



TSINOY *Conference*

**REGIONAL AND TRANSNATIONAL CONNECTIONS
OF THE CHINESE IN THE PHILIPPINES**

27-28 JANUARY 2024

UNIVERSITY OF SAN CARLOS

(TALAMBAN CAMPUS)



20
24
CEBU



TSINOY
Conference

The Philippine Association for Chinese Studies (PACS) and the Kaisa Para sa Kaunlaran (Kaisa) have been supporting knowledge production on the broad theme of Chinese in the Philippines. Through the decades, there were numerous conferences and events, journal publications, books, and feature articles. More recently, Kaisa, in partnership with the Ateneo de Manila University Ricardo Leong Center for Chinese Studies, convened a conference on January 15-16, 2017: “Chinese in the Philippines: New Studies, Current Issues, Future Directions.” Since then, scholars from PACS and Kaisa have resolved to organize a conference on the subject every three years. In keeping with this plan, in January 2020, the group organized “The State of Scholarship of the Chinese in the Philippines: Problems, Perspectives, and Possibilities.” The event was convened by Kaisa and PACS and co-convened by Miriam College and the Filipino Chinese Friendship Association Inc. Due to the difficulties in recovering from the COVID-19 pandemic, the next conference could not be scheduled in 2023. Instead, the conference was scheduled this year in Cebu, hosted by the Cebuano Studies Center, University of San Carlos. While the two previous conferences featured a regional studies component, this year’s conference underscores regional studies in the study of Chinese in the Philippines more widely.

The historical foundation of the regional studies concept draws on previous scholarship such as the volumes *Chinese Across the Sea*, *the Chinese as Filipinos* (1992), *The Ethnic Chinese as Filipinos Part II* (1997), and *The Ethnic Chinese as Filipinos Part III* (2000), all of which were published in the Chinese Studies Journal by PACS. The first was co-edited by Aileen Baviera and Teresita Ang See while the latter two were edited by Ang See. In 2013, Richard Chu and Caroline Hau co-edited a special forum issue for *Kritika Kultura* focusing on “regional” studies on the Chinese in the Philippines. In particular, the issue included new works that highlighted “regional forms of transnationalism.”

PROGRAM

DAY 1 | SATURDAY 27 JANUARY

- 8:00 - 8:30 AM **Registration** | LOBBY
- 8:30 - 9:00 AM **Opening Ceremonies** | SAFAD THEATER
- 9:00 - 10:15 AM **KEYNOTE PANEL: The Chinese Mestizos of Cebu City (1750-1900)** | SAFAD THEATER
- 10:15 - 10:45 AM **Break** | LOBBY
- 10:45 - 12:30 PM **PANEL 1A: Merchants, Laborers, Pioneer Settlers: Chinese and Chinese Mestizos in the Philippine Provinces during the 19th and 20th Centuries** | SAFAD LECTURE HALL
- PANEL 1B: Philippine Colonial Experiences, Sinophobia and the Status of Philippines-China Relations** | SAFAD CREATIVE HALL GALLERY
- 12:30 - 1:30 PM **Lunch** | LOBBY
- 1:30 - 3:15 PM **PANEL 2A: Chinese in Regional Socioeconomic Life I** | SAFAD LECTURE HALL
- PANEL 2B: Community Building in Iloilo and Cebu** | SAFAD CREATIVE HALL GALLERY
- 3:15 - 3:45 PM **Break** | LOBBY
- 3:45 - 5:30 PM **PANEL 3A: Chinese in Northern Mindanao: A Preliminary Study on Chinese Immigration, Activities and Tribulations in Northern Mindanao from 1890-1940** | SAFAD LECTURE HALL
- PANEL 3B: Family and Identity Formation** | SAFAD CREATIVE HALL GALLERY
- 6:00 PM **Dinner** | LOBBY

DAY 2 | SUNDAY 28 JANUARY

- 8:30 - 10:15 AM **PANEL 4A: Chinese in Regional Socioeconomic Life 2** | SAFAD LECTURE HALL
- PANEL 4B: Hokkien across Time and Space: Language and Identity in the Philippines from Early Manila Hokkien to Lánnang-uè (1600s-2023)** | SAFAD CREATIVE HALL GALLERY
- 10:15 - 10:45 AM **Break**
- 10:45 - 12:30 PM **PANEL 5A: Historical and Historiographical Approaches to Chinese Identity and Representation** | SAFAD LECTURE HALL
- PANEL 5B: Regulation and Evasion: Policing the Chinese in 19th to 20th Century Philippines** | SAFAD CREATIVE HALL GALLERY
- 12:30 - 1:30 PM **Lunch** | LOBBY
- 1:30 - 5:00 PM **Heritage Tour of Cebu City with Student Guides from USC CSC**
- 5:00 - 5:45 PM **Tour of Sugbu Chinese Heritage Museum**
- 6:00 PM **Closing Program and Dinner** | LOBBY OF SUGBU CHINESE HERITAGE MUSEUM

8:00 - 8:30 AM

VENUE: LOBBY

Registration

8:30 - 9:00 AM

VENUE: SAFAD THEATER

Opening Ceremonies

9:00 - 10:15 AM

VENUE: SAFAD THEATER

KEYNOTE PANEL:

The Chinese Mestizos of Cebu City (1750-1900)

Michael Cullinane

Respondents: Jely Galang and Resil Mojares

Moderator: Fr. Aristotle Dy, SJ

10:15 - 10:45 AM

VENUE: LOBBY

Break

10:45-12:30 PM

VENUE: SAFAD LECTURE HALL

PANEL 1A

Merchants, Laborers, Pioneer Settlers: Chinese and Chinese Mestizos in the Philippine Provinces during the 19th and 20th Centuries

The Colonial Policies Concerning Chinese Mestizo Landholdings in Negros in the 19th century

Randy Madrid

Division of Professional Education, University of the Philippines Visayas

Locating Places of Origin and Points of Destination of Chinese Migrants to Misamis Province in the Nineteenth Century

Rhina A. Boncocan

Department of Social Sciences, College of Arts and Sciences, University of the Philippines Los Baños

Colonizing the Frontier: Chinese in the Late-Nineteenth Century Palawan

Jely Galang

Department of History, University of the Philippines Diliman

History and Archaeology of Parian in Manila

Victor Estrella

Philippine Normal University

Lee Anthony Neri

University of the Philippines Diliman

Patrick John Mansujeto

Philippine Association for Chinese Studies

Moderator: Jely Galang

10:45 - 12:30 PM

VENUE: SAFAD CREATIVE HUB GALLERY

PANEL 1B

Philippine Colonial Experiences, Sinophobia and the Status of Philippines-China Relations

A Historical Analysis of the Evolving Terrain for Philippine Policy on China: From the Neo-Realism of Diosdado Macapagal to the Pragmatism of Gloria Macapagal-Arroyo

Tyrone Jann Nepomuceno

University of Santo Tomas

Legislating Otherness: Unveiling the Anti-Chinese Landscape during the American Period in the Philippines

Severo Madrona, Jr

Ateneo de Manila University

Moderator: **Erwin Guile Dizon**

12:30 - 1:30 PM

VENUE: LOBBY

Lunch

1:30 - 3:15 PM

VENUE: SAFAD LECTURE HALL

PANEL 2A

Chinese in Regional Socioeconomic Life I

Transactions, Marriages, Births, and Deaths: The Chinese Presence in Bicol's Socioeconomic Life from the Late 1800s to the Early 1900s

Marco Stefan Lagman

Central Bicol State University of Agriculture - Pili Campus

Tina S. Clemente

Asian Center, University of the Philippines Diliman

The Socioeconomic Legacy of the Chinese Mestizo of Cebu City, 1860-1900

Maira Iradel

University of Santo Tomas

Socio-Economic Relationship of Chinese and Lagunenses during the 19th century

Merlisa Parcon-Ligero

University of the Philippines Baguio

Moderator: **Sharlene May C. Cua**

1:30 - 3:15 PM

VENUE: SAFAD CREATIVE HUB GALLERY

PANEL 2B

Community Building in Iloilo and Cebu

Was there a “Chinatown” in American-Era Cebu?: Place-Making and Ethnic Identity in Cebu’s Business District

Jose Eleazar Bersales

University of San Carlos

Chinese in Iloilo

Ericah Villacarlos, Christian Erick Baguio, John Rey Mar Flores

West Visayas State University

The Roman Catholic Church and the Filipino-Chinese Community in Iloilo

Mai Dolosielle Liao

Independent Scholar

Common Soul, Uncommon Ground: The Golden Jubilee of Filipinization of Catholic Chinese Schools Across the Philippines

Peter Martin Gomez

Independent Scholar

Moderator: Michael Anthony Ngo

3:15 - 3:45 PM

VENUE: LOBBY

Break

3:45 - 5:30 PM

VENUE: SAFAD LECTURE HALL

PANEL 3A

Chinese in Northern Mindanao: A Preliminary Study on Chinese Immigration, Activities and Tribulations in Northern Mindanao from 1890-1940

A Preliminary Study on Chinese Immigration, Activities, and Tribulations in Northern Mindanao from 1890s-1940s

Jay Rome O. de los Santos, Rey Luis A. Montesclaros and Celyn J. Teatro

Mindanao State University-Iligan Institute of Technology

Bridging Identities: LFCCCI and the Social and Cultural Integration of Ethnic Chinese in Iligan City, Mindanao

Michael Anthony Ngo

Mindanao State University-Iligan Institute of Technology

Chinese Ascendancy in an Urban Center of Iligan, 1950-2023

Cecilia B Tangian

Mindanao State University-Iligan Institute of Technology

Moderator: Tina S. Clemente

3:45 - 5:30 PM

VENUE: SAFAD CREATIVE HUB GALLERY

PANEL 3B

Family and Identity Formation

From Qingmeng To Borongan: The Ty Families Of Eastern Visayas, Philippines

*Eduardo de la Cruz, Sierra Ty De la Cruz, Edward Richard Ty Lim
Kaisa Para Sa Kaunlaran, Inc.*

