; Green et al., 1993; Israel et al., 1998; Minkler et al., 2003). Cammarota and Fine (2008) explore PAR's association with the history of popular education and revolutionary pedagogical projects and values the knowledge and experience of those who "experience oppression, not simply those who decide to study social issues" (ibid., 5) PAR emphasizes collaborative research between main stakeholders that can include parents, students, teachers, administrators, counselors, nontraditional educators, community members, policy makers, and whomever else has a stake in the research. Such interactions also interrogate and acknowledge each stakeholder's relationship to power including the power dynamics between the research and stakeholders. This relationship is both historic and contemporary. This exposure allows for a more equitable research process. Despite the varying positionalities of the researchers/stakeholders, there is a need to agree on the overall purpose of the research, even if broadly stated. Revisiting the purpose regularly, "PAR follows popular education by focusing the acquisition of knowledge on injustice as well as skills for speaking back and organizing for change" (ibid.) This needs to be regular practice to ensure that stakeholders focus on why they are doing the work.

YPAR has been a growing trend in social justice education and scholarship (Duncan-Andrade and Morrell, 2008; Poon and Cohen, 2012).

YPAR "provides young people with opportunities to study social problems affecting their lives and then determine actions to rectify these problems" (Cammarota and Fine, 2008, 2). The youth are put in the position to be researchers, scholars, and knowledge producers, while also developing them as problem solvers, activists, and leaders. Cammarota and Fine (2008) describe YPAR as a pedagogy of transformational resistance. Building off Solorzano and Bernal's (2001) work on transformative resistance, Cammarota and Fine show how YPAR can lead to the development of a youth's critical lens, where they have a social critique of the systems and structures that oppress them, and can lead to the motivation to take action toward social justice (ibid.). YPAR, therefore, positions youth to have the most potential to create social change and transform the oppressive systems in which they exist. Cammarota and Fine (2008, 4) situate the power of YPAR in critical youth studies because it "goes beyond the traditional pathological or patronizing view by asserting that young people have the capacity and agency to analyze their social context, to engage critical research collectively, and to challenge and resist the forces impeding their possibilities for liberation."

YPAR in PEP is where directors began the deliberate usage of the PAR methodology. In reflection, directors realized that PAR is an essential pedagogy for all the stakeholders, including the students, teachers, coordinators, and the communities to which they belong. PEP has come up with our own pillars to guide the philosophy and structure our PAR projects. Similar to how directors ask teachers to develop their teaching philosophy, we have structured our own philosophy on PEP's PAR through Dr. Allyson Tintiangco-Cubales' creation of three main pillars: heart, head, and hands. The heart represents PEPs purpose in PAR; the head represents our approach/analysis; and the hands represent our responsiveness, which is the action-based part of our PARs. The following will describe further how we approach PARs in PEP.

Heart: Purpose

This work begins and ends with the heart. The purpose of PAR in PEP is guided by the heart. It is genuinely about the love for one's self, family, and community. For almost two decades, PEP has been doing research that is rooted in radical love and healing, specifically focused on social justice projects. The purpose of PAR in PEP is to study how systems of oppression impact the communities that we serve, ultimately to influence how we construct radical curricular interventions and organizing projects that offer solutions to the problems faced by Filipinas/

os/x and similarly marginalized communities. PEP's PAR offers ways in which educators, teachers, and students can work together toward deep transformative change in their schools and communities. Rooted in action learning, PEP's goals are to solve real problems that exist in the lives of youth and teachers.

