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Title

“How Do We Perceive the American Dream?”: A Critical Analysis of the Differences in Filipino American Perspectives of the American Dream

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Publication Date

2021-08-13

Data Availability

The data associated with this publication are within the manuscript.

“HOW DO WE PERCEIVE THE AMERICAN DREAM?”: A CRITICAL REFLECTION OF
THE DIFFERENCES IN FILIPINO AMERICAN PERSPECTIVES OF THE AMERICAN
DREAM

By

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A capstone project submitted for Graduation with University Honors

May 06, 2021

University Honors

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ABSTRACT

In this project, I compared and analyzed the differences in perspectives of the "American dream" between the first generation and following generations of Filipino-Americans. In addition to highlighting the differences, I researched the different ways in which Filipino-Americans are able to maintain their Filipino identity as various generational immigrants. Some aspects that help maintain identity include differences in cultural morals and religion. I conducted research through primary sources of oral history projects and book memoirs. Some examples of sources I have found include book memoirs by Filipino-Americans, Carlos Bulosan and Malaka Gharib. Since Filipino-American studies is a growing field, I am hoping to use this project to bring awareness to the subject. This project also interests me significantly as I am able to relate these findings to my own family, as my parents are first-generation immigrants.

ACKNOWLEDGEMENTS

I would like to thank my family for being the main motivation in writing this capstone. Growing up in a multigenerational household has helped me come to the realizations of many aspects of life as a second-generation Filipino-American. With this project, I am hoping that other second generation immigrants can come to the same consciousness.

I appreciate my faculty mentor for the support and all of the patience she has had with me during this process. She has supported all of the decisions I have made and has been patient with the different circumstances that have come up. I am truly grateful for having Dr. Najera as my faculty mentor.

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Introduction

During the year 2020, our world was faced with many different challenges and important events, such as the COVID-19 pandemic, the awareness of the Black Lives Matter movements, and the Presidential election. Although our world was affected in different ways, my personal experiences have been more specifically impacted by the past presidential election.

From this past election, many different theorized or fulfilled policies, more specifically policies regarding immigration, were the main topics of conversations within my family. I realized that my family had different opinions and perspectives on these immigration policies and the various presidential candidates. I had family members who significantly agreed with the right side, who believed that immigration should be controlled, and others who greatly agreed with the left side, which believed that immigrants should be given the same opportunities as American citizens. The difference in opinions was more apparent between my mother and myself. While I more so agree with the ideas of the left side, my mom wholeheartedly believed in most of the ideas from the right side. Because of this difference, we disagreed on different stances on the various policies and support of presidential candidates. Unfortunately, most of our interactions ended with intense confrontations and arguments because of our difference in opinions. One of our disagreements happened during the time that I was deciding the topic for my capstone project.

I came to the conclusion that my mom and I had different opinions on the various issues because of the differences in where, when, and how we grew up. I realized that generational differences greatly affect peoples' ideals. Because of this realization, I was motivated to write my capstone project on the differences between first and second generation Filipino Americans

and how they perceive the American Dream. Along with the differences in perception, I wanted to take a deeper look into how Filipino identity is maintained and how it changes within the different generations. I found that Filipino identity can be maintained by many different factors, whether it is by cultural traditions, social media, or religious beliefs and values. Through this capstone project, I want to highlight differences in perspectives and ultimately figure out how the experience of immigration affects peoples' beliefs on the American Dream.

The ideas in this project extend beyond the Filipino-American community. Some generational differences can be seen within any ethnic or immigrant family. Second and third generations of immigrant families have different experiences than those who are first generation. Because of this, morals, religious beliefs, and cultural ideals differ within the families. Some differences can cause tension and strife within the family, creating a disconnect that can lead to underlying consequences.

This project provides a way for first generations to understand the following generations in regards to why they may think or act differently from what they are used to. It also allows following generations to understand the perspective of first generations and why they act or think a certain way that is different from their own way. With this analysis and reflection, people of ethnic and immigrant backgrounds can achieve a consciousness of understanding motivations as to why people believe immigration to the United States is the key to success. People will be able to create conclusions as to why their family members may act differently from them or believe a certain value that differs with theirs, such as the value in higher education. It is worthy knowing what makes a family member think the way that they do.

From the research, I found that first-generation and second-generation Filipino-Americans have many similarities and differences in their view of the American dream.

