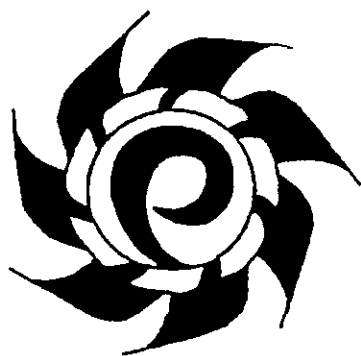


THE FILIPINO CENTURY BEYOND HAWAII



International Conference on the Hawaii Filipino Centennial
December 13 - 17, 2006
Honolulu, Hawaii



CENTER FOR PHILIPPINE STUDIES

School of Hawaiian, Asian and Pacific Studies
UNIVERSITY OF HAWAII AT MANOA

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International Conference on the Hawaii Filipino Centennial

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WHAT IS PAST IS . . .



THE ROLE THAT FILIPINOS PLAYED IN DEMOCRATIZATION IN HAWAII

By Justice Benjamin E. Menor

(Editor's Note: In 1981 the Filipino community celebrated its 75th anniversary, which coincided with the 5th International Philippine Studies Conference hosted by the Center for Philippine Studies, University of Hawaii. The conference speaker was the late Benjamin E. Menor, the first Filipino to be appointed Justice of the Hawaii Supreme Court and elected to the State Senate. He was born in San Nicolas, Ilocos Norte, Philippines, and was brought to Hawaii when he was seven with his mother Paulina and younger sister Eladia to join his father Angelo, who came to Hawaii as a *sakada* in 1925. Growing up under difficult conditions in the plantation, Menor rose to become one of the first Filipino lawyers in Hawaii after attending Boston University Law School. His son Ron Menor, also a lawyer, is currently a Hawaii State Senator. We are abstracting part of Justice Menor's speech in 1981, which resonates very well with the Filipino Centennial we are observing in Hawaii in 2006.)

On this 75th anniversary of Filipino immigration to Hawaii, I pay tribute to the immigrant American because in a real sense, he was our pioneer and it is to him that Hawaii's commemorative activities have been essentially directed. But I should also like to recognize, with pride and appreciation, the very important role our later immigrants are playing in Hawaii's affairs. For they have been among those in the forefront of the Filipinos' drive for a more meaningful participation in the affairs of this multiracial society.

It was in the 1960s and 1970s that a significant impetus was given to the Filipinos' progress in this direction. Immigrants educated in the colleges and universities of the Philippines began to arrive, and today they comprise the bulk of Filipino doctors in Hawaii. They represent a sizeable number of Filipinas in the nursing profession. They are among those who have attained upper management positions in Hawaii's financial institutions, and they represent the majority of those of Filipino ancestry who have so far become educators and professors in Hawaii's university system. Among their number are engineers, teachers and journalists. Some have taken the bar and become members of Hawaii's legal profession. Intelligent and articulate, and proud of their cultural heritage, these relatively recent Philippine-educated arrivals have become among the most dedicated and highly effective representatives of Filipinos in Hawaii today. They, together with their Hawaii-born and American-educated counterparts of Filipino ancestry, have helped dramatically to revitalize the spirit, and to project a more balanced image, of the Filipino in Hawaii. Education is and has always been the key.

Today we in Hawaii live in a free and open society. Today the economic and political attitudes of our plantations and of our large corporations are more consistent with this democratic reality. But it was not always so.

The early Filipino immigrants came at a time when sugar and pineapple were the lifeblood of Hawaii's economy.

Many of these early immigrants whom I came to know, and among whom I lived, arrived in succeeding waves in the 1920s and 1930s, and finally in 1946. I have spoken of the hardships of plantation life which they endured, and the intense loneliness away from their families and homes which they experienced and were compelled by economic necessity to accept. I have spoken of their lack of formal education, which consigned them to backbreaking plantation labor and to the most menial of occupations. But I have always spoken proudly of these early immigrants, and I do so now.

But what has not been as easily recognized and fully appreciated, not even by the Filipinos themselves, was the vital role these early immigrants played in the democratization of Hawaii.

Up until 1946, and especially prior to World War II, the economic and political life of the islands was largely controlled by the so-called *Big Five* – Alexander and Baldwin, American Factors, Castle and Cooke, C. Brewer, and Theo H. Davies – corporations whose influence over Hawaii's plantations, shipping, financial institutions, and government itself, was considerable. On the plantations there was complete domination over the lives of the workingmen and their families. Hours were long and wages were low, and job tenure depended solely upon the will of plantation management. Election to public office was a virtual impossibility except with the blessing of plantation management. Education for children of plantation laborers was not the highest priority. Change was needed but it took a long time in coming. And it was a change that was not easy to come by and for which sacrifices had to be made.

Completely committed to the struggle for change was the Filipino immigrant laborer. And from his ranks emerged labor leaders, such as the Manlapits, the Damasos, the Samsons, the Corpuzes, the Latorres, the Colotarios, the Fuertes, and dozens of others. Motivated by a sense of urgency, these Filipino immigrant laborers finally joined with their

... PROLOGUE

counterparts, of other ethnic backgrounds, under the banner of the ILWU, and in the Sugar Strike of 1946, followed by the Longshore Strike of 1948, they finally broke the domination of the Big Five over Hawaii's people. Their cause was essentially economic, but in achieving industrial democracy, and in restoring dignity to the working class, they made possible the social and political democracy that was certain to follow. And I consider it an ironic twist of history that these products of the ricefields and fishing villages of the Philippines, who were almost totally lacking in formal education, who came from poverty-stricken barrios, who had never known the blessings of democracy in their homeland and had never enjoyed self-rule, should have played such a significant role in helping to bring democracy to what many of them still considered at the time a foreign shore. But this to me has been their legacy to us who have benefited from the free and open society that Hawaii is today.

Up until 1934, it was still possible for Filipino laborers to bring their families to Hawaii. That was how my mother, sister and I were able to come in 1930. Had my father waited a few more years before asking us to come over, I am certain that I would not now have the pleasure of sharing this evening with you. For it was on May 1, 1934, that the Philippine Independence Act became effective and from that point on, wives and children of Filipino laborers could no longer enter Hawaii and the U.S. except under the quota system. And the quota established was ridiculously low. Only 50 Filipinos per year were allowed to immigrate into the United States. Of this number, only 20% or a total of 10 were set aside as a preferential quota for wives and children of resident Filipino aliens. Twelve years later, this quota was doubled.

Wives and children of U.S. citizens, of course, have always been exempt from immigration quotas. But the Filipino immigrant was not a citizen. For despite the fact that since 1898 he had been a national of, and owed allegiance to, the United States, he was not eligible for American citizenship, except if he had served in the U.S. Armed Forces. And although the law was amended on July 2, 1946, to make him eligible for naturalization, even this was not of much help. The law still required a speaking familiarity with English as part of the naturalization examination. His lack of formal education made this requirement extremely difficult to overcome.

The first decent break for these men, particularly for the married laborers who had left their families behind, came with the passage of the Internal Security Act of 1950. While it still required knowledge of the basic political and social structure of the U.S., it dispensed with the English literacy requirement for those persons who, as of Sept. 23, 1950, were over age 50 and had been U.S. legal residents for 20 years. By the Immigration and Nationality

Act of 1952, the cut-off date was extended to Dec. 24, 1952, so that those who were over 50 years old as of that date and had been residents of Hawaii for at least 20 years were also exempted from the literacy requirements. By attending special citizenship classes, and with the aid of sympathetic Filipino interpreters, many of those who had left wives behind years before were able to acquire American citizenship and began to petition for their wives and minor children to join them. My parents, incidentally, were able to become American citizens by reason of this particular Act.

But it is for the single and unmarried immigrants that I have reserved my deepest feelings. It was they of whom I spoke when I accepted my commission to the Hawaii Supreme Court in 1974 from Governor John Burns. At the time I said:

I am deeply honored and extremely grateful for this commission. You have honored me and mine. But I would like to think, Mr. Governor, that in the process you have also honored the memory of the many thousands of early Filipino immigrants who labored long and hard on the plantations – and whose tragedy it has been that they have lived and died or grown old – without ever having had families of their own to work for, to educate, and to love and to cherish.

Most were only in their 20s when first they came. Those who are still with us are now in their twilight years. Soon they, too, will become part of Hawaii's history. I lived and grew up in their midst, and I can still remember some of them saying to me, "*Barok, igagedmo iti agadal tapno addanto paca iramramananmi nga awan iti adalna*," which roughly means, "Son, study hard so that we who have had no education will be able to share in your accomplishments." I can only hope that we have lived up to their expectations.

On this the 75th Filipino anniversary in Hawaii, the American of Filipino ancestry has much of which to be proud. He can be proud of the society in which he lives, where people of all races, colors and creeds may live, work, and hope together side by side, in a spirit of mutual trust, respect, and appreciation. But he can be prouder still that he as part of an ethnic group, has played such an important part in the building of this society in which we live.

(Source: *Hawaii Filipino News*, Aug. 16-31, 1981)



LINDA LINGLE
GOVERNOR



EXECUTIVE CHAMBERS
HONOLULU

A MESSAGE OF ALOHA FROM GOVERNOR LINDA LINGLE

On behalf of the State of Hawai'i, I send greetings of aloha to all the organizers and participants of the International Conference on the Hawai'i Filipino Centennial.

This event is one of the major activities marking the closing of the Centennial year this December. Organizing an event as prestigious as this conference takes a great deal of dedication and commitment. Therefore, I would like to congratulate the co-sponsors of the conference – the Center for Philippine Studies of the University of Hawai'i at Manoa and the Filipino Centennial Celebration Commission.

As indicated in the legislation that created the Commission, since the 1906 arrival of the first 15 *sakadas* in Hawai'i, the rich culture and proud heritage of the Filipino people have been and continue to be a positive influence upon life in Hawai'i. On December 10, 2005, the Commission officially opened the Centennial Celebration amid impressive ceremonies attended by more than 1,200 people from all parts of the state. It was the largest Filipino community gathering experienced in our islands.

Over the past year, I have served with pride as Honorary Chair of the Commission, which has been energetic and productive in creating the year-long program to observe the Centennial. During the beginning of the Centennial celebration, I was honored to travel throughout the Philippines, visiting the Ilocos region from where many of Hawai'i's Filipinos originate. The warmth, hospitality, goodwill and enthusiasm extended to our delegation by the people of the Philippines was deeply moving.

I understand that many world-class international scholars on Philippine Studies and Filipino-American Studies are attending this historic conference, including some of our Filipino faculty and scholars from the University of Hawai'i. The Conference theme, *The Filipino Century Beyond Hawai'i*, recognizes the growing international Filipino community, which is estimated at 8 million individuals globally. In Hawai'i, we are proud that this dramatic development began in our plantations one hundred years ago. With nearly 23 percent of our population consisting of people of Filipino ancestry, our state continues to benefit from the diverse talents and contributions of the Filipinos who arrive on our shores in great numbers.

The conference will add substantially to the growing body of literature on the Philippines and Filipino culture and community already available at the University of Hawai'i. This will greatly benefit our future generations, as the legacy of those who contributed to the unique culture of Hawai'i is perpetuated. Being one of the most ethnically diverse states in the nation, we are truly honored to host this convention, at which cultural diversity is understood, appreciated and celebrated.

Mahalo and Mabuhay!

Aloha,

Linda Lingle
Governor, State of Hawai'i



KONSULADO PANLAHAT NG PILIPINAS

CONSULATE GENERAL OF THE PHILIPPINES

HONOLULU




MESSAGE

It is an honor to extend my warmest greetings and congratulations to the organizers and participants of the International Conference on the Hawaii Filipino Centennial whose theme, "The Filipino Century Beyond Hawaii," is most appropriate for this 21st century.

Complementing the closing of this most auspicious Filipino Centennial Year in Hawaii, this conference analyzes in depth the various dimensions and meanings of the Filipino experience in Hawaii over the past 100 years, cast against the ancestral homeland and the world beyond Hawaii. Its scope is truly international and the topics to be discussed by the participants show an intellectual and academic diversity that ranges from personal awakening to larger concepts like nationhood and ethnicity. I look forward to hearing much of these discussions as they shed not only meaning to the Hawaii Filipino experience but also envision what is in store for the next generation as well as the next centennial. The keynote speech by Dr. Nereus Acosta, now a Member of the Philippine Congress, entitled, "Sakada, Seafarer, Scholar: Defining the Global Filipino in the 21st Century" is truly fascinating. It is even more interesting to note that Dr. Acosta is a University of Hawaii at Manoa alumnus, having earned his Ph.D. in Political Science in the early 1990s. We should all learn something of value from participating in this unique conference marking the end of the Hawaii Filipino Centennial.

I am particularly impressed by the efforts of the Center for Philippine Studies at UH Manoa, in conjunction with the statewide Filipino Centennial Celebration Commission, for having put together this intellectual gathering of the best scholars and academics in the field of Philippine Studies and studies on Filipino communities overseas. The Center has achieved international prominence and has done an admirable job in dealing with major issues related to the Philippines and Filipinos overseas. We at the Philippine Consulate have had the benefit of the Center's advice and analyses on many Philippine issues over the years and hope to continue that productive relationship in the years to come.

Mabuhay and Aloha.


ARIEL Y. ABADILLA
Consul General



UNIVERSITY OF HAWAII

Office of the President



PRESIDENT'S MESSAGE

I am grateful and honored to extend on behalf of the University of Hawai'i's ten campuses my warm congratulations and greetings to the participants of the International Conference on the Hawai'i Filipino Centennial, which the Center for Philippine Studies at the University of Hawai'i at Mānoa is sponsoring in conjunction with the Filipino Centennial Celebration Commission. It is also my great pleasure to extend a warm *Aloha* and *Mabuhay* to the whole Filipino community in Hawai'i after a year of not only joyous celebrations but also profound accomplishments. Attending the elegant Centennial opening at the Hawaiian Hilton last year, I was very impressed by the awesome presence of a huge cross-section of the Filipino community, the fastest-growing group in our multicultural state of Hawai'i. I am certain that the closing ceremonies this coming December will be equally impressive.

It is a happy coincidence that the University of Hawai'i itself has started to plan its own Centennial commemoration, which will commence in January 2007. In the past 100 years, the University has continuously benefited from a rich diversity of students coming from Hawaiian, Asian, Pacific, American and other cultural backgrounds, which we have captured in our official seal containing a torch and a book within a circle of a map of the Pacific. Filipino and Filipino-American students have been a vital part of this ethnic diversity. From just a few of them before World War II, their numbers have grown significantly since then. Many of them have become prominent international and local leaders. And it is safe to say that the University of Hawai'i, among American universities, has produced the largest number of faculty and other professionals who have gone back to the Philippines to assume positions of leadership and authority. The United States, Hawai'i and the Philippines share a common history and continue to observe that bond in conferences such as the one to be held to mark the closing of the Filipino centennial year.

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My administration is committed to preserving this rich cultural diversity, as well as providing equal access to the resources and benefits of higher education at the University and its ten campuses across the state. We are also committed to creating a living and working environment in which our university community will be prepared to face today's demands and the challenges of the future. In this connection, I am happy to note that an increasing number of students of Filipino ancestry are seeking the benefits of higher education on all our campuses over the years. I am likewise delighted that on our current Board of Regents alone, three members come from Filipino and Filipino-American backgrounds.

The Conference could not have chosen a better theme, "The Filipino Century Beyond Hawai'i," to assess the past and envision the future of the Filipino community overseas as it begins its second centennial. The topics and themes to be discussed will immensely contribute to a better understanding of the critical issues not only in Philippine society, but also in Filipino international communities, such as the one in Hawai'i. From an academic perspective, Philippine Studies and Filipino-American Studies are part of a strong academic tradition in Hawai'i, which has the largest collection of scholars outside of the Philippines itself studying Philippine society and culture, as well as Filipinos overseas.

On behalf of the University administration, I reiterate my heartfelt congratulations to the International Conference organizers and to the Filipino community in general as the Centennial comes to a close.

A handwritten signature in black ink, appearing to read "David McClain". The signature is fluid and cursive, with the first name "David" and last name "McClain" clearly distinguishable.

David McClain
President



UNIVERSITY OF HAWAII AT MĀNOA

DENISE EBY KONAN
INTERIM CHANCELLOR

I am greatly honored to extend my warmest *aloha* to participants in the International Conference on the Hawai'i Filipino Centennial – a joint undertaking of the Center for Philippine Studies at the University of Hawai'i at Mānoa and the Filipino Centennial Celebration Commission. I understand the State Commission worked in a partnership with First Hawaiian Bank, the City and County of Honolulu, and other institutions in the community to put together this year's highly successful program for the centennial observance, including this International Conference as part of the December 2006 closing ceremonies.

The University of Hawai'i at Mānoa has participated with pride in observing the Filipino Centennial since its very impressive opening last December attended by a large cross-section of our state community. This is the kind of initiative that we on the Mānoa campus have always supported because it brings "town and gown" together, honoring one of our basic missions at the University – community outreach. The Centennial has greatly raised awareness in the larger community of the tremendous accomplishments of Filipinos over the past 100 years in the history of Hawai'i in all fields of human endeavor. Very few Americans know about the contributions and sacrifices of the pioneer Filipino *sakadas* on Hawai'i's sugar plantations and of other early Filipino immigrants in such places as California, Alaska, Oregon and Washington State. Filipinos have helped to develop not only Hawai'i, but also America into what they are today.

The theme of the Conference, the "Filipino Century Beyond Hawai'i," is therefore very apropos to the larger Filipino experience in America and elsewhere. Today we read or hear about a "One Nation Overseas" or a "Filipino Diaspora," referring to millions of "global Filipinos" who are in some 135 countries as professionals and workers of the world. It is reported that one in eight of the Philippine population has a relative overseas. In this regard, we are very proud at Manoa to have an internationally-known Center for Philippine Studies, the only one in North America, and various Filipino-American related programs which underscore the continuing vitality and contributions of Filipinos to Hawai'i, America, and beyond.

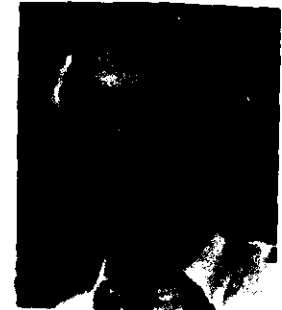
I offer my sincere congratulations to the organizers of this International Conference. The academic and professional value to the education of everyone – especially younger generations yet to come in the Filipino community – will be immense and lasting. *Mabuhay!*

Denise Eby Konan
Interim Chancellor

UNIVERSITY OF HAWAII AT MĀNOA

School of Hawaiian, Asian and Pacific Studies
Office of the Dean

December 2006



Centennials truly are one hundred year celebrations that deserve to be celebrated to the fullest! I congratulate the Filipino Centennial Celebration Commission and the Filipino community on commemorating this landmark in our Island life.

The Filipino community is one of the many ethnic groups that have enriched Hawai'i. In the past, the Chinese, Japanese, Okinawans, and Koreans have all celebrated centennials and through these occasions each group was able to highlight many of the salient features of their respective cultures. By meeting each other not only at school or at work, but through ethnic celebrations, we learn a great deal about other traditions and lifestyles. Hawai'i, in many respects, is a vision for the future of the United States where we see people of diverse backgrounds living in harmony and respect. Celebrations such as the Filipino Centennial are extremely important in building and sustaining diverse, mutual respect across the community.

The University of Hawai'i is especially proud to be an active participant in the Filipino Centennial Celebration. Through our Center for Philippine Studies we have been able to focus scholarship on broadening our knowledge of the history of the Philippines, Filipinos in Hawai'i, and the dynamics of Filipino communities overseas. The Center for Philippine Studies, which is one of the area studies centers at the School of Asian, Hawaiian and Pacific Studies (SHAPS), is the only such center outside of the Philippines. It has promoted deeper understanding of the Filipino cultural heritage. We have been able to empower young Filipinos, educate non-Filipinos, and foster pride in the achievements of the Filipino community. For the past one hundred years, Filipinos have contributed immensely to life in Hawaii as they have played important roles in politics, education and business. We all look forward to even greater achievements in the next one hundred years.

Congratulations and best wishes!

A handwritten signature in black ink, appearing to read 'E. J. Shultz'.

Edward J. Shultz
Interim Dean and
Vice Chancellor for International Programs

Governor Linda Lingde

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December 13, 2006

Message:

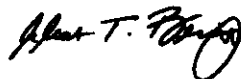
As Chairman of the Filipino Centennial Celebration Commission, it is my great privilege to extend my warmest greetings to the participants in the International Conference on the Hawaii Filipino Centennial, appropriately organized around the theme, "The Filipino Century Beyond Hawaii."

In its original conception the Commission envisioned that this Conference would be one of the highlights of the yearlong program to celebrate this once-in-a-lifetime milestone in Hawaii's Filipino history. To that end, we placed this project under the capable direction of Dr. Belinda Aquino as Committee Chair, to showcase the various meanings and dimensions of the Centennial experience. As Commission Chair, I have seen this program evolve, and I'm certain that we will all come out of it with a fuller understanding of the depth and breadth of that historic experience over the past century.