The Philippine Muslim Five-Surname Association of Lineages and Its Cultural Exchange with Ancestral Homelands in China and Taiwan

Oded Abt

Department of East Asian Studies, Tel Hai College, Israel

The Future is in the Past: An exploration of the past, present, and future of “The Great Wall” among third generation Filipino-Chinese Adults

Nea Lourdes Cipriano

De La Salle University

Moderator: **Michael Guzman**

6:00 PM

VENUE: LOBBY

Dinner

END OF DAY 1

8:30 - 10:15 AM

VENUE: SAFAD LECTURE HALL

PANEL 4A

Chinese in Regional Socioeconomic Life 2

Ethnicity and the labors of empire: The Chinese Exclusion Act and Town-building in Benguet, 1900 – 1909

Jeraiah Gray

University of the Philippines Baguio

El Comercio del Chinos: The Chinese Commercial Activities in Northern Pampanga and Southern Tarlac (1891-1898)

Louie Aldrin L. Bartolo

University of the Philippines Baguio and Santa Cruz Elementary School

Cultivating “Green” Gold: The Role of Migrant Chinese in the Birth of Benguet’s Commercial Vegetable Industry in the American Period

João Paulo D. Reginaldo

University of the Philippines Baguio

Moderator: Richard T. Chu

8:30 - 10:15 AM

VENUE: SAFAD CREATIVE HUB GALLERY

PANEL 4B

Hokkien across Time and Space: Language and Identity in the Philippines from Early Manila Hokkien to Lánnang-uè (1600s-2023)

Early Manila Hokkien: Sources, speakers, and unsolved questions

Henning Klöter

Humboldt-Universität zu Berlin

From “Sy Quiegnh” to Don Vicente Roberto Sy-Quia: A US Colonial Legal History of Philippine Hokkien Names

Jilene Adelina Chan Chua

Boston University

Negotiating Chinese-ness in the Philippines through language: Lánnang-uè, Philippine Hokkien, and linguistic variation

Wilkinson Daniel Wong Gonzales

The Chinese University of Hong Kong

Moderator: Wesley Chua

10:15 - 10:45 AM
VENUE: LOBBY

Break

10:45 - 12:30 PM
VENUE: SAFAD LECTURE HALL

PANEL 5A

Historical and Historiographical Approaches to Chinese Identity and Representation

Textual Disparities and Historical Misconceptions: The Chinese Community as Discussed in Selected Grade 5 and 6 Textbooks
Aaron F. Viernes and Francisco Jayme Paolo A. Guiang
University of the Philippines Diliman

Tsinoy sa Museo: Representations of Chinese in Philippine History Museums
Dondy Pepito Ramos II
Australian Catholic University

Evolving Philanthropy Among the Chinese in the Philippines: Then and Now
Dai Fan
Jinan University
Jane Yugioksing
Ateneo de Manila University

Moderator: **Meah Ang See**

10:45 - 12:30 PM
VENUE: SAFAD CREATIVE HUB GALLERY

PANEL 5B

Regulation and Evasion: Policing the Chinese in 19th to 20th Century Philippines

Smuggling and US Colonial Distress in the Southern Philippines, 1910-1938
Jilene Adelina Chan Chua
Boston University

The Laborer, the Merchant, and the Child: Contesting Identities under the Chinese Exclusion Laws in the Philippines
Richard T. Chu
University of Massachusetts Amherst

House Inspections, Colonial Police and the Chinese in the Philippines, 1871-1898
Jely A. Galang
University of the Philippines Diliman

Moderator: **Jan Robert R. Go**

12:30 - 1:30 PM
VENUE: LOBBY

Lunch
(PM snacks to be distributed)

1:30 - 5:00 PM

Heritage Tour of Cebu City with Student Guides from USC CSC

Departure from USC-Talamban at 1:30 pm. All will start at Casa Gorordo and then the Guides will manage the time in visiting the subsequent sites; other sites charge minimal fees which participants take care of for themselves. All are expected to be at Sugbu Heritage Museum by 5:00 pm

- Casa Gorordo (entrance fee is covered by registration)
- Yap-San Diego House (exterior only)
- Jesuit House of 1730
- Sto. Niño Basilica Museum
- Cathedral Museum
- Parian Monument

5:00 - 5:45 PM

Tour of Sugbu Chinese Heritage Museum

6:00 PM

Closing Program and Dinner
Lobby of Sugbu Chinese Heritage Museum

END OF CONFERENCE

ABSTRACTS

PANEL 1A

MERCHANTS, LABORERS, PIONEER SETTLERS: CHINESE AND CHINESE MESTIZOS IN THE PHILIPPINE PROVINCES DURING THE 19TH AND 20TH CENTURIES

Moderator: **Jely Galang**, Department of History, University of the Philippines Diliman

The Colonial Policies Concerning Chinese Mestizo Landholdings in Negros in the 19th Century

Randy Madrid

Division of Professional Education, University of the Philippines Visayas

In one of his consular reports during the mid-19th century, British Vice Consul to Iloilo, Nicholas Loney, praised the Chinese mestizos of the city as the most “promising and indispensable race” and who were equipped with capacities to push the sugar industry to its peak because of their “entrepreneurial spirit.” True enough, this statement has a bearing to the frontier development of Negros starting 1860s, which was operated by the British capital but with the Iloilo Chinese mestizos having the upper hand in landholdings. This paper examines the colonial policies concerning Chinese mestizo landholdings in Negros in the 19th century utilizing the data from *Estadísticas de los Terrenos Agrícolas*. The focus of the study are the four major Chinese mestizo landholdings owned by Don Teodoro Benedicto, Don Isidro de la Rama, Don Teodoro Yulo and Don Lucio Lacson. Benedicto started as a textile entrepreneur in Iloilo and eventually became a sugar baron after a purchase of land in La Carlota, Negros Occidental. In 1877, as reported in *Inspección General de Montes*, 11 landowners of Negros filed a petition charging him of land grabbing. On the other hand, aside from being a textile dealer turned sugar planter, De la Rama, operated a steamship company and owned a store selling all sorts of merchandise in Iloilo. Yulo, as disclosed in another archival document, *Fincas Urbanas*, owned the largest and the most expensive house in the city. He was considered the richest man in Iloilo during the 19th century. Lastly, Lacson was the most popular textile trader in Iloilo prior to the great conflagration in 1870 when he lost most of his fortune. He eventually shifted to sugar industry and during the 1890s was the most successful among Negros sugar planters. His son, Aniceto, led the revolution in Negros in 1898.

Keywords: *Chinese mestizo, landholdings, Negros*

RANDY M. MADRID is Assistant Professor 7 at the Division of Professional Education, College of Arts and Sciences, U.P. Visayas, Iloilo City, where he teaches education, research, and social science courses. He also teaches at the Junior and Senior High School at UP High School in Iloilo. He earned his Bachelor of Arts major in History and Community Development and Masters in Education major in Social Studies, both at U.P. Visayas and PhD in History at U.P. Diliman. His most recent publication is co-author of the textbook, *Understanding Culture, Society, and Politics for Senior High School*, published by Vibal Publishing, Inc. in 2016, and “The Provincial Chinese and the Progress of the Iloilo Textile in Nineteenth-Century Philippines” published in *China and Asia: A Journal in Historical Studies* in 2023. His advocacies are centered on the preservation, promotion, and popularization of local history in the regions, and cultural heritage conservation and safeguarding. In particular, his interest is zeroed-in on studies of Central Philippine textiles. Being a prolific educator and researcher, he was awarded the One UP Faculty Grant for Outstanding Performance in Teaching and Research from 2019 to 2021.

Locating Places of Origin and Points of Destination of Chinese Migrants to Misamis Province in the Nineteenth Century

Rhina A. Boncocan

Department of Social Sciences, College of Arts and Sciences, University of the Philippines Los Baños

Daniel Doeppers' (1986) study on the flow of Chinese migration to Philippine cities in the nineteenth century has significantly contributed to our understanding of the experiences of Chinese as they ventured "to seek livelihood and profit" in the Spanish colony. New economic opportunities were opened to these migrants as developments in cash crop production and trade for export took place in many Philippine provinces from the middle of the nineteenth century onwards. According to Doeppers, an overwhelming majority of these migrants came from the central coastal region of Fukien, primarily from the ports of Amoy and Ch'uan-chou. From Manila which served as the political and economic center, Chinese migrants were led to the provinces through an informal information and commercial network which followed local and family ties in China to connect to various distribution and destination arrangements in Philippine provinces. This paper attempts to follow Doeppers' method of research by using archival records such as Padron de Chinos and Contribucion Industrial to determine the places of origin and points of destination of Chinese migrants in Misamis province. It is worthy to note that Doeppers referred to the padrones of Jolo, Zamboanga and Cotabato in Mindanao but hardly mentioned Misamis, a province in Northern Mindanao which was already integrated as a Spanish territory in the 1800s. The study aims to contribute to the growing number of studies on the provincial Chinese by exploring the case of Chinese migration in Misamis province, determine the various economic activities the Chinese engaged in and examine their role in the socio-economic transformation of the province.

Keywords: Chinese migrants, Misamis, nineteenth century Philippines, Padron de Chinos, cash crop production for export

RHINA A. BONCOCAN is Assistant Professor 7 at the Department of Social Sciences, College of Arts and Sciences, University of the Philippines (UP) in Los Baños. She earned her Bachelor of Arts in History and Master in Philippine Studies degrees at the University of the Philippines-Diliman and was a PhD Candidate in History at the same university. She was a former Chair of the Department of Social Sciences, College of Arts and Sciences, UP Los Baños and former president of ADHIKA, Inc., a national professional organization of History teachers, researchers, and enthusiasts. Her research interests include local history, social movements, and women's history.

