

GOD AND POLITICS IN FILIPINO AMERICA:

A MIXED-METHODS CASE STUDY

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DEDICATION

To the King of My Heart and Lover of My Soul,
My Lord and Savior, Jesus Christ,
and
to His Mother, My Mother,
The Most Blessed Virgin Mary

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ABSTRACT

Religion as an influence has been identified as diminishing, if its role has been considered at all. The secularization thesis claimed that religion's influence would continue to decline as societies became more developed and industrialized. That claim has yet to be proven. This study examines the importance of religion in a particular community to see if that secularization thesis reflects reality on a localized level. Specifically, this study investigates the role religiosity plays in electoral and non-electoral political engagement within the Filipino American community in Vallejo, California, through two religious institutions, one being Protestant Methodist Christian, and the other, Roman Catholic Christian. The motivation to select these groups as objects for study emerged because of the theoretical, empirical, and methodological gaps in the research relating to Filipino Americans and their religious and political experiences.

My mixed-methods design includes three ways of knowing: 1) knowing through survey research, 2) knowing through interview research, and 3) knowing through my own personal experience. The results of this study reveal that the secularization thesis does not appear to apply to the two religious institutions within the Filipino American community in Vallejo. More specifically, this mixed-methods case study essentially argues that Filipino Americans' religiosity plays an important role in their political engagement. Additionally, the data reveals that there are both similarities and differences that the two church communities share with regards to their religious and political experiences. All of these findings indicate that religion remains an important part of Filipino Americans' lives in Vallejo, California, in one of the most developed and industrialized nations in the entire world thereby contradicting the secularization thesis.

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LIST OF ABBREVIATIONS

FUMC	Fellowship United Methodist Church
SCSCC or SCC	St. Catherine of Siena Catholic Church

CHAPTER 1

INTRODUCTION

The General Issue

Religion as an influence has been identified as diminishing, if its role has been considered at all. The secularization thesis claimed that religion's influence would continue to decline as societies became more developed and industrialized. That claim has yet to be proven, as the presence and vitality of religious believers throughout the world in both developed and underdeveloped countries continue to show otherwise. This study examines the importance of religion in a particular community to see if that secularization thesis reflects reality on a localized level. Specifically, this study investigates the role religiosity plays in electoral and non-electoral political engagement within the Filipino American community in Vallejo, California, through two religious institutions, one being Protestant Methodist Christian, and the other, Roman Catholic Christian. The motivation to select these groups as objects for study emerged because of the theoretical, empirical, and methodological gaps in the research relating to Filipino Americans and their religious and political experiences.

As the results of this study will reveal, the secularization thesis does not appear to apply to the two religious institutions within the Filipino American community in Vallejo. This mixed-methods case study essentially argues that Filipino Americans' religiosity plays an important role in determining their political engagement. That indicates that religion remains an important part of Filipino Americans' lives in Vallejo, California, in one of the most developed and industrialized nations in the entire world.

This contrasts Norris and Inglehart (2004), proponents of a revised version of the secularization thesis.

Norris and Inglehart assert that the marginalization of religion among the more developed countries is a result of existential security. In their book entitled *Sacred and Secular: Religion and Politics Worldwide* (2004), they argued that “the importance of religiosity persists most strongly among vulnerable populations, especially those living in poorer nations, facing personal survival-threatening risks” (p. 4). Norris and Inglehart argued “that feelings of vulnerability to physical, societal, and personal risks are a key factor driving religiosity and...demonstrate that the process of secularization—a systematic erosion of religious practices, values, and beliefs—has occurred most clearly among the most prosperous social sectors living in affluent and secure post-industrial nations” (pp. 4-5). They admit, however, that the data on the United States did not support their secularization thesis.

The apparent exceptionalism of the United States with regards to their secularization thesis based on existential security forms a relevant component of our research. For purposes of this study, the following question can be asked: Does Norris and Inglehart’s secularization thesis, based on existential security, apply to the Filipino American community in Vallejo, California? Or does the Filipino American community in Vallejo manifest a significant aberration to their thesis, corresponding more to the exceptionalism they identified with the United States?

As the results of this study unfold, the data would appear to oppose Norris and Inglehart’s secularization claim that the more a society provides existential security to its citizens, the less religious the society will be. In fact, the data appears to lend more

support to their findings regarding America as one of the exceptions to the trend. The validity and strength of my counter-argument is based on the three-fold evidence found in my case study on the Filipino American community in Vallejo, California. This three-fold evidence I refer to is based on my mixed methodology, which allowed me to understand the relationship between culture, religion, and politics via three ways of knowing: 1) knowledge gained by surveying hundreds of individuals in order to make some generalizations about the Filipino Americans' religious and political experiences; 2) knowledge gained by interviewing a few selected individuals and having a more in-depth understanding of their various cultural, religious, and political experiences; and lastly 3) knowledge gained by my own personal experience as not only a student, conducting scholarly research, but also culturally, as a Filipino American; religiously, as an active member of one of the religious institutions included in this study; and politically, as a political activist in the community myself.

The Thesis

In this mixed-methods case study, I argue that Filipino Americans' religiosity plays an important role in determining their political views and political participation. Moreover, there are both religious and political similarities and differences found within the two religious communities (viz., Protestant Methodist Christian and Roman Catholic Christian) that were studied. In this introductory chapter, aside from already presenting the general issue posed by Norris and Inglehart regarding the sacred and secular worldwide, I present the problem statement, an overview of the literature, the significance of the study, the boundaries of the study, the ways in which the study may

lack generalizability, an overview of the rest of the chapters of this dissertation, and a conclusion to this chapter.

The Problem Statement

Based on the theoretical, empirical, and methodological literature, religion, as a variable of analysis has been under-utilized, alongside other variables, such as politics and Asian Americans, particularly, Filipino Americans until the 1980s, and has also been under-investigated within the quantitative research tradition.

An Overview of the Literature

The literature review covers three specific areas: theoretical, empirical, and methodological. Theoretically, I present three main theories of understanding religion and politics. They include 1) the secularization thesis, 2) the culture wars thesis, and 3) the doctrine of the separation of church and state. Empirically, I illustrate how there is a disproportionately small amount of research conducted on religion and politics within the political science, Asian American Studies, and Filipino American literature. Methodologically, I show how quantitative studies are lacking within research that examines the relationships between religion, politics, and Asian Americans.

Theoretically, the secularization thesis, culture wars thesis, and the doctrine of the separation of church and state help us to understand the relationship between religion and politics in our day. The secularization thesis is the debate between those who believe that religion's influence is on the decline and those who believe otherwise (Fowler & Hertzke, 1995). The culture wars thesis suggests that there are two main world view tendencies at

work in the United States, grounded in different moral understandings or different moral visions, “*the impulse toward orthodoxy and the impulse toward progressivism*” (Hunter, 1991, p. 43). The doctrine of the separation of church and state reflects a debate between those who believe religion and politics should mix and those who believe they should not mix, accommodationists and separationists, respectively (Audi & Wolterstorff, 1996).

Empirically, the research on religion and politics within political science and Asian American studies, particularly Filipino Americans studies, until about the 1980s was very limited compared to what would seem to be more appropriate given its impact and influence. Olson (2006) argued that there was little research conducted on religion and politics within political science up until the 1980s. Fox and Sandler (2003) asserted that the focus tended to be on religion on various forms of conflict, but not so much on social and political phenomena. Nakanishi (1998) observed that research on Asian American politics received little scholarly attention until the 1980s as well. Within Asian American studies, in general, the under-utilization of religion has been due to the general direction of Asian American scholars (Yoo, 1996). Asian American literature tended to focus on economic adjustment of immigrants, neglecting the role of religion in their cultural lives (Min, 2002). And within the research that does include Asian Americans and religion, much has been done on Korean Americans, but Filipino Americans are the least examined (Min, 2002). This is surprising, considering Filipino Americans make up the second largest Asian minority group in the United States, second to the Chinese (U.S. Census Bureau, 2000a). As Ecklund and Park (2005) noted, scholars have “barely begun to examine” Asian Americans for their “significance to the study of religion and civic participation” (p. 3).

Methodologically, quantitative studies that consider not only religion's influence on political and social phenomena, but also Asian American political behavior are lacking. "[Q]uantitative cross-sectional studies of the influence of religion on politically and socially important phenomena are less common than one would expect..." (Fox & Sandler, 2003, p. 560). Asian American scholars focused on religion do not adopt the quantitative approach, and quantitative studies on the religious factor in political behavior do not include Asian Americans (Lien, 2002).

Significance of the Study: Theoretical, Empirical, and Methodological

As a result of the theoretical, empirical, and methodological problem found on religion, politics, and Asian Americans, particularly Filipino Americans, this study is significant in three ways. Firstly, theoretically, it utilizes religion as a variable of analysis, alongside other variables, including politics and Filipino Americans. More specifically, it investigates how the secularization thesis, culture wars thesis, and separation of church and state apply or do not apply to a particular community. Secondly, empirically, it examines in-depth two local religious institutions, one Protestant Methodist Christian church and one Roman Catholic Christian church within the Filipino American community in Vallejo, California, and analyzes the relationships they share with one another on religion and politics. Thirdly and lastly, methodologically, it is an experiment that combines both quantitative and qualitative research traditions in its data collection methods and analyses.

Within this mixed-methodology design is a three-part method of knowing: knowing through survey research and analysis, so as to make some scientific

generalizations about the population under study; knowing through interview research and analysis, so as to gain more in-depth understanding and analysis on the relationships between religion and politics within the Filipino American community; and knowing through personal background and experience, since my role is not only as a student researcher, but also as the participant observer and fellow Filipino American member of the community under examination. Culturally, I identify myself as a Filipino American, who was born and raised in the San Francisco Bay Area, and who also visited the Philippines with family for the first time in 1997, and eventually returned to the Philippines through a study abroad program in 2000. Religiously, I am Roman Catholic and an active member of one of the two churches in the study, as well as a friend of members from the other church included in this study. Politically, I have been involved in both electoral and non-electoral politics since my younger years, and am now currently an active and registered Democrat.

The Boundaries of the Study

The following details the parameters of this study, so as to be as clear as possible what this dissertation attempts to do and what it does not attempt to do. This dissertation attempts to focus primarily on the relationship between religiosity and political engagement. Its scope entails examining in depth the Filipino American community within two of its religious institutions: Fellowship United Methodist Church and St. Catherine of Siena Catholic Church in Vallejo, California. Considering the theoretical relationship between the two variables of religiosity and political engagement, and examining it within the Filipino American community in Vallejo, this study employs a

mixed-methodological approach. As a result, this study serves as a worthy investigation, given the limited theoretical, empirical, and methodological literature currently available on culture, religion, and politics having to do with Filipino Americans. This dissertation, however, neither attempts to focus broadly on religion, politics, or Filipino Americans in general nor does it focus on the religious and political history of Filipino Americans in Vallejo. Although it may touch on these areas in order to best contextualize the study, it does not do a full length examination, analysis, or discussion on these, as they would be entire dissertations in and of themselves.

Ways the Study May Lack Generalizability

The interview data gathered and qualitatively analyzed as well as the qualitative use of my own personal experience were not meant to be generalizable to the Filipino American community in general or to other populations, but were included as part of the study to serve as a methodological complement to quantitative data collection methods and analyses, which are more generalizable to other populations. The interview data collected and analyzed were also not meant to be representative of the entire Filipino American community at either of the two churches or entirely representative of the community in Vallejo. Therefore, the interview data may not be generalizable to its own population or to other populations. My own use of the methodological term, participant observer, or my own narrative voice was not employed to represent those within the church I belong to nor was it used to represent the general Filipino American community. The two methods of knowing (i.e., the qualitative methods of interview research and employing my own personal experience) serve as the second and complementary

qualitative research method and analysis to allow for more individual description or elaboration on matters that would be difficult or nearly impossible to do using the other method of knowing (i.e., survey research and statistical analysis), which is a strictly quantitative data collection method and analytical approach. The strength of this dissertation lies in these three ways of knowing taken together as a whole, as opposed to looking at each of them individually and separate from each other.

Overview of the Dissertation Chapters

With the foundation for this particular study having been laid out in this introductory chapter, the following second chapter will then elaborate on where this study fits within the existing theoretical, empirical, and methodological literature on religion, politics, and Filipino Americans. In the third chapter, the mixed-methodology employed will be delineated in greater detail. That chapter will also provide a brief presentation of the research sites, in order to further contextualize the community in which this study took place. The fourth chapter will provide the first part of the findings, which is also the first method of knowing via the quantitative data results and analysis. The fifth chapter will present the second part of the research findings, the second method of knowing via qualitative data and analysis, looking more specifically at data obtained by interviewing select individuals. And lastly, the sixth chapter will summarize and present a more in-depth discussion of the quantitative and qualitative data results and analysis as a coherent whole. In that chapter, I also identify the implications of the findings, via the third method of knowing, my own personal experience. This makes it the third and final part of my findings.

Conclusion

In this introductory chapter, I presented the thesis of this dissertation, the problem statement, an overview of the theoretical, empirical, and methodological literature that has to do with culture, religion, and politics within the Filipino American community, the three-fold significance of the study, the boundaries of the study, the ways the study may lack generalizability, and an overview of the rest of the dissertation chapters to follow. Before making these points, I started the chapter with how contributing to this discussion is the general issue posed by Norris and Inglehart from book, entitled *Sacred and Secular: Religion and Politics Worldwide* (2004). Does Norris and Inglehart's secularization thesis, based on existential security, apply to the Filipino American community in Vallejo, California or does it reflect more the American phenomenon? In the following chapter, let us examine the other literature in order to contextualize this study.

CHAPTER 2

THE LITERATURE REVIEW

Introduction

This chapter is divided into two main parts. The first part focuses on the relationship between religion and politics within the theoretical literature. As part of the theoretical literature, I first discuss three major theories that are used to explain the relationship between religion and politics: 1) the secularization thesis; 2) the culture wars thesis; and 3) the doctrine of the separation of church and state. The second part of this chapter examines the relationship between religion and politics within the empirical literature. First, I give a review of the literature available in the field of political science on religion and politics. Second, I present the literature available on Asian Americans' religious and political experiences. Third, I examine more specifically the literature on Filipino Americans' religiosity and political engagement. Within each section, I also identify the gaps that seem apparent, and how I hope to address them in this particular study. Fourth and finally, I close the chapter, summarizing the main points I attempted to cover in the chapter.

The Theoretical Literature

The secularization thesis. The first theory I present helps us understand the relationship between religion and politics is the secularization thesis. Merriam-Webster's Collegiate Dictionary (2001) defines 'secularize' as "to convert to or imbue with secularism" (p. 1053). That same source defines secularism as "indifference to or

rejection or exclusion of religion and religious considerations” (Ibid.). In “Has the Study of Global Politics Found Religion?” Daniel Philpott, an associate professor of political science and peace studies, argues that “religion’s place in political science scholarship is vastly under proportioned to its place in headlines around the globe, and to scholarship in political economy, security studies, international institutions, and the like” (2009, p. 184). Philpott argues that the source of this is due to “the intellectual assumptions that guide the study of international relations and comparative politics” (Ibid.). More specifically, he asserts that “this paucity” in the political science literature pertaining to religion is a result of “a pervasive secularism in assumptions and methods” (p. 185).

Philpott goes into detail giving the various meanings and connotations associated with a field being “secular.” But for purposes of this study, we focus only on the five of the nine concepts that refer to the “secular” in the negative sense, which is “secularization” defined in the following way:

a decline in the number of individuals who hold religious beliefs... a decline in religious practice and community... a differentiation between religion and other spheres of society (political, economic, cultural, etc.) in a way that entails, and is part and parcel of, a long-term decline in the influence of religion... [it] involves a decline of religious influence on politics, not because of a general long-term decline in religion but rather because of the intentional efforts of regimes to suppress it. This concept does not imply a decline in religious belief or practice... [it] is an ideology or set of beliefs that advocates the marginalization of religion from other spheres of life. (Ibid.)

Philpott’s five concepts of the “secular” in the negative sense are closely related to what Robert Booth Fowler, a professor of political science, and Allen D. Hertzke, an associate professor of political science, describe regarding those who espouse the secularization thesis. They say that:

Proponents of the secularization thesis argue that religion faces decline in the world as a whole as secularism advances. They contend that this development is an inescapable part of modernity, one that has already greatly influenced Western Europe and, to a lesser degree, the United States. As modernity spreads, secularism spreads in its wake. With religion's gradual decline, they conclude, we can expect that religious involvement with politics will decrease in the long run, in the United States and elsewhere. (Fowler & Hertzke, 1995, p. 240)

Fowler and Hertzke cite Karl Marx, Max Weber, and Sigmund Freud as proponents of this view of the secularization thesis (Ibid.). Philpott cites Marx, Freud, and Weber as well, but also other “major western intellectuals,” such as Nietzsche (Philpott, 2009, p. 189), known for the phrase, “God is dead” (Hicks, 2009, p. 257). An example of this secularization thesis using Nietzschean thought can be found in Stephen R. C. Hicks's article, entitled “Egoism in Nietzsche and Rand”:

For thousands of years humans have been religious, but in the modern world religion has become a shadow of its former self. Nietzsche's dramatic phrase, *God is dead*, is meant to capture the personal and shocking quality of this revelation (GS, 108, 125). For those raised religiously, religion *personalized* the world. It gave them a sense that the world had a purpose and that they were part of a larger plan. It gave them the comfort that, despite appearances, we are all equal and cared for and that upon death—instead of a cold grave—a possible happily-ever-after ending awaits.

But in the modern world we find it hard to believe that anymore. We have seen the dramatic rise of science, which has offered less comfortable answers to questions religion traditionally had a monopoly on. We have thrown off the shackles of feudalism with its unquestioning acceptance of authority and knowing our place. We are more individualistic and naturalistic in our thinking (GS, 117).

But in historical time all of this has happened very quickly—in the span of a few centuries. For millennia we have been religious, but come the nineteenth century even the average man has heard that religion may have reached the end of its journey. For most of us, even the suggestion of this hints at a crisis. (Ibid.)

Austin Dacey (2008), writer and human rights advocate, rejects the “conventional view that genuine conscience requires religion” (p. 19). Dacey defines secularization as “the process... in which societies tend to increase in both secularity and secularism as they modernize and urbanize” (p. 30). Secularity, according to Dacey, means “the

nonreligiosity or religious indifference of the citizens. Here a secular person is not necessarily an agnostic or atheist but one for whom organized religion holds little significance” (Ibid.). And to him, secularism is “the political arrangement that separates civil and ecclesiastical power and, typically, affords robust freedom of conscience to citizens” (Ibid.).

Thus, secularization is the process by which there is a decline in individual religious piety and an increase in the separation between church and state relations. Describing the secularization thesis illustrates the dominant or prevailing view that exists within the field of comparative politics and international relations, and has led to the disproportionate amount of research focused on religion and politics by comparison to other fields of study.

Research shows, however, that this secularization thesis contrasts the numerous examples existent today, which testify to the global influence and power of religion, even with modernization and urbanization. In Southeast Asia, for example, religion and politics are closely tied together. Michael R. J. Vatikiotis, author of *Political Change in Southeast Asia: Trimming the Banyan Tree* (1996), makes the argument that:

contrary to widely held predictions about the course of modernization, religious identity in Southeast Asia is still very much part of the fabric of society. Classical Weberian sociological theory argues that with modernization, primordial religious beliefs are eventually replaced by secular national and civic values. But this vision of a despiritualised society seems misplaced in Southeast Asia. Indeed, it would be hard for religious beliefs to be eroded in a region where religion continues to play a role in defining statehood. (pp. 139-140)

He gives examples of Thailand, Burma, Laos and Cambodia, where Buddhism plays a major role in the region. He also notes Islam’s powerful influence, not only on politics, but also on cultural and racial identity.

The official motto of the Kingdom of Cambodia is 'Nation, Religion, King'. Islam is not only the official religion of Malaysia and Brunei; Muslim identity also infers a distinct cultural and racial identity. In the case of Brunei, an official ideology has been built around the concept of an individual nexus between Malay ethnic identity, Islam and the Monarchy. Indonesia's plural society, where Muslims account for as much as 90 percent of the population today, carefully avoids regarding Islam as the state religion. Nevertheless the official position is that Indonesia is a religious rather than a secular state. (p. 139)

Furthermore, Vatikiotis acknowledges the inseparability of the two, religion and politics, within Southeast Asia, and the implications religious intensity will likely have on future politics.

As well as fulfilling spiritual needs, religion in Southeast Asia is more closely associated with politics – at least the boundary between secular and spiritual affairs is not always distinct. Religion is as inherent to the political process in Southeast Asia as the administrative principles inherited from the Western colonial powers, and the fact that religion governs the lives of Southeast Asians with more intensity may also have intriguing implications for the political future of the region. (pp. 139-140)

As a result, far from lacking influence, religion in Southeast Asia is predicted to have a continuing and lasting effect on politics.

Since this particular study is focused primarily on the Filipino Americans in Vallejo, California, in the United States of America, the secularization thesis can be applied to the United States more specifically. Is the United States of America a reflection of the secularization thesis? As it has become more modernized and urbanized, has the religion or the religiosity of individuals declined?

Guenter Lewy (1996), an agnostic, claims that religion in America remains healthy and active with no signs of it disappearing, while Robert Wuthnow (1989, 2002), a sociologist, asserts that religiosity in America is as strong as it was three or four decades ago. Along with Lewy and Wuthnow, Sam Hey (2001, 2008), Pastor at Citipointe Church in Brisbane, Queensland, Australia, and Lecturer at the Christian

Heritage College, School of Ministries, cites Finke, Bainbridge, and Yinger as discounting the eventual decline of religion through secularization. These individuals

argue that the evidence for the persistence of religious desire is considerable... [and] argue that in the American context the decline in established churches due to secularisation has been matched by the birth and growth of new religious groups (Hey, 2001, p. 6).

Sam Hey concurs with their conclusions. In “Ministry Confronts Secularisation,”

Hey argues that there have been increases in religiosity in places all over the world, including in the United States, contrary to the secularization thesis.

The hypothesised religious decline of secularisation theorists failed to account for the rapid growth of Protestant and charismatic Christianity that occurred in Europe, Africa, South America, Asia, the former socialist countries and in one of the most developed countries in the world, the United States of America. It also failed to account for the growth of Pentecostal and charismatic groups. (Ibid.)

Diana L. Eck (2001), author of *A New Religious America: How a ‘Christian Country’ Has Become the World’s Most Religiously Diverse Nation*, notes the present diversity of religious faiths beyond Protestantism, Catholicism, and Judaism, such as Islam, Hinduism, Buddhism, Jain, Sikh, Zoroastrian, African, and Afro-Caribbean religious traditions from all over the world. Eck writes:

[N]owhere, even in today’s world of mass migrations, is the sheer range of religious faith as wide as it is today in the United States. Add to India’s wide range of religions those of China, Latin America, and Africa. Take the diversity of Britain or Canada, and add to it the crescendo of Latino immigration along with the Vietnamese, Cambodians, and Filipinos. This is an astonishing new reality. We have never been here before.... ‘We the people of the United States’ now form the most profusely religious nation on earth. (p. 5)

Given the research evidence that shows results contrary to the secularization thesis, this study asks the following question: Does the secularization thesis apply to Filipino Americans living in the United States? Having introduced the ongoing scholarly debate on the secularization thesis, this study seeks to provide a theoretical as well as

empirical case study to examine the truth claim of the secularization thesis in relation to the religious and political experiences of Filipino Americans in Vallejo, California.

The culture wars thesis. The second theory I present to aid in considering the relationship between religion and politics is the culture wars thesis. According to Fowler and Hertzke (1995), “No theory that addresses religion, politics, and culture in the United States today gets more attention than that regarding ‘culture wars’” (p. 236). The culture wars thesis essentially “argues that we can understand the contours of religion and politics today by recognizing the deep social divisions in America over values and lifestyles” (Ibid.). Fowler and Hertzke state that while conservatives focus more importance on traditional values, such as “religion, marriage and family, discipline, heterosexual behavior, opposition to abortion and gay sexuality,” liberals pay more attention to “the value of choice and diversity in every area of life, very much including religion, family, and sexual lifestyles” (Ibid.)

Robert Wuthnow (1989, 2002) and James Davison Hunter (1991) are two scholars who espouse the culture wars thesis and affirm that a culture war does in fact exist. Robert Wuthnow “suggests that a massive restructuring of American religion has occurred that has polarized religious Americans into hostile camps of conservatives and liberals” (p. 237). Previously, he states, people’s religious affiliations distinguished their outlook. “To be a Methodist, Presbyterian, Catholic, Lutheran, or Baptist implied sharing a common religious and ethnic heritage, with distinctive customs and beliefs” (Ibid.). In contrast, Wuthnow observes that today:

a theological and cultural divide cuts across denominations. It matters more, in terms of political attitudes and behaviors, whether one is a liberal Catholic or a conservative Catholic, or a liberal Methodist or an evangelical Methodist, than whether one is a Methodist or a Catholic. Thus, a liberal Methodist will probably feel more comfortable with secular liberals than fellow Christians who call themselves evangelicals. (pp. 237-238)

This change influences both the religious as well as the political fronts. For instance, some Catholics have now aligned themselves with conservative evangelicals on specific social and political issues, because they share common positions on the issues of abortion, public expressions of faith, public schools, and the sexual revolution (Ibid.). Fowler and Hertzke point out that theological and cultural differences probably exist between evangelical Protestants and orthodox Catholics, but “many in each group unite in rejecting what they see as a secular assault on traditional values” (1995, pp. 236-237). The same may also be said of many Muslims throughout the world who reject “Western secular ideas and institutions because these ideas and institutions are held to be accountable for the moral decline within their own societies” (Vatikiotis, 1996, p. 148).

The same can be said of liberal Protestants, liberal Catholics, Jews, and secular elites, where they “have more in common” amongst themselves than with conservatives within their own religious institutions (Fowler & Hertzke, 1995, p. 237). Fowler and Hertzke say that liberals “speak a common language of peace and justice, and they identify the great issues of the day as racism, sexism, injustice, and war,” as opposed to those issues of critical importance to the conservatives on the right (pp. 236-237). As a result of these differing worldviews and priorities, certain cultural alliances have formed “an ecumenism of orthodoxy” (p. 237) consisting of conservative evangelicals and fundamentalists, Catholics, and a few ultraorthodox Jews, and a “‘progressive’ coalition”

(p. 237), made up of liberal Protestants from old line denominations, liberal Catholics, most Jews, and a few highly influential secularists.

James Davison Hunter, in his book *Culture Wars* (1991), elaborates further on this matter. He writes that

At the heart of the new cultural realignment are the pragmatic alliances being formed across faith traditions. Because of common points of vision and concern, the orthodox wings of Protestantism, Catholicism, and Judaism are forming associations with each other, as are the progressive wings of each faith community (p. 47).

Hunter goes on to say that “these institutional alliances are *culturally* significant” (Ibid.)

no matter what degree of influence they may exert, simply because

ideological and organizational associations are being generated among groups that have historically been antagonistic toward one another. Had the disagreements in each religious tradition remained simply theological or ecclesiastical in nature, these alliances would have probably never developed. But since the divisions have extended into the broader realm of public morality, the alliances have become the expedient outcome of common concerns. In other words, although these alliances are historically ‘unnatural,’ they have become pragmatically necessary. Traditional religio-cultural divisions are superseded--replaced by the overriding differences taking form out of orthodox and progressive moral commitments. (Ibid.)

This study examines whether the culture wars thesis is supported or contradicted within the Filipino American community in Vallejo, California. Does there seem to be a cultural divide, as is observed by Wuthnow and Hunter, based on the data obtained from the Filipino American Methodists and Catholics, who participated in the study? If so, then how? And if not, why might that be the case? Could the degree of religiosity, as was discussed previously regarding Guenter Lewy, make a difference in whether one becomes or is a “conservative” or “liberal” on a particular controversial issue? Does their religious affiliation or level of religiosity have anything to do with the issue? Is it one’s church members’ political affiliation? Are these relevant factors?

Hunter addresses this issue to some degree. Hunter designates the determining factor as being a difference in worldviews. He says that the ““cultural conflict”” (1991, p. 42) is a “political and social hostility rooted in different systems of moral understanding. The end to which these hostilities tend is the domination of one cultural and moral ethos over all others” (Ibid.). Hunter goes on to explain that

The principles and ideals that mark these competing systems of moral understanding are by no means trifling but always have a character of ultimacy to them. They are not merely attitudes that can change on a whim but basic commitments and beliefs that provide a source of identity, purpose, and togetherness for the people who live by them. It is for precisely this reason that political action rooted in these principles and ideals tends to be so passionate. (Ibid.)

Again, the cultural divide is “not theological and ecclesiastical” in nature, but due to the differing moral worldviews, meaning “they no longer revolve around specific doctrinal issues or styles of religious practice and organization but around our most fundamental and cherished assumptions about how to order our lives—our own lives and our lives together in this society” (Ibid.). Political disagreement over the various controversial issues of our day, such as abortion, child care, affirmative action, and gay rights, says Hunter, “can be traced ultimately and finally to the matter of moral authority” (Ibid.), which he means to be “the basis by which people determine something is good or bad, right or wrong, acceptable or unacceptable, and so on” (Ibid.).

Hunter identifies the competition between moral visions as the main reason for the culture war, they manifest themselves as “*the impulse toward orthodoxy and the impulse toward progressivism*” (p. 43) rather than “coherent, clearly articulated, sharply differentiated world views” (Ibid.). Hunter acknowledges “that the words, orthodox and progressive, can describe specific doctrinal creeds or particular religious practices” (p.

44). For example, the term orthodoxy has different meanings to the different religions.

For Judaism, orthodoxy means “a commitment to Torah and the community that upholds it” (Ibid.). For Catholicism, orthodoxy refers to “loyalty to church teaching---the Roman Magisterium” (Ibid.). And for Protestantism, “orthodoxy principally means devotion to the complete and final authority of Scripture” (Ibid.).

But what Hunter means when he uses the terms, “orthodox” and “progressive” is “formal properties of a belief system or world view” (Ibid.). He explains that the commonality of all three approaches to orthodoxy is:

the commitment on the part of adherents to an external, definable, and transcendent authority. Such objective and transcendent authority defines, at least in the abstract, a consistent, unchangeable measure of value, purpose, goodness, and identity, both personal and collective. It tells us what is good, what is true, how we should live, and who we are. It is an authority that is sufficient for all time. (Ibid.)

For “cultural progressivism,” however, Hunter explains that:

moral authority tends to be defined by the spirit of the modern age, a spirit of rationalism and subjectivism. Progressivist moral ideals tend, that is, to derive from and embody (though rarely exhaust) that spirit. From this standpoint, truth tends to be viewed as a process, as a reality that is ever unfolding.... In other words, what all progressivist world views share in common *is the tendency to resymbolize historic faiths according to the prevailing assumptions of contemporary life.* (pp. 44-45)

The reality of the culture war and its origins can thus be reflected politically as well.

Hunter asserts that who share the orthodox worldview tend to be cultural conservatives, while those who claim more progressivist moral assumptions tend to be liberal. He, again, acknowledges that “the associations between foundational moral commitments and social and political agendas is far from absolute” (p. 46) meaning that some people and organizations may cross over lines, taking conservative or liberal issues when it would seem unlikely that they would do so, but that “the relationship between

foundational moral commitments and social and political agendas is too strong and consistent to be viewed as coincidental" (Ibid.). He cites proof of this for most Americans based on public opinion surveys, but also for organizations as well. Finally, he names the "antagonists in the culture war...cultural conservatives or moral traditionalists" on one side and "liberals or cultural progressives" on the other, which are the very same terms that those in the culture war use to refer to themselves (Ibid.). The important point to remember when using such "political labels," he says, however, is that "one can easily forget that they trace back to prior moral commitments and more basic moral visions" as opposed to thinking that the controversies are of a political rather than cultural nature (Ibid.). Simply put, Hunter notes: "On political matters one can compromise; on matters of ultimate moral truth, one cannot" (Ibid.).

Their moral worldviews tend to manifest themselves in their own political views. Given the theme of the orthodox-progressive distinction, one question becomes clear: What makes one more likely to become an orthodox or a progressive? A cultural conservative versus a liberal? This study seeks to determine if one's degree of religiosity would make a significant difference in the likelihood of one becoming a cultural progressive versus a moral traditionalist.

The doctrine of the separation of church and state. The third theory that helps us to understand the relationship between religion and politics is the doctrine of the separation of church and state. The First Amendment to the United States Constitution explicitly states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." (California Legislature Assembly, 1996, p. 54). In other words, the First Amendment guarantees two freedoms: the freedom for citizens to

practice any religion they choose and the freedom from the government establishing or instituting a formal religion of the state over all other religions. The “separation of church and state” issue originated from a letter by Thomas Jefferson, given to the Danbury Connecticut Baptist Association in 1801, where he wrote that ““the religion clause ‘build[s] [sic] a wall of separation between Church and state’” (Hunter, 1991, p. 262). But what is critical to point out here is that, as Hunter delineates, the two traditions of interpreting that religion clause, namely separationism or accommodationism, are what have become part of a “larger public debate” (pp. 262-263). Hunter states that

Progressivist interests (particularly within the secularist and Jewish communities) tend to favor the policy of strict separation. In the Jewish case it is because separationism tends to undermine the culturally dominant position of Christianity vis-a-vis the state. In the secularist case it is because such policies reinforce the privatization of religious faith.

The interests of religious orthodoxy and cultural conservatism more generally, by contrast, tend to be aligned with accommodation. While church and state remain separate and unequal, such policies nevertheless position these two institutions more as partners rather than antagonists. Accommodationist policies not only allow but even encourage both the presence and participation of various religious voices in defining public policy and national identity. (Ibid.)

In their book, *Religion in the Public Square: The Place of Religious Convictions in Political Debate* (1997), Robert Audi and Nicholas Wolterstorff discuss the relationship between religion and politics, using the two views, separationism and accommodationism. These include the “liberal position”, which is the separationist view, calling for their separation, and the “theologically oriented position” which is the accommodationist view, seeing “religious considerations to be not only appropriate in political debates and decisions but indispensable to the vitality of pluralistic democracy” (pp. ix-x).

Robert Audi (1997) “represents the liberal view and argues that government should be neutral toward religion and that religion and politics should be—in a certain way—separate both at the level of church and state and in the political conduct of individuals” (Ibid.). Nicholas Wolterstorff, on the other hand, “represents the theologically oriented position and argues that government need only be impartial toward the plurality of religions and that religion and politics should not be separated either at the church-state level or in political interactions among individuals” (Ibid.).

Just how much should the church be involved in the affairs of the state and vice versa? How should one’s religious affiliation, beliefs, and practices relate to the greater society, especially as it relates to the affairs of the state? And how should government treat individuals who practice a particular religious tradition? All of these questions are important issues of debate around the doctrine of the separation of church and state. But perhaps it is not so much whether there is or is not a “wall of separation”, but rather, what does a ‘wall of separation’ mean? And what purpose was it originally for? As Hunter points out,

The contemporary quarrel over church and state is not really about whether a wall of separation of church and state should exist or not.... The real question is what does ‘separation’ mean?...Would the interests of the state best be served by a policy of absolute mutual isolation or by one of occasional and strategic cooperation? (Hunter, 1991, p. 262)

Like Hunter, Audi makes the same point that the issue is not about whether a wall of separation exists or not, the issue is what that separation actually means. Audi says

The question is not a sociological one concerning whether religion and politics can be mixed; they are mixed and will continue to be mixed. Politicians will persist in invoking the support of God; churches will continue to support legislation they see as religiously desirable. But there is much to be said about what might constitute a good mixture of the religious and the political and about how to achieve a democratic harmony in producing it. (Audi, 1991, p. 1-2).

This question of just how much should religion and politics mix is an important one, and is one that is of a particular interest in this study.

Now that I have discussed the theoretical underpinnings for this study, I present the empirical scholarship available on 1) religion and politics within the field of political science; 2) religion and politics within the field of Asian American Studies; and 3) religion and politics within the Filipino American literature. At the same time, I identify the theoretical, methodological, and empirical gaps that seem to be apparent in each of these three research areas.

The Empirical Literature

Religion and politics literature. Academically, within the subfield of religion and politics in the United States, the discourse has been determined by a whole host of research questions, ranging from the intent of the framers of the Constitution as being religious men who wanted to establish a Christian country to questions regarding church-state separation, and the role of religious beliefs on political views. To give a background of the field, it really did not take off until about the 1980s. “Early studies of religion and politics were few and far between; political scientists all but ignored the significance of religion for American politics until the 1980s” (Olson, 2006, p. 5). It started with “evangelical Protestants as a political force,” which “led scholars to turn more of their attention to questions of how and why religion and politics are relevant to each other in

the United States” (Ibid.). The focus of attention was firstly on the “voting behavior and policy agenda of evangelicals”, then that of the Catholics, African American Protestants, and Jews (Ibid.). Today, “[o]ne of the best-developed areas of study in the religion and politics field deals with the voting behavior and political attitudes of adherents to particular religious groups,” especially with regards to anything related to white evangelical Protestants (p. 6).

Among the studies that have examined the relationships between race, religiosity and political engagement, one thing is clear: There are significant correlations between the variables of religious participation and political behavior. In “Race, Religiosity, and the Women’s Vote” (2001), Anna Greenberg discusses the political differences between women, and the influence of religious practice and belief on electoral behavior in the 1996 presidential election, after analyzing a data set of 3,646 white women. She argued that “women, like men, cast their votes with the party that best represents their interests, as they understand them” (Greenberg, p. 60). Greenberg’s findings show that “religiosity is strongly associated with white women’s congressional and presidential voting behavior” (p. 68). Religious white women are more likely to support the Republican Party, while secular white women are more likely to support the Democratic Party (Ibid.).

In Lindsay H. Hoffman’s and Osei Appiah’s paper submitted to the annual meeting of the International Communication Association (2006), entitled “Measuring Race as a Cultural Component of Social Capital: Black Religiosity, Political Participation, and Civic Engagement,” they examine the connections between race, religiosity, and political and civic engagement, using a national sample of 26,230 telephone interviews nationally and in 41 communities (Hoffman & Appiah, 2006). Their

findings reveal that higher levels of church attendance and involvement outside church services did lead to more political participation for both whites and blacks. Additionally, their findings suggest that “regular church attendance (i.e., every week, more often than not, or almost every week) and involvement with church, such as in church communities and choir, significantly relate to more civic engagement among blacks than whites” (p. 16). In her study, whites, however, overall do show a greater tendency towards voting in the 1996 presidential election than blacks (Ibid.).

In looking at Latino Americans and politics, we find a similar picture. According to the 2002 Current Population Survey, Latinos surpass blacks as the largest minority group in the United States (cited in Kelly & Kelly, 2001, p. 3). Thus, their numbers, increasing naturalization, as well as political participation testify to the need and importance of examining their present and future influence on American politics (Ibid.). In “Religion and Latino Partisanship in the United States,” Nathan J. Kelly and Jana Morgan Kelly look at the relationship between religion and partisanship specifically. “Contrary to conventional wisdom, Latinos are diverse religiously” (p. 13). They argue that because of this, there are political implications (Ibid.). Their data reveal that “Roman Catholics are the most strongly Democratic” (p. 8), showing 65 percent of the sample population identifying with the Democratic Party. Those with other religious faiths are less supportive of the Democratic Party, but in varying degrees (Ibid.). In contrast to the influence of religious faith on political affiliation of the non-Latino population, which generally shows that “Evangelicals identify most strongly with the Republican Party...and the unaffiliated tend to be Democrats,” they found that among Latinos, “evangelicals and the unaffiliated are fairly similar” (Ibid.). These three quantitative case

studies presented by Greenberg, Hoffman and Appiah, and Kelly and Kelly are evidence that religiosity does have an effect on political behavior.

Although such literature does exist, some researchers consider it surprisingly low considering the general nature and influence religion has on politics. According to Jonathan Fox and Shmuel Sandler in “Quantifying Religion: Toward Building More Effective Ways of Measuring Religious Influence on State-Level Behavior” (2003), it is becoming clearer “that religion, despite predictions of its demise and the fact that it is commonly ignored in some academic circles, continues to have a strong influence on a wide range of political and social phenomena” (pp. 559-560). It is surprising then that despite this known fact, “quantitative cross-sectional studies of the influence of religion on politically and socially important phenomena are less common than one would expect and tend to focus on the influence of religion on various forms of conflict” (p. 560). Thus, we see a gap in the literature on religion’s influence in both social and political issues, as well as a gap in not only quantitative studies, but even more so within mixed-methods studies, on religion and politics. These are areas my study seeks to address.

Asian Americans, religion, and politics literature. In examining Asian Americans, their religiosity and political involvement, the literature shows that the aim in Asian American studies has been at examining relations of power. Yet, it has avoided looking at religion. Whereas identity and agency are fundamentally embedded in religious traditions, shedding light on how people view, order, and construct the world in which they live, it has disappointingly been neglected from study until very recently. It is important to acknowledge that religion includes a critical entrance into people’s lives and their communities (Yoo, 1996). Considering religion, alongside race, class, and gender is

important for finding new and constructive solutions to the problems existent in our society. David Yoo writes:

As we approach the twenty-first century, religion, in all its heterogeneity, continues to exert tremendous influence in the United States and abroad. An erasure has not taken place in a postmodern world, and flash points like Northern Ireland, Tibet and the Middle East powerfully illustrate the persistence and complexity of understanding religion today. Though deeply enmeshed in social, economic and political contexts, religion, moreover, has its own integrity that is violated when subsumed under other categories of analysis. Similar to the argument for “race” as an independent variable, “religion” merits serious study in its own right as a force that shapes, transforms, unifies as well as divides... communities. (Ibid.)

Also, Pei-te Lien found that “a cursory review of the literature on the religious factor suggests that the study of religion in the political adaptation of Asian Americans is a doubly marginalized research frontier” (Lien, 2002, p. 1). She stated that “[g]enerally, scholars of Asian American religions have not adopted the quantitative approach and quantitative studies on the religious factor in political behavior have not included Asian Americans” (Ibid.). These are also areas this study seeks to address.

Furthermore, Pyong Gap Min has found that while “Korean immigrants’ participation in Korean immigrant churches has been relatively well documented from different theoretical angles by both survey researchers and ethnographers..., Filipino immigrants’ religious experiences have been least studied” (Min, 2002, pp. 7-8).

Although Filipino immigrants make up “the largest Asian national origin group, and they are probably more active in religious participation than any other Asian immigrant group, with the exception of Korean immigrants...there is only piecemeal information about Filipino immigrants’ religious experiences” (p. 8). This is yet another area this study hopes to contribute to.

