



Sabang

*Early Southeast Asian-European
Intercultural Encounters*

BOOK OF ABSTRACTS & PROGRAMME

AN INTERNATIONAL CONFERENCE via ZOOM
18-20 MARCH 2021 | 8 AM - 5 PM, PIIT

VIEW ABSTRACTS | SIGN UP: bit.ly/sabangcalls



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PROGRAMME

CONFERENCE DAY 1

18 March 2021 (Thursday)

- 9:00 AM Opening Ceremonies
- National Anthem of the Philippines
 - Message and Opening of the Conference
 - Chancellor Fidel R. Nemenzo, DSc**
 - University of the Philippines Diliman
 - Opening Message
 - Cecilia De la Paz, Ph.D.**
 - Director, Office for the Initiatives of Culture and the Arts, University of the Philippines Diliman
 - Welcome Remarks
 - Joefer B. Santarita, Ph.D.**
 - Dean, UP Asian Center
 - House Rules and Conference Guidelines
- 9:15 AM **KEYNOTE LECTURE 1:**
- Southeast Asia and the Quincentennial Commemoration of the First Circumnavigation of the World
 - Rene R. Escalante, Ph.D.**
 - Chair, National Historical Commission of the Philippines*
 - Moderator: Jocelyn O. Celero, Ph.D.
- 9:45 AM **Panel 1: INDIGENOUS AND COLONIAL MEDICINE**
- Traditional Medicine in the Philippines and Early Southeast Asian-European Encounters
 - Michael L. Tan, Ph.D. University of the Philippines Diliman*

The Hilot of the Philippines and the Dukun Bayi of Indonesia Compared

Ma. Luisa T. Camagay, Ph.D., Department of History, University of the Philippines Diliman

MSS 2996: Curiosity to a Medicinal Chest?

Mohd Affendi B. Mohd Shafri, Ph.D., International Islamic University Malaysia

Moderator: Jocelyn O. Celero, Ph.D.

11:15 AM Lunch Break (via Wonder)

12:15 PM **Panel 2: TRADE AND DIPLOMACY**

Addressing Southeast Asian Leadership: Diplomatic Narratives and the Ordering of Colonial Knowledge

Stephen L. Keck, Emirates Diplomatic Academy, UAE

Friendship and Unity Among Us: The Dutch-Asian Elephant Diplomacy in the Seventeenth Century

Pichayapat Naisupap, Leiden University

Danes in the Manila Trade, XVII-XIX Centuries

Andrés del Castillo Sánchez, El Colegio de México AC

Moderator: Danae M. Pantano

1:45 PM Break (via Wonder)

2:00 PM **Panel 3: COLONIAL KNOWLEDGE AND INTERMEDIARIES**

Re-reading 'Sucesos', Revisiting Morga in Some Books, Texts, and Places

Rolando G. Talampas, University of the Philippines Diliman

Tensions of Hybridity: Native Officers as Intermediaries in Scripting Colonial Order in British Burma, Institute of Asian and African Studies

Alexey Kirichenko, Ph.D., Moscow State University

Spanish Manila's Media Anata: Groundwork for
Quantitative Global Histories from Below,
1654-1687

Nicholas C. Sy, University of the Philippines Diliman

Moderator: Maria Cecilia T. Medina, Ph.D.

3:30 PM Break (via Wonder)

3:45 PM **ROUNDTABLE 1:**

History, Theories, and Prospects of Philippine
Studies as a Discipline

Noel A. Moratilla, Ph.D.

Asian Center, University of the Philippines Diliman

Cristina Martinez-Juan, Ph.D.

SOAS University of London

Filomeno Aguilar, Ph.D.

Ateneo de Manila University

Moderator: Maria Cecilia T. Medina, Ph.D.

CONFERENCE DAY 2

19 March 2021 (Friday)

8:15 AM **KEYNOTE LECTURE 2:**

The Successful 'Portuguese' Encounter with the
Malay-Indonesian World of the 16th Century

Leonard Y. Andaya, Ph.D.

University of Hawaii-Manoa

Moderator: Mercedes G. Planta, Ph.D.

9:30 AM Break (via Wonder)

9:45 AM

Panel 4: RACE AND RELIGION

Chinos Indios as Sexual Deviants: Sodomy as Colonial Trope of Moral Panic in the Early Spanish Philippines

Thomas David F. Chaves, University of the Philippines Diliman

Christianity and Racism in Post-colonial Society: White Jesus, Black Piet and Normalized Racism in Ambon, Indonesia

Henry Harlen Tapotubun, Christian State Institution, Ambon

Religious Syncretism of Libad Apung Iru and the Kapampangan Pre-Colonial Beliefs

James Darwin N. Lagman, Mabalacat City College

Moderator: Mercedes G. Planta, Ph.D.

11:15 AM

Lunch Break (via Wonder)

12:15 PM

Panel 5: LANGUAGE AND COMMUNICATION

Zamboanga Chavacano from “Hawker Spanish” to “Slightly Spanish”: The Trajectory of a Creole’s Social Prestige

Jillian Loise Melchor & Miguel Blázquez, Ph.D., Erasmus Mundus MA Crossways in Cultural Narratives, and Department of European Languages, University of the Philippines Diliman

In the (re/un)ma(r)king: Batuk (Philippine Traditional Tattoos) in the Diaspora

Lovey Ann F. Marquez, KU Leuven

Moderator: Noel A. Moratilla, Ph.D.

1:45 PM

Break (via Wonder)

2:00 PM

Panel 6: COLONIAL IDENTITIES

To Reward Her for This Devotion - Catholic
Manipulation of the Conversion of Early-Modern
Philippine Women

Steven J. Fluckiger, University of Hawai'i-Manoa

Melchor de Avalos and the Political Status of
Tagalog Muslims

Isaac Donoso, Ph.D., University of Alicante

The Imposition of the Sorbonne method in the
formation of an indigenous clergy in South-East Asia:
The example of Siam in 1685

Maëlle Pennégues, University Lumière Lyon II

Moderator: Michelle R. Palumbarit, Ph.D.

3:30 PM

Break (via Wonder)

3:45 PM

ROUNDTABLE 2:

Locating Early Modern Southeast Asia

Joefe B. Santarita, Ph.D.

Asian Center, University of the Philippines Diliman

Ariel C. Lopez, Ph.D.

Asian Center, University of the Philippines Diliman

David Henley, Ph.D.

Leiden University

Stefan Amirell, Ph.D.

Linnaeus University

Moderator: Michelle R. Palumbarit, Ph.D.

CONFERENCE DAY 3

20 March 2021 (Saturday)

8:15 AM

Panel 7: COLONIAL IMAGES AND NARRATIVES

Revisiting the Boxer Codex: How the Filipino “Indio” within Early Modern Colonial Encounters Uncovers the Construction of the Filipino Identity

Jessica Nicole R. Manuel, University of the Philippines Diliman

The Mingling of Asian and European Art Traditions in the Boxer Codex Illustrations

Clio Kimberly R. Tantoco, University of the Philippines, Diliman

Búyo in the Narratives of Early Spanish-Austronesian Intercultural Encounters

Mark Anthony B. Cabigas, Samahan ng mga Mag-aaral ng Kasaysayan - PNU

Moderator: Katrina Nicole Yap

9:45 AM

Break (via Wonder)

10:00 AM

Panel 8: RITUALS AND PERFORMANCE

An Orosipon ni Ina: A Case for the Syncretic Origin of the Peñafrancia Festival in Bicol, Philippines

Al B. Rodriguez, Asian Center, University of the Philippines Diliman

Colonizing Blood Covenants: Ritualized Friendship and Contractual Colonialism in Early Filipino-Spanish Encounters

Arthit Jiamrattanyoo, University of Washington

Sayaw sa Ginunting: A Postcolonial Analysis of a Wedding Dance

Kyle Philip M. Ravena, University of the Philippines Diliman

Moderator: Julie Ann Dela Paz

11:30 AM Lunch Break (via Wonder)

12:30 PM **Panel 9: PLACE AND MEMORY**

**Indigeneity and Ethnicity of Suverna Bhumi (Burma):
A View from Colonisers**
*Sumit Mondal & Sampayan Chakravarty, Central University
of Gujarat & Delhi University*

**A Local View from Northeastern Taiwan to
Understand Intercultural Encounters between
Europe and Asia and their Indirect Effects**
Li-Ying Wang, University of Washington

**From Remembrance to Recreation: Memory of
European Houses in Urban Landscape Manila
(Philippines) and Saigon (Vietnam) during the
Colonial Period**
*Nguyet Thi Minh Nguyen, Faculty of History,
College of Social Sciences and Humanities, Vietnam
National University*

Moderator: Alvin Mejrada

2:00 PM Break (via Wonder)

2:15 PM **KEYNOTE LECTURE 3:**

**Shifting the Entrepôt Paradigm: Local Agents and
Indigenous Voices in the Making of Manila's Global
Connections, ca. 16th-18th Century**

Birgit Tremml-Werner, Ph.D.
Linnaeus University, Sweden

Moderator: Ariel C. Lopez, Ph.D.

