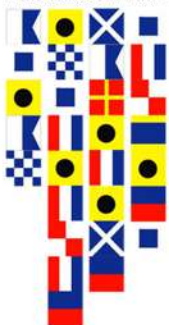




MUSEO MARITIMO  
ASIAN INSTITUTE OF MARITIME STUDIES



# TIMON

THE PROCEEDINGS OF  
THE PHILIPPINE MARITIME  
HERITAGE FORUM

Volume 2

TRANSCRIPTION OF THE 6TH PHILIPPINE MARITIME HERITAGE FORUM

**TIMON**  
**THE PROCEEDINGS OF THE**  
**PHILIPPINE MARITIME**  
**HERITAGE FORUM**

**TRANSCRIPTION**  
**FROM THE**  
**6<sup>TH</sup> PHILIPPINE MARITIME HERITAGE FORUM**

**Volume II**

## About the Proceedings

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In accordance with the vision of the Asian Institute of Maritime Studies (AIMS) to become the “Home of Maritime, Engineering, and Heritage Knowledge Exchange”, the AIMS Museo Maritimo has annually organized the Philippine Maritime Heritage Forum since 2015. This initiative aims to build up the overall knowledge and facilitate the continuous dialogue on Philippine maritime heritage and industry.

Since 2015 the forum gathered respectable historians and academicians, industry leaders, and maritime professionals to share their knowledge regarding the maritime heritage and industry of the Philippines.

In celebration of this achievement, AIMS Museo Maritimo established *Timon: The Proceedings of the Philippine Maritime Heritage Forum* which publishes annually.

A proceedings that summarize the content of the forums into research material is necessary to facilitate further research relating to maritime heritage and industry. This endeavor supports researches for academic and policy-making purposes.

The term *Timon* means rudder in Filipino. Similarly, the proceedings hope to become an instrument to spread awareness which serves as a foundation for the succeeding forums. It will guide various stakeholders in the maritime industry such as policymakers, seafarers, shipping companies, maritime institutions, and maritime historians.

## Foreword

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Dear Reader,

It is with great pride and honor that we present the transcription of the 6<sup>th</sup> Philippine Maritime Heritage Forum Conference Proceedings. The proceedings is a material for further research relating to maritime heritage and industry. Its purpose is to spread awareness and serve as a foundation for the succeeding forums.

The whole team of Museo Maritimo would like to express our deepest gratitude and regards for sharing with us your time in appreciating the rich maritime legacy of the Philippines. We will treasure your interest and commitment in reading the second volume of the proceedings.

We would also like to send our gratitude to our authors who supported this undertaking and shared their knowledge and expertise. Their efforts and support enabled us to complete the first volume and fill it with rich and different themes.

Above all, we will forever be indebted to them for joining us in our endeavor of creating a reference material for the continuous exchange and dissemination of maritime heritage and industry thereby spreading the wonders of the Philippine maritime past. Without their cooperation and commitment, the entire first volume of the proceedings will not be possible.

Lastly, none of this will be possible without the support of our President Dr. Arlene Abuid-Paderanga, and Executive Director Dr. Ronel M. Gillesania. The direction and diligence they provided were crucial in the accomplishment of the proceedings.

In summary, we would like to express our gratitude for the support of our authors, the Office of the President, the AIMS community, and most especially to our readers. On behalf of AIMS Museo Maritimo, we would like to thank you for joining us in our endeavor of spreading and experiencing the vast wonders and richness of the Philippine maritime heritage and industry. We hope that you will enjoy the proceedings.

Sincerely,

Daryl Lorence P. Abarca  
Editor

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Museo Maritimo is also licensed with an International Standard Serial Number (ISSN) 2719-1389.

It is accessible with [doi.10.6084/m9.figshare.19840336](https://doi.org/10.6084/m9.figshare.19840336)

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# Preface

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The Asian Institute of Maritime Studies (AIMS) Museo Maritimo annually organizes the Philippine Maritime Heritage Forum in accordance to its objective to become the “Home of Maritime, Engineering, and Heritage Knowledge Exchange” in the country. Since the first maritime forum, Museo Maritimo organized the framework and themes based on the historical progression of Philippine maritime history. The following are the themes of the previous forums:

1<sup>st</sup> Philippine Maritime Heritage Forum

Balik-Tanaw: Retracing Our Connections with the Sea

2<sup>nd</sup> Philippine Maritime Heritage Forum

Akulturasyon, Tradisyon at Bagong Nasyon: Forming the Filipino Nation through Time and Tide

3<sup>rd</sup> Philippine Maritime Heritage Forum

Mastering the High Seas: The Development of the Philippine Maritime Industry

4<sup>th</sup> Philippine Maritime Heritage Forum

Voyages beyond the Shores: Maritime Movements in the Age of Globalization

5<sup>th</sup> Philippine Maritime Heritage Forum

The Philippines as a Maritime Nation: Early Maritime Accounts and Contemporary Opportunities.



