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Richard Chu

University of Massachusetts - Amherst

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Filipino Americans *in Massachusetts*

PROFILES OF ASIAN AMERICAN SUBGROUPS IN MASSACHUSETTS

The study of Filipino Americans in the United States is both fascinating and important.¹ It is fascinating because, as with most Asian American subgroups, Filipino Americans are highly diverse, displaying a rich contour of socio-economic and cultural backgrounds. It is important because they come from a country that was the only major colony of the U.S. in the Pacific. As a consequence of this historical relationship, Filipino Americans now rank as the second most populous Asian American subgroup, and 2006 marked the centennial of the first significant group of contract laborers to be sent to Hawai'i. Despite the important roles played by Filipinos in the U.S. in building and shaping American society, however, very few studies—with most of them focusing on Filipinos in the West Coast—have been carried out.² This report on Filipino Americans in Boston and Massachusetts is a small step toward filling that gap in our knowledge regarding this particular Asian American subgroup in the East Coast.

By
Richard Chu,
Five College
Assistant
Professor,
History
Department,
University of
Massachusetts
Amherst

The report consists of two parts. The first is a general demographic overview of Filipino Americans in Boston and Massachusetts. All statistical information provided here such as income level, median age, and educational attainment comes from the 2000

U.S. Census, unless indicated otherwise. The second part adds “flesh” to these statistics by providing information on different Filipino American organizations, including insights drawn from interviews conducted with their leaders or members.

Filipino Americans in Boston and Massachusetts

As mentioned previously, little is known about the early history of Filipino migration or settlement in Boston and Massachusetts. The earliest recorded information comes from the Naval Rendezvous Reports found in the National Archives, which list the names of Asians who participated in the American Civil War. Using this archive and other sources, Nestor Enriquez, a retired U.S. Navy man turned historian, managed to identify at least twelve Filipinos who enlisted in Massachusetts (see <http://www.filipinoamericans.net/usrevcivilwar.shtml>).

The decennial U.S. censuses began to gather information regarding Asians, including Filipinos, in 1910. According to the 1960 U.S. Census, Massachusetts had 897 Filipino males and 546 Filipino females (see www.fisher.lib.virginia.edu/collections/stats/hist-census/). Since then, the total in the state has increased significantly.³ In 1970, the total was 2,361, a 64% increase, while in

¹The term “Filipino American” refers to anyone claiming to have Filipino descent living in the United States, and does not distinguish between foreign-born or local-born, or different immigration/citizenship statuses. In the U.S. Census 2000, when the term “Filipino” is used, it includes those “who indicate their race as ‘Filipino’ or who report entries such as Philipino (*sic*), Philippine (*sic*), or Filipino American” (see <http://factfinder.census.gov>).

²For examples of studies pertaining to the Filipinos in the United States (U.S.), see Bautista 1998; Espiritu 2003; and Tiongson, et.al 2006. For specific regional studies of Filipino Americans, see Bonus 2000; Fujita-Rony 2003, and Manalansan 2003.

³As Siasoco notes, “it was not until the passage of new immigration laws in 1965 and the end of the Vietnam War that a Filipino presence could be easily identified in Boston” (<http://www2.bc.edu/~siasoco/fil-am.html>).

Table 1. Filipino American Population in Massachusetts

1990	2000	2005 estimate
6,212	8,273	10,577
Percent change 1990–2000: 33.2%		
Percent change 2000–2004: 27.8%		

1980, it was 3,049, a 29% increase (U.S. Department of Commerce 1970; 1980). For the period between 1980-1990, the Filipino total doubled to 6,212, while in 2000, the number increased approximately 33% to 8,273 (Table 1). In the 2005 American Community Survey (ACS), Filipino Americans are estimated to number 10,577, which is an increase of 27.8% from 2000.⁴ They now comprise the fifth most populous Asian American group in the state.⁵

As with most Asian Americans in Massachusetts, Filipino Americans are a diverse group with a significant proportion of nurses, students,⁶ former U.S. Coast Guard stewards or officers, and “mail-order” brides. They also represent several ethnolinguistic backgrounds, e.g., Tagalog, Ilocano, or Cebuano, reflecting the rich cultural diversity of the Philippines. Filipino Americans also are made up of recent immigrants as well as descendants of earlier ones.