3:30 PM Break (via Wonder)

3:45 PM

Panel 10: WARFARE AND MILITARY HISTORY

Lantak: Ingenious Fire Making Device of Southeast Asia

Jeffrey James C. Ligerio, University of the Philippines Los Baños

The Royal Artillery Foundry of Manila: Technical Labor and Global Circulation (1580-1676)

Eder A. Gallegos, Universidad Pablo de Olavide de Sevilla

The Extinct of Fortified Dwellings (Kotta/Kuta) in Southeast Kalimantan

Sunarningsih, Balai Arkeologi Kalimantan Selatan

Moderator: Alvin Mejorada

5:15 PM

Closing Ceremonies

Conference Integration

Closing Remarks

Ariel C. Lopez, Ph.D.

Noel A. Moratilla, Ph.D.

Conference Chairpersons

Asian Center, University of the Philippines Diliman

5:30 PM

End of Program

KEYNOTE SPEAKERS



RENE ESCALANTE, Ph.D.

Chairperson, National Historical Commission of the Philippines (NHCP)

Rene R. Escalante, Ph.D. is the Executive Director of the National Quincentennial Committee, which aims to commemorate the 500th anniversary of the "Victory at Mactan (27 April 2021) and...of the Philippine part in the first circumnavigation of the world." He is the author of the *History of Hacienda de Imus, 1590-1910* (2013).



LEONARD Y. ANDAYA, Ph.D.

University of Hawai'i - Manoa

Leonard Y. Andaya, Ph.D. is a Professor of Southeast Asian History at the University of Hawai' at Manoa. He has written on the early modern history of Malaysia, Indonesia, southern Philippines, and southern Thailand. He is the co-author of *A History of Early Modern Southeast Asia, 1400–1830* (2015).



BIRGIT TREMML-WERNER, Ph.D.

Linnaeus University, Sweden

Birgit Tremml-Werner is a lecturer at Linnaeus University in Sweden. She has a Mag. Phil. and Dr. Phil. degrees in History (with a minor in Japanese Studies) from the University of Vienna. She is the author of *Spain, China, and Japan in Manila, 1571-1644: Local Comparisons, Global Connections* (2015).

ROUNDTABLE SPEAKERS

ROUNDTABLE 1: HISTORY, THEORIES, AND PROSPECTS OF PHILIPPINE STUDIES AS A DISCIPLINE

FILOMENO AGUILAR, JR. Ph.D.

Professor, Ateneo de Manila University, Philippines

NOEL CHRISTIAN MORATILLA, Ph.D.

Assistant Professor, Asian Center,
University of the Philippines

CRISTINA MARTINEZ-JUAN, Ph.D.

Executive Officer, Philippine Studies
School of Oriental and African Studies (SOAS),
University of London

ROUNDTABLE 2: LOCATING EARLY MODERN SOUTHEAST ASIA

JOEFE B. SANTARITA, Ph.D.

Dean and Professor, Asian Center,
University of the Philippines Diliman

ARIEL C. LOPEZ, Ph.D.

Assistant Professor, Asian Center,
University of the Philippines Diliman

DAVID HENLEY, Ph.D.

Professor, Leiden University, Netherlands

STEFAN AMIRELL, Ph.D.

Professor, Linnaeus University, Sweden



THE PRESENTERS

PANEL 1: INDIGENOUS AND COLONIAL MEDICINE

MOHD AFFENDI B. MOHD SHAFRI, Ph.D. is an Associate Professor at the Biomedical Science Department, Kulliyah of Allied Health Sciences, International Islamic University Malaysia. He is a neurophysiologist who also has an interest in the history of medicine. He leads the university Flagship project on Malay medical manuscripts. He has published nine publications related to Malay medicine such as *al-Tibb: Healing Traditions in Islamic Medical Manuscripts* (2018) and *Malay Medical Manuscripts: Heritage from the Garden on Healing*.

MA. LUISA T. CAMAGAY, Ph.D. is a Professor Emeritus at the Department of History, University of the Philippines Diliman. Her research interests are the history of women and social history.

MICHAEL L. TAN, DVM, Ph.D. is a Professor Emeritus at the Department of Anthropology, CCSP, University of the Philippines Diliman.

GIDEON LASCO, MD, Ph.D. is a lecturer at the Department of Anthropology, CCSP, University of the Philippines Diliman.

PANEL 2: TRADE AND DIPLOMACY

ANDRÉS DEL CASTILLO SÁNCHEZ is a Ph.D. candidate of Asian and African Studies from El Colegio de México and a Ph.D. candidate in Latin American Studies from the National Autonomous University of Mexico UNAM. He has a Master in Asian and African Studies, specializing in Southeast Asia from El Colegio de México. He has a BA in International Relations, graduated with Honors from UNAM. His academic interests are the presence of Spain and Portugal in Southeast Asia XVI-XIX and the construction of national identities, a subject on which he has published several articles.

STEPHEN L. KECK is a Professor of History at Emirates Diplomatic Academy (UAE). He studies the intellectual and cultural history of Britain and the British empire and their interaction with Southeast Asia. His publications include *Sir Arthur Helps and the Making of Victorianism and British Burma in the New Century, 1895-1918*. He is currently working on a monograph entitled *The Need to Exhibit: John Ruskin and the Museum* and on a study of British diplomacy in Southeast Asia from roughly 1785-1835.

PICHAYAPAT NAISUPAP is a student at Leiden University in the Netherlands. He is interested in nonhuman history, global history, and the Dutch East India Company.

PANEL 3: COLONIAL KNOWLEDGE AND INTERMEDIARIES

NICHOLAS C. SY is an Assistant Professor, Department of History, University of the Philippines Diliman, and Editor-at-Large at the Toynbee Prize Foundation (<https://toynbeeprize.org/>). His recent works include "Did Municipal Elites Intermarry? A Case Study of Marriage Practices among the Political Elites of San Pablo, Laguna, 1853–1854" (2019) published in the internationally peer-reviewed journal *Philippine Studies: Historical and Ethnographic Viewpoints*; and "John Taylor's Philippine Insurrection against the United States: A preliminary digital interrogation of the archivist" (2018) published in the University of the Philippines's *Philippine Social Sciences Review*. His interests include global history, demographic history, church history, and quantitative approaches.

ALEXEY KIRICHENKO, Ph.D. is an Assistant Professor at Moscow State University, Russia where he teaches courses related to Burma, Southeast Asia, Buddhism, and Asian history. His Ph.D. focused on Burmese royal historiography. Since 2009, he is engaged in field and archival work in Burma aimed at manuscript cataloguing and digitization, documentation of monastic networks and Buddhist monuments, and research on the history of monastic Buddhism. He has published many papers on various aspects of Burmese history and historiography as well as *La vie du Bouddha: Peintures murales de Haute-Birmanie* (2017; together with Christophe Munier-Gaillard and Minbu Aung Kyaing).

ROLANDO G. TALAMPAS is a Professor and the College Secretary of the Asian Center, University of the Philippines Diliman. He is also the head of the Secretariat of the Tri-College Philippine Studies Program. He has an MA in Asian Studies (West Asia) and his research interests are West Asia, Iraq, Philippine Studies, and Development.

PANEL 4: RACE AND RELIGION

JAMES DARWIN N. LAGMAN is a graduate of Bachelor Secondary Education major in Social Studies from the Mabalacat City College where he is also a full-time faculty under the Humanities and Social Sciences Department. Currently, he is taking up his Master in History at De La Salle University. His research interests are postmodernism, culture, local history, social philosophy, and Ethics.

HANRY HARLEN TAPOTUBUN is an honorary lecturer at the State Christian Institute, Ambon, Indonesia. His research interests are religious and cultural studies, peacebuilding, and indigenous religions.

THOMAS DAVID F. CHAVES is an Assistant Professor in the Department of English and Comparative Literature at the University of the Philippines in Diliman where he teaches translation theory and creative writing. His current research interests include Shakespeare and Jose Rizal translations in various Philippine languages.

PANEL 5: LANGUAGE AND COMMUNICATION

LOVEY ANN F. MARQUEZ. The source of Lovey Ann Marquez's interests and contributions lies at the intersection of arts and communication, environment, migration, digital tech, culture, and society using the (anthropology of the) body as the lens. This January, she is about to graduate in her Master's programme on Cultural Anthropology and Development Studies (CADES) in KU Leuven in Belgium.

JILLIAN LOISE MELCHOR is a former faculty at the Department of European Languages of the University of the Philippines Diliman and currently an Erasmus Mundus MA in Crossways and Cultural Narratives

scholar. She is a published literary translator and has academic publications in the field of language education policy and cultural studies.

MIGUEL BLÁZQUEZ, Ph.D. is an Assistant Professor and the Spanish Section Coordinator at the Department of European Languages, University of the Philippines Diliman. With a Ph.D. in Spanish Philology (UNED, Spain) and an MSc in Applied Linguistics and Second Language Acquisition (University of Oxford, UK), he is the author of several articles published in internationally renowned journals such as *Applied Linguistics* or *Language Learning & Technology*.

PANEL 6: COLONIAL IDENTITIES

ISAAC DONOSO, Ph.D. is a tenured professor at the University of Alicante in Spain. He was awarded the Ibn al-Abbar Prize—the most important Spanish Award in Islamic Studies—twice (2004 and 2008). In 2010, he received the *Premio Juan Andrés de Ensayo e Investigación en Ciencias y Humanas* award for his studies of Spanish-Filipino literature. He holds a doctorate in philology and has authored several books on language, literature, history, and culture.