Filipino Americans, religion, and politics literature. Within the empirical literature available on the relationship between Filipino Americans' religiosity and political engagement, the issue has mainly been addressed piecemeal and not in very many full-length studies, if any. The question that the second half of this chapter seeks to answer is essentially this: "What has been written on Filipino Americans' religiosity and political engagement?" Firstly, I will cover how Filipino Americans' religiosity and political engagement have been studied in the broader contexts of Asian Americans' religiosity and political activism. And secondly, I will present how Filipino Americans' religiosity and political involvement within the United States has been studied in more depth, although it may be very minimal.

Both Asian American historians, Ronald Takaki (1989) and Sucheng Chan (1991), provide historical material to help us understand the Filipino American population in the United States better. Takaki's and Chan's own interpretive histories of Asian Americans in general give us basic overviews of some of their demographics, immigrant experiences, joy and struggles of immigrating to and living in the United States. To address more specifically Filipino Americans' religiosity and political engagement, however, has been limited, and understandably so. Takaki's and Chan's texts focus primarily on giving broad overviews of the histories of various Asian American immigrant groups, not specific in-depth data and analysis on their particular religious and political involvement, although they mention them in bits and pieces throughout their texts.

According to Sucheng Chan, author of *Asian Americans: An Interpretive History* (1991), more was "published on Chinese and Japanese Americans than on other groups of

Asian Americans” (p. xiii). There is a lack of a focus on religion within Asian American scholarship until recently. Conceptually, it may be because it has been challenging for scholars to determine what exactly constitutes religion (Yoo, 1996). Social scientists, for instance, have focused on the “functional elements of religion” while theologians and philosophers have tended to emphasize the “inner core or essence of religion” (p. 1).

Another reason may be due to the direction of Asian American studies. Within immigrant research in the United States in general, the focus of the literature has largely focused on the economic adjustment of immigrants, neglecting the role of religion in their cultural lives (Min, 2002). Furthermore, there seems to be a bias against religion. Min asserts that

There has been an emphasis on Marxist, postcolonial, postmodernist, and feminist theories in Asian American studies. Asian American scholars seem to have neglected to examine Asian Americans’ religious experiences, as David Yoo has pointed out, partly because of the scholars’ bias against religion as an opiate of the masses and their postcolonial association of Asian Christianity with Western missionary activities. (Yoo, 1996, p. 1).

More specifically, with regards to Filipino American research in particular, Pyong Gap Min says in a literature review in 2002 that “Korean immigrant churches have received more scholarly attention than any other type of Asian immigrant congregations” (Min, 2002, p. 19). By comparison to research on Filipino Americans, it is scant.

Filipino Americans, when considered solely by the category “Filipino Asian alone” in the U.S. Census, comprise about 1.9 million of the total United States population (U.S. Census Bureau, 2000b). This estimate increases to about 2.4 million when using the category “Filipino alone or in any combination” (Ibid.). To put these numbers into perspective, Greg Macabenta, president of Daly City’s California-based Minority Media Services, a company that advertises and markets mainstream companies

in the Filipino community and media, says that the “difference...is pretty significant. ‘That’s nearly 600,000 households,...With four people on average on every household, that’s a large voting block and a lot of consumption power’” (Eljera, 2002, p. 25). After the Chinese, Filipino Americans make up the second largest Asian American group in the United States (U.S. Census Bureau, 2000a). Given these statistics and facts, and the reality that few studies have focused on the Filipino American community in the United States, particularly in areas where they are the most concentrated, such as California, Hawaii, Illinois, New Jersey, New York, Washington, Texas, Florida, Virginia, and Nevada (Research Center, 2004), this study ultimately hopes to help contribute to the growing body of literature focused on the Filipino American population.

In the area of Asian Americans, literature focusing on politics is found less. Don T. Nakanishi and Pyong Gap Min observe this apparent neglect of research on Asian Americans and their political experiences as well. In “When Numbers Do Not Add Up: Asian Pacific Americans and California Politics” (1998), Don T. Nakanishi wrote, “Asian American politics has received limited scholarly attention until the 1980’s” (p. 7). He cited Massey, who did a literature review on early and recent immigrants to the United States, as having concluded that “[t]here is no information on patterns of Asian political participation.” Nakanishi himself found that it has only been very recently that any “serious academic work” has been focused on the political activism of Asian Pacific Americans (Ibid.). Despite this apparent neglect in the literature, he says that “it has become apparent to most political commentators and practitioners that Asian Pacific Americans are increasingly visible and influential actors in American politics” (Ibid.).

In the area of Asian American studies focusing on religious experiences, the political variable is missing. In *Religions in Asian America: Building Faith Communities* (2002), Pyong Gap Min gives an overview of the literature available on Asian immigrants' religious experiences, focusing on the following themes: ethnicity, social services, race, gender, and transnationalism. In conducting such a review of the literature, she discovered that American born Asian American scholars have expanded the literature using "race as a central theme in interpreting Asian American experiences," but has also apparently neglected application of "racial analysis to Asian Americans', especially Asian immigrants' religious experiences" (p. 22). She also notes that as of the writing of *Religions in Asian America: Building Faith Communities* (2002), there was not a single social science study that had utilized race or racialization to study contemporary Asian immigrants' religious experiences (Ibid.).

Within the past decade, there has been some literature incorporating the three variables of culture, religion, and politics. In a study examining the relationships between the three variables—Asian Americans, their religiosity as well as civic engagement—Elaine Howard Ecklund and Jerry Z. Park (2005) found that scholars had "barely begun to examine" Asian Americans for their "significance to the study of religion and civic participation" (p. 3). They said this in light of the fact that they consider Asian Americans to be "an ideal population among whom to study civic participation" (p. 2). They considered them to be a "fast-growing and politically defined U.S. racial group" (Ibid.). And while the largest groups of Asian American immigrants consider themselves Christians, there is an increasing number of Asian American immigrants from Hindu, Islamic, and Buddhist religions (Ibid.). The following quote by Rev. Karen Speicher

illustrates the mutual beneficiary role the immigrant and the church have towards one another, and the sort of value they both contribute to the greater society. She states:

Immigrants often bring with them the kind of utter dependence upon God and prayer and a sense of genuine and fervent attitude and eager spirit of service to others that can enliven a congregation or a denomination and bring stability to a neighborhood. In this, both the church and the immigrant have an important role in bringing to life the civic society which defines America. (Rodriguez, et. al., 2004, p. 20)

Thus, immigrants and their religious backgrounds, like that of Asian American immigrants and their religious traditions, play an indispensable role in the vitality of American life and society. All of this, yet very little seems to be studied about them.

A groundbreaking book written by Pei-Te Lien, M. Margaret Conway, and Janelle Wong, entitled *The Politics of Asian Americans: Diversity & Community* (2004), helps to promote greater interest and study on Asian Americans, their religiosity, and political engagement. In their book, they focus on studying the political opinions and behaviors of Asian Americans. The main goal of their pioneering study was “to develop an understanding and conceptualization about Asian American political behavior that challenges popular misconceptions about Asian Americans as politically apathetic, disloyal, fragmented, unsophisticated, and inscrutable” (p. xii.). Based on their survey data, Lien, et. al. “present a social and political profile of the contemporary Asian American community, and chart the extent to which it is becoming socially integrated and politically incorporated into the U.S. system” (Ibid.). Ultimately, their quantitative research study contributes to a “better understanding of Asian Americans and the role of race and ethnicity in American politics and public opinion” (Ibid.). While they do include the variable of religion, this variable is considered as one among many others in which they study the political opinions and behaviors of Asian Americans.

Among their findings was that great difference exists in religious beliefs among Asian Americans (Lien, et al., 2004). For instance, their research reveals that about seven out of ten, or 68 percent, of Filipinos are Catholic and a similar proportion of Koreans are Protestant Christians. About half, or 49 percent, of Vietnamese participants are Buddhist while 46 percent of South Asians are Hindu. In contrast, over a quarter of Japanese, or 26 percent, and about 40 percent of Chinese participants state that they do not have a religious preference (Ibid.).

Lien, et. al. also use the variable of religiosity as a measure of social integration. They determine the variable of religiosity by “the frequency of attending religious services” (p. 84). Lien, et. al. found that more than one-third, or 37 percent, of the participants report attending religious services weekly or almost weekly, while about another one-third, or 35 percent report attending about once or twice a month, or a few times in a year. About a quarter of the participants do not report any attendance. Additionally, Lien, et. al. also find that those who attend services more frequently “report higher levels of conservative ideology, political interest, and perceived influence over local government decisions” (p. 84).

When observing the Asian Americans who participated in the survey and how much they “identify themselves in conventional ideological terms,” Lien, et. al.'s study illustrates that “in general, Asian Americans indicate that they are more liberal than conservative” (p. 74). They find that about 8 percent of the respondents categorized themselves as “very liberal,” 28 percent considered themselves “somewhat liberal,” 32 percent identified themselves as “middle of the road,” 18 percent saw themselves as

“somewhat conservative,” and 4 percent classified themselves as “very conservative” (Ibid.) Only 10 percent were unsure what category they most identified with (Ibid.).

Lien, et. al. are quick to point out that although in each ethnic group, the percentage of liberals is higher than that of conservatives, they found that there are important ethnic group differences that exist as well. For example, 40 percent of the Filipinos in the sample population and 61 percent of the South Asians "are more likely to identify themselves as very liberal or somewhat liberal" than are 34 percent of the Japanese, 33 percent of the Koreans, 30 percent of the Chinese, and 22 percent of the Vietnamese respondents (Ibid.). Alternatively, 34 percent of the Filipino respondents categorize themselves as conservatives just like 31 percent of Koreans and 24 percent of Japanese do (Ibid.). Seventeen percent of South Asians, 13 percent of the Chinese, and 9 percent of the Vietnamese identify themselves as conservative (Ibid.). These statistics prove helpful for serving as a basis of comparison and contrast for present and future studies, such as mine. The above questions and results are of particular interest and relevance to this particular study.

For more qualitative data and analysis on Filipino Americans specifically, the following works by Steffi Buenaventura, Andrea G. Maison, Claudine del Rosario and Gonzalez III are most beneficial. As Joaquin L. Gonzalez III and Andrea G. Maison write in their Philippine News article, “Handog: The Gift of the Filipino Immigrant Story,” “religion and Filipino immigration are tightly bound together, and ... Philippine culture is a gift, an asset to American society.” In like manner to the observation made by Rev. Karen Speicher, Gonzalez and Maison illustrate how religion and the ethnic immigrant experience are intertwined and serve as a contribution to the communities in which they

serve and reside (Gonzalez & Maison, n.d.; Rodriguez, et al., 2004). Filipino Americans' contribution, more specifically, is visible in their active involvement in not only the churches in which they serve and participate, but also in the at-large communities where they live and work.

In the book previously mentioned in this chapter, *Religions in Asian America: Building Faith Communities*, Filipino American author Steffi San Buenaventura discusses religion and race in her article, "Filipino Religion at Home and Abroad: Historical Roots and Immigrant Transformations." Using the historical approach, Buenaventura "examines the roots and colonial legacy of Filipino spiritual beliefs against the cultural landscape of 'home' in the Philippines" and "the history of Filipino immigrant religious experiences 'abroad' in America." (San Buenaventura, 2002, Chapter 6 Introduction). While the context in which Filipinos became Christianized in the Philippines was political—they were colonized by Spain and the United States—the main emphasis of the article is on the transformation of the religious experiences of immigrants from the Philippines to their experiences in America.

For a more in-depth examination of the variables of Filipino Americans, their religiosity, and political engagement, Joaquin L. Gonzalez III and his work on Filipino immigrants, religion, and more specifically, civic engagement in America serves as an important example. In "Transnationalization of Faith: The Americanization of Christianity in the Philippines and the Filipinization of Christianity in the United States" and like San Buenaeventura, Gonzalez (2002) discusses how Filipino immigrants have transformed their communities in the United States through their participation in their churches.

They have taken over places of worship which were previously occupied by predominantly European-American congregations, in many cases, salvaging them. Aside from the Filipinization of churches through their attendees, many Filipino church leaders, ministers, administrators, and religious workers are also becoming more visible in American communities. (p. 19)

Gonzalez sums up the importance of churches within the Filipino culture, to the immigrant experience, as well as to the American society. He states:

[T]heir churches will always be used as a safe space for engaging in Filipino culture and ethnicity while at the same time contributing valuable social energy to American society. Furthermore, the churches and religious spaces that they Filipinize have become major instruments that help facilitate their acculturation, assimilation, and incorporation into their new homeland. Learning to be good citizens not only for America but also the larger global society. (Ibid.)

In a later article, entitled “Apathy to Activism through Filipino American Churches (2006), Gonzalez III, along with co-author Claudine del Rosario, use “extensive archival and ethnographic researches,” in an attempt “to provide conceptual, historical, and empirical evidences to the emergence of counter-hegemonic activities within the Filipino-American religious experience in San Francisco” (p. 35). Del Rosario and Gonzalez III utilize a conceptual framework that consisted of the schools of thought from Marx, Weber, Friere, Gramsci, and ultimately Ileo “to examine counter-hegemony through the church” (Ibid.). Del Rosario and Gonzalez III focus most especially on Ileo, who made them see “that Filipino counter-hegemony against their Spanish and American colonizers was inspired by the sub-texts of religious teachings used for hegemonic means” (Ibid.). Del Rosario and Gonzalez III expand Ileo's argument further by suggesting that given the following conditions, such as “compelling issues, leadership structure, socio-economics of the congregation, and parish interest groups...Philippine church-inspired counter-hegemony could be transferred and utilized effectively by Filipino immigrants to engage hegemonic structures in American society” (Ibid.). They

find it ironic that “Filipino immigrant counter-hegemonic activities versus the American church and state were inspired by the same Spanish and American Catholic and Protestant teachings” (Ibid.). This revelation is reminiscent of the fact that religion has been used as means for both oppressing as well as for freeing, for uniting as well as dividing, for raising up as well as for destroying, and for promoting violence as well as for promoting peace.

It is worth mentioning that although del Rosario and Gonzalez III did examine the relationships between Filipino Americans’ religiosity and political engagement, they did utilize a theoretical framework based on Marx, Weber, Friere, Gramsci, and Iletto, all of which come from a secular worldview rather than a religious worldview. This approach is reflective of what Min and Yoo acknowledge as the general direction Asian American scholars take when doing research in Asian American studies, which emphasizes a postcolonial, postmodern, and feminist worldview. This, too, is an area, in which my study hopes to provide an alternative voice.

Such themes of religion as factors for political activity highlights the significance of one of the main research questions that this study seeks to answer: “To what extent does religiosity inform Filipino Americans’ political views and participation?” Could the religiosity of an individual, as defined in this study, help to determine which direction a Filipino American will take regarding their political engagement, regarding their political views and political participation? While works by Gonzalez III seem to be the most relevant and closely related to my study, my study focuses specifically on a sample population of Filipino Americans from Vallejo, California.

Summary

In the first part of this chapter, I presented the theoretical literature on three theories of religion and politics, namely: 1) the secularization thesis, 2) the culture wars thesis, and 3) the doctrine of the separation of church and state. To what extent can these theories be applicable to Filipino Americans in the United States, more specifically, within the Filipino American community in Vallejo? That is one of the questions this study addresses.

In the second part of the chapter, I attempted to highlight the paucity of literature currently available on the specified topic of 1) religion and politics within the field of political science and religion, 2) within the area of Asian Americans' religion and politics, and 3) within more specifically, Filipino Americans' religiosity and political engagement. At the same time, I identified the gaps that were apparent and mentioned my hopes in addressing each one of them, at least in some small way, in this study.

CHAPTER 3

MIXED-METHODOLOGY

Introduction

My purpose for conducting this study was twofold. First, it was to determine if there was a relationship between religiosity and political involvement among Filipino Americans. Secondly, if there was a relationship, I sought to determine the strength of that relationship. This chapter delineates 1) how this research employed a mixed methodology in order to investigate that relationship between religion and politics within two Filipino American religious communities, 2) specific data collection methods utilized in the execution of this study, 3) a discussion of how the quantitative and qualitative analyses were produced, 4) a brief background on the time and place of the study, 5) a discussion on the difficulties that were encountered and how I dealt with them, 6) a summary of the chapter's main points, and 7) a list of definitions of key terms used throughout this study.

The General Research Perspective and Type: A Mixed Methodology

The methodology of this case study encompassed elements from both the quantitative and qualitative traditions. The rationale for a mixed methodological approach was to incorporate as many of the strengths of both research perspectives in answering the study's research questions. The qualitative approach includes using a non-probability based sample (Hayden, 2006). It is non-generalizable (Ibid.). It answered the questions:

- 1) To what extent does the religiosity of Filipino Americans in this study inform their

views about politics? 2) To what extent does the religiosity of Filipino Americans in this study inform their participation in politics? 3) What similarities and differences, if any, exist among the religious experiences of the individuals of the two religious institutions involved in this study? And 4) What similarities and differences, if any, exist among the political experiences of the individuals of the two religious institutions involved in this study? The qualitative approach is formative, as in the data collection methods utilized in the earlier phases of the research (Ibid.). “Data are ‘rich’ and time-consuming to analyze” (Ibid.). The design “may emerge” as the study progresses (Ibid.). And the “[r]esearcher IS the instrument” (Ibid.).

The quantitative approach, in contrast, included a probability-based sample obtained through surveys. It is generalizable. It answers the questions: 1) What was the degree of correlation among Filipino Americans' religiosity and their political views? 2) What was the degree of correlation among Filipino Americans' religiosity and their political participation? 3) Is religious experience a function of religious institutions? 4) Is political experience a function of religious institutions? It included the testing of the hypotheses, and was conducted in the latter phases of the research study. The data were more efficient, but may have missed contextual details (Ibid.). The design was decided in advance, and various tools and instruments were employed (Ibid.).

While there are a number of ways in which a researcher can combine quantitative and qualitative methods, (i.e. “quantitative primary, qualitative first,” “quantitative primary, quantitative first,” “qualitative primary, quantitative first,” and “qualitative primary, qualitative first”) (cited in Glatthorn, 1998, 34), I combined them in such a way that they were used simultaneously and independently of each other. This research

utilized three main forms, including correlational, descriptive, and ethnographic. It was correlational because it sought to “understand patterns of relationships among variables” (p. 74). It was descriptive because I sought to “describe the characteristics of a population by directly examining samples of that population” (p. 75) using surveys (Erlandson, Harris, Skipper, et al., 1993; Lien, Conway & Wong, 2004; Pew Research Center For the People & the Press, 2003; Thomas, 2003), interview transcripts (Bazeley, 2007; Erlandson, Harris, Skipper, et al. 1993; Phillips & Hardy, 2002; Richards, 2005; Riessman, 1993; Thomas, 2003; Yin, 2003), demographic questionnaires (Almirol, 1977; Rodriguez, 1994; Thomas, 2003), and reflections (Rodriguez, 1994). And lastly, it was ethnographic because of its use of triangulation, key informants, and observations (Glatthorn, 1998, p. 77). All of these various research methods were applied to this study for triangulation purposes, to strengthen this mixed research study’s legitimation, which is a term used to refer to “validity” for quantitative studies and “trustworthiness, credibility, plausibility, and dependability” for qualitative works (Onwuegbuzie & Johnson, 2006, p. 55).

Data Collection Methods Used

Institutional Review Board certification. Before conducting formal research at Fellowship United Methodist Church and St. Catherine of Siena Catholic Church, I completed an investigator training workshop on research involving human subjects in 2001 and received the University of Hawai‘i Certificate of Completion for “The Protection of Human Research Subjects for Research Investigators,” by Edward A. Laws, Ph.D., the Interim Vice Chancellor for Research at the University of Hawai‘i at Mānoa,

in Honolulu, Hawai‘i. In 2003, I submitted an application to the Committee on Human Subjects in order to conduct research involving human subjects. It was reviewed, and I was issued a “Protection of Human Subjects Assurance Identification/IRB Certification/Declaration of Exemption” by the Committee on Human Subjects, signed by the Executive Secretary, William H. Dendle.

There were various instruments I used in collecting the survey and interview data, including existing data and myself as a researcher. Instruments used for qualitative methods of collection included the survey form and cover letter, which also happened to be the informed consent; the informed consent form for the interview, a closed-structured question reflection form, interview schedule, and a demographic questionnaire. (See Appendix.) The instrument I used for collecting the quantitative data was the survey form.

Surveys. Attached to every four-page, double-spaced survey form was a cover letter, which was also the informed consent form for every respondent, and a self-addressed stamped envelope for each person to place the completed survey form in and to either send or deliver it to me directly. One purpose for the survey method was to be able to reach a large number of people for the data it would produce, and to determine generalizability to other communities. The survey was of more widespread use than the personal interview, meaning, it enabled more people to participate in the study. A second purpose for the survey was to enable those who wanted to share their thoughts about religion and politics with me, but for various reasons (viz., lack of time, reluctance to speak to me in person, etc.) chose not to be personally interviewed. Third, the new data collected, such as informative data on the population’s characteristics, would result from

this study and become useful to the individual, but more importantly to the communities in which they serve. Fourth, the surveys would make up for what might be lacking in the interviews, meaning it would help to complement the interview data that was collected. Fifth, surveys are also less intrusive than interviews done face to face. And finally, it was also more systematic when administered and more straightforward.

The surveys enabled me to perform various tests on the data to compare and contrast across and within cases/church sites. I consulted a professional statistician to assist me in producing the statistical analysis. Tests and measurements that were conducted included frequencies, T-tests, cross-tabulations, as well as multiple regression analysis.

I offered members of their respective churches the opportunity to pick up a survey at their church, complete it, and to send it to me on their own. I provided each religious institution with a stack of surveys. Its shortness of length was decided upon to encourage more people to participate in it. Unlike the reflections, personal interviews, and demographic questionnaires, these surveys were not coded since they were already anonymous, which protected the participant's privacy. I instructed them not to identify themselves by name, phone number, or address.

In terms of the weaknesses of the survey, I would say that it is biased towards those who attend the churches and who are willing to sacrifice their time and energy in completing and returning a four-page survey. Additional reasons for lack of survey participation may be due to similar circumstances for not participating politically. These include apathy about politics and economic instability (Catubig, 2001). Issues such as class, income, educational levels might have also played a role. The statistical analysis on

the survey data might lack “color” because they lack descriptive explanations that could enhance greater understanding of the numbers. Some verbatim responses either from the qualitative data of the surveys or the interview data might enhance the results significantly if specific stories that were given reflected the sentiments conveyed in those numbers. This was how quantitative and qualitative methods were chosen to strengthen the findings of the research since they compensate for the other method’s weaknesses.

Using surveys was almost as equally time-consuming as using the personal interviews. Just as I had to enter the data obtained from the personal interviews, written and oral reflections, and the demographic questionnaires, I had to input the data obtained from the returned surveys. Also, cleaning up the data took a great deal of time as well. From experience, the return rate for surveys in general also tends to be low (but in this case, the return of 641 valid surveys made up for it). And the fact that I was not able to follow-up with the individual respondent when I needed a response clarified or expounded, as with the case with the interviews, was another limitation of using this instrument.

Interview schedule. The instruments and materials I used to collect the interview data included a written or oral reflection, which I modeled and adapted after Jeanette Rodriguez’s use of a demographic questionnaire to study Mexican-American women’s social, cultural, and economic status as part of a larger project on examining their experience in relation to Rodriguez’s study on Our Lady of Guadalupe (1994). I also utilized an interview schedule and typed verbatim transcript, a demographic questionnaire, a cover letter, and an informed consent form. I conducted the interviews using a tape recorder and blank tapes.

The interview schedule was primarily a means for investigating the way people feel about the topic: culture, religion, and politics. I wanted to be able to get more in-depth personal experiences from them in contrast to the general data that would be provided in the surveys. Thus, I conducted a total of 44 personal interviews from the two religious institutions for a more in-depth understanding of Filipino Americans' religiosity (i.e., their beliefs and practices) as well as their political views and participation in electoral and non-electoral politics.

I adapted a survey framework designed by the Pew Research Center For the People & the Press (2003, <http://pewforum.org/docs/index.php?DocID=26>), which focused on religion and politics, as a guide in designing my interview schedule, and made modifications to it to make it more appropriate and relevant for my specific study, particularly for the questions that pertain to religion and politics. Other questions that related to their personal, religious, cultural, and political backgrounds were included. Both Almirol (1977) and Rodriguez (1994) have used personal interviews as ways of obtaining specific information, including personal testimonies about Filipinos' and Mexican-American women's ethnic identity.

The interview process allowed for clarification, further elucidation on a particular matter that surfaced during the interview, whereas in the survey, "what you get is what you've got" and I could not ask the respondent to expound further if something sounded unclear. Interviews were reliable in obtaining firsthand knowledge about people's thoughts, feelings, and experiences. It was of a more personal and intimate nature than the survey. Moreover, with my previous interviewing experience from research on

Filipino Americans and politics in Vallejo, conducted in 1998-1999, I was better equipped at executing this particular method.

In terms of weaknesses of the method, there was a risk of unforeseen data loss. It required a great deal of effort and notes to best interpret the material when reviewed post-interview. Sometimes the words were inaudible on the tape. Sometimes the tapes themselves were not reliable, and so some information was missing. I addressed this by taking notes during the interview as well. Interviews were limited in their generalizability to the larger population, unlike the survey, but that was not the purpose for the interviews in the first place. The purpose of the interviews was to complement the survey findings, to make up for the weakness of the survey data, found mainly in its “lack of color” (Thomas, 2003, p. 13) in explaining the phenomenon under investigation. It was also to stand on its own in addressing the research questions, using a different method qualitatively rather than quantitatively.

Reflections. More specifically, with regard to the written/oral reflections which were part of the interview process, I also utilized ABBYY OCR software (www.abbyy.com) for scanning and uploading the written reflections. For the other reflections that were either handwritten, or recorded on tape, I typed or transcribed them onto a computer, respectively, so that all reflections were in the same format. Originally, the purpose of the reflection was to get an “unbiased” written response from the interviewee before the formal interview began. It was also an opportunity for them to write whatever was on their mind regarding the topic at hand, without having first been exposed to the research interview questions. As will be discussed in the findings, this was not always possible. A few of the reflections were actually recorded orally and then

transcribed. A few others were also written after the actual taped interview. There were also a few individuals who happened to view the questions for the interview beforehand. Moreover, the fact that the surveys and interviews were being conducted simultaneously, some interviewees were already exposed to similar types of questions in the interview by their participation in the survey. An example of this might have been when couples or family members who were interviewed at separate times may have discussed the research questions and the answers they gave with each other, which could have possibly influenced ultimate responses.

Interviewee participants were instructed to write about how they felt about culture, religion, and politics in a free and open manner. I later examined the reflections via qualitative analysis, identifying themes in the data. The information that emerged from these written reflections was analyzed in tandem with the overall analysis of the interviews and demographic questionnaires. It was appropriate to conduct the data collection in this manner in order to paint a picture of what Filipino Americans thought about as they pondered culture, religion, and politics. I discuss these results in Chapter Five, the chapter in which I provide a qualitative data analysis.

Demographic questionnaires. As I mentioned earlier, I utilized an adaptation of Rodriguez's demographic questionnaire on Mexican-American women and their religious experiences. The purpose was for a post-interview written document to give them ample opportunities to include any other material they wanted to include that would not have emerged from merely the face-to-face interviews. Additionally and more importantly, their own demographic information was collected to produce summaries of interviewee characteristics. The demographic questionnaires consisted of structured (closed-ended)

and un-structured (open-ended) questions, just as the interview schedule and survey forms did as well.

Observations. I kept a project journal, recording my thoughts, reflections, direct and participant observations throughout the entire research period, and have used this as part of my overall qualitative analysis. Edwin Almirol (1977), Robert Wuthnow (1989, 2002), and Richard Wood (2002) have all engaged in participant observations. Almirol (1977) studied Filipinos in California. Wuthnow (2002) investigated small groups shaping American religion. And Wood (2002) examined faith-based organizing using participant observations. As they note in their own studies, the issues of access, community perceptions, research biases and prejudices are expected to be my own concerns as well (Almirol, 1977; Wood, 2002; Wuthnow, 2002). Being a member of the Vallejo community for over 15 years afforded me an invaluable perspective to make sense of the subject under investigation. Having grown up there half my life, attended school there and around the San Francisco Bay Area, participated in electoral and non-electoral politics (both Filipino and non-Filipino alike), as well as attended Methodist and Catholic services or masses, I brought to this study my own knowledge and understanding of the community in which I currently reside. This lends itself to a higher possibility of accessibility for needed resources. The purpose of these informal direct and participant observations was to familiarize myself more with the two institutions and their members. This was also to help me to contextualize as well as triangulate the responses given to me in the other data I had collected, namely the written reflections, interview transcripts, questionnaires, and surveys.

One downside of this method was the challenge of dealing with my own prejudices and biases when conducting my direct and participant observational research in familiar territories or with familiar faces. However, it could serve as my greatest asset, as well as my greatest handicap. To compensate for this and to address this important concern of preventing others from being suspicious of me and my motives in doing this research, as well as to keep myself in check with my own discoveries or interpretations, I had an informant/gatekeeper from each of the respective religious institutions to regularly meet with and brief them on what I had come to realize thus far, and whether or not my understanding of what people had been saying and what I had been learning seem logically sounded to them, or fabricated, biased, and inaccurate.

Existing data. In addition to collecting reflections, interview transcripts, demographic questionnaires, surveys, and personal observations, I used my experience with the personal interviews I conducted on Filipino Americans and politics between 1998-1999 as part of several undergraduate and graduate research papers, which included my master's thesis in Ethnic Studies. Furthermore, I utilized various religious and political sources. These included, but were not limited to, church documents, books, magazines, newspapers, bulletins, brochures, homilies/sermons, as well as electoral and non-electoral political data and other relevant literature.

Self as research instrument. My background as a researcher includes being a Filipino American, young adult woman, who was born and raised in the Bay Area, and who has actively participated and served in the local community in various capacities, such as in electoral and non-electoral organizations and activities. The ability for me to conduct research at the religious institutions was due in large part to the fact that people

from the churches knew me personally and were willing to help and support my research study. My background enabled me to identify key informants/gatekeepers from both churches who assisted me significantly in soliciting for support and participation in the project. Additionally, those I had also interviewed previously, in the past, were also targets for participation if they were a part of one of the two churches. To address the limitations of my role as a research instrument, I attempted to be as transparent about the process as possible with my key informants/gatekeepers, who also served as my member checks from the two churches, communicating with them periodically throughout the research and writing period. Furthermore, I sought to use the triangulation of in order to “test” against my own interpretations. Triangulation is actively seeking out “several different kinds of sources that can provide insights about the same set of events or relationships” (Erlandson, Harris, Skipper, et al., 1993, p. 115).

Data Analysis Methods Utilized

Qualitative analysis broadly defined. In order to answer the qualitative questions, I utilized NVivo software and other qualitative analysis resources. I received a certificate for attending QSR's International NVivo 8 Training Workshops and employed what I learned about NVivo and how to use the software to analyze the qualitative data on interview transcripts, reflections, and questionnaires. I learned NVivo software, completed tutorials, and read the texts by Lyn Richards, the developer herself, as well as Dr. Pat Bazeley, who has used the program extensively in her own work (Bazeley, 2007). My qualitative analysis included keeping an audit trail, a project journal, and member check appointments with my key informants. This was all part of the research design, not

only for the purpose of expounding, giving color, or complementing the data revealed in the quantitative analysis, but also for triangulation purposes. More specifically, I sought to use the survey and interview data for descriptive purposes, as well as for comparing/contrasting demographic characteristics, such as gender, education, class, employment, and status, within each religious institution and across religious institutions.

Quantitative analytical helps. To conduct the quantitative analysis, I utilized hypothesis testing using Excel and SPSS, and sought the aid of a professional statistical consultant. Quantitatively, my goal was to conduct an analysis on the survey data gathered. I sought to produce statistical summaries. And I sought to determine if there were certain relationships between variables, and if so, to determine the strengths of those relationships, particularly of the relationship between (a) Filipino Americans' religiosity and (b) Filipino Americans' views on specific political issues and (c) Filipino Americans' political participation.

The survey consisted of a total of 68 questions, and was composed of four main types of questions, including questions 1) about themselves, their demographic information, 2) regarding their religiosity, 3) regarding their political views and participation, and 4) about transportation to electoral and non-electoral political activities. The question about transportation was made in order to examine the extent at which a vehicle was used in order to participate in electoral and non-electoral political activities. Considering the cost of personal transportation versus public transportation, the answers to that question was meant to shed some light on the type of environment in which the sample populations live, meaning, if driving to an electoral or non-electoral political activity was the norm rather than walking or taking public transportation, then that would

have implications on the probability that people who were unable to drive, for whatever reason, to such destinations, would be less likely to get involved in electoral and/or non-electoral political activities. The survey ended with a question asking the respondent if there were any additional comments they wanted to make regarding culture, religion, and politics. The following are the hypotheses that were tested in order to answer the research questions mentioned at the beginning of this chapter.

Testing hypothesis 1: religiosity of Filipino Americans and their views on specific political issues. The alternative hypothesis would be that there was a significant relationship between the religiosity of Filipino Americans in this study and their views on specific political issues. The null hypothesis would be that there is no significant relationship between the religiosity of Filipino Americans in this study and their views on specific political issues. To answer the above-mentioned research question quantitatively, I tested it with the following measurements: With religiosity as the independent variable and specific political issues as the dependent variable. The independent variable, religiosity, would be composed of 1) frequency of religious attendance, 2) self-perception of religious commitment, 3) frequency of prayer throughout the day, 4) frequency of Bible reading throughout the week, 5) description of self as “born again” or “Evangelical Christian”, 6) self-perception on religious spectrum, 7) perception of religious importance in life, 8) use of religious beliefs when voting, 9) importance of presidential candidate’s religious affiliation, and 10) self-perception of knowledge of Church’s teachings.

The dependent variable, views on political issues, would include questions about political identification, local politics, state politics, and national politics. For political identification, it would include: 1) political party affiliation and 2) self-perception on the

political spectrum. For local politics, it would include: 3) their choice(s) for the 2001 Vallejo City Council election, and 4) their choice(s) for the 2001 Vallejo School Board election. For state politics, it would include 5) their vote in the 2003 California Statewide special election. And for national politics, it would include 6) the 2004 Presidential election. Lastly, it would include 7) their level of favor or disfavor on specific political issues.

Five independent predictor variables were identified, which required varying statistical procedures to answer the aforementioned research question on the relationship between Filipino Americans' religiosity and their political views. Since the description of self as "born again" or "Evangelical Christian" was coded as yes/no, in analyzing the data, this was coded using a dummy variable (no=0; yes = 1). To determine the "frequency of religious practices," which included religious attendance, prayer, and Bible reading, the scores were summed up to arrive at a single frequency score. Similarly, to determine "self-perceptions of commitment," which composed of religious commitment, where they are on the religious spectrum, and religious importance in their life, the scores were summed up to arrive at a single self-perception score as well. The predictor variable, "religion and politics," consisted of (a) the score for use of religious beliefs when voting and (b) the score for the importance of the Presidential candidate's religious affiliation, and was summed up to arrive at a single score as well. For the predictor variable, "self-perception of knowledge of church teachings," scores from each item were summed up to arrive at a single self-perception of knowledge score.

For the dependent variable categorical measures (i.e., party affiliation, the 2000, 2001, 2003, and 2004 elections), I used a nominal scale. As such, I multinomial

regression since I had 3 or more categories of choices for each one. For the dependent variable continuous measures: self-perception on the political spectrum, I used a 10-point scale, which was an interval scale, and so I used multiple regression for this dependent measure. My last dependent variable measure, “level of favor or disfavor on specific political issues” was also measured using an interval scale, so I employed multiple regression for this.

For any of the regression procedures, the control variables were entered into the equation first. Since I had too many predictors in the regression equation, I conducted preliminary Bivariate Correlation or Non-Parametric correlation procedures between my control variables (i.e., Age, Gender, Employment Status, Class Status, Church Membership) and the dependent variables first. If they were significantly correlated, then I included it in the regression equation. Finally, the general regression equation was:

$$Y = \text{Constant} + B1 (\text{Born Again/Evangelical Christian}) + B2 (\text{Frequency of religious practices}) + B3 (\text{Self-perception of commitment}) + B4 (\text{Religion's role in politics}) + B5 (\text{Knowledge of Church's teachings}) + \text{error}.$$

Testing hypothesis 2: religiosity of Filipino Americans and participation in electoral and non-electoral politics. The alternative hypothesis would be that there is a significant relationship between the religiosity of Filipino Americans in this study and their participation in electoral and non-electoral politics. The null hypothesis would be that there is no significant relationship between the religiosity of Filipino Americans in this study and their participation in electoral and non-electoral politics. The independent variable was, again, religiosity, which included the same five predictor variables as mentioned above. For the dependent variable, participation in electoral and non-electoral

politics, it included (a) involvement in politics (i.e., whether they said “yes” or “no” to involvement in politics), (b) level of involvement in politics (i.e., if they said “yes” to involvement in politics; then, the rating of their involvement), (c) involvement in non-electoral politics (i.e., whether they said “yes” or “no” to involvement in non-electoral politics), (d) level of involvement in non-electoral politics (i.e., if they said “yes” to involvement in non-electoral politics; then, the rating of their involvement), (e) the role of religion in electoral political participation (i.e., the respondents’ self-perception of religion’s influence on their electoral political participation), and (f) the role of religion in non-electoral political participation (i.e., the respondents’ self-perception of religion’s influence on their non-electoral political participation).

I used multiple regression for the categorical dependent measures, which is involvement in politics and involvement in non-electoral politics, measured categorically (i.e., yes/no). And I used multiple regression for the continuous dependent measures, which is the level of involvement in politics and level of involvement in non-electoral politics, which was measured using a 10-point scale. The role of religion in electoral and non-electoral political participation was also measured using a 10-point scale, so it, too, was measured using multiple regression.

Testing hypothesis 3: religious experience as a function of religious institutions.

The alternative hypothesis would be that there is a significant difference between the religious experiences of the individuals of the two religious institutions involved in this study. The null hypothesis would be that there is no significant relationship between the religious experiences of the individuals of the two religious institutions involved in this study. The type of religious institution was the independent variable while the dependent

variable measures were the same as the independent variable measures in hypothesis three. These were 1) description of self as “born again” or “Evangelical Christian”; 2) “frequency of religious practices”; 3) “self-perceptions of commitment”; 4) “religion and politics”; and 5) “knowledge of church teachings.” The statistical procedures I used for the born again measure were cross-tabulations with Chi-Square and for all the other measures, the T-test.

Testing hypothesis 4: political experience as a function of religious institutions.

The alternative hypothesis would be that there is a significant difference between the political experiences of the individuals of the two religious institutions involved in this study. The null hypothesis would be that there is no significant difference between the political experiences of the individuals of the two religious institutions involved in this study. The type of religious institution will be the independent variable while the dependent variable measures will be 1) “level of favor or disfavor on specific political issues”; 2) “level of involvement in politics and non-electoral politics”; and 3) “role of religion in politics and non-electoral politics.” And the statistical procedure for all measures will, again, be the T-test.

Background on Time and Place of the Study: Vallejo, California (2004)

There is a lack of research done on Filipino Americans in Vallejo even though it accounts for 20 percent of the population and has elected leaders in its local city government, school board, and county school board. The study took place in two churches, Fellowship United Methodist Church and St. Catherine of Siena Catholic Church in Vallejo, California from January to September 2004. To contextualize even

further the location of the study, a background on the Filipino American community in Vallejo, California follows.

The City of Vallejo is a suburban community made up of approximately 120,000 residents, strategically located between the two major cities, San Francisco and Sacramento, in California. Although it is more popularly known as the home of Discovery Kingdom, formerly known as Six Flags Marine World, and the former Mare Island Naval Shipyard, which closed in 1996, Vallejo also happens to be recorded in California history as the first home of the state's capitol back in 1852 (Vallejo Chamber of Commerce, 2006). Today, Vallejo is known for its multicultural diversity, which began earlier than in other cities in California. "Many Filipinos settled in the area in the 1920s after the Spanish-American War" and the Philippine-American War (Schirmer & Shalom, 1987, pp. 8–19; Vallejo Chamber of Commerce, 2006, p. 15). According to the U.S. Census Bureau, Census 2000 Summary File 1, Vallejo's population consists of 36 percent White, 23.7 percent Black or African American, .7 percent American Indian and Alaska Native, 15.9 percent Hispanic or Latino of any race, and 24.2 percent Asian. Included in this latter statistic of the total population of Asians in Vallejo is 20.7 percent who identify themselves as Filipino (U.S. Census Bureau, 2000c, 2000d). The sum total of all of these percentages may exceed 100 percent, and may be because individuals reported more than one race (U.S. Census Bureau, 2000c, 2000d).

Why Protestant Methodist Christianity & Roman Catholic Christianity

I chose to concentrate on religions that identified themselves as Christian primarily because in the United States, 95 percent of the U.S. population claims to

believe in a being who was revealed in the Hebrew and Christian Scriptures (Wuthnow, 2002), and 86 percent of Americans consider themselves Christians in the United States (Lewy, 1996). Guenter Lewy also explained that this concentration on the religion of the great majority of the American people does not reflect disrespect for the contribution of other religions to moral discourse but just shows the recognition of a sociological reality (Lewy, 1996). Furthermore, considering the Philippines is composed of 85 percent Catholics, 5 percent Aglipayan, 5 percent Muslim, and 5 percent other, which includes Protestant and evangelical sects (Steinberg, 2000) , I decided to focus mainly on individuals of Filipino ancestry who consider themselves Christians.

Considering the Filipino population, who were born in the Philippines and immigrated to America, many bring with them their religious beliefs, which are primarily Catholicism and Protestantism, which are as a result of Spanish and American colonization in the history of the Philippines. The three religious institutions were selected as part of the research project due to their large Filipino populations, both in the membership as well as in the leadership. All three religious institutions had about 80 percent or more Filipinos as well as a Filipino pastor, minister, or priest. Since the research study attempted to study Filipino Americans and their religiosity and political engagement, it was appropriate to consider religious institutions that had Filipino populations and that included Filipino clergy.

Additionally, I knew individuals from each institution that I could contact and who could serve as possible gatekeepers and informants for further study into their religious institutions. In other words, they would be the ones who could make it the most

likely for me to be able to conduct formal research at their religious institutions, as well as to serve as a member check relating to my research project.

Difficulties That Were Encountered and How I Dealt With Them

What sorts of difficulties did I encounter when I did my field work at the three religious institutions in Vallejo? These included issues of access, language, the process of data collection, data reduction and input, and involvement with the situation and the participants studied.

Issues of access. First of all, I had initiated fieldwork while I was still taking classes on campus in Hawaii. This meant that I primarily corresponded with individuals in Vallejo regarding my research endeavor via email or by phone. I asked a couple of individuals at Fellowship United Methodist Church if it would be possible for me to conduct research there. For St. Catherine of Siena Catholic Church, the pastor gave his permission verbally. There did not seem like there was a problem, so long as I spoke to them about it in more detail once I returned to Vallejo. Once I was back in Vallejo, I immediately followed up on my contacts, and asked them if I could still conduct research at their institutions.