While there are certain values that have been passed along, American society has played a significant role in influencing how second-generation Filipino-American perceive the American Dream. At the same time, American society has impacted how first-generation Filipino-Americans perceive the American Dream as well, but it is interesting how the dream has influenced both generations in different ways. For first-generation, American society influenced them by creating a materialistic view of what it means to be successful in America. On the other hand, the American dream influenced the second-generation to be grateful for the sacrifices made for them by the previous generation. The information obtained from the various memoirs offers the idea that these perceptions of the American Dream can be taken generally, while still maintaining unique factors to one's identity.

Methodology

For this capstone project, my main goal is to provide insight between the differences in the point of view of the "American dream" between the first generation and following generations of Filipino-Americans. In order to provide this insight, my methodology for this research includes a textual analysis of primary sources and a critical reflection of my own life through the process of autoethnography.

Through textual analysis, I discovered preliminary experiences of generational Filipino-Americans and the connection with the "American dream". These experiences were from primary sources, more specifically book memoirs. These book memoirs included *America Is in the Heart* by Carlos Bulosan and *I Was Their American Dream* by Malaka Gharib. *America Is in the Heart* offered the perspective of a first-generation Filipino-American and *I Was Their American Dream* offered the perspective of a second-generation Filipino-American.

In *I Was Their American Dream*, Malaka Gharib talks about her experience growing up as a Filipino-Egyptian-American. Throughout the memoir, she portrays so many examples that made her question whether she was more Filipino, more Egyptian, or more American. She explained that the differences in ethnicities made her question her true identity. While her parents may have been divorced, Malaka was able to experience both parts of her identity, the Filipino side and the Egyptian side. While she was able to do this, Gharib came to the realization as to why her life was the way it was. Her family came to America in order to live out their American Dream: nice cars, nice house with a white picket fence, and retiring at a reasonable age. Because of the different struggles she saw her parents go through, she became more grateful of the opportunities she had in America, whether it was through schooling or future careers. She came to the realization that her parents acted a certain way or treated her in a different way than the “normal American family” because her parents had certain ideals that they wanted her to uphold.

While the previous book talks about the experience of a second-generation Filipino-American, the story of Carlos Bulosan tells the experience of a first-generation immigrant. Growing up, Bulosan was not exposed to the same riches as following generations may have encountered while growing up in America- Bulosan and his family grew up as peasants in the Philippines. Because of the struggles they faced with poverty, Bulosan was motivated to achieve his goals of helping his family by working until he no longer could. He explained his journey to America and the different struggles he faced while working to achieve success in a foreign country. This allowed Carlos Bulosan to be grateful for the opportunities he made while in America, in comparison to the struggles he went through in the Philippines. While both memoirs tell vastly different stories, both of these novels help create a deeper look into

understanding the concept of the American dream in terms of perspectives of first and second generation Filipino-Americans.

The latter half of this project takes the form of an autoethnography, which is defined as “an approach to research and writing that seeks to describe and systemically analyze personal experience in order to understand cultural experience” (Ellis, Adams, & Bochner, 2010). Since I am looking at the differences in generational perspectives, I wanted to include my own experience growing up as a second-generation Filipino-American and how my views have been influenced, altered, and shaped into how they are today. Including my personal insight allows my audience to observe similarities and differences between other generational perspectives and ultimately make a conclusion on what drives these similarities and differences.

Another reason as to why an autoethnography is essential for my capstone is that it allows my audience to understand how my personal Filipino identity was maintained throughout my life in America. From my personal story, my reader can conclude the various aspects of life that others may have experienced while growing up in order to realize how their Filipino identity has been maintained.

Literature Review

As mentioned before, the main memoirs I will be utilizing for my project will be *I Was Their American Dream* by Malaka Gharib and *America is in the Heart* by Carlos Bulosan. I chose these two sources as my main factors of research because, while they offer their differences in perspectives of generational differences, there are also similarities that allow Filipino-Americans to connect with both personal stories.

While these two sources are the main texts being analyzed for this capstone, there are other sources that I have used for inspiration in writing the part of my capstone that covers the

maintenance of one's Filipino identity. One of these resources includes *Losing Kapwa: Colonial Legacies and the Filipino American Family* by E.J.R. David, Dinghy Kristine B. Sharma, and Jessica Petalio. Within this text, the authors talk about different factors that make up a Filipino American family. One of the main factors discussed was the idea of *kapwa*, which is the "unity of the 'self' and 'others', a recognition of a shared identity, an inner self that makes one connected with and equal to others" (David, Sharma, & Petalio, 2017, p. 44). Along with other factors, the idea of *kapwa* is one of the factors that I will discuss under the section of maintaining one's Filipino identity.

