The SAGE Encyclopedia of
FILIPINA/X/O
AMERICAN STUDIES
Contents

Volume 1

List of Entries vi
Reader’s Guide xi
About the Editors xvi
List of Contributors xviii
Introduction xxiv

Entries
A 1 E 293
B 89 F 331
C 145 G 423
D 233 H 447

Volume 2

List of Entries vi
Reader’s Guide xi

Entries
I 515 Q 791
J 569 R 799
K 575 S 831
L 591 T 941
M 617 U 985
N 687 V 1009
O 711 W 1033
P 723

Appendix A: Chronology of Filipina/x/o American Studies 1055
Appendix B: Resource Guide 1059
Index 1063
List of Entries

Abuse
Academia, Filipina/x/o Americans in
Acculturation
Activism and Education
Adams v. Howerton
Adolescent Pregnancy
Alaska, Filipina/x/os in
Alaska Salmon Canneries
Alaskeros
Alcohol Use
Alegado, Dean
Alejandro, Reynaldo
Alien Land Laws
America Is in the Heart
American Dream
Angel Island
Anthologies, Filipina/x/o American
Anti-Asian Immigration Policies
Anti–Martial Law Movement
Anti-Miscegenation Laws
Anxiety
Arrival of Filipinos in California, 1587
Arts and Humanities, Filipina/x/o Americans in
Asian American Panethnicity
Asian American Studies
Assassinations of Silme Domingo and Gene
Viernes
Assimilation
Asthma

Babaylan Studies
Bahala Na
Basketball Leagues, Filipino American
Bataan Death March
Battle of Manila (1945)
Beauty Pageants
Benevolent Assimilation Proclamation
Bipolar Disorder
Blackpinos
Brain Drain
Breast Cancer
Bridge Generation
Broadway, Filipina/x/o Americans on
Brooklyn Navy Yard
Brown, Helen Agcaoili Summers
Brown Asian American Movement
Brown Skin, White Minds: Filipino-/American
Postcolonial Psychology
Buchholdt, Thelma Garcia
Bulosan, Carlos
Bulosan Center for Filipino Studies
Business and Entrepreneurship, Filipina/x/o
Americans in
California, Filipina/x/os in
Cardiovascular Disease
Catholicism
Children’s Literature, Filipina/x/o Americans in
Christianity
Citizenship Eligibility
Civil Rights Movement
College Student Activism
College Student Organizations
College Student Services
Colonial Mentality
Colonialism
Colorism
Comedians, Filipina/x/o American
Comics, Animation, and Illustration, Filipina/x/o
American
Coming Full Circle: The Process of
Decolonization Among Post-1965 Filipino
Americans
Community Development
Community Health
Community-Based Participatory Research
Conceptual Art, Filipina/x/o Americans in
Cordova, Fred and Dorothy
COVID-19 and Filipina/x/o Americans
Crab Mentality
Criminal Justice System, Filipina/x/o Americans and the
Critical Filipina and Filipino Studies Collective
Critical Leadership Praxis
Critical Race Theory
Cultural Mistrust
Cultural Stigma

Dance, Filipina/x/o Americans in
Data Disaggregation
Debuts
DeCano v. State (1941)
Decolonial Healing Practices
Decolonization
Del Mundo, Fe
Delano, Filipina/x/o Americans in
Delano Grape Strike
Delano Manongs: Forgotten Heroes of the United Farm Workers
Depression
Developmental Disabilities
Diabetes
Discrimination and Health
DJs, Filipina/x/o American
Documentaries, Filipina/x/o American
Dogeaters
Domestic Workers
Domestic Workers Movement
Draves, Victoria Manalo
Dreamland Exhibit in Coney Island
Dual Citizenship

East Coast, Filipina/x/o Americans on the
Eating Disorders
Educational Achievement of Filipina/x/o American K–12 Students
Elder Care
Ellis Island
Empire and Immigration
Empire of Care: Nursing and Migration in Filipino American History
Enculturation
English Proficiency
Ethnic Identity Development
Ethnic Studies

Faith Healers
Family Reunification
Family Structure
Far West Conventions

Farmworkers, Filipino American
Fashion, Filipina/x/o American
Feminism
Filipina American Women
Filipina/x/o American Adoptees
Filipina/x/o American Regional and Fraternal Organizations
Filipina/x/o American Studies
Filipina/x/o American Waves and Eras
Filipina/x/o Americans With Disabilities
Filipina/x/o Transnational Organizations
Filipina/x/o–Latinx Relations
Filipina/x/o–Pacific Islander Relations
Filipina American History Month
Filipino American Men
Filipino American National Historical Society
Filipino American Psychology: A Handbook of Theory, Research, and Clinical Practice
Filipino Americans: Transformation and Identity
Filipino Student Bulletin
Filipino Veterans Recognition and Education Project
Filipino Youth Activities
Filipino–Black Relations
Filipino–Native American Relations
Films, Filipina/x/o American
First-Generation Filipina/x/o Americans
Florida, Filipina/x/o Americans
Food, Filipina/x/o American
Gangs, Filipina/x/o American
Gender Identity
Gender Role Socialization
Generation 1.5, Filipina/x/o Americans
Global Divas: Filipino Gay Men in the Diaspora
Gonzalez, NVM
Gout
Government and Law, Filipina/x/o Americans in
Hanapēpē Massacre
Hawai‘i, Filipina/x/o Americans in
Hawai‘i Sugarcane Plantations
Health
Health Care
Health Care Workers
Health-Seeking Behaviors
Help-Seeking Behaviors
Heterosexism
Hilot
Hip-Hop, Filipina/x/o Americans and
Historic Filipinotowns
Historical Figures
Historical Trauma
History, Filipina/x/o American: An Overview
HIV/AIDS Among Filipino Men in San Francisco
Hiya
Human Trafficking
Identity Terms, Filipina/x/o Americans and Iglesia ni Cristo
Illinois, Filipina/x/o Americans in
Immigrant Rights
Immigration
Immigration and Nationality Act of 1965
Immigration Quotas
Immigration Reform Act of 1990
Impostor Phenomenon
Indigenous Peoples of the Philippines
Indipinos
Intergenerational Conflict
Internalized Oppression
International Hotel
Intersectionality Theory
Intimate Partner Violence
Itliong, Larry
Journalism
Justice for Angelo Quinto
Kalanduyan, Danny
Katopa
Katipunan ng Demokratikong Pilipino (KDP)
Kearny Street Workshop
KULARTS
Kulintang
Kuvento
Labor Market Patterns
Labor Movements, Filipina/x/o American
Language and Filipina/x/o Americans
LGBTQ Rights Movement, Filipina/x/o American
Little Manila Is in the Heart
Liwanag
Los Angeles, Filipina/x/os in
Louisiana, Filipina/x/os in
Luce–Celler Act of 1946
Lung Cancer
Mabalon, Dawn Bohulano
Mail-Order Brides
Manila Men
Marasigan, Violeta “Bullet”
Martial Arts, Filipino
Martial Law
Mata, Flora Arca
Medicine, Filipina/x/o Americans in
Memoirs, Filipina/x/o American
Mental Health Treatment, Filipina/x/o Americans
and
Mestizo
Mexipino
Michigan, Filipina/x/os in
Midwest, Filipina/x/o Americans in the Military Bases Agreement, 1947
Model Minority Myth
Morales, Royal
Motherscholar
Multiracial Filipina/x/o Americans
Murals, Filipina/x/o American
Murder of Celine Navarro
Murder of Joseph Ileto
Musical Arts, Filipina/x/o Americans in
Muslim Filipina/x/o Americans
National Federation of Filipino American Associations
Naturalization
Neo-Colonialism
Nevada, Filipina/x/o Americans in
New York City, Filipina/x/os in
Novels, Filipina/x/o American
Nursing, Filipina/x/o Americans in
Obesity
Oregon, Filipina/x/o Americans in
Overseas Filipina/x/o Workers
Pakikisama
Parenting, Filipina/x/o American
Pediatrics
Pensionados
Performance, Filipina/x/o American
Personality Disorders
Phenotype
Philippine–American War
Philippine–American Friendship Day
Philippine Immigration Act of 1940
Philippine Independence
Philippine Independence Day Parades
Philippine Repatriation Act of 1935
Philippine Studies
Photography, Filipina/x/o Americans in Physical Activity
Filipino Cultural Nights
Pin@y Educational Partnerships (PEP)
Pinayism
Pinoy Teach
Poetry, Filipina/x/o American
Political Participation
Protest of Association for Asian American Studies Award for Blu’s Hanging
Psychology
Public Health, Filipina/x/o Americans in