Fellowship United Methodist Church. Initially, Fellowship United Methodist Church declined because they were concerned about how I was going to use the research and many of those who heard about my research did not know me personally as I knew the person mediating for me. The pastor of the church had discussed my research proposal with his Pastor Parish Relations Council, which is a Methodist governing board, and had told me via email that they could not grant me access to do research because they

were concerned about what I would do with the research results. When I received the email that they had declined my request to conduct formal research there, I emailed back immediately asking if I could make a formal presentation of my research to the pastor's parish relations council, so that I could explain what my research was all about and what I would eventually be doing with the results. I wrote it requesting they reconsider my proposal. As a result, I was given permission to speak and, as it turned out, the presentation and visit I made to their church “was so compelling that the church voted unanimously” (Pastor of Fellowship United Methodist Church, personal communication, January 25, 2004) to allow me to do the research there.

St. Catherine of Siena Catholic Church. Because St. Catherine was a parish that I was a formal member of, I knew the pastor personally as well as many other individuals within the parish, and thought it would not be a problem, or at least would not pose very many problems, if any. I had spoken to the pastor one on one at some point, and expressed my interest in conducting research at the church. He immediately gave verbal permission. Although there was no need to get the feedback or consultation of a council before proceeding, I had made the request myself to speak with some of the leaders of the church, so as to 1) introduce the study to them and how everything was going to be taking place at the church, and 2) to solicit their individual support in participating, if they met the qualifications, and to encourage and request the participation and support of others in the parish to do the same.

My meeting with the pastoral council was surprisingly met with some resistance and difficulty. I think it had to do with the way it was presented. I had presumed everyone had heard about my research already the past weekend, at all the Masses when I

had made an announcement regarding my proposed research study, and so did not give a very formal presentation as I should have. This sparked numerous questions, concerns, and judgments about the type of work I was intending to conduct. I actually experienced some resistance regarding the research because it was targeted solely at the Filipino population. A few non-Filipino individuals felt like it was exclusionary, and that my study should include all parishioners, or people of differing backgrounds, including mixed backgrounds, and not just Filipinos. I tried to explain to them that that was one of the gaps in the literature that I was trying to fill: the lack of literature on primarily the Filipino population. I did my best to be accommodating to their interests and concerns, but ultimately, I decided to proceed with just focusing on the Filipino population. So long as the pastor approved what I was doing, there was no need to change the direction of my research.

At that meeting, there were also concerns about what people were going to get in return for helping me or participating in the study. Also, there was confusion as to what exactly I was asking, so it didn't seem that my objectives were at all clear. I basically reiterated the goals of my research and what it was going to entail, and asked them to support it by participating in it, if they met the requirements, and also to urge others as well. In the end, the whole experience, though seemingly contentious, ultimately assisted me in making my project and the goals of my project more clear in future presentations and encounters with others. Eventually, the process of conducting research at the church worked out successfully with hundreds of people's interest, support, and active participation.

Language

There were a couple of interviewees, however, who spoke more in Filipino than in English, but that did not pose a problem, for I could understand Filipino well enough to understand what they were saying. There might have been one or two who would have spoken in other dialects, but did not because I could not understand or speak to them in the same way, but that was not a problem since they were multi-lingual and could speak in both English and Filipino. I gave people the freedom to write and/or speak in either English or Filipino, considering those are the two primary languages spoken in the Philippines. I also had the written reflection form in bilingual, which I think led a few individuals the comfort and ease of not only writing in Filipino, but also in speaking in Filipino, rather than in English. During interviews, I spoke a little Filipino to encourage them to speak in Filipino if they preferred that over English.

Process of Data Collection

During the data collection phase, I attended both the church services at Fellowship United Methodist Church and Masses at St. Catherine of Siena Catholic Church. I also attended various events at both churches, including Bible studies, prayer activities, and other church events. I attended primarily as a participant observer. As Marshall and Rossman (1989) write: "Researchers who conduct qualitative research will need to propose and develop roles that ease entry, facilitate receptivity of environments and participants' cooperation" (cited in Erlandson, Harris, Skipperr & Allen, 1993, p. 56). Actively participating in some of the activities of both churches assisted in building "[r]apport, trust, congeniality, and other aspects of interpersonal relationships (Ibid.)"

between me and the members of the two church communities. There may have been possible biases in the responses that people I interviewed or observed gave in their personal interviewees or as I was observing them. To address that possibility, I attempted to get participation from other individuals who shared different or opposing views, so as to diversify the possible explanations to the phenomena under investigation. Furthermore, I purposely sought out those who shared views that were different from my own, so as to keep my own prejudices and biases in check.

Solicitation of participation. In order for anyone to participate in the study, they had to meet the following criteria, which I outlined in my presentations as well as in my publicity/advertisements: S/he had to be 1) Filipino American or of Filipino ancestry, 2) a member of Fellowship United Methodist Church on Ladera St. or St. Catherine of Siena Catholic Church on Tennessee St., and be 3) at least 18 years of age or older. I gave everyone the opportunity and possibility to sign themselves up and/or name others they would recommend I contact. They were able to notify me via phone, email, mail, or by signing up through either one of the two churches. Initially, I publicized my research and need for survey and interview participation for my research to the general public, to media in the Bay Area through the *Vallejo Times-Herald*, through the *Christian Examiner*, *Christian Times Today*, *Philippine News*, *The San Francisco Chronicle*, *The San Francisco Examiner*, and *The Catholic Herald*. I hardly received any kind of a response through this solicitation effort via the mass media. I publicized around the city, producing ads and leaving them at various locations in the City of Vallejo, hoping some Filipino Americans would be interested in my project and would notify me if they were so inclined to participate. I received no response from the ads in the city as a result.

What received a huge response, in contrast, was my making the research announcements at the church sites every weekend at FUMC's Sunday service and SCSCC's weekend Masses, inserting fliers in the bulletins and/or distributing them individually, and then making myself available for sign-ups before or after the services/Masses. Furthermore, there were some church leaders and members of the churches who spoke on my behalf, encouraging others to participate and support me, and who also helped distribute materials. That was probably the most effective assistance I had, which enabled me to collect the data of 641 surveys and 44 interviews.

When I had a large number of individuals signed up for interviews, and felt I needed to narrow it down and be more specific about selecting individuals with experience in religion and politics, I then consulted the pastors and asked them for their recommendations for individuals for me to interview. Furthermore, I engaged in snowball sampling, where I interviewed individuals and also asked individuals who they recommended I interview or speak to, that might be interested and helpful for my research. Then I approached those who were recommended, interviewed them, and in turn asked them the same question as well. Ultimately, I took advantage of 1) convenience, and 2) their personal background with regards to religion and politics, 3) of their willingness and eagerness to be interviewed, and 4) the frequency of those who were recommended for interviewing. This may have skewed the interview results to those who were considered to be more interested in the topic, more religiously or politically involved, well known, and/or visible, which was the group I was primarily interested, but still not to the exclusion of those who may have been less interested, less politically and religiously involved, well known, and/or visible. It was primarily for this reason, to

address the skewness of the interview data, that I gathered surveys and employed a quantitative analysis for this study as well.

What I found most challenging was trying to solicit more participation in the surveys, so what I did was create a visual representation of my goal to collect a certain number of surveys from each church. I showed this and left it on display on several occasions so as to encourage both churches to participate, for I was aiming for hundreds of individuals to participate.

All participants had to meet the following requirements: 1) be at least 18 years of age, 2) be of Filipino ancestry, and 3) a member of either Fellowship United Methodist Church or St. Catherine of Siena Catholic Church, either as formally written in their surveys or as 'deduced' by what they had filled out in their surveys. Ultimately, there were a total of 698 survey envelopes submitted, but only 641 met all the criteria required.

Data Reduction and Input

After conducting all 44 interviews and collecting all of the surveys, I transcribed the interviews on Word document. I scanned and, whenever necessary, transcribed the reflections in Word. I also inputted the interview and demographic data, whenever possible into an excel sheet for qualitative analysis purposes. Lastly, I inputted all of the data from the surveys into an excel sheet for statistical analysis. These tasks took me many months to complete.

Involvement with the Situation and Participants Studied

For the most part, I was a minimalist participant observer at both churches. My participation served to facilitate field research at the two research sites and to build interpersonal relationships with the members of those communities I was learning from. Because I was a formal member at one of the two religious institutions under study, perhaps there was some discomfort among those whom I interviewed or solicited data input from. And this could have been from either of the two churches. Perhaps not. As was mentioned previously, to address the possible ways in which my participation may have influenced respondents' speech or behavior in one way or another, I made specific attempts to find alternative viewpoints, both from those I observed and from my own personal views. Additionally, given the fact that interviews are limited in their generalizability, I conducted a survey and analyzed that data against the qualitative data that was produced and analyzed.

Summary

In sum, the key features of my methodology consisted of a mixed-methods approach, which included qualitative and quantitative data collection methods and analytical techniques to complement and strengthen each other due to the individual weaknesses or limitations of their respective research traditions. This study was primarily interested in determining whether or not there was a relationship between religiosity and political involvement. And if there was indeed a relationship, I was interested in discovering the strength of that relationship. To conduct this study, I designed a descriptive and analytical case study on the Filipino American community within two

religious institutions (i.e., Fellowship United Methodist Church and St. Catherine of Siena Catholic Church), to examine their religiosity, views on specific political issues and participation in politics. This included collecting primarily reflections, personal interviews, demographic questionnaires, surveys, direct and participant observations, and utilizing existing research. My methods of analysis included both quantitative, using SPSS software, and the assistance of a statistician, and qualitative, using NVivo software. Although there were both strengths and weaknesses to all of these data collection methods and analytical techniques, it was my hope that by employing these methods and analytical techniques, and striving for triangulation, I was able to produce a mixed model that reflected legitimation in the findings and analyses. I made every reasonable effort to address weaknesses in each method. The results of this mixed methodology research follow in the next two chapters. To help the reader understand what I mean by certain terms used in the data results and analyses, the following definitions of key terms are provided below.

Definitions of Key Terms

Terms such as culture, religion and politics, are socially constructed and highly contestable. Because it is imperative that such terms be defined at the outset of any research project, that is the aim of this section.

“American brand of Christianity.” This term is what Dr. Joaquin L. Gonzalez described as former US President William McKinley’s definition of what the United States should bring to the Philippines: Protestant Methodist Christianity as opposed to what the Philippines already was: Roman Catholic Christian (Gonzalez, 2002).

Civil society. James R. Wilburn cites Michael Novak's description of a civil society as a society in which "citizens... voluntarily form their own social organizations and only, as a last resort, turn to the state when other options fall short" (Rodriguez, Speicher & Wilburn, 2004, p. 3).

Culture. I utilize Michael Gallagher's quotation of UNESCO's definition of culture. This definition was said to be the fruit of an international conference on 'Cultural Policies' in Mexico in 1982. It goes as follows:

Culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.... It is culture that gives man the ability to reflect upon himself. It is culture that makes us specifically human, rational beings, endowed with a critical judgment and a sense of moral commitment. It is through culture that we discern values and make choices. It is through culture that man expresses himself, becomes aware of himself, recognizes his incompleteness, questions his own achievements, seeks untiringly for new meanings and creates works through which he transcends his limitations. (Gallagher, 2003, pp. 24-25)

Electoral politics. This term refers to the activity individuals undertake in order to make some kind of impact or influence on the outcome of governmental elections. This would include voting, precinct walking, donating to political campaigns, etc.

Ethnicity. I utilize Rick Bonus's notion of "ethnicity," which he describes as: "a contingent, unstable, and open-ended site of convergence between individual and society, structure and agency, theory and practice, and accommodation and resistance." In other words, it means "considering members of ethnic groups as people who are historically positioned and, thus, located, by state and society as particular subjects (whether by race,

class, gender, or nationality) and also as people who position themselves in various locations and contexts” (Bonus, 2000, p. 22).

Filipino American. For this study in particular, it essentially refers to anyone who is of Philippine ancestry and residing in the United States at the time that the data was collected.

Minority politics. Dr. Don T. Nakanishi's notion of minority politics is

[T]hat Asian Americans, as well as other immigrants and minority groups, have traditionally pursued a range of political activities other than electoral politics to advance group interests and confront social issues potentially damaging or harmful to their status and livelihood. (Nakanishi, 1998, p. 6).

Non-electoral politics. This term refers to activity engaged within what Robert Wuthnow (1989) terms the “Third Sector,” namely non-profit, voluntary organizations and associations, such as churches.

Political engagement. Political engagement reflects both the political views and political participation of the participants in this study.

Political participation. This is broadly defined as any participation in political activity, be it electorally or non-electorally. It “is established as a function of resources, engagement, and recruitment or mobilization” (Wong & Lien, 2005, p. 545).

Political views. This is defined as Filipino Americans’ positions on specific controversial political issues that were part of the study.

Politics. Politics in this study refers to both Filipino Americans' involvement in electoral politics, which has to do with ballot-box politics, such as precinct voting and contributing financially to campaigns, and also what I call non-electoral politics or the organizations more traditionally found in “civil society,” “the public sphere,” “the third

sector,” “the public forum,” etc., such as churches, fraternal associations, civic and public affairs organizations, and the like.

Public sphere. This term is a further elaboration of the third sector. Wuthnow explains that the third sector “functions...as a *public sphere*,” (Wuthnow, 1989, p. 11), meaning that

the third sector is of interest primarily as a locus of public discourse about the collective values of the society. It provides an arena in which fundamental values - both political and nonpolitical - can be discussed, experimented with, symbolized, and ritually enacted. (Wuthnow, 1989, p. 11).

Race. I employ Michael Omi and Howard Winant’s definition of race here. They define race as a “concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies.” The important thing to remember about the concept of race is that it is “an unstable and ‘decentered’ complex of social meanings constantly being transformed by political struggle...” and that it “continues to play a fundamental role in structuring and representing the social world” (Omi & Winant, 1994, p. 55).

Religion. In this study, religion refers primarily to the two religions under examination: Protestant United Methodism and Roman Catholicism as was observed at Fellowship United Methodist Church and St. Catherine of Siena Catholic Church in Vallejo.

Religiosity. This term is operationalized to reflect any one of the following variables: a person’s 1) frequency of religious attendance, 2) self-perception of religious commitment, 3) frequency of prayer throughout the day, 4) frequency of Bible reading throughout the week, 5) description of self as ‘born again’ or ‘evangelical Christian’, 6)

self-perception on religious spectrum, 7) perception of religious importance in life, 8) use of religious beliefs when voting, 9) importance of presidential candidate's religious affiliation, and 10) self-perception of knowledge of their Church's teachings.

Third sector. Robert Wuthnow says "it is easiest to define the voluntary or 'third' sector by saying what it is not. It is not the state, and it is not the marketplace"

(Wuthnow, 1989, p. 5). In other words,

the third sector consists of those activities and organizations that are not subsumed within the formal bureaucratic apparatus of government, on the one hand, and are not governed by the supply-demand-price mechanism or the profit incentives of the economic sector, on the other hand. (Wuthnow, 1989, pp. 5-6)

CHAPTER 4

THE FIRST WAY OF KNOWING:

SURVVEY RESEARCH & QUANTITATIVE ANALYSIS

Introduction

Using a mixed-methods approach, this study sought to incorporate as many of the strengths from both the qualitative and quantitative research traditions, so as to make up for their own respective weaknesses and limitations. As was discussed in the methodology chapter, strengths of the quantitative approach include a probability-based sample, generalizability, statistically testing for degrees of correlation, and testing hypotheses. This chapter focuses on such quantitative data results and analysis of the 641 surveys that were collected.

To recap, this study sought to answer the following four research questions:

- 1) To what extent does the religiosity of Filipino Americans in this study inform their views about politics?
- 2) To what extent does the religiosity of Filipino Americans in this study inform their participation in politics?
- 3) What similarities and differences, if any, exist among the religious experiences of the individuals of the two religious institutions involved in this study?
- 4) What similarities and differences, if any, exist among the political experiences of the individuals of the two religious institutions involved in this study?

To answer these research questions quantitatively, survey data was collected and the following hypotheses were made about the data, according to the following research questions:

- 1) For the first research question, the null hypothesis is that there is no significant relationship between the religiosity of Filipino Americans in this study and their views on specific political issues. The alternative hypothesis is that there is a significant relationship between the religiosity of Filipino Americans in this study and their views on specific political issues.
- 2) For the second research question, the null hypothesis is that there is no significant relationship between the religiosity of Filipino Americans in this study and their participation in electoral and non-electoral politics. The alternative hypothesis is that there is a significant relationship between the religiosity of Filipino Americans in this study and their participation in electoral and non-electoral politics.
- 3) For the third research question, the null hypothesis is that there is no significant difference between the religious experiences of the individuals of the two religious institutions involved in this study. The alternative hypothesis is that there is a significant difference between the religious experiences of the individuals of the two religious institutions involved in this study.
- 4) For the fourth research question, the null hypothesis is that there is no significant difference between the political experiences of the individuals of the two religious institutions involved in this study. The alternative hypothesis

is that there is a significant difference between the political experiences of the individuals of the two religious institutions involved in this study.

Basic Demographics of the Survey Sample Population

Before discussing the results of the quantitative analysis using SPSS software, a general overview of the demographics of the survey population are presented for general background information. There was a total of 698 survey envelopes submitted from both churches, Fellowship United Methodist Church and St. Catherine of Siena Catholic Church. Only 641 of those survey envelopes were from individuals who participated in the surveys, and met all three of the criteria required, which included: 1) that they be of Filipino ancestry, 2) at least 18 years of age, and 3) a member of either Fellowship United Methodist Church or St. Catherine of Siena Catholic Church. Thus, only those 641 were considered valid and used for the quantitative analysis.

All of the survey respondents are of Filipino ancestry.¹ 20.3 % of the respondents are between the ages of 18-30, 10.1% between the ages of 31-40, 24.2% at 41-50, 28.9% at 51-60, 14.4% at 61-75, and 2.2% at over 75 years of age. 92% of the respondents are from SCC and 6.7% are from FUMC.² A majority of them are female, at 59.9%, employed at 73.8%, and consider themselves to be of the middle class or middle to upper class, at 63.3% and 20.6%, respectively. A majority of them are also registered to vote, at

¹ The definition of Filipino can be found in the "definition of key terms" section in chapter 3 of the methodology.

² Although there is a much higher percentage of respondents from SCC than there is from FUMC, this is still a good data set for my hypotheses because the survey instrument employed at both churches included the exact same questions. Additionally, the statistical results, as will hopefully be evident later in the chapter will reveal instances where the characteristics from the two institutions were the same or different. For instances where the two religious institutions appear to be different, I give possible explanations of why this might be so.

73.9 percent and identify themselves as either Democrat, at 41.8%, or Republican, at about half of that percentage, 20.9%.

Table 4.1
Frequency Counts and Percentages for Socio-Demographic Variables (N=641)

	N	Percentage
Filipino Ancestry		
Yes	641	100.0
No	0	0.0
Age		
18-30	130	20.3
31-40	65	10.1
41-50	155	24.2
51-60	185	28.9
61-75	92	14.4
Over 75	14	2.2
Membership		
FUMC	43	6.7
SCSCC	590	92.0
FUMC/SCSCC	1	0.2
Gender		
Male	255	39.8
Female	384	59.9
Employment		
Yes	473	73.8
No	168	26.2
Class		
Lower Class	11	1.7
Lower to Middle Class	75	11.7
Middle Class	406	63.3
Middle to Upper Class	132	20.6
Upper Class	6	0.9
Registered to Vote		
Yes	474	73.9
No	155	24.2
Missing	12	1.9
Political Party Affiliation		
Republican	134	20.9
Democrat	268	41.8
Independent	50	7.8
Other	53	8.3
Missing	136	21.2

The age of the respondents in the sample population reveal an almost normal distribution with the exception of the following points: First, the age group of 18 to 30 has a higher number of participation than those from the 31-40 age group. This may be due to the fact that those between the ages of 31 and 40 actually tend to be found less in religious institutions. Possible reasons for this may be due to the fact that this is the period when people are generally just starting their families, careers, buying homes, and so have less time to do anything else but provide their families temporally; thus, making attendance at worship services or Masses much less of a priority.

The sample numbers for each individual church membership is reflective of the actual population sizes of these two religious institutions, as FUMC had a much smaller population size compared to SCSCC. The data also reveals that females were more likely to participate in the study than males. Those who participated in the study also tended to be employed, which means that even though the survey required time and effort, they were still willing to make the needed effort required to participate in the study. The employment numbers also shows a generally educated sample population. As for economic status or class status, the numbers show a normal distribution, which means the sample population reflects the general population's self-perception of their economic or class status. See Figure 4.1.

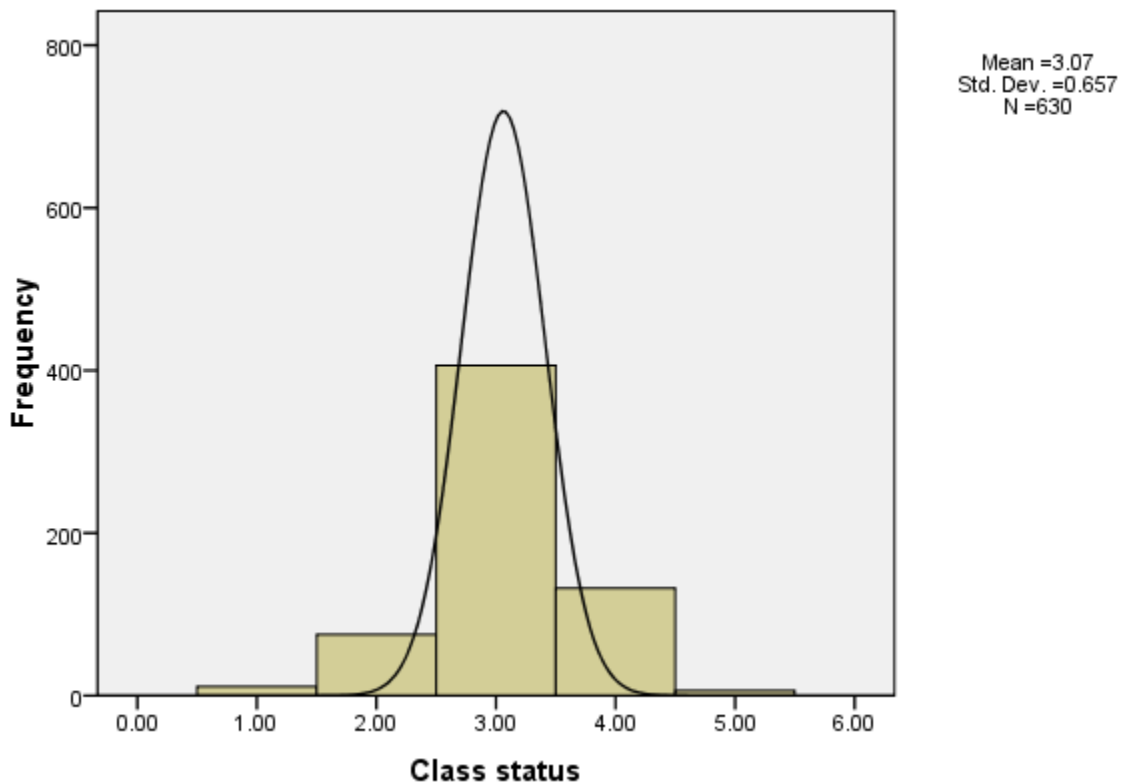


Figure 4.1: Self-Perception of Class Status of Survey Respondents

Testing Research Question #1

To answer research question number one (To what extent does the religiosity of Filipino Americans in this study inform their views about politics? Or in other words, what was the degree of correlation among Filipino Americans' religiosity and political views?), multiple regression statistical analysis was used. Because there were several dependent variables in this study (i.e.: 1) political party affiliation, 2) the 2000 Presidential election, 3) the 2003 California Statewide special election, 4) the 2004 Presidential election, 5) their self-perception on the political spectrum, 6) their choice(s) for the 2001 Vallejo City Council election, and 7) their choice(s) for the 2001 Vallejo School Board election), 8) their level of favor or disfavor on specific political issues, a

bivariate correlation analysis [or a non-parametric correlation procedures analysis] between my control variables (i.e., age, gender, employment status, class status, church membership) and the dependent variables (already mentioned above) was done to reduce the number of dependent variables to be utilized in this study. This is based on the assumption that correlated variables can be represented as one dependent variable. This means that if one specific dependent variable significantly affects the independent variables, then all of the other dependent variables represented by this particular variable also affect the independent variables. Correlation is considered significant at the 0.01 level (2-tailed). The result was that the dependent variables were reduced to four dependent variables, of which I included in the general regression equation: $Y = \text{Constant} + B1 (\text{Born Again/Evangelical Christian}) + B2 (\text{Frequency}) + B3 (\text{Commitment}) + B4 (\text{Role in politics}) + B5 (\text{Knowledge}) + \text{error}$. The resulting dependent variables were 1) political party affiliation, 2) view on abortion, 3) view on abortion, in the case of rape, incest, or the mother's life at risk, and 4) view on the environment.

I used a nominal scale for the dependent variable categorical measures (i.e. political party affiliation, the 2000 presidential election, 2003 statewide election, the City Council and Vallejo School board elections of 2001, and the expected presidential election of 2004.) Because I had three or more categories of choices for each one of these categorical measures, I used multinomial regression. For the dependent variable continuous measures, self-perception on the political spectrum, I used a 10-point scale, which is an interval scale, and so used multiple regression for this dependent measure. My last dependent variable measure, level of favor or disfavor on specific political issues, was also measured using an interval scale, so for this, too, I used multiple regression.

The independent variables that were considered in this study, as laid out in the methodology chapter, were: 1) Born again/Evangelical Christian (coded as a yes or no), 2) frequency of religious practices (the single frequency score of religious attendance, prayer, and Bible reading); 3) self-perception of commitment (religious commitment, where they are on the religious spectrum, and religious importance in their life); 4) religion and politics (the score for use of religious beliefs when voting and the score for the importance of the Presidential candidate's religious affiliation); 5) self-perception of knowledge of church teachings (scores from each item added together to produce a single self-perception of knowledge score).

Table 4.2

Summary of Four Dependent Variables that Correlated with Other Dependent Variables

political party affiliation	Vote for Vallejo School Board in 2001 local election
	Vote for Vallejo City Council in 2001 local election
	Vote to recall Gray Davis in 2003 statewide election
	Choice for president in 2000 national election
	Expected choice for president in 2004 national election
	Rating on political spectrum
view on abortion	View on euthanasia as a means to end their lives
	View on same-sex marriages
view on abortion, case of rape, incest, mother's life	View on death penalty for convicted murders
	View on death penalty for convicted murders minors
	View on euthanasia as assistance to commit suicide
	View on euthanasia as a means to end their lives
view on the environment	View on immigration

Table 4.2 shows how four dependent variables—1) political party affiliation; 2) view on abortion; 3) view on abortion, in the case of rape, incest, or at the risk of the mother's life; and 4) the view on the environment—were correlated with the other dependent variables. More specifically, the dependent variable, political party affiliation, is correlated with the following other dependent variables: the vote for Vallejo City

Council in 2001, the vote for Vallejo School Board in 2001, the vote to recall Gray Davis in the California statewide election in 2003, the vote in the 2000 presidential election, the expected vote for president in 2004, and the rating on the political spectrum. Likewise, the view on abortion is correlated with the views on euthanasia as a means to end their lives as well as on the view on same-sex marriages. The view on abortion, in the case of rape, incest, or at the risk of the mother's life is correlated with the view on the death penalty for convicted murders, the view on the death penalty for convicted murders for minors, the view on euthanasia as assistance to commit suicide, the view on euthanasia as a means to end their lives. And lastly, the view on the environment is correlated with the view on immigration.

For political party affiliation, the first dependent variable, the regression model is not significant with a p-value of 0.224. Because for the p-value of 0.224, this means that there is no significant relationship between the religiosity [as defined as 1) frequency of religious attendance; 2) self-perception of religious commitment; 3) frequency of prayer throughout the day; 4) frequency of Bible reading throughout the week; 5) description of self as “born again” or “Evangelical Christian”; 6) self-perception on religious spectrum; 7) perception of religious importance in life; 8) use of religious beliefs when voting; 9) importance of presidential candidate's religious affiliation; 10) self-perception of knowledge of their Church's teachings] of Filipino Americans and their political party affiliation. More specifically, none of the independent variables mentioned above were deemed to be significantly related with their choice of political party affiliation to be identified with. Moreover, this means that religiosity (as defined above) of Filipino Americans does not affect their vote for Vallejo City Council and School Board in the

2001 local elections, their expected vote of whether or not to recall Gray Davis in the 2003 California statewide election, their choice of president in the 2000 national election, their expected vote for president in the 2004 national election, or their rating of themselves on the political spectrum. See Table 4.3 for descriptive statistics of the independent variables and the dependent variable, political party affiliation for the standard deviations and variances.

Table 4.3
Descriptive Statistics of Independent and Dependent Variables

	N	Mini- mum	Maxi- mum	Mean	Std. Deviation
Church service attendance	638	1.00	4.00	1.3981	.64969
Religious commitment	628	1.00	10.00	7.8344	1.69565
Frequency of prayer	625	1.00	10.00	4.7392	2.82005
Frequency of Bible reading	608	.00	10.00	2.1184	2.71474
Born again or evangelical Christian	615	1.00	4.00	2.1626	.77390
Rating on religious spectrum	630	1.00	10.00	6.3333	2.47852
Rating of religious importance in life	630	1.00	10.00	9.1397	1.55027
Rating of frequency of using beliefs to vote	505	1.00	10.00	5.3089	3.09884
Rating of candidate's religious affiliation	602	1.00	10.00	5.2674	3.21341
Rating knowledge of church on abortion	608	1.00	10.00	7.5872	2.63464
Rating knowledge of church on death penalty	599	1.00	10.00	7.2070	2.68102
Rating knowledge of church on euthanasia	578	1.00	10.00	6.6194	2.99748
Rating knowledge of church on same-sex marriages	596	1.00	10.00	7.1879	3.00558
Rating knowledge of church on immigration	591	1.00	10.00	5.8122	2.86775
Rating knowldege of church on the environment	594	1.00	10.00	5.9966	2.87514
Political party affiliation	505	1.00	4.00	2.0436	.88533
Valid N (listwise)	358				

Table 4.4

Regression Analysis: Dependent Variable - Political Party Affiliation

	Unstandardized Coefficients	Std. Error	Standardized Coefficients Beta	t	Sig.
(Constant)	2.093	0.327		6.406	0.000
Frequency of Religious Practices	-0.084	0.071	-0.063	-1.186	0.236
Self Perception	0.030	0.028	0.057	1.060	0.290
Religion and Politics	-0.021	0.015	-0.074	-1.481	0.139
Knowledge on Church Teaching	-0.055	0.043	-0.062	-1.272	0.204
Born again or evangelical Christian	0.055	0.058	0.045	0.945	0.345

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.126	.016	.004	.89589

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	5.612	5	1.122	1.398	.224
Residual	349.944	436	.803		
Total	355.557	441			

	Unstandardized Coefficients	Std. Error	Standardized Coefficients Beta	t	Sig.
(Constant)	2.093	0.327		6.406	0.000
Frequency of Religious Practices	-0.084	0.071	-0.063	-1.186	0.236
Self Perception	0.030	0.028	0.057	1.060	0.290
Religion and Politics	-0.021	0.015	-0.074	-1.481	0.139
Knowledge on Church Teaching	-0.055	0.043	-0.062	-1.272	0.204
Born again or evangelical Christian	0.055	0.058	0.045	0.945	0.345

In contrast, the ordinary least squares regression model via ANOVA annotated regression results for the dependent variable, views of the respondents on abortion, had a p-value of .000 ($F(5,597)=5.723$). This means that religiosity, as previously defined in the

methodology, affects respondents' views. This is evident in the coefficients of the model, and the independent variables: self-perception ($t=4.793$, $p\text{-value}=.000$) and knowledge on church teachings ($t=2.030$, $p\text{-value}=.043$). And since this specific dependent variable, views of respondents on abortion, was correlated with view on euthanasia to end their lives and the view on same-sex marriages, the self-perception and the knowledge on church teachings also affected these dependent variables. See Table 4.5 below.

Table 4.5

Ordinary Least Squares Regression Analysis: Dependent Variable – Respondents' View on Abortion

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	1.000	1.000	1.000	1.000

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	476.632	5	95.326	.	-
Residual	.000	453	.000		
Total	476.632	458			

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	2.527	.243		10.395	.000
	Frequency of Religious Practices	-.006	.010	-.028	-.621	.535
	Self-Perception	.046	.010	.214	4.793	.000
	Religion and Politics	.005	.008	.027	.606	.545
	Knowledge on Church Teachings	-.006	.003	-.085	-2.030	.043
	Born again or evangelical Christian	.005	.052	.004	.097	.923

Table 4.6 presents the result of the multiple regression analysis done with the views of respondent on abortion, in the case of rape, incest, or if the mother's life at risk, against the independent variables included in this study. The p-value of the model was 0.000, which means that there is a significant relationship between the religiosity, as again defined above, of Filipino Americans with this dependent variable. The significant coefficients which contribute to this are the frequency of religious practices with a p-value of 0.034 and the knowledge of church teaching of the respondents with a p-value of 0.000. Again, in order for the p-value to be significant, it would have to be .05 or less. This means more specifically that variables regarding self-perception, religion and politics, and born again or evangelical do not affect their view on abortion in the case of rape, incest, and if the mother's life is at risk, but that frequency of religious practices and knowledge of Church's teachings do. Furthermore, frequency of religious practices and knowledge of Church's teachings also affect their views on the death penalty and on euthanasia because they are also correlated with this dependent variable, the view on abortion, in the case of rape, incest, or at the risk of the mother's life.

Table 4.6

Regression Analysis: Dependent Variable – Respondents View on Abortion, Case of Rape, Incest, Risk of Mother's Life

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.416	.173	.164	1.18409

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	129.427	5	25.885	18.462	.000
Residual	618.309	441	1.402		
Total	747.736	446			

	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Beta		
(Constant)	1.105		2.576	0.010
Frequency of Religious Practices	-0.197	-0.102	-2.124	0.034
Self Perception	-0.016	-0.022	-0.442	0.659
Religion and Politics	0.034	0.080	1.766	0.078
Knowledge on Church Teachings	0.472	0.373	8.415	0.000
Born again or evangelical Christian	0.028	0.016	0.370	0.712

For the dependent variable on the views of respondents on environment, the model was not deemed to be significant because of its p-value of 0.447, as is evident in Table 4.7. In contrast, however, the coefficient on the rating of the knowledge of church teachings resulted to a significant p-value (.043). Thus, the model was reduced by removing the independent variables that were found to be insignificant, or that had a p-value higher than .05. These results are shown in Table 4.8. The findings reveal that the rating of Filipino Americans' rating of the knowledge of their Church's teachings on the issue of environment affects their degree of favorability or disfavorability on the issue of the care and protection of the environment.

Table 4.7
Regression Analysis: Dependent Variable – View on Environment-1

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.102	.010	-.001	.73440

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	2.568	5	.514	.952	.447
Residual	242.166	449	.539		
Total	244.734	454			

	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
(Constant)	1.551	0.266		5.843	0.000
Frequency of Religious Practices	-0.042	0.057	-0.038	-0.733	0.464
Self Perception	-0.029	0.023	-0.068	-1.286	0.199
Religion and Politics	0.005	0.012	0.020	0.403	0.687
Knowledge on Church Teaching	0.051	0.035	0.071	1.468	0.043
Born again or evangelical Christian	0.042	0.047	0.042	0.887	0.376

After the insignificant independent variables (frequency of religious practices, self-perception, religion and politics, and Born Again or Evangelical Christian) were removed, the model was found to be significant with a p-value of 0.004. This showed that the religiosity of Filipino Americans in terms of their knowledge of their church's teachings affects the views of respondents on the issue of environment with a p-value of .004 (See Table 4.8). Thus, the rating of Filipino Americans' knowledge of their Church's teachings also affects their views on the issue of immigration, since the view on the environment and the view on immigration are correlated with one another.

Table 4.8
Regression Analysis: Dependent Variable – View on Environment-2

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.453	.865	.0312	.324

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	2.568	5	.514	.952	.004
Residual	242.166	449	.539		
Total	244.734	454			

	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Beta		
(Constant)	1.267		11.362	0.000
Knowledge on Church Teaching	0.082	0.103	2.572	0.010

	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Beta		
(Constant)	1.267		11.362	0.000
Knowledge on Church Teaching	0.082	0.103	2.572	0.010

Testing Research Question #2

In order to determine if there was a significant relationship between the religiosity of Filipino Americans in this study and their participation in electoral and non-electoral politics, a multiple regression analysis was conducted. Again, the independent variable was religiosity, which included the following five predictor variables: 1) Born again or evangelical Christian; 2) frequency of religious practices; 3) self-perception of commitment; 4) self-perception of knowledge of their church's teachings; and 5) religion and politics. For the dependent variable, participation in electoral and non-electoral politics, it would include (a) involvement in politics (i.e., whether respondents said “yes”

or “no” to involvement in politics); (b) level of involvement in politics (i.e. if respondents said “yes”; then, the rating of their involvement in politics); (c) involvement in non-electoral politics (i.e. whether respondents said “yes” or “no” to involvement in non-electoral politics); (d) level of involvement in non-electoral politics (i.e. if respondents said “yes”; then, the rating of their involvement in non-electoral politics), (e) the role of religion in electoral political participation (i.e. the respondents’ self-perception of religion’s influence on their electoral political participation) and (f) the role of religion in non-electoral political participation (i.e. the respondents’ self-perception of religion’s influence on their non-electoral political participation).

I used multiple regression for the categorical dependent measures, which is involvement in politics and involvement in non-electoral politics, measured categorically (i.e., yes/no). And I used multiple regression for the continuous dependent measures, which is the level of involvement in politics and level of involvement in non-electoral politics, which was measured using a 10-point scale. The role of religion in electoral and non-electoral political participation was also measured using a 10-point scale, so, it, too, was measured using multiple regression.

Religiosity and involvement in politics. With the independent variables being at a level of significance of $\alpha = 0.05$, the regression model on the involvement in politics showed that it is not significant in determining involvement in politics. The results of the regression analysis are presented in Table 4.9.

Table 4.9
Regression Analysis: Dependent Variable - Involvement in Politics

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.897	0.120		15.777	0.000
Frequency of Religious Practices	0.026	0.016	0.083	1.693	0.091
Self Perception	-0.030	0.026	-0.062	-1.160	0.247
Religion and Politics	-0.014	0.010	-0.074	-1.368	0.172
Knowledge on Church Teaching	0.004	0.005	0.037	0.722	0.471
Born again or evangelical Christian	0.013	0.021	0.030	0.614	0.539

Level of involvement in politics. For the dependent variable, level of involvement in politics, the regression model with the religiosity independent factors was deemed not to be significant. The results of the regression analysis are shown in Table 4.10. This is because of their p-values are higher than .05. In more specific terms, this essentially means that there is no sufficient statistical evidence to conclude that the higher the score of the frequency of religious practices, the higher the self-perception of commitment, and the higher the self-perception of knowledge on their church's teachings, the higher the likelihood that a Filipino American from one of the two churches was going to be more involved in politics.

Table 4.10
Regression Analysis: Dependent variable – Level of Involvement in Politics

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.826	1.596		1.144	0.254
Frequency of Religious Practices	-0.175	0.212	-0.062	-0.827	0.409
Self Perception	0.378	0.333	0.094	1.138	0.257
Religion and Politics	0.092	0.137	0.058	0.672	0.503
Knowledge on Church Teaching	0.085	0.071	0.093	1.190	0.235
Born again or evangelical Christian	0.376	0.290	0.095	1.295	0.197

Involvement in non-electoral politics. The regression analysis of the dependent variable, involvement in non-electoral politics, showed that the model is significant in determining the involvement in non-electoral politics. The results in regression analysis are shown in Table 4. 11. There was only one independent variable that was deemed a significant factor for the dependent variable, involvement in non-electoral politics. The results show that the religion and politics of Filipino Americans' non-electoral political involvement is deemed to be significant.

Table 4.11

Regression Analysis: Dependent variable – Involvement in Non-electoral Politics

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.865	0.183		10.214	0.000
Frequency of Religious Practices	-0.034	0.024	-0.070	-1.434	0.152
Self Perception	0.015	0.039	0.021	0.386	0.700
Religion and Politics	-0.051	0.016	-0.179	-3.283	0.001
Knowledge on Church Teaching	-0.010	0.008	-0.064	-1.271	0.204
Born again or evangelical Christian	0.050	0.032	0.076	1.579	0.115

Level of involvement in non-electoral politics. The level of involvement in non-electoral politics vs. religiosity factors regression model was significant as is shown in Table 4.12. For the degree of involvement in non-electoral politics, there were two factors that were deemed to be significant in influencing the degree of involvement. These factors were 1) religion and politics, and 2) knowledge of church's teachings. Essentially, this means that the higher the frequency of knowledge of their church's teachings and the higher the rating they give to reflect how religion influences their political choices, the higher the likelihood for a Filipino American to be more involved in non-electoral politics.

Table 4.12

Regression Analysis: Dependent Variable – Level of Involvement in Non-Electoral Politics

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.611	1.039		0.588	0.557
Frequency of Religious Practices	-0.024	0.132	-0.009	-0.183	0.855
Self Perception	0.028	0.223	0.006	0.127	0.899
Religion and Politics	0.508	0.091	0.292	5.604	0.000
Knowledge on Church Teaching	0.103	0.045	0.110	2.287	0.023
Born again or evangelical Christian	-0.091	0.179	-0.023	-0.511	0.610

The role of religion in electoral political participation. The results shown in Table 4.13 illustrated that the role of religion in electoral political participation was significantly influenced by religiosity factors, such as 1) frequency of religious practices; 2) self-perception of commitment; 3) religion and politics; and 4) knowledge of their Church's teachings. In contrast, classification of being born again or evangelical did not influence the role of religion in electoral political participation.

Table 4.13

Regression Analysis: Dependent Variable – Role of Religion in Electoral Political Participation

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1467.471	5	293.494	60.347	.000
Residual	2110.747	434	4.863		
Total	3578.218	439			

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.168	0.813		1.437	0.151
Frequency of Religious Practices	-0.247	0.106	-0.088	-2.339	0.020
Self Perception	-0.356	0.173	-0.085	-2.055	0.040
Religion and Politics	0.239	0.069	0.145	3.439	0.001
Knowledge on Church Teaching	0.525	0.036	0.568	14.543	0.000
Born again or evangelical Christian	0.147	0.142	0.038	1.030	0.303

The role of religion in non-electoral political participation. In contrast to the role of religion in electoral political participation, the regression model to determine the role of religion in non-electoral political participation was deemed significant, as is shown in Table 4.14. The results showed that there were two significant factors that influence the role of religion in non-electoral political participation and these are 1) religion and politics, and 2) knowledge of church teachings.