Head: Approach/Analysis

Starting with the heart allows us to move purposely to the head. Analysis in PEP's PAR is rooted in valuing the "cultural wealth" of the students, teachers, and coordinators. There are many critical scholars who have influenced how PEP approaches PAR research and analysis including the work of Yosso (2005) and her reframing of "capital" as something that all of us have versus the attainment of economic capital. Our analysis begins with placing value on the cultural capital of all of those involved in the PAR, especially youth of color who are often underestimated and undervalued. PEP's PAR draws from philosophies, approaches, and practices of indigenous and contemporary Ethnic Studies understandings and scholarship (Meyer, 2003; Strobel, 2001). PEP also bridges the dialectic conversation between the community and the individual to support collaborative research that leads to collective action. To understand the issues of oppression in the lives of students, our Ethnic Studies curriculum and pedagogy focuses on the integration of students' experiential knowledge into the content of our course. We put the students' epistemologies in conversation with an interrogation of root causes, connecting the problems that they face in their communities to systems of oppression. This allows for a more directed action plan following the data collection and analysis. This pragmatic approach includes the valuing of students' identity, social and cultural wealth, and funds of knowledge as part of a process to build skills from one's activism, service, and creativity (Exposito and Favela, 2003; Moll, 1994; Osumi, 2003)

Hands: Responsiveness

From the heart, to the head, and now to the hands. Central to the PAR is taking action, specifically to respond to the issues and problems that surfaced from the research. The goal is to use the research that is conducted by the students, teachers, and coordinators to respond to problems. Just as responsive teaching is focused on effectively developing the following Rs: relevance, relationships, and responsibility (Duncan-Andrade and Tintiangco-Cubales, 2017), PEP also sees responsive research as building practice and action that is historically and culturally

relevant, growing meaningful relationships, and promoting social responsibility. To implement PAR, PEP directors came up with the following two responsive praxis cycles to ensure that the research is complete and the action responds directly to the results of the research.

PEP's PAR Praxis Cycles

PEP's PAR praxis is organized into two cycles: research and action. The rationale behind this approach is to organize and conduct the research then plan and implement the action. PEP's PAR praxis is derived from Freire's critical praxis of (1) identifying the issue; (2) researching the problem; (3) developing a plan of action; (4) implementing the collective plan of action; (5) and evaluating the action (Freire, 1970). This worksheet is included in PEP's PAR guidelines. The following is the structure of how we carry out the PAR Praxis Cycle in PEP:

PRAXIS CYCLE 1.0: RESEARCH

IDENTIFY

- Identify a problem/issue? This should be a collaborative process.
- Plan research: Create a research map that includes the following:

  Topic
  Issue
  Purpose
  Research questions
  Research methods

ANALYZE

- Review related research and theoretical literature
- Each person should have at least one unique reading
- Analyze and apply the reading using the PTEA method (Problem, Theory, Evidence, Analysis, Application, Action)
- Connect the literature to research problem/question
- Try to answer: What is the root cause of the problem/issue?

CREATE PLAN OF ACTION

- Develop and plan research methods
- Assign roles for data collection

IMPLEMENT PLAN OF ACTION
- Collect data

REFLECTION
- Reflect on research process and results
- Begin Praxis Cycle 2.0/Action Plan to respond to the findings in the research

PRAXIS CYCLE 2.0: ACTION

IDENTIFY
- Identify results of research
- Choose one or a few problems/issues to address

ANALYZE
- Analyze why these problems/issues exist
- Analyze who is impacted by these problems
- Analyze what has already been done to address these problems

CREATE PLAN OF ACTION
- Create a plan of action to address the problems/issues
- Assign roles in the action

IMPLEMENT PLAN OF ACTION
- Implement plan
- Create checkpoints to ensure that plan is being genuinely implemented

REFLECTION
- Develop formative reflection along the way
- Have a summative reflection at the end of each semester
- Revisit problem that was identified at the beginning of the PAR to ensure that the action plan addressed the central issues

Building PARtnerships through the Educational Pipeline

Inspired by the framework and methods employed in PAR, PEP has implemented YPAR yearly with our students. This work led to PEP's creation of TPAR and LPAR. The LPAR and TPAR projects that occur in the summer and in the fall, now serve as models for when PEP teachers teach/guide students in their YPAR projects in the spring semester. This is key in the practice of the teacher-student/student-teacher relationships by giving PEP teachers the experience to learn from the PAR process be-

fore they introduce to the students. In the following sections, we share how we implement the pillars of PEP's PAR with the youth, teachers, and coordinators.