The first to third forum surveyed the progression of the Philippine maritime history from its early history to the formation of the Philippines as maritime nation. On the other hand, the fourth and fifth forum covered the maritime status of the Philippines in the contemporary period. It focusses not only on the maritime history of the Philippines, it also encompasses the opportunities and the future of the Philippines as a maritime nation with its maritime past in the backdrop.

As an archipelagic nation located in the intersection of major trade routes and strategic bodies of water, the history of the Philippines and the Filipino people was shaped and defined by its maritime geography and features. From the Ancient Balangays and Spanish Galleons up to the modern freighters, the Philippines have always been a nation of seafarers.

This proceedings serves as a way to build up the overall knowledge and facilitate continuous dialogue on Philippine maritime history. It contextualizes the Philippine maritime past as an organizing principle for the realization of the Philippines as maritime nation. Its primary objective is to examine the maritime opportunities of the Philippines in relation to its maritime history and heritage.

# An Anthropological Examination on the Roots of Filipino Maritime Culture and Identity

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*Dr. Nestor T. Castro*

**[Introduction to the Speaker]** Our first speaker is a well-known anthropologist in the country. He is a frequent speaker in television shows simplifying complex anthropological theory to be understood by an average person.

He graduated with a Bachelor of Arts in Anthropology (cum laude), Master of Arts in Anthropology, and PhD Anthropology from UP Diliman. Specializing in Cultural Anthropology, his expertise includes ethnicity and inter-ethnic relations, indigenous peoples' issues, Deaf culture, and cultural heritage management.

Today, he will share to us his anthropological insights in the maritime domain. Everyone, it is my honor to welcome Dr. Nestor Castro.

**[Dr. Nestor Castro]** Good morning! Thank you, Daryl, for the introduction. Good morning, Professor Karl Poblador, to the other speakers in this forum, to students of AIMS and as well as those in the maritime sector.

What I wanted to talk about today is on an anthropological examination of the roots of Filipino maritime culture and identity. We all know that the Philippines is an archipelago. We are made up of more than 7,500 islands and so, the country is bounded by oceans and seas. Of course, within each island, there will be several rivers flowing into the seas. Because of this presence of several islands, different cultures emerged in different parts of the archipelago.

According to Dr. Robert Fox, the former director of the National Museum, he says that there are at least 106 ethnic groups in the country. And according to the Summer Institute of Linguistics there are more than 180 languages in the country. We have diverse religious traditions as well, such as Christianity, Islam, and indigenous Philippine religions.

We would have the impression that partly, our archipelagic character contributed to this diversity. However, we have shared cultural heritage as well; it really

doesn't mean that we are different from each other. There are basically two racial stocks in the country if we are using phenotypic criteria: Negrito populations and the Austronesian-speaking populations in terms of languages. Almost all Philippine languages, with the exception of Chavacano and Filipino Sign Language, are part of the Western Malayo-Polynesian sub-family of the Austronesian family of languages in the historic and prehistoric past.

Philippine society was made up of riverine and maritime communities. Houses were built on stilts along riverbanks and along coastal areas. However, there was a trade relationship among different islands and between lowland and upland groups. So, cultural traits coming from lowland seep in into the highlands and vice versa and across the different islands of the country, as well as in different parts of the region such as in Southeast Asia and East Asia. So, it is not really isolated communities but we are linked with one another.

I mentioned the Austronesian peoples. This is a map of the world showing the distribution of Austronesian-speaking populations in the world. From Easter Island in the east or Rapanui, which is now part of Chile, to Madagascar in

Africa. You will notice that the Philippines is, more or less, centrally located. Because according to Peter Bellwood, a linguist and an archaeologist, the Austronesian peoples came from mainland Asia at the border of modern-day Thailand and China and went down into Taiwan and jumped into the Philippines. It bifurcated into two groups. One group going into Oceania, consisting of Micronesia, Polynesia, and Melanesia, all the way to New Zealand and Chile as I mentioned. The other group going as far as Madagascar in Africa. We will notice that our languages are very similar to one another. For example, if you mention the word *anak*, so it's also *anak* or *ana?* in many Austronesian languages. Why were Austronesian peoples able to spread this vast territory? It is because the Austronesians are attributed to the invention of the outrigger boat or the *bangkang may-katig* as we know it. For example, the Native Americans had their canoes, the Inuit or Eskimos had their kayaks but all of these native vessels do not have an outrigger which did not enable them to go into far-flung areas by crossing the seas and oceans.