Queer Filipina/x/o Americans
Queer Studies

Racial Microaggressions
Racialization of Filipina/x/o Americans
Racism
Rappin’ With Ten Thousand Carabaos in the Dark
Regional Trends
Remittances
Reproductive Cancer
Reproductive Health
Rescission Act of 1946
Riots in Yakima Valley, Washington
Robles, Al
Roldan v. Los Angeles County
Romulo, Carlos

San Buenaventura, Steffi
San Diego, Filipina/x/o Americans in
San Francisco, Filipina/x/o Americans in
Santos, Bob
Schizophrenia
Seattle and Greater Washington, Filipina/x/o Americans in
Second-Generation Filipina/x/o Americans
September 11th Attacks
Serafica, Felicisima “Ping”
Settlement at St. Malo, Louisiana
Sexism
Sexual Health
Sexual Orientation Identity Development
Sikolohiyang Filipino
Social Class, Filipina/x/o Americans and
Social Media, Filipina/x/o Americans and
Social Work, Filipina/x/o Americans and

Sociology and Social Issues
Somatization
Sorro, Bill
South, Filipina/x/o Americans in the Southwest, Filipina/x/o Americans in the Spanish Galleon Trade
Spanish–American War
Spoken Word, Filipina/x/o American in Sports, Filipina/x/o Americans and St. Louis World’s Fair
STEM, Filipina/x/o Americans in Stereotype Threat
Stockton, Filipina/x/o Americans in Subgroups, Filipina/x/o American Substance Use
Suicide

Taxi Dance Halls
Texas, Filipina/x/o Americans in The Forbidden Book: The Philippine–American War in Political Cartoons
The “Other” Students: Filipino Americans, Education, and Power
The Latinos of Asia: How Filipino Americans Break the Rules of Race
The War of 1812
Theater, Filipina/x/o American
Theology, Filipina/x/o Americans and Third- and Fourth-Generation Filipina/x/o Americans
Third World Liberation Front Movement
Tobacco Use
Toribio, Helen
Transgender and Nonbinary Filipinx Americans
Transnationalism
Trauma
Tydings–McDuffie Act of 1934

Undocumented Filipina/x/o Americans
U.S. Civil War, Filipino Americans and U.S. Military, Filipina/x/o Americans in U.S. Navy, Filipino Americans in U.S. v. Narciso and Perez
U.S. Territories, Filipina/x/o Americans in Utang na Loob

Vera Cruz, Philip
Veterans, Filipino
Vietnam War
Villa, Carlos
<table>
<thead>
<tr>
<th>Villa, José Garcia</th>
<th>Washington, DC, Filipina/x/os in</th>
</tr>
</thead>
<tbody>
<tr>
<td>Virginia, Filipina/x/os in</td>
<td>Watsonville Riots of 1930</td>
</tr>
<tr>
<td>Visas</td>
<td>Western, Complementary, and Alternative Medicine</td>
</tr>
<tr>
<td>Visual Arts, Filipina/x/o Americans in</td>
<td>White Man’s Burden</td>
</tr>
<tr>
<td>Voting Patterns of Filipina/x/o Americans</td>
<td>Working-Class Filipina/x/o Americans</td>
</tr>
<tr>
<td>War Brides Act</td>
<td>World War II</td>
</tr>
<tr>
<td><em>Wards Cove Packing Co. v. Atonio</em></td>
<td></td>
</tr>
</tbody>
</table>
Reader’s Guide

Activism and Education
Academia, Filipina/x/o Americans in Anti–Martial Law Movement
Asian American Panethnicity
Asian American Studies
Babaylan Studies
Brown Asian American Movement
Bulosan Center for Filipino Studies
Civil Rights Movement
College Student Activism
College Student Organizations
College Student Services
Coming Full Circle: The process of Decolonization Among Post-1965 Filipino Americans
Community Development
Critical Filipina and Filipino Studies Collective
Critical Leadership Praxis
Critical Race Theory
Delano Grape Strike
Domestic Workers Movement
Educational Achievement of Filipina/x/o American K–12 Students
English Proficiency
Ethnic Studies
Feminism
Filipino American History Month
Filipino American National Historical Society
Filipina/x/o American Studies
Filipino Veterans Recognition and Education Project
Filipino Americans: Transformation and Identity
Identity Terms, Filipina/x/o Americans and Intersectionality Theory
Justice for Angelo Quinto
Katipunan ng Demokratikong Filipino (KDP)
Kuvento
Labor Movements, Filipina/x/o American
Language and Filipina/x/o Americans
LGBTQ Rights Movement, Filipina/x/o American
Model Minority Myth
Motherscholar
National Federation of Filipino American Associations
Philippine Studies
Pin@y Educational Partnerships (PEP)
Pinayism
Pinoy Teach
Protest of Association for Asian American Studies Award for Blu’s Hanging
The “Other” Students: Filipino Americans, Education, and Power
Theology, Filipina/x/o Americans and Third World Liberation Front Movement