I understand that you have traveled from various parts of the world to attend this auspicious occasion to share your insights and thoughts with us, and we are truly grateful for your presence and participation. It is in academic conferences and educational dialogs like this that we discover new knowledge and deepen our understanding of our own culture and history, and thus, will go a long way in cultivating a deeper sense of "who we are" as a people which will be crucial for generations to come.

I wish to extend a warm "Mahalo" to all the committee members, supporters, donors, and volunteers, all coming together to bring this event to fruition.

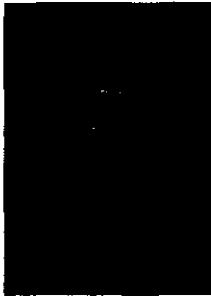
Mabuhay and Aloha!



Elias T. Beniga
Chairman

FILIPINO CENTENNIAL CELEBRATION COMMISSION
(ACTED UNDER LAWS OF HAWAII 2002)





MESSAGE

We are about to close the glorious Filipino Centennial Year in Hawaii. It has been a year of celebration as the name of the Filipino Centennial Celebration Commission signifies. But it has also been a year of discovery, pain, reflection, reinterpretation and bittersweet remembrance. Most of all, it has been a year of profound accomplishment and achievement, making it easier for future Filipino-American generations to have familiar and honorable points of reference regarding their cultural legacy.

As in many historical milestones, there are countless people to thank for making the Centennial not only possible but productive and meaningful. Unfortunately, they cannot all be mentioned in this limited space. Special thanks go to outgoing State Rep. Felipe Abinsay, Jr. for introducing Act 159 creating the Commission in the 2002 Legislature to recognize "the great contributions of Filipinos to Hawaii's diverse and multicultural society." Composed of 15 members representing diverse constituencies, and symbolic of the original 15 *sakadas* in 1906, the Commission was assigned to put together a yearlong program mapping the Hawaii Filipino experience in its broadest sense. This was a tall order. How does one organize the vast experiences and memories of 100 years in the Filipino community into a coherent and meaningful Centennial? It was a daunting challenge that the Commission chaired by Elias Beniga met with hard work and pride.

This Conference is part of that effort to discover and understand the Filipino human experience across and over time and space. We have adopted a likewise daunting and comprehensive theme, "The Filipino Century Beyond Hawaii," in keeping with the Commission's vision to not only honor the past but also to take a hard look at the future. The big question we want to confront is, what is it in the past that we can apply to the future? Every society on the planet strives for survival; some survive, others don't. Survival can only come with a continuity of history and the human spirit.

History is not just for the generation of knowledge but for understanding and meaning. "Beyond" seems just another word that has a certain ambiguity about it. But if unpacked, it means that there is a future to be crafted with critical thinking, substance and imagination. It is a powerful and compelling figure of speech. It is critical for survival.

Hopefully the 38 panels and presentations we have laid out as the conference agenda will help everyone significantly in rediscovering the past, celebrating or reinventing the present, and configuring the future of the Filipino experience including but beyond the ancestral homeland.

My debts as your conference chair are considerable and again, while my heart is full of gratitude, most will remain nameless. I am truly grateful to my fellow Commissioners whose insights and ideas I will continue to value. Also my thanks to the Commission on Filipinos Overseas for hosting me in a month-long lecture series on the Centennial theme in eight Philippine universities and institutions nationwide in the summer of 2006. Personally it was like my own epiphany, a reverse journey in time.

My utmost thanks go to my colleagues and fellow travelers Fred Magdalena and Clemen Montero for their commitment to excellent work coupled with compassion and understanding. After this conference, they will have become experts on creative tension and stress management as well.

Maraming Salamat and Mabuhay!

BELINDA A. AQUINO
Professor and Conference Chairperson

THE FILIPINO CENTENNIAL CELEBRATION COMMISSION

State of Hawaii

(Act 159, Session Laws of Hawaii 2002)



Commissioners, L to R: Lito Alcantra, Leo Gozar, Jun Colmenares, Raymund Liongson, Belinda Aquino, Eddir Agas, Cornelia Anguay, Homer Rabara, Jake Manegdeg, Oscar Portugal, Artemio Baxa, Elias Beniga, Amado Yoro, Ben Saguibo. (Not in photo: Leticia Castillo)
[Copyright: Tim Llana Photography]

The Commission		Advisory Committee
Governor Linda Lingle	Honorary Chair	Senator Daniel Inouye (U.S. Senate)
Elias T. Beniga	Chair	Mayor Mufi Hanneman (City & County of Honolulu)
Jake Manegdeg	Vice Chair	Rep. Felipe Abinsay, Jr. (Hawaii House of Representatives (till 2006))
Benjamin Saguibo	Treasurer/Chair, Finance Committee	Romy Cachola ((Honolulu City Council)
Anacleto Alcantra	Member	Robin Campaniano (AIG Hawaii)
Belinda A. Aquino	Chair, International Conference	Rep. Ed Case (U.S. House of Representatives (till '06))
Eddie Agas, Sr.	Oahu Community Liaison	Benjamin J. Cayetano (Governor, ret.)
Cornelia Anguay	Big Island Community Liaison	Meredith Ching (Alexander & Baldwin)
Artemio G. Baxa	Maui Community Liaison	Walter A. Dods, Jr. (Bancwest Corp.)
Leticia S. Castillo	Lanai Community Liaison	Tim Johns (Damon Estates)
Serafin P. Colmenares, Jr	Chair, Opening/Closing Ceremonies	Manuel C. Menendez
Leo Rojas Gozar	Chair, Festivals of Culture & Arts	
Raymund Ll. Liongson	Chair, Theme/Logo; Commem. Book	
Oscar Portugal	Kauai Community Liaison	
Homer C. Rabara	Chair, Historical Committee	
Amado L. Yoro	Chair, Communications & Pub.	
Staff		
Edna Alikpala	Executive Assistant	
Non-Profit Status		
Donna Kekauoha	Secretary	
Tony Saguibo, Jr.	Director	



***Act 159 – HB No. 1942. A Bill for an Act Establishing a
Commission to Celebrate the One-Hundredth Anniversary
of the Arrival of Filipinos in Hawaii***
Introduced by Rep. Felipe Abinsay, Jr.

HOUSE OF REPRESENTATIVES
21ST LEGISLATURE (2002)
STATE OF HAWAII



Rep. Felipe Abinsay, Jr.

Excerpts:

SECTION 1. The legislature finds that members of the Filipino community have contributed significantly and substantially to Hawaii. Since the arrival of the first Filipinos in Hawaii in 1906, the rich culture and proud heritage of the Filipino people have been and continue to be a positive influence upon life in Hawaii. The year 2006 will mark the one-hundredth anniversary of their arrival in Hawaii. In recognition of the great contributions of Filipinos to Hawaii's diverse and multicultural society, a celebration to commemorate their arrival and subsequent achievements in Hawaii is appropriate.

The purpose of this Act is to provide for the celebration of the centennial anniversary of the Filipino people in Hawaii.

SECTION 2. There is established a temporary commission to be known as the Filipino Centennial Celebration Commission which shall have charge of all arrangements for the commemoration of the centennial anniversary of the arrival of the first Filipinos to Hawaii. The commission shall be placed within the office of the governor for administrative purposes and shall cease to operate after December 31, 2006.

SECTION 3. The commission shall consist of fifteen members of the Filipino community to be appointed by the governor without regard to section 26-34, Hawaii Revised Statutes. The members shall represent government, labor, business, culture and the arts, and the community at large. The governor shall designate the chair of the commission from among the appointed members. An individual appointed to another commission is eligible to be appointed as a member of this commission.

SECTION 4. The commission shall:

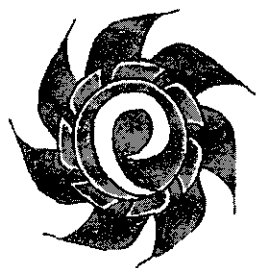
- (1) Prepare an overall program to celebrate the centennial anniversary of the arrival of the Filipino people in Hawaii, their significant contributions to the development of this State, and their culture and heritage;
and
- (2) Identify a non-profit organization that will be responsible for any moneys received or expended for the centennial anniversary celebration.

SECTION 6. At the end of its term, the commission shall submit to the governor a final report of all its activities, including an accounting of all moneys received and disbursed.

SECTION 7. This Act shall take effect on July 1, 2002.

APPROVED this 7th day of June 2002

Signed: **BENJAMIN J. CAYETANO**
Governor of the State of Hawaii



CENTER FOR PHILIPPINE STUDIES

University of Hawaii at Manoa

The Center for Philippine Studies (originally Philippine Studies Program) was established in 1975 at the University of Hawaii at Manoa, following an Act of the Hawaii State Legislature to recognize the significant contributions of Filipinos to Hawaii's history and development. It promotes the interdisciplinary and comparative study of Philippine society and culture especially within the larger context of Asia and the Pacific. It is one of 10 area studies centers at the School of Hawaiian, Asian and Pacific Studies (SHAPS) at the University of Hawaii at Manoa. Its academic program is administered by the Asian Studies Program.

Philippine Studies is an area of academic concentration for both graduate and undergraduate interdisciplinary degrees in various departments and professional schools at the University of Hawaii at Manoa. A doctoral degree with a Philippine focus is also available in various departments. A Graduate Certificate in Philippine Studies is also available at SHAPS after 18 graduate credits.

The instructional and research faculty affiliated with the Center are based in the humanities, social sciences and professional schools with a wide range of specializations including agriculture, anthropology, Asian Studies, American Studies, economics, education, ethnic studies, history, linguistics, music, nutrition, political science, Philippine languages, literature, and sociology. Extensive research and AV materials are collected and maintained at Hamilton and Sinclair libraries. The Center has the largest number of Philippine Studies specialists outside of the Philippines. It is internationally known as an authoritative source of information and analyses of contemporary Philippine issues and Filipino communities overseas including Hawaii. The Center also serves as the secretariat for the International Philippine Studies Committee founded in 1996. It has hosted or co-hosted seven international conferences on Philippine studies in various parts of the world. Since its inception, the Center has also hosted close to 500 of the best scholars and leaders of Philippine institutions.

Donations and gifts to the Center through the UH Foundation are tax-deductible. They support scholarships, conferences, workshops, research, publications, lectures, visiting faculty and scholars and other academic activities. Make checks payable to UHF 120-3931-4 and send to: Center for Philippine Studies, 1890 East-West Road, Moore Hall 414, Honolulu, HI 96822. For more information, please call (808) 956-6086, email cps@hawaii.edu or visit our website: www.hawaii.edu/cps

Belinda A. Aquino, Professor and Director

Ricardo D. Trimillos, Professor and Chair, Asian Studies Program

Federico V. Magdalena, Faculty Specialist

Clemen C. Montero, Educational Specialist

Alice W. Mak, Philippine Studies Librarian (Asia Collection, Hamilton Library)

Helen Lee, Secretary



School of Hawaiian, Asian and Pacific Studies (SHAPS)

Strategically located and with a distinctive multicultural heritage, the State of Hawaii has always been uniquely international in outlook. Reflecting this perspective, the School of Hawaiian, Asian and Pacific Studies (SHAPS) represents the continuing commitment of the University of Hawaii at Manoa to enhance international awareness and intercultural understanding throughout the educational experience. In fulfilling this commitment, SHAPS has become the largest educational resource facility for Hawaiian, Asian and Pacific studies in the world. It offers interdisciplinary B.A. and M.A. degrees and Graduate Certificates in area studies.

Over the years, SHAPS has been the recipient of three prestigious National Resource Centers (NRCs) funded by the U.S. Department of Education Title VI federal programs for studies on East Asia, Southeast Asia, and the Pacific Islands. The NRC grants are highly competitive and awarded only to those with high quality curricula and programs on Asia and the Pacific. The University of Hawaii at Manoa with its extensive programs on Asia and the Pacific has been a consistent winner of the NRC competitive grants on the three areas mentioned.

Students opting to focus their studies on Hawaii, Asia and the Pacific will find a rich environment at SHAPS for a thorough understanding of the peoples and cultures of the region. This is enhanced by the State of Hawaii's demographic diversity and ethnic pluralism with sizeable Asian and Pacific populations thrown into the cultural mix.

Established in 1987, SHAPS also houses the Centers for Chinese Studies, Hawaiian Studies, Japanese Studies, Korean Studies, Pacific Islands Studies, Philippine Studies, South Asian Studies, and Southeast Asian Studies. Through these area centers and programs, SHAPS collaborates with or assists some 300 faculty specialists throughout the university who offer more than 600 courses related to Hawaii, Asia and the Pacific. Some of them also have community outreach programs and international exchange academic agreements with some of the most distinguished universities or institutions of higher learning internationally.

For further information, visit www.hawaii.edu/shaps.

Edward J. Shultz, Interim Dean and Asst. Vice Chancellor, International Programs

University of Hawaii at Manoa



Hawaii Hall, University of Hawaii at Manoa

The University of Hawaii at Manoa (UH Manoa) is a Division I research university of international standing. It creates, refines, disseminates and perpetuates human knowledge; offers a comprehensive array of undergraduate, graduate and professional degrees through the doctoral level; carries out advanced research; and extends services to the community. Students have special opportunities for Asian, Pacific and Hawaiian educational experiences and involvement in research, service learning and co-curricular activities.

Starting as a land-grant college of agriculture and mechanic arts in 1907, UH Manoa has developed widely recognized strengths in tropical agriculture, tropical medicine, oceanography, astronomy, electrical engineering, volcanology, evolutionary biology, comparative philosophy, comparative religion, Hawaiian studies, Asian studies and Pacific islands studies. Manoa offers instruction in more languages than any other US institution outside of the State Department.

In 1972, the University of Hawaii became UH Manoa to distinguish it from the other units in the growing UH system. There are approximately 20,000 students enrolled in UH Manoa courses in 87 fields of study (bachelor's degrees), 87 master's degrees and 51 doctorate degrees, first professional degrees in architecture, law and medicine, and a number of certificates. About 69 percent of Manoa students are undergraduates, 56 percent are women and 73 percent attend school full-time. The mean age of students is 25.

UH Manoa is accredited by the Accrediting Commission for Senior Colleges and Universities of the Western Association for Schools and Colleges (WASC). Professional programs are individually accredited by appropriate agencies.

For further information, visit www.hawaii.edu.

Denise Eby Konan, Interim Chancellor

Neal Smatresk, Vice Chancellor for Academic Affairs

Gary K. Ostrander, Vice Chancellor for Research and Graduate Education

Francisco Hernandez, Vice Chancellor for Students

Kathy Cutshaw, Interim Vice Chancellor for Administration, Finance & Operations

The University of Hawaii System



Bachman Hall, University of Hawaii

Founded in 1907, the University of Hawaii is a post-secondary education system of 10 campuses across the state. In addition to the UH Manoa flagship campus, the system includes UH Hilo located on the island of Hawaii and UH West Oahu located on the leeward side of the island of Oahu. There are four UH Community College campuses on Oahu, (Honolulu, Leeward, Kapiolani and Windward,) and one each on Maui, Kauai and Hawaii.

The mission of the UH System is to provide quality college and university education and training; create knowledge through research and scholarship; provide service through extension, technical

assistance and training; contribute to the cultural heritage of the community; and respond to state needs. The campuses, organized under one Board of Regents, differentially emphasize instruction, research and service. The UH System's special distinction is found in its Hawaiian, Asian and Pacific orientation and international leadership role in various fields of study. Its motto reflects the highly ethnic diversity of UH students: 22% Caucasian, 16% Japanese, 14% Hawaiian or part Hawaiian, 13% Filipino, 5% Chinese, 12% mixed ethnicity, and 18% other.

Core values bind the UH system together: the gracious spirit of *aloha*, collaboration and respect; academic freedom and intellectual vigor; institutional integrity and service; access, affordability and excellence; active learning and discovery, diversity, fairness and equity, leveraged technology, Hawaiian and Asian-Pacific advantage; innovation and empowerment; accountability and fiscal integrity; and *malama'aina* sustainability.

UH governance is vested in the Board of Regents, appointed by the governor of Hawaii. The Board in turn appoints the University of Hawaii president.

For further information, visit www.hawaii.edu.

David McClain, UH President

Kitty Lagareta, Chair, UH Board of Regents

THE FILIPINO CENTURY BEYOND HAWAII

International Conference on the Hawaii Filipino Centennial

December 13 - 17, 2006
Ala Moana Hotel, Honolulu, Hawaii

P r o g r a m

December 13, 2006 (Wednesday) Arrival & registration of participants at Ala Moana Hotel

3:00 - 7:00 pm Pick up of conference packet from Secretariat Desk (*Anthurium Room*)

December 14, 2006 (Thursday)

7:00 – 8:00 am Continue Registration

7:30 – 10:00 *Brunch* (Included in reg. fee)

8:15 – 8:25 Welcome Remarks – Elias Beniga, Filipino Centennial Celebration Commission Chair

8:25 – 8:50 Opening Address – Dr. Denise Eby Konan, UH Manoa Interim Chancellor
Introduced by Dr. Edward Shultz, Interim Dean, School of Hawaiian, Asian and Pacific Studies, UH Manoa

8:50-10:00 *PLENARY: "Filipino Personal Narratives through Documentary Films"*
(Stephanie Castillo, Guest Speaker)

10:00 – 10:15 *Coffee Break*

10:15 – 11:45 *BREAK-OUT PANELS*

Panel 1 [*Anthurium*]- Who is a *Sakada*?

Roundtable Chair: Carolyn Weygan-Hildebrand

- 1) Lyna Burian – The *Sakada* Activities of Filipino Association of University Women (FAUW)
- 2) Charlene Cuaresma – The *Sakada* Legacy Recognition Project

Panel 2 [*Plumeria*] – 100 Hundred Years of Filipino Migration: Continuities & Disjunctures

Chair/Discussant: Virginia A. Miralao

- 1) Maruja M. B. Asis - Organizing Filipinos: Migrants' Associations and Their Changing Milieus
- 2) Ma. Cecilia G. Conaco - "Filipino Social Identity Metamorphosis in the Context of Migration"
- 3) Stella P. Go - The International Movement of Filipinos: To the United States and Beyond

Panel 3 [*Carnation*] - Ethnicity and Nationhood in Migrant Narratives in the U.S.

Chair: Erlinda K. Alburo

- 1) Macrina Abenoja - Lucky Come Hawaii! Life Satisfaction among Cebuano-Speaking Elderly Filipinos on Oahu
- 2) Jackie Pias Carlin - Conditions on the Sugar Plantations on Maui
- 3) Clarita R. Carlos - Challenges of the Filipino Elderly in Hawaii: Retirement, Pensions, Welfare Services and Family Relations
- 4) Erlinda Kintanar-Alburo - Plantation Life in Hawaii and the Politics of Representation

Panel 4 [*Pakalana*] – Roots: The Sakada Connection

Roundtable: Cornelia Anguay

- 1) Romel Dela Cruz - Under the Bough of a *Salamagi* Tree: The Legacy of the 1946 *Sakadas*
- 2) Fred Soriano- Tata Gorio: The Unveiling of a *Sakada* Statue
- 3) Jay Sasan - Final Harvest: From 'Cut Caneniro' to Plantation Manager

Panel 5 [*Gardenia*] – Hawaii and Philippines in 1898 - Tom Coffman's *Nation Within*

Chair: Sheila Forman

Discussant: Marcus Daniel

Panel 6 [*Ilima*] – Ilocano Language, Change and Empowerment

Chair: Josie Clausen

- 1) April Joy Cipriano & Olivia Ang - Bilingualism in Pangasinan: A Good Thing or a Bad Thing?
- 2) Darlene Marie E. Mortel - 45 Kaliber Proof: Reading Resistance to Create Change
- 3) Lorie B. Sibolboro, Estephania G. Celi & Alicia Corpuz-Nague - Voice Affixes in Ilocano
- 4) Alma M.O. Trinidad - The Places of Empowerment for Fil-Am Young Adults: Extra Curricular Activities and Mental Health Promotion

11:50 – 1:00 *Lunch Break (Participants on their own)*

1:15 – 2:45 *CONTINUATION OF BREAK-OUT PANELS*

Panel 7 [*Gardenia*] – Maui Filipino Labor History

Roundtable: Artemio Baxa

- 1) Gilbert Coloma Agaran & Fred Evangelista - Oral History, Myths and Legends in the Developing *Sakada* Saga
- 2) Vince G. Bagoyo – Contributions of Filipinos to Maui Labor History
- 3) Antonio V. Ramil – Filipinos in the News: The First 10 Years, 1906-1916

Panel 8 [*Plumeria*]– Filipino American Identity

Chair: Jonathan Y. Okamura

- 1) Maria Eufrecina P. Barros - Ilocanos PlusHawaii Dot Com: Identities and Images on Cyberspace
- 2) Purificacion G. Delima - Ilocano (Filipino) Identity in the English Language: Tracing Generations of Acculturation
- 3) Jonathan Y. Okamura - A Century of Misrepresenting Filipino Americans in Hawaii
- 4) Ma. Socorro Q. Perez - Ilocano Immigrants' Renegotiation of Space

Panel 9 [*Anthurium*] – Pedagogy and History of Philippine Education

Chair: Virgie Chattergy

- 1) Pia Arboleda - *Gaikokujin Kyoushi ga Manabu* (The Foreign Teacher Learns): Reflections on Teaching Filipino in Japan
- 2) Virgie Chattergy - Education of Filipinos - The Colonial Years: Comparative Description of Spanish and American Educational Orientation
- 3) Anthony Medrano - Philippines in Hawaii: Education in Colonial Times

Panel 10 [*Pakalana*]– *Akyat*: Philippine Studies on the Rise in Northern California

Chair: Joaquin Jay Gonzalez III

- 1) Joaquin Jay Gonzalez III - Prayers to *Pera*: A Remittance Survey of 1500 Filipino-American Catholics in the San Francisco Bay Area
- 2) Evelyn I. Rodriguez - *Primerang Bituin*: Philippines-Mexico Relations at the Dawn of the Pacific Rim Century
- 3) Marie Lorraine Mallare and Aethel Cruz– Voices of the Past: The Plight and Struggle of Filipino WWII Veterans in the United States.
- 4) Sid A. Valledor - Globalization and the Migrant Labor Movement in the United States: The Forgotten Philip Vera Cruz.

