

## Felix Tuyay Oral History Transcript

Narrator: Felix Tuyay  
Interviewer: Aaron Ngan  
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Aaron Ngan: Hello my name is Aaron Ngan. Today is May 24, 2019, and I am here at Miramesa College [correction: Miramar College] to interview Felix Tuyay for HIUS 120, Race and Oral History in San Diego. Please state your name please.

Felix Tuyay: Felix Tuyay.

AN: Thank you. So, a couple establishing questions. Where did you grow up?

FT: San Diego.

AN: And your parents?

FT: My first dad [came from] Bato, Camarines Sur, and my mom was also born in Bato, Camarines Sur in the Philippines. My dad passed away when I was five. My stepdad was born in the Philippines in Saint Nicholas, Pangasinan province in the Philippines.

AN: And so as for your work, what do you do?

FT: Well, now I am retired, and, well, what was it called, a college tenured professor in history. I also taught, well I taught U.S. history, Asian American studies, and Filipino American history, and Filipino culture when I was at the college, not all at the same time though.

AN: And what college did you teach at?

FT: Teach at Southwestern College in Chula Vista, California.

AN: And, so getting, I guess, to the meat of the interview, I know that your father is a navy veteran in World War II.

FT: Both of them.

AN: Oh really?

FT: Yes, that's right.

AN: And I would like to hear a little about them. So, you can choose whichever one to start talking about.

FT: Okay, well, as for the dates, I left them at home. My first dad, Felix Tuyay, I think he

joined the navy back in 1920. Now I could be wrong, so I'll get back to you on that. He joined the navy, he only could be a steward which is a cook. And he retired in 1948. He brought his wife, Josefina, also in 1948. He retired, I think in, 19- well, 1949, and he worked in Convair. It's an aircraft manufacturer. And he passed away back in 1955. And, uh, yeah. So- and yeah. My second dad, Enrique Sarquinia... Enrique Sarquinia. Okay, he was born, okay, in 1906. He was born, again, in Saint Nicholas, Pangasinan. He also was in the military. First, he was in the Filipino Scouts in the Philippines. Then, he joined the navy, and I don't know the dates on that, so I'll get back to you on the specifics. He retired 1950. He was also a navy cook or steward which was the only thing you could get into back then. He passed away 1975. Okay, sorry I take it back. 1977 he passed away. Again, and also, he retired and got twenty years.

AN: So how did they feel about their experiences in the navy?

FT: Well, both of them, the navy was a way to get out of the Philippines. There was just no opportunities in the Philippines because of its historical background, right. And if it wasn't for the navy I wouldn't be here. We wouldn't have a nice life, a good life, so, it was, this was their home. And that's the way they raised their kids.

AN: So where they proud of their time serving?

FT: Oh, yes. They have, both of them got, what do you call it, they have gold stripes on their uniform which means good conduct. Or a lot of the navy guys, they never got caught. So, they, with honors, they, with honorable discharge. Also, well, the second dad has a unique history. He was in a ship called the USS hornet which was sunk by Japanese kamikaze, and he survived that. The ship was destroyed. He was on another ship, okay, called the Indianapolis, but he left. Then later on it got sunk. That ship got sunk. And he was also in the Lexington, USS Lexington was later sunk later, well, he wasn't on it though. So he tried to get into another ship. They said "No, because you're bad luck because every ship that you're on gets sunk." But he survived the Hornet, and he burned his legs. They want to cut it off. He said no, so all this time he was suffering with leg issues. But we owe a lot to him. He was like our dad. He married a woman with five kids. Nowadays if anyone asks you how many kids you have at the bar, you introduce yourself, say one kid and they're out. Okay [laughs]. But again, he provided. He didn't have a whole lot of money. He was, I think, retired. He got a pension, but he was still a cook when he left. He worked at Convair which is also a cook. But he was able to provide, and we all went to college. I think everybody has a master's degree. Yeah, I think we owe a lot to our second dad.

AN: So after they were discharged what did they end up doing?

FT: Well, let's say, discharged, they, well, they started to move to a house. Now they stayed with my uncle, my grandpa's house, but once they retired, they had kids, they started to buy their homes. Felix bought a home in National city. Right. And, again, that was the American dream as well as the Filipino dream. Same with Sarquinia. He, okay. He bought a house in Paradise Hills in 1975, [mumbles] okay 1975... yes, which were one of the first Filipinos in Paradise Hills which is a large Filipino community. So, again, their goals is to have a family, have a house, provide them food, and also provide us an education. So I think they're very happy, I mean, for what we've done. [pauses] All finish college. That's the main thing here.