Arts and Humanities
America Is in the Heart
Anthologies, Filipina/x/o American
Arts and Humanities, Filipina/x/o Americans in Broadway, Filipina/x/o Americans on Children’s Literature, Filipina/x/o Americans in Comedians, Filipina/x/o American Comics, Animation, and Illustration, Filipina/x/o American Conceptual Art, Filipina/x/o Americans in Dance, Filipina/x/o Americans in Delano Manongs: Forgotten Heroes of the United Farm Workers DJs, Filipina/x/o American Documentaries, Filipina/x/o American Dogeaters Fashion, Filipina/x/o American Filipina/x/o American Studies Films, Filipina/x/o American Hip-Hop, Filipina/x/o Americans and Journalism Kearny Street Workshop KULARTS Kulintang Little Manila Is in the Heart
Liwanag
Martial Arts, Filipino
Memoirs, Filipina/x/o American
Murals, Filipina/x/o American
Musical Arts, Filipina/x/o Americans in
Novels, Filipina/x/o American
Performance, Filipina/x/o American
Photography, Filipina/x/o Americans in
Pilipino Cultural Nights
Poetry, Filipina/x/o American
Queer Studies
Rappin’ With Ten Thousand Carabaos in the Dark
Spoken Word, Filipina/x/o Americans in
Theater, Filipina/x/o American
The Forbidden Book: The Philippine–American War in Political Cartoons
Visual Arts, Filipina/x/o Americans in

Health
Adolescent Pregnancy
Alcohol Use
Asthma
Breast Cancer
Cardiovascular Disease
Community-Based Participatory Research
Community Health
COVID-19 and Filipina/x/o Americans
Data Disaggregation
Decolonial Healing Practices
Developmental Disabilities
Diabetes
Discrimination and Health
Eating Disorders
Elder Care
Faith Healers
Gout
Health
Health Care
Health Care Workers
Health-Seeking Behaviors
Hilot
HIV/AIDS Among Filipino Men in San Francisco
Lung Cancer
Medicine, Filipina/x/o Americans in
Mental Health Treatment, Filipina/x/o Americans and
Nursing, Filipina/x/o Americans in
Obesity
Pediatrics

Physical Activity
Public Health, Filipina/x/o Americans in
Reproductive Cancer
Reproductive Health
Schizophrenia
Sexual Health
Somatization
Substance Use
Suicide
Tobacco Use
Trauma
Western, Complementary, and Alternative Medicine

Historical Figures
Alegado, Dean
Alejandro, Reynaldo
Brown, Helen Agcaoili Summers
Buchholdt, Thelma Garcia
Bulosan, Carlos
Cordova, Fred and Dorothy
Del Mundo, Fe
Draves, Victoria Manalo
Gonzalez, NVM
Ithlom, Larry
Kalanduyan, Danny
Mabalon, Dawn Bohulano
Marasigan, Violeta “Bullet”
Mata, Flora Arca
Morales, Royal
Robles, Al
Romulo, Carlos
San Buenaventura, Steffi
Santos, Bob
Serafica, Felicisima “Ping”
Sorro, Bill
Toribio, Helen
Vera Cruz, Philip
Villa, Carlos
Villa, José Garcia

History
Adams v. Howerton
Alaska Salmon Canneries
Alaskeros
America Is in the Heart
Angel Island
Anti–Martial Law Movement
Anti-Miscegenation Laws
Arrival of Filipinos in California, 1587
Assassinations of Silme Domingo and Gene Viernes
Bataan Death March
Battle of Manila (1945)
Benevolent Assimilation Proclamation
Brooklyn Navy Yard
Brown Asian American Movement
Civil Rights Movement
DeCano v. State (1941)
Delano Grape Strike
Delano Manongs: Forgotten Heroes of the United Farm Workers
Dreamland Exhibit in Coney Island
Ellis Island
Empire and Immigration
Filipina/x/o American Waves and Eras
Far West Conventions
Filipino American History Month
Filipino American National Historical Society
Filipino Student Bulletin
Filipino Youth Activities
Hanapêpê Massacre
Hawai‘i Sugarcane Plantations
Immigration and Nationality Act of 1965
International Hotel
Katipunan ng Demokratikong Filipino (KDP)
Little Manila Is in the Heart
Luce–Celler Act of 1946
Military Bases Agreement, 1947
Manila Men
Murder of Celine Navarro
Murder of Joseph Ileto
Pensionados
Philippine–American Friendship Day
Philippine–American War
Philippine Independence
Philippine Repatriation Act of 1935
Rescission Act of 1946
Riots in Yakima Valley, Washington
Roldan v. Los Angeles County
September 11th Attacks
Settlement at St. Malo, Louisiana
Spanish Galleon Trade
Spanish–American War
St. Louis World’s Fair
Taxi Dance Halls
The War of 1812
Tydings–McDuffie Act of 1934
U.S. Civil War, Filipino Americans and
U.S. v. Narciso and Perez

Vietnam War
War Brides Act
Wards Cove Packing Co. v. Atonio
Watsonville Riots of 1930
White Man’s Burden
World War II

Immigration
Alien Land Laws
Angel Island
Anti-Asian Immigration Policies
Anti-Miscegenation Laws
Brain Drain
Citizenship Eligibility
Dual Citizenship
Ellis Island
Empire and Immigration
Family Reunification
Filipina/x/o Transnational Organizations
Immigrant Rights
Immigration
Immigration and Nationality Act of 1965
Immigration Quotas
Immigration Reform Act of 1990
Luce–Celler Act of 1946
Mail-Order Brides
Military Bases Agreement, 1947
Naturalization
Neo-Colonialism
Overseas Filipina/x/o Workers
Philippine Immigration Act of 1940
Philippine Repatriation Act of 1935
Remittances
Rescission Act of 1946
Transnationalism
Visas

Psychology
Abuse
Acculturation
Alcohol Use
Anxiety
Assimilation
Bahala Na
Bipolar Disorder
Brown Skin, White Minds: Filipino-/American Postcolonial Psychology
Colonial Mentality
Colonialism
Colorism
Coming Full Circle: The Process of Decolonization Among Post-1965 Filipino Americans
Crab Mentality
Cultural Mistrust
Cultural Stigma
Decolonial Healing Practices
Decolonization
Depression
Developmental Disabilities
Enculturation
Ethnic Identity Development
Faith Healers
Family Structure
Filipino American Psychology: A Handbook of Theory, Research, and Clinical Practice
Gender Identity
Gender Role Socialization
Help-Seeking Behaviors
Heterosexism
Historical Trauma
Hiya
Identity Terms, Filipina/x/o Americans and Impostor Phenomenon
Internalized Oppression
Intimate Partner Violence
Kapwa
Mental Health Treatment, Filipina/x/o Americans and Model Minority Myth
Pakisama
Parenting, Filipina/x/o American
Personality Disorders
Phenotype
Racial Microaggressions
Racialization of Filipina/x/o Americans
Racism
Schizophrenia
Sexism
Sexual Orientation Identity Development
Sikolohiyang Pilipino
Somatization
Stereotype Threat
Substance Use
Suicide
Tobacco Use
Trauma
Utang na Loob

Regional Trends
Alaska, Filipina/x/os in
California, Filipina/x/os in
Delano, Filipina/x/o Americans in
East Coast, Filipina/x/o Americans on the Florida, Filipina/x/os in
Hawai‘i, Filipina/x/o Americans in
Illinois, Filipina/x/o Americans in
Los Angeles, Filipina/x/os in
Louisiana, Filipina/x/os in
Michigan, Filipina/x/os in
Midwest, Filipina/x/o Americans in the Nevada, Filipina/x/o Americans in
New York City, Filipina/x/os in
Oregon, Filipina/x/o Americans in
San Diego, Filipina/x/o Americans in
San Francisco, Filipina/x/os in
Seattle and Greater Washington, Filipina/x/o Americans in South, Filipina/x/os in the Southwest, Filipina/x/o Americans in the Stockton, Filipina/x/o Americans in
Texas, Filipina/x/os in
Washington, DC, Filipina/x/os in
U.S. Territories, Filipina/x/os in
Virginia, Filipina/x/os in