Panel 11 [*Carnation*] – Filipino Service Workers in the Hotel Industry and the Hotel Workers Rising Campaign

Chair: Hernando Ramos Tan

- 1) Dolores Reyes
- 2) Deanna Espinas

Panel 12 [*Ilima*] – From Nations to Territories: Hawaii, the Philippines and the U.S. Empire in the Pacific

Chair: Vina Lanzona

Discussant: Jon Osorio

- 1) Kimberly Alidio - The Temperate and the Torrid: Early-Twentieth-Century American Comparisons of Hawaii and the Philippines
- 2) Paul Kramer - Empire and Exclusion: Race, Migration and State-Building in Philippine-American History
- 3) JoAnna Poblete-Cross - Colonial Challenges: Puerto Rican and Filipino Labor Complaints in Hawaii, 1900 to 1940

2:45 – 2:55 *Coffee Break*

3:00 – 4:30 *CONTINUATION OF BREAKOUT PANELS*

Panel 13 [*Pakalana*] – Saga of Filipino International Communities

Chair: Gerard Finin

- 1) Adelamar N. Alcantara - Filipinos in the United States: In Pursuit of the American Dream
- 2) Gerard A. Finin - Filipinos in the Pacific Islands
- 3) Sida Sonsri - The Filipino Community in Thailand
- 4) Takefumi Terada - Filipino Catholic Communities in Japan

Panel 14 [*Anthurium*] - Contested Identity, Americanism and Filipino Diaspora

Chair: Allan Punzalan Isaac

- 1) Aurelio S. Agcaoili - Tropes of Tensions in the Land of Exile: Filipino Labor and Race Relations in Philippine-American Literature
- 2) Allan Punzalan Isaac - Gold Star Mothers and the Filipino American Politics of Mourning
- 3) Fred Magdalena - Global Pinoy, Global Village: Disenchanted the Enchanted

Panel 15 [*Plumeria*] – Archiving/Preserving Filipino Culture

Chair: William Richter

- 1) Christine Balmes - The Philippine Collections of the Frank Murphy Museum
- 2) Matthew Kester - Reconstructing the *Sakada* through the Hawaiian Sugar Planters' Association's Archives
- 3) Erwin Legaspi - Restoring and Preserving Philippine Cultural Heritage Sites (Powerpoint)

Panel 16 [*Carnation*] – Economic Issues: Labor Policy and Care Home Industry

Chair: Ernesto C. Lucas

- 1) Darlyne Bautista - The Philippine Labor Export Policy: Development or Underdevelopment?
- 2) Ernesto C. Lucas - The Structure, Conduct and Performance of the Care Home Industry in Hawaii

Panel 17 [*Gardenia*] – *Turumba* Revisited

Speaker: Ruth Elynia Mabanglo

Panel 18 [*Ilima*] – English and Ilocano: “Clash” of Linguistics (Chair: Michael L. Forman)

- 1) Elizabeth A. Calinawagan - English and Ilocano: After 100 Years of Language Contact
- 2) Josie P. Clausen - Ilokano Ideophones
- 3) Ricardo M. Nolasco - What an Ergative Grammar of Ilokano Would Look Like

*End of first day, participants on their own for dinner and evening.
(Nearest eating place is Ala Moana Shopping Center's Makai Food Court)*

December 15, 2006 (Friday)

7:30 – 8:15 am *Continental Breakfast* (Included in reg. fee)

8:30 – 10:00 *CONTINUATION OF BREAK-OUT PANELS*

Panel 19 [*Carnation*] – Human Trafficking, Colonialism & *Balikbayan* Boxes

Chair: Kathy Nadeau

- 1) Elena Clariza - Human Trafficking in Mindanao
- 2) Karina Hof - Thinking Outside the *Balikbayan* Box: How Hospitality and Sacrifice Figure in the Philippine Diaspora.
- 3) Theresa M. Ronquillo - Deconstructing Colonialism in the Borderlands: Identity Negotiation among Filipino Americans
- 4) Jimiliz Maramba Valiente - Colonial Legacies: Filipino and American Presents/Presence in the *Balikbayan* Box

Panel 20 [*Ilima*] – Filipino Migration to the United States

Chair: Sonia L. Aranza

- 1) Adriano A. Arcelo - Filipinos in the U.S. Bay Area
- 2) Maria Fe Caces - Revisiting Filipino Immigration to Hawaii from the 1960s through the 1980s: Social Networks and Lessons

Panel 21 [*Plumeria*] – Military/Security Issues and the Mindanao Conflict

Chair: Linda Richter

- 1) Marconi M. Dioso - The U.S. Army's Use of Military Commissions in the Philippines during the Filipino-American War
- 2) Eric D. Johnson - The Abu Sayyaf Group and Maritime Terrorism
- 3) Anthony Medrano - Children, War and the 'Bare' Space of Mindanao
- 4) Vincent K. Pollard -Redefining Security: Lessons for Future Generations from the Anti-Bases Movement

Panel 22 [*Pakalana*] – Family, Identity & Other Social Issues in Filipino Overseas Communities

Chair: Quirico S. Samonte, Jr.

- 1) Romulo Aquino - The Philippine Studies Mission: Preserving the Filipino Immigrant Legacy
- 2) Quirico S. Samonte - The Biography as Vehicle for Preserving the Legacy and Identity of Filipino Immigrants
- 3) Adelwisa L. Agas Weller - Preserving Filipino Immigrant Legacy from a University Perspective: The Role of the Philippine Studies Group at the University of Michigan

Panel 23 [*Anthurium*] – Special Presentation: The Silent Natives of Fuga

Video: Karie Garnier

Panel 24 [*Gardenia*] – Communicating with the Filipino Community through Radio

Roundtable: Tony Sagayadoro

- 1) Nic G. Musico - The Filipino Radio as Forum for Issues of the Day
- 2) Tony L. Sagayadoro - Communicating with the Filipino Community: The Radio as Medium
- 3) Emme Tomimbang - Growing Up Filipino-American: My Media Roots in Radio

10:00 – 10:15 *Coffee Break*

10:15 – 11:45 CONTINUATION OF BREAKOUT PANELS

Panel 25 [Gardenia] – Humanitarianism and Empowerment

Chair: Cecile L. Motus

- 1) Sonia Aranza - Hawaii on My Mind: Reflections on an Immigrant Childhood
- 2) Potri Ranka Manis and Nonilon V. Queano - Looking Back, Moving Forward to an Empowered Filipino Community in the United States
- 3) Cecile L. Motus - Is There Life After Living Aloha in Hawaii?

Panel 26 [Ilima] – Contesting the Philippine State across Transnational Political Space - Political Mobilization in the Filipino Diaspora

Chair: Dean T. Alegado

- 1) Dean T. Alegado - People Power II and the Transnational Filipino Community: The Role of Transnational Community Network
- 2) Geline Avila - The Legacy and Contributions of the *Katipunan ng mga Demokratikong Pilipino* to Filipino Transnational Activism
- 3) Enrique de la Cruz - The Anti-Marcos Movement in the United States
- 4) Jorge Emmanuel - FACES (Filipino American Coalition for Environmental Solidarity) and New Perspectives on Environmental Advocacy

Panel 27 [Plumeria] – The Filipino Community in Canada

Chair: Sheila Zamar

- 1) Neneth Banas - Capacity Building among Filipino Youths in Canada
- 2) Maureen Cristine S. Justiniano - Filipinos in Winnipeg: The Impacts of Filipino Migration on the Transformation of Canada's Landscape

Panel 28 [Pakalana] - Hanapepe Revisited

Chair: Serafin Colmenares, Jr.

Discussant: Chad K. Taniguchi

- 1) Belinda A. Aquino - Understanding the "Hanapepe Massacre"
- 2) Kristy Ringor - The War at Hanapepe
- 3) Emme Tomimbang - Documenting the 1924 Hanapepe Massacre

Panel 29 – Filipino-American Issues in the U.S. Legal Profession

Chair: Abelina Madrid Shaw

Discussant: Mario Ramil

- 1) Carlos Dequina - Buddy, Can You Spare A Billion? How to Achieve Tax-Exempt Status for a Fil-Am Organization
- 2) David Forman - More Than English Spoken Here
- 3) Abelina Madrid Shaw - Filipino American Issues in the Legal Profession

Panel 30 [Anthurium] – Filipino Americans in Other Media

Chair: Thelma A. Sugay

- 1) Josephine Atienza - Issues and Challenges Faced by U.S. Filipino Immigrants: How They are Interpreted and Portrayed in Movies
- 2) Bernardo Bernardo - Defining the True Spirit among Fil-Am Immigrants: Role of a Fil-Am Performer
- 3) Thelma Aranda Sugay - Media Marketing: A Look into the Psyche of the Fil-Am as Advertiser and Consumer

12:00 – 2:30 *PLENARY LUNCHEON* (Included in reg. fee)

"The Implications of the 1946 Sugar Strike in Hawaii to the 21st Century."

(Ah Quon McElrath. Retired Social Worker and former Member of the Board of Regents, University of Hawaii, Keynote Speaker. Introduced by Dean T. Alegado)

2:30 – 2:50 *Short Break*

3:00 – 4:30 CONTINUATION OF BREAK-OUT PANELS

Panel 31 [Carnation] – The Immigrant Experience and Filipino Professionals

Chair: Gloria Juliana Maramba

- 1) Mila Alcazaren - Teaching the Filipino Language to Heritage Students on Guam
- 2) Ben Aranda - The Role of a Fil-Am Professional in Uplifting the Status of Fil-Am Immigrants in America
- 3) Gloria Juliana Maramba - The Intersection of Personal Immigrant Experience and Professional Endeavors

Panel 32 [Ilima] – Philippine-American Relations: The International Visitors Program

Chair: Teresita G. Bernales

- 1) Teresita G. Bernales - The International Visitor Leadership Program: An Overview
- 2) Karen Kelley - IVLP Philippines: How IVs are Selected, What Visitors Learn, IVLP Alumni in the Philippines, How Alumni Give Back
- 3) Rusyan Jill Mamiit - Anecdotal Experience on How IVLP Impacted My Life

Panel 33 [Anthurium] – Health and Healing in the Fil-Am Community

Chair: Bienvenido R. Jongco

- 1) Bienvenido R. Jongco - Promoting Health for All Filipinos: The UPMASA Legacy
- 2) Virgil J. Mayor Apostol - Revival and Reintroduction of Filipino Traditional Healing Practices into Filipino-American Society

Panel 34 [Gardenia] – Singgalot: Ties that Bind

Presenter: Dean T. Alegado

Panel 35 [Pakalana] – Consuelo: Foundation of Little Miracles

Chair: Rose Cruz Churma

- 1) Patti Lyons - Who was Consuelo Zobel Alger? Portrait of a Humanitarian
- 2) Geri Marullo - Charting the Future and Strengthening Links Between Hawaii and the Philippines
- 3) Ray Dean Salvosa - Together We Achieve the Ordinary: The Consuelo Partnership Model

Panel 36 [Plumeria] – Individual Papers on Philippine History and Culture

Chair: Belinda A. Aquino

- 1) Bernadette B. Anneb, Dedicacion B. Banua & Samuel Rey Robert D. Duldulao - The Role of GUMIL in Preserving Ilocano Literature
- 2) Ricardo D. Trimillos - Music and Ritual: Marking Filipino Identity
- 3) Damon L. Woods - Vigan: Center of Hispanization and Commerce in the Ilocos

End of second day, participants on their own for dinner and evening

LIBRARY EXHIBIT: “Filipinos in Hawaii: The First 100 Years,” Hamilton Library, University of Hawaii at Manoa. (Curated by Alice Mak, Philippine Studies Librarian). Also on display will be *Singgalot: Ties that Bind*, Smithsonian-sponsored exhibit curated by Prof. Dean T. Alegado. Starting Nov. 30, 2006 – Jan. 31, 2007. See website: http://library.manoa.hawaii.edu/about/hours_fall06.html

TRADE EXPO: There will be a Philippine Trade Expo at the Hawaii Convention Center (Dec 13 – 16) next to the hotel that participants can attend free. Call Vergel Adonis at (808) 371-6033 for more information or see website: www.philtradeexpo.com

ANNUAL PASKO FESTIVAL: This event is also free and will be held at the Kapiolani Park in Waikiki on Saturday, Dec. 16. Take any bus going towards the Waikiki area and ask the bus driver to let you off at the park (towards the end of Waikiki, near the Honolulu Zoo). Have exact change of \$2 for the bus fare.

GALA DINNER: Dec. 17, 2006 (Sunday), Hilton Hawaiian Village Coral Ballroom (Included in conference registration fee of \$175/\$195). Those interested in dinner ONLY, contact Jun Colmenares at (808) 586-7305 or email <serafin.colmenares@doh.hawaii.gov>

Dec. 18, 2006 (Monday)– Check out from Ala Moana Hotel (until 11:00am)

IMPORTANT INFORMATION

The Ala Moana Hotel is located at 410 Atkinson Drive, Honolulu, HI 96814; Phone: 808-955-4811 (Next to the Ala Moana Shopping Center). Group rates per night are: \$139 single/double occupancy, \$174 triple occupancy, plus taxes. Call toll free 1-800-367-6026 (ask for reservations) or see link: www.hawaii.edu/cps/alamoanahotel.html. ALSO see Ala Moana Hotel Group Rooms Policy, i.e., Cancellation, Prepayment, etc.

**PRE-REGISTRATION FEE OF \$175 (NOT REFUNDABLE AFTER DECEMBER 1, 2006);
REGULAR OR ONSITE REGISTRATION FEE IS \$195.**

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ABSTRACTS

(Editor's Note: Late abstracts may not be in this listing because of early printing deadline.)

ABENOJA, Macrina. "Lucky Come Hawaii! Life Satisfaction among Cebuano-Speaking Elderly Filipinos on Oahu," Research Statistician, State of Hawaii Department of Human Services, Honolulu, Hawaii.
Email: mackiabenoja@hotmail.com.

This story is about the complex causation of life satisfaction among elderly Filipinos in Hawaii, of Visayan origins. Because of their *sakada* experience, this group had modest socio-economic status—little education and low income. Western standards that focus upon personal attributes would put them at low levels of life satisfaction. However, their actual life experience demonstrates otherwise because of collective attributes that have far greater influence upon life satisfaction than strictly personal ones among Filipinos. An examination of the historical and socio-cultural contexts of this group's immigration experience discloses their unique locale orientation to Hawaii and the Philippines. This orientation makes them "people of two lands" and bears significant implications upon their life satisfaction.

AGARAN, Gilbert Coloma and Fred EVANGELISTA. "Oral History, Myths and Legends in the *Sakada* Narrative." Practicing Attorneys in Maui, Hawaii.

The Filipino farm laborers imported to Hawaii in the 20th century were relatively uneducated and did not document their plantation experiences. Except for limited participation by Filipino-American leaders in oral history projects and relatively recent scholarship, much of the journey to Hawaii and the plantation experience have been described by third parties through the prism of myth and legends about the role of Labor in the development of modern Hawaii and the rise of the Democratic Party. What has been disclosed to spouses, children, grandchildren and other relatives reveals some general acceptance of an accepted story, collective myth or group history. The myth and legends that have been passed on to the children, grandchildren and relatives of the *sakadas* from Maui raise issues about community memory, group values and collective lessons.

AGCAOILI, Aurelio S. "Tropes of Tensions in the Land of Exile: Filipino Labor and Race Relations in Philippine-American Literature." Coordinator, Ilokano Program, Hawaii-Indo Pacific Languages & Lit., University of Hawaii at Manoa. Email: aurelioagcaoili@yahoo.com.

The demographic of labor in the sectors that Filipino labor has been welcomed in the last one hundred years has always been of mixed races. In Hawaii, there was a mixture of Portuguese, Chinese, Japanese, Korean, and the native Hawaiian population even prior to the arrival of the Filipino *sakada*. In the health sector where Filipino medical and paramedical professionals have had an edge, the races dominated by Caucasian get to be

more mixed. Tensions in race relations in the workplace are common. These tensions have not escaped the perceptive documenting, discursive projecting, and artistic understanding of Filipino writers as they have become active witnesses and participant observers in the dynamics of the labor front in the United States, where 'Filipino presence' is noted. The mode of rendering their 'testimonial' follows the route of various aesthetic expressions, but nonetheless utilizes the epistemological lens in the (im)migrant experience that, in turn, transforms and elaborates it into tropes. The paper intends to critique such articulations and elaborations to map out the terrain of struggle Filipino (im)migrant labor has undergone in the last one hundred years.

ALBURO, Erlinda K. "Plantation Life in Hawaii and the Politics of Representation." Director, Cebuano Studies Center and Professor, Department of Languages & Literature, University of San Carlos, Cebu City, Philippines.
Email: csc@usc.edu.ph.

This paper contrasts two competing discourses in representing plantation life of the Visayans of Hawaii during the first half of the 20th century. The positive view is represented by a 1930 laborer's manual commissioned by the HSPA while the negative view is derived from the fiction and articles in the popular pre-war Cebuano periodical *Bag-ong Kusog*. Against these printed texts, interviews conducted in 1988 by the researcher will show how gender, ethnicity and class have informed the realities of plantation life as recounted in the narratives of the surviving laborers or their children in the islands of Oahu and Kauai in Hawaii.

ALCANTARA, Adelamar N. "Filipinos in the United States: In Pursuit of the American Dream—Where Are They and How Far Have They Come?" Senior Demographer, University of New Mexico, USA. Email: dalcant@unm.edu.

The profile of the Filipino immigrant changed with US immigration policies. In 1906, the first *sakadas* were recruited by the Hawaiian Sugar Planters' Association. In 1963, US Immigration Laws were amended to give priority to skilled and professional labor and facilitate the reunification of immigrant family members. Between these years and since 1963, waves of Filipinos have immigrated to this country. By 2000, over 2 million Filipinos claimed US residence. Using Census 2000 data this paper will examine the factors associated with educational attainment and income among Filipinos in the US. Statistical analysis and models will be used to determine the effect of age, gender, immigration and citizenship status, timing of arrival in the US, marital status, and other demographic factors on educational attainment and income of Filipinos.

ABSTRACTS . . .

ALCAZAREN, Mila A. "Teaching the Filipino Language to Heritage Students on Guam." Visiting Professor, University of Guam. Email: ginang_alca@yahoo.com.

Teaching Filipino language to Fil-Am students on Guam is a challenge. The student population is so diverse. While there are some who are already proficient in the language, others are confused with the languages spoken by their parents. Students take the course either for reasons of personal need or just to satisfy the language requirements. The University of Guam's (UOG) Tagalog Language program has shown tremendous increase in enrolment as well as student interest during the past years. This presentation will describe the Tagalog Language Program, its faculty and students based on data during the past five years. The presenter will also share experiences, challenges and activities that the program offers each semester that contribute to its success, together with recommendations for improvement gathered from students and peer evaluations.

ALEGADO, Dean T. "People Power II and the Transnational Filipino Community: The Role of Transnational Community Network." Associate Professor and Chair, Department of Ethnic Studies, University of Hawaii at Manoa. Email: alegado@hawaii.edu

"People Power II" - the movement that resulted in the ouster of the Estrada Administration in the Philippines in January 2001 - stands out among a number of landmarks in the history of recent popular mobilization in the Philippines and the overseas Filipino communities. Rivera (2001) describes it as a "collective resistance transcending national sovereign border" in which the "imagined (global) Filipino community" becomes a reality and is enriched in the process of struggle by both communities of immigrant families and contract workers abroad. Linked interactively with each other and various Philippine political networks through internet websites, electronic discussion groups and relay instruments of modern satellite communications, the Filipino diaspora had an immediate continuing presence, intervening in and interrogating even the most local struggles in the "home" and "host" countries, including the United States. This paper explores the role and growing significance of transnational communication networks in the contemporary Filipino diaspora.