Of the more than 8,000 Filipino Americans listed in the 2000 U.S. Census, the majority live in five counties: Middlesex, Suffolk, Norfolk, Essex, and Worcester, with smaller numbers of Filipino Americans scattered in other parts of the state (Table 2). As

Table 2. Counties in Massachusetts with the Largest Filipino American Population

	1990	2000	% change
Middlesex	1,757	2,281	29.8%
Suffolk	1,113	1,542	38.5%
Norfolk	1,037	1,540	48.8%
Essex	393	576	46.6%
Worcester	469	537	14.5%
Plymouth	411	497	20.9%
Bristol	343	442	28.9%
Hampden	274	389	5.5%

Table 3. Selected Cities and Towns in Massachusetts with Large Filipino American Population

	1990	2000	% change
Boston	1,025	1,405	37.1%
Quincy	352	517	46.9%
Cambridge	250	265	6.0%
Randolph	159	232	45.9%
Worcester	122	147	20.5%
Springfield	75	115	34.8%

shown in Table 3, the city with the largest Filipino American population is Boston, followed by Quincy, Cambridge, and Randolph. Except for Cambridge, these cities saw a more than 30% increase in the Filipino American population from 1990-2000.⁷ Outside of Eastern Massachusetts, two cities with a number of Filipino Americans are Worcester and Springfield, with the latter registering a 34.8% increase in its Filipino American population in the same period. Attracted by economic and educational opportunities, most Filipino Ameri-

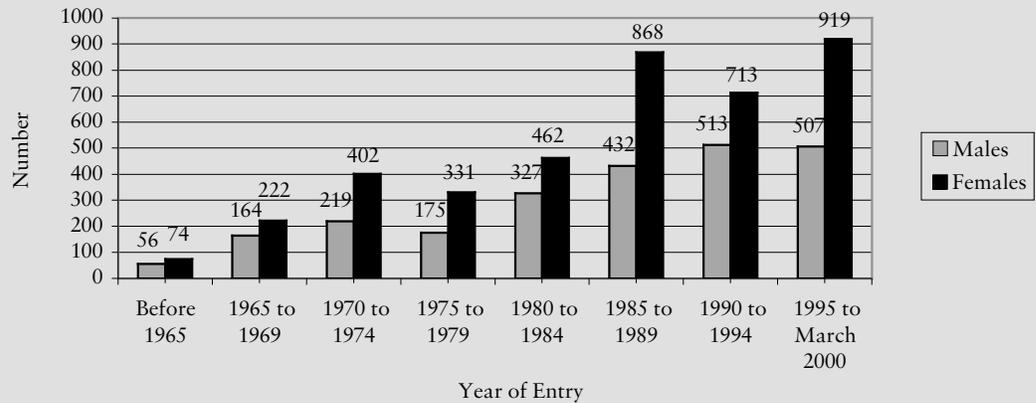
⁴Tony Mateo, founder and an officer of Filipino American organization PAMAS and a long-time resident of Boston, maintains that from another government agency study, there were already 16,000 Filipino Americans in Massachusetts in year 2000, and that the reason for this discrepancy with the U.S. census data is that many Filipino Americans do not send back the census forms. Mateo also states that a study made by Lito Santos and relying on the State census shows that there were already 10,000 Filipino Americans in Massachusetts in the year 2000. These figures need to be corroborated by future research.

⁵The 2005 American Community Survey puts the total number of Filipino Americans in the U.S. at 2,282,872, making them the third most populous Asian American subgroup behind the Chinese (2,882,257) and Asian Indians (2,319,222). The total reflects those Filipino Americans who identified themselves as “Filipino alone.” Statistics in the 2000 U.S. Census place the number of “Filipino alone” at 1,850,314. When combined with the other categories, the number increases to 2,364,815, making Filipino Americans second only to the Chinese Americans.

⁶It must be noted that Filipino Americans living in “institutions, college dormitories, or group quarters” are not counted in the census (U.S. Census 2000).

⁷Other cities that reflected a more than 30 percent increase include Somerville, Lowell, Malden, Brookline, and Newton.