After looking at the differences in perspectives of the American dream, the last source that guided me in writing my autoethnography section of this paper was "*Failing" and Finding a Filipina Diasporic Scholarly "Home": A De/Colonizing Autoethnography* by Monica Anne Batac. Through her autoethnography, I was able to find similar experiences growing up in America as a second-generation Filipino-American. Many of these experiences explain why Filipino-Americans are motivated to immigrate, and ultimately analyze why Filipino-Americans beliefs are considered traditional. At the same time, Batac discusses various Filipino ideals and beliefs regarding conforming to American culture and society.

Since Filipino-American studies is a growing field, it is important for me to honor the work that has already been done. One piece of work that shows the perception of the American Dream by first-generation Filipino-Americans was written by Chantal Carrancho, titled *First-Generation Filipino American Perceptions of Pursuing the American Dream Through Higher Education*. In her dissertation, Carrancho specifically looks at the barriers faced by Filipino-Americans in their goal of obtaining higher education. This work claims that higher education is the main motivation as to why Filipino-Americans desire to achieve the American

Dream. While my project focuses on the differences, Carrancho takes a more specific approach to analyzing the perception of the American Dream for first-generation Filipino-Americans by doing her own qualitative study that included U.S. citizenship and higher education status.

My research ties into the work done by Carrancho because it provides a different aspect of the perception of the American dream for first-generation Filipino-Americans. Since higher education is highly valued within American society, first-generation Filipino-Americans were influenced to have the same ideals in order to achieve their American Dream. My research takes a broader perspective of first-generation Filipino-Americans and how they perceive their American Dream.

Perspectives of First-Generation Filipino-Americans

In regards to the concept of the so-called “American Dream”, there are many different perspectives that can be viewed when taking into account the factor of generational differences. First-generation Filipino-Americans are original believers of the “American Dream” because of the United States of America being known as the “land of opportunity”. According to a personal experience of Filipino-Egyptian-American author, Malaka Gharib, the “American dream” was described by her first-generation parents as one having “a big house with a white picket fence, a two-car garage, credit cards, a Mercedes Benz or a Lexus, enough money to send back home to the parents” (Gharib, 2019, p. 22) and so much more. These values and ideas were seen as the American Dream because they were only prevalent in America and were deemed as luxuries in other countries.

While the existence of the luxuries were a part of the American dream, the main factor of the American dream is the idea of better opportunities. America is perceived as a more advanced country that provides better opportunities for immigrants, whether it pertains to job or

educational opportunities. These opportunities allow for advancement within society and life that may not have been obtainable or possible within other countries.

Because of this set imagery of the “American dream”, the memoirs reveal that first-generation Filipino-Americans strived to do any means necessary to achieve their personalized “American dream”. We see this when Gharib’s mother would make many sacrifices in order to provide for Gharib and her sister. These sacrifices included staying up late to work on crafts and working “two jobs, seven days a week, on Thanksgiving and Christmas, to pay for school” (Gharib, 2019, p. 31). The actions shown by Gharib’s mother stem from her perspective of the “American dream”. Gharib’s mother believed that her family must conform to American society in order to achieve success in America.

In order to do this, Malaka was being sent “to a white school so [she] can learn from them. Eat like them. Dress like them. Act like them. Because when you get into the real world, that’s how you have to be” (Gharib, 2019, p. 88). The idea of conforming to American culture and trends in order to succeed is a common idea throughout many first-generation Filipino-Americans. Since the Philippines were colonized by America, many Eurocentric ideas were instilled upon people in the Philippines. This is why there has been a radical shift in the education system and job opportunities within the Philippines in order to reflect what they have learned from America. While there has been a shift, many first-generation Filipino-Americans believe that going to America is the only way to achieve the American dream and to ultimately reach success for their lives.

Another example that shows the idea of sacrifice to achieve the American dream is seen in *America Is in the Heart*, where Bulosan’s father decides to “sell the land. [Macario] can go back to school and do not worry at all. We will send [Macario] the money and [he] will finish

[his] studies” (Bulosan, 2019, p. 24). Throughout the first half of the book, Bulosan writes about how his family has dealt with poverty. In order to send his oldest brother to school in order to gain the opportunity to go to America, Bulosan and his father work day and night tending to the land they are allowed to farm on. As more money is needed, Bulosan’s father makes the decision to sell pieces of his land for money, up until there is no more land to farm on. The above quote is situated around the circumstance that Macario’s brother needs more money for school and suggests selling the house where their family lived.