ALIDIO, Kimberly. "The Temperate and the Torrid: Early 20th Century American Comparisons of Hawaii and the Philippines." Assistant Professor, History and Asian American Studies, University of Texas-Austin. Email: kalidjo@mail.utexas.edu

Within the framework of 20th-century American colonialism, what comparisons and connections exist between Hawaii and the Philippines? This paper looks at travel writing, school geography primers, and political debate to consider the ways

that early 20th century Americans claimed the two territories as part of their national identity. The literal and figurative maps were early forms of American pluralism. Yet critical differences were unresolved: pre-World War II Hawaii and the Philippines were unincorporated territories in different ways, a settler colony and an indirect colony, respectively. I conclude with some thoughts about the theoretical implications for comparative and transnational study.

ANGUAY, Cornelia. "Roots: The *Sakada* Connection." (Roundtable). Faculty Specialist (ret.), University of Hawaii at Hilo. Email: cocoanguay@hawaii.rr.com

This panel consists of second generation descendants of *sakadas* who were recruited during the forty-year period of plantation assisted migration (1906 to 1946). The panelists will present their unique plantation upbringing and discuss the social, economic and political forces that have impacted their lives. A question and answer period will follow the presentations. The discussants and their topics include: Romel Dela Cruz, "Under the Bough of a *Salamagi* Tree: The Legacy of the 1946 *Sakadas*," Jay Sasan, "Final Harvest: Cut 'Caneniro' to Plantation Manager," and Fred Soriano, "Tata Gorio: Unveiling a *Sakada* Statue."

ANNEB, Bernadette B., BANUA, Dedicacion B. & Samuel Rey Robert D. DULDULAO. "The Role of GUMIL in Preserving Philippine Regional Literature." Authors are active members of GUMIL Ilocos Sur, Philippines. Email: dette_31.banua@yahoo.com.

GUMIL(*Gunglo dagiti mannurat nga Ilokano*) is an association of Ilokano writers with chapter members nationwide. Its role is to promote the development of Philippine Regional Ilokano Literature, artistic and cultural heritage, as well as the enhancement of the intellectual creativity and writing craft of Ilokanos. Through conventions, international conferences, seminars and meetings by different chapters, GUMIL attempts to preserve Philippine Regional Literature and strengthen more the inter-regional relationships among members of the organization, where Ilokano writers can undertake common and cooperative efforts to improve their craft of writing literary, historical, research and other works. It also publishes books wherein writings on poetry, essays, novels, historical accounts, research and critical studies can be preserved. GUMIL also enriches Ilokano literature and cultural heritage as phases of the national identity by encouraging the members to concentrate on writing about the social, economic, cultural and other aspects of growth and development among Ilokanos in the different regions of the Philippines.

APOSTOL, Virgil J. Mayor. "Revival and Reintroduction of Filipino Traditional Healing Practices into Filipino-American Society." Traditional healing practitioner in Southern California. Email: rumsua@mail.com.

Traditional Filipino healing practices are suffering from neglect. The decline of competent healers and lingering effects of colonization have imposed a notion that foreign health practices are superior. Thus, the need to bring traditional healing practices back into the hands of the people. The more popular form, *ablon* (also termed *hilot*), is used to help heal various health problems, especially treatment of neurovascular and musculoskeletal imbalances. Injuries and chronic pain are relieved in one or more sessions, thus reducing the need to make several trips to a facility that offers standard therapies that are sometimes ineffective. Another aspect rarely addressed by mainstream medicine is a holistic approach involving the mind and body through cultural and sociological perspectives. The author has observed, at least in southern California, that by reviving traditional Filipino healing practices via formal education and written works, Filipinos can gain control of their health and proudly continue a rich cultural tradition.

AQUINO, Belinda A. "Understanding the 'Hanapepe Massacre.'" Director, Center for Philippine Studies & Professor, Political Science and Asian Studies, University of Hawaii at Manoa. Email: lyndy@hawaii.edu.

Some 82 years after it happened, the so-called "Hanapepe Massacre" on the island of Kauai in Hawaii continues to confound and confuse. It was the bloodiest incident in Hawaii's labor history. What really happened that day when 16 Filipino *sakadas*, all known to be Visayans, and four policemen of varying ethnicities lay dead after a melee involving striking plantation workers will probably never be known. We only get sketches from "official" reports like police records, whose authenticity can be questioned. The authenticity of the Visayan-Ilokano ethnic tension that has been written or talked about can likewise be questioned. Was that a real issue, or did plantation management tolerate that ethnic division for its own interests? This paper will not attempt to provide an exhaustive explanation of this particular violent episode. It hopes to provide a better understanding of the larger issues dating back to the 19th century in the development of the plantation system to which the *sakadas* were recruited in large numbers. The 1924 Hanapepe Strike was not an isolated incident. It was an explosion waiting to happen after decades of plantation strife brought about by a succession of strikes, mainly by Japanese workers, to which the newcomer Filipinos were increasingly drawn. As early as 1909, 7,000 plantation laborers had already waged a strike demanding better wages and working conditions. Tensions between management and workers, and among workers and their leaders as well, were high. Understanding this broader picture can help explain the "inevitability" of the Hanapepe "massacre."

AQUINO, Romulo. "The Philippine Studies Mission: Preserving the Filipino Immigrant Legacy." Environmental Consultant and Co-organizer, Philippine Studies Group at University of Michigan, Ann Arbor, Michigan. Email: aquino_romulo51@yahoo.com

This paper focuses on organizational, political, budgetary, demographic and educational factors that the Philippine Studies group in Michigan must deal with in order to remain a viable unit within a university setting.

ARANDA, Ben. "The Role of a Fil-Am Professional in Uplifting the Status of the Fil-Am Immigrants in America." President, National Association of Insurance and Financial Advisors (NAIFA), Los Angeles. Email: baranda@lutcf.com.

The plight of the Fil-Am immigrants in getting their rightful recognition in mainstream USA has always been a challenge. Although they are one of the fastest growing Asian populations in the U.S., they have yet to put a representative in Congress. Some say it's because of the Filipino's ability to assimilate and get lost in the process, others blame it on a lack of unity. Whatever the case may be, one thing is certain. With intelligence, the Filipino-American can have a significant place in mainstream America, and coupled with integrity and initiative, this newfound status can be sustained. The author will show how this can be done with success. With over 20 years of experience in the field of financial consultancy, he will also show how he has helped his *kababayans* through proper financial planning to secure not only the future of their families but also that of the Filipino American community.

ARANZA, Sonia. "Hawaii on My Mind: Reflections on an Immigrant Childhood." President, Aranza Communications, Virginia, USA. Email: soniaspeak@aol.com.

This presentation will explore the immigrant experience from the perspective of someone whose childhood in Hawaii introduced a whole new different culture, a different way of thinking. This will not be a nostalgic "trip" but a profound exploration of that experience, an examination of the insights gained from growing up in Hawaii. Reflecting on my Hawaii childhood from a distance now enables me to come full circle in a continuing search for the meaning(s) of the immigration experience.

ARBOLEDA, Pia. "Gaikokujin Kyoushi ga Manabu (The Foreign Teacher Learns): Reflections on Teaching Filipino as a Foreign Language in Japan." Visiting Professor, Osaka University of Foreign Studies, Japan. Email: pia.c.andrada@gmail.com.

The most rewarding thing about teaching is that it grants countless opportunities to learn from students and fellow teachers. I believe a teacher must strive to stimulate students' intellectual and emotional growth, respect their diverse talents and learning styles, provide a non-threatening atmosphere for learning, and promote learning beyond the classroom. This will begin with a description of general education principles that

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have guided me in all the years that I have been teaching. Then I will discuss some background information about the differences between the classroom setting in Japan and the Philippines. Next, I will provide descriptions of the approaches and teaching strategies that I employ, and the responses received from students. Finally, I will share my reflections on being a foreign teacher in Japan.

ARCELO, Adriano A. "Filipinos in the U.S. Bay Area." Research Director, John B. Lacson Colleges Foundation, Iloilo City, Philippines. Email: arcelo@echo-services.com.

This paper will highlight the profile of the Filipinos in the Bay Area and their contributions to the community. It begins with a background analysis of the flow of Filipinos to America, citing the dominance of the Filipinos in Hawaii that later was eclipsed in 1960 when the Filipinos on the U.S. mainland reached 107,669 compared to only 68,641 in Hawaii. The 1965 Immigration Act further accelerated the dominance of those on the mainland. Thus, in 1970, the Filipinos in the U.S. mainland reached 247,308 compared to 95,680 in Hawaii. In 1970, Filipinos in California with 135,248 likewise outnumbered those in Hawaii with 95,680. The paper, however, emphasizes the dominance of Filipinos in the Bay Area, their success in terms of income, education, politics, and spirituality.

ASIS, Maruja M. B. "Organizing Filipinos: Migrants' Associations and Their Changing Milieus." Director, Scalabrini Migration Center, Manila, Philippines. Email: marla@smc.org.ph.

One of the features of the Filipino diaspora is the proliferation of associations formed by Filipinos wherever they have pitched tent. In keeping with the theme of finding continuities and disjunctures in the migration experience of Filipinos, this essay examines selected examples of associations established by Filipinos in different historical, geographic and global contexts. The comparison and analysis will be guided by the following questions: What do these associations reveal about the issues/concerns of Filipino migrants? What do they indicate about migrant empowerment? What do they suggest about the relationship between Filipino migrants and the homeland? These questions are examined in three broad historical periods: before the 1970s, which corresponded with US-oriented migrations; 1970s-1990s, which coincided with the more global migration of Filipinos; and the 1990s-present, which is characterized by extensive transnational possibilities.

ATIENZA, Josephine. "Issues and Challenges Faced by U.S. Filipino Immigrants: How They Are Interpreted and Portrayed in Movies." Film archivist and filmmaker in the production of *Sana Maulit Muli* (1995), *Batang Westside* (2002), and *Care Home* (2006). Email: joat1113@yahoo.com.

The panelist will examine how movies, or full-length narrative commercial films, portray and interpret the Filipino immigrants'

experiences in the U.S.. Due to the Philippines' historical, cultural, and economic connection to the United States, many Filipinos have made America a second home. They come to America, legitimately or otherwise, to live, to work, and sometimes to raise a family. In the process, they encounter challenges that are bound to arise with their being uprooted, leaving their comfort zone, and adjusting to a new environment with a different cultural lifestyle. These struggles often result in alienation, depression, and generation gaps among immigrants, to name a few. The experiences of Filipinos living in America have been frequently depicted in the movies. Highly-revered actress Nora Aunor portrayed three archetypal Filipina immigrant roles: the demure UCLA exchange student in *Lolipops and Roses* (1971), the lonely New Jersey nurse in *'Merika* (1984), and the overworked caregiver in *Care Home* (2006). Similar movies are: *Sana Maulit Muli* (1995), dealing with issues of long distance relationships and romantic sacrifice; *Batang Westside* (2002), on the Filipino youth gangs; *The Debut* (2000), on generation gaps and their effects; and *American Adobo* (2001), on issues confronted by the Filipino-American professionals.

AVILA, Geline. "The Legacy and Contributions of the Katipunan ng mga Demokratikong Pilipino (KDP or the Union of Democratic Filipinos) to Filipino Transnational Activism, 1971 - 1986." PhD candidate, UC Berkeley. (Abstract not available at time of printing)

BALMES, Christine. "The Philippine Collections of the Frank Murphy Museum." (Poster). Student, Asian Studies, University of Michigan. Email: balmes@umich.edu.

A team of University of Michigan undergraduate students under faculty Adelwisa Weller worked for three months to formally identify and catalogue the collections of the Frank Murphy Museum (FMM) in Harbor Beach, Michigan. FMM contains some of the best artifacts of Philippine art from the early to mid 1900s received as presents by American governor-general of the Philippines, Frank Murphy. The purposes of this project are to increase public and academic awareness of the collections, and to preserve Filipino and Filipino American culture. The team was able to collect 221 digital photographs and describe 128 unique artifacts including 78 cloths and dresses, 41 portraits, and photos, 2 documents, and 20 woodcarvings and weapons. It also generated reports on two subjects: Philippine national costumes and Philippine weapons. This project opens a starting point by researchers interested in the Philippine-American colonial hegemony; Filipino self-representations in art during the 1930s; and Filipino-American relationships in general. In the future, the team hopes to work together with the Jorge B. Vargas Museum at the University of the Philippines to produce an art book containing the collections from the two museums. Implications of this project are discussed.

BANAS, Neneth. “Capacity Building among Filipino Youths in Canada.” Outreach Worker, Mount Carmel Clinic, Winnipeg, Manitoba, Canada. Email: neneth_banas@yahoo.ca.

Mount Carmel Clinic’s Multicultural Wellness Program strives to provide culturally appropriate health and social services for newcomers to Canada. In Winnipeg, Manitoba (Canada), the Filipino community is one of the largest immigrant communities in the city. Several community forums and discussions with community members presented concern about the issues faced by Filipino- Canadian youths ranging from cultural identity, teen pregnancy, drug use, education and inter-generational conflict. As a project to organize, mobilize and empower the youths, a pro-active community network was proposed to youth groups in the city by the clinic. The *Kapisanan ng mga Kabataang Filipino* (Filipino Youth Network) is a collaborative group of Filipino youths which will provide advocacy, support to service providers, community education and promote new leadership in the community. The paper will be about the growth, challenges and practical efforts of the network.

BARROS, Maria Eufrecina P. “Ilocanos PlusHawaii Dot Com: Identities and Images on Cyberspace.” Assistant Professor of Communication, University of the Philippines at Baguio, Baguio City, Philippines. Email: neibs92@yahoo.com.

This paper determines how media technology, the internet, provides a source of cultural knowledge and identity of the Ilocano migrants to Hawaii. It explores the position of local culture in the face of global media and discourses of identity. Drawing on critical discourse analysis and cultural studies, this paper examines the construction of the Ilocano-Hawaiian ethnicity on randomly chosen websites. The internet is the most prominent among the so called “new media.” Because of this, the internet is able to add a global dimension to questions of ethnic and cultural identity and differentiation. This paper is an examination of how the online representations position Ilocanos and their identity. It will provide a view of the dynamics of shaping perceptions and images of Ilocanos living in Hawaii.

BAUTISTA, Darlyne. “The Philippine Labor Export Policy: Development or Underdevelopment?” Graduate Student, University of Wisconsin – Madison, and Founding Executive Member of ANAK (*Aksyon ng ating Kabataan*). Winnipeg, Canada. Email: darlynebautista@yahoo.ca.

Panelist will examine the Philippine Labor Export Policy as a response to the growing globalization of labor. As the international economy expands into a vast interconnected and interdependent entity, the global movement of labor increasingly becomes significant. Filipino migrant labor has gained prominence as a solution to the economic and social problems in the country. The panelist, however, argues that said labor policy does not lead to sustainable development in the Philippines. Rather, it is an alternative to problems posed by neo-liberal economic policies. This presentation is derived

from the panelist’s undergraduate thesis at the University of Winnipeg, using data gathered from first-hand experiences with *Migrante International*, a migrants’ rights NGO in Quezon City, from 2002 to 2003. In this paper, she will investigate the Philippine Labor Export Policy through a political-economic framework that emphasizes neo-Marxism and dependency theories. She will also provide a structuralist critique of neo-liberal economic policies of the Philippines with an analysis of the “push” and “pull” factors and cost-benefit analysis of labor emigration.

BAGOYO, Jr. Vince G. “Contributions of Filipinos to Maui Labor History” (Roundtable). President, V. Bagoyo Development Consulting Group, LLC. and Chair, Maui Filipino Centennial Celebration Coordinating Council. Email: ybagoyo-devgroup@hawaii.rr.com.

This panel seeks to explore the contributions of Filipinos to Maui labor history. Maui was crucial in reviving the Filipino labor union, which was instrumental in organizing Filipino workers to seek better wages and working conditions. The labor union took on the new name of *Vibora Luviminda* with Pablo Manlapit working with Maui Filipino leader Epifanio Taok and Antonio Fagel. The strike in Puunene involved thousands of Filipinos and was re-enacted during the kick-off opening of the Filipino Centennial Celebration on Maui.

BERNALES, Teresita G. “The International Visitor Leadership Program.” IVLP Consultant, Pacific and Asian Affairs Program for the State of Hawaii. Email: iv@paachawaii.org.

Sixty years ago the U.S. government embarked on a grand experiment, one that has brought more than 140,000 influential leaders from around the world to US shores, one that introduced these visitors, however briefly, to the array of institutions and people that comprise the United States. Through a government program, the U.S. Department of State’s Office of International Visitors is unique in its reliance on nonprofit, community-based organizations to implement its program for international understanding. This private-public partnership formally places average Americans on the front lines of diplomacy. It is described by US ambassadors as one of the most effective foreign policy tools of American diplomacy.

BERNARDO, Bernardo. “Defining the True Spirit among Fil-Am Immigrants: Role of a Fil-Am Performer.” Performing artist, writer and a creative director in California. Email: bernardo_bernardo@msn.com

Multi-awarded performance artist Bernardo Bernardo will share with his audience the importance of using his artistry in depicting the Filipino Spirit that is present (whether latent or active) in the Fil-Am immigrant. Through the various roles he plays, he is able to portray the plight of the Fil-Am immigrant in select periods of time. It may be the story of the Alaskan cannery Fil-Am worker in the 1930’s as in the musical “The Long Season,” or that of Prudencio in the award winning play entitled “The Romance of Magno Rubio.” Ultimately, it is the

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panelist's hope that through this forum, he is able to elicit from the audience the essence of keeping the Filipino pride and spirit alive while assimilating with mainstream America.

BURIAN, Rosalina "Lyna." **The Sakada Recognition Activities of FAUW.** . Project Manager and Architect, University of Hawaii Facilities Planning Office for Community Colleges. Email: burian@hawaii.edu.

This discussant will present some activities of the *Sakada* Legacy Recognition Project of the Filipino Association of University Women (FAUW) involving Lanai, Kauai, and Waialua in Hawaii. In particular, she will recall the processes involved in the awarding of the *sakada* legacy medals. She will also describe the activities of the different communities in these areas to determine who the *sakadas* were. Finally, she will analyze these materials and information from the standpoint of someone interested in preservation of history and cultural heritage. In this way, there will be a body of knowledge that will be useful for future Filipino generations in Hawaii to connect with their *sakada* past.

CACES, Maria Fe. **"Revisiting Filipino Immigration to Hawaii (1960s-1980s): Social Networks and Lessons for the Contemporary Policy Debate."** Statistician/ Demographer, Office of National Drug Control Policy, Executive Office of the President, Washington, DC 20503.
Email: Maria_Fe_Caces@ondcp.eop.gov.

The policy debate preceding the enactment of new US immigration reform legislation in 2006 is often contentious and evokes arguments similar to those raised prior to major immigration laws passed in the 1920s, 1960s, and 1980s. The policy context shapes the nature and dynamics of immigrant networks that are essential in the process of integration into the receiving society. By revisiting findings from a diverse migration stream largely fueled by the family reunification provisions of immigration law, we identify themes that can inform the ongoing debate. We review findings from a study of Ilocano immigrants to Honolulu between 1965 and 1981 focusing on how interpersonal networks influence the process of obtaining a source of income and of establishing adequate housing arrangements. The study relies on multiple methods, using survey data, case interviews, participant observation, and statistics to develop a hypothesis of the double-edged role of social networks in immigrant adaptation.

CALINAWAGAN, Elizabeth A. **"English and Ilocano: After 100 Years of Language Contact."** Professor of Filipino, Humanities & Linguistics, University of the Philippines at Baguio, Baguio City, Philippines.
Email: elizabeth_calinawagan@yahoo.com.

This paper attempts to describe linguistic hegemony of both English and Ilocano in areas where these two languages have been in contact for the last one hundred years. For example,

what is the status of the Ilocano language brought by immigrants to their place of employment like Hawaii and other parts of the United States? Since English is the language of communication Ilocano has to be set aside and used only with co-native speakers or family members living in the same household or community. Back home in the Philippines, particularly in Northern Luzon, Ilocano is the regional *lingua franca* and it continues to be a symbol of regional ethnicity despite a political and economic pressure to master the English language, which has been a medium of communication in formal social functions and institutions. With this language situation where both languages are still in close contact with each other this paper will further present whatever changes both languages have undergone, for example is there code switching, and code mixing.

CARLIN, Jackie Pias. **"Conditions on the Sugar Plantations on Maui."** Teacher, autobiographical writing workshops at Kaunoa Senior Center, West Maui Senior Center on Maui and classes at PACE/Maui Community College. URL: <http://jackiepiascarlin.com/>, or <http://writeonmaui.com/>, Email: jcarlin@hawaii.rr.com.

This presentation deals with the conditions on the Maui sugar plantations, specifically Orpheum Camp in Paia during the 1950s and 1960s prior to the demolition of the camp. It is based on the author's newly published book, *Spirit of the Village: A Maui Memoir*, which deals with family conditions and neighborhood relationships in an area on Maui island, populated with Filipino families, as well as Filipinos married to Japanese, Hawaiians, and Puerto Ricans. The presentation will cover excerpts about family, neighbors, and community. Examples of the author's first person narrative include housing conditions in the camp – families and single men, childhood relationships, extended families and cockfight observations.