Figure 1. Foreign-born Filipino Americans in Massachusetts by Sex and Year of Entry (2000)



cans tend to live in and around Metropolitan Boston or in other urban areas like Worcester and Springfield rather than in rural locales. Filipino Americans also live in suburban areas like Randolph or Quincy since this realizes their “suburban dream” (Posadas 1986, xii).⁸

The median age of Filipino Americans in the state in the year 2000 is 32.6, lower than the overall population at 36.5. Interestingly, the median age of males (29.2) is significantly lower than that of females (34.5), while in the state or with other Asian American subgroups the difference is not as great.⁹ This may be due to the fact that a high proportion of Filipinas migrate to the state as professionals. With many of them having acquired college or graduate degrees from the Philippines (e.g., in nursing) before coming to the United States, they tend to be older. Overall, females outnumber males, with their number at 4,884 (59%), and males 3,389 (41%).

Nearly 70% of Filipino Americans are foreign-born, and, for every five-year period since 1965, foreign-born females show a steady increase and outnumber their male counterparts (Figure 1).¹⁰ Only 2% of the foreign-born Filipino Americans in Massachusetts arrived in the United States prior to 1965.

Of the population 5 years and older, 5,698 speak Tagalog, the language on which the national language “Filipino” is based.¹¹ However, English proficiency is high among

Table 4. English Proficiency by Age for Filipino Americans in Massachusetts (2000)

	5–17 yrs.	18–64 yrs.	65+ yrs.
"Not Well/Not at All"	0.9%	3.0%	25.9%
"Well"	8.3%	12.8%	27.0%
"Very Well"	23.7%	49.1%	32.2%
"Only English"	67.1%	35.1%	15.0%

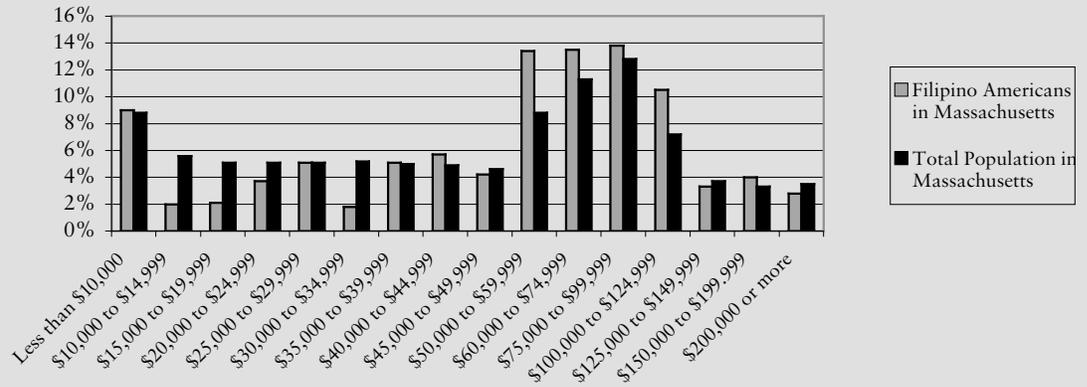
⁸More data are only available for Boston and Quincy, since their numbers meet the population threshold considered statistically significant by the U.S. Census Bureau.

⁹For instance, in the state, the median age for males is 35.4, while for females it is 37.7, while that of the Vietnamese is 28.7 and 28.3, respectively. The only other Asian American subgroup that shows a similar disparity between males and females is the Thai American group, with the median age for males at 27.4 and females at 32.2. For Bangladeshi Americans, the reverse is true, with the median age of males at 32.3, and of females at 26.

¹⁰Filipino wives of retired white U.S. service men who met their husbands when the latter were stationed in the Philippines also constitute a significant number of the Filipino American female population. My hypothesis is that, since these women met their husbands back before 1992, the year that the military bases in the Philippines were closed down, they would be older today. Their ages would help explain why the median age of female Filipino Americans is higher than that of the males. A number of Filipinas also migrated to the region as “mail-order” brides, although more research needs to be conducted to substantiate this. For a study made on Filipino “mail-order” brides in the U.S., see Ordoñez 1997.