PENNÉGUÈS MAËLLE, Master Reseach is currently preparing the agrégation d'histoire. Her research concerns an attempt at Thai history, knowing that local sources for the 17th century were destroyed in 1767. He relies on European sources, particularly in French and English sources which have different aspects. She has studied travel accounts with notably the difficulties linked to literacy.

STEVEN J. FLUCKIGER received his M.A. in History from the University of Hawai'i at Manoa in 2018. His research focuses on 16th- and 17th-century colonization in the Philippines in relation to religion, gender, and sexuality. He wrote and published *Caquenga and Feminine Social Power in the Philippines* and *Power, Control, and Marriage: The Catholic Utilization of Indigenous Wives in Early Colonial Philippines*. He currently works as a high school world history teacher in the United States.

PANEL 7: COLONIAL IMAGES AND NARRATIVES

MARK ANTHONY B. CABIGAS is an undergraduate student of Bachelor in Social Science Education, under the Faculty of Behavioral and Social Sciences of the Philippine Normal University, Manila. He is an advocate of cultural heritage preservation and is currently serving as the President of Samahan ng mga Mag-aaral sa Kasaysayan - PNU.

CLIO KIMBERLY R. TANTOCO is a doctoral student at the Department of History, University of the Philippines Diliman. She earned her Master of Arts in Asian Studies (Northeast Asia - Japan) from the UP Asian Center in 2016 and Bachelor of Fine Arts Major in Visual Communication, magna cum laude, from the UP College of Fine Arts in 2009. Her research interests include graphic design, advertising and propaganda, and Asian art history.

JESSICA NICOLE R. MANUEL is currently taking her Masters in Curatorship with the Department of Art Studies at UP Diliman. She completed her undergraduate degree in History of Art with Material Studies at the University College London, where she had developed her interests in exploring Philippine material culture from pre-colonial to contemporary art. Most of her research interests are often informed by looking at Philippine art history and cultural production from decolonial perspectives. She has written "Unlearning the Identity in the Third Space: Perspectives on Filipino Nationhood" for the independent art publication *Dustcover*, and is the co-founder of the art collective LiKol Projects.

PANEL 8: RITUALS AND PERFORMANCE

ARTHIT JIAMRATTANYOO is a doctoral candidate in Southeast Asian History at the University of Washington, Seattle, with a focus on the Philippines and Thailand. He has published academic articles on Thai-Philippine relations during the interwar period and translated a number of foundational works in Philippine studies into Thai. He is now writing a dissertation on the affective politics of friendship in the early Spanish colonization of the Philippines.

AL B. RODRIGUEZ is a graduate student of the Asian Center, University of the Philippines Diliman. Among his several interests is the study of Bicol's religious festivals and Marian devotion. At present, he is working on a cross-sectional study of Philippine career service executives.

KYLE PHILIP M. RAVENA is currently pursuing his Master of Arts in Philippine Studies at the Asian Center, University of the Philippines Diliman. His research interests primarily revolve around Western Visayan history and culture, issues on historiography, and cultural studies. He has worked previously as a Research Assistant for a project by the University of the Philippines Visayas and the Department of Environment and Natural Resources (DENR) which centered on documenting and researching on enduring and surviving local traditional knowledge practices and systems of Panay and Guimaras.

PANEL 9: PLACE AND MEMORY

NGUYET THI MINH NGUYEN is currently a lecturer at the Faculty of History of the College of Social Sciences and Humanities, Vietnam National University, Hanoi, Vietnam. Since 2015, she became a Ph.D. candidate and researcher about Southeast Asian urban history. Her dissertation was entitled *The History of Manila City under the Rule of Spanish Colonial (1571-1898): A Comparative Study.*"

SUMIT MONDAL is a research scholar at the Central University of Gujarat. His research interests are Indigenous study, Post-colonial study, and Indian Literature.

SAMPAYAN CHAKRAVARTY is a research scholar at the University of Delhi. His research interests are Indigenous study, Post-colonial study, and Indian Literature.

LI-YING WANG is a Ph.D. candidate of the archaeology program at the University of Washington. Her research focuses on the reactions of northeastern Taiwan Indigenous societies to European presence in the 17th century. She is interested in intercultural interactions and social complexity by examining material culture. She is also interested in computational methods and reproducible research. Her publications

include "Ornaments as Indicators of Social Changes Resulting from Indirect Effects of Colonialism in Northeastern Taiwan" in the *Archaeological Research in Asia* and "Standardization of ceramic shape: A Case Study from the Iron Age Pottery from Northeastern Taiwan" in the *Journal of Archaeological Science: Reports*.

PANEL 10: WARFARE AND MILITARY HISTORY

EDER A. GALLEGOS has a Masters in History and is a Ph.D. candidate in History at the Universidad Pablo de Olavide de Sevilla. His research interests are Global History, Naval, and Military History. He has published "Great defense of America and the Philippines, artillery and their coastal fortresses in the global epoch of Felipe V" in *Armies of Felipe V, Desperta Ferro Ediciones, Madrid., Spain;* (2017) (In press) and "The oceanic circulation of Seville-Manila artillery technology, 16th-18th centuries," in *Intercolonial Relations*.

SUNARNINGSIH is an archaeologist at Balai Arkeologi Kalimantan Selatan. His research insterests are ancient settlement sites in Kalimantan. He has published "Hunian Berbenteng (Kuta) Mapot: Studi Bentuk Simbol, dan Kronologi," in the *Jurnal Kindai Etam* and "The Characteristics of Kuta Bataguh In Kapuas, Central Kalimantan," in *Berkala Arkeologi*.

JEFFREY JAMES C. LIGERO finished his BA History and MA History from the University of the Philippines Diliman. He is currently an assistant professor of History at the University of the Philippines Los Baños. He is interested in transportation history, indigenous technology, and local and oral history.

ABSTRACTS

SABANG: EARLY SOUTHEAST ASIAN-EUROPEAN INTERCULTURAL ENCOUNTERS

An International Conference

18-20 March 2021 | 8:00 AM - 5:30 PM | via Zoom

KEYNOTE LECTURE 2

THE 'PORTUGUESE' ENCOUNTER WITH THE MALAY-INDONESIAN WORLD OF THE 16TH CENTURY

Leonard Y. Andaya, Ph.D.

University of Hawai'i - Manoa

The encounter of the Portuguese with the Malay Indonesian world of the 16th century was characterized by the complementarity of both the “white” or European Portuguese and the “black” Portuguese or those who were of overwhelmingly local Asian descent. While the former provided the model for Portugueseness, it was the latter who succeeded in blending it with local cultures that were crucial to the success of the Portuguese enterprise. The ability of the black Portuguese to understand local perceptions of meaningful unities of bodies of water—what in the Philippines is captured in the indigenous term “*sabang*”—enabled the Portuguese to establish thriving international hybrid entrepôts at Melaka on the Malay Peninsula, at Makassar on the southwest peninsula of Sulawesi (Celebes) and at Larantuka in eastern Indonesia in the 16th and into the 17th centuries.

KEYNOTE LECTURE 3

SHIFTING THE ENTREPOT PARADIGM: LOCAL AGENTS AND INDIGENOUS VOICES IN THE MAKING OF MANILA'S GLOBAL CONNECTIONS, CA. 16TH TO 18TH CENTURY

Birgit Tremml-Werner, Ph.D.

Linnaeus University, Sweden

In recent decades, a rich body of scholarship has demonstrated that Manila was more than just a transshipment port. Studies on far-reaching intra-Asian, Austronesian, and trans-Pacific connections have posed a challenge to narratives of both galleon-centricity and irrational colonial governance. Yet, there continues to exist an overemphasis on actors and processes reaching the Philippines from abroad, while both indigenous agency and colonial policies are rendered secondary to the course of events. However, a long list of 'connectors' including among many others, *'mestizo de sangley'*—interpreters, provincial, parish priests, colonial officials, indigenous chiefs, localized foreign residents, indigenous allies, *beatas*, and Spanish women, were at the heart of local and global projects from the sixteenth century onwards. Zooming in on such local agents opens up new vistas for a nuanced global history of a connected archipelago.

ROUNDTABLE 1

HISTORY, THEORIES, AND PROSPECTS OF PHILIPPINE STUDIES AS A DISCIPLINE

Filomeno Aguilar, Jr. Ph.D.

Ateneo de Manila University, Philippines

Noel Christian Moratilla, Ph.D.

University of the Philippines, Diliman

Cristina Martinez-Juan, Ph.D.

University of London

DISCUSSION QUESTIONS

1. What do you think is the relevance of Philippine Studies in the age of globalization, and how can we situate this relevance within the context of the ongoing global health emergency?
2. In this age of globalization, should we jettison theories, approaches, and paradigms which, rightly or wrongly, purportedly border on the essentialist and nativist problematizing of Philippine culture and society? How about foreign theories? Should they be abandoned in the name of indigeneity and nationalism?
3. What are the prospects for Philippine Studies in the digital era? What are the challenges?
4. Considering that Filipinos have become, by some accounts, a diasporic people, what is the importance of Philippine Studies with respect to Filipino migrant communities? What is the role of these migrant communities in promoting Philippine Studies?
5. How can Philippine Studies help promote inclusivity? Has it really helped address some of the social ills that have beset the country? How?

ROUNDTABLE 2

LOCATING EARLY MODERN SOUTHEAST ASIA

Joefe B. Santarita Ph.D.

Asian Center, University of the Philippines, Diliman

Ariel C. Lopez, Ph.D.