Sociology and Social Issues
American Dream
Asian American Panethnicity
Basketball Leagues, Filipino American
Beauty Pageants
Business and Entrepreneurship, Filipina/x/o Americans in
Catholicism
Christianity
Colonialism
Colorism
Community Development
Crab Mentality
Criminal Justice System, Filipina/x/o Americans and the Data Disaggregation
Debuts
Educational Achievement of Filipina/x/o American K–12 Students
Empire of Care: Nursing and Migration in Filipino American History
Filipina/x/o-Latino Relations
Filipina/x/o-Pacific Islander Relations
Filipina/x/o American Regional and Fraternal Organizations
Filipina/x/o Transnational Organizations
Filipino Americans: Transformation and Identity
Filipina/x/o American Studies
Filipino–Black Relations
Filipino–Native American Relations
Food, Filipina/x/o American
Gangs, Filipina/x/o American
Global Divas: Filipino Gay Men in the Diaspora
Government and Law, Filipina/x/o Americans in Heterosexism
Historic Filipinotowns
Human Trafficking
Identity Terms, Filipina/x/o Americans and Iglesia ni Cristo
Intergenerational Conflict
Labor Market Patterns
Language and Filipina/x/o Americans
Mail-Order Brides
Martial Arts, Filipino
Martial Law
Model Minority Myth
Motherscholar
Neo-Colonialism
Philippine Independence Day Parades
Filipino Cultural Nights
Political Participation
Racialization of Filipina/x/o Americans
Racism
Sexism
Social Class, Filipina/x/o Americans and
Social Media, Filipina/x/o Americans and
Social Work, Filipina/x/o Americans and
Sports, Filipina/x/o Americans and
STEM, Filipina/x/o Americans in
The Latinos of Asia: How Filipino Americans Break the Rules of Race
Theology, Filipina/x/o Americans and Transnationalism
U.S. Military, Filipina/x/o Americans in
U.S. Navy, Filipino Americans in Voting Patterns of Filipina/x/o Americans

Subgroups
Blackipinos
Bridge Generation
Domestic Workers
Farmworkers, Filipino American
Filipina American Women
Filipina/x/o American Adoptees
Filipina/x/o Americans With Disabilities
Filipino American Men
First-Generation Filipina/x/o Americans
Generation 1.5, Filipina/x/o Americans
Indigenous Peoples of the Philippines
Indipinos
Mail-Order Brides
Mestizo
Mexipino
Multiracial Filipina/x/o Americans
Muslim Filipina/x/o Americans
Overseas Filipina/x/o Workers
Queer Filipina/x/o Americans
Second-Generation Filipina/x/o Americans
Third- and Fourth-Generation Filipina/x/o Americans
Transgender and Nonbinary Filipinx Americans
Undocumented Filipina/x/o Americans
Veterans, Filipino
Working-Class Filipina/x/o Americans
Kevin Leo Yabut Nadal, Ph.D., is a Distinguished Professor at the City University of New York (CUNY), with appointments at both John Jay College of Criminal Justice and the Graduate Center. From 2014 to 2017, he was the executive director of the CLAGS: The Center for LGBTQ Studies at CUNY, and he was the first person of color to hold this position in 25 years of the organization. From 2015 to 2017, he was president of the Asian American Psychological Association (AAPA); he was the first openly gay person to serve in this role. Within AAPA, he cofounded the Division on Filipino Americans in 2010 and the Division on LGBTQ Issues in 2012. He is the cofounder of the LGBTQ Scholars of Color National Network; he has served as a national trustee of the Filipino American National Historical Society (FANHS) since 2010; and he began his term as FANHS National President in 2022. With research expertise in Filipino American psychology, microaggression theory, and LGBTQ psychology, he has published more than 100 works and 12 books on multicultural issues in the fields of psychology and education, including Filipino American Psychology (American Psychological Association, 2021), Sage Encyclopedia of Psychology and Gender (Sage, 2017), and Queer Psychology (Springer, 2022). Awards include the American Psychological Association Early Career Award for Distinguished Contributions to the Public Interest; the Richard Tewksbury Award for significant contributions to scholarship or activism on the intersection of crime and sexuality; and the Robert Wood Johnson Foundation’s Thought Leadership Award. In 2021, he became the first known Filipino American Distinguished Professor at CUNY and the youngest person in CUNY history to climb the ranks from untenured adjunct professor to Distinguished Professor. Despite these accomplishments, his proudest roles are that of son to Leo and Charity, husband to Kaleo, and father to Jabari Valentino, Tamani Dawn, and Keilani Simone.

Allyson Tintiangco-Cubales, Ph.D., is an award-winning professor in the College of Ethnic Studies at San Francisco State University. Since 2000, she has been teaching Asian American studies with a focus on Filipina/x/o (American) studies. She is also an affiliated faculty member in the Educational Leadership Doctoral Program. She has mentored hundreds of master’s and doctoral students who are teaching and working in schools, colleges, and community organizations across the nation. In 2001, she founded Pin@y Educational Partnerships (PEP), a barangay that provides Ethnic Studies courses and curriculum, develops radical educators, and creates resources for Filipina/x/o communities and similarly marginalized people. She has worked with several school districts throughout the nation, including the San Francisco Unified School District, to codevelop and implement ethnic studies, social justice, and Filipino language curriculum. She is also the cofounder and director of Community Responsive Education (CRE), a national firm that supports the development of responsive, equitable, and justice-driven educators. She is the author of four books of curriculum and numerous articles focused on the applications of critical pedagogy, ethnic studies curriculum, Motherscholarship, and Pinayism. Professor Tintiangco-Cubales has won many awards, including being named one of the 100 most influential Filipinas in the world. In 2014, she was also given the Community Advocacy Award from the Critical Educators for Social Justice group of the American Educational Research Association. Allyson, the daughter of Ester and Alberto Tintiangco, a loving partner to Val Tintiangco-Cubales, a phenomenal teacher and
leader, and the mother of Mahalaya, a prolific dancer and artist.