¹¹Other major languages spoken in the Philippines include Cebuano, Ilocano, Hiligaynon, Bicolano, Waray-Waray, Kapampangan, Pangasinense, Maranao, Maguindanao, Kinaray-a, and Tausug.

Figure 2. Household Income Distribution for Filipino Americans and Total Population in Massachusetts (2000)



Filipino Americans with the exception of the “65+ years” bracket (Table 4), especially when compared to other Asian American subgroups. This could be attributed to the history of the Philippines as a U.S. colony, where the public educational system of the country was patterned after that of the U.S. and English was and continues to be used as a medium of instruction and as one of the country’s official languages.

The average household size of Filipino Americans is slightly higher at 2.76 compared to that of the general population at 2.51. Family size is also higher than that of the general population at 3.42 versus 3.11.¹² Reflecting what may be the propensity of Filipino Americans to live with their parents or older relatives, or the young age of the population, the percentage of households with sole residents aged 65 years old and over is only 13.3, compared to the state average of 24.7.¹³ The percentage of people renting and owning their homes are almost equal—50.1 and 49.9, respectively. These percentages contrast with those of the state average, which are 38.3 and 61.7, respectively.

As to household income, most Filipino Americans in Massachusetts are in the

middle and upper-middle income brackets, i.e., \$50,000-124,999 (Figure 2). These households constitute 51.2% of the Filipino American population, which approximates that of the national Filipino American total of 49.6%, but is a significantly higher percentage than that of the total population in the state of 40.1%. The median income for Filipino American households in Massachusetts is \$57,400, exceeding that of the total population, \$50,502, while their per capita income registers at \$26,109, slightly higher than that of the total population, \$25,952. Thirteen percent of Filipino Americans are below the poverty level, which is slightly lower than that of the state at 14.7%.

What would explain the relatively higher socio-economic status of Filipino Americans in the state compared to the total population?¹⁴ Part of the answer lies in the types of occupations in which Filipino Americans are found (Table 5). Slightly over 50% work in “management, professional, and related professions,” compared to only 21% in the general population. In this category, over half of the males work in “professional and related occupations,” especially in the “healthcare practitioners,” “technical,”

¹²A household includes everyone living within a unit, while a family includes a householder and everyone else living with him/her related by birth, marriage, or adoption.

¹³The percentage of households in which grandparents live with their children 18 years and below is 2.65% for the state while for Filipino Americans it is 5%.

¹⁴However, many Filipino Americans also send money to relatives abroad. Thus, the income they earn is dispersed among many other individuals outside their household. The higher-than-state percentage in the “less than \$10,000” income bracket can be explained by the high number of Filipino Americans who are in the state as students.

Table 5. Occupation by Sex for the Employed Civilian Population 16 Years and Over Among Filipino Americans (2000)

	Male	Female
Management, professional & related	53.0%	49.9%
Service	11.3%	18.8%
Sales and office	16.9%	23.8%
Farming, fishing, and forestry	0.0%	0.0%
Construction, extraction, and maintenance	7.6%	0.5%
Production, transportation, and material moving	11.2%	7.0%

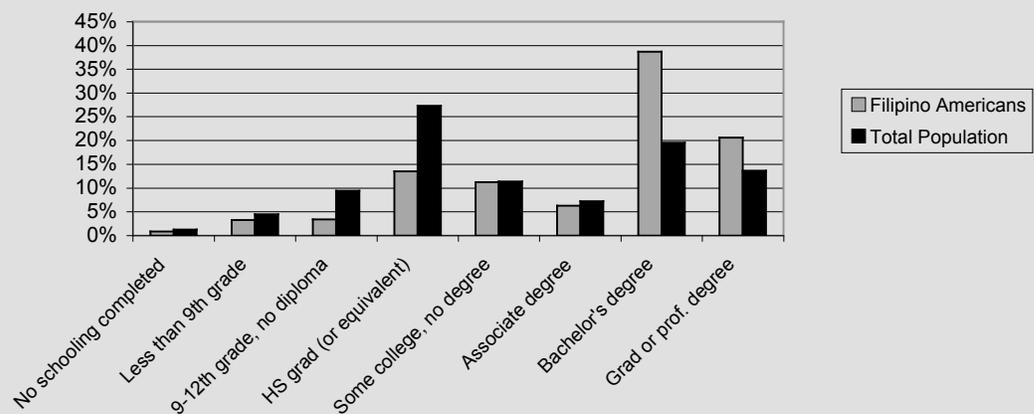
“computer,” “mathematical,” “architecture,” and “engineering” occupations. Males are also found in “service,” “sales and office,” and “production, transportation, and material moving” occupations, with none in “farming, fishing, and forestry.” Similarly among females, most are found in “professional and related” occupations, with a high number working as “registered nurses” (446 or 25%).¹⁵ Specifically, “nursing, psychiatric, and home health aides” (187), “other office and administrative support workers, including supervisors” (167), and “physicians and surgeons” (144) are the most popular occupations.