Being connected with a maritime world is actually an Austronesian identity. According to Bellwood, he used the

postulations of Robert Blust, Peter Bellwood forwards the view that Austronesians spread to Southeast Asia from South China via Formosa or Taiwan and to the Philippines and from the Philippines to northern Indonesia. Austronesians have bifurcated, with one branch going westwards. I already mentioned this. However, there is another hypothesis coming from Wilhelm Solheim II. I'll talk about that later.

The Austronesian family of languages consists of at least two sub-families: the Malayo-Polynesian languages - many of us are familiar with this - and the Formosan languages, the languages in Taiwan. That is why it is assumed that Formosan languages, i.e. the language of the languages of aboriginal peoples of Taiwan, are much older than Malayo-Polynesian languages.

So, you will see here (in this map) the Philippines, Indonesia, Malaysia, and Brunei all speaking Malayo-Polynesian languages. However, you will notice that some parts of Vietnam, the red portion (in the map), actually is Champa or the homeland of Cham peoples of central Vietnam. How is it possible that a group of people from Vietnam speak an Austronesian language just like those in the Philippines and Indonesia? Of course, the connection

was through the seas. Earlier kingdoms in the region, such as Champa and Majapahit, were connected because of these sea routes. The other hypothesis comes from Wilhelm Solheim II. Right now, I won't take a stand on the debate because that is not the purpose of our presentation. However, Solheim also highlights the maritime context of the Nusantao, of what he called as the Nusantao peoples. Wilhelm Solheim II disagrees with Peter Bellwood in the view that Taiwan was part of the Austronesian movement. He said that the pre-Austronesians might have originated in eastern Indonesia and southern Mindanao. So it's not from Taiwan but from the southern part of the Philippines and he called this the Nusantao.

He identified the Nusantao as a maritime-oriented culture, as represented by the Badjao of Tawi-Tawi, living in houseboats or houses built on stilts in the seas or along coastal areas. Okay. Let us take a look at the Sama Badjao peoples of the Philippines. Actually, they are not just found in the Philippines. Their traditional homeland is the tri-border of Tawi-Tawi in the Philippines, Sulawesi in Indonesia, and Sabah in Malaysia. The picture on the right shows the Badjao houseboat, known as the *lepa*, and they

move about through a moorage group or a cluster of different *lepa* moving from island to island. Some people of this region are already settled in land areas, such as the Bajau of Sabah. They are recognized as horsemen within Sabah and basically, their way of life is on the land. However, just like the Sama of Tawi-Tawi, different from the Sama Dilaut or the Badjao, they live in houses built on stilts.

Based on folkloric traditions, and of course, I would like to stress that this is folklore; it would not necessarily have a factual historical basis, such as the legend of the ten Bornean *datus*, the anthropologist H. Otley Beyer used this story of the ten Bornean *datus* as proof of his theory on the Waves of Migration. He used other folkloric and pseudo-historical pieces of evidence, such as the Maragtas - which is now disproven as fact - to back up the story of ten Bornean *datus*. However, in Anthropology we recognize that folklore is indeed part of culture. People would develop their own stories as to where they came from and in this story, these Bornean came to the country to the Philippines riding boats known as *barangay* (or *barangay*) or *balangay* which is more or less accurate. The story of the ten Bornean *datus* only serves as a symbolic



representation of early peoples that have migrated to the country, into the Philippines, and outside the Philippines. So, for example, of course the term *barangay* later on became associated with settlements led by a *datu*.

Now, if we go back to the Badjao, folk tradition would say that they originated from Johor in Malaysia. One time at night there, they tied their houseboats on a rock protruding at the sea but when they woke up in the morning, they found out that they're already in Tawi-Tawi because it was actually not a rock but a giant sea turtle. Again, we know there is no factual evidence for this but it is folklore that the people believe in and where their traditions came from. So, the seas connected us with one another in pre-colonial Philippine society. The seas were not the barriers in the flow of people from one direction to the other; on the contrary the seas served as the major highways during that time. Of course, in the pre-colonial Philippines we did not have wheel-based vehicles on land. What we had was the *pasagad*, for example, being pulled by a *carabao*. But in terms of boat traditions, we have a lot. So, if we look at this map of the Visayas you will see, for example, Negros Island where the western part is Negros Occidental which is Ilonggo-speaking just like Iloilo across

the sea, and in the eastern part that is Negros Oriental, which is Cebuano-speaking just like Cebu and Bohol. So, the seas were not the barriers. What the barriers were are the mountain ranges that crossed Negros Island. This is repeated in many parts of the archipelago. For example, in Luzon, we have Batangas as a province and across Mindoro we have a group of Mangyans who call themselves Batangan because in the pre-colonial past they were one people.