CARLOS, Clarita R. **"Challenges of the Filipino Elderly in Hawaii: Retirement, Pensions, Welfare Services and Family Relations."** Professor of Politics and Philippine Studies, University of the Philippines, Diliman, Quezon City, Philippines. Email: cenapsis@yahoo.com.

The world is rapidly ageing. The Filipino elderly in Hawaii, coming in different waves of migration from the 1920s to the present, are now part of this burgeoning population group. What are the challenges of the Filipino elderly in Hawaii? How are they coping with their retirement in terms of their pensions, welfare services and family relations? The challenges of the elderly in Hawaii will be compared with their age cohorts in the Philippines on the same issues of pensions, welfare services and family relations.

CARONAN, Faye Christine. "Community Pedagogy and the Representation of History in Filipino in Los Angeles." PhD Candidate, Department of Ethnic Studies, University of California, San Diego. Email: fcaronan@ucsd.edu.

This paper discusses the role that Filipino American spoken word artists play as community educators in Los Angeles. Many of these spoken word artists are educators by profession, working in the university, teaching ESL classes, teaching in after school programs, and in public schools. However, they take their roles as educators beyond the classroom in their performances, by educating the local community about issues affecting Filipinos in the present and about the histories of Filipinos both locally and globally. The lessons imparted in their classrooms and in their performances teach the histories and experiences of Filipinos and other people of color that are often erased or ignored in mainstream versions of US history.

CASTILLO, Stephanie J. "Filipino Personal Narratives through Documentary Films." Independent Filmmaker & Producer, Honolulu, Hawaii. Email: castillosj@aol.com.

The Emmy Award-winning independent filmmaker based in Honolulu, contributes two short documentary films to this year's Filipino Immigration Centennial Celebration. *Remember the Boys* (30 mins.) captures the inspiring, true story of a chaplain to his war buddies. Born in Hawaii, Domingo Los Baños was a US WWII soldier who went to war in the Philippines as a teenager with some 50 other "Hawaii boys", teenagers of Filipino ancestry who were drafted. The other film, *Strange Land* (40 mins.), is about Stephanie's mother Norma Vega Castillo, who came here as a WWII war bride from the Philippines after marrying a Hawaii Filipino "soldier boy." In both portraits, Castillo offers a glimpse into the personal lives of two Filipino Americans and their poignant journeys in Hawaii. She will discuss her films and show excerpts from the two documentaries.

CHATTERGY, Virgie. "Education of Filipinos - The Colonial Years: Comparative Description of Spanish and American Educational Orientation." Professor Emeritus, College of Education, University of Hawaii at Manoa. Email: virgie@hawaii.edu.

This paper will compare and contrast the educational orientation of two major colonial powers - Spain (1521-1898), which first introduced and implemented western education that was largely religion-based and the United States (1898 - 1946), whose educational agenda emphasized the development of self-governance. Christianize, Civilize, and Democratize are the three themes that characterize the establishment and development of the education of Filipinos during those years. The overriding goal of Spain was to educate the few in order to rule the many, reflecting an orientation of feudal times and monarchical rule, whereas the US promoted the idea of educating the many in order to prepare the Filipinos, eventually, to govern themselves. From this distinctly opposite orientation flowed differences affecting fundamental aspects of an educational program related to school administration, language use,

education level/target population, curriculum and teachers/teacher preparation. Each of these elements was a challenge then; today, each remains an issue waiting to be resolved.

CIPRIANO, April Joy & Olivia T. ANG. "Bilingualism in Pangasinan: A Good Thing or a Bad Thing?" BA Linguistics students, University of the Philippines, Diliman, Quezon City. Email: trinity_488@yahoo.com.

The increasing dominance of the Ilocano language in Pangasinan, a province which has its own language called Pangasinense, proves that Ilocano is one of the most migratory ethnolinguistic groups in the Philippines. During the 18th and 19th centuries, the Ilocanos started migrating to neighboring areas in search of fertile agricultural lands. As a result of their growing number and influence, Ilocano has been perceived by many as a "killer language" of the native language of Pangasinan. This paper examines the spread of Ilocano in Pangasinan and the development of bilingualism among the Pangasinenses, but not among the Ilocanos. We wish to delve into the historico-sociolinguistic reasons why it is the Pangasinense who has largely adopted Ilocano as a second language and not the other way around. This study, therefore, debunks the myth of Ilocano as a language threat. What happens is that monolingual Pangasinan speakers have become increasingly bilingual, which, in our view is a good thing. We also present statistical data on the present density of Ilocano speakers in the said province as a result of the migration as they correlate with specific topographical characteristics of the province.

CLARIZA, Elena. "Human Trafficking in Mindanao." MA Candidate in Asian Studies, and Library and Information Science Program, University of Hawaii at Manoa. Email: meclariza@yahoo.com.

Human trafficking is a major concern for the Philippine government. The Philippines acts as a source, transit, and destination country for trafficked women and children. It ranks fourth among nine nations with the most number of children trafficked for prostitution in 2005. While human trafficking is prevalent in all parts of the archipelago, Mindanao, in recent years, has emerged as the largest source of trafficked women and children in the country. Seventy five percent of the sex workers rescued by the Visayan Forum, a non-profit organization dealing with human trafficking in Cebu, came from Mindanao. However, studies on human trafficking on this region are scarce, and information and statistics, still lacking. This presentation will discuss the issue of human trafficking in Mindanao, its underlying causes and programs to address this problem.

CLAUSEN, Josie P. "Ilokano Ideophones." Assistant Professor, Hawaiian & Indo-Pacific Languages and Literatures, University of Hawaii at Manoa. Email: clausen@hawaii.edu.

Samarin (1978) makes the distinction between the purely referential function of language and its expressive function. One of the examples he gives to illustrate these two functions

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is the word 'pig' which can be used to refer to a certain kind of animal but at certain times, it can be used to refer to people. In the latter case, a speaker can express his disdain better by calling the person spoken to a 'pig.' Samarin calls these words 'ideophonic,' an adjectival form of the noun 'ideophone', a term coined by C.M. Doke to refer to a class of words in the Zulu language. Doke defines an ideophone as a 'word, often onomatopoeic, which describes a predicate, qualitative or adverb in respect to manner, color, sound, smell, action, state or intensity' (1935:119). This paper presents a collection of words identified in Ilokano that exhibit this phenomenon including an analysis of such words or terms.

COFFMAN, Tom. "Hawaii and the Philippines in 1898: Nation Within." (Video). Independent researcher, writer and filmmaker, Honolulu, Hawaii.
Email: tomcoffman@hawaii.rr.com.

Coffman's documentary *Nation Within* will be presented by Sheila Forman in the conference. Unknown to most people, the Spanish-American War of 1898 and the ensuing Philippine-American War reconfigured the USA into a far-flung empire in the Pacific. These events assured the annexation of the then Kingdom of Hawaii as a US territory and the Philippines as an American colony for 48 years. Eventually, World War II broke out in the Pacific between two imperial powers, Japan and the US.

CONACO, Ma. Cecilia G. "Filipino Social Identity Metamorphosis in the Context of Migration." Professor, Department of Psychology, University of the Philippines, Diliman, Quezon City. Email: cescon19@gmail.com.

One perspective on Filipino social identity is to view it as relatively amorphous, malleable, and of minor significance in our core view of ourselves. This seeming inchoateness of our social identity has been pinpointed as a factor in the lack of patriotism resulting in individual behaviors inimical to the nation as a whole. In this age of globalization, the question of who the global Filipino, or what that identity means, is at the core of many social cognitions and behaviors. This paper will review various documents that look into the dynamic processes and factors involved in social identity formation/change among Filipino migrants and their families today. This will be compared to that of Filipino migrants to Hawaii and their families a century ago.

CUARESMA, Charlene. "The Sakada Legacy Recognition Project." Community Director, National Cancer Institute's Asian American Network for Cancer Awareness, Research and Training, Honolulu, Hawaii.
Email: ccuaresma@hawaiiantel.net.

The discussant will reflect back on the *Sakada* Legacy Recognition Project of the Filipino Association of University Women. (FAUW). She will present the decision dynamics

leading to the December 10, 2005 recognition of the *sakadas* and distribution of medals. She will also offer some pragmatic answers to the question of recognition and offer her thoughts and feelings as a descendant of a *sakada*.

DE LA CRUZ, Enrique. "The Anti-Marcos Movement in the US" Professor, Asian American Studies, California State University, Northridge, California.
Email: enrique.delacruz@csun.edu.

The Filipino community in the US was among the first, internationally, to respond to the Marcos declaration of Martial Law on September 21, 1972. This response came within a day of the declaration of Martial Law in the Philippines via the launching of the National Committee for the Restoration of Civil Liberties in the Philippines (NCRCLP), an organization that, within a few weeks, was able to establish chapters in major cities in the US, and was thus able to spearhead the opposition movement to what would become the Marcos dictatorship. This paper explores this early period of the opposition movement to the Marcos dictatorship; how it came about as an almost overnight response to the declaration of Martial Law, and the subsequent founding of the KDP, FFP, and the MFP, and the AMLC, which would eventually supersede the NCRCLP.

DELA CRUZ, Romel. "Under the Bough of a Salamagi Tree: The Legacy of the 1946 Sakadas." Hospital Administrator, Hale Ho'ola Hamakua, Hawaii.
Email: RDelaCruz@hhsc.org.

My *sakada* roots began with the arrival of my maternal grandfather in Hawaii in 1918, followed by his two sons, four uncles on my paternal side, and finally my father who came in 1946 sailing from Salomague (salamagi), Cabugao, Ilocos Sur. Together with my mother, my family was united in 1954 when my father became a US citizen. We lived in Paauilo, Hawaii, a sugar plantation community where my personal, cultural, and professional values were formed. When I arrived in Hawaii, the so-called "1954 revolution" in Hawaii took place, unaware of its implications in my life until later. Growing up as a Filipino in Hawaii in the 1950s and 1960s was unique. There were no or very few role models, and discrimination existed. The *sakadas* and certain enlightened community leaders kept reminding me that only "education" would make our lives better and that I had an obligation to go on. Looking back, sometimes I felt it was a "burden" for me and my generation. Without this "push," I doubt if I would have made it. Today, I am fortunate to work and live in my hometown in my own chosen profession, taking care of my *tatas* and *nanas* of all racial groups. Not too many have been as lucky as I am. Thanks to my *sakada* roots and to others, who helped me along the way.

DELIMA, Purificacion G. "Ilocano (Filipino) Identity in the English Language: Tracing Generations of Acculturation." Professor of Communication, College of Arts, University of the Philippines at Baguio, Baguio City, Philippines. Email: pgdelima@yahoo.com.

Sociolinguists affirm that there is undoubtedly a strong relation between language and ethnic identity. Likewise, ethnic groups assert that their language is the best medium for preserving and expressing their cultural traditions. However, the reality is that, there is hardly a culture that exists by itself. Culture contact and language contact are inevitable consequences of population movement. In this paper I ask, over a period of 100 years of migration to the United States of America, has the Ilocano (Filipino) cultural group kept its ethnic identity in its use of English, the language of the host community? What are the linguistic features of the English variety spoken by Ilocanos (Filipinos) in the US? Is English use by Ilocanos (Filipinos) toward nativization or denativization? What acculturation experiences contributed to a successful immigrant-host relationship? In addition to answering these problems, this paper will describe the Ilocano (Filipino) ethnolinguistic vitality that has sustained the group's strong identity in the host community. Further, it will show evidence from generations of Ilocanos in the US, that while overt, subjective markers of ethnic identity, e.g., language, food, clothing etc., may be lost in the acculturation process, subjective, psychological bond outlasts.

DEQUINA, Carlos. "Buddy, Can You Spare A Billion? How to Achieve Tax-Exempt Status for Fil-Am Organizations." Attorney, San Diego, California. Email: dequinct@georgetown.edu or carloslaw@yahoo.com.

The panelist, a Georgetown law graduate now practicing corporate law, will discuss how organizations like the American Red Cross and United Way raise billions of dollars from individuals and corporate donors. These organizations are successful fundraisers, in large part, due to their tax-exempt status. Donors have a strong incentive to donate to these organizations, because individuals and corporations can deduct their donations from their tax returns. This presentation discusses the tools that one will need to achieve tax-exempt status for a Filipino-American organization. The target participants of this hands-on presentation are: (1) officers and members of Fil-Am non-profit organizations; (2) Fil-Am community organizers who are responsible for fundraising; and (3) individuals who wish to establish their own non-profit organizations in the future.

DIOSO, Marconi M. "The U.S. Army's Use of Military Commissions in the Philippines during the Filipino-American War." Writer from Kihei, Maui. Email: marcdi30@msn.com.

This paper describes the genesis and structure of the military commissions in the Philippines, and enumerates the crimes under which prosecution is sought. There will be representations of some brief examples of the proceedings.

Speculations on the effects of these military commissions on the Philippine judiciary system will conclude the presentation.

EMMANUEL, Jorge. "FACES (Filipino American Coalition for Environmental Solidarity) and New Perspectives on Environmental Advocacy." President, E & E Research Group (Pinole, California) and Chief Consultant, Global Environmental Facility Project, United Nations Development Program and Adjunct Professor of Chemical Engineering, University of the Philippines-Diliman. Email: jemmanuel@mindspring.com.

FACES (Filipino American Coalition for Environmental Solidarity; <http://www.facesolidarity.org/>) was the result of a convergence between human rights activists of the anti-martial law generation and a network of second and third generation Filipino Americans engaged in socio-cultural immersion and Tagalog instruction in the Philippines. From this amalgam of diverse political and intergenerational experiences arose new perspectives on solidarity and organizing. Past campaigns were conceived as support networks for specific causes in the Philippines. In contrast, FACES is an environmental justice and solidarity movement fostering mutually beneficial partnerships. While some programs- e.g., demanding US accountability for toxic contamination at former US military bases, or supporting fenceline communities fighting pollution from oil depots-look similar to past campaigns, the FACES orientation is transnational, reciprocal and collaborative. "FACE2FACE" exposure programs are geared towards benefiting both participants and partner communities. FACES seeks to link activists and communities in the Philippines and elsewhere with activists, fenceline and base-affected communities in the U.S. These approaches are consistent with ecological concepts of interconnectedness and interdependence.

FININ, Gerard A. "Filipinos in the Pacific Islands." Deputy Director, Pacific Islands Development Program, East-West Center, Honolulu, Hawaii. Email: FininJ@EastWestCenter.org.

This paper will explore the history and growing presence of Filipino residents and workers in the Pacific Islands, particularly Micronesia.

FORMAN, David. "More Than English Spoken Here." Enforcement Attorney, Hawaii Civil Rights Commission, Honolulu, Hawaii. Email: david@hicrc.org.

I propose to talk about selected cases involving Filipinos who have advanced the cause of civil rights in Hawai'i. For example, both the *Mangrobang* and *Fragante* decisions contributed to the groundswell of support for establishing the Hawai'i Civil Rights Commission. I would then like to explore the evolution of these issues as reflected in a recent settlement of discrimination claims based on an "English Only" policy applied to Filipina nurses.

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GARNIER, Karie. "The Silent Natives of Fuga - The Island that has a Soul and the Plight of a People with 50% Infant Mortality." (Video Presentation). Award-winning filmmaker, Vancouver, Canada, Email: karie@sfu.ca.

In 1990, Chinese billionaire Mr. Tan Yu purchased Fuga Island in the northern tip of the Philippines. His \$50 billion development would transform the pristine island into "a model city of the 21st Century . . . without squatters." Architects were ready to install 12,000 five-star hotel rooms, 17 golf courses, spas for the elite, an international airport, and the world's biggest gambling casino. Yet at the same time the 2000 native Ilocanos, the only inhabitants, who had lived on that remote island since time immemorial, were dying from a perpetual health crisis. They had no medical clinic, there were no schools, and the infant mortality rate was a staggering 50 percent - the highest on the planet! If a Filipino, living on Fuga, had an infection, the result could be death as there were no antibiotics on the island. If they were caught fishing in the wrong area they could be shot. UNESCO-endorsed author and photographer Karie Garnier, along with his wife Violeta Bagaoisan-Garnier (from Fuga), have worked over the last 15 years with doctors, scholars, lawyers, and politicians to raise the standard of living on the island. In this presentation, Garnier will recount the incredible struggle to get the first supplies on the island, and the work to improve the lives of the people. The culmination has been documented in his award-winning documentary "The Silent Natives of Fuga" which received five award nominations at the 2006 Moonrise Film Festival in Manila.

GO, Stella P. "The International Movement of Filipinos: To the United States and Beyond." Associate Professor of Psychology, Behavioral Sciences Department, De La Salle University, Manila, Philippines. Email: gos@dlsu.edu.ph.

The international diaspora experience of the Philippines documents the peripatetic nature of its people. Over the years, the Philippines has developed a culture of emigration born out of a long history of out-migration that promotes and sustains working and living abroad. From the beginning of the twentieth century to the sixties, the primary country of destination of Filipinos was the United States. Since then, Filipinos have found their way to about 200 countries in the world. This paper will compare and contrast the migration experience of the Philippines to the United States from the 1900s to 1960s with its migration experience from the 1970s to the present. It will examine the context of migration, patterns and trends, and migration issues.

GONZALEZ, Joaquin Jay. "From Prayers to *Pera*: Trends from a Remittance Survey of Filipino-American Catholics in the San Francisco Bay Area." Director, Maria Elena Yuchengco Philippine Studies Program and Human Rights Fellow, School of Law, University of San Francisco. Email: gonzalez@usfca.edu

Do Filipino migrants just offer prayers and light candles then wait for miracles to happen in their homelands? In responding to this question, Gonzalez will share patterns and trends from a large-scale survey of 1500 Filipino-American Catholics funded by the Pew Charitable Trusts' The Religion and Immigration Project, Jesuit Foundation, the Asian Development Bank's Technical Assistance No. 4185 - Enhancing the Efficiency of Overseas Workers' Remittances. It covers important demographics of the Filipino-American community and their organizations in the San Francisco Bay Area as well as the growth of Filipino churches and congregations. The study encompasses the vast Archdiocese of San Francisco and Dioceses of Oakland and San Jose.

HOF, Karina T. "Thinking Outside the *Balikbayan* Box: How Hospitality and Sacrifice Figure in the Philippine Diaspora." MA student in Cultural Analysis, University of Amsterdam, The Netherlands. Email: K.Hof@student.uva.nl, or karinathof@yahoo.com.

The *balikbayan* box is part of an imported hospitality that perpetuates self-estrangement among its recipients and heroicizes self-sacrifice among its senders. This presentation will read the *balikbayan* box as an object for cultural analysis, showing how it is a figure of hospitality and sacrifice, two concepts crucial to the postcolonial Philippine habitus, both nationally and, within the greater diaspora, today so markedly affected by pursuit of migrant labor. It is suggested that thinking "outside" the *balikbayan* box may open up opportunities for Filipinos to—as the box's name suggests—"return home," feel more at home wherever in the world they are, or not leave home in the first place. The study is based on Philippine scholarship, popular cultural ephemera and first-hand research, including interviews conducted with migrant domestic workers in the Netherlands and the co-founder of one of the first American *balikbayan* box shipping companies.

ISAAC, Allan Punzalan. "Gold Star Mothers and the Filipino American Politics of Mourning." Assistant Professor of English, Wesleyan University, Connecticut, USA. Email: aisaac@wesleyan.edu.

In October 2003, George W. Bush flew to Manila to justify U.S. occupation of Iraq, by claiming the American role in Iraq as a liberatory project similar to that undertaken in the Philippines more than a century ago. In May 2005, the American Gold Star Mothers, Inc., an organization for mothers who have lost a son or daughter in military service, denied membership to a Filipina mother, Ligaya Lagman, who lost

her American son, Anthony, 26, in the war in Afghanistan because she was not a U.S. citizen. The meaning of "American" differs when talking about political citizenship and when nationalism is tied to death and mourning. The spurious denial of membership to Lagman together with Bush's equally spurious misreadings of the Philippine-American war signals the serviceability of Filipino bodies and Filipino history to a closed narrative of the "ideals of Americanism" which disavows the very violence that founds it.

JOHNSON, Eric D. "The Abu Sayyaf Group (ASG) and Maritime Terrorism." PhD Candidate, Walden University & Adjunct Faculty, Charleston Southern University. Email: fishcop@bellsouth.net.

The *Abu Sayyaf* Group operates in a maritime environment in a struggle to obtain an independent Islamic state for the Moro population of the Philippines. This paper examines the group, their motivations, their capabilities and propensity to engage in more maritime activity. Further, how these activities may be deterred and prevented by the Philippines with cooperation by the US is explored. The paper also touches on the dilemma caused by separating piracy and maritime terrorism, and whether this semantic debate hinders effective strategic planning.

JONGCO, Bienvenido R. "Promoting Health for All Filipinos: The UPMASA Legacy." UPMASA President. Email: jongco1nc@aol.com.