Among Filipino Americans, almost 60% of Filipino Americans over the age of 25 have at least a bachelor’s degree as compared to 33.2 % for the state (Figure 3). This reflects the high premium that Filipino

Americans place on education and the kind of Filipino Americans that the state attracts—professionals. In terms of higher education, Filipino Americans also rank high, with slightly over 20% possessing a master’s, professional school, or doctoral degree, compared with approximately 14% for the total population.

As mentioned earlier, there is a significant number of Filipino Americans who served in the military, accounting for slightly over 4% of their population, compared to just 1.9% of Vietnamese Americans, 1.5% of Japanese Americans, 1% of the Chinese Americans, and .6% for the Asian Indians. Almost a third of these “civilian veterans” served during the Vietnam era. A fourth served from August 1990 or later, including the Persian Gulf War, another fourth from May 1975 to July 1990, and almost a tenth

Figure 3. Educational Attainment for Filipino Americans and Total Population 25 Years and Older in Massachusetts (2000)



¹⁵Filipino female nurses represent the largest number of Asian nurses in the United States. A study made by Castillo links the large percentage of Filipinos going into the health care profession with their “cultural concepts of healing and religion” (n.d., 70). For a study of how American colonial and post-World War II Philippine government policies created this massive influx of Filipino nurses in the United States, see Choy 2003.

during World War II. Again, reflecting the colonial and neo-colonial ties of the Philippines to the United States, Filipino Americans were recruited to fight the war against the Japanese in World War II, and during the Vietnam era, many were recruited from the Philippines to join the Navy or the Coast Guard.¹⁶ Since a number of U.S. Coast Guard bases or support centers are located in and around Boston, many service personnel assigned to these locations have decided to settle in this region.¹⁷

Filipino American Organizations: Food for the Soul, Mind, and Body

One of the things that a new Filipino American transplant looks for when s/he moves to Massachusetts is a Filipino restaurant. Filipino Americans love to eat, and often feel nostalgic or crave Filipino food. Unfortunately, the sole Filipino restaurant that existed in the area closed recently. For years this restaurant in Quincy served not only as a place to enjoy the delectable delights of home-cooked Filipino food like *adobo*, *lumpia*, *pancit*, and *kare-kare*, but also as a meeting ground for members of Pilipino Americans of Massachusetts (PAMAS), an organization that was founded in 1978.¹⁸ For Filipino Americans, social gatherings are often accompanied by food, and thus, the absence of a restaurant in which to satisfy one's craving for Filipino culinary delights could be made up by the presence of several

Filipino American organizations or associations that often, in their meetings, serve food. But more than just providing nourishment for the body, these groups provide food for the mind and soul, catering to the socio-cultural, intellectual, and spiritual needs of their members.¹⁹

The different Filipino American associations and organizations in Boston/Massachusetts can be divided into the following categories: 1) socio-cultural and community-based, 2) socio-cultural and school-based, and 3) profession-based. It must be noted that these categories are not strictly defined or mutually exclusive. For instance, some school-based organizations may double as profession-based organizations, such as PESO (see below). Furthermore, there is quite a significant amount of interaction that goes on among all these groups.