What about the rivers? They connected inland waters, such as the lakes, to the seas. For example, the Pasig river connected Laguna Lake with Manila Bay.

In the past, saline water from Manila Bay flowed into Laguna Lake during the dry season while during the wet season, freshwater from Laguna Lake drained into Manila Bay. That was why Laguna Lake then constantly had a rich source of saline water which was favorable to the fish in the area. However, during the time of the Marcos dictatorship, they set up the Manggahan floodway and this blocked the flow of water from the lake to the Pasig River and eventually to drain into the Manila Bay because President Marcos did not want Malacañang to be flooded.

Okay, here is a list of several watercrafts in the study of Ricardo Galang in 1941. I have the manuscript here. Galang of the National Museum then looked at various archival sources that mentioned watercraft in the Philippines. I won't be able to discuss all of them because I have very limited time. So, the type of boat is spelled out alphabetically from A to Z and you will see there are indeed many types of watercraft in the country. Some of the terms in the list are obviously in Spanish. I did not remove them from the list because we know that even during the Spanish colonial period there were instances where indigenous crafts, indigenous cuisine, and other traditional items adopted Spanish names. So, we would have to investigate whether they indeed were of indigenous origin or introduced by the Spanish or was it just the name that was introduced. From Galang's work, the picture above is the barangay which was described in historical sources as a "sharp slender craft pointed at both ends and put together with wooden nails and pegs and propelled by oars and sails (Galang 1941)." It was widespread in the archipelago. Even among the highlands of Apayao, their boat, which is inland in the Apayao River, is called barangay. The picture below is a casco. It is a "long, almost rectangular barge or lighter than a barge sometimes with

sails and principally used for loading merchandise (Galang 1941).” For example, I live in Pasig and one of the old rivers in Pasig, which is now a creek, is the Parian River or what we call *Bitukang Manok* and many of the heritage houses along the river had a boat and boat garage for a casco. Now, of course, there is no use for these garages.

Now, let us look at different facets of the life of early Filipinos prior to the coming of the colonizers and upon the coming of the colonizers. We know that pre-colonial houses were built on stilts. The picture on the left is that of houses on stilts in Davao Oriental. Even our *pambansang bahay*, the nipa hut, is a house built on stilts but now it is based mainly on land. But the tradition originated and evolved from houses along riverbanks and along coastal areas for many peoples of the Philippines. In terms of their ethnic names, they are marked by their water origins, whether the seas or the rivers or the lakes. Various peoples of the Philippines have been called such as Tagalog (or “people of the river”), Kapampangan (“people of the coast”), Dumagat (“people of the sea”), Subanen (“people of the river”; *suba* in Visayan languages means river), Tausug (“people of the current”), and Meranao (meaning “people of the lake”). So, we will see

that water bodies are really seen as very important for early Filipinos.

What about food? Traditionally, Filipinos or pre-colonial Filipinos and continuing up to the present, eat rice as a staple food and traditionally fish. Rice, which Tagalogs call *kanin*, comes from the word *kainin*, which means ‘to eat.’ Therefore, to have rice means that you are eating. If you are eating a particular dish but without rice, then it is considered as “*nagpapapak*.” If you are eating this dish without rice but with liquor, then you are considered as “*namumulutan*.”

Fish among the Tagalog is called *isda*. Let us look at a cognate in the Ilocano language *sida*, which means “ulam” or viand. Thus, to have *ulam* is to have fish. And of course, Dr. Jose Rizal mentioned that among his favorite dishes was *sinigang na ayungin*. The *ayungin* fish was used to be caught from Laguna Lake. Unfortunately, *ayungin* is now extinct in Laguna Lake.

The picture on the right is a mid-19<sup>th</sup> century photograph from Jose Honrato Lozano showing how Filipinos ate then with rice while sitting on the ground and having the *dulang* (or the low table) and of course with rice being served.

What about washing and bathing? According to Jean Mallat, a French geographer who wrote about the *Indios* of the Philippines, he said, "The *Indios*, men as well as women, take the greatest care in everything that has to do with the cleanliness of the body, and perhaps the former still more than the latter. They take a bath and wash themselves every day in the river; and at least twice a week at home. For them, it is a pleasure as well as a need (Mallat 1846)." We will see here, at the turn of the century photograph, of people washing clothes as well as bathing along the Pasig River. Now why is this mentioned by Mallat? Mallat is a Frenchman and the French do not necessarily take a bath everyday; they just put perfume on their body. So, for them this is something new, "Why do people take a bath everyday?", So, the importance of the river is seen in this description and of course, aside from taking a bath everyday in the river, once they go home, at least twice a week, they take a bath at home using the *banga* or the jar filled with water and using a *tabo* made of coconut shells.