AN: And so, also, how was your family supported during their [naval] service?

FT: Well, their service? Well, what happened is they had my first, I had kids after he retired, so he relied on his retirement, strictly retirement, and his job working at Convair. Yes, he was an electrician. Felix was an electrician, electrician. Sarquinia was a, was a cook when he retired, but retirement. Okay.

AN: And so after those services, how were their benefits given to them? Like was there any discrepancies?

FT: No, they got, they got the naval hospital. We've got medical hou-, break on housing, a commissary. And, yeah. Also get money for school too. Yeah. Okay.

AN: So what are your, kind of, feelings about your father or your family serving in the military?

FT: It was good. I mean, like I mentioned before... without, without the US navy, we won't be here. We wouldn't have the life that we had. We'll be... good educational system here, you know, health and stuff like that. And if we're back in the Philippines, it'd be a little bit kind of hard, you know, and you never know what might be coming back then. Yeah. But yeah, we're very fortunate to be here.

AN: So, did them being in the navy, did that affect your relationship with them at all?

FT: Well, it's most... well I didn't know too much about my first dad because, you know, I was too young. But my second dad, again, traditional Filipino. He was calm but strict. He was that Ilocano. [laughs]. Okay. They were strict, but they were very thrifty in terms of money, but, yeah, he, it was, it was kind of tough for us. But again, that was the way he was raised, and that's how he would raise us. And especially having five kids, you need some discipline. But yeah, he was a good dad. He was strict, you know, and stuff like that, but he was a good guy.

AN: How did they, kind of like, their parenting affect maybe how you viewed your family?

FT: Well, how, wait, what I picked up from them? Okay. Oh yeah. Respect, you know, hardworking, very family-oriented, provide for your family, and not just economically but also spiritually. Okay. He's taught us to value, you know, value, you know, value life I guess, but also value... be good with your money, I guess.

AN: So, both to them, but also to you, what does that respect mean?

FT: In the Filipino culture it's like, you know, filial piety. Filial piety, respect for your elders which is very dominant in our culture. That was, and, again, it's the shame thing too. They use shame. How to control you. *Hiya* [shame in Tagalog], the *hiya* thing. But yeah, it's mostly respect for people, especially respect for your elders, which I hold really true, and I raise, and part of that with my kids and stuff like that. Right. And I also my niece and nephews.

AN: So, other than that, like how do your kids feel about the legacy of having the navy in the

family?

FT: Well they knew, they knew that without the navy, again, I wouldn't be here or they wouldn't be here. Also, navy, again, mostly providing for health, again, medical, housing in a comfortable life, stuff like that. But yeah, they appreciate what the navy had done for us. Okay. I don't know if I answered that for you.

AN: Do you have any other family members that have joined the navy?

FT: Yeah, my older brother, he joined the navy. He only stayed there for about four years. Yeah, so that was the reason why he joined because that was during the Vietnam War. And if he didn't join the navy, he wouldn't have went to Vietnam. Okay. So, and he able to, you know, just like the benefits, able to go to school while he was in the navy and stuff like that... [pause] in Hawaii.

AN: So, where did you end up actually going to school?

FT: I went to, kay, well high school or...?

AN: Well, high school or higher education.