The University of the Philippines Medical Alumni Society in America (UPMASA) was organized in 1980 for charitable, educational, and scientific purposes by a handful of US-based Filipino physicians who are alumni of the University of the Philippines (UP). The ultimate goal is to promote the health of Filipinos in the US and in the Philippines. Currently, it has 2,436 members and 14 chapters. All the national and chapter officers serve on a non-compensated voluntary basis. It has an endowment fund of over \$2 million. Through its national office, chapters and various class organizations, it conducts fundraising activities, continuing medical education symposia, health fairs, and free health clinics in the United States. It provides funding supports for scholarships for medical students, research and professorial chairs, books, journals, computers, renovation of classroom, library and laboratory facilities at the UP College of Medicine and its teaching hospital, the Philippine General Hospital in Manila. It also organizes annual medical missions to treat indigent patients in various rural areas of the Philippines.

JUSTINIANO, Maureen Cristine S. "Filipinos in Winnipeg: The Impacts of Filipino Migration on the Transformation of Canada's National Landscape." Graduate Student, University of Winnipeg, Manitoba, Canada. Email: m.justiniano@publichistory.ca.

The gradual decline of the political and economic conditions in the Philippines has forced many Filipinos to migrate to foreign lands such as the US and Canada. While most Filipino

migration studies focus on issues affecting Filipino communities in North America, only a few have examined the impacts of Filipino settlements on North American society and national development. Innovative works, such as Dorothy Fujita-Rony's study on early Filipinos' North American experiences, have inspired me to conduct a similar study on Filipinos in Canada. This study is an analysis of how recent Filipino settlement in Canada has greatly affected Canada's political, economic and social landscape. For this study, I have focused on the city of Winnipeg because of strong political and economic presence of its growing Filipino community. By examining the impacts of Filipino settlement in Winnipeg, I hope to establish the role Filipinos have played in reshaping Canada's national identity as a multicultural society.

KELLEY, Karen. "IVLP Philippines: How IVs Are Selected, What Visitors Learn, IVLP Alumni in the Philippines, How Alumni Give Back." Public Diplomacy Advisor, U.S. Pacific Command, Camp Smith, Hawaii. Email: Karen.kelley@pacom.mil

As the former Press Attache and official spokesperson for the US Embassy in Manila, this panelist will speak on the selection process, criteria, themes and topics the IVLP, the Alumni Association, Philippines and why it is the model for all the IVLPs around the world.

KESTER, Matthew. "Reconstructing the Sakada through the Hawaiian Sugar Planters' Association's Archives." University Archivist & Adjunct Professor, Department of History, Brigham Young University Hawai'i. Email: KesterM@byuh.edu.

The Hawaii Sugar Planters Association Filipino Laborers Records comprise one of the best records of information on Filipino immigration to Hawaii between 1909 and 1946. The collection consists of individual files on contract laborers with detailed information for academic and family history researchers, as well as shipping manifests and HSPA correspondence regarding the contract program for Filipino plantation workers in Hawaii. The presentation will provide an overview of the collection, its contents, and current efforts to make the information more easily accessible to researchers in Hawaii and elsewhere.

KRAMER, Paul. "Empire and Exclusion: Race, Migration and State-Building in Philippine-American History." Associate Professor, History Department, Johns Hopkins University. Email: pakramer@jhu.edu.

This paper will look at the politics of Philippine-American colonial migration in the 1920s and 1930s in an effort to integrate histories of empire and migration. First, it will examine the emergence of migration as a site of state intervention in both the US and the Philippines. Second, it will discuss migration as the engine of new, competitive processes of identification, as Filipino migrants' own senses of self were transformed by their encounters and as US racial nativists "Orientalized" Filipinos in an effort to subject them -- both

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because of and despite their politico-legal status as US nationals—to racial exclusion legislation. Third, it will argue for the centrality of migration, and the racial nativist mobilizations it triggered, for understanding the politics of Philippine independence. Having failed politically to end the “Philippine invasion” of the US within a context of colonialism, racial nativists joined liberals, anti-imperialists and Philippine nationalists in a call for independence as racial insulation.

LANZONA, Vina. “Rethinking the United States War on the Left in Post-War Hawai’i and the Philippines.” Assistant Professor, History Department, University of Hawaii-Manoa. Email: vlanzona@hawaii.edu.

The postwar period—from the late 1940s to early 1950s—was one of great transformation in both Philippine and Hawaii societies. Reeling from the devastation of World War II, both societies faced major challenges of reconstruction and nation-building. After almost 400 years of colonial occupation, the Philippines faced a strong, communist-inspired Huk rebellion as it established a new republic. Hawaii society was also transformed by the war, the rise of organized labor, the movement towards US statehood, as well as by the influx of migrant workers especially from the Philippines. This paper looks at how the ideology and the politics of the Cold War affected the Communist rebellion in the Philippines and the growth of the Left in Hawaii. It will also explore the connections between the struggles of the Philippine Left and the challenges confronting Filipino workers in the Hawaii diaspora.

LEGASPI, Erwin . “Restoring and Preserving the Philippine Cultural Heritage Sites.” Graduate Student, Asian Studies Program, University of Hawaii at Manoa. Email: elegaspi@hawaii.edu.

This panel will discuss the issues involved in three Philippine cultural heritage sites supported by UNESCO—the Ifugao rice terraces, and the baroque Catholic churches, including one in Paoay, Ilocos Sur. Each of the projects is a distinctive landmark in the Philippine landscape, which has deteriorated over centuries and needs restoration and/or reconstruction. The UNESCO cultural heritage program continues to support the restoration of five cultural sites, including the Tubbataha Reef and the “underground river,” both in Palawan, in cooperation with the host government and non-profit organizations.

LUCAS, Ernesto C. “The Structure, Conduct and Performance of the Care Home Industry in Hawaii.” Associate Professor of Economics, Hawaii Pacific University, Honolulu, Hawaii. Email: elucas@hpu.edu.

The care home industry in Hawaii is largely operated by Filipinos, hence a study on this sector is timely and relevant to assess what has become of this immigrant community over the past 100 years. The objectives of this paper are to determine: (1) the minimum economic scale of care home businesses in

Hawaii, (2) the profitability and rate of returns on investment of the care home businesses, and (3) the operational and financial performance of these care home businesses.

LYONS, Patti. “Who was Consuelo Zobel de Ayala Alger? Portrait of a Humanitarian.” Former CEO, Consuelo Foundation, Hawaii. Email: plyons@consuelo.org.

As one enters the recently inaugurated Filipino Community Center in Waipahu, outside Honolulu, the larger-than-life-image of a charming and benign-looking woman is etched on one of the wall panels. This is the portrait of Filipina philanthropist Consuelo Zobel de Ayala Alger after whom the Consuelo Foundation is named. This presentation offers an insight into the persona and humanitarian activities of Consuelo, who spent much of her life in Hawaii. It will discuss the evolution of the Consuelo Foundation, the beginnings of its infrastructure as a philanthropic organization, and the legacy of Consuelo to humanity and to the Hawaii and Filipino communities in particular.

MABANGLO, Ruth Elynia S. “Turumba Revisited.” Professor and Coordinator, Filipino and Philippine Literature Program, University of Hawaii at Manoa, Honolulu, Hawaii. Email: mabanglo@hawaii.edu.

This is a 1983 film by Kidlat Tahimik based on the papier-mache industry in Laguna. The film focuses on a family making papier-mache animals for the *Turumba* religious festival, and the disruptions caused by profit-fueled economy when a German appears and turns the village into a jungle of assembly line.

MAGDALENA, Fred. “Global Pinoy, Global Village: Disenchanting the Enchanted.” Faculty Specialist and Lecturer (Sociology), University of Hawaii at Manoa, Honolulu, Hawaii. Email: fm@hawaii.edu, URL: <http://www.hawaii.edu/cps>.

Filipino identity arises from a conflation of historical, sociocultural and psychological factors. At the same time, it has taken on a new dimension as “Global Pinoy” due to globalization, further shaped by conditions of a weak state that the Philippines is known to be. Global Pinoy identity is represented as beautiful in the media and government propaganda, usually magnified out of proportion to the lived experiences of heroism, success and achievements of Filipinos abroad, but oblivious to their sufferings and miseries. It is personified by Overseas Filipino Workers (valorized as Philippine “modern heroes”), “Filipino” achievers abroad (notably boxing champions, beauty queens, Mt. Everest climbers, etc.), and other icons who reinforce the positive image of Filipinos. Consequently, Global Pinoys are reproduced, as they join the diaspora to more than 100 countries and become residents of the “Global Village.” Filipino exodus is mediated by state policies, and bewitched by the “Enchanted Kingdom”

through the pronouncements of leaders. The Philippine State has seduced Filipinos to go global in search for jobs, as if that is the route to escape poverty and lack of opportunities. As the national leadership continues to glorify the Global Pinoy, however, it fails to recognize the price of its actions, the damage it inflicts to the homeland, and confuses solutions for problems.

MAMITT, Rusyan Jill. “Anecdotal Experience on How IVLP Impacted My Life” IVLP Volunteer since 2003, and graduate student, University of Hawaii at Manoa.
Email: rusyan@hawaii.edu

In the last three years, this panelist has been actively involved in the International Visitors Program as a volunteer. Through the IVLP, she has been able to facilitate information exchange with professionals across the Asia-Pacific Region. She will briefly share her intercultural experience with the international visitors program and how it shaped her perspective on politics, economics and environmental issues.

MANIS, Potri Ranka and Nonilon V. QUEANO. “Looking Back, Moving Forward to an Empowered Filipino Community in the United States.” Potri is a nurse and founder of *Kinding Sindaw* (“Dance of Light”), a New York-based indigenous dance, music, and martial arts ensemble. Queano is Professor of English and Comp. Literature at University of the Philippines, Diliman.
Email: KINDSINDAW@aol.com.
URL: <http://www.kindingsindaw.org/>.

After 15 years, a Muslim nurse-artist-activist looks back and reflects on the gains and challenges of the group she founded and nurtured. The underlying assumption here is to examine how far this immigrant-nurse-artist has achieved the purposes of the organization: To what extent does the organization facilitate cultural empowerment of Filipinos and Filipino Americans in the United States? On a personal note, the presentation will examine if it was worthwhile spending 15 years of her life, money and energy reaching out to the rest of the Filipino and Filipino American population of New York and New Jersey and other neighboring areas using indigenous Mindanao art forms that she learned through oral tradition.

MALLARE, Marie Lorraine and Aethel CRUZ. “Voices of the Past: The Plight and Struggle of Filipino WWII Veterans in the United States.” Adjunct Professor, Philippine and Asian American Studies, Yuchengco Philippine Studies Program, University of San Francisco, and Adjunct professor, Public Service and the Law, Golden Gate University’s Ageno School of Business.
Email: mfmallare@usfca.edu. Cruz is Knowledge Activism Fellow, Yuchengco Philippine Studies Program, University of San Francisco. Email: akcruz@usfca.edu.

In 1941, Filipinos were called to serve for the US Armed Forces and promised citizenship and veteran’s benefits by President Roosevelt and General MacArthur. During World War II, they fought alongside and as one with their United States Armed Forces of the Far East (USAFFE) counterparts. But shortly

after the war these cherished promises were stripped away from them by two Rescission Acts passed by the United States Congress. For 60 years, the veterans have had to live in poverty as they fight for full equity. More and more are dying each day, not in the Philippine battlefields, but in the cosmopolitan cities of the richest economy in the world -- the United States of America. This presentation and the mini-documentary it will show is about the injustice brought upon these veterans, how they’ve struggled, and why congress is reluctant to pass a full equity bill.

MARAMBA, Gloria Juliana. “The Intersection of Personal Immigrant Experience and Professional Endeavors: Perspective of a Filipino American Clinical Psychologist.” Program Director of Mental Health Clinic, VA Palo Alto Health Care Systems. Email: gloria.maramba@va.gov.

The panelist will discuss her personal experiences in immigrating to the United States, pursuing graduate studies, and developing a professional identity. In order to stand out in a competitive market, preparations for advanced studies need to include pragmatic considerations and familiarity with the professional expectations. Advanced studies allow for the challenging and rewarding endeavors that can have larger impacts. She will discuss her work that highlights the interdependence of ethnic minority studies and the standard practice of psychological treatment. The personal and professional rewards of becoming a professional will also be discussed. In sum, ethnic minority mental health providers often face distinct challenges and can make unique professional contributions.

MARULLO, Geri. “Charting the Future and Strengthening Links Between Hawaii and the Philippines.” President and Chief Executive Officer, Consuelo Foundation, Hawaii.
Email: gmarullo@consuelo.org.

One of Consuelo Foundation’s long term mission goals is to strengthen the ties between Hawaii and the Philippines. What would the future look like for families and children if the brightest and the best minds in both places collaborated in a creative and progressive way to implement effective human service delivery between two continents? What if these services emulated the purity of intention emulated by the love and spirit of Consuelo? What will we learn from the NGOs of the Philippines, which are the most challenged but progressive in the world? What will we learn from Hawaii and its cultural adaptation of traditions, practices and values in service delivery? These are just two areas of collaboration. The possibilities are limitless.

McElrath, Ah Quon. “Implications of the Hawaii 1946 Sugar Strike to the 21st Century.” First ILWU’s Social Worker, and former UH Regent (1995-2003). Honolulu, Hawaii.

[Editor’s Note: The speaker is best known for helping shape the labor movement in Hawaii as a labor leader, social worker, activist and humanist. Her early work with the International

ABSTRACTS . . .

Longshore and Warehouse Union (ILWU) spanned nearly 20 years and included such diverse jobs as signing up dockworkers to editing the union's newsletter, *Voice of Labor*. During the sugar strike of 1946 and the longshoremen's strike of 1949, McElrath took on the enormous task of organizing support for families in times of incredible financial and emotional hardship. She worked with soup kitchens, made arrangements with creditors, and solidified their resolve in the face of great uncertainty. She will be remembered as one of the most articulate and activist labor leaders Hawaii has produced.]

MEDRANO, Anthony. "The Philippines in Hawaii: Education in Colonial Times." MA Candidate, Asian Studies, University of Hawaii at Manoa. Email: amedrano@hawaii.edu.

Unknown to most Filipinos, the public school system established in the Philippines by the US colonial administration following the arrival of the Thomasites (the first American public school teachers) was borrowed from the system set up earlier by American colonial authorities in Hawaii in the 1890s. This paper will explore that connection and will attempt to draw a comparison regarding US practices in public policy areas like education in the territories they annexed (e.g., Hawaii and the Philippines) in the late 19th and early 20th centuries.

MEDRANO, Anthony. "Children, War and the 'Bare' Space of Mindanao." MA Candidate, Asian Studies, University of Hawaii at Manoa. Email: amedrano@hawaii.edu.

At a recent ASEAN meeting in Kuala Lumpur, it was suggested that priority be given to securing the Sulawesi Sea region for investment. In light of the regional impetus to secure a porous, contested space like the Sulawesi Sea region, it is important to consider the costs attributed to realist-inspired security practices. A history of terror and conflict in the region reveals that the impact on (human and economic) development has been insurmountable. In Mindanao, the implications of war and security are clearly visible in the lack of children's access to basic services such as education. This essay, therefore, speaks to the 'breeness' of Mindanao and the perpetual state of emergency that many children (and their communities) live in. It concludes, however, by exploring the recent emergence of peace sanctuaries as signs of a promising ethical turn in security policy and thought. In doing so, this essay draws on the words and hopes of children as articulate stakeholders in their own future.

MORTEL, Darlene Marie E. "45 Kaliber Proof: Reading Resistance to Create Change." PhD Candidate, American Studies Department, University of Hawai'i-Manoa, Honolulu, Hawaii. Email: dayamortel@yahoo.com.

For this research project, the .45 Kaliber Proof, a zine produced by a youth and student group *Anakbayan-Seattle*, was examined to determine its effectiveness as a tool for organizing. Using

previous scholarship examining the intersections and importance of art and culture and social movements, a primary analysis of the zine will show how the visual images in this alternative form of media aided the efforts in educating its readers in the mission, goals, and purpose of Anakbayan-Seattle and the national democratic movement. In this study I will argue that the .45 Kaliber Proof serves as a counter-hegemonic form of media to call attention to the importance of Filipino American involvement in the national democratic movement by showing how the conditions in the Philippines directly affect the Filipino diaspora in the United States.

MUSICO, Nic G. "The Filipino Radio as Forum for Issues of the Day." Region Superintendent for the Department of Environmental Services, City and County of Honolulu. Email: nicmusico@aol.com

This talk will reflect on panelist's experience as rights advocate and frequent guest commentator on KNDI radio talk show *Buhay Hawaii*, having been president of the Filipino Coalition for Solidarity, Inc., a Hawaii-based rights group. He will share his views on the use of radio as a medium in reaching out to the Filipino community to effect change, generate support, solicit opinion, inform, recognize achievements or accomplishments, advance cause of issues, foster goodwill between the Philippines and Hawaii, discuss Philippine current developments, announce community events, conduct fundraising activities, and discuss election events and results. This talk reviews the speaker's experience working with the Filipino Veterans of WWII, Filipino longline fishers, OFW abused victims in CNMI, immigration issues, human trafficking victims, government, and other sectors of the Hawaii Filipino community.

MOTUS, Cecile L. "Is There Life After Living Aloha in Hawaii?" Director, Office for the Pastoral Care of Migrants and Refugees, United States Conference of Catholic Bishops, Washington, D.C. Email: cmotus@usccb.org.

This presentation will reflect on the speaker's experience of working with faith-based and community-based Filipino immigrant groups while living in Hawaii. It will examine the influence of her Hawaii experience on her current work with a national organization based in Washington D.C., which seeks to promote human and spiritual values, especially respect for rights and dignity of new immigrants to this country. The paper will also describe the special role Filipino immigrants play as bridge-builders in multicultural environments.

NOLASCO, Ricardo M. "What an Ergative Grammar of Ilokano Would Look Like." Chair, *Komisyon ng Wikang Filipino*, and Associate Professor, University of the Philippines, Diliman, Quezon City. Email: nolasco_upmin@yahoo.com.

This paper provides first a summary of earlier proposals for an ergative analysis of Ilokano and evaluates the strengths

and weaknesses of such an analysis from a functional and typological perspective. It agrees with the finding that the evidence is compelling enough to warrant the overhaul of past Ilokano grammars. It then explores the implications of such an analysis in the writing of an Ilokano grammar and proposes how to go about this task. The goal is how to explain Ilokano (and Philippine) ergativity in a language which is intelligible not only for the linguistic community but most importantly for the language teacher and student.

OKAMURA, Jonathan Y. "A Century of Misrepresenting Filipino Americans in Hawai'i." Associate Professor, Department of Ethnic Studies, University of Hawaii at Manoa, Honolulu, Hawaii. Email: okamura@hawaii.edu.

This paper will review and discuss nearly a 100-year period of misrepresenting Filipino Americans through racist stereotypes and other denigrating images applied to them. The paper demonstrates how some of the earliest stereotypes disseminated by the newspapers that depicted Filipinos as highly emotional, prone to violence, and criminally inclined have persisted for most of the past century. Certainly, newer and seemingly more positive images have emerged during the past century, such as Filipino Americans being a model minority that is especially evident during this year's centennial observances. At the same time, new sources of degrading stereotypes have developed, such as local humor and local literature, that have resurrected old stereotypes of Filipino Americans and created new ones. The cumulative result of these historical and contemporary processes is that the ethnic identity of Filipino Americans is being ascribed to them by non-Filipinos due to their power and malicious desire to misrepresent others.

PEREZ, Ma. Socorro Q. "Ilocano Immigrants' Renegotiation of Space." Faculty, English Department, Ateneo de Manila University. Email: maqperrez@ateneo.edu.

In Hawaii, the colonial history of the Philippines and the neo-colonial realities often come to configure in the Filipinos' relegation to the periphery and their essentialization as unskilled, uneducated, untrustworthy immigrants. Thus Filipino contract laborers during the plantation era in Hawaii occupied the lowest positions. Until recently, Filipino migrants end up doing menial jobs despite their professional training, hence are likewise marginalized. How then do our Filipino compatriots negotiate this peripheral status or marginality? This paper focuses on the experience of Ilocano immigrants through the signification of Ilocano fiction writers, under the *Gunglo Dagiti Mannurat iti Hawaii*. (GUMIL), an association based in Hawaii. Thus, it will analyze how the Ilocano immigrants, writing during the 1980s, attempt to negotiate this experience of diaspora, marginality, and even disempoweredness. However, in the process of negotiating the exilic life and sensibility, they create and recuperate a new, hybridized space instead.

POBLETE-CROSS, JoAnna. "Colonial Challenges: Puerto Rican and Filipino Labor Complaints in Hawai'i, 1900 to 1940." Postdoctoral Fellow, University of North Carolina at Chapel Hill. Email: jupoblete@yahoo.com.

Puerto Rican and Filipino US colonials in the Territory of Hawai'i relied on lengthy communication processes to deal with their petitions and grievances. They had to write leaders in their home region who contacted US federal agencies, who in turn communicated with the Territory of Hawai'i government. Finally, the latter had to contact the Hawaiian Sugar Planters' Association (HSPA). This complex complaint process turned local Puerto Rican and Filipino work issues into extensive intra-colonial issues. Puerto Ricans and Filipinos in Hawai'i also experienced different complaint processes from each other. As indefinite dependents, Puerto Ricans were managed by federal bureaucrats in Washington D.C. Filipinos, who would eventually become independent, dealt directly with the Philippine Bureau of Labor after 1915. This variation reflected their home region's specific colonial relationship with the United States. Distant from centers of power, these colonials also had a degree of influence over their living and working conditions. Their complaints could reach high levels of government and impact both colonial and plantation policies.