Table 4.14

Regression Analysis: dependent variable – role of religion in non-electoral political participation

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	751.420	5	150.284	21.700	.000
Residual	2964.119	428	6.926		
Total	3715.539	433			

	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	
(Constant)	2.202	0.974		2.261 0.024
Frequency of Religious Practices	-0.080	0.126	-0.028	-0.636 0.525
Self Perception	-0.254	0.211	-0.058	-1.206 0.229
Religion and Politics	0.305	0.083	0.179	3.658 0.000
Knowledge on Church Teaching	0.327	0.043	0.346	7.607 0.000
Born again or evangelical Christian	-0.027	0.172	-0.007	-0.158 0.874

Testing Research Question #3

To examine the role of religious experience as a function of religious institutions, the type of religious institutions were held as independent variable measures. This means that the type of institutions, whether Fellowship United Methodist Church or St. Catherine of Siena Catholic Church, were identified as the independent variable measures. For the purposes of comparison and contrast, cross-tabulation with Chi-square was used for the Born again measure (because of its categorical nature) and two sample t-test (for its continuous nature) was used for the remaining religiosity factors.

Born again or evangelical Christian as a function of religious institutions.

From the analysis done for the born again measure and church affiliation, it was determined that there is not enough statistical evidence to show that there is a

distinguishing relationship for church affiliation with regards to the born again or Evangelical Christian measure. The results of the cross-tabulation with chi-square analysis are presented in Table 4.15.

Table 4.15

Cross tabulation: Church vs Born Again Measure

FUMC or SCSCC * Born Again or Evangelical Christian						
Crosstabulation						
Count						
		Born again or evangelical Christian				Total
		Yes	no	don't know	declined to state	
FUMC	FUMC	14	19	6	3	42
or	SCSCC	79	351	92	43	565
SCSCC	FUMC/SCSCC	0	1	0	0	1
Total		93	371	98	46	608

With only about 7 percent of the sample population from FUMC, this test seems problematic. It is probably due to the fact that Protestant Christians tend to identify themselves more with the term, “born again” or “Evangelical Christian” or tend to be associated more with those terms than do Catholics.

Levene’s test for equality of variances results. In order to conduct the hypothesis tests for other religiosity factors, such as the 1) frequency of religious practices; 2) self-perception of commitment; 3) self-perception of knowledge of church's teachings; and 4) religion and politics, the variances between the means of the different religiosity measures of religious institutions needed to be determined if they are equal or not. The results are presented in Table 4.16. The null hypothesis is that the variances between the two religious institutions are equal. While, the alternative hypothesis is that the two religious institutions have unequal variances.

Table 4.16
Results of Levene's Test for Equality of Variances of Religiosity Measure between Religious Institutions

		F	Sig.	Conclusion
Frequency of Religious Practices	Equal variances assumed	.199	.656	Equal Variance
Religion and Politics	Equal variances assumed	8.303	.004	Unequal Variance
Self-perception of knowledge of Church's teachings	Equal variances assumed	5.734	0.17	Unequal Variance
Self-perception of commitment	Unequal variances assumed	.380	.538	Equal Variance

A probability of less than or equal to 0.10 would signify that the two religious institutions have unequal variances, in which case religion and politics and knowledge of church teachings are of unequal variance, meaning the difference in sample variances is unlikely to have occurred because of random sampling. The independent measures: frequency of religious practices (.656) and self-perception of commitment (.538) would assume that the variances between the two religious institutions are equal, meaning that the sample variances are likely to have occurred because of random sampling. Thus, this inequality in variance between the two religious institutions on the independent variables: religion and politics and self-perception of knowledge of church's teachings may in fact be due to the difference in religious institution, or in other words, religious backgrounds, Protestant Methodism versus Catholicism.

T-test results. In order to test the hypothesis to all the dependent measures (frequency of religious practices, religion and politics, self-perception of knowledge of Church's teachings, and self-perception of commitment), the T-test for independent

samples was used. This is to determine whether the means of the responses for each religious institution vary from one another. A significance value, or p-value of 0.05 was assumed and the probability must be less than or equal to the p-value in order to conclude that the responses of the two religious institutions are different from one another. From the results of the T-tests shown in Table 4.17, it was observed that only on the self-perception of commitment factor is FUMC and SCSCC statistically different. The rest of the factors were deemed to be the same in terms of the church groups.

Table 4.17
Results of T-tests for Equality of Means for Independent Samples

		t-test for Equality of Means						
		T	df	Sig. (2-tailed)	Mean Differ- ence	Std. Error Differ- ence	95% Confidence Interval of the Difference	
							Lower	Upper
Frequency of Religious Practices	Equal variances assumed	.758	629	.449	.07736	.10201	-.12297	.27769
Religion and Politics	Equal variances assumed	1.022	497	.307	.54854	.53671	-.50596	1.60303
Self-perception of knowledge	Equal variances assumed	-1.309	614	.191	-.21487	.16412	-.53718	.10745
Self-perception of commitment	Equal variances not assumed	2.204	620	.028	.59489	.26994	.06479	1.12499

Testing Research Question #4

The relationship between religious institutions and political experience. To determine whether religious institutions have a major impact on the political experience of their members, a T-test was conducted. The null hypothesis would be that there is no

significant difference between the political experiences of the individuals of the two religious institutions involved in this study. The alternative hypothesis would be that there is a significant difference between the political experiences of the individuals of the two religious institutions involved in this study. In this T-test, the independent variable is the type of religious institution, such as Fellowship United Methodist Church or St. Catherine of Siena Catholic Church, and the dependent variables were the survey responses which corresponded to the level of 1) favor or disfavor on specific political issues; 2) the level of involvement in electoral and non-electoral politics; and 3) the role of religion in electoral and non-electoral politics.

The responses in the level of favor or disfavor to specific political issues are presented in Table 4.18 below, where the numbers 1 to 4 represent “strongly favor, favor, oppose, strongly oppose,” respectively. The data reveals that on all of the political issues both FUMC and SCSS share the same views of favorability or opposition. The data shows that both religious institutions are opposed to abortion, but in favor of abortion in the case of rape, incest, or the mother's life at risk. It also shows that both religious institutions are in favor of the death penalty for convicted murders but opposed to the death penalty for convicted murders minors. Both churches are opposed to the view on euthanasia: to commit suicide, as well as on the view on euthanasia: to end their lives, and the view on same-sex marriages, but both are in favor of immigration, and are strongly in favor of the view on the environment. While the data shows that the two religious institutions do share in the aforementioned views, it is noteworthy to mention that the mean score for FUMC tends to lean slightly in the direction of the left (of favorability) than to the right (of opposition) on all of the issues, except on the issues of

the view on the death penalty for convicted murders minors, of immigration and the environment compared to that of SCSCC.

Table 4.18
Descriptive Statistics in the Level of Favor or Disfavor to Specific Political Issues per Religious Institution

	FUMC or SCSCC	N	Mean	Std. Deviation	Std. Error Mean
view on abortion	FUMC	8	3.0000	1.69031	.59761
	SCSCC	138	3.3333	1.02047	.08687
view on abortion, case of rape, incest, mother's life	FUMC	15	2.3333	1.17514	.30342
	SCSCC	204	2.4755	1.20932	.08467
view on death penalty for convicted murders	FUMC	23	2.7826	1.31275	.27373
	SCSCC	281	2.7544	1.23932	.07393
view on death penalty for convicted murders minors	FUMC	23	3.2174	1.08530	.22630
	SCSCC	279	3.3082	1.07203	.06418
view on euthanasia: to end their lives	FUMC	23	3.0000	1.27920	.26673
	SCSCC	283	3.3534	1.04281	.06199
view on euthanasia: to commit suicide	FUMC	28	3.2143	.99469	.18798
	SCSCC	354	3.4463	.91491	.04863
view on same-sex marriages	FUMC	43	3.0000	1.27242	.19404
	SCSCC	576	3.3299	1.00549	.04190
view on immigration	FUMC	43	2.1628	1.11120	.16946
	SCSCC	566	2.1343	1.14428	.04810
view on the environment	FUMC	43	1.6279	.84581	.12898
	SCSCC	580	1.5362	.80181	.03329

The responses in the level of electoral and non-electoral political involvement are shown in Table 4.19. The data results reveal that the mean score for involvement in electoral politics is slightly higher with SCSCC (1.4706) than with FUMC (1.2439). However, among those who consider themselves involved in electoral politics, FUMC members rate themselves higher (6.3488) than those of SCSCC members (4.7048). FUMC also has a slightly higher mean score for involvement in non-electoral political involvement, and its rating of degree of involvement compared to SCSCC.

Table 4.19

Descriptive Statistics in the Level of Politics and Non-Electoral Politics per Religious Institution

	FUMC or SCSCC	N	Mean	Std. Deviation	Std. Error Mean
involved in politics	FUMC	41	1.2439	.43477	.06790
	SCSCC	527	1.4706	.49961	.02176
rating of political involvement	FUMC	43	6.3488	2.74195	.41814
	SCSCC	542	4.7048	2.88945	.12411
non-electoral political involvement	FUMC	42	4.9762	3.14284	.48495
	SCSCC	545	4.8055	2.85282	.12220
rating of non-electoral political involvement	FUMC	43	6.5116	2.74618	.41879
	SCSCC	538	5.5558	2.92515	.12611

The responses to the role of religion in electoral and non-electoral politics are presented in Table 4.20. While the rating of religion on electoral political participation is slightly higher, on average, among FUMC members than for the rating of religion on electoral political participation among SCSCC members, the rating of religion on non-electoral political participation is much higher among SCSCC members compared to FUMC members. These results suggest that FUMC tend to rate themselves higher on their electoral political involvement than SCSCC members do, but that SCSCC members rate themselves higher on the role of religion on their non-electoral political involvement than FUMC members do. In others words, FUMC members rate themselves as slightly more involved in electoral politics, and SCSCC as much more involved in non-electoral politics.

Table 4.20
Descriptive Statistics in the Role of Religion in Politics and Non-Electoral Politics per Religious Institution

	FUMC or SCSCC	N	Mean	Std. Deviation	Std. Error Mean
rating of religion on electoral political participation	FUMC	42	4.9762	3.14284	.48495
	SCSCC	546	4.8168	2.86250	.12250
rating of religion on non-electoral political participation	FUMC	43	6.5116	2.74618	.41879
	SCSCC	541	9.8336	57.41456	2.46844

Levene's test for equality of variances results. The Levene's test for equality of variances was used to determine whether or not the variances between the means of the religious institutions were equal or not. This was done because there are different tests for testing means with equal and unequal variances. The null hypothesis is that the variances between the two religious institutions are equal. The alternative hypothesis is that the two religious institutions have unequal variances. The results are presented in Table 4.21.

Table 4.21
Results of Levene's Test for Equality of Variances

	F	Sig.	Conclusion
view on abortion	10.348	.002	Unequal Variances
view on abortion, case of rape, incest, mother's life	1.176	.279	Equal Variances
view on death penalty for convicted murders	.193	.661	Equal Variances
view on death penalty for convicted murders minors	.004	.949	Equal Variances
view on euthanasia: to end their lives	1.827	.178	Equal Variances
view on euthanasia: to commit suicide	.038	.845	Equal Variances
view on same-sex marriages	6.492	.011	Unequal Variances
view on immigration	.065	.799	Equal Variances
view on the environment	.123	.726	Equal Variances
involved in politics	1.571	.211	Equal Variances
rating of political involvement	2.130	.146	Equal Variances
non-electoral political involvement	147.979	.000	Unequal Variances
rating of non-electoral political involvement	.620	.431	Equal Variances
rating of religion on electoral political participation	.887	.347	Equal Variances
rating of religion on non-electoral political participation	.736	.391	Equal Variances

A probability of less than or equal to 0.10 would signify that the two religious institutions have unequal variances. In this particular set of data, there were three sets of dependent measures wherein the null hypothesis was rejected, namely the view on abortion, the view on same-sex marriage, and the non-electoral political involvement. The rest of the dependent measures would assume that the variances between the two

religious institutions are equal. Thus, those with equal variances are due to random sampling, while the others, in contrast, are not due to random sampling, but for other specific reasons.

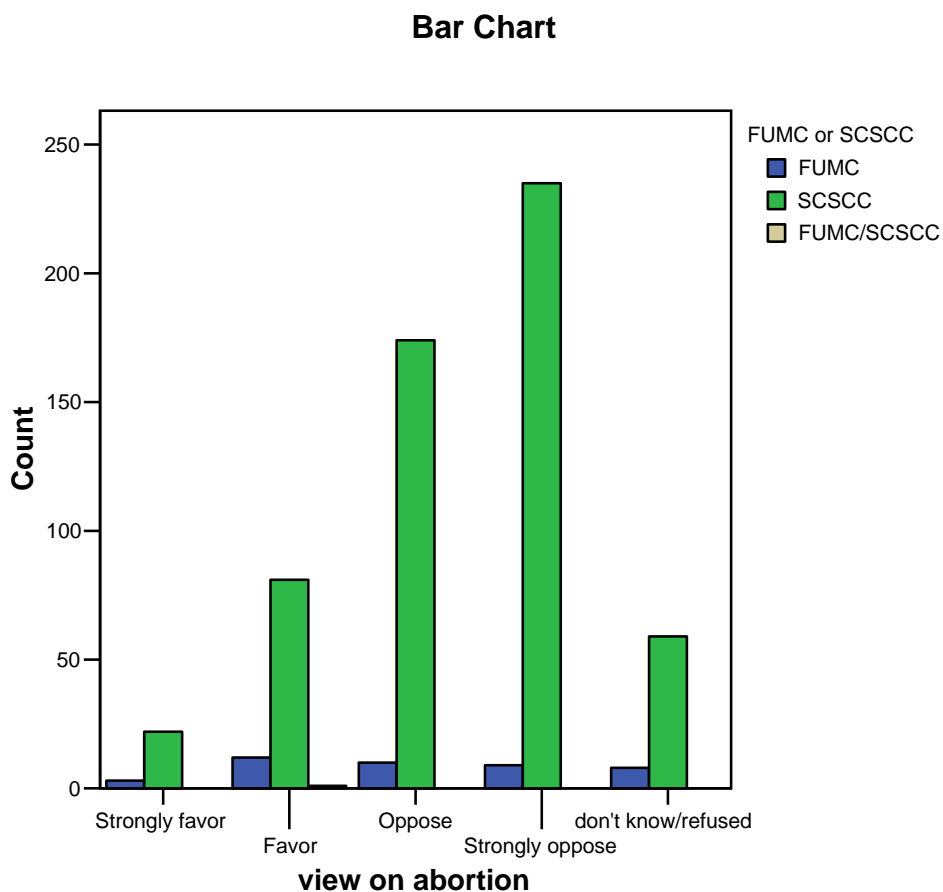
Such reasons may be due to the fact that for the view on abortion, the members from FUMC tend to be split almost half and half in favor (36 percent), and in opposition to it (45 percent), while for members of SCSCC, there tends to be more opposition to abortion (72 percent) than favorability (18 percent). See Table 4.22 and Bar Chart 4.1.

Table 4.22

View on Abortion * FUMC or SCSCC crosstabulation
Count

		FUMC or SCSCC			Total
		FUMC	SCSCC	FUMC/ SCSCC	
view on abortion	Strongly favor	3	22	0	25
	Favor	12	81	1	94
	Oppose	10	174	0	184
	Strongly oppose	9	235	0	244
	don't know/refused	8	59	0	67
Total		42	571	1	614

Bar Chart 4.1



On the view on same-sex marriages, while the two religious institutions, as a whole population, are more in opposition to same-sex marriages than in favor, it is strikingly different when taken individually as their own religious institution. Among FUMC members, there is almost an even split between those in favor (42 percent) and those opposed (44 percent) to same-sex marriages. Whereas, among SCSCC members, there is more than three times more (70 percent) in opposition to same sex-marriages than there is in favor (22 percent) of it. See Table 4.23 and Bar Chart 4.2.

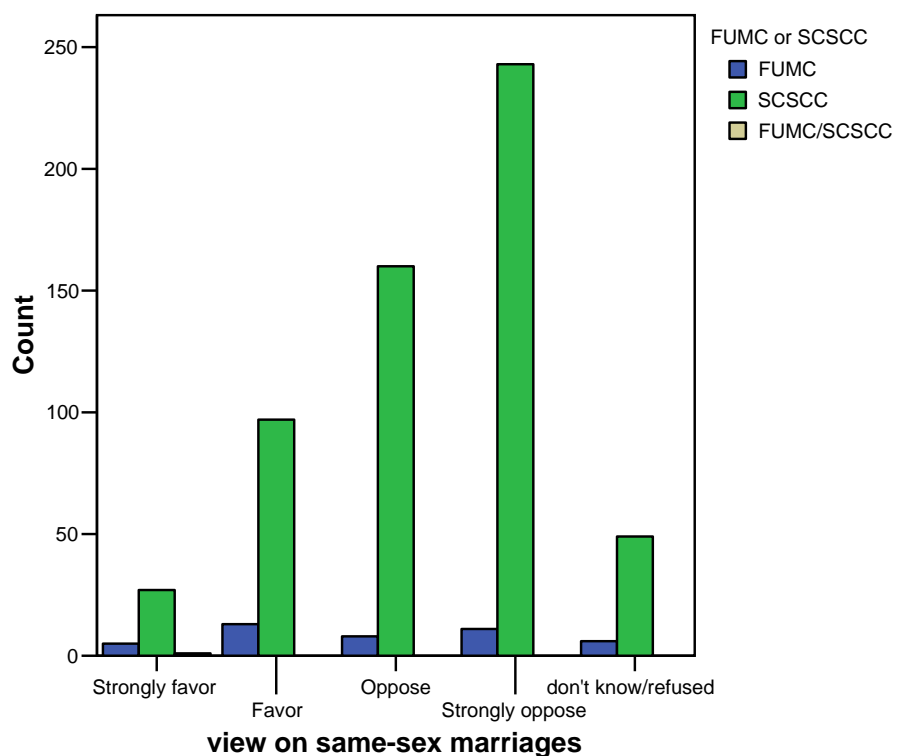
Table 4.23

View on same-sex marriages * FUMC or SCSCC Crosstabulation
Count

		FUMC or SCSCC			Total
		FUMC	SCSCC	FUMC/SCS CC	
view on same-sex marriages	Strongly favor	5	27	1	33
	Favor	13	97	0	110
	Oppose	8	160	0	168
	Strongly oppose	11	243	0	254
	don't know/refused	6	49	0	55
Total		43	576	1	620

Bar Chart 4.2

Bar Chart



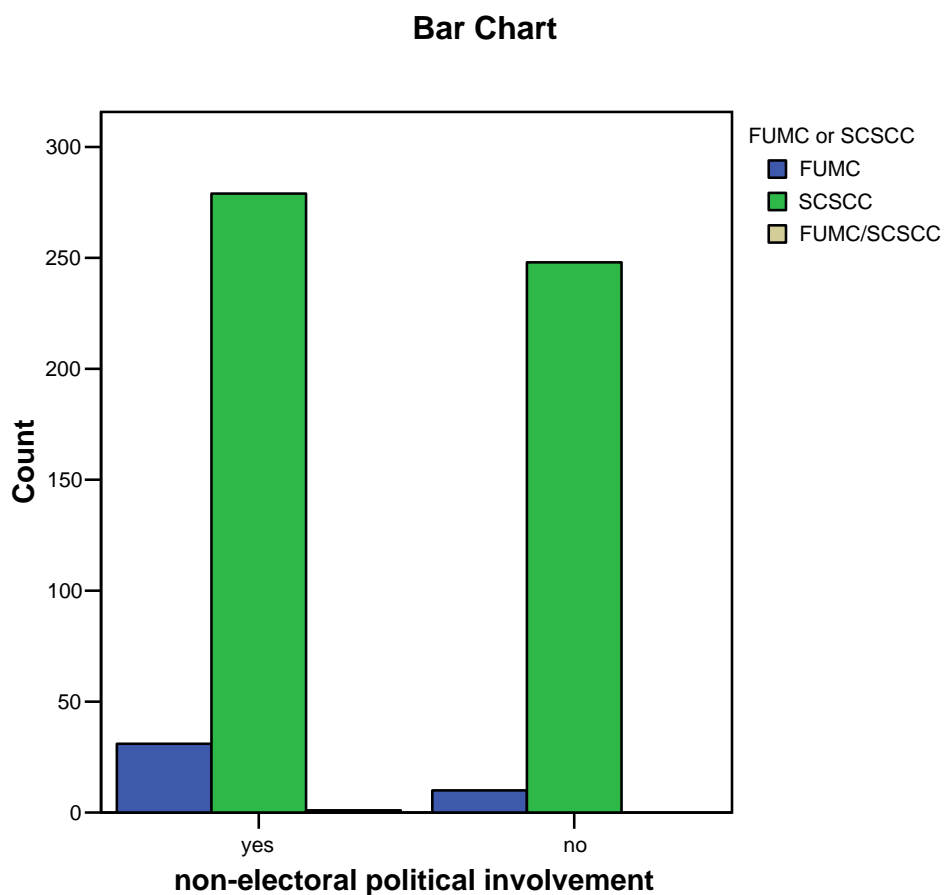
And lastly, with regards to non-electoral political involvement, there seems to be about three times as many involved than not involved in non-electoral politics at FUMC (76 percent and 24 percent, respectively) than at SCSCC, where the percentage of those involved is just slightly above the same percentage of those who claim not to be involved in non-electoral politics (53 percent and 47 percent, respectively). See Table 4.24 and Bar Chart 4.3.

Table 4.24

Non-electoral political involvement * FUMC or SCSCC Crosstabulation
Count

		FUMC or SCSCC			Total
		FUMC	SCSCC	FUMC/SCSCC	
non-electoral political involvement	Yes	31	279	1	311
	No	10	248	0	258
Total		41	527	1	569

Bar Chart 4.3



T-test results. In order to test the hypothesis (whether there is a significant difference between the two religious institutions and their political experiences) to all the dependent measures (as is listed above in Table 4.21), the T-test for independent samples was used. This was to determine whether the means of the responses for each religious institution varied from one another. The results are shown in Table 4.25.

Table 4.25
Results of T-tests for Equality of Means for Independent Samples

	Variance Assump- tion	t	df	Sig. (2- tailed)	Mean Diff- erence	Std. Error Diff- erence	95% Confidence Interval of the Difference Lower Upper	
view on abortion	Equal variances assumed	1.494	0.222	1.722	573.000	0.086	0.158	0.092
view on abortion, case of rape, incest, mother's life	Equal variances assumed	0.396	0.530	1.717	567.000	0.087	0.207	0.120
view on death penalty for convicted murders	Equal variances assumed	0.481	0.488	-0.468	577.000	0.640	-0.054	0.116
view on death penalty for convicted murders minors	Unequal variances assumed	5.797	0.016	-2.197	255.759	0.029	-0.230	0.105
view on euthanasia: to end their lives	Equal variances assumed	0.183	0.669	0.854	574.000	0.393	0.085	0.100
view on euthanasia: to commit suicide	Equal variances assumed	1.260	0.262	0.676	573.000	0.500	0.058	0.086
view on same-sex marriages	Unequal variances assumed	14.161	0.000	2.088	239.948	0.038	0.207	0.099

Table 4.25 (Continued)

Results of T-tests for Equality of Means for Independent Samples

	Variance Assump- tion	t	df	Sig. (2- tailed)	Mean Diff- erence	Std. Error Diff- erence	95% Confidence Interval of the Difference Lower Upper	
view on immi- gration	Equal variances assumed	0.047	0.828	-0.326	568.000	0.745	-0.035	0.109
view on the environ- ment	Equal variances assumed	0.002	0.963	-0.519	582.000	0.604	-0.038	0.074
involved in politics	Equal variances assumed	0.762	0.383	0.439	550.000	0.661	0.012	0.028
rating of political involve- ment	Equal variances assumed	1.745	0.188	-1.764	199.000	0.079	-0.846	0.479
non- electoral political involve- ment	Equal variances assumed	3.582	0.059	-1.862	529.000	0.063	-0.090	0.049
rating of non- electoral political involve- ment	Equal variances assumed	0.691	0.406	2.181	548.000	0.030	0.607	0.278
rating of religion on electoral political participa- tion	Equal variances assumed	3.190	0.075	4.825	548.000	0.000	1.308	0.271
rating of religion on non- electoral political participa- tion	Equal variances assumed	0.022	0.882	3.986	543.000	0.000	1.100	0.276

The probability must be less than or equal to 0.05 in order to conclude that the responses of the two religious institutions are different from one another. The T-tests results show that 1) the view on the death penalty for convicted murders, 2) the view on the death penalty for convicted murders minors, 3) the view on immigration, 4) the view on the environment, 5) the rating of political involvement, and 6) the non-electoral political involvement are the dependent measures wherein the members of the two religious institutions have different responses. There was no sufficient evidence to state that the two religious institutions differ in the remaining dependent measures. This essentially means that the two religious institutions have the same responses, meaning, essentially the same political experiences, except in the six cases mentioned above.

Summary

At the beginning of this chapter, I provided the basic demographics (age, membership, gender, employment status, class status, voter registration status, and political party affiliation) of the survey respondents. Then, I presented the findings for testing each of the four research questions quantitatively. Research question one asked: “What was the degree of correlation among Filipino Americans’ religiosity and their political views?” The findings reveal that religiosity (defined and operationalized as 1) Born again/Evangelical Christian; 2) frequency of religious practices; 3) self-perception of commitment; 4) religion and politics; 5) self-perception of knowledge of church teachings is not statistically significant in influencing choice of political party affiliation. And since political party affiliation is correlated with 1) the vote for Vallejo School Board in the 2001; 2) the vote for Vallejo City Council in 2001; 3) the vote to recall Gray

Davis in 2003; 4) the choice of president in 2000; 5) the expected choice for president in 2004 national election; and 6) the rating on the political spectrum, so, too, is religiosity, defined and operationalized as above, is not statistically significant in influencing them.

In contrast, religiosity (defined and operationalized as self-perception of commitment and knowledge of church teachings) is correlated with the views of respondents on abortion. Since abortion is correlated with the view on euthanasia to end their lives and the view on same-sex marriages, so, too, is religiosity correlated with these views. Similarly, religiosity (defined and operationalized as frequency of religious practices and knowledge of church teachings) is related to the views of respondents on abortion, in the case of rape, incest, and the mother's life at risk. And since the death penalty and euthanasia are both correlated with the view of abortion in the case of rape, incest, and the mother's life at risk, they, too, are related to religiosity, as defined and operationalized as frequency of religious practices and knowledge of church teachings. The findings also revealed that religiosity (defined as knowledge of their church's teachings) is related to the views of respondents on the environment. Since the view on the environment is correlated with the view on immigration, that means that religiosity (defined as knowledge of their church's teachings) is also correlated with the views of respondents on the issue of the environment.

Question two asked: "What was the degree of correlation among Filipino Americans' religiosity and their political participation?" The findings show that religiosity (defined and operationalized as, once again, 1) Born again or Evangelical Christian; 2) frequency of religious practices; 3) self-perception of commitment; 4) self-perception of knowledge of church teachings; 5) religion and politics) is neither

correlated with respondents' responses to the question of involvement in politics nor their level or degree of involvement in politics. With regards to involvement in non-electoral politics, the results illustrate that religiosity (defined as religion and politics, or more specifically, the combined scores of the "use of religious beliefs when voting" and the "importance of the presidential candidate's religious affiliation" to the respondent) is related to involvement in non-electoral politics. Religiosity (defined as not only "religion and politics", but also as "knowledge of church teachings") is also shown to be significantly correlated with the respondents' self-reporting level or degree of involvement in non-electoral politics. In terms of the respondents' view of the role of religion in their electoral political participation, religiosity (defined and operationalized as "frequency of religious practices," "self-perception of commitment," "religion and politics," and "knowledge of church teachings") shows it has a relationship. In terms of the respondents' view of the role of religion in their non-electoral political participation, religiosity (defined and operationalized as "religion and politics" and "knowledge of church teachings") shows it, too, has a relationship.

Question three asked: "What similarities and differences, if any, exist among the religious experiences of the individuals of the two religious institutions involved in this study? The findings reveal that the Born again measure and church affiliation did not show a statistical relationship to one another. For the other independent variables, the T-test results showed that only the "self-perception of commitment" was statistically different between FUMC and SCSCC. That means that FUMC and SCSCC are statistically the same when it comes to the "frequency of religious practices," "religion and politics," and "knowledge of church teachings."

Question four asked: What similarities and differences, if any, exist among the political experiences of the individuals of the two religious institutions involved in this study? The data reveals that on all of the political issues, both FUMC and SCSCC share the same views of favorability or opposition. Both are opposed to the view on abortion, but in favor of the view on abortion in the case of rape, incest, and the mother's life at risk. Both are in favor of the view on the death penalty for convicted murders, but opposed to the view on the death penalty for convicted murders by minors. Both are opposed to the views on euthanasia: to end their lives as well as to commit suicide, and on the view on same-sex marriages. They are, however, in favor of the view on immigration and are strongly in favor of the view on the environment.

While the data results show that SCSCC have slightly higher involvement in electoral politics, among those FUMC members who consider themselves involved in electoral politics actually rate themselves higher than those of SCSCC members. Also, the results show a slightly higher mean score for involvement in non-electoral politics as well as their rating of their level of involvement by comparison to SCSCC.

With regards to the responses to the role of religion in electoral and non-electoral political participation, FUMC members rate themselves slightly higher than SCSCC members on electoral politics. However, SCSCC rate themselves much higher, at least three points higher, in their rating of the role of religion on their non-electoral political participation. The T-tests showed that both have essentially the same responses, except in six cases: the views on 1) the death penalty for convicted murders, 2) the death penalty for convicted murders by minors, 3) immigration, 4) the environment, 5) the rating of political involvement, and 6) the non-electoral political involvement.

CHAPTER 5

THE SECOND WAY OF KNOWING:

INTERVIEW RESEARCH & QUALITATIVE ANALYSIS

Introduction

As was evident in chapter 4 of the quantitative analysis, where 641 survey respondents' views were analyzed using multiple regression analysis, Filipino Americans' religiosity, as defined and operationalized in this study, matters in determining their political views and political participation. In addition to examining the relationship between religiosity and political engagement from a quantitative perspective, this next chapter looks at that same relationship between religiosity and political engagement, but from a qualitative perspective. I present the qualitative data results and analysis obtained through personal interview transcripts, oral and written reflections, and demographic questionnaires, by answering essentially the same research questions, but with a qualitative tone.

Research question one: "To what extent does the religiosity of Filipino Americans in this study inform their views about politics?" and research question two: "To what extent does the religiosity of Filipino Americans in this study inform their participation in politics?" were answered by analyzing the oral and written reflection data. Research question three: "What similarities and differences, if any, exist among the religious experiences of the individuals of the two religious institutions involved in this study?"

and research question four: “What similarities and differences, if any, exist among the political experiences of the individuals of the two religious institutions in this study?” were answered by analyzing the interview transcripts. Before presenting the data results and analysis, a presentation of the basic demographic data of the interview sample population, obtained through the interview transcripts and demographic questionnaires, is presented for background and contextualization purposes.

Basic demographics of the interview sample population

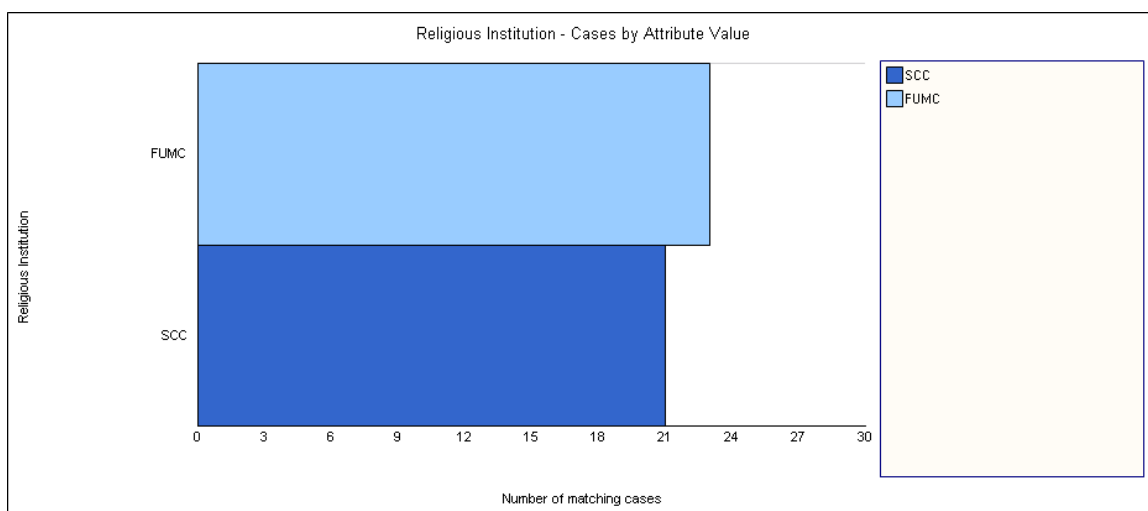


Figure 5.1. Number of interview cases per religious institution

The chart above shows the number of cases per religious institution. Thus, the resulting sample population for interviews included twenty-three individuals from Fellowship United Methodist Church and twenty-one from St. Catherine of Siena Catholic Church. At the time of one interview, the interviewee was thought to be a member of St. Catherine of Siena Catholic Church, but after the interview, it turned out the interviewee was a Catholic, and a member of Fellowship United Methodist Church, not St. Catherine of Siena Catholic Church. The goal was originally 22 per religious

institution, but the result ended up being 23 from Fellowship United Methodist Church and 21 from St. Catherine of Siena Catholic Church.

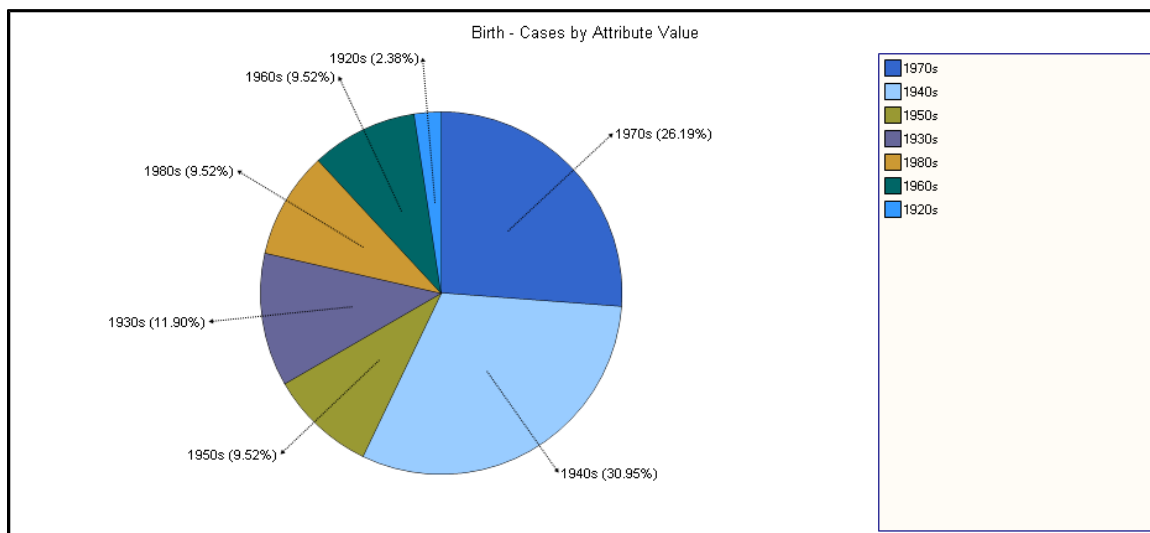


Figure 5.2. Birth year of interviewees

The above pie chart shows the decades in which the individual interviewees were born. It also shows that there were 13 born in the 1940s and 11 born in the 1970s, which reflects an entire generation apart.

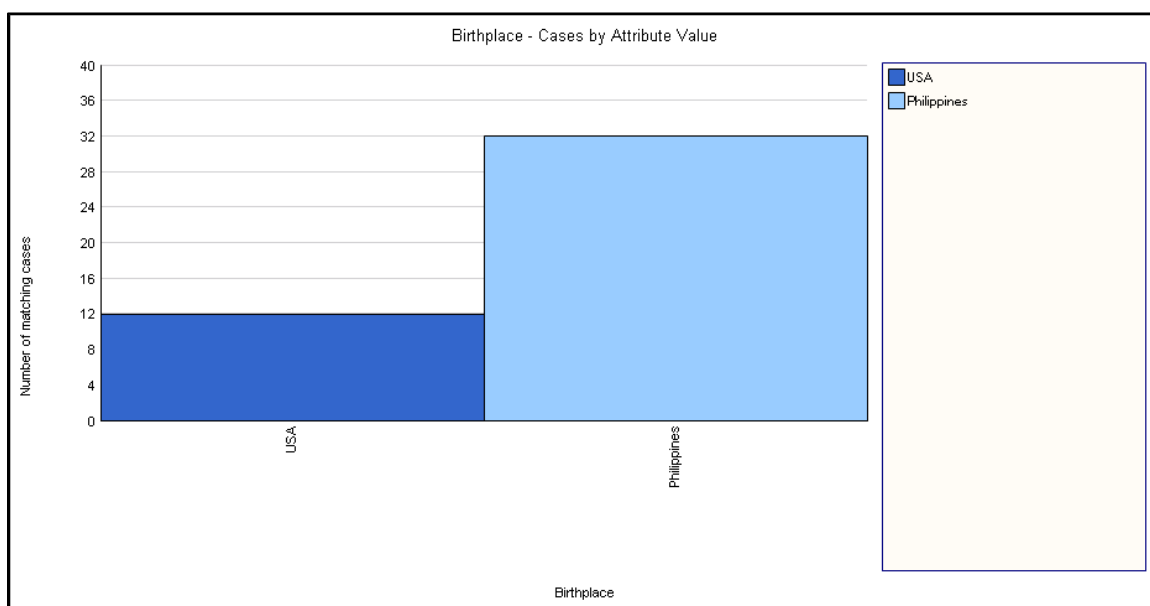


Figure 5.3. Birthplace of interviewees

There are a total of 32 interviewees who immigrated to the United States from the Philippines and 12 who were born in the United States or Guam, a territory of the United States. Thus, the figure above shows the percentage of the 32 first generation Filipinos and 12 who were second generation Filipinos, or those who were born and raised in the United States or one of its territories.¹ In essence, there was an almost three to one ratio of first generation Filipinos interviewed for this study to that of second generation Filipinos.

Sex. There were twenty-four individuals who were male and twenty who were female.

Citizenship status. Out of the 44 interviewees, 41 possessed US citizenship status, while three did not.

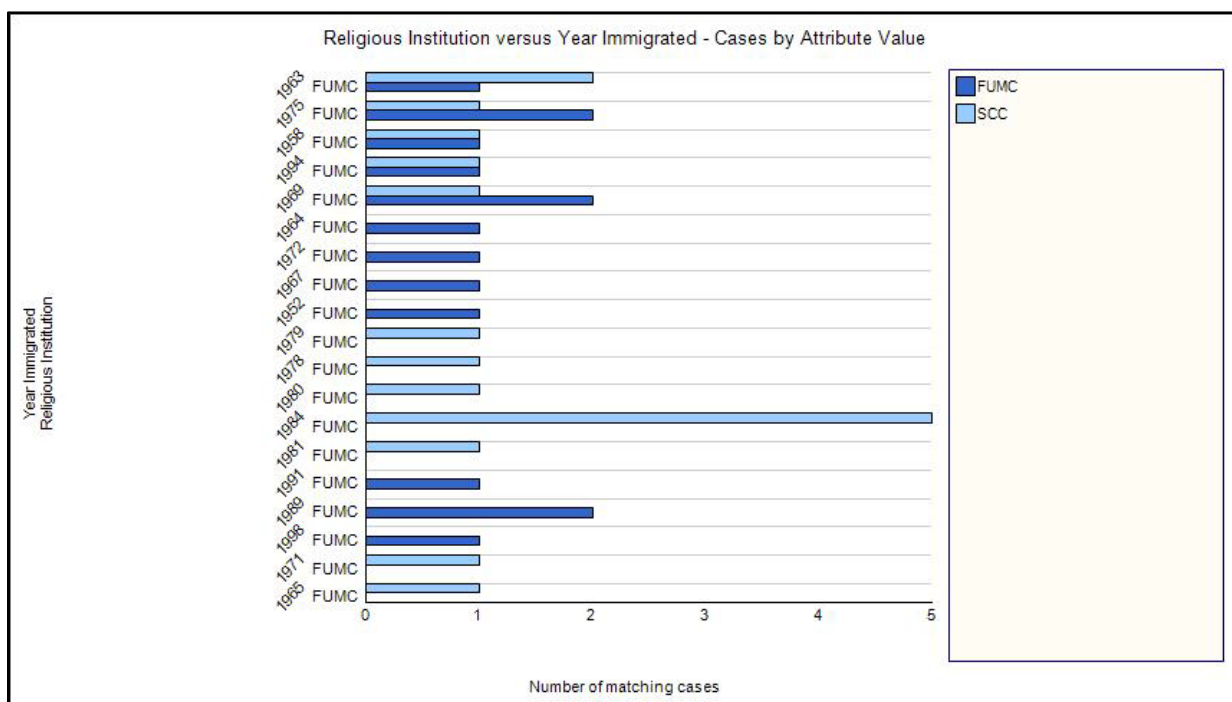


Figure 5.4. Religious Institution versus Year Immigrated – Cases by Attribute Value

¹ Though not reflected in Figure 5.3, there were a few people who were 1.5 generation Filipinos (those who were born in the Philippines, but immigrated at a very young age and were raised in the United States).

Generational status. The generational status was determined by where they were born and when they came to the United States if they were immigrants, not based on whether they thought of themselves as a first or second generation, because that was not found to be consistent across cases. If they were born in the Philippines and immigrated to the United States, then they were considered first generation. If they were born in the United States, they were considered second generation. Thus, there were a total of 34 first generation Filipinos and 10 second generation Filipinos. There were a few individuals who identified themselves as 1.5 generation, meaning those who were born in the Philippines, but immigrated to the United States at a very young age. For the purposes of this study and for the sake of consistency, they are grouped together with those who are considered first generation Filipinos.