FT: Okay, yeah. Well, high is a local high school in San Diego, Morse high school, and I went to San Diego, San Diego state the first year. I never had any counseling in high school, and my high school counselors never told me I should go to college. So what happened. I worked part time in the summer youth program, working as the engineer's aid, surveyor's aid. And I said to myself, I want to be a surveyor, you know. So, I, my brother said, "You want to go to state?" And I said, sure. "Here's fifty bucks." Okay. [Laughs] Only fifty bucks to go to state. Right. So, I took classes, and I took classes that I wasn't really prepared for, you know, engineering major. My, my math class, highest we got was Algebra Two, which I got a D. I got a D in chemistry, you know, I hated math. So I flunked out first year of state because I wasn't prepared, especially academically, mentally, and stuff like that wa all new for me. So I went to city college, got my two year transfer, went to San Diego State, finished my bachelor's there, and secondary education, I was going to get into, teach and be a coach here, and also going to teach history. Right. Then after I graduated from there, I started working for San Diego State. Then I went to a master's program in, let me see. What year was that? Sorry. Let me see. I went the same year that Judy [Patacsil, the president of FANHS National] went back in 19-. Let me see. Uh, jeez, 1971. Okay, let me see. God, how could I... [mumbles] forgot that date. But 19-, God I-, gotta get back to you on that. I got mixed... But I didn't get my full master's because I... I got all A's in my counseling program classes, but I got a C minus in stats [statistics], but I had the credits and stuff like that. Then I went to Goddard, Cambridge. It was part of the Goddard colleges back in, um, the main campus was in Vermont, but they had a campus in Cambridge, Massachusetts back in... and I went in 1976. Okay. And then I got my master's there. Oh, and another thing too. I got another Master's in 1991 in counseling. That was it. It was mast-, uh, okay. Went to a master's program in 1991, which I didn't get my full, you know, diploma because that one class, but again, that Master's in Cambridge back in 1977. That's when I got my degree, Master's degree... San Diego State and finished it in 1992. I'm sorry, finished in 1991 with just the credits. Okay, great. So that's my education background.

AN: So how did you end up getting interested in teaching a Filipino American based curriculum?

FT: Well, what happened, we were involved, I was involved with the student group back in San Diego State. It was called Samahan, AB Samahan, but then I got involved with a Filipino political group. It was called KDP. Okay. It's a political group, and they offered this group a Master's. There was a master's program in history in Goddard, Cambridge with the emphasis on Filipino history. So, I got a history, Master's degree with a focus on Filipino American history and Filipino history.

AN: So were there any kinds of barrier in actually putting together a curriculum to teach?

FT: Well, in the beginning it was hard because the class at Southwestern, it was teaching Philippine history as well as Filipino American history, and a lot of the information that was part of the curriculum and teaching one class should be just Philippine history. That's a full class right there, but I had to teach half a semester for that and the other semester for Filipino American history which can also be one full semester course. But in terms of content, at first it was a lot of books that was not available, especially for Filipino American history. So, we just went with what we learned, you know, back in the 1930 Filipinos who first came here in 1900's, the 1850's. But yeah, getting out of the curriculum was, was kind of hard and we had to go do more research, and I had other folks that did research before which we also got that from them too. But, yeah, we had a pretty good curriculum. Yeah, great class. It was a very popular class, you know, back then.

AN: So were there any obstacles in actually implementing it or was it a welcome kind of thing?

FT: Well, it was kind of weird. They, at Southwestern. Okay. The students got, that was during the student activism time, you know, student movement. Students were pushing for Philippine American history or, you know, ethnic studies type of program because African Americans had theirs. The Latinos had theirs. The Hispanics had theirs. So, it was time to, you know, we should have ours. Right. Okay. Which was what you needed. I mean, too bad it had to start at the college level. This stuff should have been taught at the high school level.

AN: How did you get into doing more research around San Diego, especially in, because, I know you ended up collaborating on *Filipinos in San Diego* [a book written by Judy Patacsil, Rudy Guevarra Jr., and Felix Tuyay in conjunction with FANHS], so how did you get involved with that project?

FT: Well, we were part of, we had this, part of this youth program called Operation Samahan. And me and my friends, my friends and I, we developed a, a program for the youth. Had a counseling and tutoring program, a recreation program, and we had, again, basically part of the, and leadership program under Operation Samahan. And at first, I was doing the recreational stuff. I was a recreation leader, but that's how we got involved in the community through this program to help the local youth. And our classes, we did awareness type, type work, you know, identity issues, and that went hand in hand with that political group I mentioned. Our focus was mostly to educate the Filipinos, especially the first thing we needed to do was get their identity squared away because there's

nothing they learned about Philippines and their parents never taught them Philippine history or they didn't know about Philippine American history, so they didn't know who they were. And I'm a typical example of that. I'll probably talk about that later if you ask. But again, the identity, and that's what the early groups, early student movements focus on like in San Francisco, in Seattle. The main focus was identity, and Filipinos didn't have identity, or like me I was ashamed of being Filipino. So, once we started learning more about our history and why the corruption that the Philippines, the discrimination of Filipinos who came here and all the Philippines who came during the various immigration periods. The more we knew about our people in the struggles we've gone through, you know, we saw a commitment to share that information, share that history of, of our experience here in America and our contribution to America, because Filipinos have built America, help educate America. They created America, they defend America. So, we're like typical immigrant American. So, yeah, the awareness during the 1960's and 70's, that's what kind of kept us going, and we learned from the other groups how to organize, how to set up ethnic studies classes. We kind of followed their curriculum that the more we knew the more we felt, you know, this is, this is what we needed, and we want to continue. We want to continue that, and we're still doing it today, you know, cause there's still identity issues in our community. [pauses] I don't know... anything else? So... yeah.