Colonizing the Frontier: Chinese in the Late-Nineteenth Century Palawan

Jely Galang

Department of History, University of the Philippines Diliman

For the entire Spanish colonial era, Palawan (or Paragua as it was originally known)—composed of a number of islands and islets in western Philippines—was a frontier area inhabited by indigenous peoples and Muslims from the country's southern islands. Although religious missions were dispatched to Palawan that led to the establishment of churches there in the early colonial period, the Spaniards found it difficult to create a strong foothold in the province. Such challenge was due to the islands' inaccessible geographical location, the lack of reliable transportation system, and resistance from the local inhabitants. However, after Spain's successful military campaigns in Mindanao and Sulu in the 1840s and 1850s and especially, when European planters in Borneo were eyeing Palawan to develop it into an agricultural colony in the 1880s, Spain began to seriously craft policies to conquer the province. One policy was to use Filipino and Chinese "criminals" to occupy and pacify it. This paper explores the "emergence" of a Chinese population

in Palawan during the late-nineteenth century when the government began taking official census (1881) of the Chinese in the province. Utilizing untapped archival materials, it examines (1) the Spanish colonial state's deportation of Chinese "criminals" to frontier areas like Palawan; (2) the lives and circumstances of Chinese deportees in the province; and, (3) their socio-economic impacts on the local society. It demonstrates that the government banished them to Palawan not only to punish them but also for them to serve as pioneer settlers to open up and develop the province's agricultural potential as well as to build military installations and other infrastructures. While the law did require them to stay in Palawan once their prison terms ended, many of these ex-convicts decided to take root, married local women and established families in the province. Ultimately, this paper contributes to the growing number of studies on the history of the Chinese beyond Manila.

Keywords: *Palawan, deportation, pioneer settlers, Chinese*

JELY A. GALANG is Associate Professor of History at the University of the Philippines (UP) Diliman. He obtained his PhD Asian Studies (History) from Murdoch University (Australia) in 2019. He currently serves as Deputy Director of the UP Third World Studies Center, Graduate Program Coordinator of the UP Department of History and Editor-in-Chief of the Chinese Studies Journal. In 2022, he was guest editor of a special issue of *China & Asia: A Journal in Historical Studies* that focused on the history of the Philippine Chinese. His research interests include the nineteenth century Philippines, Chinese in Southeast Asia, and modern history of China.

History and Archaeology of Parian in Manila

Victor Estrella

Philippine Normal University

Lee Anthony Neri

University of the Philippines Diliman

Patrick John Mansujeto

Philippine Association for Chinese Studies

This paper re-examines the history of overseas Chinese settlements in Spanish Colonial Manila from the 16th to early 19th century through a review of historical documents and an analysis of archaeological materials recovered in the city. Primary sources used in the study include maps and documents about Manila and its arabales, different accounts of Sangleys rebellions, as well as Spanish colonial government papers. In addition, through archaeological impact assessments, we were able to examine cultural artefacts such as building materials, trade wares, and many more from strategic, yet inaccessible sites in Manila to describe the life within the early Chinese enclaves. We argue that more than physical and social structures of segregation, the *pariáns*, as their history and archaeology demonstrate, were arenas of interactions between cultures competing for political, economic and religious power in this part of the world.

Keywords: Binondo, *Parián*, Archaeological Impact Assessment, Overseas Chinese Settlements, Culture Contact, Manila

VICTOR ESTRELLA is a member of the Faculty of Behavioural and Social Sciences of the Philippine Normal University and a lecturer at the Department of Sociology and Anthropology of Ateneo de Manila University.

LEE ANTHONY NERI is an Assistant Professor in the Archaeological Studies Program of the University of the Philippines Diliman.

PATRICK JOHN F. MANSUJETO is a MA History candidate from the Department of History of the University of the Philippines Diliman. He is also an international scholar of the Society of History of Technology.

PANEL 1B

PHILIPPINE COLONIAL EXPERIENCES, SINOPHOBIA AND THE STATUS OF PHILIPPINES-CHINA RELATIONS

Moderator: **Erwin Guile Dizon**, Philippine Association for Chinese Studies

A Historical Analysis of the Evolving Terrain for Philippine Policy on China: From the Neo-Realism of Diosdado Macapagal to the Pragmatism of Gloria Macapagal-Arroyo

Tyrone Jann Nepomuceno
University of Santo Tomas

The study by conceptually utilizing Toynbee's "Challenge and Response" aided by the methods of Contextual and Documentary Analysis, shall revisit the factors which ignited the contours that defined the evolving terrain on the Philippine's policy on China starting with the Administration of Diosdado Macapagal and ending with his daughter, Gloria Macapagal-Arroyo's presidency. It shows a narrative of survival by pushing for appropriate responses to global challenges. Macapagal became Philippine President when the country was caught up in the Cold War between the Sino-Soviet camp and the United States and the rest of the so-called "Free World." He inherited the post-war tradition of siding with the United States, adopting strong democratic-capitalist principles, and exclusively forged relations with Taiwan. Macapagal called for "an inflexible front against all blandishments of communism" in a speech during the State Visit of Taiwanese Vice President Chen Cheng in 1963. He championed Neo-Realism which proposes a balancing between national interest and peace with the stronger state that is the United States. Macapagal would be the last to adopt this posture. His successor, Ferdinand Marcos, Sr., who saw the realities of the 1970's, pushed for a pivot from Taiwan to Mainland China. It was a move that followed the "ping-pong" diplomacy of the US Nixon Administration. The United States remained to be influential and the leading force in the Marcos Administration's actuations in the 80's. The succeeding administrations of Corazon Aquino, Fidel Ramos, and Joseph Estrada inherited Marcos' recalibration with respect to China while facing the new challenge of territorial dispute in the West Philippine Sea. Almost fifty years after Macapagal's rise to power, his daughter Gloria Macapagal-Arroyo assumed the presidency. She concluded the greatest number of bilateral agreements with Mainland China with pragmatism in mind rather than ideology, the exact opposite of her father's stance.

Keywords: Neo-Realism, Pragmatism, Challenge and Response, Mainland China, Taiwan

TYRONE JANN NEPOMUCENO is a Filipino Catholic educator and researcher. He took his baccalaureate degree in Asian Studies, Master of Arts in History and Doctorate in History from the University of Santo Tomas (UST). He also took up certificate courses in Education and Community Engagement and Organizing. He is currently teaching at the University of Santo Tomas-Faculty of Arts and Letters Asian Studies Department and the Senior High School. In the Senior High School, he served as Community Development Coordinator from 2016 to 2021. He previously taught in institutions like the Far Eastern University Institute of Technology and De La Salle University-Taft. His research works and presentations cover: Diplomatic History, International Relations, The Macapagal Presidency, Church History, Asian Philosophy, Religion, Culture, and the Arts, The Cold War, Decolonization, Nationalism, Social Movements, Education, and Community Development. Nepomuceno has presented and published his works in the Philippines, Spain, the United States, Australia, and Singapore. In 2023, the UST Senior High School conferred on Nepomuceno the Gawad Dunong Gold Award for Outstanding Research. Aside from doing research, he occasionally writes poems. A devoted bibliophile, he has an extensive collection of non-fiction books especially those on Asian philosophical, religious, cultural, and political writings.

Legislating Otherness: Unveiling the Anti-Chinese Landscape during the American Period in the Philippines

Severo Madrona, Jr

Ateneo de Manila University

The American Period in the Philippines marked a significant era of socio-political transformation, during which the archipelago transitioned from Spanish colonial rule to American sovereignty. This study delves into this period's critical yet underexplored aspect: the anti-Chinese legislation and policies that shaped the dynamics between the Chinese community and the American colonial government. This study sheds light on the legal and policy framework that impacted the Chinese population by looking through various archival materials, including the Reports of the Governor General, local laws, newspaper reports, and decisions from the United States and Philippine Supreme Courts. Methodologically, the study employs a meticulous archival analysis to reconstruct the historical context and dissect the motivations underlying the anti-Chinese legislation and policies. By analyzing primary source materials, this research seeks to provide a nuanced understanding of the complex interplay between political motivations, economic considerations, and societal perceptions that informed the creation and implementation of these measures. Using diverse sources facilitate a comprehensive exploration of the anti-Chinese landscape, ultimately leading to a more holistic interpretation of this historical period. The contributions of this study to the field of Filipino-Chinese studies are multifold. Firstly, it unveils a lesser-known facet of the American Period in the Philippines, highlighting the intricate relationship between colonial powers, local governments, and the Chinese minority. Secondly, the study contributes to understanding how anti-Chinese sentiment was institutionalized through legislative measures by engaging with the larger discourse on migration, ethnicity, and discrimination. Furthermore, the study reveals the legal wrangling that shaped the status and rights of Chinese people through the analysis of court rulings, offering insights into the development of legal paradigms in the Philippines and their effects on minority communities. In conclusion, by examining the anti-Chinese laws and policies that influenced the social and legal environment, this study aims to close a gap in the historiography of the American Period in the Philippines. With its thorough investigation of the primary sources, the archival analysis approach offers insights into these initiatives' reasons and consequences. Ultimately, the study advances Filipino Chinese studies by deepening our comprehension of the complex interrelationships between American colonial authority, local governments, legal systems, and minority populations.

Keywords: Anti-Chinese legislations, economic effects, social justice

SEVERO C MADRONA JR is a Lecturer at the Department of History, Ateneo de Manila University. He received his undergraduate and graduate degrees in history from the University of the Philippines Diliman.

PANEL 2A

CHINESE IN REGIONAL SOCIOECONOMIC LIFE 1

Moderator: **Sharlene May C. Cua**, Philippine Association for Chinese Studies

Transactions, Marriages, Births, and Deaths: The Chinese Presence in Bicol's Socioeconomic Life from the Late 1800s to the Early 1900s

Marco Stefan Lagman

Central Bicol State University of Agriculture - Pili Campus

Tina S. Clemente

Asian Center, University of the Philippines Diliman

The impact of the Chinese in Philippine society during the Spanish and American periods has long been a topic of interest among both western visitors as well as historians who have pored through documents of these eras. While such studies on the Chinese have covered the whole of the Philippines or particular geographic areas of interest, not much has been written about the Chinese presence in the Bicol region during colonial times. This paper focuses on revealing the presence of the Chinese in the social and economic life of the Bicol provinces from the last decades of Spanish rule to the initial decades of the American period by examining selected bundles from the National Archives of the Philippines. These documents include notarial records (Registros Notariales), businesses (Contribucion Industrial), marriages (Expedientes Matrimoniales), as well as birth and death lists. While there is no disputing that these archival sources provide only fragments or glimpses into the lives of people during the period of study, these collections of incomplete stories nonetheless provide us with clear descriptions and proof of how the Chinese have become integrated into the daily life of colonial Bicol society. It is hoped that this study would make a contribution to the literature of Chinese studies in the Philippines as well as Bicol history.