POLLARD, Vincent K. "Redefining Security: Lessons for Future Generations from the Anti-Bases Movement." Assistant Professor, Undergraduate Honors Program and Lecturer (Asian Studies), University of Hawaii System. Email: pollard@hawaii.edu.

In 1906, the US continued a war of conquest and occupation in the Philippines. The etiology of a subsequent, post-World War II Anti-Bases Movement's success is a policy-relevant account of shifting ideologies, multiple organizations and developing leadership in a vibrant domestic and transnational social movement. Hawai'i Filipinos also participated. This social and political history is a resource for future generations in the Philippines and elsewhere who share similar sentiments, aspirations and goals. Personal commitment and courage, organizational continuity and growth, tactical skills and flexibility, and *kapalaran* or "serendipity" were necessary but not sufficient to terminate the US-Philippines Military Bases Agreement on 16 September 1991. Instead, a pro-woman, anti-nuclear weapons redefinition of "security" became a political asset. It made a difference in tipping the balance at key junctures in the 1980s and early 1990s. In turn, this understanding facilitates discovery of policy-relevant similarities and differences between the Anti-Bases Movement and the Movement to Demilitarize Okinawa.

ABSTRACTS . . .

RAMIL, Antonio V. "Filipinos in the News: The First 10 Years, 1906-1916." Practicing Attorney, Maui, Hawaii.

This presentation tells of episodes in the saga of the Filipinos in Hawaii that have become buried through the years. Commemorating 100 years of Filipino presence in the Aloha State is never complete without looking into the news reports and editorial comments on the Filipinos during their first ten years in the islands.

RINGOR, Kristy. "The War at Hanapepe." PhD Candidate, Department of American Studies, University of Hawaii at Manoa. Email: kringor@hawaii.edu.

History has always been told by the victors of war, as spoils for their "valor," but recent movements to revisit history reveal untold stories and invisible heroes. History remembers the events that took place in Hanapepe on September 9, 1924 as a "massacre;" the people who remember that day recall a "war." But what did happen? Most can only guess that many lives were lost, but few understand why. The "War at Hanapepe" or the Hanapepe Massacre, as it is more popularly known, is the single most violent event in Hawai'i's labor history, which happened during the course of the 1924 strike of the Higher Wages Movement. Composed primarily of Visayan workers, the strike involved several thousand workers on all major Hawaiian islands and was led by labor leader Pablo Manlapit. My paper focuses primarily on the events of the Hanapepe Massacre and the violent clash of the politics of race, class and colonialism on Sept. 9, 1924. Many differing accounts exist of this day; some contend the strikers were the first to incite violence, while others say the blame lay with the sheriff and special deputies. Regardless of these accounts, no one can deny the death toll of the day. At the end of the conflict, 16 strikers and 4 police lay dead or dying. These figures stand as witness to the violence strikers encountered in their struggle for basic rights as workers.

RODRIGUEZ, Evelyn I. "Primerang Bituin: Philippines-Mexico Relations at the Dawn of the Pacific Rim Century." Assistant Professor, University of San Francisco (Sociology, Asian American Studies, Yuchengco Philippine Studies Program). Email: erodriguez4@usfca.edu.

Since the end of WWII, the region of countries bordering, and various island nations within the Pacific Ocean has drawn much attention, and been subject to a variety of institutional arrangements intended to promote certain political, economic, and environmental interests. Because of this, the mid-20th century is widely held as the starting point for Pacific Rim relations, and studies of Pan-Pacific interactions almost strictly concentrate on examining or trying to forecast their political, economic, and environmental outcomes. This paper, however, proposes that the earliest and longest Pacific Rim relationship was actually that between Manila, Philippines and Acapulco, Mexico, and was sustained by the Manila Galleon Trade,

between 1565 and 1815. Furthermore, it argues that the most significant result of this 250-year relationship was the profound *cultural* exchange which occurred between the Mexico and the Philippines. This presentation will sketch the prevalent discourse regarding the origins and effects of Pacific Rim dealings, and then it will describe the history of the Manila Galleon Trade. Finally, it will highlight the deep ways Mexican and Filipino pre-20th century societies were influenced by their trade with each other, and argue that this calls for more scholarly consideration to how contemporary Pacific Rim relations have a significant bearing on culture, as well as socioeconomic and environmental matters.

RONQUILLO, Theresa M. "Deconstructing Colonialism in the Borderlands: Identity Negotiation among Filipino Americans," PhD Student, School of Social Work, University of Washington. Email: tmr51@u.washington.edu.

Filipino Americans are often homogenized and subsumed under the general "Asian American" category, or lumped together as a static, "imagined" community, presumably bound by a common experience, language, value system, and culture. Such essentializing reproduces colonialist domination by discounting the vast diversity of subjectivities and experiences that exist within this and all other groups. This paper uses critical theories and methodologies to explore the complexity of colonized identity, characterized by the discursive relationship between the reproduction of colonial structures, i.e., normalized ideologies that sustain Western hegemony and the inferiority of being "Other," and identity negotiation among Filipino Americans in various contexts throughout their lives. Current models of identity rarely consider the influence of historical and contemporary legacies such as colonialism, movements across cultural and physical borders, and internalized colonization. This paper argues for critical thinking about identities as multi-faceted, fluid, subjective processes that are situated and negotiated in (post)colonial, borderlands contexts.

SAGAYADORO, Tony L. "Communicating with the Filipino Community: The Radio as Medium." Radio Host of Talk Show, KNDI Honolulu. Email: buhayhawaii@aol.com.

This discussion will revolve around the development of radio as a major means of communication with the Filipino community since the plantation era before World War II and shortly after. The so-called "heyday of Filipino radio" in Hawaii spanned the early 1930s to the 1950s, but was subsequently overshadowed by the emergence of mass communication forms like television, print media and now the Internet. It is instructive to revisit the role of radio in the development of the Filipino community in Hawaii. The panel will also cover the history of radio programming dating back to plantation days when radio personalities woke up *sakadas* as early as 4 a.m. in preparation for a full day's work. Pioneer radio programs and their hosts like Bert Villanueva, Moses Claveria, Tommy Tomimbang, and others will be discussed.

Later programs like the ones aired over KISA in the 1970s will be examined as a new period in radio programming. The discussion will extend to the present period with KNDI at the helm of ethnic Filipino radio programming in Hawaii.

SALVOSA, Ray Dean. "Together We Achieve the Ordinary: The Consuelo Partnership Model." Managing Director, Consuelo Foundation, Philippine Branch, Makati City. Email: rsalvosa@conseulo.org

This presentation will highlight the program implementation strategy of Consuelo Foundation in the Philippines. It focuses on a unique collaborative effort that enables the Foundation to reach more marginalized children, women and families in a way that best impacts their lives.

SAMONTE, Quirico S. "The Biography as Vehicle for Preserving the Legacy and Identity of Filipino Immigrants." Professor Emeritus, Eastern Michigan University, USA. Email: qsamonte@emich.edu

This paper focuses on the writing of a book, *At the Table with the Family*. The author arrived in Michigan in the 1950s as a student, and has remained in Michigan as an immigrant. Sharing materials with students as well as with interested members of the community has been encouraged and sponsored partly by the Philippine Studies Group in Michigan. It is illustrative of a university unit reaching out into the community to encourage individuals to record their recollections, and to share primary sources with students who are interested in the story of Filipino immigrants.

SASAN, Jay. "Final Harvest: From 'Cut Caneniro' to Plantation Manager." Vice-President and Manager (retired), Mauna Kea Agribusiness; Safety Director, C. Brewer & Co. Ltd.; Col. U.S. Army (reserved).

My grandfather arrived with his wife and children, Juan, Francisca and Margarita in 1918. Their ages were 7, 5 and 3, respectively. They came from Cebu and were given 3-year contracts at Makaha and Grove Farm Plantations. As a laborer, my grandfather did field chores such as weeding, fertilizing and cutting sugar cane. My grandparents returned to Cebu in 1932 with their children remaining in Hawaii. My father arrived from Cebu in 1922 and was first assigned to Ewa plantation, where he excelled as a contra seed cutter. In 1924, he was fired as a "striker," and moved to Kauai at the Lihue plantation. Prior to retirement, all six of their children completed high school and gained higher education with two eventually earning college degrees. As a youngster, I worked hard despite having almost no peer. My uneducated father always prodded me with this advice "No shame- try your best." As I look back at my career, I can only pay homage to my grandfather and father for their courage in improving their families by migrating to Hawaii. Their skills as "cut caneniros" (sugar cane cutters) helped to produce the first and probably the last Filipino Hawaiian Sugar Plantation Manager.

SIBOLBORO, Lorie B., Estephania G. CELI & Alicia CORPUZ-NAGUE. "Voice Affixes in Ilocano." BA Linguistics Students, University of the Philippines-Diliman, and Sr. Language Researcher, Commission on the Filipino Language, Manila. Email: loriesibolboro@yahoo.com, niequane_spyke@yahoo.com, alicenague@yahoo.com.

That a Philippine verb can host only one voice affix at a time is totally belied by the Ilocano data. The Ilocano evidence shows that a single verb may display two or three voice affixes as shown below.

(1) *Nang=i=lugan kami ti naluto a taraon idiyay dua a Tamaraw FX.*

Loaded we DET cooked LKR food in two LKR Tamaraw FX. 'We loaded the cooked food onto two Tamaraw FXs.'

(2) *'Dua a Tamaraw FX ti nang=i=lugan=an mi ti naluto a taraon'*

Two LKR Tamaraw FX DET where loaded we DET cooked LKR food.

'We loaded the cooked food onto two Tamaraw FXs.'

In (1), the verb *nangilugan* contains two voice forms namely [*nang-* or *n-*] and [*i-*] with the root *lugan* 'load'. This verb is analyzed here as the detransitivized counterpart of the transitive verb *ilugan* 'to load something onto somewhere'. In (2), however, the verb *nangiluganan* contains three voice forms namely [*nang-*], [*i-*] and [*-an*]. Morphologically, this verbal form is obtained through another layer of affixation (the affixation of *-an* to *nangilugan*). Syntactically however, the same verbal form has not been found to exist without the determiner or marker (*ti*), which nominalizes or turns the entire verb into a referential expression. The two morphosyntactic processes, detransitivization and nominalization, figure prominently in the formation of these aberrant forms, and this paper is an attempt to functionally explain these aberrations.

SONSRI, Sida. "The Filipino Community in Thailand." Associate Professor, Department of Political Science, Thammasat University, Bangkok, Thailand. Email: sidapols@alpha.tu.ac.th.

The objective of this paper is to explore the Filipino community in Thailand from the 1960s to the present. The number of Filipinos in Thailand has been increasing since World War II, and accelerated even more after 1960. In 1976, they established the Filipino Community of Thailand, with chapters in Bangkok and Pattaya in 1976, in order to get together, help each other and establish connections in various business fields. Among the reasons why they migrate to Thailand are: 1) they came through the leadership of the US after World War II to become advisers of Thai academic institutions in agriculture, management, education, medicine, tropical medicine and community development; 2) as most of them are well-educated, good English speakers, and well-trained, they have more opportunities to land jobs in Thailand, especially during this globalized era; 3) most of them intermarried in the Philippines and settled in Thailand since 1960; and 4) due to economic difficulties in the Philippines, more Filipinos seek jobs in Thailand.

ABSTRACTS . . .

SORIANO, Fred. "Tata Gorio: The Unveiling of a *Sakada* Statue." Lecturer, University of Hawaii-Hilo.

Email: freds@hawaii.edu.

Two years ago, I was commissioned to sculpt a *sakada* statue to commemorate the arrival in Hawaii of the first 15 *sakadas* 100 years ago. There was a series of unveiling before the final unveiling of Tata Gorio, which took place on Dec. 17, 2005 in Kaaau (formerly Ola'a), only a short distance from the Ola'a sugar plantation where the first 15 *sakadas* were sent. It took me a whole year to transform a two-ton slab of blue rock into a *sakada* image, depicting 100 years of immigration to Hawaii. The true identity of Marciano Bello (the only one who remained in Hawaii of the original 15 *sakadas*) was unveiled. The true identities of my father and other *sakadas* were also unveiled. All of these *sakadas* had one thing in common – they were underage. Subsequently they borrowed the *cedulas* of older persons in the Philippines in order to come to Hawaii. They were the fortunate few who were able to get married and start families. The image of Tata Gorio represents a confident *sakada* determined to sink roots in Hawaii.

SUGAY, Thelma Aranda. "Media Marketing: A Look into the Psyche of the Fil-Am as Advertiser and Consumer."

Marketing Consultant and Events Specialist on the Filipino-American Community, Los Angeles, California

Email: tmtsugay@aol.com.

A much sought-after marketing consultant, this panelist will discuss how she successfully reengineered herself from an on-air talent to a media marketing specialist using what she learned about the industry and applying her journalistic (verbal) skills to come up with effective creative marketing packages. Part of the discussion will uncover the secrets of finding that balance between her Filipino heritage and the American upbringing, which made her into the genuinely Filipino American that she is. Here she will show how one can utilize her knowledge of her *kababayans* (example: what motivates them to buy as well as sell products/services). She will also demonstrate the importance of "inclusion" as opposed to "exclusion" of mainstream America in her target marketing. Keeping in mind the Filipino's "colonial mentality," it is theorized that there is the underlying need and desire for the Filipino to blend into mainstream. Sometimes, it is this assimilation that makes it difficult for the Filipino-American to become a force to reckon with in the political society as there is the tendency to become "invisible." Actual experiences and anecdotes will prove not only entertaining but instructive, and will enhance the panelist's presentation.

TERADA, Takefumi. "Filipino Catholic Communities in Japan." Professor, Institute of Asian Cultures, Sophia University, Tokyo, Japan. Email: t-terada@sophia.ac.jp, or tterada@tka.att.ne.jp.

The lives of Filipino migrants in Japan have recently attracted scholarly concerns, and attention has been paid to various

aspects of their lives in Japan – their working conditions, their relations with the Japanese, immigration policy and legal affairs, Filipino-Japanese marriages and problems that their children face, sexual and human rights abuse, children's language acquisition, adaptation and psychological problems and so on. One aspect which has been rather neglected so far and paid little attention to is the issue of their religious practice and their relations with and participation in the Roman Catholic Church in Japan. This is in spite of the fact that the Catholic Church would not be able to continue without the participation of these Filipino migrant Catholics and Brazilians living in Japan. This paper is an attempt to look into the historical background of Filipino Catholic communities in Japan from 1980s on and discuss various problems: social, religious, institutional, and cross-cultural problems currently found in their religious life.

TOMIMBANG, Emme. "Documenting the 1924 Hanapepe Massacre." Producer and President, Emme Inc.

Email: emmeinc@hawaii.rr.com.

My interest in the Hanapepe Massacre on Kauai was sparked by professional and personal reasons. With the proclamation designating 2006 as the Filipino Centennial Year in Hawaii, I started to do some research for a documentary on the Filipino immigrant experience in Hawaii. One of the topics that I thought should be part of this documentary was the "Hanapepe Massacre," because so little had been known by the public about this violent confrontation. I read more and more material about it, thanks to Chad Taniguchi, who had been involved in an oral history project at the University of Hawaii on the topic in the late 70s and early 80s. My personal interest in the topic stems from my being a Filipina of Visayan ancestry. In the course of my research, I learned that the 16 Filipino victims in the "massacre" were Visayans, who had been recruited to work on the Hawaii sugar plantations in the early 1920s. My father, who came to Hawaii in 1931 as a "*sakada*," never talked about it probably because he himself did not know the details of this bloody incident. Or was it because Filipinos then, were trying to be accepted, taken seriously and respected for their work? This incident, if discussed too often, might have "set them back." So this day was shrouded in mystery and cloaked in secrecy, for protection, for shame? From a personal standpoint therefore, the "Hanapepe Massacre" for me was a rude awakening, a really dark day in Filipino history in Hawaii.

TOMIMBANG, Emme. "Growing Up Filipino-American: My Media Roots in Radio." Producer and President, Emme Inc., Honolulu, Hawaii. Email: emmeinc@hawaii.rr.com.

This participant will reflect on her initial exposure to radio by learning from her father Tommy Tomimbang, who was a trilingual announcer on early Filipino radio in Hawaii. As a young girl, she would tag along her father to his place of work. Her media career had an early start with radio in a program called "Morning Girl." In this way, she also got exposed to different Philippine languages like Tagalog, Ilokano, and Cebuano, thus enhancing her Filipino, particularly Visayan,

identity. Eventually, she would gravitate to television, where she would work as an anchor and reporter for the next two decades.

TRIMILLOS, Ricardo D. "Music and Ritual: Marking Filipino Identity." Professor and Chair, Asian Studies Program, University of Hawaii at Manoa, Honolulu, Hawaii. Email: rtrimil@hawaii.edu.

Helan Page, Black anthropologist, has coined the term "embraceable imagery" to characterize the ways in which mainstream media select features of Black male athletes to construct a media identity for them. The concept of embraceable imagery is also useful in considering Filipino identity and the ways in which ritual contributes to this construction. We will consider lowland, Muslim and *lumad* examples of ritual with particular attention to the performance aspects, e.g., music, dance and oratory. For example, the *sinakulo* (Tagalog) or *tanggal* (Bikol) are both theatre forms. However, they are contextualized differently in a Tagalog-centric hegemon and in a Bikolano-specific liminal space. For national projects, identity is often a process of essentializing regional or idiosyncratic cultural practices. We will consider what is gained and what is lost in the essentialized identity.

TRINIDAD, Alma M.O. "Places of Empowerment for Filipino American Young Adults: Extra Curricular Activities and Mental Health Promotion." Ph.D. Student, School of Social Work, University of Washington. Email: almat@u.washington.edu.

Not much is written about the transition to young adulthood of Filipino American young adults. Additionally, the literature on mental health promotion is limited in describing the "places" that promote empowerment for minority young adults. This qualitative study aims to uncover these issues and begin to answer the following: What are the "places" and "spaces" that provide opportunities and exposure to building positive youth development and empowerment? How is participating in extra curricular activities serve as such "places" and "spaces" for empowerment? In-depth interviews were conducted with Filipino American young adults from Hawai'i. Utilizing techniques and procedures from grounded theory, findings reveal the "places" and "spaces" that serve as sources for empowerment. The skills learned and competences obtained through these "spaces" are then carried out in other parts of their lives. Findings have for community building and social capital relevant to the Filipino community in Hawai'i.

VALIENTE, Jimiliz Maramba. "Colonial Legacies: Filipino and American Presents/Presence in the *Balikkbayan* Box." Ethnic Studies and Literature/Writing, University of California-San Diego. Email: jjmiliz.mv@gmail.com.

This study connects Philippine-US relations from the Philippine American War and World War II to the relatively modern transnational practice of sending or bringing *balikkbayan* boxes to the Philippines. The *balikkbayan* box is a remittance in the form of gifts such as canned goods, clothes, and assorted

candies prepared by both citizens and transmigrants. Focusing on respondents' stories of postwar Filipino colonial education and quotidian exchanges with the American military, the author dissects and deconstructs the notion of "colonial mentality" associated with the practice, by framing this gift-giving in the context of global structural inequalities. The *balikkbayan* box practice, which oftentimes appears to be a mere residue of colonial legacies, does not simply consist of exchanging American goods and American culture; it also demonstrates a form of Filipino-American agency and resistance in their identity formation as transnationals.

VALLEDOR, Sid Amores. "Globalization and the Migrant Labor Movement in the United States: The Forgotten Philip Vera Cruz." Visiting Fellow, Yuchengco Philippine Studies Program, University of San Francisco. Email: rojsv138@earthlink.net.

As Filipino-Americans celebrate the centennial (1906-2006) of the "contractual" labor relations between the Philippines and the U.S., this panelist puts into critical perspective the life of one of its eminent products—Filipino-American political leader, Philip Vera Cruz. Not known to many, Vera Cruz stands alongside well-known California farm worker activists Larry Itliong and Cesar Chavez. He argues that just like Vera Cruz and his contemporaries, the millions of Filipino migrants in more than 120 countries are the modern-day heroes/heroines of the world without borders, but still very much a world with limited protection and social justice for them. He will discuss the ethnographic research he conducted with Filipino-American agricultural labor leader Philip Vera Cruz', including his college speaking engagements in the Pacific Northwest in the spring of 1971. For over thirty years the tape recordings and Vera Cruz' writings remained dormant. With mixed emotions the panelist, a retired labor leader, wanted to let the world know what Philip Vera Cruz had to say outside the Great Delano Grape Strike. His interviews elaborate on the international farm worker and civil society movement as seen from unique historical and globalization perspectives.

WELLER, Adelwisa L. Agas. "Preserving Filipino Immigrant Legacy from a University Perspective: The Role of the Philippine Studies Group at the University of Michigan." Lecturer, Filipino Language and Culture, Dept. of Asian Languages and Cultures, and Faculty Associate, Center for Southeast Asian Studies, International Institute, LSA, University of Michigan, Ann Arbor. Email: alagawel@umich.edu.

