

The SAGE Encyclopedia of
FILIPINA/X/O
AMERICAN STUDIES

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The SAGE Encyclopedia of FILIPINA/X/O AMERICAN STUDIES

1

Edited by

Kevin Leo Yabut Nadal

City University of New York

Allyson Tintiangco-Cubales

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University of Alaska Anchorage

 **SAGE** reference

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Editorial Services Lead: Leticia Gutierrez
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About the Editors

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 activist.

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 Filipino-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 Neelnohahno, Kaluguran Hoozoonh ts’e kk’ohoo’oyh, and Tala Nodoyedee’onh.

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List of Contributors

- Miguel N. Abad
*University of California,
Los Angeles*
- Athena Abadilla
The Cooper Union
- Marjan Kris Ramos Abubo
*University of California, Davis,
School of Law*
- Ryan Abugan
Independent Scholar
- Alexander C. Adia
Independent Researcher
- Jei Africa
*Marin Health and Human
Services*
- Geraldine Sanchez Aglipay
*Filipino American National
Historical Society, Greater
Chicago Chapter*
- Noel J. H. Aglubat
*Filipino American National
Historical Society, Metropolitan
New York Chapter*
- Karín Aguilar-San Juan
Macalester College
- Richard Alboroto
Texas Tech University
- Rosanna ‘Anolani Alegado
University of Hawai’i, Manoa
- Dolores Fernandez Alic
*Filipino American National
Historical Society, Metropolitan
New York Chapter*
- Clarissa Valbuena Aljentera
Boston College
- Alvin N. Alvarez
San Francisco State University
- Anna Alves
Rutgers University, Newark
- Michelle Amor
Independent Scholar
- Elaine Kathryn Andres
University of California, Irvine
- Third Andresen
Independent Scholar
- Sharlene Aquiler
Independent Scholar
- Glenn Philip Martinez Aquino
Independent Scholar
- Rowena Santos Aquino
*California State University,
Long Beach*
- Constancio R. Arnaldo, Jr.
University of Nevada, Las Vegas
- Marissa Trinidad Aroy
Trinity College, Dublin
- Grace A. Bagunu Christopher A.
Ballesteros
Independent Scholar
- Celia Tagamolila Bardwell-Jones
University of Hawai’i
- Christine Barolong
*Filipino American National
Historical Society, San Diego
Chapter*
- Joi Barrios-Leblanc
University of California, Berkeley
- Jeanne Batallones
University of Hawai’i
- Jason Bayani
Kearny Street Workshop
- John D. Blanco
*University of California,
San Diego*
- Carl Bolano
*UCLA Fielding School of Public
Health and University of
California, Irvine*
- Rick Bonus
University of Washington
- Eloisa Gomez Borah
*University of California,
Los Angeles*
- Jenelle Borja
Independent Scholar
- Joanne Fortunato Boston
Independent Scholar
- Bing Branigin
Independent Scholar
- Titania Buchholdt
Independent Scholar
- Tracy Lachica Buenavista
*California State University,
Northridge*
- Lucy M. S. P. Burns
*University of California,
Los Angeles*
- Marygrace San Pablo
Burns
Independent Scholar
- Michael D. Cabana
*Children’s Hospital at
Montefiore*