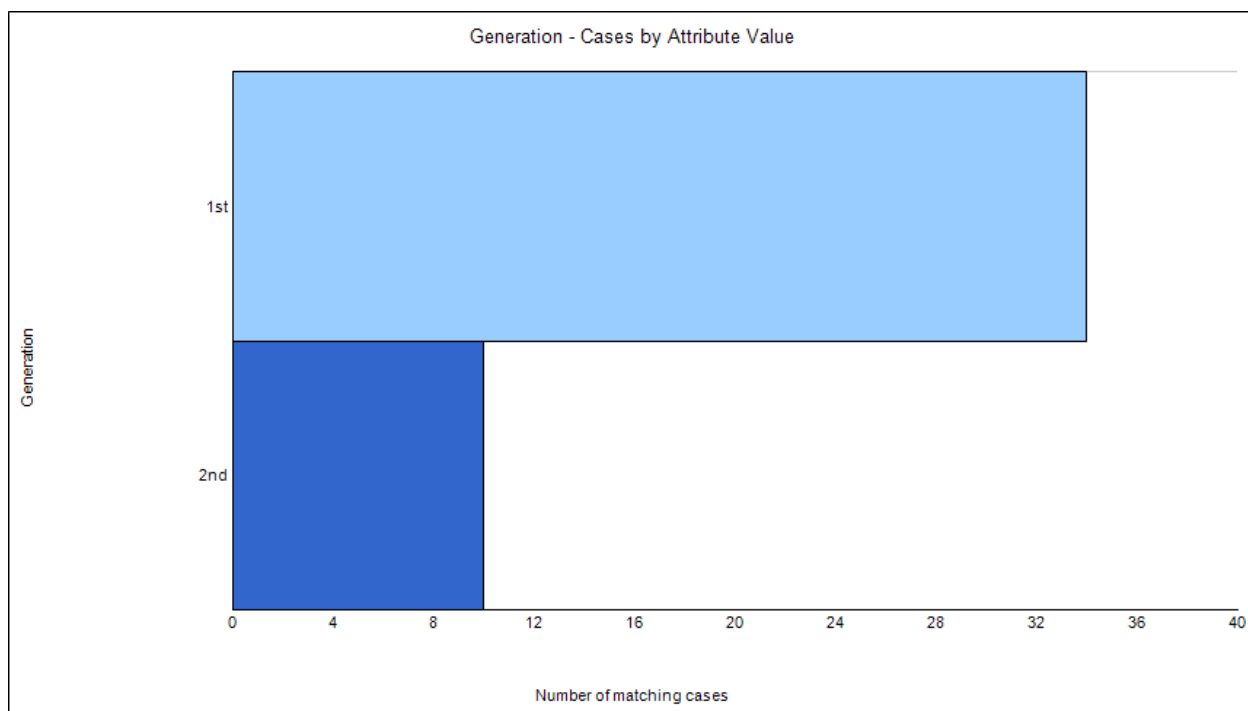


Figure 5.5. Generational status – Cases by Attribute value

Educational status. Unfortunately, there lacked a clear and consistent way of measuring this characteristic due to the way the question was posed on the questionnaire. What could be gained from the data collected; however, was the fact that 11 interviewees stated that they had an advanced degree. The rest of the 33 interviewees composed of those who received an undergraduate degree, who were in school, and who had some college, but no degree, as well as those who were still in high school and who had no formal college education whatsoever. It is noteworthy to mention that there was not an interviewee who did not have at least some high school education in this sample population.

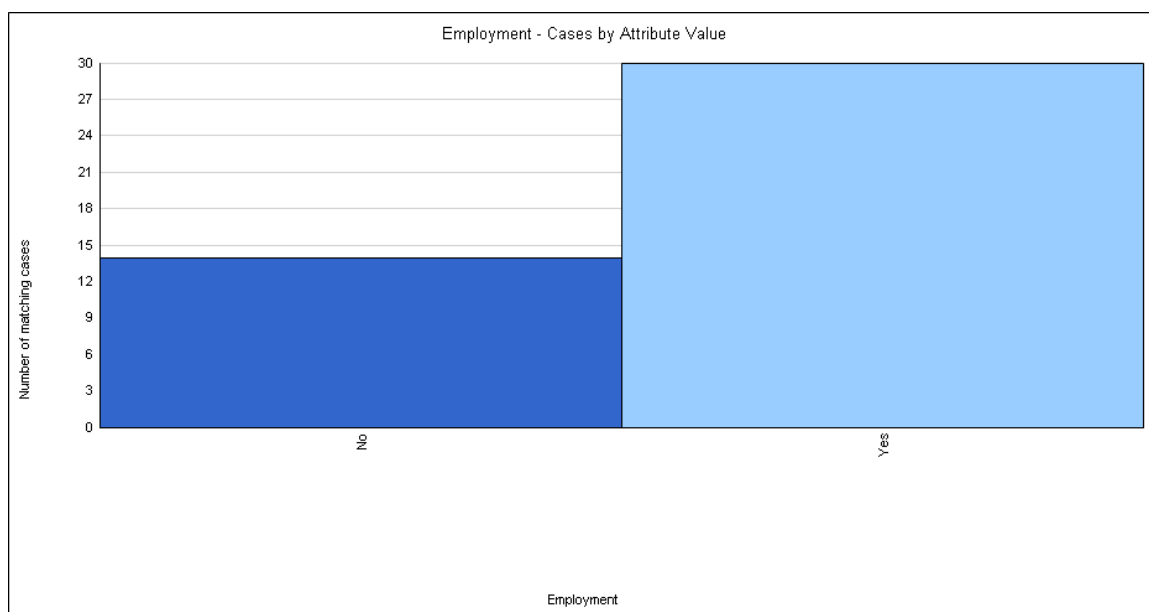


Figure 5.6. Employment status – Cases by Attribute Value

Employment status. A total of 30 interviewees were employed while 14 were not. The 14 that were not employed included those who were students going to school and those individuals who were retired.

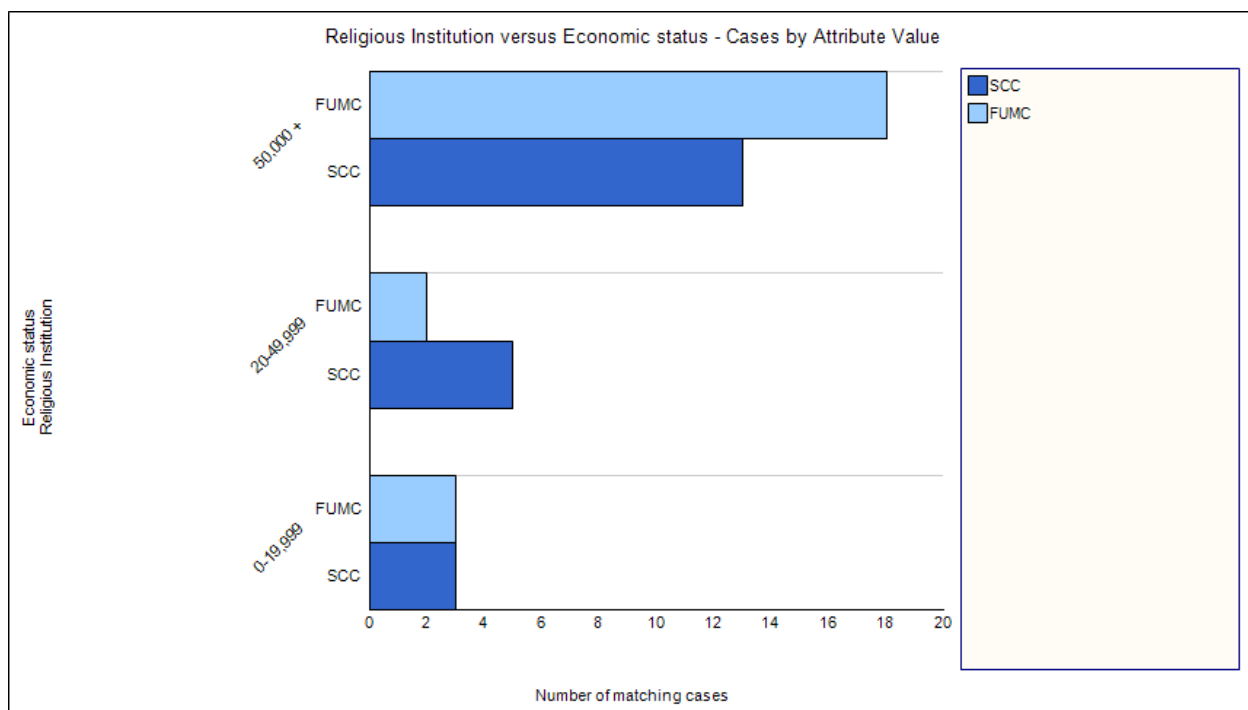


Figure 5.7. Religious Institution versus Economic status – Cases by Attribute Value

Present economic status. There were 31 interviewees who claimed that their present household income was \$50,000 or more. Seven interviewees stated that their total household income was between \$20,000 and \$49,000, while 6 interviewees stated that their total household income was between 0 and \$19,000. In the sample population of interviewees, there was a total of 7 married couples and 1 cohabiting couple. Within the 7 married couples, 6 were consistent with where they placed their household income. One married couple was inconsistent. With the cohabiting couple, there was also consistency in where they placed themselves in the income bracket. Those who identified themselves as part of the 0-\$19,000 income range included those who were employed and those who were not employed.

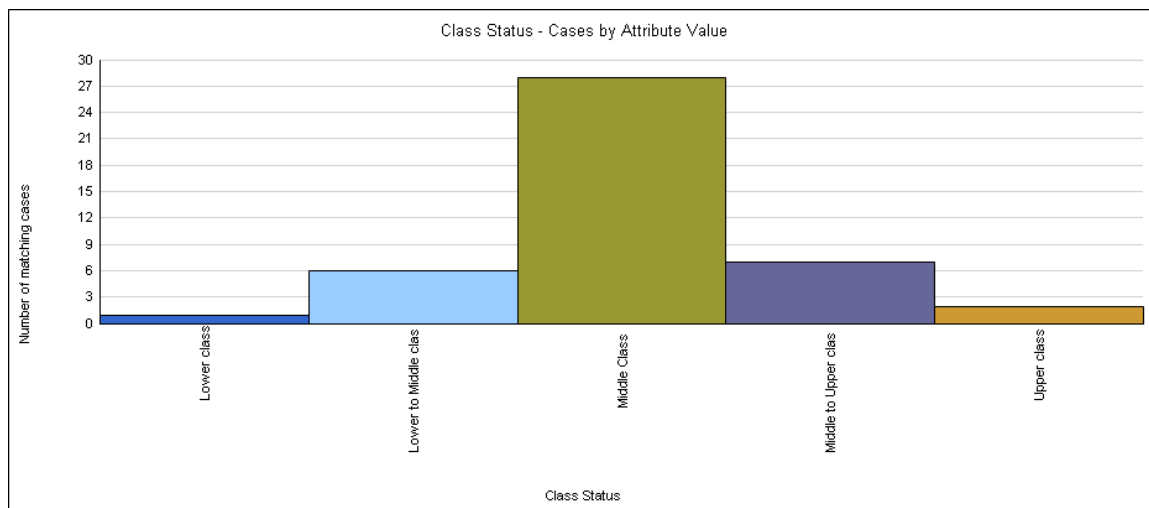


Figure 5.8. Class Status – Cases by Attribute Value

Class status. The above chart shows the distribution of the responses the interviewees gave regarding their self-perceived class status. One categorized herself as of “lower class,” six considered themselves “lower to middle class,” 28 identified with “middle class,” seven with “middle to upper class,” and two as “upper class”.

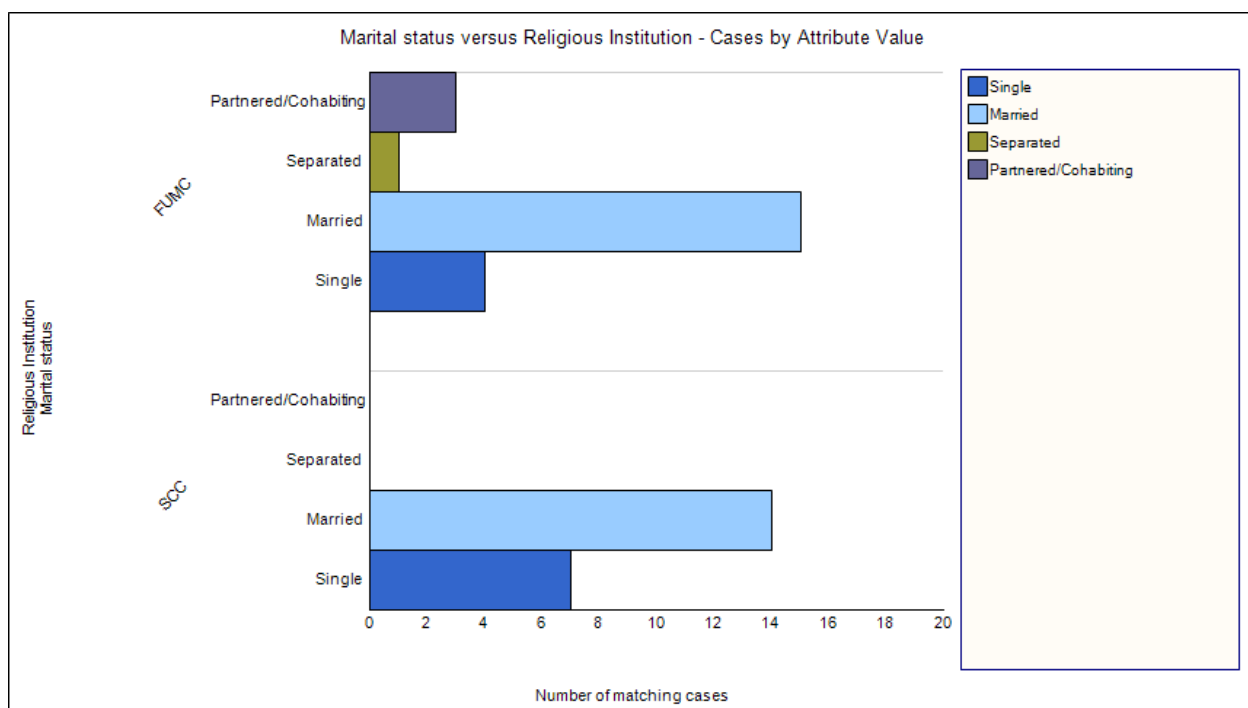


Figure 5.9. Marital Status versus Religious Institution – Cases by Attribute Value

Marital status. The above comparison chart shows the actual numbers of cases of those married altogether, single, cohabiting, and separated. A quarter of the interviewees (11) were single. More than half (29) were married. One was separated. And three were cohabiting. Among those interviewed, 15 members from Fellowship United Methodist Church were married while 14 members from St. Catherine of Siena Catholic Church were married. The three that were cohabiting and the one that was separated were from Fellowship United Methodist Church. There were 4 and 7 members from FUMC and SCSCC respectively that were single at the time of the interview.

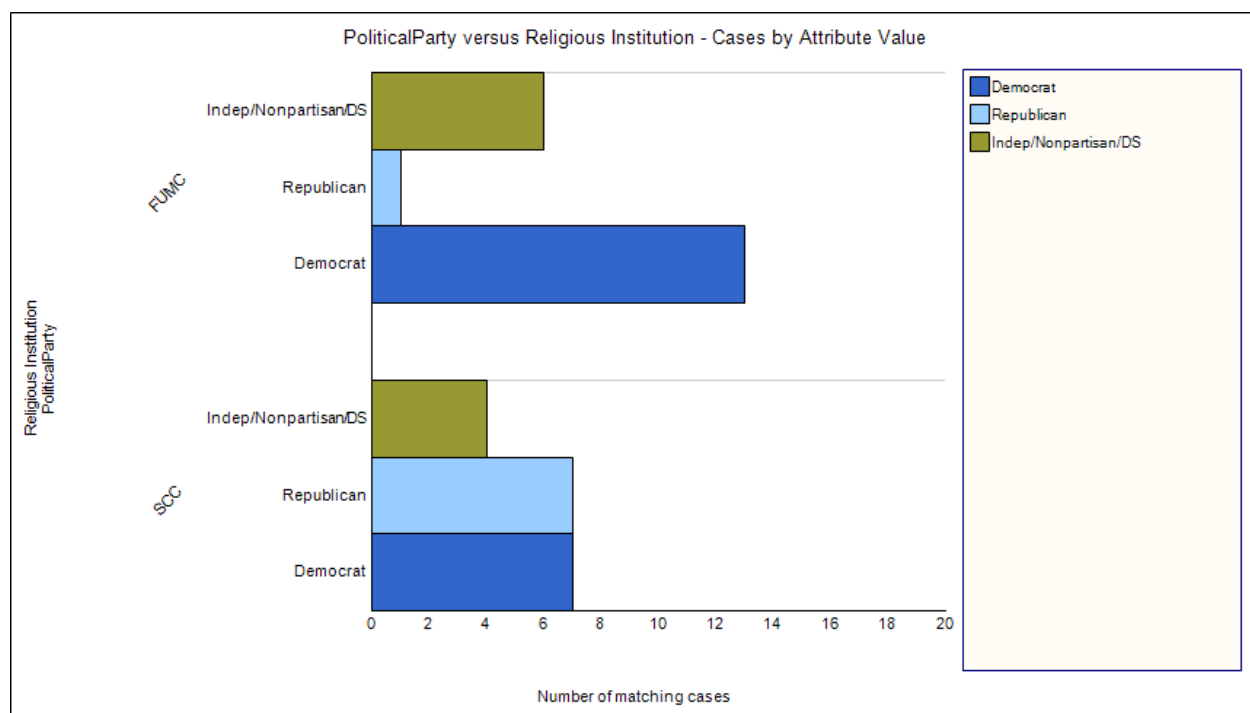


Figure 5.10. Political Party Affiliation Versus Religious Institution – Cases by Attribute Value

Political party affiliation. The chart above displays the percentage breakdown of the interview participants by political party. The chart does not include six interviewees who were not registered to vote. Of all those interviewees who were registered to vote

(38), there was a total of twenty interviewees (or more than half) who considered themselves Democrats, eight who identified themselves with the Republican Party, and ten who saw themselves as an Independent, Nonpartisan, or who declined to state.

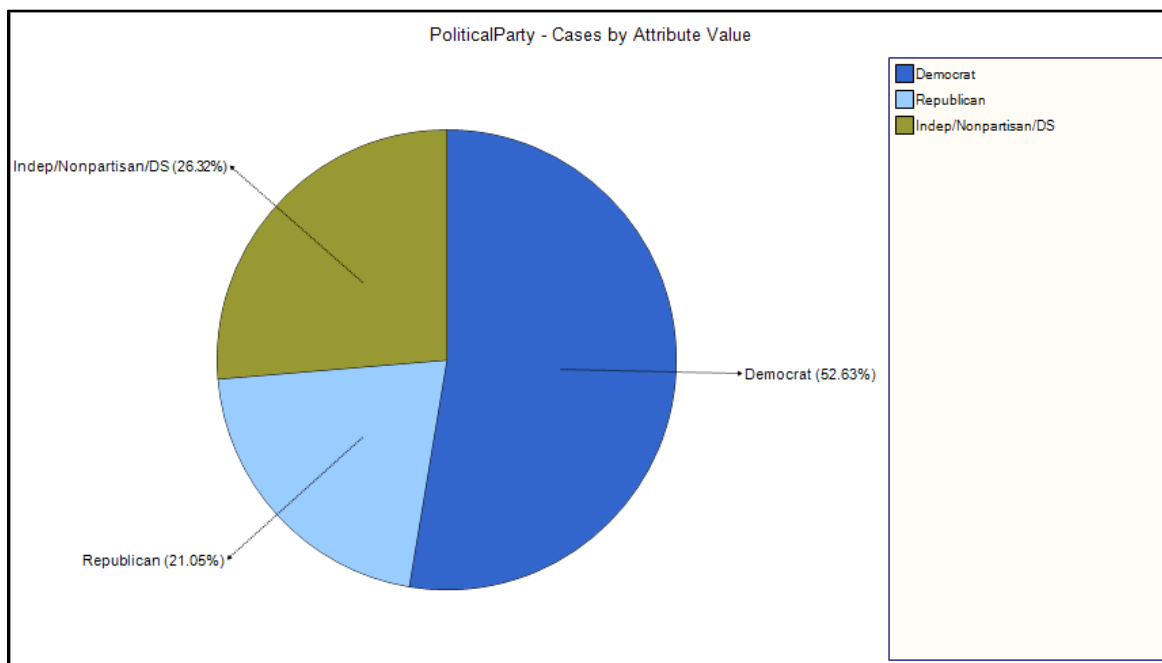


Figure 5.11. Political Party Affiliation – Cases by Attribute Value

Fig. 5.11 shows the breakdown of political party affiliation taken from the interview population as a whole. Thus, as a whole, 52.63% of the interviewees identified with the Democratic Party, 21.05% considered themselves Republicans, and 26.32% saw themselves as an Independent, a Nonpartisan, or declined to state.

Answering Research Questions One and Two: Analyzing the Oral and Written Reflection Data

Now that the basic demographic data of the interview sample population has been presented, the findings of the rest of the qualitative data will be provided in relation to the four research questions delineated at the beginning of this chapter. The oral and written

reflection data of the interview sample population assists us in answering the first two research questions: “To what extent does the religiosity of Filipino Americans in this study inform their views about politics?” and “To what extent does the religiosity of Filipino Americans in this study inform their participation in politics?” The following sections are in essence what emerged from the interviewees' oral and written reflection data on the topic: culture, religion, and politics. The data revealed the interviewees described what the individual terms: “culture,” “religion,” and “politics” meant to them. The main argument of this dissertation has been that Filipino Americans’ religiosity plays an important role in determining their political views and political participation. In this qualitative analysis, the data revealed that according to most of the 44 interviewees, culture, religion, and politics are all related to one another, and that one’s religiosity, again as defined earlier in the manuscript, does in fact affect their political views and political participation.

When attempting to write up these sections on my interviewees' self-perceptions of “culture,” “religion,” and “politics,” based on their oral and written reflection data, it was difficult to separate "distinctly" one from the other, as they were often described in relation to each other. In these following sections, I attempt to summarize and synthesize what my interviewees said to construct “culture,” “religion,” and “politics,” beginning first with “culture.” At the end of each of the sections, I discuss how their self-perceptions of “culture,” “religion,” and “politics” 1) compare or contrast to my own use of those terms in this manuscript, and 2) how they relate to my overall main argument that Filipino Americans’ religiosity plays an important role in determining their political views and political participation.

Culture

Introduction. According to the oral and written reflection data of the 44 interview participants, their responses can be summarized as follows: 1) what culture means to them; 2) what shapes culture; and 3) what the effects of culture are. The reflection data reveal that culture, to them, means numerous things. To the interviewees, culture 1) manifests itself in various forms; 2) can be described as territorially related, such as being both local and global; 3) may refer to pop culture among the younger generation, music, and food; 4) includes norms, values, traditions, beliefs and practices; 5) and can refer to ethnicity, race, immigration experience, language, as well as religion.

What culture is. Mrs. Morcilla writes that “culture comes in different forms and each individual express[es] their feeling and interpretations in their own understanding, experience, and status in life” (personal communication, June 26, 2004). One interviewee, Mr. Muralla, describes culture as the environment that enables the free exercise of religion in the United States. “We are able to express our religion and beliefs in culture freely” (personal communication, May 22, 2004). Similarly, another interviewee, Mr. Azucena, states that “the cultural identity of a people is manifested in their various forms of religious expression” (personal communication, May 5, 2004). Mrs. Magno says that, “Culture is a way of life” (personal communication, May 6, 2004).

Culture can be described as territorially related, such as being both local and global. Mr. del Mundo acknowledges that “culture can be interpreted in many ways,” and so he specifically says that he understands “it to be one's local, and familial environment (past and present)” (personal communication, May 16, 2004). He writes this in the context of his upbringing: “my upbringing as a Northern-California Filipino-American

shaped the person I am today” (personal communication, May 16, 2004). For Mr.

Azucena, culture is also explained in physical territorial terms:

In diverse societies, on a national level, a super culture (e.g. an American Culture) forms out of the combined and shared experiences of individuals of different cultures. In such scenarios, as is the United States, perhaps the regional culture (e.g. California Culture of [sic] Southern Culture) have a greater influence on political behavior than ethnic culture. (Personal communication, May 5, 2004)

Culture may refer to pop culture among the younger generation, music, and food. Mrs. Benedicto defines culture as “Pop culture among the younger generation...Music,” among other things (personal communication, June 17, 2004). And several interviewees mentioned food as part of culture (Ms. de los Reyes, personal communication, June 21, 2004; Ms. de la Rosa, personal communication, June 9, 2004; Mrs. Benedicto, personal communication, June 17, 2004).

“Culture includes: norms, values, traditions, beliefs and practices.” That is how as one interviewee put it (Mrs. Benedicto, personal communication, June 17, 2004). Mr. Azucena also associates culture with norms. He writes: “on a fundamental level, religion provides much of what the modern political process seeks to achieve: the establishment of social norms and values, a structure of relationships in which people live” (personal communication, May 5, 2004). Another interviewee included “traditional Filipino values” in her description of culture. She relates her experience in the following manner:

As a Filipino-American, who was raised in America with very traditional Filipino values, I believe that I grew up with many influential role models. My parent's [sic] and elders always taught me the value and meaning of loving one another and that going to church on a regular basis was highly valued in our culture....When I think about culture, I think and feel Filipino-American. Not torn anymore about begin [sic] one or the other, but I now appreciate and welcome the fusion of my American Filipino values that I have learned and re-created. (Ms. Torres, personal communication, June 21, 2004)

Mr. Naranjo gives another perspective on “traditional...values,” this time on “traditional family values.” He recounts how “ethics, principles (such as traditional family values) influence society, culture, politics, and economic policy” (personal communication, June 17, 2004). It seems that when it comes to the word “values,” interviewees not only mention values in relation to their culture as in the case of Ms. Torres, or in relation to their family, as was the case with Mr. Naranjo, but also in relation to political party. Ms. Torres writes: “Politics is a difficult conversation to have in my family especially with my father, who is a registered member of the Republican party, but I'm not sure if he cognitively or morally understands the implications of why he has chosen this party to represent his values” (personal communication, June 21, 2004).

Culture can refer to ethnicity, race, immigration experience, language and religion. Mrs. Benedicto thinks of “distinct ethnic groups (for example: Philippine culture, Asian, Chinese, American, African-American, Western and Eastern etc...)” when asked to write about “culture, religion, and politics” (personal communication, June 17, 2004). Both Ms. Torres and Mr. Rojo refer to being “Filipino American.” Ms. Torres writes: “When I think about culture, I think and feel Filipino-American” (personal communication, June 21, 2004). Mr. Rojo writes: “Culture – means Filipino American.” Mr. Delgado points out the importance of culture. He states: “culture is very important because it defines ... what we are, especially our heritage as Filipinos” (personal communication, June 28, 2004). Ms. Reyes says: “When I think of culture, it reminds me of the creation of different peoples in the world; different race; different heritage, but with only one creator” (personal communication, May 12, 2004). Along the same lines, Mrs. Leopardas writes:

Culture to me is everything that makes you uniquely different from other people whose language and religion are not the same as yours. It's passed on to our own children and inherit, through experiences and direct involvement in their daily activities, all that they see, hear, taste, touch and feel and learned through interaction. Therefore our minds and feelings are shaped by those direct experiences. (Personal communication, June 25, 2004)

Mrs. Nieves touches on immigrants and how they bring their culture with them when they immigrate to another country, recounting her own story: "When we came to America we always carry our trade or culture" (personal communication, May 19, 2004). Here, I understand "trade" to mean their individual and professional expertise, which would be their contributions to their new country in which they were going to live and work in. Mr. Muralla writes:

Living in the United States, a country of diversity, different cultures, different races, different religions and beliefs, I believe all is slowly evolving into something great.... we are not just Filipinos, or we are not just Irish, or Indian, we are Filipino-Americans, we are Irish-Americans, we are Indian-Americans we are embracing our old culture as well as our new. (Personal communication, May 22, 2004)

Mr. de los Reyes peaks of the importance of God within the family, which is part of the Filipino culture.

When I think of the Filipino culture, I think of family right away.... I also think that having God in the family is important. I was raised to know that a family could not exist without God. I would make sure that religion and God is present in our family. I would also make sure that my kids would teach whatever I learned to their kids. (Personal communication, June 24, 2004)

Mr. Calma believes that culture affects how people accept and practice religion. He writes:

Religion is people's expression of their faith and religion is part of culture. Actually, it influences the development of culture. Culture also affects how people accept and practice religion. Culture and Religion - influences also people's attitude towards politics or where people stand in political issues. As politics evolve, it influences the development of religion and culture. So, the three are so intertwined. (Personal communication, June 23, 2004)

Mrs. Benedicto says that culture includes beliefs and practices. She writes:

Culture, religion and politics are intertwined. Each one affects the other. One cannot discuss culture without mentioning religion and politics. All three are part of the whole. (Personal communication, June 17, 2004)

What shapes culture.

Culture should be or is also influenced by numerous other factors, such as natural law, “historical/religious/spiritual forces,” and the “senses.” Mr. Naranjo says, “The natural law, character, or even America’s principles of the Ten Commandments should affect all human law, regardless of one’s religion, culture, or political persuasion” (personal communication, June 17, 2004). In a similar sense, Mr. Razonares this insight in his reflection on “culture, religion, and politics”: “I feel that the Filipino culture, values and identity was shaped by historical/religious/spiritual forces” (personal communication, June 10, 2004). Mrs. Leopardas believes that culture is inherited and experienced through the senses, and that in turn, mind and feelings are shaped by such experiences. She writes:

Culture to me is everything that makes you uniquely different from other people whose language and religion are not the same as yours. It’s passed on to our own children and inherit[ed], through experiences and direct involvement in their daily activities, all that they see, hear, taste, touch and feel and learned through interaction. Therefore our minds and feelings are shaped by those direct experiences. (Personal communication, June 25, 2004)

Culture is shaped also by educational experiences. Ms. Torres and Mr. Carino both share how their educational experience helped shape their understanding of the definition of culture. Ms. Torres writes in her reflection:

My parents and family have influenced my definition of culture, but I have been offered wonderful opportunities to shape my own culture; through education, through friendships, through work-life experiences; and also comparing and

contrasting my experiences in America with the Philippines. (Personal communication, June 21, 2004)

Mr. Carino also mentions education in relation to his own culture.

We like to go to school. That is one of the...prerequisites. You know, ...it's almost to the point of being a prerequisite because we are always reminded by our parents that we must go to school. We must complete school and finish school until that time that you are finished. (Personal communication, June 22, 2004)

Culture is influenced by people, such as family and community activists. Mrs.

Razon identifies community activists, including her own husband, as influential in her definition and experience of culture. She writes:

In my life, it's all intertwined. In my work and volunteer work in the community, it's my strong belief and pride in my culture that drive me. I truly believe that God has blessed me with specific opportunities. Like my first volunteer experience with the Filipino community in the South of Market area, having community activists Bullet Marasigan (of West Bay Pilipino MultiServices Center) and Lillian Galledo (of FAA) as my mentors, my first job at West Bay and other subsequent jobs in the social services field and having my husband as my best friend and supporter. Through these experiences I am God's vessel to teach young people and the mainstream community about Filipino Americans, our struggles, accomplishments, our issues and needs. I also feel passionate about my involvement in politics, especially on how policies and legislation impacts people of color. (Personal communication, June 11, 2004)

Along with many others, Ms. De los Reyes identifies family, in particular as influential in her definition of culture. She writes:

When I think of Filipino culture, I think of food, family and respect....Being close to family is one of the most important (if not the most important) Filipino culture that I am most thankful for. I am very close to my family. We have get-togethers almost every week. My family was taught to always stick together through thick and thin. I have seen the meaning of family through my mother and her siblings. Our family helps each other out no matter what. We even treat our cousins as our own brothers and sisters. It is the tightness in our family relationship that I can never give up as a Filipino. I don't think I would have realized the importance of family if I remained in the Philippines. In the US, we see families from other cultures trying to get rid of each other. I can not [sic] fathom such thing in my family. (Personal communication, June 21, 2004)

Mr. Saludo writes:

My upbringing [sic] was basically influenced by Spanish culture though I must admit that I have been exposed during my childhood to some Filipino idiosyncrasies. So in me I can see a man of varied combination culture and influences. I value the influences given to me by birth and influences I gathered by being a Filipino. (Personal communication, May 20, 2004)

Mr. Cuevas, who was deeply influenced by his own upbringing, writes the following about his perspective on culture, religion, and politics:

...I was born into the United Methodist Church. Church was not just something on a Sunday, ... [it was] a place where friendships were made, and daily fodder for dinner conversation. (Personal communication, June 16, 2004)

Mr. de la Pena writes: "My cultural upbringing is more affected by my immediate family, which in turn, is affected by religion and politics" (personal communication May 5, 2004). Similarly, Mr. del Mundo writes:

Under culture I have 65% due to the fact that my upbringing as a Northern-California Filipino-American shaped the person I am today. Since culture can be interpreted in many ways, I understand it to be one's local, and familial environment (past and present).² (Personal communication, May 16, 2004)

What its effects are.

Culture includes elements of pride in one's culture. Mr. Hermosa writes:

"Culture-I am very proud of our rich culture with different influences from very diverse group of people." Ms. De los Reyes, Mr. Saludo, Ms. De la Rosa all similarly express a pride in the richness of their culture. Ms. De los Reyes writes: "Growing up, I was taught to be proud of who I am. Going to a high school that embraces Filipino pride have also instilled in me the love for the Filipino culture. Migrating to the US made me more proud to be a Filipino" (personal communication June 21, 2004). Mr. Saludo says this of

² In his written reflection, he had drawn a Ven diagram with three overlapping circles. For each circle, he wrote a percentage that represented how much influence that area of his life had on him.

himself: “I can see a man of varied combination culture and influences. I value the influences given to me by birth and influences I gathered by being a Filipino” (personal communication, May 20, 2004). Culture includes not only pride in one's Filipino identity, but also acknowledges the need to know more about her Filipino history. Ms. De la Rosa explains:

When it comes to culture, I feel as if I haven't embraced the total history of it. I eat our food, respect our elders and am proud to be a Filipino but then again I have never really went out of my way to learn about Philippine history. I want to but it always seems there is something else to do. (Personal communication, June 9, 2004)

When compared with others, Mrs. Nieves writes, “I feel our culture is good compare with the foreigners” (personal communication, May 19, 2004).

Culture can also include a desire to “keep the good” and “throw out the bad.”

Although the Filipino culture may have been seen as important within the interview sample, it has also been identified as including elements of both good and bad traits. Hence, the desire to “keep the good” and “throw out the bad” was also evident in the data. Mr. Delgado relates how the trait of being "shy" has both good and bad things about it. “...Of course you know ... we are shy and there's a good side and bad side about it” (personal communication, June 28, 2004). Just as there is a good and bad side to being “shy,” so there is also an apparent good and bad side to the characteristic trait of being “respectful.” Ms. De los Reyes writes:

Another fascinating trait in the Filipino culture is respect. We are taught to respect everyone especially the elders. I have never seen so much respect in other cultures. However, this trait can be misconstrued. Filipinos can go overboard by thinking whatever an elder says is right no matter how wrong it is. (Personal communication, June 21, 2004)

To Mr. Navales, he sees respect as something to be preserved (personal communication, June 22, 2004). Mr. Navales writes (personal communication, June 22, 2004):

“Culture:...There are many Pilipino cultures which should be preserved by Fil-Am. Firstly - respect to elders and second, the ‘Bayanihan’ system which would mean cooperation among Fil-Ams – We should have only one organization!”

Together with the values of being “shy,” “respectful,” and having the “Bayanihan System,” other traits seem to be identified with the Filipino culture, including loving one another, religion, and education. Ms. Torres writes in her reflection, “My parent’s [sic] and elders always taught me the value and meaning of loving one another and that going to church on a regular basis was highly valued in our culture. I think this is why my parent’s [sic] also expected me to attend parochial school from childhood into teen years” (personal communication, June 21, 2004).

Mr. Carino elates his own experience regarding the Filipino culture, and how not only having an education is emphasized and valued, but how also having a close-knit family as well as the value of hospitality are part of it. He states: “[O]ur culture in the Philippines is such that we are a, you know, close-knit family. Our culture is that we take care of each family member. Our culture is that we are hospitable people” (personal communication, June 22, 2004).

But just as both Mr. Delgado and Ms. De los Reyes point out, that there are positives and negatives, or advantages and disadvantages to such traits, so does Mrs. Magno explain that it is up to the individual to decide to keep one thing or another. She explains:

Culture is a way of life. It's up to the individual to weed out the things that won't benefit him. I try to keep the Filipino culture that I think has made my life better, happier and satisfying. Being born and raised in the Philippines, I had a difficult transition when I came to the USA. I've kept an open mind and I've learned a lot. I can say that I'm a better individual after assimilating with a different culture for many years. (Mrs. Magno, personal communication, May 6, 2004)

Speaking of raising her children in a different country, she writes, "It was a challenge...With God's grace and guidance, I raised them the best I can" (Mrs. Magno, personal communication, May 6, 2004).

The Filipino Americans' self-perceptions of "culture," as found in their oral and reflection data, is as broadly defined as Michael Gallagher's definition of culture. To recap, their description of culture included 1) the fact that culture has various manifestations of itself; 2) it can be described as territorially related, both local and global; 3) can refer to pop culture among the younger generation, music, and food; 4) can mean norms, values, traditions, beliefs, and practices; and 5) can refer to ethnicity, race, immigration experience, language, as well as religion. Even their explanations of what shapes culture and the effects of culture are included in Gallagher's definition of culture. We recall his definition provided in the methodology chapter, definitions of key terms section, and include it below for easier and quicker for cross-reference:

Culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs... It is culture that gives man the ability to reflect upon himself. It is culture that makes us specifically human, rational beings, endowed with a critical judgment and a sense of moral commitment. It is through culture that we discern values and make choices. It is through culture that man expresses himself, becomes aware of himself, recognizes his incompleteness, questions his own achievements, seeks untiringly for new meanings and creates works through which he transcends his limitations. (Gallagher, 2003, pp. 24-25)

How do these self-perceptions of culture relate to my overall main argument that Filipino Americans' religiosity plays an important role in determining their political views and political participation? The fact that these self-perceptions of culture express its inter-relatedness with religion and politics supports the notion that religion has some kind of an effect on culture and politics by virtue of the fact that all three concepts are connected to one another in some way.

Religion

Introduction. Next, I attempt to summarize and synthesize what my interviewees said to construct "religion." Secondly, I compare and contrast their self-perceptions to my own use of "religion" in this manuscript. And thirdly, I relate how their responses relate to my own overall main argument that Filipino Americans' religiosity plays an important role in determining their political views and political participation.

According to the oral and written reflection data of the 44 interview participants, the Filipino Americans' thoughts and reflections on the topic of "religion" can be narrowed down to the following categories: 1) what religion is; 2) what its effects are in relation to God and to others; and 3) the challenges of religion. To begin with, they saw religion primarily as "religious affiliation or church association." This differs distinctly from "spirituality" wherein religion refers specifically to a formalized religious institution.

What religion is.

Religious affiliation or church association. Religion was often written of in terms of religious affiliation or association, such as being a member of Fellowship United

Methodist Church or St. Catherine of Siena Catholic Church. One FUMC member states: “[F]or religion... all of my life I have been raised as a Christian.” (Mr. del Mundo, personal communication, May 16, 2004). Another FUMC interviewee states: “Religion – means United Methodists” (Mr. Rojo, personal communication, June 9, 2004). A SCC member similarly writes: “Basically FilAms are mostly Catholics” (Mr. Navales, personal communication, June 22, 2004). “Religion in the Philippines is practiced, and you will note that 80 percent of the population in the Philippines is Catholic” (Mr. Carino, personal communication, June 22, 2004).

What religion's effects are in relation to God and to others.

Religion and its relationship to God. “[R]eligion is a relationship with God and it's more of the spirit rather than the law” (Mr. Delgado, personal communication, June 28, 2004), says one interviewee from SCC. “It gives me the uh principles in life that would guide me in the things I do and the things I say and the things, the way I relate to people and all that. Religion is very important, most important...even though...I might not agree with some of the... things that institutionally religion demands...in one way or another” (Ibid.). Another SCC interviewee notes this about religion:

I try to keep my faith in mind while at the voting polls, at school, etc. but sometimes I find myself torn between following Catholic doctrine and doing what I think is right – which implies that I'm finding myself questioning my faith more. This could be due to the fact that I'm no longer in a Catholic academic environment (UC Berkeley is a public university) and so I don't have that influence from my peers. But I try my hardest to follow the Church's teachings whenever I can. (Ms. De los Santos, personal communication, June 13, 2004)

Similarly, another SCC interviewee believes:

Religion directly influences our way of life. Our belief systems are resources that we collect in our thoughts and develops the path that we choose to lead. For example, I was led to believe that God is the powerful force who knows it all. From my own personal views, I practiced a life without birth control and the life

of sacrifice and Jesus Christ as my Savior and example. That to m[e] means a life of service, love, and holiness. For whate[ver] you do, you do it for HIM and for you to be happy, there's constant reminder inside of your system (consci[ence]) that I'm living the way of the Lord that will make my life safe and successful. This pretty much became the basis of my work in my home, my employment and my friendships with anyone. (Mrs. Leopardas, personal communication, June 25, 2004)

At another time in her reflection, she writes: "Religion plays a very vital role in my life. I could have died or hurt someone before. My religion has made me do the positive feeling[,] not possible without a knowledge of God" (Ibid.). For a FUMC interviewee, a similar view on religion is presented, but with a different application to himself. He writes in his reflection: "It's only now in my older years that politics and religion have played a dominant role in defining/shaping the way I see/live my life" (Mr. de la Pena, personal communication, May 5, 2004). At another point, he writes: "RELIGION: plays a major role in defining ethical viewpoints. Sometimes related to politics" (Ibid.). But he says that "this is because of religion and its effect on my personal culture. Not because of the mixing of my religious/political prospectives [sic]" (Ibid.). A fellow FUMC interviewee gives a contrasting view. She writes how she thinks that there "is a big contrast" on the relationship between religion and politics in the United States versus in the Philippines (Ms. Sarmiento, personal communication, May 27, 2004). She writes: "religion and politics do not seem to be blended so obviously [in the United States as in the Philippines]. Or maybe it is just more subtle or maybe people pretend that they do not blend" (Ibid.).

Another FUMC interviewee states something in stark contrast, however, when she writes about the fusion of her religious beliefs with her political beliefs:

Religion and politics goes hand in hand most of the time...Because I am a Methodist, this is where I most learned to form my own opinions. Maybe they are not so much my own since most of my opinions conform to Methodism.... With regards to issues such as homosexuality, abortion and raising children, my views are most of the time dictated by my religion. (Ms. de los Reyes, personal communication, June 21, 2004)

Another FUMC member shares his view of religion by stating what he believes in. He writes:

Jesus was the Son of God and I believe in his message and the spirit of his life. I also believe that he created a new covenant with mankind and that replaced the previous rules/law/customs before his life.