Educational institutions are effective change agents and keepers of memories only with the assistance of concerned communities. The Philippine Studies Program at the University of Michigan is one good example of harnessing community and academic resources to promote continued awareness of the Philippines and Filipinos in the diaspora. This paper intends to describe briefly the academic programs and resources which enabled the students and the community to be exposed to the historical and current events of the Philippines and its people

ABSTRACTS

in the last twenty years. This will be highlighted with a video documentary of an oral history project where the University of Michigan students interviewed eighteen *sakadas*, sometimes, in the *sakadas'* first language, and in English. The global Filipino community might have started with the *sakadas* coming to Hawaii in 1906 but this historical fact acquires significance only when documented and shared with a community wider than the Filipino community. Academic institutions and their activities provide such opportunity for validation.

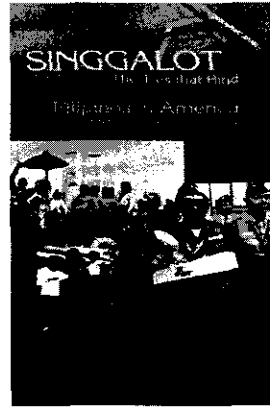
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This panel honors the legacy of Hawaii *sakadas*, bringing to the fore the question, "Who is a Sakada?" It will offer pragmatic responses consistent with past and evolving history. Two panelists (Lyna Burian and Charlene Cuaresma), who were involved in different *sakada* legacy recognition ceremonies during the 2006 Filipino centennial year, will present their experiences in organizing these ceremonies and what answers and criteria they came up with on who a *sakada* is. They will also reflect on the results, their feelings, and the future. Literature, materials, and artifacts from primary sources of information about the Hawaii's plantation era are examined further to reconcile the exclusive and inclusive definitions of the term "*sakada*" in pre-2006 period. A sampling of 2006 media and online materials are also examined to gauge grassroots responses to the 2006 honoring of *sakada* legacy/centennial year celebration and resulting definition of who is and is not a *sakada*.

WOODS, Damon L. "Vigan: Center of Hispanization and Commerce in the Ilocos ." Visiting Faculty, University of California at Los Angeles. Email: dlwoods@ucla.edu.

In 1572, Juan de Salcedo, in his travels and exploration of Luzon came upon a trading center known as *Bigan*- the name being a contraction of *Kabigbigaan*, from *biga*, a plant that grew on the banks of the two rivers where Bigan was located. Two years later, Salcedo established a military presence and named the Spanish settlement Villa Fernandina, after Fernando, the first-born of King Philip, and Bigan became known as Vigan. The parish of St. Paul was founded the next year by the Augustinians, who were replaced three years later by the Franciscans. Unlike other parts of the archipelago, Vigan would not remain under the authority of one religious order, but was transferred back and forth among the orders. In spite of Vigan's location and economic strength, another town (Nueva Segovia, Cagayan) was chosen to be the seat of the Diocese of Nueva Segovia. But in 1758, the See of Nueva Segovia was transferred to Vigan at the request of Bishop Juan de la Fuente Yepes. This transfer was a recognition of the importance of Vigan in

Northern Luzon. In 1951, the diocese was elevated to the status of Archdiocese. Although the transfer might be seen in terms of convenience, due to Vigan's location, it was also a recognition of the growing importance of Vigan as a cultural, political, and economic center.



"Filipinos in Hawaii: The First 100 Years."

(A Library Exhibit Sponsored by the Hamilton Library, University of Hawaii at Manoa).
Curated by Alice W. Mak.
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Drawing mostly on documents from the files of the Hawaiian Sugar Planters' Association Plantation (HSPA) Archives, this library exhibit offers glimpses into the early experiences of Filipino plantation workers called *sakadas* in Hawaii. It is curated by Alice Mak, Philippine Studies librarian at the Asia Collection of the University of Hawaii at Manoa's Hamilton Library. The exhibit begins with a letter by a labor recruiter sent in 1902 from Manila to the Olaa Plantation Manager on the island of Hawaii. This letter describes the "first class labor" found in the Philippine Islands. Other documents in the display reveal the working and living conditions of the early Filipino workers on the sugar plantations. The exhibit will open on Nov. 1 in the Hamilton Library lobby on the first floor and ends on Jan. 31, 2007. It is free and open to the public. "Filipinos in Hawaii" complements the 30-panel Smithsonian Institution's traveling exhibit curated by Prof. Dean Alegado titled, "*Singgalot: The Ties That Bind - Filipinos in America, From Colonial Subjects to Citizens*," which is also on display at Hamilton Library.

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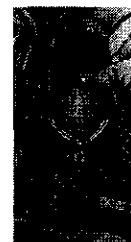
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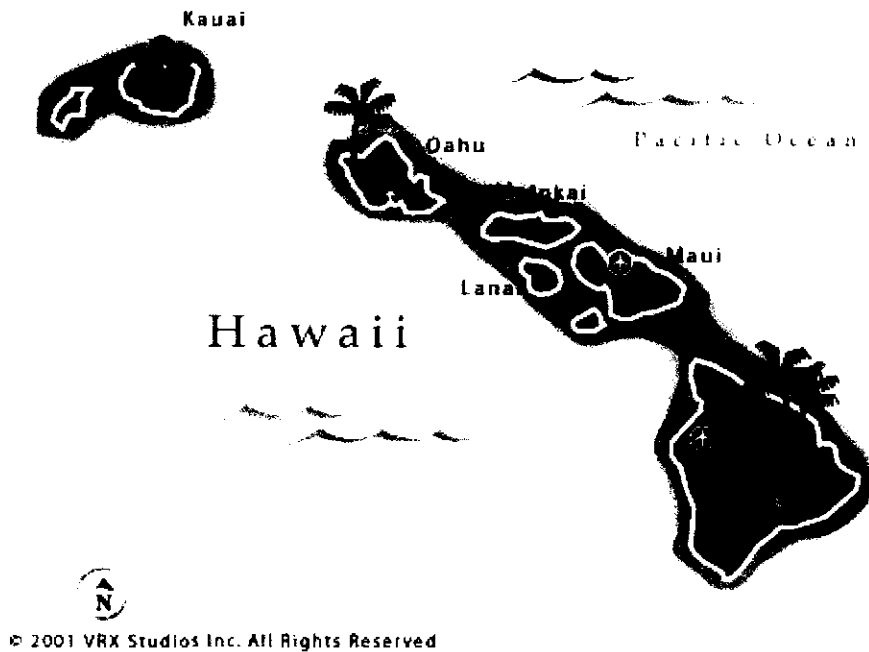
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STATE OF HAWAII



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HAWAII'S POPULATION, 2000

HAWAII'S PEOPLE PROFILE*

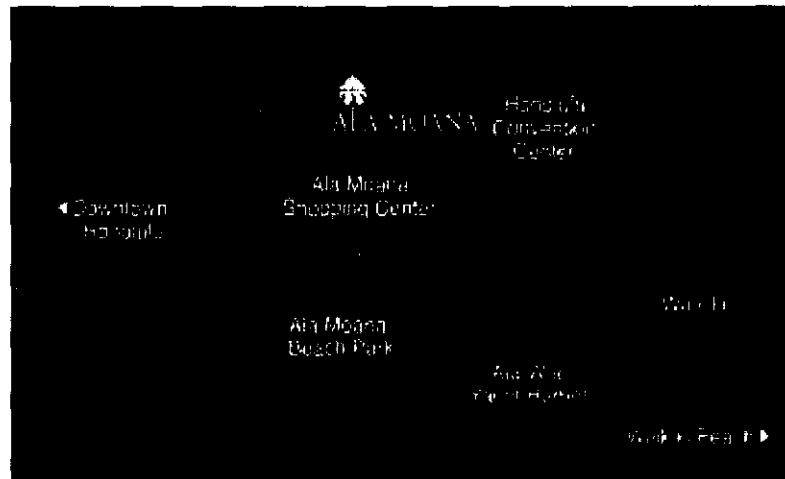
RACE	NUMBER	PERCENTAGE
White	476,162	39.3%
Japanese	296,674	24.5
Filipino	275,728	22.8
Native Hawaiian	239,655	19.8
Chinese	170,803	14.1
Korean	41,352	3.4
Black or African American	33,343	2.8
Samoan	28,184	2.3
American Indian and Alaska Native	24,882	2.1
Vietnamese	10,040	0.8

* Census permitted selection of more than one race

Source: 2000 US Census

The Honolulu Advertiser

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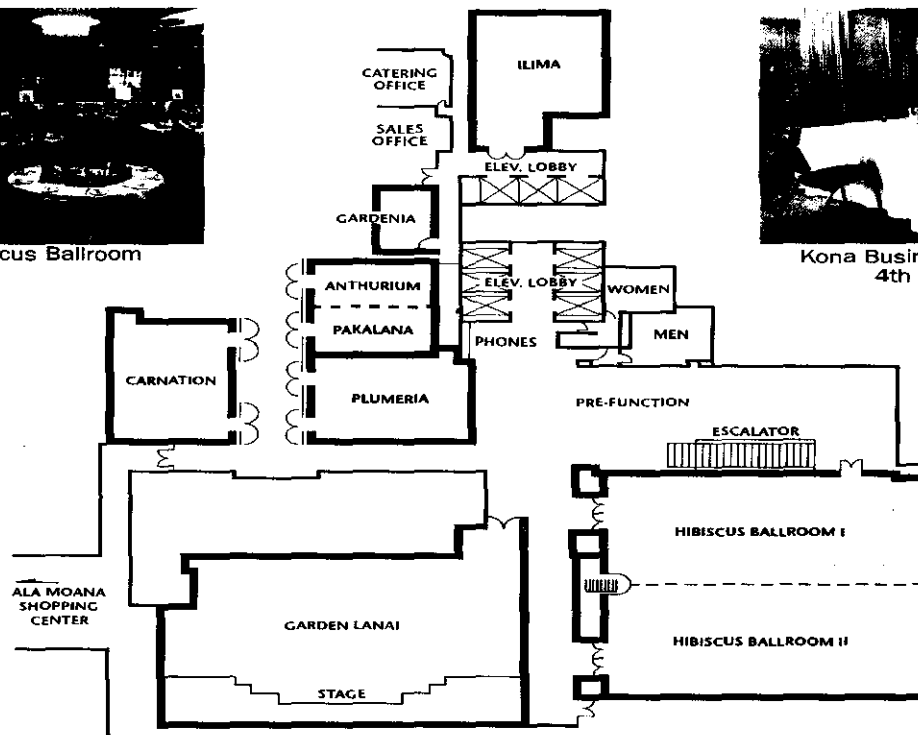
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What Lies Beyond?

By Belinda A. Aquino
Conference Chair

Since its inception in 1906 with the arrival of 15 intrepid Filipino *sakadas* (farm workers) in Hawaii, the Filipino community has grown tremendously to reflect and respond to the changing needs of Hawaii as a multiethnic society. The late Justice Benjamin E. Menor, whose thoughtful retrospective in 1981 is partly reproduced in this program, looked with pride and dignity on the Filipino past in Hawaii. He paid tribute to the first generation Filipino pioneers whose courage and quiet but militant struggle as they settled in their new home became part of Hawaii's history. They journeyed under uncertain and adverse circumstances across the Pacific into an unknown land to create a new life for themselves and their loved ones.

Today Menor's vision for the democratization of Hawaii and the Filipinos' participation in it have become a reality, and he would have been extremely proud of this Centennial celebration. The humble plantation community that he and his generation loved so well has not only survived. It has prevailed and even prospered in many fields in the present era of even more difficult challenges in an increasingly complex and globalizing world.

It is imperative that the Filipino community of the future continue to build upon the strong foundations that the first generation immigrants had laid out with their labor and sacrifices.

As we go further into the future, we will get further away as well from history. And this always risks the possibility that our diversity will be diluted and our cultural legacy forgotten. It is therefore incumbent upon all of us to carry the torch of Filipino integrity well into the future.

As Filipino-American generations yet to come navigate the uncertainties of the future, they should always remember that the mainspring of their identity can be found in the sugar plantations of long ago and far away in Hawaii. And this legacy in turn was forged from the historic journey of the *sakadas* from the remotest corners of the Philippines 5000 miles away at the dawn of the 20th century.

The great task of the future will be to sustain Menor's notion of political democratization with the twin goals of educational advancement and economic empowerment of Filipino and Filipino-American communities. We are now in the 21st century, the beginning of the next centennial.

EPILOGUE

The Filipino experience in Hawaii and America has swung from the pendulum of assimilationism to ethnic pluralism with lots of struggle in between. As the Filipino community stabilizes and matures, a balance between these two competing forces in American society could be achieved. This is forcefully articulated by two experts on ethnicity, Alejandro Portes and Ruben Rumbaut, as the need for ethnic immigrants to have a "clear sense of their roots, the value of fluency in a second language, and the self-esteem grounded on strong family and community bonds."

The message of the current Centennial in terms of what lies beyond is that, only if we remember and honor the past can we appreciate and understand the meaning of our lives.

There has been much euphoria over the "Filipino Diaspora" accelerated by globalization and mass communication. While we can appreciate its positive effects, we should also be concerned about its downside. As international Filipinos prosper because of it, the homeland is losing so much human potential and social capital. And it continues to be what we call the literature a "weak state."

What lies beyond the Filipino centennial in Hawaii and America must factor in the strengthening of the homeland's ability to overcome its fundamental weaknesses. Institutionalization is one such way of strengthening, but in the Philippine case, the major challenge is to undo the institutionalization of the wrong things -- corruption, dependency, lack of accountability, and poverty -- that has been occurring for centuries exacerbated by weak political leadership and lack of national unity. Something radical must be done to break that vicious cycle and this cannot be achieved by Filipinos leaving the country *en masse* because "it is hopeless," or that there are more opportunities abroad.

This is part of what lies beyond and what Filipino-Americans of the future must pursue to its successful resolution.

(Originally from San Fernando, province of La Union in the Ilocos region of northern Philippines, the author is professor of political science and Asian Studies at the University of Hawaii at Manoa where she is also director of the Center for Philippine Studies.)

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CONFERENCE AT A GLANCE

DECEMBER 13, 2006, WEDNESDAY

Arrival & registration of participants at Ala Moana Hotel

3:00-7:00pm Registration for conference and pick up of packet from Secretariat Desk, Anthurium Room

DECEMBER 14, 2006, THURSDAY

7:00-8:00am

Continue registration

7:30-10:00

Brunch (included in registration fee)

8:15-8:25

Welcome Remarks – **Elias Beniga**, Filipino Centennial Celebration Committee Chair

8:25 – 8:50

Opening Address – **Denise Eby Konan**, UH Manoa Interim Chancellor

Introduced by **Dr. Edward Shultz**, Interim Dean, School of Hawaiian, Asian and Pacific Studies, UH Manoa

8:50-10:00

PLENARY: “Filipino Personal Narratives through Documentary Films” (Stephanie Castillo, Guest Speaker)

10:00 – 10:15

Coffee Break

10:15 – 11:45

BREAK-OUT PANELS & ROOMS (Panel #, Topics & Chairs)

<i>Anthurium</i>	<i>Plumeria</i>	<i>Carnation</i>	<i>Pakalana</i>	<i>Gardenia</i>	<i>Ilima</i>
Panel 1 - Who is a Sakada?* (Carolyn W. Hildebrand)	Panel 2 –100 Years of Filipino Migration (Emma Porio)	Panel 3 – Ethnicity & Nationhood in Migrant Narratives (Erlinda K. Alburo)	Panel 4 –Roots: Sakada Connection* (Cornelia Anguay)	Panel 5 – Hawaii/Phil. in 1898: Tom Coffman's <i>Nation Within</i> (Sheila Forman, Presentor)	Panel 6 –Ilocano Language, Change & Empowerment (Josie Clausen)

11:50-1:00

LUNCH BREAK (PARTICIPANTS ON THEIR OWN)

1:15-2:45

CONTINUATION OF BREAK-OUT PANELS

<i>Gardenia</i>	<i>Plumeria</i>	<i>Anthurium</i>	<i>Pakalana</i>	<i>Carnation</i>	<i>Ilima</i>
Panel 7 – Filipino Maui Labor History* (Artemio Baxa)	Panel 8 –Filipino American Identity (Jonathan Y. Okamura)	Panel 9 – Pedagogy & History of Philippine Education (Virgie Chattergy)	Panel 10 – <i>Akyat</i> : Philippine Studies in Northern California (Joaquin Gonzalez III)	Panel 11 – Filipino Service Workers in the Hotel Industry* (Hernando Ramos Tan)	Panel 12 –From Nations to Territories: Hawaii, Phil. & U.S. Empire in the Pacific (Vina Lanzona)

2:45-2:55

COFFEE BREAK

3:00-4:30

CONTINUATION OF BREAK-OUT PANELS (Dec. 14, 2006, Thursday)

<i>Pakalana</i>	<i>Anthurium</i>	<i>Plumeria</i>	<i>Carnation</i>	<i>Gardenia</i>	<i>Ilima</i>
Panel 13 - Saga of Filipino Int'l Communities (Gerard Finin)	Panel 14 -Contested Identity, Americanism & Diaspora (Allan Punzalan Isaac)	Panel 15 – Archiving/Preserving Filipino Culture (William Richter)	Panel 16 – Economic Issues: Labor Policy & Care Home Industry (Ernesto C. Lucas)	Panel 17 – <i>Turumba</i> Revisited (Video; Ruth Mabanglo, Speaker)	Panel 18 –English & Ilocano: Clash of Linguistics (Michael L. Forman)

*Roundtable Discussion

DECEMBER 15, 2006, FRIDAY

7:30-8:15 Continental Breakfast (included in registration fee)

8:30-10:00 CONTINUATION OF BREAK-OUT PANELS

<i>Carnation</i>	<i>Ilima</i>	<i>Plumeria</i>	<i>Pakalana</i>	<i>Anthurium</i>	<i>Gardenia</i>
Panel 19 – Human Trafficking, Colonialism & <i>Balibayan</i> Boxes (Kathy Nadeau)	Panel 20 – Filipino Migration to the U.S. (Sonia L. Aranza)	Panel 21 – Military/ Security Issues & the Mindanao Conflict (Linda Richter)	Panel 22 – Family, Identity & Other Social Issues (Quirico S. Samonte, Jr.)	Panel 23 – The Silent Natives of Fuga (Video: Karie Garnier, Speaker)	Panel 24 – Communicating with Fil-Am Community through Radio* (Tony Sagayadoro)

10:00-10:15 COFFEE BREAK

10:15-11:45 CONTINUATION OF BREAK-OUT PANELS

<i>Gardenia</i>	<i>Ilima</i>	<i>Plumeria</i>	<i>Pakalana</i>	<i>Carnation</i>	<i>Anthurium</i>
Panel 25 – Humanitarianism, Multiculturalism & Empowerment (Cecile L. Motus)	Panel 26 – Political Mobilization in the Filipino Diaspora (Dean T. Alegado)	Panel 27 – The Filipino Community in Canada (Sheila Zamar)	Panel 28 – Hanapepe Revisited (Serafin Colmenares, Jr.)	Panel 29 – Filipino-American Issues in the Legal Profession * (Abelina Madrid Shaw)	Panel 30 – Fil-Ams in Other Media (Thelma A. Sugay)

*Roundtable Discussion

12:00-2:30 PLENARY LUNCHEON (included in registration fee)

“The Implications of the 1946 Sugar Strike in Hawaii to the 21st Century” (Ah Quon McElrath, Retired Social Worker and former Member of the Board of Regents, University of Hawaii, Keynote Speaker. Introduced by Dr. Dean T. Alegado)

3:00-4:30 CONTINUATION OF BREAK-OUT PANELS

<i>Carnation</i>	<i>Ilima</i>	<i>Anthurium</i>	<i>Gardenia</i>	<i>Pakalana</i>	<i>Plumeria</i>
Panel 31 – Immigrant Experience/Filipino Professionals (Gloria Juliana Maramba)	Panel 32 – Phil-U.S. Relations: Int'l Visitors Program (Teresita G. Bernales)	Panel 33 – Health & Healing in Fil-Am Community (Bienvenido R. Jongco)	Panel 34 – <i>Singgalot</i> : Ties that Bind (Dean T. Alegado)	Panel 35 – Consuelo: Foundation of Little Miracles (Rose Cruz Churma)	Panel 36 – Individual Papers: Philippine History/Culture (Belinda A. Aquino)

DECEMBER 16, 2006, SATURDAY

Philippine Trade Expo (Free, Whole Day): Hawaii Convention Center. The Center is located within walking distance of Ala Moana Hotel.

Annual *Pasko* Festival (Free, Whole Day): Kapiolani Park, near the Honolulu Zoo, Waikiki

DECEMBER 17, 2006, SUNDAY

Gala Dinner (5:30-9:45pm): Hilton Hawaiian Village Hotel, Coral Ballroom. Walk or take any bus going to Waikiki, make sure you have exact \$2 bus fare.

NOTES



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