Asian Center, University of the Philippines, Diliman

David Henley, Ph.D.

Leiden University, Netherlands

Stefan Amirell, Ph.D.

Linnaeus University, Sweden

DISCUSSION QUESTIONS

1. Can you describe the regional and global connections made or unmade during the early modern period (c.1400-1800) in Southeast Asia? What do you think were the impact of European arrival to various states and societies in Southeast Asia during this period?
2. Conversely, what do you think were the impact of early Southeast Asian-European interaction in the politics and societies in Europe, if at all?
3. How important was the early period of Southeast Asian-European interaction to the later political trajectory of colonial and postcolonial states in the region?
4. In your view, what are the themes, sources, approaches, geographic regions that remain frontiers for research on early modern Southeast Asia?

PANEL 1: INDIGENOUS AND COLONIAL MEDICINE

TRADITIONAL MEDICINE IN THE PHILIPPINES AND EARLY SOUTHEAST ASIAN-EUROPEAN ENCOUNTERS

Michael L. Tan, Ph.D.

University of the Philippines Diliman

Gideon Lasco, Ph.D.

University of the Philippines Diliman

Using an analysis of traditional medical systems in the Philippines, our paper argues that to understand the impact of Spanish colonialism on the Philippines, we need to look into several centuries before the 16th, involving non-western regional and global trade and cultural exchange. We show how Spanish colonialism does impact, strongly, on the trajectory of traditional medical practices, particularly in terms of concepts of health and illness and the use of medicinal plants but not without having to interact with a template, so to speak, of existing medical systems involving the indigenous as well as elements from what is today China, Indonesia, Malaysia and perhaps further west to the Indian subcontinent and even to southwest Asia. We use linguistic analysis as well as medical publications from the 17th century onward to look at these encounters.

PANEL 1: INDIGENOUS AND COLONIAL MEDICINE

THE HILOT OF THE PHILIPPINES AND THE DUKUN BAYI OF INDONESIA COMPARED

Ma. Luisa T. Camagay, Ph.D.

Department of History
University of the Philippines Diliman

Documentation about the *Hilot* and the *Dukun Bayi*, both traditional midwives of the Philippines and Indonesia respectively came to the fore when the colonizers of both countries i.e. Spaniards and Dutch aimed to introduce western medicine in their colonies in the 19th century. This paper aims to compare the role played by the *Hilot* and the *Dukun Bayi* in their respective countries as well as to describe how colonial authorities attempted to marginalize them in the light of opening a school of midwifery. Graduates of the schools in the Philippines and Dutch East Indies produced licensed midwives who had to contend with the traditional midwives. The preferences of pregnant women would be an interesting story to tell as well as describe the dynamics which prevailed between the traditional midwife and the licensed midwife in both countries.

PANEL 1: INDIGENOUS AND COLONIAL MEDICINE

MSS 2996: CURIOSITY TO A MEDICINAL CHEST?

Mohd Affendi B. Mohd Shafri, Ph.D.

International Islamic University Malaysia

There has been very few studies on the interactions that happened between Malay medicine and Western medicine. In the beginning, the Malays appeared to pay little attention to modern Western medicine, incorporating and not even mentioning anything in their related medical literature. European thoughts were limited to ancient Greek medical knowledge which was brought through Islamic influence. It was the Europeans, such as the 17th-century Dutch doctor Jacobus Bontius who found Malay medicine interesting and wrote on those traditions. The Malays remained uninterested until the early 20th century where in Pulau Penyengat a transformation and modernization of the Riau Sultanate coincided with the presence of a Dutch residency at Tanjung Pinang, on Bintan island. A manuscript, MSS2996, currently housed at the National Library of Malaysia is a unique testament to an interaction that took place where the European practice of medicinal chest captured the interest of a Malay scholar, leading to the creation of the manuscript containing a description of the medicinal chest belonging to two Dutch doctors. This is clear from the title of the manuscript: *Khasiat dan Kaifiyyat Kotak Ubat Tuan Brocades Dan Tuan Seitman Niphal Negeri Holanda* (The Function and Use of the Medicinal Chest of Sir Brocades and Sir Seitman Niphal of the Netherlands). The names of drugs were all written in the Roman alphabet, following the Dutch nomenclature. However, the description of diseases still contains traditional Malay terminologies, in addition to new modern terminologies such as malaria and typhoid, perhaps also the first instance of use in Malay-Jawi medical literatures.

PANEL 2: TRADE AND DIPLOMACY

ADDRESSING SOUTHEAST ASIAN LEADERSHIP: DIPLOMATIC NARRATIVES AND THE ORDERING OF COLONIAL KNOWLEDGE

Stephen L. Keck

Emirates Diplomatic Academy, UAEU

Diplomats have frequently been critical makers of contact between cultures. This paper underscores the contributions that British diplomats made to the development of colonial knowledge in the 18th and 19th centuries (1760-1840). British diplomatic missions had numerous motivations, but their by-products included published memoirs (in addition to their private writings) which would become important tools in the framing of colonial narratives and other forms of knowledge. These often voluminous publications have been useful to scholars, but they have yet to be adequately studied: recovering the 'diplomat's gaze' reveals not only great information about diplomatic priorities, but significant insights regarding their capacities (or incapacities) to engage and understand indigenous cultures. This paper highlights some of the instances in which key diplomatic narratives examined Southeast Asian modes of leadership. Consequently, significant British diplomatic narratives which were focused on regional issues (Symes, Raffles, Crawfurd, and others) are investigated to exhibit evaluate the basis from which leadership was assessed; additionally, the discussion connects these narratives to the construction of knowledge about the region's societies and cultures. Their accounts pointed well beyond the detailed information which these authors provided about Siam, Ava, and the Malay world (especially Java); analyzing these texts should help us to better understand the geopolitical transformation which would occur with colonization when Western knowledge and practices began to displace traditional ideas about governance and inter-state relations. Diplomatic authors hardly understood themselves to be agents of 'cultural exchange' but they were alert to how their accounts might be measured by the works of their predecessors. In fact, there is ample evidence that these narratives helped prefigure the experiences and priorities of subsequent missions. That is, by early the 19th century some of these writings often held nearly a canonical status and remained influential long after they were published. This paper reflects ongoing research towards a monograph in the early phase of development which explores British diplomacy towards Southeast Asia from roughly 1785-1835.

PANEL 2: TRADE AND DIPLOMACY

FRIENDSHIP AND UNITY AMONG US: THE DUTCH-ASIAN ELEPHANT DIPLOMACY IN THE SEVENTEENTH CENTURY

Pichayapat Naisupap

Leiden University

In the seventeenth century, the Dutch East India Company (VOC) began establishing diplomatic relations with Asian polities alongside trade. One of the diplomatic activities was elephant gift-giving that had long been practiced across Eurasia. In elephant diplomacy, the VOC did not play only as a giver, but also many times as a receiver. It received gift-elephants from Southeast Asian polities plus *Kandy* and then transferred them westward to South Asia, Persia, and the Netherlands. This article examines the pattern and characteristics of the Dutch-Asian elephant diplomacy and the socio-cultural implications behind the diplomatic scene. By reading Dutch records, the article argues that both parties (Dutch and Asians) in bilateral diplomacy created a sense of unity among them by giving gift-elephants to each other to express honor, reverence, fraternity, and peace.

PANEL 2: TRADE AND DIPLOMACY

DANES IN THE MANILA TRADE, XVII-XIX CENTURIES

Andrés del Castillo Sánchez

El Colegio de México AC

This presentation focuses on some of the most forgotten and almost ignored episodes of trade relations between the Danish colonies in India and the Philippines through the first Danish East India Company 1616-1650, the second Danish Company of East India 1670-1729, and the Asiatic Company 1732-1840. Since 1620, the Danes, with the support of "free Portuguese," founded the enclave of Tranquebar, on the Coromandel Coast in India. Taking advantage of the neutrality of the Danish flag, they began to act as intermediaries in South/Southeast Asian trade and thus arrived in Manila. By the end of the 18th century, the Danish ships represented one of the most active ships in the port of Manila, mainly traded textiles from the Coromandel Coast and the Bengal Coast. In the presentation, the period from 1620 to 1840 is covered with the end of the Asiatic Company and the end of the Danish enclaves in India.

PANEL 3: COLONIAL KNOWLEDGE AND INTERMEDIARIES

RE-READING 'SUCEOS': REVISITING MORGA IN SOME BOOKS, TEXTS, AND PLACES

Rolando G. Talampas

Asian Center

University of the Philippines Diliman

Antonio de Morga and his *Sucesos delas Yslas Filipinas* have yet to stir greater popular interest in reviewing Philippine history so that Filipinos understand themselves more, among others. Even excerpts and insights from the said book used in a few textbooks seem absent in official curricular guidelines. With these and despite student-produced videos, might we expect Morga markers and monuments to bestow belated honor and recognition?

PANEL 3: COLONIAL KNOWLEDGE AND INTERMEDIARIES

TENSIONS OF HYBRIDITY: NATIVE OFFICERS AS INTERMEDIARIES IN SCRIPTING COLONIAL ORDER IN BRITISH BURMA

Alexey Kirichenko, Ph.D.

