2 Although cross-dressing is an important complex of practices among a significant number of informants, transgender was not a term they typically used. For an excellent study of this complicated intersection of gender and transgender among queer communities of color, see Valente (2006).

3 I continued to meet with several informants through 2003.


5 Tagalog is code-switching between English and Tagalog. Tagalog is one of the main languages in the Philippines and is spoken mainly on the island of Luzon, where the national capital, Manila, is located. It also functions as a lingua franca in various parts of the country and in the Filipino diaspora. Filipinos, the official national language, is based on Tagalog. See Bonus (2000) and Batchelor (1995) for critical analyses of Tagalog.

6 Interviews lasted between one and one-half hours to eight hours (staggered at different time intervals). These interviews were conducted mostly in people’s homes, a few were conducted in my office, restaurants, and in the Lesbian and Gay community center. More than two-thirds of the interviews were taped.

7 In my original group of informants for my dissertation, eight were American born or second-generation Americans and forty-two were immigrants. For this book, I have added eight more immigrant informants; the immigrant group is the main focus of the book. I am using the views of the American-born informants as illustrative contrasts to the male group. Of the fifty immigrant men, forty-five arrived in America when they were eighteen years of age or older. Five of the fifty are "one point figures" (i.e.) since they came to America as young children or teenagers. At least thirty of the informants reported working in white-collar jobs such as nurse, computer programmer, chef, bank executive, and lawyer. The rest reported being unemployed, or working in more skilled and less skilled, with the exception of those, who reported doing "sex work." All fifty informants reported coming from middle to upper-middle-class backgrounds from the Philippines. The difficulty of ascertaining class among the informants and the complexities of class status and identity are discussed in the succeeding chapters.

8 See Mulhier (1988), Guardino and Smith (1988), and Schein (1992) for discussions of translationalism "from below."

Introduction

1 Here, I am referring to Altman (1992) and Adams, Boydstun, and Kruegel (1999). While I would agree that their works have enhanced the discussion on the global and the transnational, I believe we need a more dynamic view of the local that engages with the state and established social movements in more nuanced ways.


4 This includes Numa Alcaraz (1997), Liza Mani and Ruth Frankenberg (1987), and Andre Lorde (1984).

5 Louise Schein (1992) provides an ethnographic example of the Hmong/Miao, who traverse borders with what she calls an "oppositional cosmopolitanism." See Abelman and Li's (1993) productive formulation of mobility and mo-bility as the dual pivot of Korean migration to the United States. See also my critique of movement in masculinist ethnography and in the study of Asian American communities (Manatun 2000:9-48) where movement can be perceived in terms of how people navigate their marginal status not only across but also within such spaces. Among these kinds of words are: Appadurai (1992; 1995, 1999, 2000), Harit and Negri (2000), Giddens (1980), and Sassen (1998). I would like to thank Stagnone Gallardo for permission to reprint the song.

8 See Jane Margolis (1995) study of masculinity and Filipino migrant laborers to the Middle East.

9 According to Census 2000, Filipinos in the United States are the second biggest Asian American group after the Chinese, with 1.9 million residents. Filipinos in New York City number around 95,000. See Okumura (1998), San Juan (1994, 1998), Bonus (2000), and Tyner (1994, 2000) for studies on the Filipino global diaspora.

10 See Costabile (1997) and Parreñas (2001) for studies of Filipino domesticity in such places as Hong Kong, Los Angeles, and Rome.

11 See Campanoos (1995, 1997) for a persuasive and monochromatic analysis of how American colonization and postcolonial presence in the Philippines have created a unique sociocultural and political-economic context that differs not only from other Asian immigrants to the United States but also from other immigrants in general. Filipinos' postcolonial predicament is a compelling example of what that David Lloyd (1996) has termed as "damage."

12 I am grateful to Dara Goldman for this felicitous definition of pagnamo.

13 See Ong (1995), Chakrabutty (2000), Ong and Nisini (1997), and Gaikar (1999) for more extensive analyses of "alternative modernity."


16 See Bell and Kinnin (2000) for a review of various theories of queer citizenship.

17 See also Case (1990) and Case, Brain, and Fraser (1995) for further discussions of performance and performativity.

18 Performance has been an important element in studies of power and gender in Island Southeast Asia, which includes among others, the Philippines, Indonesia, and Malaysia. Anderson (1975) suggests that power, or rather potency,
Preface

The names of informants have been changed to protect their anonymity. I mostly use "Filipino" instead of "Filipinos" to mean those who are citizens of the Philippines and Filipinos immigrants living in the United States regardless of legal status. My use of the word Filipino with an "F" and not a "P" conforms with most, if not all, of my informants' usage. The debate regarding the use of "F" is rooted in what many Filipino American activists and scholars in the Asian American ethnic studies movement have considered to be an important symbolic act of ethnic nationalism. For this group of people, the use of "F" is based on a more "native" orthography. More importantly, my use of the word "Filipino" acknowledges that this book deals not only with people, practices, and ideas in America but also in the Philippines, where the dominant English spelling, "Filipino," connotes citizenship, culture, or people, while "Filipinos" refers to the national language. Sometimes informants use the word Pinoy or Pinay, which are diminutives for Filipino or Filipina. These words have resonance, albeit in different ways, for Filipinos in the Philippines and those in the United States.
1. The Borders between Bakla and Guy

1. See Dulferman’s (1994) historical study of this event.
3. See Nolck (1997, 1998) for an incisive look at the boyfriends of Brazilian transvestites. While there are obvious differences between the travestis and the Filipino gay men I interviewed, the gender and sexual configurations have striking parallels between the two groups.

2. Speaking in Transit

1. See Nolck (1996) for a review of queer languages and transnationalism. See also Lez (1990) for a pioneering study of “gay language.” See also Limkon’s (1992) novel, which focuses on the confrontation of Filipino gay men with Hawaiian pidgin as a literary example of other kinds of linguistic situations these men confront.
2. I use code and language alternately and in the place of argot. I also use workaround as a word to denote someone who uses the code.
3. Cebuano is one of the major languages of the Philippines and is typically spoken in the Visayan region.
5. Vicente Rafael’s (1918, 1955) important work, including his book on translation and Spanish colonization in the Philippines and an essay on Tagalog, represent an important corpus that is relevant to my discussion and formulation of workaround.
6. See Boggs and Smith (1995) for a discussion of “Entendido” or “Do you understand?” which is really a way of asking, “Are you queer?”
7. See Glades Nasha’s (2002) work on the politics of language and diaspora.
8. Liviu and Hall (1997) theorize the importance of performance in queer languages.
9. See Wong and Zhang (2001) for a case study of language and nongke (Chinese queer) community building.

3. “Out There”

1. See Weston (1995) for a nuanced and important essay on queer migration to the cities. Reyes (1999) is a fascinating and pioneering study of queers of color

4. The Boykit and Drama of Everyday Life

1. Erick’s statement implies that the family in Eight Is Enough is seen to be less wracked with domestic upheaval than the family in the Filipino series Gocol ng Palad.
2. See Barancik and Reimann (2001) for recent studies on queer families.
3. See Leach (1961) and Douglas (1966) for discussions of the relationship between sex and food.
4. Block counties are community religious practises where a religious image moves from house to house in a specific neighborhood and becomes the center of worship for groups of people.

5. “To Play with the World”


6. Tita Aida