Curriculum and YPAR in K–12

The YPAR program was established in 2007 and has been going strong for a decade. PEP YPAR has inspired the institutionalization of Ethnic Studies in SFUSD by providing a blueprint in developing curriculum, pedagogy, and YPAR projects. We have produced two books focused on high school and college curriculum and two books on elementary school focused on a creative and critical curriculum on Filipino Americans and Ethnic Studies with a focus on project development, including YPAR.

Heart: PEP's YPAR Purpose

The purpose of YPAR in PEP is to provide youth opportunities to conduct meaningful research on themselves, their families, and their communities. Prior to implementing YPAR in the spring semester, PEP's fall semester is focused on learning Filipina/o American history through an Ethnic Studies Pedagogical Framework, previously described in the "The PEP Story" section. This curriculum builds the students' capacity to see the world through a critical lens and introduces them to historical narratives that may have been left out of their mainstream courses. For many students, this is their first exposure to Ethnic Studies. This may also be the first time that they see themselves in the curriculum. The fall curriculum directly influences how students engage the YPAR project.

When we introduce YPAR in the spring semester, PEP teachers review the fall curriculum. By asking students what they feel are the most relevant elements of the history that they learned in the PEP class, teachers create dialogue with the students about how the history they learned relates to the current issues that they may face. The teachers serve as guides to connect the student's real-life experiences to the curriculum. Once the connections are made, the teachers and students conduct an "*utak baguio*" or brainstorm with the students about the issues their community faces.

YPAR provide students to become "critical action researchers" and allows them to develop a positive youth identity, critical consciousness and empathy for the struggles of others, and engage youth in social justice activities informed by students' lived experiences. (Tintiangco-Cubales et al., 2016). It is vital for the students to decide the focus of YPAR because the project is directly connected to their lives and students have

ownership of the process. Our jobs as PEP directors and teachers are to teach our students the research process, provide them with critical resources related to their topic, and support them along the way as they ultimately conduct the research. As we begin to analyze and interpret data, our understandings of particular issues begin to shift through our collaborative inquiry.

For example, in 2013, students at the Balboa High School site did a project examining the way students were exposed to violence, and they analyzed their data based on different factors such as race/ethnicity, class, and gender. At the start of the project, students expressed that violence was an issue, but that they were not directly affected. It was not until studying the data that students began to voice the multiple forms of violence that they have experienced on a regular basis. Through YPAR, students become critical action researchers. We found that our students developed a political identity, deepened their critical consciousness, established an empathy for the struggles of others, and engaged peers in social justice activities.

Head: PEP's YPAR Approach/Analysis

YPAR comes from PAR but also incorporates key principles of critical pedagogy in which the youth are the ones at the forefront of the research. It is through their interrogation and analysis of a social problem relevant to their lives that they begin to "read their hood" to ultimately "transform their hood" (Tintiangco-Cubales et al., 2016). YPAR allows students to challenge traditional research paradigms. An essential part to PEP's YPAR approach is centered within an Ethnic Studies Pedagogical Framework (Tintiangco-Cubales et al., 2015). Based on decolonization, culturally and community responsive pedagogies, and racial identity formation, the PEP YPAR is an approach and practice where students experience a learning process rooted in social justice, equity, and personal and social transformation. The weaving of YPAR, critical pedagogy, and Ethnic Studies hopes to provide the students a critical understanding of their own histories, identities, and local communities and supply the academic tools to address problems that are affecting their neighborhoods.

PEP students learn from YPAR to become "organic intellectuals" because they have an opportunity to see themselves as knowledgeable, intellectual, capable, and empowered (West, 1987). Students cultivate their critical consciousness and decentralize the power dynamic in research through challenging objectivity and the relationship between researcher

and researched. In addition, PEP's YPAR project also incorporates Ethnic Studies principles of self-determination, agency, social justice, equity, healing, and love. YPAR allows students to connect their education and lived experiences to address problems in their communities.