At the end of this report is a list of many of these organizations. It is hoped that this list will provide future researchers and new Filipino American transplants with information on where and how to find these groups. It must also be noted that "community-based" here refers to both local-specific and non-specific or wider geographic locations. The creation of the latter type is due to the rise of internet sites like Yahoogroups that allow for Filipino Americans from all over the U.S. and the world to form a virtual "community" based on common interests and needs. In the list, only those that cater

¹⁶For more information on Filipino Americans during World War II, see Takaki 1998, especially Chapter 10. Very little research has been done on the post-1945 to 1965 era.

¹⁷According to Tony Mateo, there used to be naval base in Boston. Research shows that this was the Charlestown Navy Yard, otherwise known as the Boston Navy Yard, which closed down in 1974.

¹⁸Tony Mateo states that the place was also used for "multi-Filipino organization meetings," and that PAMAS had hosted visits of Philippine government officials working in the Philippine Consulate General Staff in New York, as well as of other dignitaries from the Philippines. Other organizations, such as Filipino American student groups in Boston and the UMass Boston Institute of Asian American Studies, had also used their place to hold meetings. Likewise, it was the place where visiting entertainers from the Philippines were feted, and where Filipino Americans could hold small wedding receptions, birthdays, christenings, etc. Filipino Americans from Maine, New Hampshire, Vermont and Rhode Island would also come to shop for Filipino groceries and eat (E-mail communication, 29 September 2006). Thus, the restaurant also doubled up as a community center. PAMAS had planned on building a Filipino American community center. But this plan had been shelved due to lack of funding.

¹⁹According to a study by Grefalda et.al (2005, 13), the formation of Filipino American associations or organizations in places in which Filipino Americans are in the minority and in which there is a large number of immigrant groups follows a pattern. This pattern involves several steps; namely, 1) the creation of a social club; 2) the celebration of annual commemorative events; 3) the creation of regional associations based on particular regions in the Philippines; 4) the development of "splinter" groups; 5) the creation of a dance-troupe, group, or organization; and 6) the building of a Filipino American community center. The situation in Boston/Massachusetts seems to follow the same pattern, except that a community center still has to be built. Also, while there are regional associations, these tend to be informal.

predominantly to or those managed by Massachusetts/New England Filipino Americans are included.

For the first category, there are a large number of organizations and associations, with the oldest formed in the 1970s. They also run the gamut of strictly being socio-cultural in nature to those active in political issues in the Philippines.²⁰ These groups may have been originally formed due to common regional, class, or professional backgrounds. For instance, PAMAS was originally founded by members of military families in Boston, but has since grown to include members of non-military families. Religion also plays a factor in gathering Filipino Americans together. Since many Filipino Americans in Boston and Massachusetts are Catholics due to the Spanish colonial and Catholic legacy in the Philippines, a number of Catholic organizations or groups have sprouted. In 1977, the Archdiocese of Boston created a “Filipino Apostolate” to address the spiritual needs of Filipino American Catholics. A Filipino priest heads this Apostolate, and who, with the assistance of Filipino American parishioners, performs his priestly duties by “celebrating Masses and observing religious practices and fiestas” (Bacalso 2002, 174). Thus, while there is no “parish church in Boston area that can be identified as ‘Filipino’ in nature and administration” (Bacalso 2002, 3), masses are organized in different parishes with significant Filipino American populations, such as those in Quincy, Chestnut Hill, Dedham, Malden, and Fall River.²¹ In these communities and parishes a number of

feast days are also celebrated, such as the feast of the Santacruzán held in May²², the feast of the Santo Niño, Christmas, and Lent.²³

Filipino American student organizations comprise the second category.²⁴ Most of these organizations organize cultural activities to promote awareness, understanding, and appreciation of Filipino culture and traditions. Other organizations also promote political awareness by holding lectures and other related activities.

Finally, there are profession-based organizations such as the Philippine Nurses Association of New England chapter (PNA-NE). A new organization designed to encourage the development of innovative entrepreneurship in the Philippines was formed by Massachusetts Institute of Technology (MIT) alumni and graduate students and is called the Philippine Emerging Startups Open (PESO).