AN: You did mention you had your own kind of struggles with identity. Can you elaborate on that?

FT: Yeah, it was kind of tapped on a little bit, you know. I was afraid of being Filipino. I didn't, my parents didn't teach me Philippines the language or the history. Well, they wanted me to do well here. They wanted me to not speak Tagalog. We had different, we have so many dialects, right. So, they want us to do well here, so focus on English, and everything we saw about Filipinos when we were growing up was kind of negative. First of all, we had a dictator, stuff like that. Our parents, had an accent. We're ashamed of that because we didn't know about ful-, we were ashamed of, what you call, the food we food, you know, the food we ate, you know, the color of our skin. We saw a lot of figh-, jealousies and conflicts within the adults. But we didn't know who we were. And how can be proud of yourself if you don't know yourself? That's why, again, this phrase "Know history, know self. If you have no history, you have no self." So just an awareness thing. I got, at one time, I was very ashamed. And a good example at Morse high school. At our first, uh, one of our foreign exchange students was Filipino, and I was gonna tell my friends, "Hey, you know, Filipinos, Filipinos coming, we represent, you're going to see a real Filipino." So, we had a big assembly. She comes out, she was short, you know, dark skin. She kinda had funky clothes. She had a flat nose, and when she spoke, she spoke with an accent, and I was kind of laughing and my friends were laughing and I said, but, you know, we were laughing at ourselves. All right. Because that was a true Filipino. Pinoy, right? But we saw that as not as, what you call it, you know, inferior to American, to Americans. And that's part of our history, is like we have this colonial mentality. It's not just here FilAms [Filipino Americans], but in the Philippines. Everything is, everything about America, Phil-, everybody in America was good. Anything about the Spanish is good because, again, we're the most colonized country in Asia. So, then the Spanish came, colonized us close to 400 years, then Japanese came, then US came back. So, again, they controlled the government, they controlled education, they controlled our minds, they controlled our economy, and everything about Philippines was bed, negative, and everything about America and Spain was good. So, we had this major national amnesia, national amnesia, and we didn't know who we were. But the colonial

mentality is very strong, and it's still strong today which we still see that in our community, especially the older folks. And that's why we have so much jealousies, we have so much rivalries, conflict. We have our regionalism, you know, we still have that. I'm Ilocano. You're Caviteño. Factionalism, we still have in our community. We also have, the main thing is apathy. Apathy. We see that also with the young folks. But those are really things that kinda, you know, kinda hurt us as a community. Not like the Japanese and Koreans, they were very more community oriented. They their Philip-, they had their Chinese schools. They had their Japanese schools, they had Korean schools. Filipinos didn't have a school, so they knew who they were. That's why they're more organized, than, than the Filipinos. Yeah, but once we got involved, it was our commitment, like Judy [Patacsil] is too, to educate... uh, share the experience of our rich history in the Philippines as well as FilAms too. So, that was our, our goal in life. We want to do is... we want to do, yeah. We're still doing it too. I don't know, I'm kind of rambling here, but go ahead.

AN: So, did your, do your children have the same kinds of experiences?

FT: Oh, they're coconuts. Okay, they're coconuts, but they're good kids. The good thing about my kids, they knew the Philippine culture. They knew, again, the filial respect. They respect their parents, and they're proud of being Filipino. You know, they're like your typical FilAm kid, but it's hard to tell now, but they're, they, you know, they're doing well in the... they know their history. They know their culture, you know... [drops and readjusts microphone] So, but they, we take them, we took them to all our conferences or meetings, so they know a lot about our history. But in terms of hanging out with the Filipinos, well there's not a whole lot, well they're in New York, so, but when they grew up, there was a whole lot of Filipinos in their school. But they did share their history when they had an opportunity at their schools, but they're not as involved as us which is okay with us as long as you know who you are and you respect your parents, respect your culture, respect our history. That's all I'm asking of them. And I don't want them to be like, if they want to be activists if they want to, but there's no money in that [laughs]. But, uh, yeah, they're proud.