The riverside was also the location where male circumcision rituals were performed in traditional Philippine society. Filipino males were circumcised.

Circumcision was not introduced by the Spanish but this was a pre-colonial tradition. The Spanish were not circumcised; they were *supot* (uncircumcised). That was why Filipinos laughed at the Spanish males. Circumcision rituals were usually performed beside the rivers. After the foreskin of the penis is cut, you spit a chewed guava leaves on your penis and then jump into the river to be cleansed. The picture on the right shows how the ritual is performed. Of course, many millennials and those of generation Z are no longer familiar with this. Why is it called a ritual? Because it is a rite of passage to manhood. Only males could observe it while females are forbidden to watch this. Because it is believed that once a woman sees you being circumcised then the penis will be *nangangamatis* (or it will swell). I mentioned that I live in Pasig. The members of the generation of my parents were circumcised beside the Pasig River and jumped into the river after being circumcised. However, in my generation, they could no longer do that because the Pasig River is already polluted and you could die by jumping into the river now.

There were many stories also about the rivers that were connected to the seas. This story comes from an Isinay story of Aritaou in Nueva Vizcaya. It tells a story about a

river *sirena*. Now, why is this interesting? We know that the concept of a mermaid or *sirena* was borrowed from the Spanish, i.e. from the European *serena*. However, European mermaids were found in the seas and not along the rivers. But in the Philippines, in Cagayan River, as well as in other rivers in the highlands the archipelago, the *sirena* have been located along the rivers because the rivers are connected to the seas.

on burial tradition. Let me go faster because I have a little time left. We will see from the Manunggul Jar of circa 890 BC the lid that covers the jar. This secondary burial jar shows the dead crossing his arms while being brought to the Afterlife using a boat. So, the Afterlife, or the *kabilang buhay*, is reached through a river that is connected to the seas; and then you reach the Afterlife.

Here is an example of boat-shaped burials in Batanes. The dead are buried inside a secondary burial that is covered by a heap of stones; but the heap of stones is shaped like a boat. Again, it represents the belief that the dead will go to the Afterlife by emulating their ancestors who were seafarers.



Now, what changes have occurred due to colonization and modernization? There was a gradual shift and, to a certain degree, a forced shift from coastal and riverine communities to land-based towns or pueblos. The Spanish did not want that early Filipino communities were strongly influenced by the rule of the *datus* as well as the influence of the *babaylan*, the indigenous shamans, and so they built pueblos that were far from the rivers and the seas. If you remained in the old settlements, it would show as if that their loyalty is with the *babaylan* and not with the Spanish. That was why the earliest revolts were the *Babaylan* Revolts. The Spanish also established road networks and land transportation systems. They brought the wheel to the Philippines. On the other hand, sea transportation gradually declined. It was not totally eradicated by the Spanish because there was the galleon trade and there were the establishment of port areas, such as in Manila. But eventually, there was a decline in sea transportation because of the presence of land transportation, bridges, and the *tranvia* (streetcar). Towards the American period and in the post-colonial era, we could see the eventual death of the maritime industry, especially the shipbuilding industry. In the past, the Philippines was known to build ships but now, we don't have this industry anymore. The

industry that we have is to produce seamen that are sent abroad but in terms of building ships and ocean vessels we have lagged behind in this endeavor. Of course, one impact of modernization, in particular, is the pollution of rivers and creeks, thus rendering river transportation and sea transportation impractical and useless. The river ferry, for example, along the Pasig River has become dead. There have been several instances that they wanted to revive it but it is no longer there. Now, they even wanted to introduce the construction of a road network, known as the PAREX, on top of the Pasig River, thus practically impacting on the Pasig River as a cultural heritage site.

**[Closing Remarks]** Here are my concluding remarks. Many facets, many culture traits that are part of Philippine culture evolved from our maritime roots. However, many of the acculturated Filipinos have become divorced from these roots. Because of this, our maritime industry has largely remained underdeveloped. If we want to redeem Philippine culture and identity, there is a need for us as well to redeem our connectedness with the maritime world and the maritime worldview that Filipinos have.

With this, thank you very much. Here are my references: Beyer (1947), Castro (2015), Galang (1941), and Mallat (1846).

If you have questions and comments, you could write them at the chat box. If we don't have much time, you could send me an email at [ntcastro1@up.edu.ph](mailto:ntcastro1@up.edu.ph). You could also watch my videos on YouTube. Look for: Nestor Castro. Thank you very much.