E. J. R. David, Ph.D., is a professor of psychology at the University of Alaska Anchorage. He is the author of *Brown Skin, White Minds: Filipino-American Postcolonial Psychology*, editor of *Internalized Oppression: The Psychology of Marginalized Groups*, coauthor of *The Psychology of Oppression*, and the author of *We Have Not Stopped Trembling Yet: Letters to My Filipinos-Athabascan Family*. Dr. David was the 2007 recipient of the American Psychological Association (APA) Society for the Psychological Study of Ethnic Minority Issues (Division 45) Distinguished Student Research Award, the APA Minority Fellowship Program (MFP) Early Career Award in Research for Distinguished Contributions to the Field of Racial and Ethnic Minority Psychology, and the Asian American Psychological Association Early Career Award for Distinguished Contributions to Research. In 2014, he was honored by the Alaska Psychological Association with the Cultural Humanitarian Award for Exemplary Service and Dedication to Diversity, and in 2015 he was inducted as a Fellow by the Asian American Psychological Association for “Unusual and Outstanding Contributions to Asian American Psychology.” He is currently an associate editor of the *Asian American Journal of Psychology*. He lives in Anchorage, Alaska, or Dgheyay Kaq—the traditional homelands of the Dena’ina Athabascan People—with his wife Gee’eedoydaalno (Koyukon Athabascan) and their four children: Malakas Betlee’ hoolaanh, Kalayaan Neełnołno, Kaluguran Hoozoonh ts’e kk’ohoo’oyh, and Tala Nodoyede’onh.
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In 1587, Filipinos became the first ethnic group from Asia to arrive in what is now known as the United States; the earliest Asian settlement in North America were Filipino sailors (known as Manila men) who farmed shrimp in Louisiana as early as the mid-1700s. Other Filipino migrants arrived in the early 1900s as laborers—working in the grape and cauliflower fields in Central California, the salmon canneries in Alaska and Washington, and the sugarcane plantations in Hawai‘i. Others came through the U.S. military or in search of career opportunities after the U.S. Immigration and Naturalization Act of 1965 eliminated national immigration quotas.

Today, as one of the three most populous Asian American groups (and one of the largest immigrant groups in general), Filipina/x/o Americans (FAs) are an ethnic group with unique sociocultural and historical experiences that distinguish them from other Asian American ethnic groups. First, given the Philippines’ unique history of colonialism—with almost four centuries under Spanish rule and nearly 50 years as a U.S. territory—FAs may share commonalities with diverse racial groups. For instance, because of Spanish colonization, most FAs (and others across the Philippine diaspora) were raised in Catholic or Christian families and share similar religious or cultural customs as people of Latin America. Relatedly, resulting from U.S. imperialism, FAs share colonial histories with Pacific Islander groups (e.g., Native Hawaiians, Chamorros, Samoans) and Puerto Ricans. Moreover, many FAs’ immigration stories align with those of many other Asian groups; for example, in the late 1800s and early 1900s, many migrants from the Philippines, China, and Japan arrived as laborers, while migrants who arrived after 1965 from various Asian countries (e.g., the Philippines, China, India, Thailand) came mostly as educated professionals (e.g., physicians, nurses, teachers, engineers).

FAs are one of the only ethnic groups who have been placed into several racial or ethnic categories in the United States, including “Asian American,” “Pacific Islanders,” and “Hispanic.” When California Senate Bill 1813 was passed in 1988, it required all California state personnel surveys or statistical tabulations to classify descendants of the Philippines as “Filipino” rather than any other group. Such diverse racial classifications mirror distinctive racialized experiences for FAs across the United States and throughout history. For instance, like many East Asians and Southeast Asians, FAs had been targeted by anti-Asian violence in both the early 1900s and amid the COVID-19 pandemic a century later. In some regions, FAs have navigated stereotypes or media propaganda portraying them as gangsters, criminals, or sexual predators—akin to stereotypes that were promulgated about Black or Latinx people. Across many fields, FAs may encounter multiple disparities or inequities that may not be seen in other Asian American groups; for example, FAs report low educational attainments; high prevalence of cardiovascular disease, obesity, and other health issues; and high prevalence of depression, suicidal ideation, and other mental health issues.

FA Studies

Although FAs are one of the largest Asian American groups and have a long and complicated colonial relationship with the United States, their historical and contemporary collective experiences tend to be erased or omitted from most American textbooks. In fact, many Americans of all racial backgrounds may not have learned that the Philippines was once a U.S. territory; that the Philippines was colonized as part of the U.S. government’s ploy to build a global empire; or that a significant part of World War II was fought in the
Philippines, resulting in the deaths of hundreds of thousands of Philippine civilians. When teaching about the contributions of FAs in the United States, most classrooms would overlook FAs’ participation in many historical events—including their involvement in the U.S. Civil War; their advocacy in the civil rights movement; or their role in initiating the Grape Strike of 1965 and the United Farmworkers Movement (which is often deemed one of the most successful labor movements in modern history). Thus, when FAs are not included in curricula on all levels (from K–12 education to university settings), students of diverse racial and ethnic groups miss out on the opportunities to learn about the true history of the United States, as well as the numerous influences that FAs have made across multiple disciplines (including health, arts, humanities, and the social sciences).

Further, while many of the 4 million FAs in the United States belong to historically robust or growing FA communities across the country (from the descendants of the Manila men who formed settlements in Louisiana to the multiple generations of FAs in places like Stockton, California; Seattle, Washington; New York, New York; or Anchorage, Alaska), many FAs did not ever learn of their histories or narrative in a traditional classroom setting, nor in their own homes. Accordingly, many FAs have been socialized to believe that their ethnic identities or collective experiences are unimportant or unworthy of being discussed, especially during their educational pursuits. Without such education, FAs may develop negative mental health consequences like colonial mentality, internalized oppression, or even low self-esteem. In this way, the erasure of FAs can be psychologically damaging to generations of FAs who do not see or learn about themselves in their textbooks or in their classrooms.

Historically, FA Studies had been subsumed within the discipline of Ethnic Studies and the field of Asian American Studies; however, for decades, many FA scholars and community leaders described how FA experiences and perspectives have been omitted or minimized (alongside those of other historically marginalized Asian American subgroups). Thus, over the past several decades, FA scholars across various disciplines have aimed to address the invisibility of FA perspectives and narratives—even forming organizations and interest groups as a way of naming and addressing unique concerns and experiences of the community. For example, the Filipino American National Historical Society (FANHS) was founded as a way of giving voice to Filipino Americans and to promote and preserve FA history. Relatedly, organizations like the Asian American Psychological Association’s Division on Filipinx Americans (DOFA) and Pin@y Educational Partnerships (PEP) were created with specific missions that serve certain facets of FA communities. DOFA promotes FA psychology and unites FA mental health practitioners and researchers nationally while PEP advocates for the integration of Ethnic Studies and FA curricula in schools, particularly in California.

Despite the growing field of FA research, literature, arts, and community organizing, there had been few attempts at documenting and highlighting the rich contributions of FA scholars who have studied, published, and created FA works. The few FA texts in existence tend to have narrower foci, without representing multiple fields or providing exhaustive analyses. Thus, the Sage Encyclopedia of Filipinx/x/o American Psychology was initiated as the first comprehensive, interdisciplinary encyclopedia to cover the wide spectrum of FA Studies in the United States.

Our Process

In 2019, just 2 years after the Sage Encyclopedia of Psychology and Gender (edited by Kevin Nadal) was published, Dr. Nadal was approached by an acquisitions editor at Sage Reference to inquire if he had any topic ideas for another encyclopedia. When he proposed an encyclopedia on FA experiences, he was certain it would be rejected or that there would at least be some major pushback. After all, it was only 10 years prior that he had been told by multiple publishers that a book on Filipino American psychology was too niche and would not sell well. Years after, rejections of academic papers focusing on FAs were more common than acceptances. So, when Sage expressed enthusiasm for the project and offered a contract, he was pleasantly surprised and even a bit in disbelief.