I think that most organized Christian religions say they follow the teaching of Jesus, but I think that is often not the case, that most organized Christian religions are reactionary, and their practices are counter to the teachings of Jesus[.]

As a Filipino, I recognize the significant role that religion plays in our cultural, social, business, and political life... and I [sic] would say that mainly it is a negative role in terms of reinforcing the internal colonialism that affects most Filipinos. (Mr. Cuevas, personal communication, June 16, 2004)

Another FUMC member writes:

Joining Fellowship United Methodist Church was a blessing to my family and me. It has made my faith stronger and be closer to God. I gradually became an active member by participating in the different church committees and activities. (Mrs. Magno, personal communication, May 6, 2004)

Similarly, a member of SCC shares her own view about religion in the following words:

If everyone has a God they believe to be GOOD and is source of peace and happiness, I doubt that there will be hatred and enemies. People of God will work in harmony, love and kindness. There won't be any quarrels, wars and sickness. When everything is well with our home and work, we're happy. We work to maintain that standard of humanity. We value the integrity of human life and we strive to cooperate to place God in every aspect of our life. When we're sick, we hope and pray that God will heal us. We pray when we need help and support. We pray when we'r[e] happy and give something to thank God for it. (Mrs. Leopardas, personal communication, June 25, 2004)

Religion and its relationship to one's family. One FUMC interviewee writes:

“both grandparents were Methodists – converted by American missionaries. That made both parents Methodists. When I was born, no choice, I had to be one, too” (Ms. Evangelista, personal communication, May 13, 2004). And so, she became Methodist as a result of her parents' and grandparents' religion. This also affected her own family and the practice of their religious beliefs. When she married, he was a Catholic, and they “did not try to convert each other” (Ibid.). When their daughter was born, she had agreed to attend Catholic Church, and her daughter attended Catholic schools up to the seventh grade, all the while knowing that her mother was Methodist. She knew that her daughter “had a choice when she's ready to make a choice” (Ibid.), meaning she could choose to practice whatever religion she wanted when the time came.

As another FUMC interviewee mentions in her reflection: “Religion is...when you are very young you follow the footstep of your parents but as you get older you follow your convictions about your own spirituality” (Mrs. Morcilla, personal communication, June 26, 2004). This is evident in several testimonies found by Mrs. Magno and her change from practicing Episcopalian Anglican to Fellowship United Methodist (Mrs. Magno, personal communication, May 6, 2004) by Mr. Morcilla and his change from only practicing Catholicism to also practicing Methodism (Mr. Morcilla, personal communication, June 26, 2004) and by Mrs. Hermosa, who used to practice both Catholicism and Buddhism, but now only practices Catholicism. Mrs. Magno writes: “I was baptized and raised in the Episcopalian Anglican Church while in the Philippines. When I migrated here in 1972, I continued to attend the Episcopalian Church in Texas. When we [our family] moved to California from Hawaii, we found Fellowship United

Methodist Church and became members after a few months of attending their service”

(personal communication, May 6, 2004). Mr. Morcilla writes:

I was raised uh Catholic, went to Catholic school. Then when I came in here, I also go to Catholic uh church, St. Basil's. ...in St. Vincent's. And when I married my wife, who's a Methodist, so it's kinda, you know, back and forth from Methodist to, in other words, I have two religions now, Catholic and Methodist. That's un unusual. That's unusual for a person to have two religions. (Personal communication, June 26, 2004)

For Mrs. Hermosa, who is herself both Chinese and Filipino, she considers herself both Buddhist and Catholic. She writes: “In my case I balance with 2 different things all the time. I'm Chinese but I grew up in the Philippines and my mom was Catholic and my dad was Buddhist” (personal communication, May 26, 2004).

Religion and its relationship to culture and politics. One SCC interviewee says that “Religion is people's expression of their faith and religion is part of culture. Actually, it influences the development of culture” (Mr. Calma, personal communication, June 23, 2004). Another SCC interviewee describes religion in a similar manner:

Religion plays a major role as one of many components of ethnic culture and the plurality of religions is likewise a major component of a multi-cultural super culture. For on a fundamental level, religion provides much of what the modern political process seeks to achieve: the establishment of social norms and values, a structure of relationships in which people live. Although, religion is a factor of culture, the cultural identity of a people is manifested in their various forms of religious expression. (Mr. Azucena, personal communication, May 5, 2004)

And yet another SCSCC interviewee describes religion in very similar terms: “Religion is an element of Culture. It includes beliefs, rituals. Bible, Koran, Christianity, Muslims, Jews, Buddhists, Born again Christians, El Shaddai etc...) [sic]; separation of Church and state...” (Mrs. Benedicto, personal communication, June 17, 2004). As one Methodist from FUMC observes: “Filipinos are brought up engulfed in religion. Most of the holidays and celebrations are dictated by the Catholic religion” (Ms. de los Reyes,

personal communication, June 21, 2004). So, too, does one Catholic from SCC share the same view: “The Filipino culture that I've grown up in is heavily influenced by Catholicism. Most of the holidays that I celebrate with my family (Christmas, New Year's, birthday) are centered on the family going to church to show our gratitude for our blessings given to us by God” (Ms. De los Santos, personal communication, June 13, 2004).

One FUMC interviewee shares how religion and politics are inseparable.

He says:

At one time I thought religion and politics do not mix and certainly culture must be divorced from politics. But my experiences in America or U.S. tells me better. Now I vote, as my civic duty requires and in doing so I vote with my whole self: culture, religion and politics. (Mr. Rojo, personal communication, June 9, 2004)

The challenges of religion. What also emerged from the interviewee reflections was some of the challenges experienced as a result of religion, in relation to both culture and politics. These themes include: 1) a lack of knowledge of one's religion; 2) difficulty in understanding and accepting one's religion; 3) religion used as a tool for abusing power and authority; 4) the constant struggle between competing interests, 5) the scandal of fellow church members; and 6) the diversity of ways people from the same church pray, believe, and worship.

A lack of knowledge about certain teachings of one's religion. Ms. De la torre, an interviewee from SCSCC expresses how she thinks that others in her cultural peer group probably share the same view that she does in that she doesn't exactly know why certain religious traditions are done, but it's understood that they have to be done [i.e., religious practices, such as receiving the sacraments and going to Mass]. She writes:

Catholicism is as much a religion as it is a part of my cultural tradition. Attending churches regularly and completing sacraments are things more a tradition than a spiritual process or decision – (you're not really sure why, but it's understood that you have to.) This maybe a sentiment held by many Filipinos in my peer group. (Personal communication, May 27, 2004)

Difficulty in understanding and accepting one's religion's teachings. Dealing with the religion's teachings can be discomforting, disorienting, contradicting, and confusing for someone (Ms. Torres, personal communication, June 21, 2004). Ms. De la Rosa shares this about her Methodist religion:

In terms of religion, I think that there are some things that I will never feel really comfortable with. Such as our stand on abortion, creation/evolution, our stand on homosexuality. I feel that when it comes to religion, I want to pull out the good things that I believe in and leave the ones that I disagree with. I don't know if that's even possible. The biggest issue on religion for me is that sometimes religion mixes with politics and I'm not sure if that's positive or negative. For a long time, it was what almost broke our church up. Some members felt that our pastor was too political and it was harming the church. I still don't fully understand, but I think that I was swayed by our church's opinions. (Personal communication, June 9, 2004)

Ms. Torres, a Catholic and member of FUMC, shares how her democratic political positions are in conflict with her religion's teachings, the Catholic Church's teachings. She writes in her reflection:

But many things (policies/practices) of the Catholic religion disturbed me. I grappled with this in high school and throughout my undergraduate life. While active in church events and efforts while in high school, I was torn by the contradictions, denial and fear again that the Catholic Church promoted. Stance against homosexuality, against a woman's right to choose, and other's [sic] which confused me a lot about the purpose of my faith. I became exposed to other religions in high school and college and in graduate school began to explore other faiths. I met... and his family in 1999. At this time, I had not attended a Methodist Church, but something about..., his volition about his faith about God and about action did not seem frightening or contradicting; so I began to attend his... church in Vallejo. (Personal communication, June 21, 2004)

These experiences are all in stark contrast to Mrs. De los Reyes and Mrs. Leopardas's experiences with their political views and their church's teachings. Mrs. De los Reyes's positions on abortion, homosexuality, and raising children conform to her Methodist church's teachings, and Mrs. Leopardas's position on birth control conform to those of the Catholic church's teachings.

Religion can be a tool for an abuse of power and authority. Mr. de la Pena writes: "Mixing religion and political views can result in the abuse of authority and power" (personal communication, May 5, 2004).

Religion can also be perceived as the constant struggle between competing interests. When Mr. Ruedas shares his thoughts on culture, religion, and politics, he writes the following bullet points: "Related. People dis associate them. Ambiguous because multiple meaning. Have economic associations. Have power associations. Can be organizing principals. [sic] Marginal vs. hegemony" (personal communication, June 16, 2004). Mr. Razon, in his reflection, briefly writes this about the topic: "When I began to learn and look at organized religious groups as political organizations, then I also began to question and not be led by blind faith" (personal communication, June 10, 2004). This challenge of religion can be best illustrated by one female FUMC member and her personal experience as a Methodist growing up in a predominantly Catholic Filipino culture. The interviewee writes:

The culture in the Philippines has always blended religion and politics. Having grown up in the Philippines during the latter part of the Marcos era I was witness to the influence of the Catholic Church in the political events during that time. One example that really stands out is EDSA revolution that overthrew the Marcos regime with relatively no bloodshed. Many considered this a miracle in the sense that nuns stopped Filipino soldiers from shooting other Filipinos by kneeling in prayer in front of them and placing flowers in their rifles. Their prayers and actions thwarted what could have been a loss of many innocent lives. To

commemorate 'PEOPLE POWER' a large statue of the Virgin Mary now stands on EDSA as a reminder of that miracle. Even though many people of other religions may have participated in this historical event. Having been raised as both a Catholic and a Protestant, I think representing the event as a miracle is acceptable but should also include other members of society. This thinking shows how complicated it is to blend religion and politics. It seems that the religion of the political majority will tend to rule as well. (Ms. Sarmiento, personal communication May 27, 2004)

The scandal of fellow church members. Actions of fellow church members can seem contrary to their religious beliefs, and can lead others to either leave their religion or lessen their practice of their religion (Ms. Torres, personal communication, June 21, 2004; Mr. Leopardas, personal communication June 25, 2004). Ms. Torres tells of her religious experiences growing up and how that significantly affected her present adult religious views and practices.

Though I was born and raised as a Catholic, I no longer attend Catholic church on a regular basis; but still attending church (Fellowship United Methodist) As a young child, even before attending parochial school, I remember going to church with my parents and relatives, feeling disconnected and not really sure about the purpose of church, only to expect that my mom or aunt would offer me the host when they would return to their pews to kneel and pray. I would see people line up or go into strange dark rooms (confessional), not sure what they were going in there for, or for how long. It frightened me. I realized at a very young age the power of fear and the contradictions and confusing messages of the church, especially the one about loving thy neighbor. I would go to church often with elders (great aunts) or other relatives, who would appear to be holy and blessed, and then immediately after church, they would make negative comments about other people or their own families. Something was definitely wrong about this picture. (Personal communication, June 21, 2004)

Mr. Leopardas shares his own similar perspective on religion and the hypocrisy he felt was present. He recounts:

Oh yeah, mayroon silang different na, iba ibang klaseng uh pakiramdam ng mga tao....Kagaya nang ang mga tao ay nagsisimba, pero hindi namang simba ang ang nila uh pagka e, maski nagsisimba sila, ay paglabas ng simbahan, ay iba pa rin ang nasa utak nila....[Translated from Tagalog to English “People have different feelings... like people going to church, but church isn’t really [what’s on their minds], even if they’re going to church, once they leave the church, something else is on their minds.”] You know what I’m saying? They, uh, when they see people wearing a different kind of, you know, uh different dress and, they think those peoples are good people, but they turn around and laugh at you. You know? Sometimes the way, when they look at the people, they, the way they dress up or they think that they’re good people, but sa likod noon, the back of it, they uh, they are talking about somebody else to somebody’s uh. I mean uh, they’re gossiping. They gossip. You know? ...if may deprensiya ng mga ibang tao, if he thinks that they’re good people, but sa likod nila ay salbahe sila. ...Simba ng simba. [They go to church.] Nagaaway sila. [They fight.] You know? Away din ang kalabasan nila. [Fighting is still the result.] So, what’s the use? Sila’y nagsisimba upang mabawasan ang ...uh mabawasan ang kasalanan nila. [They go to church in order to cleanse themselves of their sins.] That’s the reason why you have to go to church and bawasan ang kasalanan na nagawa mo sa Panginoon [to cleanse yourself of your sins against God.] Ibang tao ay uh hindi nga nagsisimba [other people, they don’t go to church], pero ang kalaoban nila nasa Diyos... pa rin [but within them, they are filled with God]. You know? Sabi nila [they say], bakit simba ka ng samba [why do you keep going to church?]? Eh, may may kas, makasa lanan ka naman [Well, but you have sins.]. Ang ibang tao naman [other people], bakit ako magsisimba na wala akong kasalanan nagawa ko [why am I going to go to church when I don’t have any sins that I’ve committed?]. [laughs] Anong purpose ang nagsisimba kung wala ka namang kasalanan na, you know, uh nagawa [What is the purpose of going to church when you haven’t committed any sins?]? You know? Kung ano naman sa dibdib mo [whatever is in your conscience], at ikaw ay walang kasalanan [and you did nothing wrong], mahal mo ang Diyos [you love God], hindi ka din magsimba [you don’t go to church] but you sit in the corner, you pray for them....Yeah. ... sa akin [for me], nasaloob ko ang Panginoon all the, uh palagi [God is inside of me all the time]. Dasal ko ang pamilya ko lagi [I pray for my family all the time], uh araw-araw [every day], na sila’y mailayo sila sa kapahamakan [that they would be delivered from harm]. You know? Lalo na ‘pag sila’y pumapasok sa eskuwela o trabaho, mailigtas sila sa ano mang aksidente sa daan... [Especially when they go to school or work, that they would be freed from any accident on the way....] (Personal communication, June 25, 2004)

The diversity of ways people from the same church pray, believe, and worship.

Religion is not practiced in the same way by others (both within Methodism and Catholicism). As one member from St. Catherine of Siena Catholic Church herself put it

with regard to the practice of her own Catholic religion, the “Majority of those in my culture seemed [sic] too different in the true practice of my religion or the knowledge of it” (Mrs. Leopardas, personal communication, June 25, 2004). One other Catholic, who is also a member of FUMC says this regarding her own religious practice:

I got my own devotion too. Say my novena to our Lady. Blessed Virgin Mary. As long as I believe in God, the Father Almighty – Maker of Heaven and Earth. There are only two commandments (greatest to follow) Love God with your whole heart and love your neighbors as you love yourself for the love of God. (Ms. Castillo, personal communication, September 2, 2004)

The Filipino Americans’ self-perceptions of “religion,” as found in their oral and written reflection data, included my own use of the term “religion” (i.e. in reference to the two religions under examination: Protestant United Methodism and Roman Catholicism as was observed at Fellowship United Methodist Church and St. Catherine of Siena Catholic Church in Vallejo, respectively), as well as some parts of my definition and operationalization of “religiosity,” including: 1) identification as born again/evangelical Christian; 2) frequency of religious practices; 3) self-perception of commitment; 4) religion and politics; and 5) self-perception of knowledge on church teachings. To recap, in their reflections, they wrote of religion in primarily three ways: 1) in terms of what it is; 2) in terms of what its effects are in relation to God and to others; and 3) in terms of the challenges of religion.

Again, how do these self-perceptions of, in this case, religion, relate to my overall main argument that Filipino Americans’ religiosity plays an important role in determining their political views and political participation? The fact that these self-perceptions of religion express their inter-relatedness with culture and politics supports the notion that religion has a significant effect on culture and politics by virtue of the fact

that all three concepts are connected to one another in some way, and by the fact that numerous interviewees expressed in their oral and written reflection data how influential a role their religious beliefs were on their cultural and political views and participation.

Politics

Introduction. In this section, I summarize and synthesize what my interviewees said to construct “politics.” I then compare and contrast their self-perceptions to my own definition of “politics” in this manuscript. And lastly, I discuss how their responses relate to my own overall main argument that Filipino Americans’ religiosity plays an important role in determining their political views and political participation.

According to the oral and written reflection data of the 44 interview participants, the Filipino Americans’ thoughts and reflections on the topic of “politics” can be narrowed down to the following categories: 1) what politics is; and 2) what the effects of politics are in relation to culture and religion; and 3) what should or shouldn't be done in relation to the mixing of culture, religion, and politics. The Filipino Americans in this interview sample population described politics as including 1) knowledge, views, and participation; 2) that it something that may or may not be passed on from generation to generation; 3) that it is related to culture, both ethnically and territorially; and 4) that it is beyond culture.

What politics is.

Knowledge, views, and participation. In reviewing the responses given to me through the written and oral reflections of my interviewees, I discovered that politics was defined in various ways. One FUMC interviewees defines politics as knowledge obtained

from specific sources. She writes, “Politics to me is something you learn from book, newspaper, television, and what’s happening around you your community and around the world” (Mrs. Morcilla, personal communication, June 26, 2004). One SCSCC interviewee writes the following characteristics for politics:

Institutions, Government, Power, Laws and Policies that govern cultures, people etc....; It also represents political parties, beliefs and views (such as pro-choice, pro-environment, equal representation, Diversity, Equal Opportunity, Affirmative Action, pro-war, anti war etc.... (Mrs. Benedicto, personal communication, June 17, 2004)

The issue of the "separation of church and state" also comes up when interviewees think of politics. One SCSCC interviewee writes:

We heard the praise [sic], separation of church and state. We can not separate the church from the state. A state is a specific geographical area with everything in it – people, government, churches, etc. What should be separated from government is the political structure of any church. The government should not sponsor any particular religion nor ban any. Practices such as taking oath on the Bible or the word God in the dollar does not constitute merging of religion and government. This is merely symbolism. (Mr. Salvador, personal communication, May 14, 2004)

Another SCSCC interviewee expresses similar thoughts on the concept of the separation of church and state: “In America I always hear the so-called ‘separation of the church and state’ but I have not met anybody that can show me that it is written on the constitution” (Mr. Azotea, personal communication, May 14, 2004).

For several other interviewees, politics refers to not only political views but to political participation as well, such as voting and contributing to political campaigns. One FUMC interviewee, who is greatly involved in politics, shares the following about her own political party affiliation and views: “I would say that I am a Democrat, with more progressive views about social, domestic and foreign policy; with a fiscally conservative view about economics” (Ms. Torres, personal communication, June 21, 2004). Others not

as involved in politics spoke otherwise. One SCSCC interviewee states: “I am not an actively participating political person any more – I used to be in college. I do have political stances / beliefs – but I guess I should vote in elections more often” (Ms. de la torre, personal communication, May 27, 2004). Along similar lines, one FUMC interviewee says of the role politics has in his life, he writes:

What comes to my mind when I reflect upon topics such as, culture, religion, and politics is three intertwining circles. ... Within the politics circle I wrote 15% because as a student I have been away from my home community during the weekdays (Vallejo) and have not been actively voting within the last 5 years.³ (Mr. del Mundo, personal communication, May 16, 2004)

To another FUMC interviewee, politics refers to his political party affiliation and marginalization in the Philippines. He states: “Politics means Democrat” and “discrimination of minorities as in the Philippines” (Mr. Rojo, personal communication, June 9, 2004). An SCSCC Catholic shares the following sentiments:

Politically, the culture I am grown into and my faith, as Catholic, always incline me to move into the direction of conservatism, without forgetting however the civil liberty and civil rights this country so open discuss and explore to expand. (Mr. Saludo, personal communication, May 20, 2004)

A fellow FUMC member, but nonpartisan shares her own political view:

As far as politics, I have a negative outlook due to my observation of what politicians do. Maybe that's why I'm a non-partisan. I do my duty as a citizen by voting when the time comes but hasn't been involved actively to any specific group. Occasionally, I gave my financial support to certain leaders that I believe would be an asset to the community. (Mrs. Magno, personal communication, May 6, 2004)

It may or may not be passed on from generation to generation. One SCSCC

interviewee makes the point that Filipinos in Vallejo who are pretty stable in their

³ The interviewee drew on his written reflection a Ven diagram with three overlapping circles, each representing culture, religion, and politics. Within each circle, he labeled it with a percentage that symbolized how important they were to him in his life at that time.

involvement in culture, religion, and politics will pass them on to future generations who will, in turn, benefit greatly. He says that for those who are not as involved, “it will take acceptance, love, time, and energy...if they are going to be happy, productive, and nourishing Filipino Americans in Vallejo, Ca.” (Mr. Inocencio, personal communication, June 29, 2004).

A Catholic FUMC member recounts how her political involvement and views were influenced by her parents as well as her culture and religion. She writes:

My parent's [sic] could afford it [putting her through Catholic school] and I made some amazing friendships and developed my penchant for social action / change and politics. My parent's at the time were also involved with a movement in the Catholic Church called “The Cursillo”; it was a religious movement based on scripture and action. I believe that because my parent's encouraged me to participate with them in the Cursillo, that this influenced my behavior and interest in having a deeper sense of commitment beyond the church. (Ms. Torres, personal communication, June 21, 2004)

She also shares, however, how her views contrast with those of her father's views, but are similar to those of her mother. She writes:

My parent's [sic] hardly discussed politics with me except during election; and my father, who waffled the most from being Democrat one year to Republican another time, was a fair-weather voter, who seemed to follow his voting block only to the chime of the media or through influential friends. My mother on the other hand also seemed to stand-up for the weak and poor; and for most of her life in America worked in government-life. So her politics is much more like mine. (Ibid.)

Politics is related to culture, both ethnically and territorially. Politics has also been referred to in relation to culture, in this case, in relation to the Filipino culture. One SCSCC interviewee writes his observation of Filipino Americans and their political influence and says: “Considering the number of Pilipinos in the area, we still lack political clout” (Mr. Salvador, personal communication, May 14, 2004). Another SCSCC interviewee expresses sentiments that follow along the same line of thinking. He says:

“Unless the Fil-Am will realize that there is strength in being together – We (particularly in Vallejo) will not achieve a strong political candidate. I believe we should organize a political group baring any cultural identity (Visayan, Ilocano, Tagalog, etc.)” (Mr. Navales, personal communication, June 22, 2004). One SCSCC interviewee even explicitly described politics as being “in a very sad state. Very amateurish” (Mr. Hermosa, personal communication, May 26, 2004).

Politics is beyond culture. While politics may be related to culture, it is also seen as beyond culture. One SCSCC interviewee describes politics in the following manner:

All those learnings and practices are then transferred to bigger and higher goals as we move into politics that we bring into our governing roles. Government is the bigger field into which our wholesome education or bitter experiences and lifelong preparations are used and where elected people display their behavior and conduct. (Mrs. Leopardas, personal communication, June 25, 2004)

The effects of politics in relation to culture and religion.

Culture, religion, and politics are all interconnected and inseparable. More often than not, however, the recurring theme throughout the reflections was the idea that culture, religion, and politics were all interconnected somehow. One SCSCC interviewee shares: “In my mind, culture, politics, and religion are intertwined” (Ms. De los Santos, personal communication, June 13, 2004). Still another SCSCC interviewee observes: “Culture and Religion – influences also people's attitude towards politics or where people stand in political issues. As politics evolve, it influences the development of religion and culture. So, the three are so intertwined” (Mr. Calma, personal communication, June 23, 2004).

One SCSCC interviewee describes how they all influence one another. He tells: “In general, the political behavior of a society is a reflection of the culture and religion of

its inhabitants” (Mr. Azucena, personal communication, May 5, 2004). One FUMC interviewee, in a nut shell, encapsulates the essence of their relationship to one another when he writes: “Culture, religion, and politics impact or influence each other” (Mr. Ventura, personal communication, July 30, 2004). He explains more specifically: “It is obvious that culture, religion, and politics intersect each other and thus, create its own directions. It depends on where the greatest push or pull may come from” (Ibid.). Furthermore, he says: “One whose life is faith base would have greater influence on both culture and politics and vice versa” (Ibid.). An SCSCC interviewee shares similar sentiments. He writes: “The combination of religion and politics define also the culture...depending on how much separation of church and state there is... how much you allow politics to influence religious practices and vice versa” (Mr. Calma, personal communication, June 23, 2004). An example of politics being more influential than religion is presented in the following reflection made by an FUMC interviewee: “When I begin to learn and look at organized religious groups as political organizations, then I also began to question and not be led by blind faith” (Mr. Razon, personal communication, June 10, 2004).

Another example of the previous quote is perfectly reflected in the following SCSCC interviewee's experience of culture, religion, and politics.

I think that culture, religion, and politics coincide with each other. Your views on politics and religion are views influenced by your culture. Decisions you make are decisions that are influenced by [sic] beliefs (religion). When I vote, I vote based on what I think would be appropriate for the matter but my belief and the things my culture has taught me do effect what I vote on. (Ms. Espiritu, personal communication, June 10, 2004)

Whether in the United States or in the Philippines, it is clear that they are all connected to one another. It should be noted, too, however, that based on the reflections,

there does seem to be a difference between the mix in the Philippines versus that in the United States. Perhaps it is in the degree of intensity that the mix differs. Other interviewees discuss the contrast as well, but focus less on the blend of religion and politics than on the democratic nature or lack of democratic nature in the Philippines than that of in the United States. One SCSCC member writes:

I was 21 years old when I came to this country. And of course,... when we talk about culture, religion, and politics, I remember vividly the experience that I had in the Philippines and then I came to this country, and find it altogether these experiences to be different. (Mr. Carino, personal communication, June 22, 2004)

He expounds further and says that

in the area of politics, the politics is different in the Philippines than it is here. Our system of politics in the Philippines seems to be loose, if that is the word I can use. It is not really practiced. When I say that, I mean, it seems to me that politics in the Philippines is somewhat taken for granted by the candidates as well as the voters... (Ibid.)

He explains how they are different. He compares the way politics is conducted in the Philippines and in the United States. "And, the culture, the religion, and politics are different.... Is different from what it's in the Philippines. Here in America, culture is also practiced, but politics is more polished than it is in the Philippines" (Ibid.).

One FUMC interviewee details the difference in politics between that of the Philippines and the United States. He says:

on politics, American politics is really, really much more smooth, more democratic. Philippines politics is more of a ...act, buying votes to make uh corruption... died in politics in the Philippines. Uh, he was running for mayor...they just killed him. They shoot him... That's that's how they do it over there in in the Philippines.... Even now, ... next runner up is still like that, but for a while, uh in here, we had the same thing in in Florida, when we're talking about chad, chad, uh you know, the...voting, but Philippines is much, much worse. (Mr. Morcilla, personal communication, June 26, 2004)

One other SCSCC interviewee shares, along the same lines, the difference and gravity of the political situation in the Philippines, which is the cause of his own disinterest in politics.

I'm not, I'm not too much into politics, and I don't, I don't believe in it too much, especially the background in the Philippines, wherein you could, you could buy out people. You could use money in order to go around or go against the rules and regulations. (Mr. Delgado, personal communication, June 28, 2004)

But to turn the reader's attention back to what politics is, it is spoken of in relation to culture and politics, and is considered difficult, if not impossible to separate from each other.

Politics leads to expectations of politicians to promote the common good. One SCSCC interviewee expresses the following about local political happenings. He notes, “We have right now a Councilman who apparently [sic] not introduced any ordinance which would be of benefit to the community” (Mr. Navales, personal communication, June 22, 2004). An FUMC interviewee shares similar concerns when she acknowledges that it is also important to recognize expectations may differ from reality. She says: “Being involved at work or community is good, but sometimes expectation is different from reality....I expect the politician to follow up on their promise when the[y] are running for office or solve the problem and the world” (Mrs. Morcilla, personal communication, June 26, 2004).

What should or should not be done in relation to the mixing of culture, religion, and politics.

Politics and religion just should not mix. One fellow FUMC interviewee shares the following sentiments: “But I try to not to [sic] mix politics with religion, ‘cause they don’t mix. They don’t really mix” (Mr. Morcilla, personal communication, June 26,

2004). Mixing culture, religion, and politics can lead to an abuse of authority and power.

As one FUMC interviewee writes: “My culture serves to influence the political and religious aspects of my life. But my political views do not affect my views on religion and vice versa....” (Mr. de la Pena, personal communication, May 5, 2004).

Mixing culture, religion, and politics can lead to conflicts. As one other FUMC member notes:

Differences in culture, religion and politics... creates conflicts and therefore dysfunctional family; affect/s family relationship;... affect/s friendship... there is prejudice and discrimination. (Ms. Reyes, personal communication, May 12, 2004)

As one SCSCC interviewee says,

if you do not want any conflicts you do not discuss religion and politics. In America, culture, religion, and politics are tough issues to discuss because there are so many different cultures and religions and the freedom of choosing what you may please. When religion and politics are discussed it often leads to heated debates.... Because people come from different cultures and religions, there will always be conflicts in politics. (Ms. Domingo, personal communication, June 10, 2004)

There is an acknowledgement that culture, but more specifically religion and politics do mix, but they are just not sure if that is a good thing or a bad thing. One FUMC interviewee expresses: “The biggest issue on religion for me is that sometimes religion mixes with politics and I’m not sure if that’s positive or negative” (Ms. de la Rosa, personal communication, June 9, 2004). That same SCSCC interviewee previously mentioned shares her view and writes: “Culture and religion effect politics tremendously but most often should not” (Ms. Domingo, personal communication, June 10, 2004).

One Catholic FUMC member writes about her negative experience with the mixing of culture, religion, and politics:

I am a Filipino-American woman born to Filipino parents, who immigrated to the United States in the early 1970's. My parents are Catholic, and for the most part, with the exception of an uncle in the Philippines, most of my family is Catholic as well. I was baptized and confirmed as a Catholic and attended Catholic school from 1st grade to 12th grade. This experience has provided me with both a strong and negative view about culture, religion and politics. (Ms. Torres, personal communication, June 21, 2004)

Mixing culture, religion, and politics can lead to confusion and contradictions.

There seems to be a sense of confusion, discomfort, and contradiction when dealing with religion and politics in particular. As one young adult FUMC member writes, politics can lead to confusion and contradiction. "In terms of politics, I think that our generation should look into it anymore, but no one makes the effort to because it's so confusing. It's never black and white and it seems that the politicians don't care; therefore we don't" (Ms. de la Rosa, personal communication, June 9, 2004). One FUMC interviewee writes: "I'm not so much about politics" (Ms. Castillo, personal communication, September 2, 2004). She also writes: "What will be will be" (Ibid.).

One SCSCC interviewee shares in his oral reflection his own confusion when it comes to politics:

Politics, I don't think too much about politics. I get confused about politics and politicians. What I couldn't understand is the party system when even though you don't agree with the things the party said that you have to follow because you belong to that party, and I find, I find it hard to understand that it's difficult for politicians to, whether they believe in what the other party says, they vote against what the other party says because they don't belong to that party. So if ever, I think they do much politicking in the sense that, okay, I'm going to vote for this so long as you support me... implications, things like that. (Mr. Delgado, personal communication, June 28, 2004)

Another SCSCC member expresses his own confusion about politics in the following quote:

Culture and religion go hand in hand the way I was brought up. Politics is the last thing and will follow whatever the culture and religion dictates.... The other issue that comes up especially during election time is Abortion or Choice issue. The church has been against abortion since the beginning. The other issue is Death penalty. The church is also against the death penalty. Archbishop John Hayes of Newark explain this the difference between Abortion and Death Penalty. He said that abortion is killing an innocent and cannot defend itself and the church will always be against it. On the death penalty it could be done when the public is in danger from this person. It is very confusing that all these issue will only come up during an election year. I always vote for the person nearest to my faith and my belief. (Mr. Azotea, personal communication, May 14, 2004)

The Catholic member of FUMC, mentioned previously above, also writes: “I am particularly troubled with the many contradictions between religion and politics. Most especially now in our federal government, when we have politicians lying, cheating and killing others to what end” (Ms. Torres, personal communication, June 21, 2004)? One FUMC member experiences a similar discomfort between her clashing religious and political views, but in the end admits that her faith will have a significant effect on her political decision for the upcoming election. She writes:

As a registered Democrat, I have always voted Democrat but am seriously rethinking the values of this party. The more I try to develop spiritually I find myself questioning my stand on abortion or being pro-choice and same-sex marriage, two hot issues Democrats strongly support. But then I do not feel like I agree with Republicans who tend to cut back on social and educational programs. It seems that there a lot of contradictions in the candidates and the parties they represent as far as values and things they support. I think I will end up voting with my conscience and maybe having to compromise, but the bottom line is my faith will have a very strong influence on my decision. (Ms. Sarmiento, personal communication, May 27, 2004)

Culture, religion, and politics should mix: It is a necessary and indispensable good. While there are challenges that have be dealt with regarding the mix between culture, religion, and politics, there also seems to be advantages to the mix as some

interviewees express the inseparable and indispensable need for there to be. One SCSCC interviewee writes:

Morality should influence the political order. This is the only way true justice and true peace will happen. The natural law, character, or even America's principles of the Ten Commandments should affect all human law, regardless of one's religion, culture, or political persuasion. Principle, not political party, should guide political-economy. Principle before political party! (Mr. Naranjo, personal communication, June 17, 2004)

He further elaborates:

This is what can and should make Filipinos great: that ethics, principles (such as traditional family values) influence society, culture, politics, and economic policy. History has proven that the greatness of a people is determined by the character of the culture and its ability to defend the weakest members of society. (Mr. Naranjo, personal communication, June 17, 2004)

In his attempt at weaving culture, religion, and politics together, he states, "A serious discussion and ethical reflection should guide all public policy, politics, economics, and social issues. We must protect the dignity of all human persons" (Ibid.). Along the same vein, another SCSCC interviewee expresses more specifically that "People must vote for politicians who supports or practices the values of their religion or faith" (Mr. Calma, personal communication, June 23, 2004). He writes: "Ideally, culture and politics are based on values and faith and must be an authentic expression of faith professed in their religion" (Ibid.).

And still another SCSCC interviewee believes in the vital role of religion in politics. She says:

Church doors are reinforced in having a role in Politics today: There is a need to recognize that Political and Religious authoritative directions and control have significant function governing moral conduct and behavior in our Society today. The healthy function governing moral conduct and behavior in our society is important. (Ms. Asuncion, personal communication, May 12, 2004)

She writes how the religious moral authority and behavior over political functions must be distinguished from administrative policy decisions. “The continuous exercise of Church moral authority and behavior over the performance of political functions for a particular unit must be distinguished from all administration policy decisions” (Ibid.).

She also acknowledges how important a role the Church is in politics and how students should be aware of it. This helps to answer concerns of other interviewees who are not so sure of the purpose of their own religious practices (Ms. de la Torre, personal communication, May 27, 2004) and whether or not the mixing of religion and politics is a good or bad thing (Ms. de la Rosa, personal communication, June 9, 2004). Ms. Asuncion says: “Students must be brought to fully understand how church have [sic] an important role in our Politics today. Awareness and common sense is vital ingredient in understanding the role of [o]ur church in politics today” (personal communication, May 12, 2004). She says that the political issues of our day are relevant to us as Christians. “Political issues are relevant to our daily lives as Christian people” (Ibid.). And that politics should include keeping political leaders accountable for their actions or inactions. “Political leaders must be held accountable for their actions or inactions on what is emerging as the great civil rights issue” (Ibid.). She believes that the political involvement of the church is a way of living. “Political involvement in support of our church defines a way of life for many church communities” (Ibid.). She continues: “We need to feel connected to our Government policy maker and that our votes or actions must count or we might distrust the system. We must not be nervous about political repercussions of taking the lead on such contentious church issues” (Ibid.).

She speaks of the necessity for members of religious communities to participate in political and civic society. “People in a Parish Community should be encouraged to participate in nearly every other kind of Political and Civic Activity” (Ibid). She writes specific ways in which this can be done. “People involved in our Church community can sign petitions, write elected government officials, contribute money, attend rallies or volunteer for a political party” (Ibid.). And she also calls on the need for underrepresented minority groups, in particular, to play a more significant role.

Blacks, Latinos in church community: They are largely not part of the standard social and political networks that recruit people in politics. Creative political involvement, public and private partnership opportunities are available. The healthy partnership between Church and Government in community development is important. (Ms. Asuncion, personal communication, May 12, 2004)

The Filipino Americans’ self-perceptions, as found in their oral and written reflection data, are found within my own definition of politics, defined in this study. To summarize, their thoughts on politics focused on 1) what they defined politics to be; 2) what the effects of politics were in relation to culture and religion; and 3) what should or should not be done in relation to the mixing of culture, religion, and politics. Their description of politics included 1) knowledge, views, and participation; 2) something that may or may not be passed on from generation to generation; 3) the fact that it could be related to culture, both ethnically and territorially; and 4) the idea that it is beyond culture.

To reiterate, my own definition as provided in this study was the following: It refers to “both Filipino Americans’ involvement in electoral politics, which has to do with ballot-box politics, such as precinct voting and contributing financially to campaigns. But it also refers to involvement in, what I call non-electoral politics or what is more traditionally known as “civil society,” “the public sphere,” “the third sector,” “the

public forum,” etc. Politics, here, refers to all three sectors of American society, which Robert Wuthnow identifies as the following: the public and private sectors, or government and for-profit sectors, respectively, and the “third sector,” which substantively includes churches, fraternal associations, civic and public affairs organizations, and the like.

Once again, how do these self-perceptions of politics relate to my overall main argument that Filipino Americans’ religiosity plays an important role in determining their political views and political participation? The fact that these self-perceptions of politics express their inter-relatedness with culture and religion supports the notion that religion has a significant effect on culture and politics by virtue of the fact that all three concepts are connected to one another in some way, and by the fact that numerous interviewees expressed in their oral and written reflection data how influential a role their religious beliefs were on their cultural and political views and participation.

Answering Research Questions Three and Four: Analyzing the Interview Data

Now that research questions one and two have been answered by examining the oral and reflection data of the 44 interview respondents, research question three and four will be answered by analyzing the interview transcripts. To answer research question three: “What similarities and differences, if any, exist among the religious experiences of the individuals of the two religious institutions involved in this study?” I first had to transcribe all of the taped personal interviews. I then categorized all of their general responses according to the interview questions by placing them into an excel format. I

then uploaded it into NVivo, a qualitative data and analysis software program, and produced individual summary reports of all of the attributes.

In the final analysis, the interview data revealed that FUMC and SCSCC shared four religious experiences in common. One was their common experience in watching the Passion of the Christ film. Two was their common rating of the Passion of the Christ film. Three was the same attraction they had of their individual religion. And four was the same challenge they shared with regards to their religion.

First, most (35) of the FUMC and SCSCC members watched the Passion of the Christ film once. Second, on average, those who watched the film rated it a 7.957 in level of accuracy for depicting the Biblical story of the passion of Jesus Christ. There were 9 individuals who did not watch the film for different reasons.

One FUMC interviewee said she was “not interested” (Ms. Torres, personal communication, June 21, 2004). One SCSCC interviewee said: “I wanted to, but I never got a chance to” (Ms. Espiritu, personal communication, June 10, 2004). Another SCSCC interviewee stated:

I actually really can't take violence very well. I heard that movie was very violent, and also I have friends who are Jewish, and I heard that the movie had a lot of anti-semitic overtones, so I decided not to watch...in support of my friends, too. But I support that the fact that there's a movie out there about um about Jesus' crucifixion. I think that's really important that the Catholic, that Catholics who are able to watch something like that out in their local movie theater. (Ms. de los Santos, personal communication, June 13, 2004)

Another SCSCC interviewee expressed the same concern regarding the violence, but said

Well, I you know, I've read reviews and I've seen previews of it,... I just, the nature of my work here, I deal with abuse and violence each time, and I didn't want to subject myself to see blood and violence because I, I think it would be very emotionally it would affect me, I know that. So, if a copy, if a dvd is out, I'd buy a copy, so I can watch it on my own private... matter of not wanting to see blood and violence... (Mrs. Benedicto, personal communication, June 17, 2004)

And lastly, two FUMC interviewees expressed similar reasons why they chose not to watch it. One said:

You know, I really, I wanted to see it, and then I read a couple of the reviews, and I was intrigued by it, uh and then when I read some articles in the New Yorker, and I think the Atlantic Monthly, and I decided I didn't want to support that movie, that apparently, originally, it was supposed to be, okay, this is a literal interpretation of what happened, but in fact, there was a lot of artistic license, and I kind of personally knew about Mel Gibson's relationship with this, I forget what they call it, but eventually it's this group of Catholics that doesn't believe in the Vatican II reform, so the communion has to occur with the priest facing the altar, and so and so forth, but it's it's very fundamentalist, um religion, and as such, I didn't want to have my money going to support such a thing. (Mr. Cuevas, personal communication, June 16, 2004)

The other FUMC member said:

Um, difficult situations to judge work based on not seeing it, which is generally a bad thing to do. So, it is my intention to see it, but I want to see it without giving any money to the people who made it, because based on the feedback that I have received from friends and credible religious leaders, it is inaccurate. There is specifically relates to um the character Pontius Pilate, and because it's anti-semitic, and I do not want to give funds to uh agencies which promote anti-semitism. (Mr. Ruedas, personal communication, June 16, 2004)

Third, both churches, FUMC and SCSCC, share the top two common attractions to their religion, more specifically: the teachings of their individual religion and the people of their religion. Over 50 percent (25) of the interviewees from both churches said that the teachings of their religion were what attracted them most to their religion. A quarter of the interviewees (11) from both churches said that the people from their religion were what attracted them most to their religion.

Fourth, both FUMC and SCSCC share the top two common challenges to their religion, which were, again, both the teachings and the people of their religion. Over 30 percent (14) of the interviewees from both churches said that the teachings were what they found the most challenging about their religion. Almost a quarter of the interviewees

(10) said that the people were what they found most challenging about their religion.

Based on the findings of the interview data, there were two main differences in religious experiences between the two churches: 1) difference in unity of religious identity, 2) difference in the amounts of their financial support of their religious institutions. Firstly, there is more diversity or less uniformity in the way FUMC members identified themselves by comparison to SCSCC members. For instance, the 23 individuals who identified themselves as members of FUMC were diverse in how they identified themselves religiously. For instance, the following religious identifications were given: Christian, Episcopalian, Methodist, Born again, Methodist Christian, Protestant/Methodist, Pure Methodist, United Methodist, and Catholic. For those who were members of SCSCC, they identified themselves as Catholic in some way, whether it was “Roman Catholic,” “Catholic,” or “Catholic Christian.” There were 23 interviewees from FUMC, and three identified themselves as “Catholic.” A fourth individual from FUMC doubly identified himself as both Methodist and Catholic.