Institute of Asian and African Studies,
Moscow State University

The early stages of colonial expansion in Asia have long been interpreted as being dependent on local intermediaries. Often, that role was played by minorities and Asian migrants as colonial administrations were too wary to place much trust in the loyalty of natives. The proposed paper, however, looks at some of the roles played by Burmese native officers in the British colonial project, and, specifically, on their role as producers of colonial knowledge through the close reading of two works written in the 1830s and 1880s. The first case concerns Maung Shwe Htun, a revenue officer under British Commissioner for Tenasserim who accompanied Commissioner Blundell on a visit to Calcutta in 1835 and compiled a record of this travel. Shwe Htun's account was not quite a personal diary. Instead, he adapted the style of Burmese court accounts of royal diplomacy and military campaigns. Employing it to parade the achievements of his superior and East Indian Company, he localized British colonial rule to the local idiom. Another case is Maung Tet Pyo, a magistrate, who in 1881, codified customary law for Chins, one of the ethnic groups of Burma, contemplating this work along the lines of Burmese normative legal literature, now recognized in colonial courts as a form of personal law. Although both works may look like attempts to sync colonial rule with local norms, they reflect different logic. While Shwe Htun's account substituted royal figures without altering the power arrangement, Tet Pyo's effort propelled tribal customs to the status of cosmic law. By applying colonial notions of legal plurality, he subverted Burmese notions of Buddhist exclusivity and, inadvertently, the teleology of colonial governance. His work thus demonstrates the tensions of hybridity when intermediaries fail as such and act as colonizers instead.

PANEL 3: COLONIAL KNOWLEDGE AND INTERMEDIARIES

SPANISH MANILA'S MEDIA ANATA: GROUNDWORK FOR QUANTITATIVE GLOBAL HISTORIES FROM BELOW, 1654–1687

Nicholas C. Sy

University of the Philippines Diliman

“On the said day 12 January 1656, two pesos of oro comm[u]n that Getrudes de la Concepcion a free morena cafra entered into the Royal Treasury as the media anata of a shop she has in this city [of Manila]” This paper maps, geographically and quantitatively, the global ties recorded by Manila’s 17th century registers of media anata payments. The Spanish crown imposed this fee on its nobility. Its *Leyes de Indias* expanded its collection to colonial grants including the privileges of owning shops or travelling to mainland Asia. The fee registers are housed at the Archivo General de Indias. Each register contains several hundred entries recording grantees’ names and grants, and, for aliens, their ethnicity and/or place of origin. The existing literature used this dataset to study the lives of individuals, the scopes of government offices, and the state of imperial finances. But few historians, apart from Yayoi Kawamura who measures ties between imperial Spain and Japan over time, have used this dataset to measure the movement of otherwise invisible global actors circulating around the early modern world. This paper presents data from three decades of registers 1654-1687. It explores basic questions regarding data quality: Who ended up on these registers? Who was left out? Did these criteria for inclusion and exclusion change? It then maps the register’s record of ties not just to East Asia, but also to Southeast Asia, Africa, and South Asia. This quantitative assessment does more than confirm what we already know—that multiple non-state actors, and not just elites, interlinked the early modern world. It measures the magnitude of this reality over time to detect not only moments of growth but also interruptions and reversals.

PANEL 4: RACE AND RELIGION

CHINOS INDIOS AS SEXUAL DEVIANTS: SODOMY AS COLONIAL TROPE OF MORAL PANIC IN THE EARLY SPANISH PHILIPPINES

Thomas David F. Chaves

University of the Philippines Diliman

Among the observations of early Spanish colonizers, notably among the religious orders, were the sexual practices of the *indios*, many of which they found abhorrent and considered a grave moral lapse. Nothing, however, offended their moral sensibility more than the Chinese settlers' practice of sex among men—*pecado contra natura*, in the discourse of the day. Not only did this condemnation find its way in confessional guides and missionary letters, it also influenced local ordinances particularly to be enforced in and around Manila. The purported distaste for such a practice was rooted in the fear that not only would the *indios* "catch on," they would also be potentially victimized by their Chinese superiors or coworkers into doing so. However, larger historical forces foregrounded the picture including, among other things, the Inquisition's prosecution and persecution of "unnatural acts," i.e., bigamy, *solicitación*, sodomy, and bestiality. In this paper, I examine how this trope of moral panic was structured in early colonial discourse. In particular, I argue that this reflected the colonizers' perception of the local Chinese, *Chinos Indios* (or *sangleyes*) torn between praise for their expertise in the vocational arts (and thus indispensable for the new colony) and their rejection of many of their cultural practices that did not conform to European Christian standards. Because China was the ultimate goal of the Spanish missions in Asia, the 'perverted' practice of sodomy threatened the moral universe of a transplanted worldview, entrenched as it was in the longstanding patriarchal heteronormativity of the Catholic church across history. Ultimately, this moral panic brought to bear the missionaries' collective anxiety of their role as gendered religious celibates, with no indigenous equivalent, except in a convoluted way when they judged the Tagalog *catalonan* or Visayan *babaylan*, women or feminine-acting men shamans, local priests, or healers as moral degenerates.

PANEL 4: RACE AND RELIGION

CHRISTIANITY AND RACISM IN POST-COLONIAL SOCIETY: WHITE JESUS, BLACK PIET AND NORMALIZED RACISM IN AMBON, INDONESIA

Henry Harlen Tapotubun

Christian State Institution, Ambon, Indonesia

This paper aims to show that for several reasons, western-style Christianity inherited by Dutch colonialism in Ambon, Indonesia is quite significant in shaping racist behavior, which has even been normalized by many people in society. Specifically, this paper will focus on those two phenomena, such as 1) the majority belief of Ambonese Christians that Jesus has a Caucasian appearance, and 2) the tradition of "Santa Claus goes home" during Christmas time which is usually accompanied by several black people, named as "black Piet" who usually act as "savage bodyguards." In this regard, these two phenomena seem to have had a significant impact on producing and maintaining some racist behaviors, like insults to the black people and the glorification of the West, especially in the context of physicality and appearance. In my opinion, these two behaviors have an intertwined relationship with the two traditions previously mentioned. Thus, to explain those phenomena, the analyzing process will be done with the classic theory by Max Weber about four types of social action to find and explain the reasons behind these racial behaviors which are increasingly been cultured into society. By exploring various views and arguments through field observations and interviews, this paper is expected to show that the legacy of western-style (Dutch) Christian traditions and values in Ambon is quite significant in shaping and normalizing the racist behavior of the Ambonese people today.

PANEL 4: RACE AND RELIGION

RELIGIOUS SYNCRETISM OF LIBAD APUNG IRU AND THE KAPAMPANGAN PRE-COLONIAL BELIEFS

James Darwin N. Lagman
Mabalacat City College, Philippines

Rivers and other bodies of water gave birth to different cradles of civilization in the world. This phenomenon is not a foreign event, among the natives of the Philippines. As a matter of fact, the rivers and bodies of water were part of their lives and culture. This is highly accentuated in the Province of Pampanga where Kapampangans have established their communities and practiced their beliefs in connection to the bodies of water around them. This is also seen in the festival of *Libad Apung Iru* (Saint Peter) where the festive event is celebrated in June on the river doing fluvial procession. During the festivity, people douse each other with water and throw food in the water as a sign of offering. However, the practice was observed even in pre-colonial times in the province. It is believed that the said action is for appeasing and thanksgiving for the blessing that was given by the god of the river. This practice is similarly observed in different Asian countries such as the Lake Toba Festival of Indonesia; Phaung Daw Oo Festival of Myanmar; and Loi Krathong Festival Thailand. Unlike *Libad Apung Iru* the said festival remained to be untouched or assimilated other cultures. Thus, this paper aims to discuss religious syncretism of the ritual during *Libad Apung Iru* and pre-colonial rituals of the Kapampangans. It also aims to survey similar practices in the country and to trace if there are pre-colonial remnants on the said religious ritual.

PANEL 5: LANGUAGE AND COMMUNICATION

ZAMBOANGA CHAVACANO FROM “HAWKER SPANISH” TO “SLIGHTLY SPANISH”: THE TRAJECTORY OF A CREOLE’S SOCIAL PRESTIGE

Jillian Loise Melchor

Erasmus Mundus MA Crossways in Cultural Narratives

Miguel Blázquez, Ph.D.

Department of European Languages,
University of the Philippines Diliman

Existing literature on Philippine languages is rife with references to Chavacano, the hypernym for Spanish-based creoles spoken in various parts of the archipelago. Variants of Chavacano are characterized in historical accounts as ‘a corrupt Spanish dialect’ with depreciative labels such as *español de tienda* ‘hawker Spanish’ or *español de cocina* ‘kitchen Spanish’. The concerted assertion of this creole’s degeneracy is a legacy of colonial knowledge production. Since the genesis of the Philippine creoles, much has changed as to their usage both from a linguistic and a social viewpoint. It is in this social dimension that we locate the present study. Of the three main varieties of Chavacano, spoken in Cavite City, Ternate, and Zamboanga respectively, this paper zeroes in on the third as the Mindanaoan variety is the healthiest to date. We wish to interrogate the trajectory of its social status, from its characterization as a degenerate variant of Spanish to its privileged position in contemporary Zamboanga City as a Hispanic identity marker (*Chavacano un poquito español* ‘Chavacano slightly Spanish’). Nuancing the role played in language preservation efforts by Zamboangueno elites, this study highlights the singularity of a creolophone community, who, through the politicization of heritage, has subverted the ideological marginality of their Creole mother tongue and appropriated it to be the hallmark of their ethnic identity.