Keywords: Chinese studies, Bicol history, archival sources

MARCO STEFAN B. LAGMAN is an Associate Professor at the Central Bicol State University of Agriculture in Pili, Camarines Sur. He received his PhD from Murdoch University in 2021. A historical geographer and urban planner, he has published articles on gambling, agricultural land use, migration, aquaculture, and businesses in the nineteenth century provinces of Manila, Pampanga, and Albay. He is currently producing research work on disaster risk reduction with an emphasis on local level infrastructure adaptation and food resilience in Northern Albay.

TINA S. CLEMENTE is Professor at the Asian Center, University of the Philippines (UP), Diliman. She earned her Ph.D. in Economics at the School of Economics, UP Diliman. Her research interests include development studies, China Studies, Philippines-China economic relations, and economic history. She is co-editor of *Studies of China and Chineseness since the Cultural Revolution: Volume 2: Micro Intellectual History through De-central Lenses* (forthcoming in 2023, World Scientific). Dr. Clemente is a former president of the Philippine Association for Chinese Studies (PACS) and a Gawad Tsanselor Awardee for the 2022 Natatanging Guro.

The Socioeconomic Legacy of the Chinese Mestizo of Cebu City, 1860-1900

Moira Iradel

University of Santo Tomas

Cebu's strategic location favored growth as a Visayan entrepot and center of inter-island trade in the Asia Pacific. Since pre-Hispanic times, Cebu had trade relations with the Chinese, evidenced by discovered porcelains and artifacts of Siamese origins. By the 1840s, the Parian district became the city's wealthiest and most dynamic neighborhood of entrepreneurial Chinese Mestizos, which increased from approximately 100 in 1744 to 2,500. Following the Royal Decree issued on July 30, 1860, Cebu officially opened its doors to foreign trade and the prominence of wealthy Chinese Mestizos such as Don Juan Climaco, Don Gavino Veloso del Rosario, and Don Estanislao Mariano, who drove the economy in late 19th century. Additionally, in the 1860s, Cebu's agriculture drastically expanded with the competitive transshipment of sugar, coconut oil, tobacco, coffee, rice, and wax dispatched by Chinese Mestizos, further investment in landholdings, storage houses, and coastal vessels. The wealthiest clans acquired substantial landholdings outside Cebu City, especially in sugar and tobacco production. Most Chinese Mestizos shifted from inter-island trade to urban property and provincial landholdings; they maintained warehouses both in Parian and elsewhere in Cebu City in the next few decades. Transnationalism emphasized the flows and exchanges across borders, such as the Chinese diaspora and its adaptation to the Cebuano society and participation in domestic and foreign markets. The Chinese Mestizos, as transnationals, thrived because of their linkages, network, and kinship, not mere sojourners or diasporic entities. Their entrepreneurial mindset and relations significantly developed Cebu as a thriving inter-island entrepot in the Philippines. In light of the commercial developments, the Chinese Mestizos left a socioeconomic legacy in Cebu, wherein transshipment and production of Chinese businesses flourish in contemporary times. The lucrative clans ingrain their entrepreneurial distinction upon their descendants.

Keywords: *Cebu, Parian, Chinese Mestizos, transnationalism*

MOIRA PAULINE IRADEL is from Mandaue City, Cebu, and a student of Bachelor of Arts in History, Faculty of Arts and Letters at the University of Santo Tomas.

Socio-Economic Relationship of Chinese and Lagunenses during the 19th Century

Merlisa Parcon-Ligero

University of the Philippines Baguio

Socio-Economic relationship of Chinese and Lagunenses during 19th century, Chinese are known as masters of trade and effective merchants even before the Spanish occupation in the Philippines. Historically, they are viewed as entrepreneurs who can easily adapt to their new homeland, incorporating culture and environment. Chinese in Laguna made the same pattern of survival. Few records have been written about their occupation in Laguna. Using archival sources from the National Archives, this research aims to gather facts and documents on Chinese' life and how they were accepted and treated by the local government during that century. The researcher also aims for a more discussion of the Chinese comerciantes and their impact on the localities. Such iconic engagement of the Chinese communities in Laguna are yet to be highlighted for a much thorough and better understanding of their life, trade and industry.

Keywords: *Socio-economic relations, Chinese, Lagunense, Laguna*

MERLISA PARCON-LIGERO is a graduate of Bachelor of Secondary Education Major in History with Masters in Education in Social Science Teaching from the Philippine Normal University. She is an MA student of History at the University of the Philippines Baguio.

PANEL 2B

COMMUNITY BUILDING IN ILOILO AND CEBU

Moderator: **Michael Anthony Ngo**, Mindanao State University-Iligan Institute of Technology

Was there a “Chinatown” in American-Era Cebu?: Place-Making and Ethnic Identity in Cebu’s Business District

Jose Eleazar Bersales
University of San Carlos

This paper seeks to answer the question of whether there was an enclave of ethnic Chinese entrepreneurs in the old business district of Cebu through a content analysis of periodicals and commercial directories of the American Colonial Period (1898-1942, 1945-46). Historically, Cebu did have a section of the city assigned to sojourning Chinese traders and laborers during the Spanish Period (1565-1898). Although similar to its Manila counterpart, Cebu’s Parian district, however, eventually morphed into nothing more than a mere residential enclave of Chinese and Spanish mestizos by the late Spanish period. Ethnic Chinese traders, instead, carried out their commercial activities elsewhere and in clusters. A study of what these businesses were and where they were clustered will help inform and at the same time problematize current government attempts at designating or developing a possible Chinatown precinct in Cebu for tourism purposes.

Keywords: *Ethnic Chinese, trade, commerce, locational analysis, economic participation*

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Chinese in Iloilo

Ericah Villacarlos, Christian Erick C. Baguio, John Rey Mar A. Flores
West Visayas State University

The Chinese community in the Philippines is often perceived to be the driving force of the economy, exerting a significant influence on urban centers and various industries. Yet, It was not only a century ago when the Chinese struggled to acquire citizenship in the country due to exclusionary policies, along with the surging immigrants. This raises the question of how a culture diametrically different from the Philippines was able to permeate even smaller provinces, successfully assimilate their traditions, way of life, and heritage with the locals while leaving an indelible mark on the nation’s history. Focusing on the province of Iloilo, which has deep-rooted Chinese ties, this study tackles three key aspects: (1) the establishment of Chinese schools, (2) the vibrant presence of Chinatowns, and (3) the rich celebration of Chinese cultural events. Examining these facets, this paper aims to trace the intricate dynamics of Chinese diaspora that led to the facilitation of integration towards the fabric of Philippine society, leading to significant evolution of Chinese immigrants who have embraced the Filipino identity, who are now called, “Chinoys”. By conducting a comprehensive analysis, this research offers valuable insights into distinct fusion of cultures and how it continues to shape the contemporary society of Iloilo.

Keywords: *Chinoys, Filipinization, Chinese diaspora, Iloilo*

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The Roman Catholic Church and the Filipino-Chinese Community in Iloilo

Mai Dolosielle Liao

Independent Scholar

Not much has been shared of the story of how the Jesuits helped herd the lost sheep that is the Chinese-Filipino community in Iloilo and its neighboring provinces. It can be said that its history is inspired by the establishment of the parish of Our Lady Queen of China (now known as the Sacred Heart Parish) as a personal parish for the Chinese-Filipino Catholics in Cebu City, Philippines. A group of zealous Chinese-Filipino Catholics in Cebu City requested Rev. Fr. Paul O'Brien, S.J. for a Jesuit priest to minister to their pastoral needs. A jovial Mexican priest who had been expelled from China by the communists named Fr. Miguel Pardinias, S.J. was then assigned by Fr. O'Brien, S.J. there. In 1953, the Mother Superior of the Assumption Convent in Iloilo City invited Fr. Pardinias, S.J. to conduct an Ignatian retreat with their community. This Superior, herself a Mexican, suggested to Fr. Pardinias, S.J. that what he has done in Cebu City for the Chinese-Filipino Catholics be duplicated in Iloilo City. The suggestion was supported by the Archbishop of the Diocese of Jaro. Fr. O'Brien, S.J. obliged by sending Fr. Guerrino Marsecano, S.J., a 39-year old Italian Jesuit missionary, who himself had served four (4) years of hard labor in communist farms and was expelled from Pengphu, China in December 1952. On 1 March 1953, Fr. Marsecano, S.J. arrived by plane in Iloilo with much anxiety and uncertainty. As soon as he touched ground, he was pleasantly overwhelmed to see a banner emblazoned with the words, "Welcome Fr. Marsecano, S.J." Santa Maria Parish was primarily created as a personal parish of the Chinese-Filipino Community in Iloilo City (and its neighboring provinces). Its significance as a personal parish is anchored on the special mission of the Jesuits to minister to the Chinese-Filipinos in the archdiocese. Sometime in September 1988, the Jesuits of the China Province delegation in the Philippines were integrated into the Jesuit Philippine Province. This resulted in all the delegation works of the former being placed under the care and control of the Philippine Jesuit Provincial Superior. In effect, the Jesuits of the Philippine Province have come into an agreement with the Roman Catholic Archbishop of Jaro (hereby referred to as "RCAJ" for brevity) that the administration of Santa Maria Parish is be turned over to diocesan administration in the period established and within the terms agreed by them and other relative stakeholders. Santa Maria Parish is celebrating its seventieth year this 2023. There is an air of poignant celebration of the milestone it has reached since the first Jesuit arrived in Iloilo City, mixed with the impending transfer of administration to the archdiocese. From a parishioner's point of view, the importance of gathering the stories that led to its inception in 1953 is now more crucial that a new administration will be taking over. For the past seven decades, not many are aware of or have taken any keen interest on how Santa Maria Parish came to be, the people who were instrumental in its establishment, and the impact it has in the community, particularly with the Chinese-Filipino Catholics. This presentation aims to learn of those stories, bring forth the memories and values that have stood as the pillars of the Christian Filipino-Chinese community in Western Visayas. To put a name, a face, and introduce to the community and the world the very people who risked their lives and stood for what the Santa Maria Parish is today, seventy-years on since it was first established.