In YPAR, adult allies, specifically university students, guide and support youth in their efforts to be the ones at the forefront of the research. This element of the university-school-community partnership allows for this exchange of skills and experience between university students who are teacher apprentices and the K–12 students whom they serve. This is explained future in how PEP's YPAR projects are structured in the following PRAXIS cycle:

IDENTIFY: K–12 students identify a problem that their community is facing and come up with the research question.

ANALYZE: University professors and students (PEP teachers) provide K–12 PEP students with critical frameworks to support students' analysis of their identified problem. PEP students apply the frameworks to their research problem/questions. They focus on answering: What is the root cause of the problem/issue? Students also develop research methods to answer their research question. After collecting data, they analyze their data with adult allies.

PLAN ACTION: Based on the data, students develop plans of action to address their identified problem.

IMPLEMENT: They pilot or implement their plan.

REFLECT: The praxis cycle ends with reflection on how their implementation worked. Then they restart the cycle. This YPAR process provides youth with a way to serve their community while also giving them academic skills.

Hands: PEP's YPAR Responsiveness

Our YPAR projects are specific to each school site. In our elementary school site, our fourth and fifth grade class are responsible for conducting research, organizing, and implementing the action plan. Like their older counterparts, in our middle and high school classes, they are trained in developing a research topic, determining the issue, defining the purpose, deciding the overall research questions, collecting and analyzing the data for their findings, and developing an action plan with the guidance and mentorship from their PEP teachers. The responsibil-

ity of PEP teachers to take on this daunting task requires them to curtail their syllabus to make it accessible to their specific student populations while also providing them with critical content that is sometimes written in college or graduate school language.

Based on our YPAR projects over the past decade, our students have found that there are high rates of violence, economic hardship, normalization of drug use, self-medication, and self-harm due to multiple forms of trauma, connection to mental health challenges and bullying, and a lack of curriculum that represents their identities (Pin@y Educational Partnerships, 2011, 2015, 2016a, 2016b). This disparity of Filipino faculty and staff, the unavailability of culturally relevant and responsive curriculum and pedagogy, and unavailability of services contribute to students' lack of identity and school engagement. This sense of community and family has strengthened our target population to understand their cultural and political identities to realize their own potential and provide a sense of purpose.

As an extension, we use critical performance pedagogy to encourage our PEP community to speak to problems in their community (Tintiangco-Cubales et al., 2016). At the end of the year, PEP puts on a culminating show that takes what was learned in the PARs to create a performance that includes all three hundred members. Since we started using PAR as an approach to research in 2007, we have implemented the research into each show. We also have taken different approaches to the community show format. We also utilize a format inspired by *Technology, Entertainment, and Design* (TED) Talks, entitled, "PEP Talks." We have our students share their YPARs with their families, friends, and school communities of all PEP sites. We would also infuse performances from each site in between each presentation ranging from acting, singing, rapping, to dancing. Another format we use for our culminating shows are incorporating YPAR issues, topics, framework, findings, analysis, and action plan within a full-length production (e.g., musicals and theatrical plays). This intergenerational process draws our community closer to one another, engages them to become agents of change, and responds to issues they face in their lives.

Informing Responsive Teaching through TPAR

One of the challenges teaching YPAR to our students was that our PEP teachers were learning this research methodology simultaneously. After each YPAR project, we asked our students and teachers to evaluate and assess the process. Some of the challenges with YPAR were the length of time to complete the project, the disengagement with the pro-

cess of research from both teachers and students, and grappling with the purpose of being a teacher within a youth-led project. As directors, we had to find a way to make this a meaningful and necessary process for all of us to evaluate our curriculum, pedagogy, and responsiveness to our students and communities. We came up with TPAR. We found that our PEP teachers needed to learn and go through the process of PAR to understand the context of the neighborhood and school they will teach in (Tintiangco Cubales et al,. 2017).

