

China and the Philippines

Foregrounding the entangled history of China and the Philippines, Guingona brings to life an array of understudied but influential characters, such as Filipino jazz musicians, magnetic Chinese swimmers, expert Filipino marksmen, leading Chinese educators, Philippine-Chinese bankers, Filipina Carnival Queens, and many others. Through archival research in multiple languages, this innovative study advances a more nuanced reading of world history, reframing our understanding of the first half of the twentieth century by bringing interactions between Asian people to the fore and minimizing the role of those who historically dominated global history narratives. Through methodologically distinct case studies, Guingona presents a critique of Eurocentric approaches to world/global history, shedding light on the interconnected history of China and the Philippines in a transformative period. This title is part of the Flip It Open Programme and may also be available Open Access. Check our website, Cambridge Core, for details.

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China and the Philippines

A Connected History, c. 1900–50

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To Ida and Ling

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A Note on Translation and Rendering of Names

Unless otherwise specified, the translations are mine. The only recurring exception to this rule comes with Chinese or Spanish periodicals that included their own English title. The Jinan University journal *China and Malaysia* (中國與南洋), for instance, might be translated as “China and Southeast Asia,” or “China and the South Seas,” but the editors chose their translation partially because the term “Southeast Asia” had yet to enter popular parlance.

While Chinese pinyin romanization has proven to be a useful tool for standardizing pronunciations and promoting language learning in the People’s Republic of China, its widespread adoption postdates most of the events in this book. Furthermore, many Chinese people created and used unique romanized names that drew from regional, dialectical, and personal preferences. For these reasons, this book defers to the romanizations that people used at the time, but the first time new names appear, it also includes the Chinese characters and pinyin. For example, the first time you encounter Albino Z. Sycip (Xue Minlao 薛敏老), this is how his name will appear.

The book adopts traditional characters (繁體字) when referencing an original publication that used traditional characters and simplified characters (簡體字) when the original publication used simplified characters. For all other Chinese terms that appear in the text, this book uses traditional characters because that was the predominant form for the place and period under study.

A Note on What Is Missing

This book deliberately reduces the presence of some figures in the history of Sino–Philippine interaction to counterbalance a historiographical abundance that has granted them outsized agency and influence. The legacies of imperialism and white supremacy live on in archives that abundantly preserve the perspective of the colonizers, in history books that privilege Americans, Japanese, and Europeans as agenda-setters, and in public discourses, which are steeped in the knowledge produced by said history books and archives.

Seeking to challenge imperial, orientalist, and globalizing ideas and narratives that continue to seep into our histories, this book highlights the roles of Filipino and Chinese figures in forming and fostering not just personal collaborations but also the institutions that allowed for those connections. For other, predominantly colonial actors from the so-called global north, it adopts a policy of purposive restraint. For instance, Chapter 7, instead of centering American Elwood S. Brown and his role in promoting the Far Eastern Championship Games, which has been the tendency in existing scholarship, centers Camilo Osias, John Mo (Ma Yuehan 馬約翰), Hoh Gunsun (Hao Gengsheng 郝更生), Regino Ylanan, and Chengting Thomas Wang (Wang Zhengting 王正廷).¹ Although none was a founding member of the Far Eastern Athletic Association, each played a critical role in directing and shaping the institution, and this book is designed to present their history.

This is not to say that Americans, Japanese, and Europeans do not belong in the history of Sino–Philippine interaction. Imperial, evangelical, educational, and other types of American, Japanese, and European interventions in Asia were undeniable. This book simply recognizes the reality that, for the most part, their story has already been told, often at the expense of Filipino, Chinese, and other actors.

¹ For more on Elwood S. Brown and his role in the Far Eastern Championship Games, see Stefan Hübner, “Muscular Christianity and the Western Civilizing Mission: Elwood S. Brown, the YMCA, and the Idea of the Far Eastern Championship Games,” *Diplomatic History* 39, no. 3 (2015): 532–557.