As noted above, a number of internet-based Filipino American groups have sprouted in the last few years. Subscribers to these sites do not necessarily meet as a group, but regularly communicate with one another in order to exchange news about upcoming activities or views on certain issues. There is no Boston- or Massachusetts-based Filipino American newspaper. There are, however, some that are published out of Connecticut. An example is the *Planet Philippines* (New England edition) that is a tabloid-style newspaper. It contains articles on entertainers more than anything else and can be accessed via the internet (see www.planetphilippines.com).

20 Throughout the state, one can also find groups that meet informally, especially in Eastern Massachusetts. For instance, there is an informal group of Filipino Americans in Springfield that had invited PAMAS to perform there before.

21 Ministry centers also are found in Quincy, Dedham, Malden, and Chestnut Hill (Bacalso 2002, 181). There is a regular Sunday Filipino mass held at Boston College every first and third Sundays of each month, during the academic school year. Sometimes the mass is held at the Massachusetts Institute of Technology (MIT).

22 The Santacruzán event is a commemoration of important women found in the Bible and in the Christian tradition and lore. A parade with local “beauties” in full royal regalia and their princely consorts usually starts in a local parish, goes around the neighborhood, and ends again in the parish. The city of Attleborough held a Santacruzán in May 2006.

23 Some of these masses are celebrated on special occasions, such as the one held in August 2006 at the Sacred Heart Church in Fall River that included a “devotion to God the Father” and a thanksgiving anniversary of “the finding of the miraculous image of the Holy Infant Jesus (Sto. Niño) de Tondo” (Ravenscroft e-mail communication, 18 July 2006). The Child Jesus, or Sto. Niño, is especially revered in the Philippines.

24 Most universities/colleges have pan-Asian student organizations, and presumably, many Filipino American students are members of these.

Filipino American Associations and Organizations in Boston and Massachusetts²⁵

■ *Community-based Associations and Organizations*

Bagong Kulturang Pinoy (BKP)

A non-profit organization founded in 1998, BKP collects children's books from various libraries, schools, and parishes in Massachusetts and donates them to different "reading centers" in the Philippines, especially in low-income communities.

Website: www.aklatan.org

The Filipino Apostolate

Created in 1977, the office of the "Filipino Apostolate" caters to the spiritual needs of Filipino Americans living under the jurisdiction of the Archdiocese of Boston. It publishes a newsletter *Lubós* (Liwanag at Unawa para sa mga Pilipino ng Boston). In the Office of Ethnic Apostolates website, there is also found an index of parishes with significant Filipino American populations.

Website: www.oeaboston.org

Filipino Association of Greater Boston (FAGB)

FAGB is the oldest existing Filipino association in New England, and sends out regular announcements to members of its listserv. The moderator of the listserv is Herminia Festin-Navato, and anyone who wants to be included in the listserv can email her at hfes2001@yahoo.com.

Holy Infant Jesus (Santo Niño) Prayer Group of Massachusetts

A Catholic group in Boston that organizes yearly religious festivities, including novenas; the bringing of the images of Jesus Christ,

the Child Jesus, and the Virgin Mary to different households; and the Santacruzán (see 16th Anniversary program).

Iskuwelahang Pilipino (IP)

According to its website, IP is "a non-profit organization run by volunteers in the Greater Boston area. It was founded in 1976 by a group of parents to create an environment where their children will have the opportunity to learn about their Filipino heritage. Parent participation in school activities is a pre-requisite in joining Iskwelahang Pilipino."

Website: www.ipbahay.org

KApAtiran SA MAssachusetts (KASAMA INC.)

KASAMA is a non-profit corporation organized in 1997, in response to the desire of a group of concerned Filipinos and Filipino Americans to promote Filipino cultural heritage.

The National Federation of Filipino American Associations (NaFFAA)

The NaFFAA-Eastern Region or Region 1 is composed of associations from New England and tri-states New York, New Jersey, and Pennsylvania. Activities include donations of relief goods to disaster-stricken areas in the Philippines, participation in the annual Philippine Independence Day (June 12) celebration in New York City, and immigration advocacy.

Philippine Dance Company of Boston (PDCo)

PDCo is a non-profit organization that aims to promote the rich Filipino cultural heritage through dance, music, and songs. It performs in schools, cities, and fund-raising benefits.