- Jeffrey Arellano Cabusao
Bryant University
- Crystal Faith Sale Cajilog
Kaiser Permanente–Richmond, California
- Caroline Calderon
Independent Scholar
- Michelle Camaya Julian
Samahan Filipino Performing Arts
- Gerald Campano
University of Pennsylvania
- Michael Henry Capito
Independent Scholar
- Faye C. Caronan
University of Colorado, Denver
- Elizabeth Casasola
Broadway Barkada
- Lugao Ukas Casidsid-Kasberg
Independent Scholar
- Pat Lindsay Catalla-Buscaino
Filipino American National Historical Society
- Christine Catipon
University of California, Irvine
- Jeannie Estella Celestial
Independent Scholar
- Gregory Allan Cendana
Can't Stop! Won't Stop! Consulting
- Catherine Ceniza Choy
University of California, Berkeley
- Stephanie Chrispin
Independent Scholar
- Krista M. Chronister
University of Oregon
- Peter Chua
San Jose State University
- Elena Clariza
University of Hawai'i at Manoa
- Sharon Chia Claros
The Claremont Colleges and Ponomo College
- Genevieve Clutario
Wellesley College
- Krystle Palma Cobian
University of California, Los Angeles
- Roland Sintos Coloma
Wayne State University
- Lisa Combs
Ohio State University
- Richelle Concepcion
United States Army
- Dorothy Laigo Cordova
Filipino American National Historical Society
- Gennette Cordova
Independent Scholar
- Joan May Timtiman Cordova
Independent Scholar
- Gabriel H. Corpus
Palo Alto University
- Regina Rose Corpuz
Indipino Community of Bainbridge Island
- Angelica Cortez
LEAD Filipino
- Lorial Crowder
Filipino American National Historical Society, Metropolitan New York Chapter
- Rose Cruz Cuison-Villazor
Rutgers University
- Edward R. Curammeng
California State University, Dominguez Hills
- Candice Custodio-Tan
Independent Scholar
- Gem P. Daus
University of Maryland
- Lauren Arzaga Daus
June Jordan School for Equity
- Arlene Sudaria Daus-Magbual
San Francisco State University
- Roderick Raña Daus-Magbual
Skyline College
- Jed Christopher David
Children's Hospital – Los Angeles
- Pio de Cano
Independent Scholar
- E. J. R. David
University of Alaska-Anchorage
- Mathilda de Dios
Independent Scholar
- Ben de Guzman
Filipino Veterans Recognition and Education Project
- Deirdre de la Cruz
University of Michigan
- Enrique de la Cruz
California State University, Northridge
- Conely de Leon
Ryerson University
- Erwin de Leon
Columbia University
- Jamrenze Jeannylle De Leon
Northeastern University
- Manny Demetrio De Leon III
Independent Scholar
- Fritzie A. de Mata
Independent Scholar
- Alicia Del Prado
Independent Scholar
- Claudine del Rosario
University of San Francisco
- Dara Katrina Del Rosario
Kearny Street Workshop, San Francisco
- Fanny A. dela Cruz
Independent Scholar
- Felicitas A. dela Cruz
Azusa Pacific University

- Jomarie A. Dela Peña
Independent Scholar
- Tony DelaRosa
University of Wisconsin-Madison
- Reuben Deleon
University of California, Los Angeles
- Herb Delute
Filipino American National Historical Society, San Diego Chapter
- Jennifer B. Delfino
Borough of Manhattan Community College
- Ernabel Demillo
Saint Peter's University
- Maharaj Desai
San Francisco State University
- Alfred R. Diggs
Loyola University Chicago
- Dada Docot
Purdue University
- Maria Carmen Doherty
Nyack, New York Public Schools
- Cynthia Domingo
Independent Scholar
- Kristine Magat Douglas
Independent Scholar
- Jared Miguel Duldulao
Rosalind Franklin University of Medicine and Science
- Irene Faye Duller
Independent Scholar
- Kay Dumlao
Independent Scholar
- Emerson E. Ea
New York University
- Bernard Ellorin
Miramar College and MeraCosta College
- Annalisa Enrile
University of Southern California, Suzanne Dworak-Peck School of Social Work
- Kirklyn A. Escondo
New York City Department of Health and Mental Hygiene
- Jan E. Estrellado
Alliant International University
- John Andrew G. Evangelista
University of the Philippines, Diliman
- Ali Ewoltdt
Broadway Barkada
- James Fabionar
University of San Diego
- Alex Sandoval Fabros
Independent Scholar
- Kale Bantigue Fajardo
University of Minnesota
- Stephanie Teodocio Fajardo
University of Michigan
- Lou Collette S. Felipe
University of Colorado School of Medicine
- Maria Joy Ferrera
DePaul University
- Michelle Fortunado-Kewin
University of Buffalo
- Luis H. Francia
New York University
- Dylan Renee Francisco
Independent Scholar
- Valerie Francisco-Menchavez
San Francisco State University
- Dorothy B. Fujita-Rony
University of California, Irvine
- Weslei Gabrillo
Independent Scholar
- Joseph A. Galura
School of Social Work, University of Michigan
- Brenda Gambol Gavigan
University of Texas at Dallas
- Eugene Gambol
San Francisco State University
- Gabriel M. Garcia
University of Alaska, Anchorage
- Nicholas Garcia
University of California, Davis, Bulosan Center for Filipinx Studies
- Mariecris Gatlabayan
Independent Researcher
- Jason Luna Gavilan
Independent Scholar
- Celeste González de Bustamante
The University of Arizona
- Daniel Phil Gonzales
College of Ethnic Studies, San Francisco State University
- Randy Gonzales
University of Louisiana at Lafayette
- Joaquin Jay Gonzalez, III
Golden Gate University
- Theodore S. Gonzalves
Smithsonian National Museum of American History
- Anjuli Grantham
Alaska State Museum
- Anna Romina Guevarra
Independent Scholar
- Rudy P. Guevarra, Jr.
Arizona State University
- Roland L. Guyotte
University of Minnesota, Morris
- Estella Habal
San Jose State University
- Marissa Halagao
Independent Scholar
- Patricia Espiritu Halagao
University of Hawai'i, Manoa
- Karen Buenavista Hanna
Connecticut College