Heart: PEP's TPAR Purpose

Prior to introducing the YPAR project to students in the spring semester, PEP teachers collaborate to conduct the TPAR project in the fall semester. Based on what we have learned from administering years of YPAR, we have developed strategies to understand the scope of the communities we serve. Our pedagogy is rooted in radical love to understand the heart of our community (Hannegan-Martinez, 2017). TPAR allows PEP teachers to authentically learn what drives the "pulse" of our classroom by uncovering the struggle and survival stories of our students. It is important for our PEP teachers to unearth and learn the context of our students to become critically responsive teachers through our pedagogy, curriculum, lesson plans, and services. The purpose of TPAR is to deepen our understanding of our students, their families, and the communities in which we teach. This reinforces one of our core values of learning-service through service-learning. Learning-service is to understand the sociohistorical context of the school and neighborhood, the experiences of the students and their families, and the issues relevant to the school community and its connection to power structures. The application of TPAR has three aims: (1) to understand the issues and experiences of their students to become responsive in our pedagogical approach; (2) to develop PEP researchers' research skills and model for students how to conduct their YPARs; and (3) to become more than just a research project for their students, but rather to become a means to build relationships with the students and with each other.

Head: PEP's TPAR Approach/Analysis

For the past five years, we have introduced TPAR as one of our first professional development topics through our monthly three-hour PEP Educational Dialogues (PEP'eds). When we ask our PEP teachers, who are undergraduate and graduate students, if they have experience with research, there is a common air of displeasure and disdain. They

shared horror stories of high school research papers, an undergraduate senior thesis, or graduate school research. One PEP teacher expressed, "I don't understand how it connects to me?" (Tintiangco-Cubales et al., 2017). The general consensus about their perceptions of research is that it was disconnected, cold, robotic, impersonal, and mechanical. To address these insecurities, we make connections to how research is used in our everyday lives through our usage of technology and social media. We also examine varying approaches to research, such as positivist, interpretive, and critical social science. We examine each approach and discuss how race, ethnicity, and culture shape the intentions of each of them.

We brainstorm examples of colonization, imperialism, and the reproduction of white supremacy and how research can be used as a tool to oppress our communities or a resource that will help us change the world. We present a wide array of both quantitative and qualitative methods to provide them with examples to conduct their research. By providing a history of PAR and how it connects to what we do in PEP is essential to our purpose in developing critical teacher scholars.

Hands: PEP's TPAR Responsiveness

Our PEP teachers come together after our PEP'ED to develop a timeline for their praxis cycles. On top of teaching days, meetings, and lesson planning, our PEP teachers simultaneously engage in the TPAR process between the months of September and December. TPAR is to engage in understanding the context of who we serve, their cultural wealth, and how we can best respond through our curriculum, pedagogy, lesson plans, projects, and mentorship program. At the end of the project, our teachers develop a presentation to present their TPAR to our PEP community that includes current teachers, alumni, and students. After they present it to their colleagues, they present their TPARs to the students as part of the introduction to the spring YPAR projects. The teachers take the feedback from their colleagues and students and apply their TPARs to their spring syllabus and special projects. Some action plans include creating special projects outside of class to support their students. Other action plans include providing access to outside resources and people for our students.

Leadership LPAR in PEP

After assessing and evaluating the YPAR and TPAR approaches, we felt there was a need to build upon this work and use this approach

in our leadership praxis. By modeling PAR within our administration team, it would serve as a way to scaffold to both the TPAR and YPAR projects. We created the LPAR project to preceed TPAR and YPAR to ensure that our coordinators were prepared to take on the responsibilities of leading their colleagues and serving their students. By using our CLP framework, LPAR serves as a research, teaching, and learning space for our leaders to understand their relationships with themselves in relation with their community. The aim for LPAR is develop the PEP space to provide hope, healing, and home for the students and the teachers.