PANEL 5: LANGUAGE AND COMMUNICATION

IN THE (RE/UN)MA(R)KING: BATUK (PHILIPPINE TRADITIONAL TATTOOS) IN THE DIASPORA

Lovely Ann F. Marquez

KU Leuven

Batuk, a term for traditional tattooing, has been in existence in the Philippines since the pre-colonial period. Accounts, archival photos, and research imply that the practice was largely integrated with the people's way of life as it became a symbol of valor, beauty, social status, affluence, and even played a part in the resistance against dominant, both colonial and post-colonial, forces most especially in the context of the mountains in the Northern Philippines. While colonization and eventual modernization denoted a decline of the practice over the years, *batuk* has been gaining popularity in the past two decades among Filipinos and foreigners alike. Studies have largely focused on *batuk*'s symbolic history, in particular, the tattoos of the Kalinga society, but the global re-emergence of Philippine traditional tattoos in the 21st century equally requires attention. Through this contribution, I address the foregoing by focusing on the simultaneous embodiments of *Tatak ng Apat na Alon* (Mark of the Four Waves) organization as Filipino-American individuals and as members of the Filipino/American/global societies, that is as a diaspora. Veering away from, but not rejecting, the usual discussion on the symbols and meanings of Philippine traditional tattoos in the past and in contemporary Philippines, this thesis unravels how *batuk* and its inscriptions on the bodies of a diasporic community in the United States exert a surfacing of "agency, intention, causation, result, and transformation" (Gell, 2010, p. 6) by considering them as a continuous strategy (Foucault, 1995) in the (re/un)ma(r)king of "intentional worlds" (Shweder, 1990; Geurts, 2002). The emphasis is on mobilization/action (crossing, intersection, divergence, overlap) of Philippine traditional tattoos in projects of decolonization, knowledge (re)production, and (de)hybridization. Founded on the concepts mentioned as well as archival work, semi-structured online interviews, online forms, photo-elicitation, sketches, and participant observation through social media platforms, this paper hopes to contribute to the dialogue of how bodily inscriptions present (rather than just represent) as well as how bodies exercise power and agency in the making/remaking/unmaking of "intentional worlds" made more nuanced by the diasporic context.

PANEL 6: COLONIAL IDENTITIES

TO REWARD HER FOR THIS DEVOTION - CATHOLIC MANIPULATION OF THE CONVERSION OF EARLY- MODERN PHILIPPINE WOMEN

Steven J. Fluckiger

University of Hawai'i at Mānoa

During the initial colonial period of the Philippines, Catholic missionaries encountered cultures that placed the spiritual administration of indigenous animism on women. These women held influential positions in their societies, yet missionaries worked to debase their spiritual practices and supplant them with Catholicism. Because of the influence, these indigenous animist women wielded, Catholic missionaries sought to convert indigenous women to counteract these animist leaders. Once converted, the clergy then used these women as public symbols of the blessings of Catholicism to show indigenous Philippine people that women and men would benefit greatly from adopting Catholicism. One of the methods these missionaries used was publicly displaying and recounting the visions, miracles, and healings indigenous women experienced or witnessed through their faithful adherence to Catholic principles. Using these experiences, the Catholic missionaries showed the indigenous populations that they no longer needed to rely on the women who led animist traditions and that they could instead follow the example of these Christian women who were remarkably blessed spiritually through their devotion to Catholicism. The promotion of these miracles, visions, and healings was an attempt to strengthen the power and influence of the Catholic Church in the archipelago. This paper analyzes several accounts of these visions, miracles, and healings while acknowledging the active role indigenous women took. It also acknowledges how Catholic clergy rejected certain accounts of Christian-related visions and healings because it threatened their authority and did not support Catholic dogma.

PANEL 6: COLONIAL IDENTITIES

MELCHOR DE AVALOS AND THE POLITICAL STATUS OF TAGALOG MUSLIMS

Isaac Donoso, Ph.D.
University of Alicante, Spain

During the 16th century numerous *arbitrios*, memorials, and letters were addressed to the Hispanic Monarchy in order to explain—under natural and canon laws—the human scenario that emerged after the geographical discoveries. The presence of Islam in the Philippine archipelago was an enigma with several political implications. *Cartas y alegaciones de derecho del licenciado Melchor de Ávalos oidor de la real audiencia de Manila para la S.C.M.R. acerca de los mahometanos de las Philipinas y contra ellos* is an *arbitrio* written by Melchor de Ávalos to connect in 1585 the two edges of the Islamic world from Granada to Manila, exposing the main arguments of the anti-Semitic debate. Its goal was to convince the King about the political actions towards the so-called Moros in Manila and its surroundings. We study the content and context of these two letters, the scope of Tagalog Islamization, and the further development of Islam in Manila.

PANEL 6: COLONIAL IDENTITIES

THE IMPOSITION OF THE SORBONNE METHOD IN THE FORMATION OF AN INDIGENOUS CLERGY IN SOUTH-EAST ASIA: THE EXAMPLE OF SIAM IN 1685

Maëlle Pennégues

University Lumière Lyon II, France

The Foreign Mission of Paris, a new missionary company founded in 1660, took up the idea of Father Alexandre de Rhodes (1591-1660) about a native clergy for better evangelization. Siam is the headquarters of the MEP in Southeast Asia which was a testing ground for this indigenous clergy, as we can see from the accounts of the French embassy's trip to Siam in 1685. These accounts were partly written by a religious who graduated from the Sorbonne. They show us a teaching similar to what they may have known in France. We find, in particular, the system of questioning practiced in European universities. This leads us to a form of religious interaction between a Buddhist population and attempts at evangelization to Christianity.

L'imposition de la méthode de la Sorbonne dans la formation d'un clergé autochtone en Asie du Sud-Est : l'exemple du Siam en 1685. Résumé : La mission étrangère de Paris, nouvelle compagnie missionnaire fondée en 1660 reprend l'idée du père Alexandre de Rhodes (1591-1660) d'un clergé autochtone pour une meilleure évangelisation. Le Siam est le siège de la MEP en Asie du Sud-Est a été un terrain d'expérimentation de ce clergé autochtone comme nous le montre les récits de voyage de l'ambassade française au Siam en 1685. Ces récits ont pour une partie été écrits par des religieux ayant été diplômés à la Sorbonne. Ils nous montrent un enseignement semblable à ce qu'ils ont pu connaître en France. On retrouve notamment le système de question pratiqué dans les universités européennes. Cela nous amène à une forme d'interaction religieuse entre une population bouddhiste et des tentatives d'évangelisation au christianisme.

PANEL 7: COLONIAL IMAGES AND NARRATIVES

REVISITING THE BOXER CODEX: HOW THE FILIPINO "INDIO" WITHIN EARLY MODERN COLONIAL ENCOUNTERS UNCOVERS THE CONSTRUCTION OF THE FILIPINO IDENTITY

Jessica Nicole R. Manuel

University of the Philippines Diliman

The Boxer Codex is a 16th-century manuscript infamous for its astonishing collection of textual accounts and illustrations depicting the cultural customs, religious beliefs, and manner of dress of the societies and polities within the major maritime territories of Southeast Asia, East Asia, and some parts of the Western Pacific. Surfacing into the public's cultural consciousness since the mid-20th century, the Codex has garnered attention from an extensive audience; since it became known to scholars it has supplemented other works concerning the pre-Hispanic and Spanish colonial periods, with some of its illustrations of indigenous peoples widely reproduced in educational accounts of Philippine history. In this paper, I examine the presence of the visualized Filipino "*indio*" in the Codex by exploring the ways in which it is rendered and perceived throughout various examples of colonial encounters found in other European prints. Doing so not only reveals the true purpose of the Codex as a strategic tool used to support the justification of the Spanish colonial mission but is also telling of how the Filipino identity came to be constructed from the center, based on the preconceived notions of the "Other." Largely informed by a decolonial framework, I attempt to tackle the issues associated with the Filipino identity by not only examining the presentation of the "*indio*" within the Codex's historical context, but also by revealing its relevance within contemporary identity politics. Therefore, as a result, the Codex can be understood to be more than just an early modern manuscript providing ethnographic accounts of the Philippine's native inhabitants, and instead informs us of three things: the visual strategies used to justify colonial expansion, the inception of the Filipino identity in the minds of the colonizer, and lastly, how early modern conventions of seeing continue to affect the way we interact with our past.

PANEL 7: COLONIAL IMAGES AND NARRATIVES

THE MINGLING OF ASIAN AND EUROPEAN ART TRADITIONS IN THE BOXER CODEX ILLUSTRATIONS

Clio Kimberly R. Tantoco

University of the Philippines Diliman

In his article *The Early History of the Boxer Codex* (2014), John N. Crossley noted that it is likely that Gomez Perez Dasmariñas commissioned a Chinese artist to create the illustrations we now most recognize the Boxer Codex for. Through a close visual analysis of these illustrations—including stroke, shading, color, illumination, and composition—this author tries to find signs that indeed, a Chinese artist was employed for the manuscript.