Keywords: *Santa Maria Parish, Western Visayas, Jesuit Mission*

MAI DOLOSEILE K. LIAO finished her Bachelor of Laws from the University of Iloilo- PHINMA Education Network in 2016. She took the Bar in the same year and became a full-fledged lawyer in 2017. Liao is a Junior Partner at the Sombiro & Partners Law (SPL), with offices located in Iloilo City and San Jose de Buenavista, Antique. Mai's paternal grandfather arrived in the Philippines from China when he was thirteen years old. Her paternal grandmother is half Filipina, half Chinese. It is because of them that her interest in her Chinese ancestry is thriving. Her personal mission is to connect with her Angkong's relatives in China and put closure to a family that has been separated by civil unrest and war. She hopes that by doing so, she is able to fulfil her Angkong's dream of reconciling with his family in China.

Common Soul, Uncommon Ground: The Golden Jubilee of Filipinization of Catholic Chinese Schools Across the Philippines

Peter Martin Gomez
Independent Scholar

Fifty years this year since the promulgation of the 1973 Philippine Constitution, we find schools that have traditionally been labeled as Chinese schools in the Philippines transformed into Filipino schools, as mandated by law. This is especially true for Chinese Catholic schools. These schools have ceased being under the purview of the government of the Republic of China, and have been fully integrated into the Philippines' Department of Education and the Catholic Church in the Philippines. Prior to 1973, however, three Jesuit schools were established in the Philippines as Filipino schools, while offering Chinese academic and cultural components, to serve their respective Chinese-Filipino communities. This paper puts focus on the network of Jesuit schools across the Philippines founded by the Chinese Province of the Society of Jesus – Xavier School (Kuang Chi), Ateneo de Cebu (Sacred Heart School), and Ateneo de Iloilo (Santa Maria School). The curricular offerings and population of these schools are compared with other Chinese Catholic schools in the Philippines that were established prior to 1973, and are still in continuous operations until today – Holy Cross High School (Dumaguete), Immaculate Conception Academy-Greenhills, Kong Hua School (Cagayan de Oro), Lorenzo Ruiz Academy, St. John's Institute (Bacolod), Stella Maris Academy of Davao, Divine Word Academy of Dagupan, Sacred Heart School - Hijas de Jesus (Cebu), Sacred Heart School (Tacloban), Saint Joseph School (Naga), Saint Joseph School (Zamboanga), and Saint Jude Catholic School. Using a common template, analysis and comparison of each school's history (vision, mission, goals) and growth (presence, population, impact), and their future directions are derived from their own archives, as well as from interviews with key school members. Through the data gathered, this paper hopes to assess where the Chinese-Filipino Catholic population, and their affected communities, might be headed in the next fifty years.

Keywords: *Chinese Filipino, education, schools, religion, community*

MARTIN GOMEZ is an alumnus of Xavier School.

PANEL 3A

CHINESE IN NORTHERN MINDANAO: A PRELIMINARY STUDY ON CHINESE IMMIGRATION, ACTIVITIES AND TRIBULATIONS IN NORTHERN MINDANAO FROM 1890-1940

Moderator: **Tina S. Clemente**, Asian Center, University of the Philippines Diliman

A Preliminary Study on Chinese Immigration, Activities, and Tribulations in Northern Mindanao from 1890s-1940s

Jay Rome O. de los Santos, Rey Luis Montesclaros, and Celyn J. Teatro
Mindanao State University-Iligan Institute of Technology

During the second half of the 19th century, the Spanish government rescinded its restrictions and allowed free Chinese immigration almost everywhere in the Philippines. This colonial policy eventually resulted in the increased numbers of Chinese in the southern part of the Philippines. However, the historical narratives on the Chinese in Mindanao remain scanty and obscure, leaving a wider gap in the pages of Mindanao history. Thus, this paper is a preliminary attempt to document and reconstruct the Chinese immigrants' history, activities, and challenges, specifically in northern Mindanao from the twilight years of the Spanish period until American rule. Through archival research, primary sources from the National Archives of the Philippines, government offices, personal and family records, and other secondary materials were gathered and examined. Although the Chinese population in Misamis province was relatively small, their impact on local commerce and trade was significant. Chinese merchants dominated most businesses in the towns, establishing a notable presence. Moreover, the intermarriage between Chinese immigrants and local families was prominent, leading to their integration within the local principalia, or the influential class. During the American period, a number of the Chinese population began participating in politics, further influencing the socio-political landscape of the region. Through this research, this paper aims to contribute to the broader understanding of the historical narrative of Chinese immigration in Mindanao, filling the gaps and shedding light on an overlooked aspect of Mindanao's history during the Spanish and American colonial periods.

Keywords: Chinese immigration, Mindanao history, Northern Mindanao, Spanish and American colonial period, Chinese merchants

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CELYN J. TEATRO is currently an assistant professor at MSU-Iligan Institute of Technology. She obtained her Bachelor of Arts in History at MSU-IIT, her Master in History in the same university and is currently pursuing PhD in History at UP Diliman. Her research interests include local history, American colonial rule in the Philippines, public health and other health-related studies.

REY LUIS MONTESCLAROS is currently an Assistant Professor in the Department of History at MSU-Iligan Institute of Technology and is pursuing his PhD in History at the University of the Philippines Diliman. Obtained his Master in History degree from MSU-IIT and started early on in teaching History to the same institution.

Bridging Identities: LFCCCI and the Social and Cultural Integration of Ethnic Chinese in Iligan City, Mindanao

Michael Anthony Ngo

Mindanao State University-Iligan Institute of Technology

This research paper explores the social and cultural integration of the ethnic Chinese community in Iligan City, Mindanao, with a specific focus on the role of the Lanao Filipino-Chinese Chamber of Commerce, Inc. (LFCCCI). By examining the historical context and dynamics of the integration process, the study sheds light on the complex interplay between the ethnic Chinese and the local population. Drawing on primary sources, including archival records, oral histories, and cultural artifacts, the research investigates how the LFCCCI facilitated bridging identities for ethnic Chinese in Iligan City. It explores the ways in which the chamber of commerce promoted cultural preservation, adaptation, and intercultural exchange, thereby fostering a sense of belonging and community among the ethnic Chinese. The findings of this study contribute to a deeper understanding of the multifaceted nature of social and cultural integration, providing insights into the experiences and contributions of the ethnic Chinese community in Iligan City. Moreover, it highlights the significance of merchant associations like the LFCCCI in promoting cultural diversity, fostering cross-cultural understanding, and facilitating the integration of ethnic minority groups in multiethnic societies.

Keywords: Lanao Filipino-Chinese Chamber of Commerce, Inc. (LFCCCI), ethnic Chinese, Iligan City, bridging identities

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Chinese Ascendancy in an Urban Center of Iligan, 1950-2023

Cecilia B. Tangian

Mindanao State University-Iligan Institute of Technology

This paper presents the Chinese influence, power, and dominance in the field of business in Iligan. Chinese lived within the urban centers and showed a considerable contribution for the economic growth of the city. The methods used in this study was through archival research. It was done through an examination of records of population in order to identify prominent Chinese families whose legacy is worthy of documentation. Secondary and primary source materials are taken into account. Finally, Genealogy and oral testimonies of the key informants have been considered. The results of the study revealed that the Chinese migrants came from Camiguin and other parts of the country in the 1950's due to Iligan's phenomenal boom as an industrial city of Southern Philippines. In conclusion, the influx of migrants as workers in industries and companies in Iligan also propelled Chinese businesses. There was a demand for goods and services from the growing population. Lastly, the Chinese nationals contributed to the growing economy of Iligan.

CECILIA B. TANGIAN is a Professor VI of Mindanao State University. She is also the Chairperson, Department of History and the concurrent Director of the Center for advanced Education and Lifelong Learning (CAELL). Her Published works include "The Evolution of Ilaga in Kauswagan and its implication to Peace Process (2017)"; The "Urbanization of Las Pinas, Metro Manila, Philippines (2011)"; "The Traditional Beliefs of the Higaonon Tribal Communities (2010)"; "Yligan Como Pueblo, 1838-1898 and the Higaonon History of Rogongon, Lanao del Norte(2011)". Her field of expertise are ethnohistory, urban history, and local history.

PANEL 3B

FAMILY AND IDENTITY FORMATION

Moderator: **Michael Guzman**, Philippine Association for Chinese Studies

From Qingmeng To Borongan: The Ty Families of Eastern Visayas, Philippines

Eduardo de la Cruz, Sierra Ty De la Cruz, Edward Richard Ty Lim

Kaisa Para Sa Kaunlaran, Inc.