# A History of the Philippine Maritime Economy from the Pre-Hispanic to Contemporary Periods

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*Asst. Prof. Karl Friedrik K. Poblador, Ph.D.*

**[Introduction to the Speaker]** Our second speaker is a notable economic historian. He is an Assistant Professor at UP History Department. He finished his bachelor's degree in economics and his MA in history and Ph.D. in history degrees at the University of the Philippines Diliman. He regularly writes articles, presents papers, and engages in research on the history of Philippine economic institutions, particularly transportation. Today, he will share to us his insights as an economic historian in the maritime domain. Everyone, it is my honor to welcome Mr. Karl Friedrik K. Poblador.

## Introduction

Maritime transport has been an invisible element of Philippine commerce and trade throughout its history. As an institution, it evolved within the context of changes in both political structures and major economic activities

since the era of pre-colonial chiefdoms the political environment. Hence, this paper will provide a linear narrative that connects the past to the future based on transformations in the structure of political, social, and economic activity (North 1991). Hence, this paper will show how both continuity and change took place within the context of changes in external trade as the Philippines went through its colonial experience and into the era of today's modern capitalist economy.

From around the tenth until the late thirteenth century, the Philippine archipelago was at the easternmost edge of a vast network of trade between Chinese, Southeast Asian, Indian and Arab trade that brought in prestige goods such as silk and porcelain, which in turn became as a source of wealth that became critical to the political integration of pre-colonial chiefdoms. In exchange for these foreign products, Chinese traders obtained interior forest products such as spices. Tropical hardwoods, abaca cloth, metal oar, and animal pelts (Junker 2000).

One asset that the more affluent Visayan chiefdoms used to project power was the 'karakoa,' a warship with an elevated fighting deck and outriggers designed to seat

oarsmen. They also came with sails made of palm fibers mounted on tripod masts (Scott 1984). It must be noted that warfare was actually an economic activity in which the seizing of resources from rivals, particularly slaves, was a means of accumulating wealth. Slave raiding became even more pronounced in the Sulu Zone, a region centered on the Sulu and Celebes Seas in which the Sultanate of Sulu engaged in long distance slave raiding into a unique Southeast Asian Islamic society that was engaged in economic interactions with both China and the West (Warren 1981). The slaves that were captured in these raids were used in industries such as pearl diving and harvesting but they also served as servants for the Muslim elites. Interestingly, this zone of economic activity thrived between 1768 and 1898, which was the period when European cross-cultural trade was already dominating the region, while the greater part of the Philippine archipelago was still part of the Spanish Empire.

## **The Colonial Economy**

In Luzon as well as the Visayas region where chiefdoms once engaged in a vibrant interisland as well as foreign trade, the Spaniards created a system of pueblos in which

the colonial institutions such as ‘encomenderos’ and friar orders created a social order which put an end to indigenous commerce. Because they were merely subsistence economies, the pueblos did not have the surplus needed to sustain a far-flung colony. Fortunately, the Chinese silk and porcelain trade was absorbed into a large institution that would serve as the main lifeline between the Philippines and Spain – the Manila to Acapulco Galleon Trade.

In exchange for the oriental products that were popular in Europe as well as Spaniards in New Spain (Mexico), the Chinese merchants in Manila received Mexican silver which was the currency that was very much in demand in China at the time. Chinese junks would deliver their goods to Manila in the Parian quarters where the Chinese ‘sanglely’ traders were residing. The exchange was conducted Spanish merchants in Intramuros for the two annual return voyages to Acapulco. The first-ever voyage departed Manila in 1565 on a route that was discovered by Fray Andres de Urdaneta while he was in captivity in the Moluccas. By observing the ocean currents, he was able to chart the route that enabled the Spaniards to return to

their seat of the power in the Viceroyalty of Mexico here in Acapulco journeying back east across the Pacific Ocean.

It was also through the galleon trade that you know certain items such as chocolate, coffee, tobacco, and even tomatoes right became part of our cultural heritage. By the late 18th century, however, other European power had established trade connections in the Far East, and the weakness of Spain as a colonial power was exposed. The relevance of the galleon trade diminished, and from the late 18th century onward, the Philippines needed another source of income. That was the context in which Governor-General Jose Basco Vargas embarked on an ambitious program to diversify the Philippine economy through the propagation of export crops such as cinnamon, indigo, and mulberry. To provide the institutional support for this endeavor, he created the *Real Compañia* to promote direct trade between Manila and Spain. Unfortunately, he did not get the Manila Spaniards who preferred to retain their interests in the dwindling galleon trade (Corpuz 1997). One of his projects, however, persisted until the late nineteenth century, and provided the colony with much needed revenues after the Manila Acapulco Galleon Trade officially ended in 1815.



