

Sa ikawalong isyu naman ng 1902, ang *Xin Min Cong Pao* (*Pahayagan ng Bagong Mamamayan*), na inilimbag sa Yokohama, ay nagtanghal kay Heneral Aguinaldo bilang "dakilang tao ng kasalukuyang panahon."

At tignan pa ang sinulat na ito ni Liang Chi Chao:

*Ang Pilipinas ay dalawang beses nang nakipagdigma sa mga puti. Hindi sila sumusuko sa kabila ng napakaraming paghihirap.*

At kasunod nito'y ipinahayag niya ang marahil ay siya nang pinakamataas na pagpupugay na maaring ibigay ng isang lahi para sa isa pang lahi:

*Ako'y humaharap sa dakong timog nang nakadapa at nakasayad sa lupa ang mga kamay at paa, pati na ang ulo, at labis-labis na nagpupugay sa kanila. (Nasa dakong timog ng Tsina ang Pilipinas).*

Diyata't may isang panahong hinangaan at tiningala ng mga Tsinong repormista at rebolusyonaryo ang lahing kayumanggi! Pagkabasa sa mga siniping pangungusap, di natin napigil na makadama ng labis na pagmamalaki.

Sa kasamaang-palad, walang nagawa ang kagitingan ng mga Pilipino sa harap ng bagong sibol na bansang imperyalista, at sa pananaig ng mga bagong mananakop, maraming Pilipinong rebolusyonaryo ang tumakas patungong Hong Kong, Xiamen, at Shanghai. Maging ang makabayang mandudulang si Juan Abad ay napilitang magtungo sa Xiamen noong 1928, kung saan pumanaw siya pagkalipas ng dalawang taon.

Samantala, nanatili sa Hapon si Mariano Ponce at madalas pa ring makipag-ugnayan kay Sun Yat Sen. Nang lumipat siya sa Saigon noong 1905, di pa rin siya nakakaligtaang dalawin ni Sun sa tuwing nagagawi sa naturang siyudad ang Tsinong lider ng rebolusyonaryo.

Ngayon, pagkabasa sa artikulo ni Zhou, ang larawang manaka-nakang nakikita natin noon sa mga libro ng kasaysayan, ang larawan ng dalawang bigotilyo, isang nakaupo't naka-Amerikano at isang nakatayo't naka-kimono, ay nagkaroon ng kakaibang kahulugan para sa atin. Ito'y hindi na isang luma at kupasing larawan lamang. Ito'y isa nang matibay na simbolo ng dalawang lahing minsan ding pinagbuklod ng iisang hangarin.

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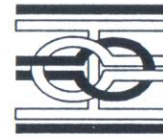
## Summary of Panel Discussions **RESEARCH AGENDA ON THE ETHNIC CHINESE**

There were three panelists — Prof. Benito Lim, Dr. Federico V. Magdalena and Prof. Teresita Ang See — who presented their inputs on research topics that could be undertaken. An open forum followed the presentation and more ideas were given.

- ↳ Develop a database on the ethnic Chinese and on Chinese studies, including the structure and the method of storing and retrieving this database. The database should include materials written in Chinese and Japanese, and a group of translators should be accessible to assist the researchers who do not have the facility in the languages. The database should also include archaeological finds of Chinese pottery and stoneware in the Philippines. A tie-up with existing databases in other research institutes and libraries should be established. The Kaisa Heritage Center, which houses the research and databank and the Chinben See Memorial Library, is one such institution. The Center now has 8,000 titles of books in its database. It also has a data of inscriptions on Chinese tombstones taken from all over the Philippines. The research center has also started a microfilm archive of research materials like old newspapers and news clippings from the Federation of Chinese Chambers of Commerce and Industry.
- ↳ Develop survey methodologies to update survey studies done in the 60s and early 70s. Such studies should be expanded to include other ethnic groups as well — for comparison purposes and for a better analysis and understanding of Chineseness.
- ↳ Use contemporary social science methods in our Chinese studies to help understand the changes taking place in Chinese schools, the waning interest in

the language, and the role of the Chinese in the context of contemporary developments.

- ↳ Immediately commission a systematic and more professional research study on Chinese education and on the methodology of teaching Chinese to today's young *Tsinoy*s to make it more relevant and effective. The final output of such a study should be the development of a new curriculum, training materials and learning packages to enhance the more effective teaching of Chinese as a second language.
- ↳ Undertake a nationwide study of Chinese-Filipino youth, their political participation, degree of social integration, levels of education, acculturation in much the same way as Dr. Robert Tilman did his study on the Cebuano Chinese-Filipino youth. Such a study should be able to give a comparison among Chinese-Filipino youth in Metro Manila, Luzon, Visayas, and Mindanao and give information on similarities and differences among them.
- ↳ Undertake new research relating to concepts of the integration/assimilation dichotomy particularly in relation to present social developments and political action. Specifically, what courses of action are available to various groups of ethnic Chinese to participate in politics? A survey of Filipinos of Chinese descent who occupy high government positions at the national and local levels can also be done corollary to this.
- ↳ Develop new paradigms and approaches for articulating ethnicity and political aspirations of ethnic groups, i.e., those used by Islamic scholars and scholars trained in Western social science.
- ↳ Conduct a more thorough comparative study on the question of identity. Since there is no longer any such category as overseas Chinese, but what we have are Southeast Asians of Chinese descents, such study should point out the degrees of identification among various ethnic groups and the mainstream society as well as similarities and differences in the degrees of integration and identification across the ethnic Chinese groups in different countries in Southeast Asia.
- ↳ Conduct a nationwide ethnographic study that would put more substance into the *Tsinoy* construct as a contribution to the global understanding of the ethnic Chinese. This nationwide study would attempt to construct an image of the *Tsinoy*s of Negros, Ilocandia, Jolo, Central and Southern Luzon and others.
- ↳ Start an oral history project of ethnic Chinese, particularly the women. Research can be done on her-stories of Chinese-Filipino women to complete and add more substance to historical sketches being done on the ethnic Chinese in the Philippines, which are usually focussed on the patriarchs only. At the same time, stories of old patriarchs and pioneers are fast disappearing and oral histories should be undertaken soon to document their stories.



## PHILIPPINE ASSOCIATION FOR CHINESE STUDIES

The Philippine Association for Chinese Studies (PACS) was incorporated in October 1987. It is a non-political and non-profit professional association open to all persons interested in studying China and the Chinese. It seeks through research, seminars, conferences, publications, and other activities to facilitate contact and exchange of information among scholars from various disciplines, and to increase understanding of China and the Chinese. It is a member of the Philippine Social Science Council, Inc.

### MAJOR CONFERENCES AND SEMINARS:

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| 1988 | Social Change and Southeast Asian Chinese Literature                                       |
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| 1991 | Philippine Perspective on the South China Sea Disputes: A Roundtable                       |
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