The sacrifice that Bulosan’s father made for his oldest brother exemplifies the characteristics and ideals of a first-generation Filipino and their perspective on the American dream. Because Bulosan’s father was determined to send his sons to school, Bulosan’s father was willingly to do anything and sacrifice anything in order for his son to reach the American opportunities, even if it meant his family becoming even more impoverished. The idea of sacrifice is prevalent within many first-generation Filipino-Americans, especially in regards to achieving the American dream.

Perspectives of Second-Generation Filipino-Americans

While the “American dream” is a concept that is highly desired amongst most first-generation Filipino-Americans, second-generation Filipino Americans do not have the “American dream” as their main motivation in achieving success. Rather, second-generation Filipino-Americans are motivated by gratitude and appreciation for their parents in regards to achieving a successful future. An example of this is seen in Gharib’s memoir, where Malaka “tried to work hard, too” (Gharib, 2019, p. 32) by achieving high grades throughout all her years of schooling because of the sacrifices her mom made for her.

Most first-generation Filipino-Americans have the desire to work for a better life for their family, and this desire translates into gratitude that second-generation Filipino-Americans have for their parents. With this gratitude, second-generation Filipino-Americans are motivated to achieve success in order for their parents' hard work and sacrifices to pay off.

In addition to gratitude playing a significant role in the desire to achieve success, many second-generation Filipino-Americans are also motivated to succeed by American beliefs of independence and meritocracy. Within American society, a prime belief is that one achieves greatness by working hard. If one works hard enough, anything is possible. Because of this mentality, many second-generation Filipino-Americans work hard in order to achieve high career goals.

This is similar to first-generation Filipino-Americans because first-generations have the desire to provide a better future for their children, and second-generations have the desire to succeed for themselves and their families in order to give back. The driving factor for success for both generations is the motivation of family.

While there are similarities of perspectives between first and second-generation Filipino-Americans, there are also many differences. One example of a difference between perspectives is between my mom and myself. With my mom being a first-generation Filipino-American, she carries ideals and values of other first-generation Filipino-Americans: one must pursue higher education to succeed in America, get a good job, and ultimately get a house for their future family. The ideal is for all of this to be reached by a certain age and to follow a certain timeline. On the other hand, I believe that there are different ways of achieving success in American society and that higher education is not always the answer if one is not passionate about it. I believe that the "American Dream" is a fantasized idea that is not always

met by certain groups of people because marginalized groups have been oppressed by a system that has already been set in place to keep the social status.

Maintaining the Filipino Identity

In regards to maintaining one's ethnic identity, there are many different factors that play a significant role. These factors can range from cultural foods, entertainment, historical knowledge, or values and beliefs. For instance, Malaka Gharib discusses various examples of how her Filipino identity was maintained while growing up as a Filipino-Egyptian-American. Throughout her memoir, she explains how her Filipino side of the family raised her with certain values: tending to her mom's needs, helping out her grandparents whenever they needed her, and ultimately helping out anyone of her family members during a time of need (Gharib, 2019, p. 33). Since family obligation played such a significant role in the lives of Filipino-Americans, this helped shape Gharib's values as a Filipino-American.

Another value that helps maintain Filipino identity for generational Filipino-Americans is the idea of respect for elders. In American culture, siblings and cousins call each other by their first names and the traditional names for family members, such as *grandma*, *grandpa*, *aunt*, and *uncle*. On the other hand, Filipino culture has certain names that they use to call their family members in order to show respect. For example, grandpa and grandma are called *lolo and lola*, aunts and uncles are known as *tita and tito*, and older siblings and cousins are called *ahte* for a girl and *kuya* for a boy. The significance behind using these terms is that it shows respect for people who are older than oneself. While this action shows respect, saying *po* after the end of each sentence also shows that one understands the respect that one has for their elder.

There are also actions that show respect known as *mano po*. This action is done by taking the hand of an elder and holding it towards one's forehead. This action shows respect because it symbolizes asking the elder for their blessing.