To complete the task of covering an interdisciplinary field like FA Studies, it was crucial to create
a team of outstanding scholars with proven academic records and with strong social and professional networks. Dr. Nadal recruited his colleagues and friends Dr. Allyson Tintiangco-Cubales (San Francisco State University) and Dr. E. J. R. David (University of Alaska Anchorage), both prolific and well-respected professors and community leaders. Together, the trio invited scholars to sit on the editorial board—each of whom would oversee sections or subfields. Our team of board members represented diverse disciplines and the spectra of regions, from health to the humanities, as well as the West and East Coasts and the Midwest. The group intentionally recruited multiple generations, from senior scholars who had been trailblazers in their respective fields to emerging scholars who were transforming FA Studies.

In May 2020, the editorial board met via virtual platforms to brainstorm and finalize an exhaustive list of categories and topics related to FAs—resulting in 10 general categories and 350 final entries. The board then recruited the authors to contribute; these included seasoned academics and community leaders with practical expertise on their topics. With over 300 contributing authors, it is presumed that this text brings together the largest sum of FA authors collectively working on a single project.

From start to finish, the manuscript was completed in about 2 years (Spring 2020 to Spring 2022). It is worth noting that the encyclopedia was initiated at the onset of the COVID-19 pandemic, when people were sheltering in place and working from home, navigating multiple emotional and psychological issues including uncertainty about life and a return to normalcy. It was a period in which hundreds of thousands of people were getting sick and dying rapidly (especially people of color), and in which FA nurses and other health care workers were risking their lives for others and dying at disproportionate rates. It was a period of racial awakening after the deaths of George Floyd, Breonna Taylor, Ahmaud Arbery, and others. Thus, completing this encyclopedia amid all these global and personal obstacles was quite a feat for us individually and as a community.

It is also important to mention that the three editors recognized a fourth editor in the project. Dr. Dawn Bohulano Mabalon was an Associate professor of history at San Francisco State University and the National Scholar for the FANHS. Before passing away unexpectedly in August 2018, she had been a brilliant historian, educator, and historic preservationist who blazed trails in documenting the diverse historical experiences of FAs across the country (and especially from her hometown of Stockton, California). Her presence was felt throughout each step of the process. She is honored with (a) an entry about her life; (b) several entries based on her research and writing; (c) and her photo on the encyclopedia’s cover.

**Our Purpose**

Collectively as an editorial team, we remember having a set of encyclopedias on our bookshelves in our childhood homes or libraries. For some, they were the only books in the house, other than a dictionary or Bible; and for some, the sets were incomplete, with volumes missing, pages torn—or even decades old and outdated. For many, our families had to save up and buy one volume at a time, while for others, our only access to them was in our school or public libraries. The burgundy or navy-colored set, adorned with gold regal designs and volume numbers on the spine, would be used to do our research for school papers or projects. Encyclopedias were our World Wide Web, our Wikipedia, our Google, our Alexa, and even our teachers. They taught us what was important; they were our algorithm for what mattered.

For FAs, encyclopedias taught us that we did not matter. There was often only one short entry entitled “Philippines, The Republic of.” It was rare to find any other entry that had the words “Philippines” or “Filipino” in it. Even harder was to find content that specifically addressed or acknowledged the identity of FAs. It was as though we did not exist. This hegemonic power of encyclopedias was a mirror for how FAs were treated in textbooks and in American schooling. If we pause to think of how profound it is to search for yourself or your ancestors in books and all you find is a footnote on the Spanish–American War, we realize that this not-so-subtle erasure of our stories bred an acceptance of insignificance that was reproduced for generations.

Our search for ourselves in tables of contents and indexes in history books became a habitual reminder of this insignificance. In retrospect, we wonder about the impact of this erasure for
generations of FAs who had to endure being unseen throughout their educational journey. How did this absence of our stories reinforce our colonial mentalities? How did this erasure of our narratives uphold White supremacy? And how did this exclusion of our existence affect our wellness, as well as the wellness of our families and our communities?

Given these factors, we recognize that the Sage Encyclopedia of Filipina/x/o American Studies is a direct response to hundreds of years of being left out of history and educational curricula. It is a deliberate counterhegemonic project that seeks to provide opportunities for FAs to see themselves. It is also an opportunity for non-FA readers to see us—even though we have always been present for centuries.

The Categories

Staying true to the spirit of community collaboration and groundedness that fueled the dream of this encyclopedia, we consulted with our elders, board members, and editors and—combining our knowledge of existing scholarly and community work on FA experiences—it was decided that the encyclopedia entries should be grouped according to the following categories: (1) Activism and Education, (2) Arts and Humanities, (3) Health, (4) History, (5) Historical Figures, (6) Immigration, (7) Psychology, (8) Regional Trends, (9) Sociology and Social Issues, and (10) Subgroups. The Activism and Education entries cover a wide range of topics and events such as the anti-martial law movements, the United Farmworkers Movement, and the Filipino Veterans Recognition and Education Project. The Arts and Humanities category contains entries on several classics of Filipino American literature such as Carlos Bulosan’s America Is in the Heart, as well as the numerous contributions of FAs in music, fashion, dance, film, theater, and other artforms. The various health concerns facing FA communities—particularly during the COVID-19 pandemic that ravaged the world while this encyclopedia was being created—and the extensive and complicated relationship of Filipina/x/o people with the health care industry are covered in the Health entries. Important events and concepts that touch on the long and rich presence of Filipina/x/o people in the lands now known as the United States—such as the Morro Bay Arrival, the Watsonville Riots, the experiences of Alaskeros, and various topics related to a continuing neocolonial relationship between the Philippines and the United States—are explored in the History entries. Relatedly, the Historical Figures entries recognize and honor many individuals who have significantly impacted the lives of FAs.

The long history of Filipina/x/o immigration into the United States—including related topics such as the Rescission Act of 1934, Family Reunification, and the experiences of Overseas Filipino Workers—are discussed under the rubric of Immigration. The growing literature on FA mental health and other related topics such as colonial mentality, ethnic identity, and acculturation are covered by the Psychology entries. The Regional Trends category includes entries that focus on the histories and experiences of FA communities in specific states or cities, particularly those areas with large representation of FAs. Similarly, the Subgroups entries discuss the experiences of specific groups within the FA community, groups that are often forgotten or marginalized even by other FAs themselves—such as multiracial Filipina/x/os, Muslim and Moro Filipina/x/os, queer, transgender or gender nonconforming Filipina/x/os, and Igorot, Lumad, and other Indigenous Filipina/x/os. Finally, the Sociology and Social Issues category spans a wide range of topics such as colonialism, Filipino American basketball leagues, Filipino American gangs, the model minority myth, and FA political participation. It was definitely a challenge to choose the topics, concepts, events, and individuals to be discussed—because there are so many that deserve inclusion—but it was also difficult to categorize them, because many seem to be overlapping and interconnected. Such overlaps and interconnections, we figured, were to be expected given the interdisciplinary nature of FA Studies. With thanks to the able assistance of our editorial board members, however, we feel that the present organization of the entries captures quite well the breadth, depth, and nuances of FA experiences.