Secondly, FUMC and SCSCC members differ significantly in the amount of financial support they give to their churches on a regular basis. Two student FUMC members tithe between \$1 and \$9 (Mr. del Mundo, personal communication, May 16, 2004; Ms. de la Rosa, personal communication, June 9, 2004). One FUMC member tithes between \$30 and \$39 (Ms. Evangelista, personal communication, May 13, 2004), while 14 (12 Non-Catholics, 2 Catholics), or more than half of all FUMC members tithe \$50 or more a week (Mrs. Magno, personal communication, May 6, 2004; Ms. Reyes, personal communication, May 12, 2004; Ms. Lagrimas, personal communication, May 14, 2004; Mrs. Nieves, personal communication, May 19, 2004; Mr. Nieves, personal

communication, May 19, 2004; Ms. Sarmiento, personal communication, May 27, 2004; Mr. Razon, personal communication, June 10, 2004; Mrs. Razon, personal communication, June 4, 2004; Mr. Ruedas, personal communication, June 16, 2004; Ms. de los Reyes, personal communication, June 21, 2004; Ms. Torres, personal communication, June 21, 2004; Mr. Morcilla, personal communication, June 26, 2004; Mrs. Morcilla, personal communication, June 26, 2004; Mr. Ventura, personal communication, July 30, 2004).

In contrast, for SCSCC members, there were twenty SCSCC members who said that they financially offer something to their church. Among those who give regularly, six young adult members said they offer between \$1 and \$9 (Mr. Azucena, personal communication, May 5, 2004; Mr. Muralla, personal communication, May 22, 2004; Ms. Domingo, personal communication, June 10, 2004; Ms. Espiritu, personal communication, June 10, 2004; Ms. De los Santos., personal communication, June 13, 2004; Mr. Inocencio, June 29, 2004). Six also said that they offer between \$10 and \$19 (Mr. Salvador, personal communication, May 14, 2004; Mr. Hermosa, personal communication, May 26, 2004; Ms. de la torre, personal communication, May 27, 2004; Mr. Navales, personal communication, June 22, 2004; Mr. Calma, personal communication, June 23, 2004; Mr. Leopardas, personal communication, June 25, 2004). Five SCSCC members and two FUMC Catholic members said that they offer between \$20 and \$29 (Mr. Azotea, personal communication, May 14, 2004; Mr. Saludo, personal communication, May 20, 2004; Mrs. Benedicto, personal communication, June 17, 2004; Mr. Naranjo, personal communication, June 17, 2004; Mr. Carino, personal communication, June 22, 2004; Mr. Morcilla, personal communication, June 26, 2004;

Ms. Castillo, September 2, 2004). Two said they offer between \$40 and \$49 (Ms. Asuncion, personal communication, May 12, 2004; Mrs. Leopardas, personal communication, June 25, 2004). And only one SCSCC member said she offers \$50 or more, while one Catholic FUMC member said that he gives \$50 or more (Mrs. Hermosa, personal communication, May 26, 2004; Mr. de los Reyes, personal communication, June 24, 2004). It is important to note here, however, that it is unclear whether the Catholic FUMC members give both to the Methodist church as well as to a Catholic church, as opposed to just one church. It should also be noted here that there were several married couples and families interviewed, and that it varied between spouses as well as between children the amounts that were given for tithing as well as for financial offerings in the churches. Mr. Leopardas and Mrs. Leopardas, for instance, did not give the same amount. Mr. Hermosa, Mrs. Hermosa, Ms. Domingo, and Ms. Espiritu are another case in point.

Research question four: “What similarities and differences, if any, exist among the political experiences of the individuals of the two religious institutions involved in this study?” was answered by also examining the interview data. There were a total of nine similarities and two main differences found. Based on the interview data, FUMC and SCSCC share the following political experiences in common: 1) voter registration; 2) Democrats’ primary challenge; 3) Republicans’ primary challenge; 4) what attracts Democrats most to their political party; 5) what attracts Republicans most to their political party; 6) the belief that religious affiliation of a particular candidate would not affect their decision to vote for him or her; 7) the outnumbering of all of those who said “yes” to a specific religious affiliation affecting one’s political candidate, except in the case of “an atheist”; 8) the ranking of the issue of the death penalty as number three; and

9) the same ordering of specific political issues when looked at them apart from the other issues.

First, most of the interviewees from both churches were registered to vote. Over 85 percent of the interviewees (38) were registered to vote. Three who were not registered were young adults in their twenties. And the other three who were not registered were not U.S. citizens, so were unable to register.

Second, “Leadership” was seen both by FUMC and SCSCC Democrats as a challenge about their political party. For FUMC Democrats, the leadership, along with organizational structure, seemed to be the top two challenges facing the Democratic political party. For SCSCC Democrats, the leadership seemed to be the greatest challenge of the Democratic political party.

Third, “Leadership” was also seen by both FUMC and SCSCC Republicans as a primary challenge about their political party. The one and only FUMC Republican found the leadership and candidates provided within the Republican party to be the most challenging about his political party. The SCSCC Republicans found both 1) the leadership and 2) the purpose, mission, and philosophy to be the top two challenges about their political party.

Fourth, both FUMC and SCSCC Democrats viewed “purpose, mission, philosophy” as what attracts them most to their political party. For FUMC Democrats, the “purpose, mission, philosophy” was cited as the number one factor that attracts them most to the democratic political party. For SCSCC Democrats, the “purpose, mission, philosophy” was also the number one factor cited that attracts them most to the Democratic political party.

Fifth, both FUMC and SCSCC Republicans viewed “purpose, mission, philosophy” as what attracts them most to their political party. For the one and only FUMC Republican, “purpose, mission, philosophy” was what attracted him most to his political party. For the SCSCC Republicans, both the “purpose, mission, philosophy” and “leadership” were cited as the top two factors that attracts them most to their political party.

Sixth, over 50 percent of those registered to vote from both FUMC and SCSCC churches did not think that religious affiliation of a particular candidate would affect their decision to vote for him or her. Of those who were registered to vote (38), over thirty percent (12) said “yes,” while fifty percent said “no,” a candidate’s religious affiliation would not affect his or her selection of a political candidate.

Seventh, for both FUMC and SCSCC, those who said “no” to a specific religious affiliation affecting one’s political candidate choice outnumbered all of those who said “yes,” except in the case of “an atheist,” which suggests a pattern that what matters most is that the political candidate has a particular religious affiliation or believes in a supreme being, as opposed to not having any at all, or not believing in a supreme being at all, which is what interviewees expressed. See Table 5.1 below.

Table 5.1. Religious institution and religious affiliation to affect political choice

		FUMC				SCSCC			
		Y	N	DK/DS		Y	N	DK/DS	
A Catholic		4	14	2/0		5	13	0/0	
A Jew		5	13	1/1		4	14	0/0	
A Muslim		5	13	1/1		6	10	1/1	
An atheist		9	8	2/1		10	7	1/0	
An evangelical		7	12	1/0		4	13	1/0	

Eighth, on the ranking of specific controversial issues, both FUMC and SCSCC rank the issue of the death penalty as number three. Ninth, it is noteworthy to also mention that abortion, same-sex marriages, and euthanasia also seem to be given about the same order of priority within each church when looked at only those three issues. See Table 5.2 below.

Table 5.2. Ranking of issues by religious institution

FUMC	SCSCC
Environment	Abortion
Immigration	Same sex-marriages
Death penalty	Death penalty
Abortion	Euthanasia
Same-sex marriages	Immigration
Euthanasia	Environment

Based on the findings of the interview data, the following have been to be different in political experiences between the two churches: 1) the number of Democrats found in FUMC compared to SCSCC; and 2) the ranking of specific controversial political issues. First, there were more Democrats found in FUMC than in SCSCC. Of those who were registered to vote (38), over 50 percent (20) identified themselves as Democrat, over twenty percent (8) as Republican, and at least ten percent (5) Nonpartisan, and less than ten percent (3) as Independent. The remaining two individuals were either Independent, Nonpartisan, or declined to state. The breakdown according to church was as follows: FUMC had 13 Democrats, 1 Republican, and 6 Nonpartisans/Independents or persons who declined to state, while SCSCC had 7 Democrats, 7 Republicans, and 3 Independents and 1 Nonpartisan.

Second, FUMC and SCSCC differed significantly on the ranking of specific controversial political issues, namely: abortion, death penalty, same-sex marriage,

immigration, and the environment. While FUMC ranked them in the following way: 1) environment, 2) immigration, 3) death penalty, 4) abortion, 5) same-sex marriages, 6) euthanasia, SCSCC ranked them in the following way: 1) abortion, 2) same-sex marriages, 3) death penalty, 4) euthanasia, 5) immigration, and 6) environment. FUMC and SCSCC are in complete reverse order, in terms of priority or rank, on the issues of environment and immigration.

Summary

The main argument throughout this entire study thus far has been that religiosity plays an important role in determining political views and political participation. This was illustrated by the data as research questions one and two were answered by examining the oral and written reflection data, and as research questions three and four were answered by analyzing the interview data. The oral and written reflection data revealed that most Filipino Americans from FUMC and SCSCC believed that culture, religion, and politics were interconnected. There were only a few who believed that they were not related. The extent to which they affect one another is dependent on where the greatest influence may come from. Thus, this implies that if culture, religion, and politics are in fact perceived by these Filipino Americans to be related, then it would be important to consider religion when attempting to solve cultural or political problems in society. The interview data also revealed that there were both similarities and differences of both religious and political experiences between the two religious communities, which provide self-knowledge for each individual local church community, and can contribute to larger issues that focus on ecumenism, interreligious dialogue, and civic involvement.

CHAPTER 6

CONCLUSION

Introduction

The overall main argument of this dissertation has been that Filipino Americans' religiosity plays an important role in determining their political engagement. I have sought to show how this is so through the literature, methodology, data and analysis. There are ten components I highlight in this final chapter of the dissertation to bring all of the elements in this study together, and to bring it to a close. First, I summarize the main elements of each chapter. Second, I briefly review the literature (chapter two) that helped to contextualize the study. Third, I review the mixed-methodological approach (chapter three) I used to execute this study, which included both quantitative and qualitative data collection methods and analytical techniques. Fourth, I discuss the first way of knowing, using survey research and quantitative data and analysis (chapter four). Fifth, I illustrate the second way of knowing, using interview research and qualitative data and analysis (chapter five). Sixth, I introduce the third way of knowing through my own personal background and experience, and explain why it is relevant to this study, particularly in the interpretation of the findings (chapter six). Seventh, I examine, in more depth, and bring together as a whole, all three ways of knowing, and the implications this study has on the theoretical, empirical, and methodological literature. Eighth, I compare this study's results to the findings of the worldwide religion and politics study presented by Norris and Inglehart (2004), as briefly mentioned at the beginning of this dissertation.

Ninth, I propose directions for future research in the area of Filipino Americans, religion, and politics. Lastly, tenth, I give a summary of what this chapter hoped to accomplish.

A Brief Summary

Here, I summarize the main elements of each chapter in this dissertation. In chapter one I presented the general issue, the thesis of this dissertation, the problem statement, an overview of the theoretical, empirical, and methodological literature that has to do with culture, religion, and politics within the Filipino American community, the three-fold significance of the study, the boundaries of the study, the ways the study may lack generalizability, an overview of the rest of the chapters to follow, and a conclusion. In chapter two, the literature review, I provided the theoretical and empirical literature available on the topic of Filipino Americans' religiosity and political engagement. This was both to contextualize and justify the need and significance for such a study as this. In chapter three, I described in great detail the mixed-methodology I executed. In chapter four, I presented the quantitative data results and analysis on the 641 surveys that were collected from both religious institutions. And in chapter five, I delineated the qualitative data results and analysis for the 44 interviews I conducted from the two churches.

A Brief Review of the Literature

The literature review covered three specific areas: theoretical, empirical, and methodological. Theoretically, I presented three main theories of understanding religion and politics. They included 1) the secularization thesis, 2) the culture wars thesis, 3) the doctrine of the separation of church and state. Empirically, I illustrate how there is a surprisingly inadequate amount of research conducted on religion and politics within the

political science, Asian American, and more specifically, Filipino American literature. Methodologically, I show how quantitative studies are lacking within research that examines the relationships between religion, politics, and Asian Americans.

A Brief Review of the Mixed-Methodology

The methodology for this study was mixed, meaning it included both quantitative and qualitative data collection methods and analyses. Quantitatively, I collected 641 surveys and conducted statistical analyses on them by testing four hypotheses. The analysis was accomplished using EXCEL and Statistical Package for the Social Sciences (SPSS) software, and the assistance of a professional statistician. Qualitatively, there were primary and secondary data collection methods and analyses utilized. The data and analysis was primarily based on Institutional Review Board (IRB) certification for research on human subjects and the collection of 44 taped personal interviews, which included written and oral reflections, interview transcripts, and demographic questionnaires. The data and analysis was secondarily based on other qualitative data collections methods, such as participant observations, existing data, I as the research instrument, an audit trail, project journal, member checking with key informants, and triangulation. All of these data collection methods were part of the qualitative analysis, which was aided by the use of NVivo data analysis software. A brief discussion on the time and place of the study was also provided as part of the methodology at the end of chapter three. Corresponding discussion was provided on the difficulties that were encountered when collecting and analyzing the data.

The First Way of Knowing: Survey Research and Qualitative Analysis

In chapter four, I presented basic demographic information of the survey sample population for descriptive purposes and then summarized the results for the four research questions. The basic demographic information included age, membership, gender, employment status, class status, voter registration status, and political party affiliation of the survey respondents. The results for the four research questions follow. Research question one asked: “What was the degree of correlation among Filipino Americans’ religiosity and their political views?” The findings revealed that religiosity, defined and operationalized, as 1) Born Again/Evangelical Christian; 2) frequency of religious practices; 3) self-perception of commitment; 4) religion and politics; 5) self-perception of knowledge of church teachings, is not statistically significant in influencing respondents’ choice of political party affiliation. And since political party affiliation was correlated with 1) the vote for Vallejo School Board in the 2001, 2) the vote for Vallejo City Council in 2001, 3) the vote to recall Gray Davis in 2003, 4) the choice of president in 2000, 5) the anticipated choice for president in 2004 national election, and 6) the rating on the political spectrum, so, too, was religiosity, defined and operationalized as above, not statistically significant in influencing these decisions.

In contrast, religiosity, defined and operationalized as self-perception of commitment and knowledge of church teachings, did correlate with the views of respondents on abortion. Since abortion was correlated with the view on euthanasia to end their lives and the view on same-sex marriages, so, too, did religiosity correlate with these views. Similarly, religiosity, defined and operationalized as frequency of religious

practices and knowledge of church teachings, did correlate with the views of respondents on abortion, in the case of rape, incest, and the mother's life at risk. With the death penalty and euthanasia as correlatives, they, too, were related to religiosity, as defined and operationalized as frequency of religious practices and knowledge of church's teachings. The findings also revealed that religiosity, defined as knowledge of their church's teachings, was related to the views of respondents on the environment. Since the view on the environment was correlated with the view on immigration, that meant that religiosity, defined as knowledge of their church's teachings, was also related to the views of respondents on the issue of the environment.

Question two asked: "What was the degree of correlation among Filipino Americans' religiosity and their political participation?" The results showed that religiosity, defined and operationalized as, once again, 1) Born Again or Evangelical Christian, 2) frequency of religious practices, 3) self-perception of commitment, 4) self-perception of knowledge of church teachings, 5) religion and politics as neither correlated with respondents' responses to the question of involvement in politics nor their level or degree of involvement in politics. With regards to involvement in non-electoral politics, the results illustrated that religiosity, defined as religion and politics, or more specifically, the combined scores of the "use of religious beliefs when voting" and the "importance of the presidential candidate's religious affiliation" to the respondent, did correlate with involvement in non-electoral politics. Religiosity, defined as not only "religion and politics," but also as "knowledge of church teachings," was also shown to be significantly correlated with the respondents' self-reporting level or degree of involvement in non-electoral politics. In terms of the respondents' view of the role of religion in their

electoral political participation, religiosity, defined and operationalized as “frequency of religious practices,” “self-perception of commitment,” “religion and politics,” and “knowledge of church teachings,” showed a relationship. In terms of the respondents’ view of the role of religion in their non-electoral political participation, religiosity, defined and operationalized as “religion and politics” and “knowledge of church teachings,” here also had a relationship.

Question three asked: “What similarities and differences, if any, exist among the religious experiences of the individuals of the two religious institutions involved in this study? The data showed that identification as being Born Again and church affiliation did not show a statistical relationship to one another. For the other independent variables, the T-test results showed that only the “self-perception of commitment” was statistically different between FUMC and SCSCC. That meant that FUMC and SCSCC were statistically the same groups or possessed the same sort of responses when it came to the “frequency of religious practices,” “religion and politics,” and “knowledge of church teachings.”

Question four asked: What similarities and differences, if any, exist among the political experiences of the individuals of the two religious institutions involved in this study? The data revealed that on all of the political issues, both FUMC and SCSCC shared the same views of favorability or opposition. Both FUMC and SCSCC were opposed to abortion, but were in support of abortion in the case of rape, incest, and the mother’s life at risk. Both religious institutions favored the death penalty for convicted murders, but opposed to the death penalty for minors convicted of murder. Both FUMC and SCSCC were opposed to “euthanasia: to end their lives” as well as “euthanasia: to

commit suicide,” and to same-sex marriages, but were in favor of immigration, and were both strongly in support of the protection of the environment.

On the issue of involvement and level of involvement in electoral and non-electoral politics, FUMC and SCSCC possessed some differences. While the data results showed that SCSCC had slightly higher involvement in electoral politics, the FUMC members who did consider themselves involved in electoral politics were actually found to rate themselves higher than those of SCSCC members. Also, the results showed FUMC members with a slightly higher mean score for involvement in non-electoral politics as well as with their rating of their level of involvement by comparison to SCSCC members.

With regards to the responses to the role of religion in electoral and non-electoral political participation, FUMC members rated themselves slightly higher than SCSCC members on electoral politics. However, SCSCC rated themselves much higher, at least three points higher, in their rating of the role of religion on their non-electoral political participation. The T-tests showed that FUMC and SCSCC have essentially the same responses, except in the following six cases: 1) the view on the death penalty for convicted murderers, 2) the view on the death penalty for minors convicted of murder, 3) the view on immigration, 4) the view on the environment, 5) on the rating of political involvement, and 6) the non-electoral political involvement.

The Second Way of Knowing: Interview Research and Qualitative Analysis

The primary argument throughout this study thus far has been that religiosity plays an important role in determining political views and political participation.

Research questions one and two were answered by examining the oral and written reflection data, and as research questions three and four were answered by analyzing the interview data. The oral and written reflection data revealed that most Filipino Americans from Fellowship United Methodist Church and St. Catherine of Siena Catholic Church believed that culture, religion, and politics were interrelated. Only a few believed that they were not related. The extent to which culture, religion, and politics affected one another seems to have been dependent on where the greatest influence came from. Thus, this implied that if culture, religion, and politics were in fact perceived by these Filipino Americans to be related, then religion would be a valid factor to consider when attempting to assess cultural or political problems in society. Neglecting to do so would ignore an important variable that could contribute to a greater understanding of the cultural and political challenges existent in the world today. Overlooking the relationship of religion to culture and politics could also prevent the possibility of religion offering concrete, creative, and useful ways to resolve such problems. The interview data also revealed that there were both similarities and differences of both religious and political experiences between the two religious communities, suggesting possible grounds for contributing to the body of knowledge of each individual local church community, as well as opportunities for the two church communities to work together on issues that are important to the both of them. This includes the possibilities for greater dialogue and collaboration in the areas of ecumenism, interreligious dialogue with other non-Christian religious institutions, and general civic involvement.

The Third Way of Knowing: Personal Background and Experience

Firsthand experience is a fundamental—indeed, primary—way of knowing. This source of knowledge contrasts the previously discussed two ways of knowing: surveying respondents for more scientific generalization purposes and interviewing individuals to obtain a greater understanding of the lived experiences of a select group of people.

Expanding upon personal experience by incorporating the knowledge gained by both of these other investigative forms increases both objectivity and transparency. I chose to do them for triangulation purposes: to study a particular relationship (the relationship between religiosity and political engagement) using multiple methods, to provide a variety of perspectives. Thus, complementing these two additional ways of knowing, the study of the relationship between religiosity and politics within a given Filipino American cultural community is expanded through my own personal experience.

As a result, I am part and parcel an object of this study, which brings both strengths and weaknesses. Firstly, my personal background and experience in relation to Filipino American culture, religion, and politics can be seen as a strength in this study. To know things through my own cultural, religious, and political background and experience can help to inform my overall understanding and interpretation of the findings discovered as a result of this mixed-methods case study. Secondly, my relationships within not only the two churches, but also within the larger cultural, religious, and political community can also be perceived as a strength. I am not merely an “outsider,” but someone who has lived, interacted, and worked with those who have participated in this community study. In many ways, I have shared their experiences, their joys and sorrows as a community, for I have lived among them, as their neighbor. The weaknesses of engaging in a study

within my own personal background and experience would include the potential difficulty of distancing myself from the general Filipino American religious and political community I am studying, particularly within the religious institution that I belong to and within the relationships or friendships I have with people from the other religious institution. People have invested themselves, their lives, their personal thoughts, feelings, and experiences with me in relation to the subject at hand. It is not an easy task to be able to sort through their lived experiences, and to be able to write about them in such a way as to do justice to what they have shared, to re-present their voices accurately on paper. My own inherent biases and prejudices are elements that have to be dealt with accordingly. And that is why the other two ways of knowing are so important to complement this method of employing my own personal background and experience.

A change of vision to a change of practice: culturally, religiously, and politically. Culturally, I am Filipino American. Though I was born and raised in the United States, I have a very deep love and appreciation for my Philippine heritage. I was born and raised in San Francisco, and attended both San Francisco and Vallejo elementary and middle/junior high schools. I went to high school only in Vallejo. All of the schools I attended, from elementary to graduate school were public schools. From the time when I was a child, I understood the Philippine national language, Filipino, since my parents and relatives spoke to me in Filipino. Watching Filipino movies, listening to and singing Filipino music throughout my life, I am sure, also played an instrumental role in my ability to speak and understand very basic conversational Filipino. Because of my mother's own leadership, influence, and love for our Filipino history, language, and culture, I was very much interested in learning more about my own ancestral heritage. In

high school, I petitioned to have Filipino taught as an elective. I was also greatly involved with organizing and participating in Filipino cultural and educational events and activities as a singer/dancer/actor/artist and community organizer, which carried over into my undergraduate years at Solano Community College. While studying political science at Solano Community College, I initiated my first scholarly research on Filipino Americans and politics and continued that research interest at the University of California at Berkeley. This emphasis continued into my graduate level studies at San Francisco State University, where in completing my master's degree in ethnic studies, I eventually wrote my thesis on the subject. Slowly, my interest in including religion as a variable for analysis, together with culture and politics, began to grow. Perhaps it was because I began to see, in my own life, how inextricably intertwined religion and politics seemed to be. A pivotal moment came while I was on a study abroad program to the Philippines in 2000 with Dr. Dean Alegado, through the University of Hawai'i at Mānoa, which led me to seriously consider pursuing a Ph.D. in political science, so as to be able to study not only the relationship between culture and politics, but also to identify and assess the influence of religion on both.

Religiously, I am Roman Catholic. Born into a Catholic family, I was baptized as an infant. I received the Sacraments of Reconciliation and Eucharist at a young age. I chose as a young adult to be confirmed at 18. When marrying at 25, my wedding was held in the Church.

When I was younger, I did not always go to Sunday Mass. It was only when I started driving at 16 that I began to go more regularly. My parents were religious in that they had many devotional images displayed throughout our home, encouraged faith in

God in daily life, attendance at Mass as much as possible, and devotion to the holy Rosary. As a family, we went to Mass every now and then, and prayed the Rosary almost daily on our commutes from Vallejo to San Francisco (for work and school, from 1988 until about 1991). In 1994, when I started driving, I started to attend Mass more regularly. I began to get more involved as a choir member in youth ministry.

Slowly, my involvement with my local church increased. In 1995, the same time I was enrolled in the confirmation program, I was asked by a nun from the Religious Sisters of Mercy Community if I would teach religious education to children in the CCD program. Feeling very incompetent and ill-equipped to teach the Catholic Faith to young children, I still responded “yes” on the condition that I would be given the help, support, and training I needed to do what seemed to me a very difficult task. From there, I learned a little bit more about my Catholic tradition and I also began to grow more deeply in my own personal encounter with God. After two years of teaching children's catechesis, I was asked to teach as a catechist for the confirmation program. Following another two years in that role, I was then asked by the same nun in 1999 (while I was pursuing my master's degree at San Francisco State University) to be the Confirmation Coordinator.

This was when I met Dennis, who was a religion teacher at the local St. Vincent-St. Patrick High School in Vallejo, and who was also, at the same time, pursuing a doctorate in education at the University of San Francisco. I can point to that time as being when my knowledge, love, and deep appreciation for my Catholic Faith really blossomed, to the point where it contributed deeper perspective to my own academic, political, and even leisurely interests. My experience of the Catholic faith engaged me as a whole person, corresponding not only to spirituality and faith, but also to reason. Before

I met my husband, my faith in God was very rudimentary as to specifics on the Pope, Mary, the structure of the Church hierarchy, reasons why we profess what we believe, and do what we do at Mass. Over time, during the course of our friendship and eventual dating relationship and marriage, I investigated and apprehended and came to love the content of Catholicism. The more I learned about my Catholic faith, the more I appreciated it. The more I studied my faith, the more I realized how rich a heritage was there, and that there was still so much more for me to learn. The more I learned about my Catholic faith, its history, its teachings, the more I fell in love with its people: Jesus, Mary, and the saints, and the vast community identified as our neighbor living today. It was because of my husband that I was inspired to attend Mass daily, and which eventually led me to make my own the practice of praying the Rosary daily (since either before or after daily morning Mass, the Rosary was always prayed at my church). Since then, my life and relationship with God and practice of my Catholic faith changed dramatically, and I am profoundly grateful.

Politically, I am a registered Democrat. As a Filipino American woman, I used to campaign for Democratic politicians as an active young adult for a number of years, mainly because of their political party affiliation, and because of the tremendous influence of fellow Filipino American Democrats in my circle of family and friends. I did not support all of the positions that they stood for, including issues such as abortion. At that time, I did not consider that my campaigning for them or supporting them through my Democratic political organizing and advocacy work compromised my own political positions or was detrimental to others.

That changed in 2002 when my later-to-be husband, who was a registered Republican, ran for State Senate against a pro-choice Democratic candidate primarily because of the Democrat's pro-abortion position. I seriously asked myself: "Do I support this man, who may or may not be my future husband, based on the fact that I share his political position on certain political issues, such as abortion, or do I support my lifelong political party? My party is what I am familiar with and have felt comfortable with, and supporting it may be politically expedient, convenient, and perhaps even socially advantageous." My husband's running for office brought me to question my own political views and whether I was willing to put into action what I believed in my heart was more important for the good of society. I asked myself, "Am I willing to risk losing the support and friendships of some of the most active Filipino American religious and political leaders, with whom I truly do love and respect in my community, for the sake of being faithful to my own ideals and principles?"

Because I had been so engrossed in Filipino American cultural and political organizing, immigration and matters related to my ethnicity seemed to take precedence, and the Democratic party seemed to be more sensitive, in my opinion, to the plight of immigrants and those most economically disadvantaged. I asked myself, "If he and I were to get married, would I regret not having supported him because of my own past political and cultural involvement in the community, because I made immigration the more important priority over the issue of abortion?" It seemed that supporting him would mean having to admit that I was wrong in how I spent my time and energy in electoral politics all those years, that I should have prioritized the life of the unborn child and the protection of those most vulnerable at the end of their lives. I eventually decided to

support him for State Senate, not merely because of the possibility of him being my husband, but because I really did believe in his message, his vision to promote the dignity of every human life, from conception to natural death, and that took precedence over any other issues in the voting booth for me. I identified as paramount the inalienable right to human life, upon which all other rights depend. Since then, I have sought to align more my voting according to the issues that matter to me the most.

Implications of the Findings

In this section, I bring together the findings from the mixed-methodological approach, or the three ways of knowing, and the implications they have on the theoretical, empirical, and methodological literature that was discussed in chapter two. Theoretically, I discuss how the findings relate to the secularization thesis, the culture wars thesis, and the doctrine of the separation of Church and State. Empirically, I examine how the findings relate to the political science, Asian American, and Filipino American literature. And methodologically, I present how the findings relate to the methodological literature available.

Theoretically. For the secularization thesis, the findings suggest that its claim that religion is on the decline does not apply to the Filipino Americans within the two religious institutions that I studied. There is evidence that even with their own self-perceived class statuses, which reflected, on average, a middle class population, religion was still evidently a very important part of their lives. Whether they were poor immigrants just arriving to the United States from the Philippines or naturalized or born citizens who had been living and working in the United States for some time, the same

phenomena manifested, that religion was a vital part of their lives. Support for this finding was found both in the quantitative data results and analysis of the surveys as well as in the qualitative data results and analysis of the interviews and reflection data. This corresponds with my personal experience as well. Whether for those who were economically well off or not, it seemed that religion was still important. This does not mean that all had the same levels of religiosity. It just means that there is evidence to indicate that religion was not on a decline, at least within these two religious communities.

For the culture wars thesis, both the quantitative and qualitative data possessed characteristics that might lead us to believe that a “culture war” does in fact exist. One indication that a culture war may actually be in existence is the fact that the survey and interview data findings showed that FUMC and SCSCC differed in their political party affiliation numbers and in their apparent order of political priorities. For example, FUMC tended to have more democrats compared to SCSCC, which had a more equal number in both democrats and republicans. Another example was that FUMC and SCSCC ranked the issues of 1) the environment and 2) immigration in reverse order of priority. FUMC members tended to rank them at the top, while SCSCC members tended to rank them at the bottom of a priority list of six issues. These findings suggested that although the survey data showed that the two religious institutions shared the same direction of views on all of the controversial issues (i.e. abortion, the environment, etc.) a closer look at, first of all, the survey data, and then second, the select, more politically involved sample population that was found in the interview data, showed that FUMC exhibited more leanings towards the liberal progressivist side than did SCSCC, which exhibited more

leanings towards conservatism. Third, from my own personal experience in electoral politics, from my own personal relationships with leaders and members from the two churches prior to the study, and from my interviewees, these characteristics seem to be confirmed. Thus, as the culture wars thesis espouses, two main world views seem to be at odds with another, world views that are grounded in different moral understandings or moral visions.

With the differences in world views or moral visions, culture wars thesis proponents would say that among differing religious congregations, there are those within each religious institution who lean more towards orthodoxy and those who lean more towards progressivism. For instance, while respondents on the survey generally shared the same views on all of the controversial political issues (from their view on abortion to their view on the environment) that were asked of them in the surveys, their overall level of intensity, as a religious body, in favor of or in opposition to the political issues actually differed. They shared those views in common despite the fact that they were of differing religious backgrounds. Moreover, the fact that there were some interviewees who attended the other church's services or Masses because of friends or relatives in those churches, showed that traditional denominational and theological lines have disappeared or diminished, where in the past they might have prevented members of differing Christian denominations from speaking to one another and even working together. I have witnessed firsthand collaborative efforts of members from both FUMC and SCSCC. In the realm of both electoral and non-electoral politics in Vallejo, I have seen unity between such individuals of differing religious backgrounds work together. In one instance, individual leaders and members from both churches united to elect the first

Filipino woman school board member in Vallejo. In another, joint effort brought the election of another Filipino City Councilman in Vallejo. Similarly, on a variety of community causes and in supporting and promoting the Filipino cultural community, a shared effort was visible. This unified effort also enriched the lives of other Vallejoans and fellow citizens in the at-large community (as with, e.g., the annual Philippine Cultural Committee Celebrations in June, the events during the Filipino American Historical Month of October, various educational, civic, and social service outreach programs and activities around the city throughout the year). To those involved, their religious affiliation did not represent a source of division. What mattered to them was their common vision for their community and the sharing of their individual talents to contribute to the good of the entire community.

Regarding the doctrine of the separation of church and state, it was particularly evident in the qualitative data, most specifically, in the interview data that the issue of the separation of church and state does in fact exist. In the interview sample population, some individuals espoused the accommodationist perspective (that religion and politics do and should mix) and some asserted the separationist perspective (that religion and politics do not and should not mix). The findings showed that most of the interviewees fell in the middle category of 1) not even mentioning the issue of “separation of church and state” in any of their interview data and 2) most of the interviewees tended to reflect the view of “I know religion and politics mix, but I am not sure whether that is a good thing or a bad thing, whether they should or should not mix.”

Empirically. Within the disproportionately small literature on religion and politics until the 1980s (Olson, 2006), this study’s findings on Asian Americans were an

addition to the literature that historically focused more on white evangelicals, Catholics, African American Protestants, and Jews. Within the literature on Asian Americans, religion, and politics, which also did not take off (at least on Asian Americans and politics) until the 1980s, this study's findings on Filipino Americans in the United States, the second largest Asian minority group in the country, second to the Chinese (U.S. Census Bureau, 2000a), was another contribution. And lastly, within the growing body of literature on Filipino Americans, religion, and politics, this study investigated the relationship between religiosity and electoral and non-electoral political engagement within two distinctly different Filipino American religious communities (i.e., one Protestant Methodist Christian and one Roman Catholic Christian) a research enterprise by Asian American scholars that Ecklund and Park (2005) observed to have barely even started.

Methodologically. Within the methodological literature on religion, politics, and Asian Americans, the findings contributed to the “quantitative and cross-sectional studies of the influence of religion on politically and socially important phenomena,” studies which Fox and Sandler (2003) argued were surprisingly found to be “less common than one would expect” (p. 560). Not only did this study include quantitative data and analysis, but it also included qualitative data and analysis. And not only did it focus on the influence of religion on political phenomena found in both the surveys, interview, and personal experience data, but it also focused on the influence of religion on socially important phenomena, which was found primarily in the qualitative data. Its cross-sectional analysis on the two different religious communities, one Protestant Methodist

Christian and the other Roman Catholic Christian, how they compared and contrasted with one another via quantitative and qualitative data analysis was another contribution.

Here, I give a reflection on the strengths and weaknesses of having utilized a mixed-methods design for this case study. Upon reflection of this study's methodology, I found that the primary strength of doing mixed-methods was in the sort of content that it was eventually able to produce. Another strength was found in the generalizability of the method itself. With content, I mean that it provided a variety of data that enabled me to look at the same question or phenomenon from different perspectives, angles, research traditions, and paradigms, which ultimately helped to complement, strengthen, and corroborate a given finding about the phenomenon under study, which in this case was the relationship between religiosity and political engagement within two Filipino American religious communities in Vallejo. One specific example of this was how the quantitative data and analysis on the surveys complemented the qualitative data analysis to better understand Filipino Americans' self-perception of the knowledge of their church's teachings to political engagement. While the surveys included a question on the respondents' "self-perception of knowledge of their church's teachings" and were generalizable to the larger population, the reflection, interview transcript, and my own personal experience data provided deeper insight as to how such a "self-perception of knowledge of their church's teachings" might relate to their political engagement. The fact that the method itself, doing mixed-methods, is generalizable was also a strength, considering it is an approach that can be utilized for other research endeavors.

The weaknesses of doing mixed methods research for this case study were found primarily in the very experience of designing, executing, and reporting the results and

analysis for it. To weave together the two different approaches from the very beginning of the research design to the final reporting of it was a recurring challenge that had to be dealt with. Psychologically, it can be described as a process that was often dealt with in terms of dilemmas. To explain in greater detail, there was often a sense of feeling torn between the two approaches, particularly when trying to satisfy and do justice to the both of them. “How do I do justice to one methodological approach without hindering the natural growth and development of the other?” “How do I design these two approaches with clarity and individuality, as separate and distinct, so that each of their unique contributions is evident? Can they really be combined in one study, both theoretically and practically? If so, how? Will I be able to obtain the assistance, support, approval and satisfaction of those individuals from both research traditions if I were to go ahead with this sort of research design, or should I perhaps focus on just one?” These were just some of the types of questions I had to deal with from the proposal stage of this dissertation to the final writing of it. When all was said and done, I discovered that utilizing a mixed-methods approach required double the amount of work, double the expertise, and double the amount of time because I was covering not just one research tradition, but two.

Secondarily, the weaknesses of doing mixed-methods were found in my limited knowledge and experience with statistics. Although I obtained the assistance and support of a professional statistical consultant, I found myself struggling to try to make sense of the data, and often times felt unsure if what I was observing was in fact the most accurate way of interpreting the data. Even with the help I received, my own understanding of statistics, interpretations of the findings, and eventual conclusions were a natural concern for me. With all of that said, my attempt at doing mixed-methods for this particular case

study was a methodological experiment of combining two different research methods, which is rarely done, but often spoken of and highly recommended in order to produce better and more comprehensive research. If given the chance to start all over again, I do not know if I would have endeavored to conduct a mixed-methods research design that included statistical analysis. So much was required and demanded for just one person to attempt the effort alone.

Norris and Inglehart's Secularization Thesis and Filipino Americans: A Reflection of the American Phenomenon?

Having presented how this study's findings related to the previous theoretical, empirical, and methodological literature pertaining to Filipino Americans, religion, and politics, we return to the worldwide study on religion and politics by Norris and Inglehart (2004), mentioned in our introductory chapter. Upon examination of the data, the Filipino Americans in this study did not seem to fit Norris and Inglehart's worldwide secularization thesis. In contrast, the data uncovered lends support to the 'American phenomenon' as being an exception to the rule. At the same time, the reasons they give for the United States not fitting their secularization trend may not be entirely accurate or sufficient.

Norris and Inglehart (2004) offered possible reasons why the United States did not fit their thesis of secularization as a result of existential security. These same exceptions may or may not apply to the Filipino Americans in this study. One reason for the United States' exceptionalism which Norris and Inglehart gave was "the fact that the United States was founded by religious refugees, who attached so much importance to

religion that they were willing to risk their lives in a dangerous new environment in order to be able to practice their religion – and were able to transmit this outlook, to some extent, to succeeding waves of immigrants” (2004, p. 226). While possibly applicable to the wider population, Filipino Americans are, for the most part, not religious refugees. They have proven to be religious upon entering the United States, corresponding with their strongly religious background in the Philippines. By virtue of their religious background, not because they were fleeing religious persecution, the appellation may apply of having been willing to “risk their lives in a dangerous new environment in order to be able to practice their religion” (Ibid.). As one interviewee put it regarding the critical significance of religion:

I think at least a lot of Americans think that somehow religion is out of date. No way, man. People aren't willing to die over... a house. They aren't willing to die over even the money in their pocket. I mean if someone robs me or said, “Give me your money, or I'm gonna stick a knife in you,” man, you're gonna give them the money. But people are willing to die over religion. It's like that powerful an organizing principle. Am I willing to die over my religious beliefs? Probably, I am. And probably so are a lot of people,...So, it's, it's really such an important organizing system or, organization,... and people don't give it enough attention. (Mr. Ruedas, personal communication, June 16, 2004)

Another reason Norris and Inglehart (2004) said that the United States was one of the exceptions to the worldwide secularization thesis trend was because “existential security interacts with conditions of socioeconomic equality” (p. 226). They explained that “The United States has a less comprehensive social welfare safety net than most other countries with comparable levels of economic development, so that many still experience existential insecurity – a situation also found in many oil-rich states” (Ibid.). Based, at least in part, on the qualitative data alone, there are Filipino Americans in this study, myself included, who have felt both levels of existential insecurity as well as

security, and yet the expression of religion's influence remained constant and strong even during those differing experiences.

Additional reasons Norris and Inglehart (2004) gave were due to the “particular pattern of immigration and multiculturalism that characterizes the United States” (p. 226). “America contains many first-and second generation migrants drawn originally from poorer nations in Central and South America, as well as from poorer countries in Asia, bringing relatively strong religiosity with them” (Ibid.). As was explained earlier, it is true that Filipino Americans who immigrated to the United States from the Philippines must have brought with them their deep religious beliefs, as a result of their strongly religious background in the Philippines, but their reason still does not explain why some 1.5 generation Filipino Americans (i.e., those who immigrated at a very, very young age) and second-generation Filipino Americans (i.e., those who were born in the United States by Filipino immigrants, including myself) still conveyed the strong influence of religion over their lives (i.e., Mr. Azucena, Mr. Naranjo, Ms. Sarmiento, and Mrs. Razon) even without having been raised in the deeply religious setting of the Philippines.

I hypothesize that another possible reason that the United States might be one of the exceptions to the worldwide secularization trend observed by Norris and Inglehart (2004) might be because of the overall education Americans possess. Amongst the Filipino Americans in this study, for example, there is evidence that they are educated not only in secular disciplines, but also within their own religious faith traditions. They do not blindly believe in God, but believe in God with both faith and reason, with both their heart and their mind.

Norris and Inglehart (2004) found that secularization and human development had a “paradoxical secondary consequence” (p. 231). They found that secularization and human development was “linked with a precipitate decline of fertility rates, driving demographic changes that prevent secularization from sweeping the world” (Ibid.). “Virtually all affluent postindustrial countries have life expectancies of more than seventy years, and women in these societies have fertility rates of between one and two children – tending to hover near the population replacement level or even falling below it” (p. 233). Again, the United States appeared to be “an exception to the prevailing pattern among rich nations... with slightly higher fertility and lower life expectancy” (Ibid.). In terms of the Filipino American women included in the interviews, there were more women (viz., eight) who had one to two children compared with those who had more than three (viz., only four).

Because these observations were only from the interview sample population and not the survey sample population, this is not in any way meant to be generalizable. It is only meant to be a quick snapshot of the data presently available. Further research would have to be done to determine if the Filipino Americans in my community reflect more the secularization trend found with Norris and Inglehart’s worldwide study or reflect more the American phenomenon.

Directions for Future Research

Now that we have looked at the study’s findings in light of the worldwide study of religion and politics conducted by Norris and Inglehart (2004), we turn towards the questions and issues that other future research possibilities might include for better, more

comprehensive research on culture, religion, and politics within the Filipino American community. The first consideration might be to conduct research comparing other Filipino American religious communities, both within Christianity and within other religions, such as Islam, Buddhism, and Hinduism, to see how they would compare and compare on levels of religiosity and political engagement. The second consideration might be to conduct research comparing self-professing Filipino American religious believers of a particular religious community and self-professing Filipino Americans of a particular secularist community on their political engagement (political views and political participation), and see if the religious variable plays a role at all. The third consideration might be to conduct research comparing and contrasting Filipino Americans' religiosity and political engagement with those Filipinos in the Philippines, being sure to include research on the two different cultural, political, religious, and historical contexts in which those two communities exist. The fourth consideration might be to conduct comparative research on Filipino Americans and other ethnic groups, examining also their religiosity and political engagement. The fifth consideration might be to conduct comparative research between those in America and those in other places around the world, to see if what is found is primarily an "American phenomenon" or a more universal "worldwide phenomenon." And the sixth and final consideration I propose might be to conduct more mixed methodological studies on Filipino Americans and their religious and political communities.