Heart: PEP's LPAR Purpose

Expanding the CLP framework, LPAR creates counterspaces that produce culturally and community responsive leaders who work in solidarity with the students and teachers that they are positioned to support. CLP focuses on the practice of leadership, grounded in equity and social justice, and is influenced by critical theories such as critical pedagogy and transformative leadership (Daus-Magbual and Tintiangco-Cubales, 2016). CLP critiques systems of power and oppression and how that plays a role in one's leadership practice and relationship with people. When people assume leadership positions, there is a hegemony of a "governmentality" that reproduced from generation to generation. CLP pivots from the conventional technocratic leaders that are rooted gaining authority over people and automating production. CLP connects critical theory to leadership practice so that individuals and communities can create and sustain a critical community whose purpose is to transform the world. The purpose of LPAR is to provide a process that supports the transformation of the coordinators into critical leaders.

Head: PEP's LPAR Approach/Analysis

CLP is a leadership pedagogical framework that is centered on the commitment to both self and community growth and sustainability. We have created, refined, and employed this approach over the past seventeen years, and it has produced an unprecedented number of critical leaders in classrooms, schools, and in community based organizations. CLP is implemented in PEP to provide direct alignment with our purpose of education as a means of liberation. CLP builds two dynamic relationships: one's relationship to self and one's relationship to their community. LPAR builds on these realtionships and creates a space for leaders to understand their personal connection to their racial identity by researching, writing, and teaching Ethnic Studies.

Through LPAR, leaders begin to discover their own agency by taking action in shaping their own history while uplifting those around them. Leadership at this personal level explores their self-connection, self-determination, and self-reflection. The growth of critical leaders develops a sense of community inside and outside of the PEP classroom. CLP's relationship to community is built on community engagement, community commitment, and community action. A critical leader has to understand the community they serve to inform their decisions and actions as a leader. LPAR provides a means to take collective action toward sustainable social justice and is a collaborative process in the transformation of ourselves as educational leaders and our communities.

Hands: PEP's LPAR Responsiveness

In LPAR, PEP coordinators begin with setting their intention and developing a leadership philosophy, mission statement, and goals that are responsive to the needs of students and colleagues. They then collaboratively work as leadership teams to research the schools that they will be serving, and lastly, they implement projects and organize gatherings that bring out the stories of their colleagues. The following are elements of LPAR:

Leadership Philosophy

LPAR is unique process that begins with PEP coordinators setting their intention on what kind of leader that they want to be. They engage in a process of developing their leadership philosophies through revealing their heart (vision/purpose), head (mission/approach), and hands (responsiveness/action). This individual process focuses on themselves. They often connect their philosophies by courageously denouncing authoritarianism. Many of them propose to create counterspaces that value love, humanization, hope, and possibilities for oneself and for the community in which they serve. Before our coordinators begin their LPAR, they spend time creating their leadership philosophy.

School Site Context Study

PEP coordinators research the history of their school site and the development of PEP within that context and then create a site-specific vision and mission statement. They learn about the school's teachers, faculty, and staff, and the demographics of students within the school. PEP coordinators are also paired up with a former PEP coordinator to learn more about their experiences within PEP. The former PEP coordinator be-

comes a mentor for them throughout their journey as leaders. From their research, PEP coordinators create a site-specific website (www.pepsf.org). Teachers, students, and community members can access more information on what we offer at each of their sites. The coordinators present their websites at our PEP leadership retreat in the summer and receive collective feedback from the team. They introduce it to their new and returning teachers at the start of the semester so they can be familiar with their school site prior to starting their teaching journey in PEP.