Website: www.pdcoboston.org/index.htm

²⁵In the course of doing research for this report, the following names of Filipino American organizations have come up, but for which additional information is unavailable: Boston Transitions egroup; Lexington Pinoy Group, Central Massachusetts Filipino American Association, and Friends of the PNA-NE. Previous organizations in Boston include the Philippine Medical Association. Another inactive group is the Filipino American Arts Society of Boston, which used to present some art exhibits and sponsored dance and film presentations. According to Genara Banzon, the group is now inactive because several members have moved out of state and/or the country. Another informal group is the Filipino Young Pinoys (FYP)-Boston, consisting of over 100 members (website: expatfilipinos.meetup.com/6). There are also Filipino Americans who are members of Philippine-based organizations or U.S.-based national organizations but without a clearly separate Massachusetts/New England chapter. These include individuals who are members of the Gawad Kalinga/Couples for Christ/ANCOP Foundation.

Pilipino Americans of Massachusetts (PAMAS)

A civic and social-minded organization, PAMAS was founded in 1978 by members of military families in Boston. Since then, the membership has opened to include members of non-military families. PAMAS also gives out academic scholarships, and has a chapter in Maine. The organization also publishes a newsletter called *Tanglaw*.

■ *School-based Organizations*

Bentley College: Kaibigan

Officially recognized in 1998 in order to “promote and educate its members, the Bentley College Community and anyone interested in the Filipino Culture and Values.”

Website: kaibigan.htmlplanet.com (last updated 2000)

Boston College: Philippine Society of Boston College (PSBC)

Website: www.bc.edu/bc_org/svp/st_org/psbc

Boston University: Filipino Student Association

Website: www.people.bu.edu/bufsa

District 1 Filipino Intercollegiate Networking Dialogue (FIND)

Handles intercollegiate meetings of student organizations in the Boston area and puts together a show called “Kamayan” every year. Other districts are found in the U.S. Email contact for District 1 is D1@findinc.org.

Website: <http://findinc.org/index.php>

Harvard University: Philippine Forum

According to its statement of purpose, the Harvard Philippine Forum (HPF) “provides members of the Harvard community with the opportunity to share and participate in the unique cultural experience of the Philippines, to discuss issues concerning the Filipino American community, and to meet other members of the Filipino American community at Harvard.”

Website: www.digitas.harvard.edu/~hpf

Massachusetts Institute of Technology Filipino Students Association

Website: www.mit.edu/mitfsa/www

Northeastern University: Barkada

The word “Barkada” means “group of friends” in Tagalog. The organization was formally recognized as a student organization in 1998. Its aim is to gather people interested in Filipino culture and to promote this culture through various educational and social activities.

Website: <http://www.nubarkada.neu.edu> (last updated October 2006)

Tufts University Filipino Culture Society

Website: www.ase.tufts.edu/fcs

Wellesley College: Club Filipina

Website: www.wellesley.edu/Activities/hompage/filipina (last updated 2004)

Mount Holyoke College: Liga Filipina (The Philippine Society of Mount Holyoke College)

Website: mtholyoke.edu/org/liga/home.html

■ *Professional Associations and Organizations*

New England Society of Pilipino-American Medical Professionals (NESPMP)

A recently formed group, NESPMP is open to all medical professionals and students. Relatives of members can also join an auxiliary group. The society’s main purpose is professional networking. Contact person is Herminia Festin (hfes2001@yahoo.com).

Philippine Emerging Startups Open Inc. (PESO)

Based in the U.S. and the Philippines, this organization was formed in order to encourage the development of an entrepreneurial environment in the Philippines. Members are composed mostly of MIT alumni and graduate students. Activities mainly involve providing training workshops and providing competitions that reward innovative business plans.

Website: www.pesochallenge.org

Philippine Nurses In America-New England chapter (PNA-NE)

The PNA-NE, formed in 1990, represents nurses from the following states: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont. It is part of a national organization called the Philippine Nurses Association of America (PNAA).

Website: www.pnane.org

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Contact the Institute for Asian American Studies at:

University of Massachusetts Boston
100 Morrissey Boulevard
Boston, MA 02125-3393
Tel 617-287-5650
Fax 617-287-5656
www.iaas.umb.edu
asianaminst@umb.edu

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