In addition to showing respect for older generations, one's Filipino identity is maintained by the various foods one eats. Many Filipino-American households are known for their famous Filipino dishes, such as *adobo*, *sinigang*, and *pancit*. The action of growing up eating Filipino foods helps maintain one's Filipino identity because they are able to learn more about their culture while being in a country that does not have the same food options as they are used to in the Philippines. While eating is a way of learning the culture, Filipino identity is also maintained through cooking. When cooking the various dishes, there are certain processes and flavors that one follows, such as cooking the garlic and onion together or using fish sauce as a source of salty flavor. Teaching these traditional ways of cooking helps maintain Filipino identity.

Another way of maintaining Filipino identity is through forms of cultural entertainment. Due to international channels, Filipino-Americans are able to watch Filipino shows, such as game shows or dramas, also known as *teleseryes*. Through this, Filipino-Americans are able to stay in touch with news in the Philippines. Additionally, Filipino-Americans are able to practice or learn the Filipino language, also known as *Tagalog*, since the shows are spoken in the language. Since first-generation and second-generation Filipino Americans may not watch forms of cultural entertainment equally, Filipino identity is maintained within different levels.

Entertainment is also able to maintain Filipino identity through other forms of entertainment, such as various games. At many Filipino gatherings, there is always a karaoke machine being used because Filipinos love to sing. In addition to the karaoke machine, there are also gambling games that are being played, such as *mahjong*, which is a strategic tile game, or

bularet, another strategic card game. By teaching these games to Filipino-Americans from the Philippines, second-generation Filipino-Americans are able to learn about various aspects of Filipino culture, ultimately maintaining their Filipino identity.

While these activities are different ways of maintaining Filipino identity, the main theme that occurs between these activities is the idea of togetherness, or *kapwa*. Many of these activities occur at family parties or gatherings, where Filipino families are able to see each other on a daily basis. Filipino-American families have gatherings every other weekend, if not every weekend, just to see each other and be in each other's presence. An example of *kapwa* is seen in *I Was Their American Dream*, where Gharib talks about being with her family for every occasion or raising her children under the influence of her whole family (Gharib, 2019, p. 119). Having the whole family be together and near each other is the idea of *kapwa*.

How I Came to be Me

As mentioned before, a significant goal I had for this project was providing insight into the life in a multigenerational household. Because of the variance within generations, there are different cultural beliefs or religious values within the generations. This difference in beliefs is significantly influenced by the fact that these generations have grown up in different spans of times and social environments. To be more specific, first-generation Filipino-Americans grew up in the Philippines where life is completely different. On the other hand, second-generation Filipino-Americans grew up in the United States of America, where life is again, completely different.

Because of historical origins, the countries of the United States of America and the Philippines have different ways of living life in regards to any aspect of society. In the most simplistic terms, the United States is a much more wealthy country in comparison to the

Philippines. If one is considered wealthy in the United States, they are considered even more wealthy in the Philippines. But it is not the same situation when switched around. If one is considered to be wealthy in the Philippines, it does not necessarily mean that one will be wealthy in the United States.

Because of the desire for a better future, many people immigrate to a different country. With immigration, a significant goal is maintaining one's ethnic identity in order to not be considered "white-washed" or "Americanized". To maintain one's ethnic identity, there are different social aspects that have to be taken into consideration. These social aspects include, student peers in the school, the food that is being eaten at home, the entertainment being shown, and many more. A prime example of maintaining ethnic identity is my own- this is how my family has helped me maintain my Filipino identity.

Going back to the farthest memory I can remember, the main contributor to maintaining my Filipino identity would be my grandparents. Growing up, my parents always worked so my grandparents were the ones who took care of all of my cousins. Each morning before school, I woke up to the smell of pan de sal and hot chocolate being made- this was the breakfast my grandmother always has. She was the one who taught me to dip the pan de sal into the hot chocolate and this would be my sweet treat for breakfast. It turns out, this was a common breakfast meal in the Philippines. Pan de sal translates to bread of salt and the hot drink would be either coffee, mocha, or hot chocolate. While I drank my hot drink and ate my pan de sal, the television would be turned onto the Filipino channel, where different game shows or Filipino drama, also known as *teleseryes*, would be playing. Examples of these shows include *Wowwowie**** and *Maalaala Mo Kaya*.

*** Growing up and to this day, my family’s nickname for me is *wowie*. The story behind this is that when my family asked me what my name was, I replied with *wowie* instead of Joannary because I would always watch the show *Wowwowie* with my grandma. Ever since then, *wowie* has stuck with me as my nickname.