The government monopoly on tobacco had been considered as a revenue-generating project since the end of the British occupation (de Jesus 1980). It was officially established by Basco in 1781 as an export commodity, but was also consumed strongly by the local population. As the cultivation of tobacco spread throughout provinces, especially northern Luzon, the colonial government also took control of the entire supply chain, which led to the development of Binondo as an industrial center for the production of finished product. Every part of the supply chain was actually managed by the Spanish colonial government except for one aspect, water transport. Hence, it was through water transport that a lot of Chinese actually were able to get into the water transport business during the period of the tobacco monopoly. Tobacco was transported through the river systems from the Cagayan River and into the Pasig, and it can be seen in the illustration below how a casco was used as far as the tobacco monopoly was concerned.



<https://www.esquiremag.ph/long-reads/features/binondo-history-oldest-chinatown-a2212-20190204-lfrm>

A major shift in Philippine trade with the outside world took place after the galleon trade ended and after the Spanish empire in South America began to collapse. When Mexico became independent, the galleon trade ceased, and for the Philippine economy to prosper a new form of external trade was needed. That took place when the Philippines finally entered the world market for export commodities following the opening of Manila world trade in 1834. Prior to that year, only Spanish ships had the exclusive right to enter Manila. But from 1834 onwards you had British, American, French, and even Danish

steamships entered Manila Bay to trade in products were in high demand. One such product was abaca, which came into high demand because of the need for cordage in the maritime industry which was on the rise in Europe, in the United States during the 19th century (Legarda 1999). The commodity, however, which continued to be a main export of the Philippines well into the 1980s was sugar.

The arrival to the Philippines of a British diplomat, Nicholas Loney, led to the development of the Iloilo and Negros sugar economy and from the time Iloilo opened up to world trade in 1855. That industry also enriched the mestizo population of Iloilo, who up to now thrive as the descendants of the hacenderos of that era. This new colonial export economy extended well into the period of American colonial rule (1898 to 1946), and two laws that were enacted by the US Congress practically paved the way for the massive growth in the export of various agricultural goods to the United States, which practically became an exclusive trading partner.

In 1909, the Payne-Aldrich Tariff Act provided free entry to the United States of all Filipino products except rice sugar, and tobacco, Four years later, all quotas on Philippine

exports to the United States as well as restrictions for imports coming into the colony were removed by virtue of the Underwood-Simmons Act. This led to a special free trade relationship with America which thrived well into the pre-war years. Total foreign trade with the United States rose from \$5,513,458 in 1899 to peak at \$623,214,234 in 1929 (Corpuz 1997). By 1939, 85 percent of all exports from the Philippines were going to the United States. In addition to abaca and sugar, logs also emerged as top exports. The commodity, however, which created the greatest demand for domestic shipping, was copra.

Trade had always produced an induced demand for shipping. When Loney developed the Iloilo sugar economy, for example, he also introduced the 'lorcha'. Its design combined a European hull with the sails of a Chinese sampan. It was used to transport sugar from Negros to the port of Iloilo (Legarda 1999). At the same time, cascos also continued to be used alongside the larger steamships that started plying interisland routes in the nineteenth century. In the photograph below dated 1932, they could be seen parked alongside each other at the mouth of the Pasig River. Interisland steamers were parked here because the development of the North

Harbor only began in 1938, while the South Harbor was the docking area for foreign vessels. The biggest operator of interisland steamers at the time was a company called Compañía Marítima. It was formed in 1894 and it only went into decline during the late 1970s. One historical personality who may have had a lot to do with its growth was Manuel L. Quezon.



As president of the Philippine Commonwealth, the transitory government from the American colonial period into the Philippine independent republic, Quezon had a

very important role in the creation of economic institutions. One of his first acts as president was the creation of the National Economic Council which had the responsibility of planning a post-independence Philippine economy. Among its members was Ramon Fernandez, who happened to be the owner of Compañía Marítima. They have been associated with each other since the 1920s when Quezon was Senate President, which goes to show how prominent personalities who were part of the business community were also part of government institutions. This may also be indicative of the importance of having close connections to the President are important for your businesses to thrive.

Another close associate of President Quezon was Negros 'hacendero' and future senator Esteban De la Rama, the owner of De la Rama Shipping. His political position and association with the President was probably a factor when his company was allowed to purchase four brand new Italian-made oceangoing ships in 1938 despite the fact that the Commonwealth Government had a very limited budget from the government. One of those ships, the *Doña Nati*, had a very remarkable role in Philippine military history during the onset of the Japanese Occupation.