- Xavier J. Hernandez
University of California, Irvine
- Katrina Heyrana
University of Southern California
- Teresa Hodges
Independent Scholar
- Alyssa Hufana
University of California, Santa Barbara
- Nicole Hune
Independent Scholar
- Florante Peter Ibañez
Pasadena City College
- Abraham Flores Ignacio, Jr.
San Francisco Public Library
- Peter Jamero
Independent Scholar
- Joyce R. Javier
Children's Hospital Los Angeles
- Korina M. Jocson
University of Massachusetts, Amherst
- Ana Jasmine L. Jayme
Asian Pacific Counseling Treatment Center
- Marc P. Johnston-Guerrero
Ohio State University
- Wayne Silao Jopanda
University of California, Davis, Bulosan Center for Filipinx Studies
- Michael A. Juan
Independent Scholar
- Rodney Jubilado
University of Hawai'i, Hilo
- Leo Felix M. Jurado
William Paterson University
- Lugao Ukas Casidsid Kasberg
Peace Center, New York City
- Carina Katigbak
Boston College
- Katrina Quisumbing King
Northwestern University
- Kamille La Rosa
Western Michigan University
- Jeantelle Laberinto
Independent Scholar
- Roderick N. Labrador
University of Hawai'i, Manoa
- Jacob Lacuesta
San Francisco State University
- Lian Ladia
Independent Scholar
- Christopher M. Lapinig
Independent Scholar
- M. Danet Lapiz-Bluhm
The University of Texas Health Science Center at San Antonio
- Emily P. Lawsin
Filipino American National Historical Society
- Linde B. Lehtinen
San Francisco Museum of Modern Art
- Jollene Levid
Independent Scholar
- Stacey Diane Arañez Litam
Cleveland State University
- Kevyn Lorenzana
Skyline College
- Juanita Tamayo Lott
Independent Scholar
- Edwin Lozada
Philippine American Writers and Artists, Inc.
- Angelica Macalisang
Independent Scholar
- Jaygee Macapugay
Broadway Barkada
- Glenda Macatangay
Community Responsive Education
- Jaygee Macapugay
Broadway Barkada
- Michelle R. Madore
Veterans Administration Palo Alto Health Care System
- Michelle G. Magalong
Independent Scholar
- Dale Dagar Maglalang
Stanford University School of Medicine
- Chanelle Mallari
Independent Scholar
- Noelle Malvar
City University of New York Graduate Center
- Aprilfaye T. Manalang
Norfolk State University
- Allan Samson Manalo
Independent Scholar
- Erin Manalo-Pedro
University of California, Los Angeles
- Mike Manalo-Pedro
Pomona College
- Trixy Joy De Vera Manansala
University of California, San Diego
- Kimmy Maniquis
Search to Involve Pilipino Americans (SIPA), Los Angeles
- Lester J. Manzano
Loyola University Chicago
- Venessa Manzano
Independent Scholar
- Dina C. Maramba
Claremont Graduate University
- Christine Ramos Marasigan
Independent Scholar
- Alden Sajor Marte-Wood
Rice University
- Cheryl E. Matias
University of Kentucky
- Jon Melegrito
INQUIRER.net