Summary

In sum, there were ten parts to this chapter that I sought to highlight to close this dissertation. First, I summarized the main elements of each chapter. Second, I briefly reviewed the literature (chapter two) that helped to contextualize the study and set the foundation for its three-fold significance. Third, I reviewed the mixed-methodological approach (chapter three) I used to execute this study, which included elements from both the quantitative and qualitative research traditions. Fourth, I discussed the first way of knowing, using survey research and quantitative data and analysis (chapter four). Fifth, I illustrated the second way of knowing, using interview research and qualitative data and analysis (chapter five). Sixth, I introduced the third way of knowing through my own personal background and experience, and explained why it was relevant to this study, particularly in the interpretation of the findings (chapter six). Seventh, I examined, in greater depth, and brought together as a whole, all three ways of knowing, and the implications this study had on the theoretical, empirical, and methodological literature. Eighth, I compared this study's findings to the contrary findings of the worldwide religion and politics study conducted by Norris and Inglehart (2004), which was briefly mentioned at the beginning of this dissertation. Ninth, I proposed directions for future research in the area of Filipino Americans, religion, and politics. And finally, I provided a summary of what this chapter had set out to accomplish. This mixed-methods case study on the Filipino American community in Vallejo indicates that religiosity plays a pivotal role in political engagement. As was discovered in previous literature and discussed in this study, incorporating religion as a variable for analysis is not only desirable, but significant and necessary for further research.

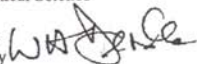
APPENDIX A:

INSTITUTIONAL REVIEW BOARD (IRB) CERTIFICATION

MEMORANDUM

October 14, 2003

TO: Tove Ann Esperanza Catubig, Ph.D.
Principal Investigator
Department of Political Science

FROM: William H. Dendle 
Executive Secretary

SUBJECT: CHS #12626- "Filipino Americans, Religion and Politics: A Case Study on the Religious and Political Experiences of Filipino Americans in Vallejo, California"

Your project identified above was reviewed and has been determined to be exempt from Department of Health and Human Services (DHHS) regulations, 45 CFR Part 46. Specifically, the authority for this exemption is section 46.101(b)(2). Your certificate of exemption (Optional Form 310) is enclosed. This certificate is your record of CHS review of this study and will be effective as of the date shown on the certificate.

An exempt status signifies that you will not be required to submit renewal applications for full Committee review as long as that portion of your project involving human subjects remains unchanged. If, during the course of your project, you intend to make changes which may significantly affect the human subjects involved, you should contact this office for guidance prior to implementing these changes.

Any unanticipated problems related to your use of human subjects in this project must be promptly reported to the CHS through this office. This is required so that the CHS can institute or update protective measures for human subjects as may be necessary. In addition, under the University's Assurance with the U.S. Department of Health and Human Services, the University must report certain situations to the federal government. Examples of these reportable situations include deaths, injuries, adverse reactions or unforeseen risks to human subjects. These reports must be made regardless of the source funding or exempt status of your project.

University policy requires you to maintain as an essential part of your project records, any documents pertaining to the use of humans as subjects in your research. This includes any information or materials conveyed to, and received from, the subjects, as well as any executed consent forms, data and analysis results. These records must be maintained for at least three years after project completion or termination. If this is a funded project, you should be aware that these records are subject to inspection and review by authorized representatives of the University, State and Federal governments.

Please notify this office when your project is completed. We may ask that you provide information regarding your experiences with human subjects and with the CHS review process. Upon notification, we will close our files pertaining to your project. Any subsequent reactivation of the project will require a new CHS application.

Please do not hesitate to contact me if you have any questions or require assistance. I will be happy to assist you in any way I can.

Thank you for your cooperation and efforts throughout this review process. I wish you success in this endeavor.

Enclosure

11/28/2003 FRI 10:22 FAX 9563954

COMM ON HUMAN STUDIES

002

OMB No. 0990-0263

Approved for use through 07/31/2005

Protection of Human Subjects
Assurance Identification/IRB Certification/Declaration of Exemption
(Common Rule)

Policy: Research activities involving human subjects may not be conducted or supported by the Departments and Agencies adopting the Common Rule (56 FR 28003, June 18, 1991) unless the activities are exempt from or approved in accordance with the Common Rule. See section 101(b) of the Common Rule for exemptions. Institutions submitting applications or proposals for support must submit certification of appropriate Institutional Review Board (IRB) review and approval to the Department or Agency in accordance with the Common Rule.

Institutions must have an assurance of compliance that applies to the research to be conducted and should submit certification of IRB review and approval with each application or proposal unless otherwise advised by the Department or Agency.

1. Request Type <input type="checkbox"/> ORIGINAL <input type="checkbox"/> CONTINUATION <input checked="" type="checkbox"/> EXEMPTION	2. Type of Mechanism <input type="checkbox"/> GRANT <input type="checkbox"/> CONTRACT <input type="checkbox"/> FELLOWSHIP <input type="checkbox"/> COOPERATIVE AGREEMENT <input type="checkbox"/> OTHER: _____	3. Name of Federal Department or Agency and, if known, Application or Proposal Identification No.
4. Title of Application or Activity "Filipino Americans, Religion and Politics: A Case Study on the Religious and Political Experiences of Filipino Americans in Vallejo, California"		5. Name of Principal Investigator, Program Director, Fellow, or Other Tove Ann Esperanza Catubig, Ph.D.

6. Assurance Status of this Project (Respond to one of the following)

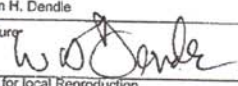
- ☒ This Assurance, on file with Department of Health and Human Services, covers this activity.
 Assurance Identification No. F-3526, the expiration date October 15, 2005 IRB Registration No. IORG0000169
- ☐ This Assurance, on file with (agency/dept) _____, the expiration date _____, IRB Registration/Identification No. _____, covers this activity.
 Assurance No. _____, the expiration date _____, IRB Registration/Identification No. _____ (if applicable)
- ☐ No assurance has been filed for this institution. This institution declares that it will provide an Assurance and Certification of IRB review and approval upon request.
- ☒ Exemption Status: Human subjects are involved, but this activity qualifies for exemption under Section 101(b), paragraph ____?

7. Certification of IRB Review (Respond to one of the following IF you have an Assurance on file)

- ☐ This activity has been reviewed and approved by the IRB in accordance with the Common Rule and any other governing regulations.
 by: ☐ Full IRB Review on (date of IRB meeting) _____ or ☐ Expedited Review on (date) _____
☐ If less than one year approval, provide expiration date _____
- ☐ This activity contains multiple projects, some of which have not been reviewed. The IRB has granted approval on condition that all projects covered by the Common Rule will be reviewed and approved before they are initiated and that appropriate further certification will be submitted.

8. Comments

CHS #12626

9. The official signing below certifies that the information provided above is correct and that, as required, future reviews will be performed until study closure and certification will be provided.		10. Name and Address of Institution University of Hawaii at Manoa Office of the Chancellor 2444 Dole Street, Bachman Hall Honolulu, HI 96822
11. Phone No. (with area code)	(808) 956-5007	
12. Fax No. (with area code)	(808) 539-3954	
13. Email:	dendie@hawaii.edu	
14. Name of Official William H. Dendie		15. Title Compliance Officer
16. Signature 		17. Date October 13, 2003

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APPENDIX B

FELLOWSHIP UNITED METHODIST CHURCH'S EMAIL APPROVAL TO
CONDUCT RESEARCH

From [REDACTED] [Add Sender](#)
Sent Sunday, January 25, 2004 2:03 pm
To 'Tove Ann E Catubig' <tove@hawaii.edu>
Subject RE: Request to Present Proposed Research

Your visit was so compelling that the church voted unanimously to have you begin your proposed research at Fellowship Church. Congratulations! Let me know how I may help. As you heard, I am taking an early retirement with my denomination and Fellowship Church. God is leading me to do something else right now here in Vallejo. I cannot do it as the senior pastor without taking time away from my responsibility as the pastor in charge.

Blessings and regards to your wonderful family.

APPENDIX C

VALLEJO TIMES-HERALD COMMUNITY BRIEF ARTICLE REGARDING
RESEARCH PROJECT, APRIL 18, 2004

OUTLOOK

B3

COMMUNITY BRIEFS

City of Vallejo **Channel 15** schedule:

Monday — Vallejo Planning Commission (live), 7 p.m.

Tuesday — Vallejo Planning Commission, 10 a.m. and Vallejo City Council (live), 7 p.m.

Wednesday — Vallejo City Council, 10 a.m. and 7 p.m.

Thursday — Vallejo School Board, 3 and 7 p.m.

Sunday, April 25 — Vallejo City Council, 2 p.m.

□

Starbucks celebrates Earth Day on Thursday by inviting Vallejo residents to pick up a free bag of spent coffee grounds for use in gardens and compost bins at all Vallejo Starbucks locations. Coffee grounds will be made available to customers year-round on a first-come, first-serve basis. For more information on the Grounds for your Garden program, contact Anne-Marie Devine (415) 947-7285.

□

Public Schools Week is April 26 to April 30. During this week, Vallejo's Public Schools are open for public inspection. Those who visit will see results from new programs, positive results from testing, special thematic activities and student work displayed.

□

The Auto's Club (AAA) hosts an Earth Day related campaign called the **Great Battery Roundup** all this week. Residents may turn in

lead/acid batteries for free from 7 a.m. to 4 p.m. Monday to Friday, and 8 a.m. to 1 p.m. Saturday at Wiler's Towing, 1340 Lemon St. For each battery turned in, the Auto's Club will donate \$2 to the International Bird Rescue Research Center in Suisun City. Contact the center at 207-0380 or Wiler's Tow 642-5108.

□

Tove Ann Esperanza Catubig, a Ph.D. student at the University of Hawaii, Manoa is conducting a case study on religion and politics within the Filipino-American community in Vallejo. She is seeking participants. Those of Filipino-American or Filipino ancestry, at least 18 or older, and members of either Fellowship United Methodist Church on Ladera Street or St. Catherine of Siena Catholic Church on Tennessee Street, call 704-9025 or e-mail tove@hawaii.edu to schedule an interview. Also look for the anonymous surveys at the churches. Maraming salamat po!

□

City of Hope, a leading research and treatment center for cancer, diabetes, HIV/AIDS and other life-threatening diseases is sponsoring the **Napa Valley Walk for Hope** to

Cure Breast Cancer. This 5K walk/run will be May 8 in Crane Park in St. Helena. Registration begins at 7:30 a.m., the walk-run begins at 9 a.m., and the wine and food pavilion opens at 10:30 a.m. The minimum pre-registration donation is \$25 for adults and \$15 for children. Day of event registration donation is \$30 for adults and \$20 for children. Additionally, participants raise donations by using sponsor forms. To register, form a team, volunteer, or for more information on sponsorship opportunities, call Heather Paslay at (800) 732-7140 or register online at www.walk4hope.org.

□

Jepson Prairie Preserve hosts an open house today. Volunteer docents will point out the unique plants and wildlife on walks and hikes between 10 a.m. and 3 p.m. Jepson Preserve is on Cook Lane, 12 miles south of Dixon. Donations of \$1 or more per adult are requested. On warm days, bring water, hats and sunscreen. Picnic tables are available. Groups of five or more should request reservations at 432-0150.

— Times-herald staff reports



25% OFF SPECIAL
Windows & Siding

APPENDIX D

HOMEMADE RESEARCH INSTRUMENTS

 Date

Dear _____,

Mabuhay! My name is Tove Ann Esperanza Catubig. I am a Ph.D. student at the University of Hawaii at Manoa conducting research on culture, religion, and politics at two churches (Fellowship United Methodist Church and St. Catherine of Siena Catholic Church) within the Filipino American community in Vallejo, California. The purpose of this research is to study the ways in which religion informs politics, or in this case, the ways in which Filipino Americans' religiosity informs their views and participation in electoral and non-electoral politics, such as those involved in regional/cultural, social, fraternal, and church organizations. My research involves taped personal interviews, which includes the use of written reflections and demographic questionnaires. To carry out this research, however, I am in great need of your participation.

If you decide to participate in this research project and give your written consent, three things will happen. First, we will make an appointment to meet for the personal interview session. Second, I will give you a written reflection sheet for you to fill out prior to the interview, asking you to write about the kinds of thoughts, feelings, and experiences that come to mind when you reflect upon culture, religion, and politics. And then third, we will meet for the taped personal interview for about an hour to an hour and a half. All information obtained from the taped personal interview may be kept for possible future research.

I am requesting your phone number for possible future follow-up calls, and your address for conducting spatial analyses. Your information will not be identifiable in the maps I will create. Your address will basically show up like a dot on a map, and no one will be able to know that it specifically represents your residence

Due to the nature of this subject on culture, religion, and politics, you may, at times, feel uncomfortable about questions regarding your personal religious beliefs, practices, and experiences as well as your electoral and non-electoral political views and participation. You may feel that the questions I ask you are very sensitive and/or too personal in nature, and so may not choose to disclose such information to me. This is perfectly alright for you to do. You may also choose to participate in an anonymous survey instead, which is a shorter version of the personal interview. Or you can do both the interview and the anonymous survey. Know that your participation is strictly voluntary and that your refusal to participate involves no penalty. Please realize, however, that your participation in this research will greatly contribute to the dialogue on culture, religion, and politics, which is so greatly needed in our society.

If you have any questions or concerns regarding the research questions or your rights as a research subject, you may contact me at (707) 704-9025 or Bill Dendle, the Compliance Officer from the Committee on Human Studies at the University of Hawaii at Manoa, at (808) 539-3945. You may also contact my advisor and the Chairperson of my doctoral dissertation committee, Dr. Belinda Aquino, at (808) 956-2686. Maraming salamat po! Thank you so much for your time and willingness to participate. I really appreciate it.

Sincerely,

Tove Ann Esperanza Catubig, Ph.D. Cand.
 Department of Political Science
 University of Hawaii at Manoa

Informed Consent Form for Taped Personal Interviews

I understand that Tove Ann Esperanza Catubig is a Ph.D. student at the University of Hawaii at Manoa conducting research on the relationship between religion and politics within the Filipino American community at two churches (Fellowship United Methodist Church and St. Catherine of Siena Catholic Church) in Vallejo, California. I understand that my name is not requested on the written reflection, in the taped personal interview, or on the demographic questionnaire, and that identifying information will be coded or numbered to ensure confidentiality. I also understand that the completed written reflection, taped personal interview, and demographic questionnaire may be kept for further research or publication use. I agree to participate in this research endeavor and to release any information acquired in the written reflection, taped personal interview, and demographic questionnaire as long as my name is kept confidential. I am fully aware that my participation is completely voluntary, that I may withdraw my participation at any time, and that I do not have to answer any questions I feel may be personal. I understand that if I write my phone number on this form, I give Tove Ann permission to call me for future possible follow-up calls. And I understand that if I write my address on this form, it will be used for spatial analyses. If I have any questions or concerns, I may contact Tove Ann at (707) 704-9025 or Bill Dendle from the Committee on Human Studies at the University of Hawaii at Manoa (808) 539-3945. I may also contact Dr. Belinda Aquino, Tove Ann's advisor and Chairperson of her doctoral dissertation committee, at (808) 956-2686.

PRINT Last Name, First Name _____ Date _____

Signature of
Interviewee _____

OPTIONAL INFORMATION:

Phone # __ (____) _____

Address _____
 Street # Street Name Apt. # (if applicable) City Zip Code

Written Reflection

St. Catherine of Siena Catholic Church

In a free and open manner, please write down the thoughts, feelings, and experiences that come to mind when you think about culture, religion, and politics. And then please return this to me when we meet for the interview session. Thank you. Feel free to use the back or attach additional sheets, if necessary.

Pakisulat ninyo ang inyong pananaw, pakiramdam, at karanasan tungkol sa kultura, relihiyon, at politika. Pagkatapos, pakibigay ninyo ang inyong sagot sa interbyu sesyon natin. Salamat po. Maaari rin ninyong gamitin ang likod nitong papel o magdagdag ng ibang papel kung kailangan.

For Office Use Only

Date of Pre-Interview _____

Interviewee # _____

Date of Interview _____

Pseudonym _____

Written Reflection

Fellowship United Methodist Church

In a free and open manner, please write down the thoughts, feelings, and experiences that come to mind when you think about culture, religion, and politics. And then please return this to me when we meet for the interview session. Thank you. Feel free to use the back or attach additional sheets, if necessary.

Pakisulat ninyo ang inyong pananaw, pakiramdam, at karanasan tungkol sa kultura, relihiyon, at politika. Pagkatapos, pakibigay ninyo ang inyong sagot sa interbyu sesyon natin. Salamat po. Maaari rin ninyong gamitin ang likod nitong papel o magdagdag ng ibang papel kung kailangan.

For Office Use Only

Date of Pre-Interview _____

Interviewee # _____

Date of Interview _____

Pseudonym _____

Fellowship United Methodist Church & St. Catherine of Siena Catholic Church
Interview Schedule

Introduction...

“Thank you so much for allowing me to interview you because of your membership in (church
their affiliated with). Let me remind you once again that the information I gather will be kept strictly
confidential through the use of codes and numbers. No information I obtain will be identifiable.”

1. Why did you decide to be interviewed? _____

[illegible]

3. When were you born? _____ [Do Not Read Aloud.] Age: _____
 [Do Not Read Aloud] Before 1986? (At least 18 years of age) Yes or No
 (1) (2)

4a. For METHODISTS:

How do you religiously identify yourself? [Wait for response. Do not read options.]

Christian (1) Protestant (2) Methodist (3) Other: _____ (4)

4b. For CATHOLICS:

How do you religiously identify yourself as? [Wait for response. Do not read options.]

Roman Catholic/Catholic Christian Other: _____
(1) (2) (3)

5. Where do you attend church on the weekend? FUMC SCC Other_____

(1) (2) (3)

6. Do you attend another religion's church in addition to the one(s) you just mentioned? Yes or No
(1) (2)

(If yes, proceed to next question. If no, proceed to #7)

a. If yes, which one or which ones? _____

b. Why might people go to two churches of different religions? _____

(Note: If Methodist attending Catholic church(es) or if Catholic attending Methodist church(es), ask ALL questions pertaining to both Methodists & Catholics. If not, then proceed accordingly.)

7a. For CATHOLICS:

i. How often do you attend weekday mass?

0	5	10	15	20	25	30	35	40	45	50 or more
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

ii. Over the past year, about how many times have you spent time in front of the Blessed Sacrament?

0	5	10	15	20	25	30	35	40	45	50 or more
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

iii. Over the past year, about how many times have you received the Sacrament of Reconciliation or gone to confession?

0	5	10	15	20	25	30	35	40	45	50 or more
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

iv. Over the past year, about how many times have you studied The Catechism of the Catholic Church?

0	5	10	15	20	25	30	35	40	45	50 or more
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

v. On a scale of 1-10, please rate your knowledge of The Catechism of the Catholic Church. (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

vi. On a scale of 1-10, please rate your knowledge of the Pope's encyclicals. (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

7b. For METHODISTS:

i. Over the past year, about how many times have you studied The Book of Discipline of the United Methodist Church?

0	5	10	15	20	25	30	35	40	45	50 or more
---	---	----	----	----	----	----	----	----	----	------------

ii. On a scale of 1-10, please rate your knowledge of The Book of Discipline of the United Methodist Church. (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

iii. On a scale of 1-10, please rate your knowledge of the writings of Charles and John Wesley? (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

(For METHODISTS & CATHOLICS)

8. Are there any other aspects of your spiritual life that you would also like to mention at this time?

Yes	No	Don't Know
(1)	(2)	(3)

a. If yes, what? _____

9. On a scale of 1-10, please rate your knowledge of the following:

a. The history of your religion

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

b. The history of your church

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

c. The tenets (doctrines or principles) of your religion

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

10. On a scale of 1-10, please rate your level of religious practice in accordance with your church's teachings. (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

11. Over the past year, how many times would you say you used a devotional guide for prayer?

0	5	10	15	20	25	30	35	40	45	50 or more
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

a. How many times did you watch the film?

1 2 3 4 5 6 7 8 9 10 or more times

b. And how would you rate the accuracy of the film in depicting the Biblical story of the "Passion of the Christ"? (1-lowest, 10-highest)

1 2 3 4 5 6 7 8 9 10

17. What attracts you most to your religion? (Circle all that apply, and inquire why)

- (1) The Teachings
- (2) The Organizational Structure
- (3) The Leadership
- (4) The People
- (5) The Activities
- (6) The Opportunities
- (7) Other: _____

18. What do you find most challenging about your religion? (Circle all that apply, and inquire why)

- (1) The Teachings
- (2) The Organizational Structure
- (3) The Leadership
- (4) The People
- (5) The Activities
- (6) The Opportunities
- (7) Other: _____

19. How would you rate the time you spend engaging in political, fraternal, social, cultural/regional, and church organizations and activities throughout the year? (1-little or no time, 10-a great amount of time)

- (1) Political
1 2 3 4 5 6 7 8 9 10
- (2) Fraternal
1 2 3 4 5 6 7 8 9 10
- (3) Social
1 2 3 4 5 6 7 8 9 10
- (4) Cultural/Regional
1 2 3 4 5 6 7 8 9 10
- (5) Church
1 2 3 4 5 6 7 8 9 10

20. What sort of political, fraternal, social, cultural/regional, and church organizations/activities have you been involved with? (list as many as 5 categories, positions, time(s) of involvement)

Categories	Positions	Time of involvement	Notes
(F,S,C/R,CH)			
1.			
2.			
3.			
4.			
5.			

21. What motivates you to take part in two of the above-listed political, fraternal, social, cultural/regional, and church organizations and activities that you have been involved with? (Circle all that apply, and inquire why)

a. Name of organization and/or activities: _____

- (1) The Purpose, Mission, Philosophy
- (2) The Organizational Structure
- (3) The Leadership
- (4) The Activities
- (5) The Opportunities
- (6) Other: _____

b. Name of organizations and/or activities: _____

- (1) The Purpose, Mission, Philosophy
- (2) The Organizational Structure
- (3) The Leadership
- (4) The Activities
- (5) The Opportunities
- (6) Other: _____

22. Please rate what motivates you to take part in two of the political, fraternal, social, cultural/regional, and church organizations and activities that you just mentioned. (1-lowest, 10-highest)

a. Name of organization and/or activities: (Same as 21a.) _____

- | | | | | | | | | | | | |
|-----|----------------------------------|---|---|---|---|---|---|---|---|---|----|
| (1) | The Purpose, Mission, Philosophy | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (2) | The Organizational Structure | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (3) | The Leadership | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (4) | The Activities | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (5) | The Opportunities | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (6) | Other: _____ | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

b. Name of organization and/or activities: (Same as 21b.) _____

- | | | | | | | | | | | | |
|-----|----------------------------------|---|---|---|---|---|---|---|---|---|----|
| (1) | The Purpose, Mission, Philosophy | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (2) | The Organizational Structure | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (3) | The Leadership | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (4) | The Activities | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (5) | The Opportunities | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (6) | Other: _____ | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

23. What do you find most challenging about each of the two organizations/activities that you just discussed? (1-least challenging, 10-most challenging) (Circle all that apply, and inquire why)

a. Name of organization and/or activities: (Same as 21a.) _____

(1) The Purpose, Mission, Philosophy

(2) The Organizational Structure

(3) The Leadership

(4) The Activities

(5) The Opportunities

(6) Other: _____

b. Name of organization and/or activities: (Same as 21b.) _____

The Purpose, Mission, Philosophy

The Organizational Structure

The Leadership

The Activities

The Opportunities

Other: _____

24. Rate what you find most challenging about each of the two organizations/activities that you just discussed.

a. Name of organization and/or activities: (Same as 21a.) _____

(1) The Purpose, Mission, Philosophy

1 2 3 4 5 6 7 8 9 10

(2) The Organizational Structure

1 2 3 4 5 6 7 8 9 10

(3) The Leadership

1 2 3 4 5 6 7 8 9 10

(4) The Activities

1 2 3 4 5 6 7 8 9 10

(5) The Opportunities

1 2 3 4 5 6 7 8 9 10

(6) Other: _____

1 2 3 4 5 6 7 8 9 10

b. Name of organization and/or activities: (Same as 21b.) _____

(1) The Purpose, Mission, Philosophy

1 2 3 4 5 6 7 8 9 10

(2) The Organizational Structure

1 2 3 4 5 6 7 8 9 10

(3) The Leadership

1 2 3 4 5 6 7 8 9 10

(4) The Activities

1 2 3 4 5 6 7 8 9 10

(5) The Opportunities

1 2 3 4 5 6 7 8 9 10

(6) Other: _____

1 2 3 4 5 6 7 8 9 10

25. Would the religion of a political candidate running for office affect whether or not you would vote for him/her? Yes No Don't Know Decline to state
 (1) (2) (3) (4)

a. With the 2004 presidential elections just around the corner, there has been discussion about the qualifications of presidential candidates—their education, age, religion, race, etc. Are there any reasons why you might not vote for...

(1)	A Catholic	(1)	yes	(2)	no
(2)	A Jew	(1)	yes	(2)	no
(3)	A Muslim	(1)	yes	(2)	no
(4)	An Atheist	(1)	yes	(2)	no
(5)	An Evangelical Christian	(1)	yes	(2)	no

26. What do you find most challenging about your political party? _____

27. What attracts you most to your political party? _____

28. Please order the following issues according to their importance to you (1-first, 5-last):

(1)	Abortion	_____
(2)	Death Penalty	_____
(3)	Euthanasia	_____
(4)	Same-Sex Marriages	_____
(5)	Immigration	_____
(6)	The Environment	_____

Thank you very much. And now, I'll be giving you a demographic questionnaire to complete on your own. Please take a moment to fill it out. It also includes a space for you to write anything else you wish to add to this interview on culture, religion, and politics.

For Office Use Only	
Date of Pre-Interview _____	Interviewee # _____
Date of Interview _____	Pseudonym _____

Address for spatial analyses_____

Fellowship United Methodist Church (FUMC) Demographic Questionnaire

1. Are you a U.S. Citizen? Yes or No
(1) (2)
2. Where were you born?_____
3. If immigrated, when did you first immigrate to America?_____
4. What generation Filipino American are you? _____
5. What languages do you speak?_____
6. When did you first come to Vallejo? _____
7. How long have you lived in Vallejo? _____
8. Where did you live prior to coming to Vallejo? _____
9. When did you move? _____
10. What is your gender? M or F
1 2
11. What is your marital status? (circle one)
Single Married Divorced Widowed Separated Partnered/Cohabiting
1 2 3 4 5 6
- a. If married, what is your spouse's ethnicity?_____
12. Do you have any children? Yes or No
(1) (2)
- a. If yes, please list their sex, age, & schools they attend

13. How much education have you had?
Education (circle highest # of years completed):
1 2 3 4 5 6 7 8 9 10 11 12 College 13 14 15 16 years or more of undergraduate studies
Advanced Degree(s)_____ In What_____
- Other Education:_____
14. Are you employed at the present moment? Yes or No
(1) (2)
- a. If so, what is your occupation? Is there a title? Can you give a description?

15. What is your present household income before taxes?

- (1) 0-19,999 _____
 (2) 20-49,999 _____
 (3) Over 50,000 _____

16. How many live in your household, including yourself?

- (1) (2) (3) (4) (5) (6) (7) (8) (9) (10 or more)

a. Of those who live in your household, how many have an income?

- (1) (2) (3) (4) (5) (6) (7) (8) (9) (10 or more)

17. What was the family income of the family you grew up in when you were under 18 years old?

- (1) 0-19,999 _____
 (2) 20-49,999 _____
 (3) Over 50,000 _____

18. Which of the following would you say best describes your economic standing?

- | | | | | |
|-------------|-----------------------|--------------|-----------------------|-------------|
| Lower Class | Lower to Middle Class | Middle Class | Middle to Upper Class | Upper Class |
| (1) | (2) | (3) | (4) | (5) |

19. Do you own your own home, rent, or leasing to purchase?

- (1) Homeowner
 (2) Renter
 (3) Leasing to Purchase
 (4) Other _____

20. How do you usually get to your church and other organizations/activities?

- (1) By car
 (2) By Public transportation
 (3) By foot
 (4) By carpool
 (5) Other: _____
 (6) Don't Know/Refused

21. Are there any other things pertaining to culture, religion and politics that you would like to express or share?

Maraming salamat po uli! Once again, thank you so much for taking the time to complete this demographic questionnaire.

For Office Use Only

Date of Pre-Interview _____	Interviewee # _____
Date of Interview _____	Pseudonym _____

15. What is your present household income before taxes?

- (1) 0-19,999 _____
 (2) 20-49,999 _____
 (3) Over 50,000 _____

16. How many live in your household, including yourself?

- (1) (2) (3) (4) (5) (6) (7) (8) (9) (10 or more)

a. Of those who live in your household, how many have an income?

- (1) (2) (3) (4) (5) (6) (7) (8) (9) (10 or more)

17. What was the family income of the family you grew up in when you were under 18 years old?

- (1) 0-19,999 _____
 (2) 20-49,999 _____
 (3) Over 50,000 _____

18. Which of the following would you say best describes your economic standing?

- | | | | | |
|-------------|-----------------------|--------------|-----------------------|-------------|
| Lower Class | Lower to Middle Class | Middle Class | Middle to Upper Class | Upper Class |
| (1) | (2) | (3) | (4) | (5) |

19. Do you own your own home, rent, or leasing to purchase?

- (1) Homeowner
 (2) Renter
 (3) Leasing to Purchase
 (4) Other _____

20. How do you usually get to your church and other organizations/activities?

- (1) By car
 (2) By Public transportation
 (3) By foot
 (4) By carpool
 (5) Other: _____
 (6) Don't Know/Refused

21. Are there any other things pertaining to culture, religion and politics that you would like to express or share?

Maraming salamat po uli! Once again, thank you so much for taking the time to complete this demographic questionnaire.

For Office Use Only

Date of Pre-Interview _____	Interviewee # _____
Date of Interview _____	Pseudonym _____

May 1, 2004

Dear Survey Participant,

Mabuhay! My name is Tove Ann Esperanza Catubig. I am a Ph.D. student at the University of Hawaii at Manoa conducting research on culture, religion, and politics at two churches (Fellowship United Methodist Church and St. Catherine of Siena Catholic Church) within the Filipino American community in Vallejo, California. The purpose of this research is to study the ways in which religion informs politics, or in this case, the ways in which Filipino Americans' religiosity informs their views and participation in electoral and non-electoral politics, such as those involved in regional/cultural, social, fraternal, and church organizations. My research includes the use of anonymous surveys. To carry out this research, however, I am in great need of your participation. Please complete the attached survey. You may skip any questions you wish. After you have completed it, please send it to me **on or before Wednesday, June 30, 2004** in the attached self-addressed stamped envelope.

Please **do not include** your name, phone number, or address on anything you send to me, even on the outside portion of the envelope. I am requesting, however, that you **do include your zip code** on the survey, so that I may use it for spatial analyses. Your information will not be identifiable, because I will not be able to trace the survey back to you with just your zip code.

In order to participate in this survey, you must meet the following criteria: 1) be *of Filipino ancestry*, 2) *at least 18 years of age*, and 3) *a member of Fellowship United Methodist Church or of St. Catherine of Siena Catholic Church*. If you decide to participate, your completion and return of the anonymous survey will be your agreement that you meet the aforementioned criteria, as well as your authorized consent. All information on the survey will be protected and may be kept for possible future research.

Due to the nature of this subject on culture, religion, and politics, you may, at times, feel uncomfortable about questions regarding your personal religious beliefs, practices, and experiences as well as your electoral and non-electoral political views and participation. You may feel that the questions I ask you are very sensitive and/or too personal in nature, and so you may not wish to disclose such information to me. Know that your participation is strictly voluntary and that your refusal to participate involves no penalty. Please realize, however, that your participation in this research will greatly contribute to the dialogue on culture, religion, and politics, which is greatly needed in our society.

If you have any questions or concerns regarding the research questions or your rights as a research subject, you may contact me at (707) 704-9025 or Bill Dendle, the Compliance Officer from the Committee on Human Studies at the University of Hawaii at Manoa, at (808) 539-3945. You may also contact my advisor and the Chairperson of my doctoral dissertation committee, Dr. Belinda Aquino, at (808) 956-2686. Maraming salamat po! Thank you so much for your time and willingness to participate. I really appreciate it.

Sincerely,

Tove Ann Esperanza Catubig, Ph.D. Cand.
Department of Political Science
University of Hawaii at Manoa

15. How regularly?

- (1) More than once a week
- (2) Once a week
- (3) Once or twice a month
- (4) A few times a year
- (5) Seldom
- (6) Never
- (7) Don't know/Refused

16. On a scale of 1-10 (with 1-lowest, and 10-highest), how would you rate your religious commitment?

1 2 3 4 5 6 7 8 9 10

17. Some people pray throughout the day. Others do not. How many times throughout the day would you say you pray? Please rate on a scale of 1-10 (1-lowest, 10-highest).

1 2 3 4 5 6 7 8 9 10 or more times

18. How would you rate the basis for your knowledge of the teachings of your religion? (1-lowest, 10-highest).

- | | | | | | | | | | | | |
|------|-------------------------------|---|---|---|---|---|---|---|---|---|----|
| (1) | Formal Religious Training | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (2) | Workshops/Conferences | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (3) | Adult Religious Education | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (4) | Childhood Religious Education | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (5) | Bible Study or Faith Sharing | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (6) | Private School | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (7) | Family | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (8) | Friends | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (9) | Independent Study | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (10) | Strangers | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (11) | Media & Entertainment | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| (12) | Other: _____ | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

19. How many times during the week do you read the Bible? (1-lowest, 10-highest)

0 1 2 3 4 5 6 7 8 9 10 or more times

20. Rate what attracts you most about the church you attend. (1-lowest, 10-highest)

(1)	The Teachings	1	2	3	4	5	6	7	8	9	10
(2)	The Organizational Structure	1	2	3	4	5	6	7	8	9	10
(3)	The Leadership	1	2	3	4	5	6	7	8	9	10
(4)	The People	1	2	3	4	5	6	7	8	9	10
(5)	The Activities	1	2	3	4	5	6	7	8	9	10
(6)	The Opportunities	1	2	3	4	5	6	7	8	9	10
(7)	Other:	1	2	3	4	5	6	7	8	9	10

21. Rate what you find most challenging about the church you attend. (1-lowest, 10-highest)

(1)	The Teachings	1	2	3	4	5	6	7	8	9	10
(2)	The Organizational Structure	1	2	3	4	5	6	7	8	9	10
(3)	The Leadership	1	2	3	4	5	6	7	8	9	10
(4)	The People	1	2	3	4	5	6	7	8	9	10
(5)	The Activities	1	2	3	4	5	6	7	8	9	10
(6)	The Opportunities	1	2	3	4	5	6	7	8	9	10
(7)	Other:	1	2	3	4	5	6	7	8	9	10

22. Would you describe yourself as a “born again” or evangelical Christian, or not?

Yes	No	Don't Know	Declined to State
(1)	(2)	(3)	(4)

23. How would you rate yourself on a religious spectrum? (1-Very Liberal, 10-Very Conservative)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

24. Were you born into the faith? Yes (If yes, please proceed to #25) or No (continue)
(1) (2)

a. If no, when did you convert? _____

b. Why did you convert to your present religion? _____

25. On a scale of 1-10, how would you rate the importance of religion in your life? (1-least important, 10-very important)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

26. Ever since September 11, 2001, do you attend religious services more often, less often, or has there been no change?

- (1) More often
- (2) Less often
- (3) No change
- (4) Don't know/Now answer

27. Some people think it is important to exercise their right to vote. Others do not. How do you feel?

- (1) It is *important*
- (2) It is *somewhat important*
- (3) It is *not really* that important
- (4) It is *not that important*
- (5) Don't know/Refused

28. Are you registered to vote?

- | | | |
|--|----|--------------------------------|
| Yes (Please continue to next question) | or | No (If no, please skip to #37) |
| (1) | | (2) |

29. When you vote in an election, please rate how often you find yourself using your religious beliefs to help you decide how to vote. (1-least often, 10-most often)

- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|---|---|---|----|

30. What is your political party affiliation?

- | | | | |
|------------|----------|-------------|--------------|
| Republican | Democrat | Independent | Other: _____ |
| (1) | (2) | (3) | (4) |

31. What do you find most challenging about your political party? _____

32. What attracts you most to your political party? _____

33. In the 2000 Presidential election, who did you vote for?

- | | | | | | |
|------|------|------------|-------|------------------|--------------|
| Bush | Gore | Don't Know | Other | Decline to state | Did not vote |
| (1) | (2) | (3) | (4) | (5) | (6) |

34. In the 2003 California statewide special election, did you vote to recall Gray Davis?

- | | | | | |
|-----|-----|------------|------------------|--------------|
| Yes | No | Don't Know | Decline to state | Did not vote |
| (1) | (2) | (3) | (4) | (5) |

35. In the 2001 Vallejo City Council election, there were three open seats. Please circle who you voted for and briefly list reasons why.

- (1) JOHN H. OSBORNE JR. _____
- (2) OSCAR P. ESTIOKO _____
- (3) PAMELA PITTS _____
- (4) MOHSEN SULTAN _____
- (5) JOANNE SCHIVLEY _____
- (6) KIM DAVID STAFFORD _____
- (7) AL STANCOMBE _____
- (8) PETE REY _____
- (9) Don't Know
- (10) Decline to state
- (11) Did not vote

36. In the 2001 Vallejo election, three seats were open. Please circle who you voted for and briefly list reasons why.

- (1) ROZZANA VERDER-ALIGA _____
- (2) JOANNE VAN DER BRUGGEN _____
- (3) HAZEL A. WILSON _____
- (4) BURKY H. WOREL _____
- (5) PAMELA B. V. HERRERA _____
- (6) Don't Know
- (7) Decline to state
- (8) Did not vote

37. Why do you think people voted for Pete Rey for City Council of Vallejo in 2001? _____

38. Why do you think people did not vote for Pete Rey for City Council of Vallejo in 2001? _____

39. Why do you think people voted for Rozzana Verder-Aliga for Vallejo School Board in 2001? _____

40. Why do you think people did not vote for Rozzana Verder-Aliga for Vallejo School Board in 2001? _____

41. Knowing that President Bush is Methodist and that Senator Kerry is Catholic, please rate on a scale of 1-10 how important a Presidential candidate's religious affiliation is to you. (1-least important, 10-most important)

1 2 3 4 5 6 7 8 9 10

a. Who do you expect to vote for President this year?

Bush	Kerry	Other	_____	Don't Know	Decline to state	I won't vote	I can't vote
(1)	(2)	(3)		(4)	(5)	(6)	(7)

42. Why do you think people will vote for Bush for President? _____

43. Why do you think people will vote for Kerry for President? _____

44. How would you rate yourself on a political spectrum? (1-Very Liberal, 10-Very Conservative)

1 2 3 4 5 6 7 8 9 10

Please rate how knowledgeable you are about your church's teachings on the following issues: (1-lowest, 10-highest)

45. Abortion	1	2	3	4	5	6	7	8	9	10
46. Death Penalty	1	2	3	4	5	6	7	8	9	10
47. Euthanasia	1	2	3	4	5	6	7	8	9	10
48. Same-Sex Marriages	1	2	3	4	5	6	7	8	9	10
49. Immigration	1	2	3	4	5	6	7	8	9	10
50. The Environment	1	2	3	4	5	6	7	8	9	10

I would now like to get your views on some issues that are being discussed in this country today. All in all, do you strongly favor, favor, oppose, or strongly oppose the following issues:

51. Abortion?					
Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused	
(1)	(2)	(3)	(4)	(5)	

Comments:

52. Abortion in the case of rape, incest, or if the mother's life is at risk?					
Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused	
(1)	(2)	(3)	(4)	(5)	

Comments:

53. The death penalty for persons convicted of murder?					
Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused	
(1)	(2)	(3)	(4)	(5)	

Comments:

54. The death penalty for persons convicted of murder when they were under the age of 18?					
Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused	
(1)	(2)	(3)	(4)	(5)	

Comments:

55. Making it legal for doctors to give terminally ill patients the means to end their lives?					
Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused	
(1)	(2)	(3)	(4)	(5)	

Comments:

56. Making it legal for doctors to assist terminally ill patients in committing suicide?

Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused
(1)	(2)	(3)	(4)	(5)

Comments:

57. Allowing gays and lesbians to marry legally?

Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused
(1)	(2)	(3)	(4)	(5)

Comments:

58. Allowing and providing services to immigrants who enter the country?

Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused
(1)	(2)	(3)	(4)	(5)

Comments:

59. Care and protection of the environment?

Strongly favor	Favor	Oppose	Strongly Oppose	Don't Know/Refused
(1)	(2)	(3)	(4)	(5)

Comments:

60. Are you involved in politics in any way?

Yes (If yes, please proceed to next question.)

No (please skip to #62)

(1)

(2)

a. How are you involved in politics? Please specify: _____

61. Please rate your level of involvement in politics as specified in your previous statement. (1-not involved, 10-very involved)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

62. Are you involved in fraternal, cultural/regional, social, and church organizations and/or activities?

Yes	or	No
(1)		(2)

63. Please rate your level of involvement in fraternal, cultural/regional, social, and church organizations and/or activities. (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

64. On a scale of 1-10, how would you rate the role of religion in determining your participation in electoral politics? (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

65. On a scale of 1-10, how would you rate the role of religion in determining your participation in the various fraternal, cultural/regional, social, and church organizations and/or activities you are involved with? (1-lowest, 10-highest)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

APPENDIX E

FLYER

MABUHAY!!!

Are you...

...Filipino American or of Filipino ancestry?

...at least 18 years of age or older?

...a member of

Fellowship United Methodist Church

on Ladera St.,

or

St. Catherine of Siena Catholic Church

on Tennessee St.

in Vallejo?

If you answered yes to all of these questions, then you have an opportunity to participate in doctoral dissertation research on Filipino Americans, religiosity, and political participation in Vallejo.

Tove Ann Esperanza Catubig is a Ph.D. student at the University of Hawaii at Manoa conducting a case study on culture, religion, and politics within the Filipino American community in Vallejo. She is in great need of interested and willing participants. Individuals are needed for the interview portion of her research, so please call (707) 704-9025 or email tove@hawaii.edu to schedule your interview appointment during May or June. Individuals will also have an opportunity to express themselves by completing and returning anonymous surveys, which will be available at each of the two churches beginning on Saturday, May 1, 2004. Maraming salamat po!

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