Indeed, all 10 categories listed in the Reader’s Guide of the encyclopedia were led by accomplished FA scholars who are not only recognized in academia but also well-respected by the FA community. Specifically, the Activism and Education entries were led by Dr. Edward Curammeng, whose work has focused on the relationship between
education and Ethnic Studies for students and teachers of color using critical race theory and critical pedagogy frameworks. Dr. Rico Reyes—who has an MFA and a doctorate in Cultural Studies and many years of experience working as curator of art for various galleries-led the Arts and Humanities entries. The Health category was led by Dr. Joyce Javier, a physician and professor who also conducts important research on culturally appropriate health services for FA families. Joy Sales, who holds a doctorate in history, led the History entries. Her work on social movements, migration, labor, race, and diaspora is largely informed by her involvement in GABRIELA, a worldwide alliance dedicated to the rights and liberation of Filipino women and LGBTQ+ communities.

Another community-involved scholar is Emily Lawsin, who led the Historical Figures entries. At Emily, as she is known by many in the FA community, teaches Asian American Studies and Filipina/o American history while also serving as the national president and trustee of the FANHS. The Immigration category was led by Dr. Robyn Rodriguez, a highly regarded professor, author, and activist who established the Bulosan Center for Filipino Studies. Dr. Rodriguez is a leader in making Ethnic Studies and social justice education accessible to all people. The Psychology category was led by Dr. Lou Felipe, who is a professor, clinician, and cochair of the DOFA of the Asian American Psychological Association. Dr. Jocyl Sacramento, a professor of Ethnic Studies who also has many years of involvement in youth-led action research, led the entries on Regional Trends. Our editorial board also included Dr. Anthony Ocampo, a professor of sociology, the author of the impactful book *The Latinos of Asia: How Filipino Americans Break the Rules of Race*, and a leader in increasing FA visibility and representation in mainstream society—who led the Sociology and Social Issues entries. And lastly, the Subgroups category was led by Dr. Karen Buenavista Hanna, who was a New York City public school teacher and community organizer working with Filipina/o immigrant youth and domestic workers before becoming a professor of gender, sexuality, and intersectionality studies where they continue to build queer and trans inclusive self-actualized spaces of healing and solidarity for womxn and femmes of color. As can be gleaned from these brief descriptions of our editorial board members, all of them—like many of the contributors to this encyclopedia—truly embody the term scholar-activist.

Finally, there are four senior scholars who were turned to for mentorship and guidance for this project; these trailblazers include Dorothy Laigo Cordova (founder of FANHS); Luis Francia (author, poet, and professor at New York University); Dan Gonzales (member of the Third World Liberation Movements and professor at San Francisco State University); and Dr. Leny Strobel (author and professor emeritus at Sonoma State University). We are grateful for their role in this project; their visionary advocacy in and for FA Studies; and their immense influence in our personal and professional lives.

**Common Themes**

Readers may notice, as they go through the encyclopedia, that there are many common themes that cut across all 10 categories. Thus, we would like to briefly highlight some of them here. First, it is clear from entries across all categories that FAs have made significant contributions throughout history, and that they continue to make similarly impactful work contemporarily. Individuals such as Larry Itliong, Thelma Garcia Buchholdt, and Bob Santos have inspired the work of later community leaders like Dawn Bohulano Mabalon and the various youth-led organizations that continue to challenge systemic oppression today. Second, entries across all categories also touch on the fact that FAs and their work are continually erased and forgotten despite their significant contributions. For example, many readers—including FA readers themselves—may be surprised to learn about the impact Fe del Mundo had on medicine or about the leadership of Filipino college student organizations in the creation of Ethnic Studies.

Relatively, the third common theme across categories is how FA realities and experiences are distinct from those of other Asian Americans. Such distinctions are apparent across entries about political movements (e.g., the Brown Asian Movement, the Third World Liberation Front Movement); the continuous calls for data disaggregation; the unique lived experiences derived from colonialism, values, religions; and the various disparities and inequities FA communities face across multiple sectors.
(e.g., health, social, economic, and education). A fourth common theme is that, across all categories, there are entries that make clear and explicit connections between the histories, values, practices, and struggles of the FA community and those of other historically oppressed groups. Thus, because of similar experiences with colonialism and more modern forms of injustices, these entries consistently call for partnership, collaboration, and solidarity with other communities of color and other marginalized peoples. Lastly, the fifth common theme we want to mention is that several entries across categories acknowledge that, despite the significant growth and achievements of FA Studies over the decades, there remains plenty of work that needs to be done. FAs as a community must continue to do better in many respects, such as in how we conduct our work, who we share it with or who we give access to, what we regard as legitimate and valuable, and how we may end up perpetuating the oppression of many of our fellow FAs.

**Pedagogical Pathways**

We acknowledge that with a text so vast that there are countless ways to use this encyclopedia and that it can be overwhelming to figure out where to begin. Prior to providing some pedagogical pathways to using the encyclopedia, we offer a few critical mindsets that we encourage every reader to consider. Whether you are youth or a student using the book for a research paper, a teacher or parent creating a lesson plan, or any FA in search of self-reflection or a representation of themselves, we urge you, the reader, to engage each entry with curiosity; to use the opportunity to critique each entry; and to act on the desire to celebrate and create based on what you read.

- **Curiosity.** Be curious and open. Recognizing that there were more than 350 authors who contributed to this encyclopedia on Filipina/x/o American Studies (FAS) means that there were differing perspectives, positionalities, and interests. Although all entries represent the landscape of FAS, each entry is unique and only a snapshot of what the topic is about. Following the text of an entry, you will see cross-references (suggestions entitled “See also”) to help connect the entry to other entries in the encyclopedia. In addition, we encourage you to look up the additional resources provided under Further Readings and study more.

- **Critique Comprehensiveness.** We do not expect readers to accept the entries as the be-all, end-all; so much more remains to be studied and written. As mentioned earlier, not only is this project counterhegemonic in its content, but we are also subverting the expectation that encyclopedias are omniscient. Even with 350 entries, this encyclopedia still does not cover everything. Thus, while we hope each entry will jump-start conversations on a wide variety of topics, we also encourage critical thinking and discussions for future directions.

- **Celebrate and Create.** Enjoy the encyclopedia. Consider using the lessons or inspirations taken from the entries as an opportunity to write your own narratives or add to the scholarship. Perhaps even consider creating art or participating in activism that brings the entries to life.

Using these mindsets is essential to engaging in the encyclopedia. And while there are endless ways to use the encyclopedia, we provide three pedagogical pathways to get you started.

**Pathway A: Identity Inquiry**

Before she passed away, Dr. Dawn Bohulano Mabalon was a fierce advocate for Ethnic Studies. During a campaign at San Francisco State University, she posted on social media that we need to save Ethnic Studies because it helps us answer three questions:

1. Who am I?
2. What is the story of my family and my community?
3. What can I do to make a positive change and bring social justice to my community and the world?