The Philippines exhibits comparatively less enthusiasm for Chinese ancestry than other neighboring nations, particularly in rural communities, where assimilation occurs rapidly and completely, causing ethnicity to fade after only a few generations. Additionally, the diminishing number of Chinese language schools and the migration or death of elders results in broken communication channels between younger Filipinos and their Chinese relatives. This situation is worsened by the destruction of family documents due to calamity or mishandling. Rapid industrialization in Mainland China also poses a challenge in genealogical research. A prime example is Qingmeng, a renowned ancestral village of Overseas Chinese in the southern part of Fujian province. Unfortunately, a significant portion of the village was destroyed in 2013 due to its proximity to the main highway connecting Quanzhou and Xiamen, becoming collateral damage of China's aggressive economic development. Consequently, the destruction led to the loss of crucial documents and worsened the migration of villagers from Qingmeng. Through the inspiration of the work of Kaisa Heritage Center, the advocacy of Relative Finder was born. Given these complex challenges, Relative Finder authors have adopted approaches pioneered by Engr. Antonio Ty: (1) searching by migration patterns (2) proactive documentation. Almost fully assimilated, roots searching for the Ty families of Eastern Visayas was very successful due to their unique sense of family and knowledge of ancestral hometown as seen in their social media group and clan reunions since 1990s. The destruction of Qingmeng prompted a documentation campaign, resulting in a village history book that contains an invaluable survey of its Huaqiao households. These efforts have contributed to the recording of individual family stories and have complemented already documented aspects of the overarching history of Philippine Overseas Chinese migration and social contribution. It also fostered a strong sense of community and identity among the descendants. These approaches help in ensuring posterity for future generations and pose as a good model in ancestry seeking for other Filipino-Chinese families.

Keywords: *Eastern Visayas, genealogy, ancestral village*

EDUARDO CHAN DE LA CRUZ JR is an ardent advocate “Relative Finder” who helps reunite families and individuals in the Philippines with their relatives in China and vice versa. As writer-contributor for Tulay Fortnightly Chinese-Filipino Digest, he has written 24 articles since 2012 on these stories and personal experiences and how the successful reuniting of families helped change lives. His advocacy started with his own successful search for roots in China. He has published an article on the same subject in the 2021 book *The State of Scholarship on the Chinese in the Philippines: Problems, Perspectives*.

The Philippine Muslim Five-Surname Association of Lineages and Its Cultural Exchange with Ancestral Homelands in China and Taiwan

Oded Abt

Department of East Asian Studies, Tel Hai College, Israel

This study explores the cultural exchange between Chinese lineages of Muslim descent in the Philippines and their ancestral homelands in China and Taiwan. It examines family narratives, foundation myths, and ritual traditions within a multi-surname association formed in Manila. The association, established in 1953 by representatives of five Filipino-Chinese families, traces its Multi lineage alliance back to the legendary Tang-period Chinese general Guo Ziyi. While previously unknown among mainland family branches, this tradition gradually infiltrated into the discourse of ancestral homes in China and Taiwan. The paper reveals the modern creation of the association and its foundation myth, initiated with the support of prominent Kuomintang Taiwanese officials in the 1950s. It investigates the transformation of ideas and sentiments promoted by these officials as they traveled from Taiwan to Manila and reemerged in Fujian, China. The study explores the circulation of these traditions around the South China Sea, their influence on local identities, and their adaptation to cultural, historical, and political conditions in the region.

Keywords: lineage, Fujian, Taiwan, descendants of Muslims, multi-surname association

ODED ABT is a faculty member of the Department of East Asian Studies at Tel Hai College, specializing in Chinese social and religious history. His research focuses on historical anthropology and the ethnic and religious heritage of descendants of Muslims in China and overseas. Between 2013 and 2016 he carried out fieldwork and research in China, Taiwan, Hong Kong, and Manila as a postdoctoral fellow and a research fellow of the Chiang Ching-kuo Foundation for International Scholarly Exchange (2013-2015), the Harry S. Truman Research Institute for the Advancement of Peace, Hebrew University (2014-2016), the Area of Excellence Scheme: The Historical Anthropology of Chinese Society, Centre for Historical Anthropology in the Chinese University of Hong Kong (2016), and the Gerda Henkel Foundation Research Scholarship (2016). Among his recent publications is *Islam and Chinese Society: Genealogies, Lineage and Local Communities* (2020) co-edited with Ma Jianxiong and Yao Jide.

**The Future is in the Past: An exploration of the past, present,
and future of “The Great Wall” among third generation Filipino-Chinese Adults**

Nea Lourdes Cipriano

De La Salle University

The “Great Wall” is an observable phenomenon unique to Filipino-Chinese communities wherein an individual is expected to find a life partner that is of considerable Chinese descent. This paper explores the origins of the ideologies behind the “Great Wall”, its manifestation within the Third-Generation Filipino Chinese community, their general perception towards the tradition and its lasting power in the future of the Filipino Chinese community. Through one-on-one interviews and a thematic analysis of the six (6) Third Generation Filipino Chinese individuals’ responses, we can observe that cultural differences between the Filipino and Chinese communities, the benefits of solidarity in the Filipino Chinese community, and their financial management practices all form the building blocks of the “Great Wall”. In an attempt to preserve these values, the practice permeates towards the later generations. However, with both desensitization and modernization, it can be seen that The Great Wall exists less and less as the third generation believes that race is no longer a deciding factor in what the elder generation is trying to preserve. This study has determined that The Great Wall now exists as a preference rather than a requirement; one wherein future generations will hear simply as part of Filipino Chinese cultural history.

Keywords: The Great Wall, Third Generation Filipino Chinese, future generation of Filipino Chinese communities, love and relationships, familial influences

NEA LOURDES A. CIPRIANO holds a bachelor’s degree in Behavioral Science bestowed by the University of Santo Tomas. Currently she is a graduate student of MA Behavioral Science at De La Salle University. She is the youngest of three born into a Filipino-Chinese family in Kalibo, Aklan. She used years of training and exposure from both sides of the family to develop herself and her skills, now participating in the field of Learning and Development.

PANEL 4A

CHINESE IN REGIONAL SOCIOECONOMIC LIFE 2

Moderator: **Richard T. Chu**, University of Massachusetts Amherst

Ethnicity and the labors of empire: The Chinese Exclusion Act and Town-building in Benguet, 1900–1909

Jeraiah Gray

University of the Philippines Baguio

The construction of towns and the roads that led to them were important tools in the consolidation of American control in the Philippines (McKenna, 2017). Among these projects was the construction of Baguio City in Benguet, which was an attempt to push the frontiers of the colonial state further upland in the Northern Luzon Cordillera. Multiple nationalities labored to construct this new urban space from the ground up (Bankoff, 2005). Chinese workers were an important labor force among them, as they had been on other Philippine projects since the late 19th century (Ginés-Blasi, 2020). Under the US regime, ethnic and racial relations on these sites was complicated by racialized policies premised on ethnic separation and, at times, exclusion. The Chinese in particular were the target of the Chinese Exclusion Act carried over from the colonial metropole into the Philippines (Chu, 2010). Yet primary sources such as the Reports of the Philippine Commission confirm their continued work on imperial projects. This essay asks three questions. Firstly, what were the specific roles of Chinese laborers in the construction of Baguio until it was chartered in 1909? Secondly, how did the interactions between ethnicities and racial policies shape town building? Thirdly, to what extent was Chinese labor in Baguio affected by the Exclusion Act?

Keywords: *Chinese Exclusion Act, ethnicity, labor, American Empire in the Philippines*

JERIAH GRAY is a teaching associate in history at the University of the Philippines Baguio.

El Comercio del Chinos: The Chinese Commercial Activities in Northern Pampanga and Southern Tarlac (1891-1898)

Louie Aldrin L. Bartolo

University of the Philippines Baguio and Santa Cruz Elementary School

This proposed paper presents the Chinese commercial and business activities before the revolution. The scope of this study will cover the Chinese engaged in different business activities in the northern towns of Pampanga such as Angeles, Mabalacat, Magalang and other towns in where there is a significant Chinese population. Chinese commercial activities in southern Tarlac towns such as Bamban, Capas, Concepcion are also included. The focus of this study is the identification of Chinese merchants and their business activities and its connections to the local economy and government of the towns through the use of various archival materials; majority are culled from Contribucion Industrial and Notarios y Protocolos.

Keywords: *Chinese commercial activities, Pampanga, Tarlac*

LOUIE ALDRIN L. BARTOLO finished Bachelor of Secondary Education major in Social Studies at Holy Angel University, Angeles City, Pampanga in 2010. He completed a Master of Arts in Education major in Educational Management at Pampanga State Agricultural University in 2018, and has taken academic units in Doctor of Education major in Educational Management in the same institution. He is presently working for a Master of Arts in History major in Ethnohistory and Local History at the University of the Philippines Baguio. He also has Teacher III ranking at the Sta Cruz Elementary School, Magalang, Pampanga.

Cultivating “Green” Gold: The Role of Migrant Chinese in the Birth of Benguet’s Commercial Vegetable Industry in the American Period

João Paulo D. Reginaldo

University of the Philippines Baguio

The picturesque province of Benguet in the northern Philippines is renowned for its thriving commercial vegetable industry at present. This research aims to explore the integral role played by migrant “Chinese” entrepreneurial spirit and agricultural expertise in the inception and development of this lucrative industry since the American period. Through documentary analysis, oral histories, and economic analysis, the research will serve as a testament to the dynamic interplay between culture, economy, and agriculture of the migrant “Chinese” and the Igorots of Benguet towns.

Keywords: migrant Chinese, Benguet vegetable industry, American period

JOÃO PAULO D. REGINALDO is a graduate of BA Social Sciences (History-Political Science) at the University of the Philippines Baguio. He is an Instructor at the Department of History and Philosophy of the same university.

PANEL 4B

HOKKIEN ACROSS TIME AND SPACE: LANGUAGE AND IDENTITY IN THE PHILIPPINES FROM EARLY MANILA HOKKIEN TO LÁNNANG-UÈ (1600S-2023)

Moderator: **Wesley Chua**, Philippine Association for Chinese Studies

Early Manila Hokkien: Sources, speakers, and unsolved questions

Henning Klöter

Humboldt-Universität zu Berlin

This presentation will offer a state-of-affairs overview on the earliest stage of the Hokkien vernacular spoken in the Philippines. This vernacular, termed 'Early Manila Hokkien' (EMH) in Klöter (2011), was spoken by Chinese migrants and traders who arrived in Manila and other cities after the late sixteenth century. EMH was first recorded by Spanish missionaries of different orders who, as members of the colonial government, had an obvious interest in studying the language as part of their proselytizing efforts. A number of EMH manuscript sources are still kept in different libraries in Europe and the Philippines. After an introduction of these sources and their contents, I will provide a brief sketch of EMH, its community of speakers and its position within the group of Southern Min dialects. On this basis, I will address two questions which have arguably been neglected in previous research. First, since the extant documents were all written by Spanish missionaries, the study of EMH is marked by an obvious risk of Eurocentrism. This is especially evident when it comes to an understanding of the interrelation of language and identity from the perspective of the speakers. How can we overcome the pitfalls of Eurocentrism in the absence of alternative sources? Second, until now, extant manuscript sources have largely been contextualized alongside linguistic boundaries. However, since missionaries such as the Jesuit Pedro Chirino (1557-1635) studied and documented different languages, there seems to be an enormous potential for comparative research. What kind of insights can be gained from such comparisons?