Talam Buhay (Life Story)

Engagement in PEP begins with developing relationships with each other. Simple conversations begin by starting a meeting or class with a "heartcheck" question; having one-on-one check-ins provide the beginning to long-lasting relationships. To go deeper and create meaningful connections, PEP borrowed *Talam Buhay* (life story), a practice we learned from Artnelson Concordia . PEP has creatively put together innovative ways to have the teachers share their stories including having them come up with a "soundtrack of life" with songs that represent their past, present, and future. These *Talam Buhays* have become part of the LPAR to create connections and dialogue. LPAR is a step in taking collective action toward becoming a sustainable social justice community. PEP participants recognize that their work must extend beyond their time and involvement and practice. LPAR provides a sense of purpose and, for many, a renewed understanding of what it takes to truly be community leader.

Impact of PEP's PAR on University-Community-School Partnerships

PEP lives in the cross-section between the university, community, and schools. PEP, has served and mentored many students from universities such as San Francisco State University, San Jose State University, Cal State East Bay, University of San Francisco, UC Berkeley, and UCLA by giving students service-learning opportunities; opening up networks for potential employment in schools, community colleges, and universities; and creating afterschool programs, nonprofits, and graduate programs. They have taken their experiences with PEP and PAR and gone on to share and develop projects in their own classrooms, and in their organizations. Collaboration with university professors connects PEP teachers to many opportunities including admission to both master and doctoral programs. To sustain our educational pipeline, we continue to

build relationships between our students, teachers, and university colleagues PAR is used at different levels and contexts not only to change systems, services, and policies but also the development of relationships that the university has with people in local communities.

PEP's pipeline has also created a pool of lecturers who teach at SFSU and other colleges and universities. PEP's executive director is a lecturer at Skyline College where he provides a space for graduate students in PEP to co-teach in one of his courses. At the heart of this partnership, TPAR serves as a cornerstone to their development as teachers and researchers. Their experience in PAR, curriculum and lesson plan development, critical pedagogy, and classroom experience are valued assets that departments are seeking. The use of TPAR is crucial to their advancement as scholars and educators because it helps them inform their pedagogy beyond technical methods of instruction. This provides PEP Skyline College teachers the space to apply their research skills, learn about their students, and create a plan of action to construct curriculum, shape their pedagogy, and serve their students.

Another example of how the use of PAR has reshaped the university is reflected in the experience of one of our directors when she was asked to collaborate on a grant proposal for the Asian American Native American Pacific Islander Serving Institution (AANAPISI) Title III Department of Education Grant. The grant was awarded to SFSU in 2016 and our PEP director was hired as the inaugural director for Asian American & Pacific Islander Student Services under Student Affairs and Enrollment Management Division of Equity and Community Inclusion. PAR is employed by the director, peer mentors, and students in shaping and developing Asian American and Pacific Islander (AAPI) Student Services, which led to the development of partnerships around the campus, trainings on how to serve AA&PI students, and collaborative efforts to bring in student affairs and academic affairs services to connect with our students. It is important to use PAR at all levels to understand how we can transform the system.

Challenges and Recommendations for Implementation

PAR is known to be a time-consuming process, and for many educators who already feel overworked adding on the process of co-developing research feels overwhelming. These feelings are also present in PEP, especially at the beginning of the process or when the research takes more time than anticipated. Although there are challenges, the benefit of conducting PAR greatly outweighs that feeling of tediousness. Through

PAR, university faculty, students, and communities develop strong authentic relationships and bonds between each other. This positively impacts the learning process and also provides a collective effort toward social change.

PEP directors, coordinators, and teachers hold multiple roles outside of the organization. PAR can be challenging but it has also constructed our teaching and leadership in spaces to become more humanizing and build stronger connections between the students, the teachers, and the coordinators. Directors are often asked, "How do you do it all?" The key component to this puzzle is the interconnectedness and trust we have built between us and those with whom we work. It is also core belief that we do not do this work alone, and we stress the importance of building and cultivating community together.