For many—especially for Filipina/x/o Americans—who open this encyclopedia, these questions can inspire their inquiry. Dr. Mabalon’s questions allow us to have a relationship to the entries. You may want to take her questions even further and ask, How does this encyclopedia not only help me understand who I am, but how does it change who I am? How does this encyclopedia change how I
look at my family and my community? How do the entries provide examples of how I can make a positive change in my community and to the world?

Pathway B: Developing Lesson Plans

PEP has developed extensive FA Studies curricula that include units and lessons that cover the content that appears in many of the entries in this encyclopedia. PEP’s RADical approach to creating lesson plans, activities, and projects is structured specifically to encourage students to Reflect on their roots; Analyze systems of oppression; and Determine their lives and take action. PEP’s C4 lesson plan/workshop format—which is being used throughout the nation as a model for developing Ethnic Studies lessons—provides endless ways to use this encyclopedia with students. The following outlines the format and suggestions on how to integrate the entries:

Ethnic Studies Compelling Question. Start with a compelling question that centers the first-person experiences of FAs. Make sure it is debatable and engages students to find evidence to prove their proposed answer to the question. Also, make sure the question is rooted in PEP’s RADical approach. For example, a compelling question that can be asked of students is: Did Filipina/x/os find “home” in the United States? This engages students to dig into the encyclopedia to find evidence to establish whether or not Filipina/x/os found home in the United States.

After coming up with a compelling question, engage PEP’s C4 Lesson Plan parts:

C1: Cultural Ritual/Energizer. How will you engage the students? Cultural rituals and energizers contribute to setting the “culture” of the classroom while also connecting the purpose and main concepts of the lesson plan to the students’ prior experiences/knowledge/interests. Building on the compelling question example, you can start with a cultural ritual that acknowledges the lands in which they call their home. This may include an acknowledgment of the indigenous peoples of the land that they live on and/or the indigenous peoples of the land that their ancestors are from. Following a cultural ritual you may want to consider a cultural energizer question such as: What is your definition of home? This will place value on what the students already know and sets the tone for the rest of the lesson.

C2: Critical Concepts. How will you present the critical concepts and key terms to the students? Will you do an interactive lecture, share a video, take them through a text analysis, define terms, share a personal story, or facilitate an activity? There are many ways to present concepts to students. In the past, finding resources to teach about experiences and histories of FAs was difficult. This encyclopedia offers a wide array of entry points and serves as a clearinghouse to guide where one can begin. The additional resources at the end of each entry can be used to go even further into each of the topics. Also, entries in this encyclopedia are categorized to provide guidance to educators and students as they navigate through the text. Continuing with the example on a lesson on “home,” there are several categories that one could start with, for example, entries under the regional trends or the immigration categories provide direct references to the concept of “home.” Another way to teach the critical concepts is to have students find the different ways that home is talked about in this encyclopedia and have them compare the diverse interpretations of home with their own definition from the cultural energizer.

C3: Community Collaboration and Critical Cultural Production. How will the students learn and apply the main concepts while also learning to create community in their classroom and/or participate in cultural production? This may include interactive-multimedia lectures, activities, group interaction, writing, performing, presenting, project-based work, and so on. We encourage educators to be creative in how they have students engage the FAs encyclopedia by developing activities where students can dig into the text or create projects and/or art from the text. In the finding “home” example, students can be assigned to particular entries and they can develop artwork or create collaborative murals that show how their entry provides evidence on whether or not they believe Filipinos found home in the United States. You could also have students write poetry that explores how one of the entries shows that Filipinos did or did not find home. You could also utilize performance activities from Theater of the Oppressed by Augusto
Boal to have the students physically embody the entries. While there are many possibilities, keep in mind that in this part of the lesson, we challenge educators to create activities that have students work together in meaningful collaborations where they can grapple with the compelling question.

**C4: Closing sp. Dialogue.** How will the students get back to the compelling question? End each lesson with dialog to wrap up and reiterate the critical concepts and also allow an opportunity for students to use what they learned from the encyclopedia and apply it to their lives. Make sure your closing dialog aims to tackle the compelling question. Completing the example of the “home” lesson, you may want the students’ closing dialog to be a debate where they have to use evidence from the encyclopedia to prove whether or not Filipina/x/os found a home in the United States. The closing dialog should also aim to bring the learnings about “home” from the encyclopedia back to how the students understand their home.

**Pathway C: Participatory Action Research**

Along with its other uses, this encyclopedia can be used to do research for school papers, projects, or even community advocacy and activism. One type of research that has been supportive of social justice movements and community collaborative research is Participatory Action Research (PAR). PAR is an approach to inquiry where researchers work with participants to develop an understanding of a problem that is impacting their communities. The goal is to do the research to inform “action” that challenges inequity and oppression while also promoting collective liberation and well-being. Based on the work of Brazilian scholar-activist Paulo Freire, the following circular praxis inquiry cycle is useful when developing a PAR project with this encyclopedia.

Start by choosing a topic in one of the entries in the encyclopedia. Then engage the praxis inquiry cycle with a community of people (we encourage students to connect with communities inside and outside of their classrooms and schools):

1. **Identify the Problem.** There are several ways to identify a problem. You can choose a FA community and/or organization that you would like to collaborate with and work directly with them to choose a problem that they would like to address. You could also focus on one of the categories or entries in the encyclopedia and find a problem in the FA community that you think needs to be addressed. Once you have chosen a problem, reach out to a community or organization to see if they believe it is also a problem and if they are willing to work with you to collaborate on an inquiry cycle that aims to develop an action plan to address the problem.

   **Analyze the Problem.** Use the encyclopedia and other resources to analyze the problem with the community and/or organization. Aim to find the root cause of the problem. We encourage you to look at historical and systemic reasons why the problem exists. Analyzing the problem could potentially mean cocreating a research project that collects original data to assess the magnitude, trends, and nuances of the problem.

   **Create a Plan of Action.** In collaboration with the community and/or organization, create a plan of action that addresses the problem. Use examples in the FAs encyclopedia where communities participated in campaigns and social movements to address problems impacting the FA community.

   **Implement a Plan of Action.** Co-implement the plan of action. Be aware that implementation is not always smooth and may require adjustments to the plan along the way. There are many instances described in this encyclopedia’s entries where communities had to pivot or change their course because of circumstances that were unforeseen or not ideal.

   **Reflect, Assess, and Restart.** After you complete your plan of action, discuss the outcomes and whether or not the result of the research and action addressed the problem. Also, with the community and/or organization, create a process to reflect on people’s experiences with the PAR project. Discuss how you and the community worked together. Discuss power dynamics and ways to improve. If there is more that needs to be done to address the problem successfully, accept the need to start the cycle again. Finally, write up your process and keep a record of your work.
These mindsets and pathways are only a few recommendations on how to engage with and use the information in this encyclopedia. We hope that you create even more ways to use this text. Whatever the entry point or pathway you choose to take, we hope that you find the SAGE Encyclopedia of Filipina/x/o American Studies useful and a place to understand that FAs do matter.

Acknowledgments

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