Keywords: *Early Manila Hokkien, language*

HENNING KLÖTER is a professor at the Department of East Asian Studies, Humboldt University of Berlin, Berlin, Germany.

From "Sy Quiegnh" to Don Vicente Roberto Sy-Quia: A US Colonial Legal History of Philippine Hokkien Names

Jilene Adelina Chan Chua

Boston University

In the early twentieth century, justices at the Philippine Supreme Court (1910) and the US Supreme Court (1913) adjudicated a multi-wife inheritance dispute where three different Spanish, Chinese, and US marriage customs overlapped. At the heart of the case was the life and property of Vicente Romero Sy Quia, a Hokkien man who lived between the Philippines and China. Did his property belong to his Chinese wife's family or his Chinese mestiza's wife's family? Due to his migratory lifestyle, witnesses about his life spoke in Hokkien, Ilocano, and Tagalog. Using court records, this presentation examines how Sy Quia's various names made it difficult for Anglophone justices to assess the evidence presented at the trial over his property, particularly if witnesses were talking about the same person. These difficulties and mistranslations, however, reveal the presence of Hokkien in the US-Philippine legal archive and illuminate how this Hokkien was eventually erased from the trial records.

Keywords: *Hokkien names in the Philippines, colonial legacy*

JILENE CHUA is an Assistant Professor at the Department of History, Boston University.

**Negotiating Chinese-ness in the Philippines through language:
Lánnang-uè, Philippine Hokkien, and linguistic variation**

Wilkinson Daniel Wong Gonzales

The Chinese University of Hong Kong

What does it mean to be ‘Chinese’ and speak ‘Chinese’ in the Philippines? This paper examines the role of Lánnang-uè and/or Philippine (Hybrid) Hokkien within the Lannang community in metropolitan Manila, Philippines, with a focus on understanding how multilingual variation, combined with community ideologies, is used to negotiate ‘Chinese-ness’ – often associated with ‘Lannang-ness’ – and define ‘Chinese’ (language). Through ethnographic observations, interviews, and analysis of the Lannang Corpus data collected between 2017 and 2023, this study sheds light on the linguistic and social dimensions of negotiating Chinese-ness. Linguistically, the multilingual practices associated with Lánnang-uè exhibit predominantly Sinitic features in terms of structure and vocabulary. However, a significant portion of these linguistic elements shows non-Sinitic characteristics, including innovative derivations from Tagalog and English. Moreover, some language innovations are specific to the Lannang community, i.e., they cannot be traced back to any of the source languages. In other words, from the bottom-up, the findings suggest that Lánnang-uè does not neatly fall in the ‘Chinese’ and ‘non-Chinese’ categories. Sociolinguistically, the community holds strong ideologies regarding who is considered ‘Chinese’ or ‘Lannang,’ often associated with speaking ‘Chinese’ or ‘Lánnang-uè.’ However, in practice, the definition of ‘Chinese’ or ‘Lannang’ appears arbitrary and fluid, as it has been observed to be inclusive of ‘pure’ Hokkien speakers as well as those engaging in mixed multilingual practices involving Hokkien. Certain speakers incorporate linguistic practices that could be considered non-Chinese in specific situations; however, they still identify themselves as speaking or using ‘Chinese’ or ‘Lánnang-uè.’ Others would claim that they use a ‘unique language’ or ‘mixed language’ distinct from Hokkien/Chinese. Variability is also present within individual speakers – there are situations where speakers who code-mix would claim to use ‘Chinese’ (e.g., within the local church) but would not necessarily use the term ‘Chinese’ to identify their language in other contexts (i.e., with foreigners). Overall, the findings provide evidence of a locally negotiated ‘Chinese’ or Lannang language and identity that seems to have more social underpinnings than linguistic ones. They contribute to the existing literature on the topic. By exploring the intricate relationship between language practices, community ideologies, and the negotiation of Chinese-ness, I hope to offer some insight into the complex linguistic and social dynamics within the Lannang community in metropolitan Manila, Philippines.

Keywords: Chinese languages, language variation, Chinese-ness

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PANEL 5A

HISTORICAL AND HISTORIOGRAPHICAL APPROACHES TO CHINESE IDENTITY AND REPRESENTATION

Moderator: **Meah Ang See**, De La Salle University

Textual Disparities and Historical Misconceptions: The Chinese Community as Discussed in Selected Grade 5 and 6 Textbooks

Aaron F. Viernes and Francisco Jayme Paolo A. Guiang
University of the Philippines Diliman

The representations of Chinese in the Philippines is an important topic in Grade 5 and 6 Philippine history textbooks. Studying this topic involves analyzing how textbook authors describe and discuss the Chinese community across historical periods. This paper proposes a critical reexamination of Philippine history textbooks to show evidence of factual errors, biases, and historical misconceptions present in historical narratives pertinent to the Chinese in the Philippines. This study looks at 14 different textbooks used in the Grade 5 and 6 levels which follow the outline prescribed by the Department of Education curriculum guide (see “K to 12 Gabay Pangkurikulum: Araling Panlipunan, Baitang 1-10,” May 2016). The current research examines how the Chinese community is tackled across various textbooks. It then deals with the following questions: (1) How do textbook authors describe the Chinese in the Philippines across various historical periods? (2) In what specific historical periods do the Chinese community play a crucial role? (3) What key assessment points in terms of lapses in narrative-writing and historical interpretations do the researchers of this study observe relating to the textual representations of the Chinese community in textbooks?

Keywords: *textbooks, education, Chinese*

FRANCISCO JAYME PAOLO GUIANG is an Assistant Professor at the UP Department of History. He obtained his B.A. and M.A., both in history, from the University of the Philippines Diliman. His research interests focus on nationalist historiography, intellectual history, Marxism in historical scholarship, and studies on the Martial Law period in the Philippines.

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Tsinoy sa Museo: Representations of Chinese in Philippine History Museums

Dondy Pepito Ramos II
Austrian Catholic University

Memory sites or lieux de memoire such as monuments and history museums were utilized to propagate colonial propaganda and celebrate the triumph of colonialism. They also serve as an arena for contestation and re-imagination of the colonial past from the perspectives of the subaltern. In Philippine history, its colonial past is often narrated for public consumption through various history museums. One of the key actors during the colonial period were the Chinese in the Philippines. The Chinese played key roles in various aspects of society, especially the economy. The current research paper analyzes the contrasting and often changing narratives and representations of the Chinese in different Philippine history museums over time, revealing how multiple actors interpret the legacies of the Chinese as reflected in different institutions such as museums and archives. I will utilize different Philippine history museums administered by the National Historical Commission of the Philippines to deepen our understanding of how the Philippine society

memorialize and represent the legacies of the Tsinoys. Museums and their collections will serve as primary sources in this research project. This project's use of memory sites as sources is inspired by the works of Robert Aldrich, who provides valuable insight relevant to the importance of colonial memory and the study of memory sites. He argues that these colonial memories "can be manipulated or instrumentalized, put to different political and partisan uses." This paper then grapples with the following questions: (1) How are Chinese represented in various Philippine history museums? (2) How and in what ways have these public memory sites become tools for challenging pro-colonial narratives and asserting minority and subaltern memories? (3) What is included and excluded in the overall narrative and commemoration of the Chinese role in history through these memory sites? In answering these questions, my paper will make an important contribution to the interdisciplinary literature on memorialization and empire studies.

Keywords: *Chinese Studies, memory studies, public history, museum studies*

DONDY PEPITO G. RAMOS II is Assistant Professor at the University of the Philippines Diliman Department of History. He is also a PhD History student at the Australian Catholic University (ACU) Melbourne. His research interests include social history, public history, early modern period, and empire studies.

Evolving Philanthropy Among the Chinese in the Philippines: Then and Now

Dai Fan

Jinan University

Jane Yugioksing

Ateneo de Manila University

A long history of charitable acts among Overseas Chinese especially in the Nanyang regions gathered more scholarly attention in recent years labeled as diasporic philanthropy. In the Philippines, the complex Chinese diaspora communities layered from first to fifth-generation Overseas Chinese present themselves with multifaceted means of giving back either to their home country or its host country. Bearing a sojourner's mentality, the first generation (F1) of Chinese instituted most of their philanthropic action alongside the interest of the motherland while the succeeding generations navigate their cultural identity, and find themselves in the intersection of cultural giving back between their land of birth or their bloodline. It is under this premise that this study using primary and secondary resources aims to shed light on the evolving characteristics of Chinese Filipino philanthropy, in the process exploring patterns, mechanisms, and motivations that run along the changing nature yet the continuity of the Chinese diasporic philanthropy in the Philippines.

Keywords: *diaspora philanthropy, Chinese Filipinos, generational changes, transformation and continuity*

DAI FAN is a Professor and Vice-Dean of the School of International Studies, and Director of the Center for Philippine Studies, Jinan University. His main research interests are Philippine foreign policy, China-Philippines relations, and the Chinese in the Philippines.

JANE YUGIOKSING is an Assistant Professor at the Chinese Studies Program, Ateneo de Manila University, and is a Ph.D. candidate in International Relations at Jinan University. Her most recently published work include "A Perception-Based Study on Chinese Filipinos' Response to China's COVID-19 Prevention Measures" and "Assessment of China's Soft Power Among China-educated Filipinos-Impact on the Philippines". Her current research includes Comparison of TCM and TFM, New Chinese Migrants in the Philippines, and Gastronationalism of Chinese Diasporas.