Another significant way in which my Filipino identity was maintained was through the various foods we ate. Since my grandparents lived with us throughout my childhood, every meal of the day was a Filipino dish. For breakfast, we had the pan de sal and hot drink. For lunch, we would have *beefsteak* with rice, and for dinner we had *sinigang* with rice. When we had family gatherings, there were so many different Filipino dishes that filled up the food table: lumpia egg rolls, *pancit*, *menudo*, *dinuguan*, *beefsteak*, *fried teriyaki chicken*, and so much more. When I learned the different Filipino dishes at a party, it helped me learn the various flavors that make up a Filipino dish. Learning the different flavors led me to learning about the history of my family and ultimately, the history of the Philippines. Through this knowledge, I was able to maintain the side of myself that belonged to the Philippines and what made me Filipino.

While Filipino foods and entertainment were various ways in which my Filipino identity was maintained, the main factor that helped shape who I am today was the idea of *kapwa*, discussed in *Losing Kapwa: Colonial Legacies and the Filipino American Family* (David, Sharma, & Petalio, 2017). According to the authors, *kapwa* was best labeled as the “core value [that] drives Filipino culture that typically emphasizes relatedness, social belonging, and harmony” (David, Sharma, & Petalio, 2017, p. 44). Up until reading this piece, I was not too sure about what to label the closeness within my family. I always called myself “family-oriented” or a “family type of girl”. I did not realize that the right label for it was *kapwa*.

In any Filipino family, family comes first, always. It does not matter how distant a family member may be, one must always show respect to their family members, especially their elders. This is why we see many family gatherings, even without a special occasion to celebrate. Throughout my childhood, I went to many weddings, birthdays, and funerals of different family members I had that I didn't even know. Even without the familiarity, we would celebrate the occasion in order to show support to the family member.

After reading the work done by David, Sharma, and Petalio, it helped me realize why I would see my family every other, if not every, weekend. Since my extended family lived within miles of each other, we would always see each other every weekend just to hang out. Many times, I found myself tagging along with my cousins in order to run simple errands, such as picking up certain errands or just eating out together.

Because of the closeness within my family, I claim my extended family to be more so as my actual family. Growing up, I was raised alongside all of my cousins, to the point where I consider them my siblings. When I refer to my extended family, I do not refer to my first cousins and aunts and uncles as being a part of them. Rather, I refer to them as being a part of my nuclear family. Through this, the idea of *kapwa* or my family has been instilled upon me as a cultural value.

The action of always being there for my family in a time of need or just hanging out with each other every other weekend has become a part of my daily routine. Playing various Filipino games, such as *mahjong* or *bularet* has helped me grow closer with my family because we are able to bond while playing these games. Growing up with my grandparents, who do not know English very well, has helped me learn and maintain my native language of *Tagalog*. Eating

Filipino dishes while growing up has motivated me to learn how to cook a lot of these dishes, ultimately creating a personal goal of sharing my culture with my family.

Because of the closeness with my family I grew up with during my childhood, I am hoping to do the same with my future family. I want them to maintain their Filipino identity while growing up as a third-generation Filipino-American. I am hoping to instill the same values of respect and family onto them as it was instilled to me. By doing this, I am able to pass on cultural traditions on a generation of Filipino-Americans that may be forced to conform to American society and its ideals. With the differing perspectives, I am hoping that this future generation of Filipino-Americans are able to understand the motivations as to why they are in a different country in the first place. Having this consciousness will allow these future generations of Filipino-Americans to understand the idea of immigration, diversity, and understanding of differing perspectives.

Conclusion

Throughout this project, the main research question discussed was how do first-generation Filipino-Americans differ in their perception of the American Dream in comparison to second-generation Filipino-Americans. After looking at first hand experiences of living as a Filipino-American, the research concludes that first-generation and second-generation differ greatly in their beliefs of the American Dream. But at the same time, there are similarities that are rooted from the same beliefs. These differences include the general perception of what the American Dream is- first-generation perceives the Dream as having certain materialistic ideals to show success, whereas second-generation perceive the Dream as having gratitude for their parents and the sacrifices that have been made.

While these perceptions of the American Dream may differ, maintaining Filipino identity within both generations is a common goal. This is why cultural food, entertainment, language, and value is passed between generations. With the help of Gharib's experience as a second-generation Filipino-American, Bulosan's experience as a first-generation, and my experience as a second-generation, other fellow Filipino-Americans can create insight of their own to help understand who they are as a Filipino-American.

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