PANEL 7: COLONIAL IMAGES AND NARRATIVES

BÚYO IN THE NARRATIVES OF EARLY SPANISH-AUSTRONESIAN INTERCULTURAL ENCOUNTERS

Mark Anthony B. Cabigas

Philippine Normal University, Manila

There have been numerous studies about the place of the betel leaf (*búyo*), and the betel quid (*ngangà*) in the Filipino and the Austronesian cultural world. These are mostly anthropological and medical and are talking about the *ngangà* as a whole but less are able to extensively and comprehensively review the place specifically of the betel leaf and the quid in the historical texts. Thus, to contribute to the historical study of plants in the country, this paper will review the relations of various Western explorers and missionaries about the phytomorphology, cultivation, purpose, use, and cultural significance of the betel leaf and the quid. The various relations are mostly those from the Blair and Robertson compendium of Spaniards' relations of their encounters with the Southeast Asians particularly the early indigenous Filipinos during their expeditionary and missionary works to Southeast Asia from the 16th century onwards. These early narratives are seen to shed brighter light on the early Southeast Asian-European intercultural encounters particularly in the field of botany. This is an encompassing study that includes a look at the exploration and travel narratives of the Westerners to the Philippines, the enduring Philippine pre-colonial traditions, and the similarities of the Philippines' experience with the experiences of the neighboring Southeast Asian countries.

PANEL 8: RITUALS AND PERFORMANCE

AN OROSIPON NI INA: A CASE FOR THE SYNCRETIC ORIGIN OF THE PEÑAFRANCIA FESTIVAL IN BICOL, PHILIPPINES

Al B. Rodriguez

Asian Center

University of the Philippines, Diliman

This study narrates the Peñafrancia festival from its colonial origin in the mountains of Salamanca, Spain to its 300th-year celebration in the waters of Bicol, Philippines. The syncretistic production of the festival resulted in a religious performance with features from the Iberian Catholicism and Southeast Asian animism. The study also locates the Bicolano identity based on the surrounding myths, grand rituals, and festivities of the Peñafrancia celebration. Under the papal bull, *Inter Caetera*, the Catholicization of the “new land” led the Spanish to colonize in the name of God and Spain; with them is the concept of Mary, the Mother of Jesus—her legends and stories of miracles. With scarce resources, the colonial conquest of the Philippines depended on a religious social policy and the harmonious relationship of the Catholic church with the scattered indigenous communities. The indigenous communities, particularly the cimarrones and remontados, responded with opposition to the foreign government but welcomed the religious aspect of the colonization. This merging of Spanish and indigenous religiosities created a community, indeed, a geographic region, where everyday life is negotiated through religion. The stories around the *Patrona del Bicol* and its related meaning-making have dictated how Bicolanos interpret, understand, and make sense of life events—from areas of spiritual and physical well-being to civil and social participation. With a history spanning three centuries, the secular and religious rituals of the Peñafrancia Festival are still executed and experienced, and its devotion has taken new forms. The practicality, particularly in the recent pandemic, and changes in community beliefs, however, have tested the historical and cultural elements of the festival and its importance to the Bicolanos.

PANEL 8: RITUALS AND PERFORMANCE

COLONIZING BLOOD COVENANTS: RITUALIZED FRIENDSHIP AND CONTRACTUAL COLONIALISM IN EARLY FILIPINO-SPANISH ENCOUNTERS

Arhit Jiamrattanyoo

University of Washington

During the sixteenth century, no less than two dozen of blood compacts (*sandugo* in Philippine languages, *sangria* or *pacto de sangre* in Spanish) were reportedly concluded between indigenous leaders in the Philippines and Spanish empire builders. This paper examines these interracial covenants during the first century of Spanish presence in the archipelago, from the Magellan expedition to the Caraga Revolt of 1631. Drawing upon European and vernacular sources, it approaches the blood compact as an indigenous form of ritualized friendship sealed through the mutual ingestion of the participants' blood. I argue that the Spanish conquest of the Philippines entailed a politics of the blood compact in which the practice was differently appropriated by each of the parties in the new context of colonial encounters. On the one hand, the natives used it to mitigate the radical alterity of racial strangers and promise concord and cooperation through the symbolism of blood. In so doing, they also managed to resist Spanish intrusion and stall for time to make a fight-or-flight decision. On the other hand, the Spanish conquerors "colonized" blood covenants by subordinating them to their own legal practice of notarized agreement and the natives to their economic extortion. The motif of the blood compact also figured prominently in their discursive production, particularly travel reports and missionary chronicles. These writings served not only to demonstrate Spanish colonial legitimacy grounded in native amity and consent but also to justify the use of force by calling attention to the racialized treacherousness of the natives and their neglect of covenants. This paper also shows that this politics of friendship can be understood in affective terms as animated by moral sentiments. Among the natives, the normative mechanism of shame, which many scholars argue to have regulated Philippine reciprocal exchange, was often suspended by their Hispanophobic distrust.

PANEL 8: RITUALS AND PERFORMANCE

SAYAW SA GINUNTING: A POSTCOLONIAL ANALYSIS OF A WEDDING DANCE

Kyle Philip M. Ravena

University of the Philippines, Diliman

The *Sayaw sa Ginunting*, or *Sinulog*, is a ritual commonly performed in the rural communities of Central Panay. It is performed after a formal Christian wedding ceremony by a pair, or pairs, of sword-wielding dancers leading the newlywed couple usually from the church to the reception, moving forward while dancing, or clashing, in an *atras-abante* (forward-backward) movement. While variations of the dance exist and its origins still uncertain, a postcolonial analysis of the dance suggests its important position within the space of post-colonial Philippine society. The choreography, the instruments, and even the costumes of the dancers point to indigenous symbols and meanings understood by the community. It is a dance of resistance from the legacies of colonialism, and to the dancers and the newlywed couple, a symbol of intangible Visayan cultural history and heritage.

PANEL 9: PLACE AND MEMORY

INDIGENEITY AND ETHNICITY OF SUVERNA BHUMI (BURMA): A VIEW FROM COLONIZERS

Sumit Mondal

Central University of Gujarat

Sampayan Chakravarty

Delhi University

India and Burma share a long history of migration and settlement. But the land of Burma was not well known to the Europeans, especially to the British colonizers. Immediately after colonizing India, the rulers found the link between Coromondal and Ceylon port and found a new land with plenty of unexplored capitals. *Suverna Bhumi* or the Land of Gold was new to them and the race and ethnicity of this land surprised them. European travellers and especially British officials often visited Burma for hunting and amusement as well as exploring a new land and finding the ethnical diversity with a better understanding of ruling this land. The British rulers gave their views and an account of the lives of the Burmese and the Arakan's and the Talaings with minute detailing. But the process of otherness came from their viewpoints and descriptions which was unlike in the case of Indo-Burma relationship. The land of Dragon or the land of Gold was also created by the supernatural point of view among them. "Three days steaming from Calcutta introduces us to a race, a civilization and a religion wholly different from what we have left behind in India" (Grattan Geary 1886)—this line portrays the exploration of the other and finding otherness. This paper aims to investigate the viewpoints of the colonizers about the ethnicity and races and religions of Burma and constructing the idea of *Suverna Bhumi* as a land of trade through selected texts of Grattan Geary and Alexander Ruxton Mcmohan. This paper also aims to trace the cultural exchanges between the European colonizers and the Burmese to trace the cultural confluence in early South-East Asia concerning Burma as a case study.

Key Words: Migration, Travel Narratives, Religions, Cultural Exchanges

PANEL 9: PLACE AND MEMORY

A LOCAL VIEW FROM NORTHEASTERN TAIWAN TO UNDERSTAND INTERCULTURAL ENCOUNTERS BETWEEN EUROPE AND ASIA AND THEIR INDIRECT EFFECTS

Li-Ying Wang

University of Washington

Since the 15th century, in a quest for spices and natural resources, the Europeans, including the Portuguese, the Spanish, the English, and the Dutch, expanded trade between Europe and Asia and operated a complex global trade network. In addition to historical records, the material remains in Asia during this time provide archaeologists with valuable opportunities to understand the interaction between Europeans and Indigenous people. Northern Taiwan was an important transshipment point between China, Japan, and other countries in Southeast Asia that was occupied by the Europeans, including the Spanish and the Dutch, from 1624 to 1662, due to the geographical location. Compared to its neighboring areas in Southeast Asia, Taiwan has a relatively short period of time of European colonization. However, the archaeological evidence of trade goods from local sites, such as Chinese porcelains or ornaments, reveals frequent exchange of goods stimulated by European presence. Northeastern Taiwan is an especially interesting area because colonial control was relatively weak and indirect. It shows that local people not just passively accepted the trade goods but actively incorporated them into their culture that presents hybridity. Our current knowledge of Indigenous settlements in northeastern Taiwan suggests a relatively complex social system around the 17th century at the same time as the European presence. I examined archaeological evidence from Kiwulan (AD 1350-1850), a major late Iron age historical site, along with historical documents to demonstrate the local experience of both cultural persistence and changes during the European colonization period.

PANEL 9: PLACE AND MEMORY

FROM REMEMBRANCE TO RECREATION: MEMORY OF EUROPEAN HOUSES IN URBAN LANDSCAPE MANILA (PHILIPPINES) AND SAIGON (VIETNAM) DURING THE COLONIAL PERIOD

Nguyet Thi Minh Nguyen

College of Social Sciences and Humanities,
Vietnam National University

Historically speaking, people are always trying to reconnect their lives back to places they came from. The feeling of “missing home” has created in each individual the great reminiscences in which moved to the real actions in new lands, especially by colonial communities. In *Urban Memory: History and Amnesia in Modern City*, Mark Crinson argues that houses in cities are physically manifest the memory of lives beyond the planning purposes or the nature of the region. The urban history of Southeast Asia, in this regard, witnessed a rapid development of urban models that carried a mark of memories built by the hands of the Western architect from the colonial period. Accordingly, architecture itself became the ‘mini museum’ of European culture and an important zone of the urban landscape. Established new style of houses, despite the exotic in tropical environment and indigenous culture, was the trend of every colonial city in Southeast Asia both in Manila under Spanish rule or in Saigon under the French regime. In this article, I argue that the recreation of houses modeled from Europe as cultural healing or a concentration in Western values for people who are far away from their mother place besides practical aims to control and exploit colonies based on two main cases are Intramuros in Manila city and center zone in Saigon urban landscape.