PANEL 5B

REGULATION AND EVASION: POLICING THE CHINESE IN 19TH TO 20TH CENTURY PHILIPPINES

Moderator: **Jan Robert R. Go**, University of the Philippines Diliman

Smuggling and US Colonial Distress in the Southern Philippines, 1910-1938

Jilene Adelina Chan Chua

Boston University

This paper explains how the Philippine colonial police failed to suppress Chinese exclusion and opium prohibition, especially in the southern islands of the Philippines. It will highlight how longstanding maritime routes, corruption, and underfunding made colonial border patrol almost impossible to enforce, despite frequent arrests. Inhabitants of islands like Palawan continued to trade with Chinese migrants who lived in nearby Southeast Asian islands like British North Borneo. Meanwhile, coastguards who worked at the Customs and Border Patrol did not receive adequate equipment and funding to prevent migration and opium-related commercial activities. In highlighting this history of smuggling and corruption, this paper will reveal how Chinese migrants in the Southern Philippines transformed the history of US colonial legal culture in the first half of the twentieth century.

Keywords: *policing, Chinese, opium, raids*

JILENE CHUA is an Assistant Professor at the Department of History, Boston University.

The Laborer, the Merchant, and the Child: Contesting Identities under the Chinese Exclusion Laws in the Philippines

Richard T. Chu

University of Massachusetts Amherst

The extension of the Chinese Exclusion Act from the US to the Philippines created a lot of confusion and disagreements among US colonial officials and those assigned to implement it. The law was meant to exclude Chinese laborers, both skilled and unskilled, from coming into the Philippines, and certain classes were exempted, such as merchants and their families, students, or travelers. But who was a “laborer,” “merchant,” “child,” or “Chinese” within the context of the Philippines and the US’ imperial designs in the region? This paper examines the issues that arose from the implementation of the Chinese Exclusion Act in the Philippines. In particular, it pays attention to the contestations and challenges to these labels brought about by those who sought to enter, reside, or work in the Philippines, and discusses how these reveal the fissures, contradictions, and conundrums found in the US’ empire-building project in the Asia/Pacific region.

RICHARD T. CHU received his A.B. from Ateneo de Manila University (1986), his M.A. from Stanford University (1992), and his Ph.D. from University of Southern California (2003). His research and publications focus on the history of the Chinese and Chinese mestizos in the Philippines and of the different Chinese diasporic communities in the world, centering on issues of race, ethnicity, gender, empire, and nationalism. His first book *The Chinese and Chinese Mestizos of Manila: Family, Identity, and Culture 1860s-1930s* (E.J. Brill, 2010) examines and analyzes the familial and business practices of Chinese merchant families as they negotiated the attempts of colonial governments to control them. An offshoot from the first, his second book is *Chinese Merchants of Binondo in the Nineteenth Century*, published by the University of Santo Tomas Press (2010). His third book project, “The ‘Chinaman Question’: A Conundrum in U.S. Imperial Policy in the Philippines, 1898-1908,” is a social history of the Chinese in the Philippines, and the racialization of

their identities during the first decade of American colonial rule. He has also edited *More Tsinoy (Chinese Filipino) Than We Admit: Chinese-Filipino Interaction Over the Centuries*, an anthology of studies on the Chinese in the Philippines (Vibal, 2015); co-edited *More Tomboy, More Bakla [Gay] than We Admit: Insights into Sexual and Gender Diversity in Philippine Culture, History, and Politics* (Vibal, 2021), and with Caroline Hau of Kyoto University a special issue on regional studies on the Chinese in the Philippines and published by *Kritika Kultura* (2013/2014). He is also author of more than 20 articles and book chapters on the Chinese diaspora in the Philippines.

House Inspections, Colonial Police and the Chinese in the Philippines, 1871-1898

Jely A. Galang

University of the Philippines Diliman

When Rafael de Izquierdo began his term as Governor General of the Philippines in 1871, he issued policies that immensely affected the Chinese in the colony. One such policy, which took effect until the end of the Spanish regime in 1898, was the implementation of regular unannounced inspections of houses and apartments where the Chinese resided as well as in shops and other businesses owned by the Chinese. These “visits” were primarily aimed at promoting better public health and sanitation, and curbing the increasing number of undocumented transient Chinese. This presentation explores the *visitas domiciliaria* (as these inspections were called) implemented exclusively upon Chinese houses and establishments. Specifically, it describes and analyzes how the Spanish colonial government through its police forces and civilian agents conducted this measure and how the Chinese reacted to it. It demonstrates that while the state affirmed its authority and control over the Chinese, the Chinese, on the other hand, nonetheless employed subtle ways to negotiate or evade this policy. This presentation contributes to a better understanding of Spanish colonial administration, Chinese community, and crime and criminality in the late nineteenth-century Philippines.

Keywords: Chinese, Philippine history, social control, inspections, public health, undocumented

JELY A. GALANG is Associate Professor of History at the University of the Philippines (UP) Diliman. He obtained his PhD Asian Studies (History) from Murdoch University (Australia) in 2019. He currently serves as Deputy Director of the UP Third World Studies Center, Graduate Program Coordinator of the UP Department of History and Editor-in-Chief of the *Chinese Studies Journal*. In 2022, he was guest editor of a special issue of *China & Asia: A Journal in Historical Studies* that focused on the history of the Philippine Chinese. His research interests include the nineteenth century Philippines, Chinese in Southeast Asia, and modern history of China

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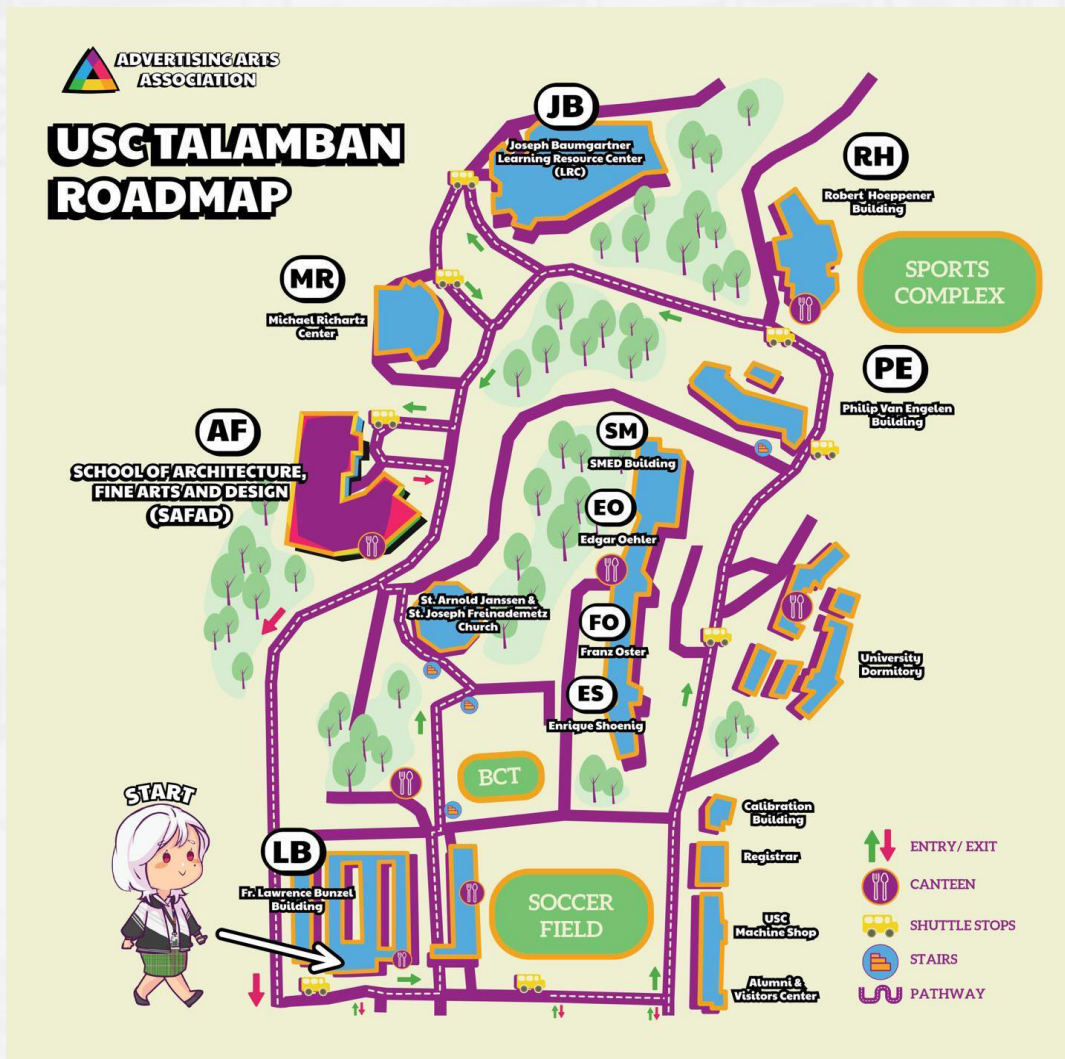
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FOOD Registered participants will be provided with snacks (AM and PM), lunch and dinner on both days of the conference (January 27 and 28). *We will not be serving PET-bottled drinks. Please bring your own water bottles and refill them accordingly. Water dispensers will be provided at the conference venue.*

There will also be a welcome dinner to be hosted by five Chinese organizations at Luy's Classic Tea House (APM Square, A. Soriano Avenue NRA, Mabolo, Cebu City) on Friday, January 26, 6:00pm. Shuttle bus will depart Alicia Apartelle at 5:00pm.

TRANSPORTATION All participants are responsible for their own airport/hotel transfers. Those who booked rooms at Alicia Apartelle can avail of shuttle service to and from USC-Talamban (ten-minute drive away) on January 27 and 28. Morning departure at 7:30am on Saturday, 8:00am on Sunday; and return ride after dinner on January 27, to and from the museum tour and closing ceremony on January 28.



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