AN: So, does your identity change, do you feel a sense of belonging, greater being in San Diego versus being anywhere else depending on who you're with?

FT: Yeah, I think that in San Diego, we're kind of unique than other cities. We're kind of like middle class because in other cities like San Francisco back in the days, in LA, a lot of Filipinos, a lot of them, you know, oh, we're not as, in terms of income, as Phil-, San Diego because of the navy. They have parents have retirement, they have homes. It would become somewhat middle class, and we didn't go through a lot of struggles and seeing all their poverty, like a lot of the Filipinos and discrimination back in San Francisco, New York, and LA, and which a lot of folks live in, you know, ethnic neighborhoods. Yeah, we mostly live around a... mostly a white when we grew up, a white environment. Yeah, so there was a lot of poverty. We knew poor... kids who were poor kids, but it was, it wasn't like a typical Filipino Manilatown. It was... we didn't live in that type of area. Uh... yeah. Okay. What was the question?

AN: The way you feel a sense of belonging depending on where you are.

FT: Yes. Yeah. Cause what's good about San Diego, when going back to KDP, we were the

group that wasn't as political as San Francisco, Berkeley, and New York because we lived at home. Okay, and a lot of those folks live on their own, and, you know, we didn't go through hard struggles. But we did, able to, we did a lot of family get-togethers, and, you know, as well as community get-togethers. We knew people, we kind of all the people we knew, and there's just something we do. But there's still that thing about this jealousy again, rivalries which kind of hurt our community even among our friends, our families, other families, stuff like that. But we know we have, we have a certain identity that, you know, you know... [pauses] I take it back. Our community organizations are still suffering from, again, factionalism, regionalism, that type of stuff, so on the colonial mentality again. That's the thing, what our community, we need to get rid of it. It's kinda tough, but we set a good sense of community here.

AN: And then, how does the colonial mentality, how do your kids feel about it? This colonial mentality.

FT: Well, they didn't feel it at all. Again, they're more like, they're more American. FilAm. They're more like FilAm. A good... FilAm proud of being a rich family culture, American being more independent minded, able to, you know, move ahead, more assertive, more articulate, more, more verbal, more articulate, not shy, you know, and they don't worry too much about what other people think, you know, in terms of, groupings and, you know, cliques and that type of stuff.

AN: So, what do you think the difference, the main difference is between the Filipino identity and the FilAm kind of identity?

FT: Well, yeah, well see... What's happened to Philippines too... What I hear during the Marcos period, you know, the struggles for people power fighting against a dictator. That's not being taught. I'm told that they're not teaching that back in the Philippines. So they're also losing their, their history of struggles against a dictatorship. And that's why we have, we still have dictatorship in the Philippines, and we have these, we have certain groups that run the Philippines that the elite groups do. Right. And it's still happening. And the people are not as being educated or, you know, their main concern that was trying to survive. And still there's poverty, and the thing is a lot of Filipino activists, they come over here, and they would get here. In the Philippines also a lot of folks are working overseas. That's how Filipino, Philippines get their money is from these overseas foreign workers. Right. In which they give money to their family in the Philippines which seems like they have a lot of money because coming from another country, not from the Philippines itself. Right. So, again, in terms of conflict, I see, I see less that, especially the young folks because a lot of the young Filipino born, they like American culture. They didn't want to be, they didn't want to be too Filipino because it's still kinda Filipino. Right. But I see it when it first, we, back in, back in the 60's and 70's there'd be gangs. You get the FilAms versus the [Philippines born Filipinos]. Because they didn't, you know, FilAms made fun of the Filipinos because they had an accent. They're Filipino. Folks in the Filipinos, from the Philippines, they put down the Filip, the FilAms because they don't know their culture. So, I think that's changing. I think it changed. I think a lot more FilAms would like to know their history. I think they should know more about their history and culture and language, but they don't. The thing is just trying to get ahead here in America. There's, yeah, there's, the students are different, and there's just this fire getting, try and get involved and get involved in the movements and struggles... [pauses] I don't know. Maybe it's the multi-, social media stuff like that



has a big impact. Stuff like that. But I think, but I don't there's much a divide. They still, we still talk, but not as bad as our parents. Yeah, they were very regionalistic on that type of stuff.