PANEL 10: WARFARE AND MILITARY HISTORY

LANTAK: INGENUOUS FIRE MAKING DEVICE OF SOUTHEAST ASIA

Jeffrey James C. Ligero

University of the Philippines Los Baños

Before the use of matches and lighters became widespread, the fire piston was the fastest method of fire making. It consists of a cylinder of bamboo, hardwood, horn, or metal containing a smooth, accurately bored hole, open at one end only. The piston, usually of the same make as the cylinder, has a thread packing (ring) to ensure a tight fit in the hole of the cylinder. A small amount of tinder is placed in a recess at the tip of the piston. When it is driven down the cylinder with a sharp blow and removed promptly, the rapid compression of air inside the cylinder mortar ignites the tinder. Its principle is based on the fact that when air is quickly reduced to one-fifth or less of its volume, sufficient heat is evolved to inflame the tinder. Commonly called "*lantak*" in Tagalog and Bahasa Melayu, this apparatus had been found in use in Southeast Asia by Western ethnologists since the 1860s. This paper advances the view that Southeast Asia is the home of this technology. It argues against the claim that it came originally from Europe. Early studies show that it occurs sporadically over a wide range from Myanmar, Laos, Malaysia, Indonesia, and the Philippines. There are many reasons why it is an invention native to the region. Its various names, the materials used for its manufacture, and its socio-cultural value among the peoples practicing its use give it a native phase. This study is a subject which offers a challenge because the fire piston is rapidly becoming a lost art, a definite skill is necessary for its execution and foreign experts could not believe that it was invented in the "low cultures" of Southeast Asia independently of European influences and long before the 19th century.

PANEL 10: WARFARE AND MILITARY HISTORY

THE ROYAL ARTILLERY FOUNDRY OF MANILA: TECHNICAL LABOR AND GLOBAL CIRCULATION (1580–1676)

Eder A. Gallegos

Universidad Pablo de Olavide de Sevilla

The Philippine Islands were the Hispanic connection between the American port of Acapulco and Seville in Spain since the late 16th century. To this network of early globalization were added (from 1580) the routes created by Portuguese merchants from East Asia and India to Lisbon, forming a single Iberian Monarchy that momentarily outstripped its European competitors. But the Dutch and English would have to face the challenge in a technological way by developing a naval and arms industry to snatch the routes of this first globalization. Therefore, the technique of making cannons was a priority to defend Hispanic trading posts in the overseas territories. This research focuses on the technical agents necessary for the casting of bronze cannons in the city of Manila for ships and coastal fortresses in the Philippine Islands and the rest of the Hispanic Pacific. From the influence of Japanese and native Muslims from the Philippines, knowledgeable about the Portuguese artillery-making technique, to the arrival of Hispanic foundries who employed Chinese artisans to make new bronze cannons. It will address the details about those Chinese who returned to the city of Beijing to make Philippine weapons for the Ming emperor and, finally, how these weapons crossed the American continent to defend the Hispanic Atlantic connection in the city of Veracruz (in present-day Mexico).

PANEL 10: WARFARE AND MILITARY HISTORY

THE EXTINCT OF FORTIFIED DWELLINGS (KOTTA/ KUTA) IN SOUTHEAST KALIMANTAN

Sunarningsih

Balai Arkeologi Kalimantan Selatan

A *kampung* was an open residence for a community group without a fence, while a *kotta* was a closed residence surrounded by a fence made of ironwood poles. The Dayak groups who built the two types of housing lived along three rivers, Barito, Kapuas, and Kahayan, the southeastern part of Kalimantan. Up to the mid-1800s, the fortified dwelling was still being built and used by the community as a way to defend from attacks by other groups who were their enemies. The purpose of this research is to explain the change of *kuta* residents in Southeast Kalimantan. This historical archeology research uses a descriptive explanative method with inductive reasoning. Data are collected from Dutch reports, archaeological research on *kuta* sites, and some others supporting research results. The results of the study showed that the existence of fortified dwellings is closely related to the socio-political life of the people who had worshiped headhunting and the great war (*Asan*). Defense is an important aspect of their life so that it remains the most secure way to live. In the end, after the prohibition of headhunting and war between groups by the Dutch government, holding a meeting of all the Dayak community groups in Tumbang Anoi (1894), the existence of fortified dwellings gradually disappeared, although the activity of headhunting still continued. Furthermore, the Dutch divided the area into several districts completed by appointing an indigenous leader with the title of *Toemenggung* for the Dayak community. The existence of *kuta* is eventually lost and abandoned by its inhabitants, and people had been moving to a residence which was only inhabited by the nuclear family.



ENGKWENTRO: UP DILIMAN ARTS FESTIVAL 2021

Kaalinsabay ng pagdiriwang ng Pambansang Buwan ng Sining sa darating na Pebrero 2021, gugunitain ng Unibersidad ng Pilipinas Diliman ang dalawang mahahalagang engkwentro o pagtatagpo: ang ika-50 taon ng Diliman Commune at ika-500 taon ng Pagtatagpo ng Pilipinas at Espanya. Kaalinsabay rin nito ang ika-500 anibersaryo ng tagumpay ng labanan sa Mactan at ang ika-500 taon ng pagpapakilala ng Kristiyanismo sa bansa, Ang dalawang pagtatagpo ay gugunitain sa pamamagitan ng *Engkwentro: UP Diliman Arts and Festival 2021* na gaganapin sa buwan ng Pebrero hanggang Abril ng taong kasalukuyan.

Isang katangi-tanging pagkakataon na tingnan ang mga kaganapang ito bilang engkwentro o mga pagtatagpo na nagmula sa iba't ibang sitwasyon ng pakikipag-usap o diyalogo —*conversation, negotiation, emotion, silence, etc.* Ang paggunita sa dalawang yugto na ito sa kasaysayan ng Pilipinas ay itinuturing na mahalagang batis ng mga pag-aaral at pag-unawa sa sining at kultura ng mga Pilipino. Magkaiba man ang panahon, lunan at konteksto, itinanghal ng mga engkwentrong ito ang panata, dedikasyon at kolektibong aksyon sa ngalan ng kalayaan ng bayan.

Gayundin, hinihikayat ang mga iskolar ng bayan na pagnilayan sa pamamagitan ng mga proyektong pansining at pangkultura ang mga pagtatagpo ng ideya at konsepto, ang palitan ng materyal at performatibong kultura, ang paglikha ng mga kolaborasyon na nagbibigay kritikal na perspektiba sa mga isyung pangkasaysayan at panlipunan, at ang pagsusulong ng mga talastasan ng mga mananaliksik, guro, mag-aaral, at publiko.

2021 QUINCENTENNIAL COMMEMORATIONS IN THE PHILIPPINES

ABOUT THE QUINCENTENNIAL

In 2021, the country will commemorate the 500th anniversary of the Victory at Mactan, the Philippine part in the first circumnavigation of the world, and other related events, collectively known as the 2021 Quincentennial Commemorations in the Philippines (2021 QCP). Executive Order No. 55, s. 2018 created the National Quincentennial Committee (NQC) for this purpose.

THE MILESTONES

The State-sponsored commemorations are branded as 2021 Quincentennial Commemorations in the Philippines as per Executive Order No. 103 (s. 2020).

The National Quincentennial Committee is spearheading the 500th anniversary of the Victory at Mactan (27 April 2021) and the 500th anniversary of the Philippine part in the first circumnavigation of the world (16 March – 28 October 2021). Whereas, the Catholic Bishops' Conference of the Philippines is leading the celebration of the 500th anniversary of Christianity in the Philippines.

THE LOGO





ASIAN CENTER

WHO WE ARE:

The Asian Center is the University of the Philippines' only unit with a regional area of specialization and one of the colleges in the university's Diliman campus. Established in 1955 as the Institute of Asian Studies, the Asian Center offers graduate-level multidisciplinary academic programs on Asian Studies and Philippine Studies. Its mandate—the study of Asia—is underpinned by law, Republic Act 5334, which took effect in June 1968. The Asian Center is based at the GT-Toyota Asian Cultural Center.

It is a member of the Consortium for Southeast Asian Studies in Asia, the Kyoto International Consortium for Asian Studies (KICAS), and Network of ASEAN-China Academic Institutes (NACAI).

MISSION:

“To develop a closer and broader contact with our Asian neighbors in the field of learning and scholarship to attain knowledge of our national identity in relation to other Asian nations through profound studies on Asian cultures, histories, social forces, and aspirations,” Republic Act 5334.

VISION:

To serve as a research hub for Asian Studies and Philippine Studies in the Philippines and help create a society aware of and appreciative of its Asian and Filipino heritage in ways that promote Filipino identity and its relations with its Asian neighbors.



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