- Kalaya'an Mendoza
Independent Scholar
- Micah Michelle Mendoza
University of Oregon
- Noilyn Mendoza
The Radian U, LLC
- R. J. Valentino Mendoza
Independent Scholar
- Tracy Meyer
Collin College
- Terese Guinsatao Monberg
Michigan State University
- Concepcion A. Montoya
Hinshaw & Culbertson, LLP
- Juan Paolo Valerio Moraga
Independent Scholar
- Antonio Moya
Los Angeles Department of Health Services
- Kevin Leo Yabut Nadal
City University of New York
- Melissa-Ann Nielo Nievera-Lozano
Evergreen Valley College
- Nita Noveno
Borough of Manhattan Community College
- Jessica Marie Obaña
U.S. Department of Veterans Affairs
- Kristin Oberiano
Independent Scholar
- Leah D. Obias
Independent Scholar
- Raymond Perez Obispo
Filipino American National Historical Society, Virginia Beach Chapter
- Anthony Christian Ocampo
California State Polytechnic Institute, Pomona
- Claire Oliveros
Cosumnes River College
- Josephine Faith Ong
Independent Scholar
- Stephanie Ong
Independent Scholar
- Don Operario
Brown University
- Mel Orpilla
Filipino American National Historical Society
- Mykie E. Menor Ozoa-Aglugub
University of Hawai'i
- David V. Pack
Independent Scholar
- Jan Padios
Williams College
- Alleluia Panis
KULARTS
- Wendell Pascual
Independent Scholar
- Judy Patacsil
Filipino American National Historical Society
- Andrew P. Paves
Veterans Administration Puget Sound Health Care System
- Oscar Florentino Penaranda
San Francisco State University
- J. Lorenzo Perillo
University of Hawai'i, Manoa
- Marc Pescadera
Transcend Therapy
- Jessica Dionela Petalio
University of Alaska, Anchorage
- Daniela Pila
University of Albany, SUNY
- Stephanie Pituc
North Memorial Health, Minneapolis
- Maria Christina Panis Poisot
Independent Scholar
- Martin Joseph Ponce
Ohio State University
- Ninez A. Ponce
University of California at Los Angeles
- Barbara M. Posadas
Northern Illinois University
- Lainie Jay Falco Posecion
Independent Scholar
- Gail Tamayo Prado
Independent Scholar
- Neal D. Presa
Presbyterian Church (USA) and University of the Free State (South Africa)
- Mark E. Pulido
City of Cerritos, California
- Potrirankamanis Queano Nur
Kinding Sindaw Heritage Foundation, Inc.
- Ma Irene Quilantang
Brown University
- Sharon M. Quinsaas
Grinnell College
- Steven Raga
Independent Scholar
- Edwin Ramoran
Independent Scholar
- Elisa Rapadas
Independent Scholar
- Hannah Lintag Rebadulla
University of Alaska, Anchorage
- Claire Reclosado-Baclay
Holy Names University
- Arjee Restar
Johns Hopkins Bloomberg School of Public Health
- G. T. Reyes
California State University, East Bay

- Jonathan J. S. Reyes
*University of Maryland,
College Park*
- Ricardo J. Reyes
*Ricardo Jose Reyes is at
Lafayette College*
- Victoria Reyes
University of California, Riverside
- Rommel Rivera
*Association of Philippine
Physicians in America*
- Tony Robles
Independent Scholar
- Evelyn I. Rodriguez
University of San Francisco
- Noreen Naseem Rodriguez
Iowa State University
- Robyn Magalit Rodriguez
*University of California, Davis,
Bulosan Center for Filipinx
Studies*
- Victoria C. Rodriguez-Operana
San Diego State University
- Gayle Romasanta
Bridge and Delta Publishing
- Gina Mariko Rosales
Pinayista
- Bobby Dalton Guleng Roy
*Filipino American National
Historical Society*
- Bennyroyce Royon
Independent Scholar
- Melanie Sabado-Liwag
*California State University,
Los Angeles*
- Sophia A. Sablan
Independent Scholar
- Jocyl Sacramento
*California State University,
East Bay*
- Krystel Salandanan
*John Jay College of Criminal
Justice*
- Janelle Salcedo
University of Nevada, Las Vegas
- Veronica B. Salcedo
Georgia State University
- Joy Sales
*California State University,
Los Angeles*
- Michael Menor Salgarolo
New York University
- Stacey Anne Baterina Salinas
*University of California, Davis,
Bulosan Center for Filipinx
Studies*
- Ray San Diego
Northwestern University
- Laarni San Juan
Independent Scholar
- Francis M. Sanchez
Great River Health System
- Mark John Sanchez
Harvard University
- Romuald Kai Santiago
Manhattan School of Music
- Rosa Milagros Santos
*University of Illinois at
Urbana–Champaign*
- Victoria J. Santos
*Filipino American National
Historical Society*
- Janice L. Sapigao
Skyline College
- Thomas Xavier Sarmiento
Kansas State University
- Michael Schulze-Oechtering
Western Washington University
- Aviril Apple Sepulveda
Independent Scholar
- Brett J. Sevilla
*SSG/Asian Pacific Counseling &
Treatment Centers*
- Dom Siababa
Siababa Consulting, Inc.
- Cecile E. Sison
*Veterans Administration
Hudson Valley Health Care
System*
- Gretchen A. Smith
Independent Scholar
- James Sobredo
Sacramento State University
- Desu Sorro
Independent Scholar
- Giulio Salvador Sorro
International Hotel, San Francisco
- Janet Christine Stickmon
Napa Valley College
- Leny Mendoza Strobel
Sonoma State University
- Joseph Tabaco
*Filipino American National
Historical Society*
- Kari Tabag
Adelphi University
- Neferti Tadiar
*Barnard College, Columbia
University*
- Thea Quiray Tagle
*University of Massachusetts,
Boston*
- Elaine Jessica Tamargo
*University of California,
Los Angeles*
- Leezel Tanglao
StatFury
- L. Tantay
Independent Scholar
- Richard R. Tenaza
*Filipino American National
Historical Society Museum*
- D. Alexandra Thomas
*Teachers College,
Columbia University*
- Allyson Tintiangco-Cubales
San Francisco State University