AN: So, you talked about this American dream but also this Filipino dream. So, is there a difference?

FT: Well, Filipino dream is survival. Okay. And they, they want to come to United States, you know. It's too bad because poverty, corruption is so deeply embredded [then corrects himself], embedded in the Filipino, in the country. It's so hard to get ahead. So, like any other groups, and that's just, in other countries too. There's a lot of folks in the Middle East want to come over here, and they didn't like... I talk about my students, he's a Middle Eastern. We have some Lebanon, whatever. They want to come over here. And people think they're all terrorists. They're not all terrorists. But going back to, yeah, they can... as FilAms they just want to get a good career to be comfortable. But I feel sorry for the women because they were kind of pressured to get into the medical field and majors that they don't want to. And, you know, parental expectations, especially among women. You know, and guys can do want they want. Women, the girls have to stay home and watch their image and stuff like that. Right. So, I have a lot of young women in my classes who worked hard in high school to get a, you know, get into a four-year college. She's worked really hard to sacrifice to get accepted, and the parents tell them "No. You stay home. Stay close to the house. Just go to Southwestern College or maybe just go to state." But a lot of them are qualified to go to Berkeley, you know, UCLA, and other schools. So that would kind of frustrate them. And that's why, it's basically the girls at Southwestern. They worked so hard, and you're qualified to get into a four year. You get accepted too, but also financials too, but I think it's more like the girls have to stay home close to the parents. But, see, the more Americanized the parents are, and I see that changing because a lot of the FilAms, you know, are becoming parents now, the young folks, so they went to college, know what college is. So, I think, they're more... let the kids, first, and women too, you know, pursue their careers. Stuff like that. But the more Americanized you are, the better, more independent minded you are, and more driven, and, you know, yeah, that type of stuff.

AN: So, in your generation specifically, how... how the roles of women have evolved?

FT: Okay, well, see when we grew up, that was by the 60's and the 70's, that's the women's movement. So, the women were very, you know, they're in a leadership position in a lot of the organized student organizations and a lot of these political organizations. The women were leaders. Trouble was a lot of these women, they would sneak out of the house to go to these meetings, okay, and lie to the parents that, you know, they're doing it for a class. But they're, but they're very strong members in terms of fighting for equal rights, ethnic studies, fighting for Filipinos against Marcos. So, the women were very, and so they're very, they're, they're very strong women, and they were good leaders. Yeah... Yeah, okay.

AN: What was the different to how men were in leadership roles?

FT: Well, see... like guys now or?

AN: Well, kind of back then [in the 60's and 70's].

FT: Yeah, well, see. We're still just... Filipino as my friends. Okay. Again, their thing is [fight?] for the family too, just like our parents. But we had better homes. We knew how to raise kids in American society. They know their history, they tried tastes of their history and culture and respect. That's the main thing, like me. All your friends stressed respect for their parents, and what's, what we're doing now though is we're taking care of our parents now. See, our parents get, our parents getting older and realize, you know, and we're helping our parents, and my friends are retiring early, so they can take care of their parents. So, we had that strong commitment to our parents until now. But... yeah... But it's weird. All the folks who was very involved when we got involved, I think their main concern was raising family and getting a job and stuff like that, which we, which we, we did the same thing, but we kind of sacrifice things. You know, to get more involved and continue to get involved. My wife still asked me "What's this meeting for when you went out here?" But she can expect what we do. Yeah. I don't know if that answers your question.

AN: Yeah, it does.

FT: Okay, sure.

AN: More broadly, what do you want to leave behind as your legacy for your family but also for the greater community?