PEP directors are a constant presence in PEP as our faculty and classrooms change every year. PEP directors have stepped into each other's roles and rotated throughout the years as Executive Director, Director of Leadership Development, and Director of Curriculum and Teacher Training. We have learned every aspect in running the organization administratively; developing pedagogy, curriculum, and trainings; and sustaining our university, schools, and community partnerships. We have documented our work through a consistent practice of collaborative writing and publishing. LPAR, TPAR, and YPAR requires a community commitment to a consistent evaluation of our individual and collective work, particularly during difficult moments. This requires a vast amount of time, sacrifice, selflessness, and sometimes disappointment but it has been integral to PEP's survival and our ability to thrive in challenging times

Conclusion

PAR builds the nexus in PEP. It connects students, teachers, and leaders with their hearts, heads, and hands to create responsive research that develops meaningful relationships and promotes social responsibility in and outside the classroom. YPAR, TPAR and LPAR often takes it a step further in bringing our research and experience to our school administrators, teachers, families, and communities. Our PEP students and teachers present their YPARs to faculty meetings at their school, with other schools sites, families and community members and local and national conferences. We share our practices as call to action, self-determination, and community commitment to transform our world.

The implementation of PAR in PEP connects the responsibility for community action and meeting the academic demand to expand scholarship. PAR not only helps retain the essence of the TWLF and the foun-

dational principles of Ethnic Studies but also addresses the fostering of future community-engaged scholars. The exposure, training, and operationalization of PAR supports what Fong (1998, 143) expressed as the "'new breed' researcher who [is] equally well versed in rigorous data gathering and academic analysis, information dissemination, and political organizing." What PAR attempts to reconcile is the division between the maturing academic field of Asian American studies while staying rooted to serving and uplifting our communities. PAR has helped our students and teachers become more devoted to their educational endeavors and to become change agents along the way.

The institutionalization of PAR in PEP represents multiple layers of building research and leadership skills that cultivate generations of PEP teachers and students to understand and serve their communities. PAR helps groom the next generation of Ethnic Studies scholars to produce scholarship, with the central purpose of social justice. PEP teachers who have learned these essential skills have integrated these practices in places of work, returned to the communities they are from, or continued their journey into graduate programs. We have shared our PARs outside of schools and present panels and symposiums at the American Education Research Association, Association of Asian American Studies, Filipino American National Historical Society, Free Minds Free People, Asian Americans in Higher Education, and Rock the School Bells conferences. This gives our students and teachers experience presenting at conferences, meeting other scholar activists doing similar or aligned work within their communities, and understanding PEP's role in social justice work on the national level.

The individual and collective agency developed through PAR has been instrumental to PEP's growth. From PEP's mere beginnings as a lunchtime program to serve Filipina/o/x American and immigrant students, it has developed into a space that cultivates future Ethnic Studies scholars rooted in the essence of TWLF. It has become even more critical in this challenging and hostile political climate to foster leaders, teachers, and researchers to be relevant and responsive to the needs of our marginalized communities. PAR has become the bridge that connects our identities of the past, our self-determination to demand change in the present, and the collective action for a socially just future.

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Arlene Daus-Magbual, EdD is the Director of Leadership Development for Pin@y Educational Partnerships and the Inaugural Director of Asian American & Pacific Islander Student Services at San Francisco State University. Arlene holds a BA in political science from University of California Riverside, an MA in Asian American studies, and a doctorate in educational leadership from San Francisco State University. Arlene currently serves as the Chair for the Daly City Arts and Culture Commission.

Roderick Raña Daus-Magbual, EdD is the Executive Director for the Pin@y Educational Partnerships. Over the past two decades, he has worked at various nonprofits and taught at various colleges and universities. He received his BA in liberal studies from UC Riverside in 2000, his MA in Asian American studies at San Francisco State University in 2004, and his education doctorate at the University of San Francisco in 2010. Rod currently serves as a Council Member for the city of Daly City, CA.

Allyson Tintiangco-Cubales, PhD is the founder and current Director of Community Responsive Curriculum and Teacher Development for Pin@y Educational Partnerships. She is also a professor of Asian American studies at San Francisco State University, and co-founded and co-directs the Teaching Excellence Network (TEN) and the Community Responsive Education (CRE).