Jean-Arellia Tolentino
Independent Scholar

Daniel-Philippe E. Toleran
Independent Scholar

Maria Torres
*Filipino American National
Historical Society Museum*

Von Torres
Clovis Community College

Anna Cristina Tuazon
*University of the Philippines,
Diliman*

Victor E. Tuazon
New Jersey City University

Antover P. Tuliao
Texas Tech University

Jana Lynne Caldetera
Umpig
Independent Scholar

Rhodora Ursua
Alameda Health Consortium

Melissa Lara Valdez
Independent Scholar

Persephone Vargas
William Paterson University

Gina K. Velasco
Gettysburg College

Gerie Ventura
Highline College

Kristina Vera-Phillips
Arizona State University

Isabella Villacampa
New York University

Lily Ann B. Villaraza
City College of San Francisco

Reese Carolina Cuison
Villazor
Independent Scholar

Mark Redondo Villegas
Franklin & Marshall College

Christopher Villongco
Morehouse School of Medicine

Tristan Vizconde
NYC Affirmative Psychotherapy

Michael Joseph Viola
Saint Mary's College of California

James Beni Wilson
Arizona State University

Ador Pereda Yano
*Filipino American National
Historical Society*

Rizalente Bustamante Zabala
Independent Scholar

Verma Soria Zapanta
Hilot with Verma

Andrew Zarate
Independent Scholar

Introduction

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 (FANHHS) 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/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 push-back. 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. Ate (*older sister*) 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.

Relatedly, 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):

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

We conclude by recognizing the collective team that assisted in this process. First, we thank the entire Sage Reference team, especially Sanford Robinson, Leticia Gutiérrez, Carole Maurer, and Andrew Boney, for their encouragement, diligence, and support from conceptualization to execution of this project. We are appreciative of the 300 contributors—all of whom are scholars and/or community leaders within the FA community.

Their participation in this project demonstrates the true *bayanihan* (community) spirit and *kapwa* (interconnectedness) of our people. We are eternally thankful for our editorial board (Ed, Lou, Karen, Emily, Joyce, Anthony, Rico, Robyn, Jocyl, Joy) and our senior advisors (Auntie Dorothy, Kuya Luis, Kuya Dan, and Ate Leny) for helping our vision become a reality. We honor our partners (Kaleohano, Val, and Margaret Gee'eedoydaalno), our families, and all our loved ones for their unconditional love and support. Finally, we dedicate this encyclopedia to our ancestors and all our youth, especially to our own children Mahalaya, Malakas Betlee' hoolaanh, Kalayaan Neehnohino, Kalurugan Hoozoonh ts'e kk'ohoo'oyh, Jabari Valentino, Tala Nodoyedee'onh, Tamani Dawn, and Keilani Simone.

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