FT: Well, know your history. I mean I also think we should know our history, you know, and it should be taught at the elementary level. Why... people get involved and where and who they are when they get to college. And I wish to start in elementary school, and then into, you know, all to high school. By the time they get into college, now they have a better understanding and maybe get more involved in the community because we need more role models. I think we do, and I think we need more stories like you're doing right now. I think we should do more oral histories, and I tell my students "Do oral histories of your parents and your grandparents because their stories can be lost," and that's what it is. I want, I want our story to continue. All right? And that's my legacy. Again, know who you are. Know your history. Share your history, and give back to the community, and that's what I want. Build up our classes too because our enrollments are dropping. For Asian American studies as well as Filipino classes. Like my class was cancelled in Filipino, and Betty's [a fellow professor] class norm is going down. So, I guess the thing is we're trying how can we reach the young folks now? Because I want, I'll ask you later, how did you, why did you get involved? You know, I can compare, ask you, you know, what about your friends, how you're raised? But, again, we should talk some later, but is... how strong is social media in terms of, you know, people's involvement, concern for their people and their history, their culture. But, does, so it's different. The students are different. They don't read as much too because we used to read the classics when we grew up, you know, the classics and stuff like that. But, yeah, that's why the struggle, but, again, continue the history. Know the history. Be proud of who you are, and more, we'll see good role models, especially, and we got to be in strong leadership positions, positions of power. I hope that would happen, so we're making strides. I mean, we're making... we've gotten the curriculum, like the farm workers [such as Larry Itliong and the Agricultural Workers Organizing Committee]. It's now in the curriculum, okay, because of FANHS. And we're honoring the veterans. People know about the veterans. The more activities though, even though they don't take a class, a lot of our activities we

do at FANHS, it's like, it's like giving them a class lesson. When we do these cultural nights, we do these, a Philippine American history month type stuff. That's a form of teaching. But our community, it's, I'm concerned about our communities firstly, the next leadership, but there's people out there, and there's good young folks out there that, there's still sacrifice like we did. They're sacrificing. Should I get involved in student groups, or should I focus on studies and family... and relationship" you know? All these things they have to deal with... and money too. [laughs] So, we see they're coming from, but you can use social media to educate too, you know? And that's why I like to talk to these young folks that are. What would you suggest? Because you're out there, you feel the pulse in the mentality of the, the young folks and what turns them off or what turns them on, you know. What can we do? And that's, that's where a lot of young folks can really help our community. But, yeah, just know your history, oral history, and stuff like that. And it's really good that you're doing this stuff. So, once it's there, people can learn people's stories, you know? Because our stories are being lost. And that's my sermon for the day. God bless you. [laughs]. But any random questions here? Okay.

AN: Is there anything that we didn't cover that you want to add?

FT: Jeez, I know I was kind of garbling here... and you'll sort it out because that's, that's your job. Okay. But... no... I think... You did good questions. Pretty good questions. So, uh, yeah... Yes... Good questions. Yeah, I... core identity struggles.... Yeah. Pretty thorough. Yes.

AN: Do you want to elaborate on anything you said earlier, talking about your family in the Navy, how you felt about them, maybe identity, maybe something like that?

FT: Okay, well that's the thing. My main concern is, curriculum. My main concern is to have Filipino American in the curriculum, or if not a curriculum to be also included in regular US history courses. It has to be part of US history. Now, why do you have to have a women's history month? Why do you have to have a black history month? Why do you have to have Latino history month? Why do you have to have a Filipino, Asian one? Because we're trying to catch up. People don't know their history, but that should have been included in, in American history through the kids... schools. Why do we have to have that? It'll be good when we don't have it because then people will already know by the time, we do all these activities. But, yeah, I just have concerns about our community in terms of the leadership thing because there's still people out there who are opportunists. There are people there for their self-interest. But there's really good, a lot more people who are more concerned about their, but, you know, their lives right now because the movement kind of dropped a little bit because we had to raise our families. But we still, you know, put time aside to get involved, you know, at FANHS, FILAMEDA [Filipino American Educators of San Diego County], and student groups, and we still help students until, so... Yeah. But, yeah, and it's, it's been a rewarding, rewarding experience. It is trying at times or frustrating at times, especially, you know, with colonial mentality stuff. But when you see people, you know, when they highlight Filipinos and recognize Filipino stuff and having classes and speakers on it, and we feel pretty good that other people are taking the lead. But that's, I'm just concerned about the... the leadership coming up, but they're out there.

AN: Okay. I think that... I think that should be...

FT: Yeah. If you see stuff that's unclear, need more information or more depth to it, let me know. Okay. Because, yeah. Okay. Yeah... I hope I answered all your questions.

AN: Of course. Thank you very much for your...

FT: Yeah. I enjoy doing stuff like that because... yeah... You know, we did a documentary on Asian American history. Well, it wasn't FANHHS, but... there's a... KPBS [San Diego Public Broadcasting Station episode of] Historical Places, Asian American history. So, I did one on Filipinos. That was pretty good to do. Yeah. They still show it because they have nothing else to show, you know. Especially [laughs] you know. Is that it?

AN: Yeah, if you're... if you think you've said all you think you need to say.