When the Japanese navy blockaded the sea lanes into the Philippines at the start of the invasion in 1942, it was only one of three ships that was able to run the blockade and deliver supplies to the Philippines from Australia. That heroic feat gave them the privilege of continuing their oceangoing shipping venture after the war (Poblador 2021).

## **The Post-Colonial Economy and the Marcos Years**

After the United States recognized Philippine independence in the aftermath of the Japanese Occupation, the country got into two treaties, the Bell Trade Act and the Military Bases Agreement, in exchange for receiving \$620 million under the terms of the Philippine Rehabilitation Act of 1946. and which provided 620 million dollars which is a very large amount at the time. One of its provisions was the disposal of surplus American military property which could potentially be converted into commercial use. This proved to be a very significant milestone in Philippine interisland shipping because among those surplus properties that were made available freight and service (FS) ships were converted to mixed passenger and cargo use (see photographs below).

Because of the availability of these vessels, several companies were able to deploy their own inter-island fleet and challenge Compañía Marítima for market share. This was the opportunity for the likes of William Lines and Carlos A. Gothong Lines to be recognized as brand names for decades to come. Along with the Aboitiz Shipping, which had its origins during the Spanish colonial period, these companies prospered well into the nineties through several major turning points in Philippine economic history.



wikipedia.org



<https://psssonline.wordpress.com/tag/william-lines-inc/>



The Philippines actually had the highest per capita GDP in Southeast Asia during the 1960s but the “Filipino First” plan of president Carlos P. Garcia to create a Philippine industrial base failed and was replaced by a regime of export promotion that started during the time of President Diosdado Macapagal. His policy of export promotion led to the development of mining and timber industries, and the economic growth which ensured continued on during the time of Ferdinand Marcos. Notably, however, the growth which took place during the Marcos regime was largely driven by debt (Mendoza 2016).

There is a misconception of the Marcos years being the “golden years” in recent Philippine economic history. Although there was massive government spending and healthy level of exports in 1973, it must be noted that any economic growth and infrastructure spending that took place thereafter was sustained through massive borrowing, in which loans increased from \$2.6 billion in 1975 to \$25 billion by 1983. It was also during that period that the peso devalued from \$1.00: ₱10 in mid-1983 to almost ₱20 in 1984. Significantly, this was also a period of widespread crony capitalism, during which favorable business deals such as monopolies and awarding state

corporations were given to close associates of the president (de Dios et al, 2021). In fact, cronies even obtained ocean-going shipping assets, which proved to be very useless in the long run (Poblador 2022). Because of the economic crisis which ensued during the Marcos years, the government started giving direct support for the deployment of migrant labor, which included seafarers.

Another myth that has to be dispelled about the Marcos years has to do with the Philippines being the second richest economy in Asia after Japan. In reality, the Philippine economy was not even at par with several Southeast Asian neighbors. Although Singapore is an exceptional case, countries such as Malaysia, Thailand, and even Indonesia were already ahead of us. Although it's Indonesia right throughout this period Malaysia and Thailand were already ahead of us based on average annual GDP growth from 1972 to 1985 (de Dios, et al 2021).

Another major transformation in the Philippine economy took place during the early eighties, as the composition of Philippine exports gradually shifted from the traditional commodities that we started exporting during the Spanish

colonial period. It can be seen in the table below that the country weened away from the agricultural exports of the colonial era as it developed into a manufacturer of electronics and electronic equipment as well as garments. In fact, even at present, our top exports are integrated circuits and other electronic products (oec.world, 2022).

Principal Exports of the Philippines, January 1984 –  
August 1986  
(FOB Value in \$ millions)

Product	1984	1985	1986
Non-traditional			
Electronics and electronic eqpt.	857	1056	3477
Garments	387	663	919
Copper/nickel/iron ore	140	327	795
Bananas	87	183	272
Fish and Processed Food		205	249
Chemicals		150	259
Others	729	692	243
Traditional			
Coconut products	524	459	470
Mineral products	178	243	267
Sugar and products	189	185	103
Forest products	177	199	201
Fruits and vegetables	85	136	137
Others	247	80	97

*Source*: U.S. Department of Commerce, International Trade Administration, *Foreign Economic Trends and Their Implications for the United States* (Washington, D.C., 1986), 10, Google book.

Unfortunately, one export that was promoted during the Marcos time was forest products. Although it became a major earner of foreign exchange, it also resulted in the most massive destruction of primary growth forests in the Philippines. Out of 10.6 million hectares that were remaining before the declaration of martial law, that figure went down to 6.4 million hectares in 1986 (Ilagan 2021). Nonetheless, the logging also created an induced demand for shipping and one company that was able to expand from this activity was Magsaysay Shipping, whose fleet of bulk carriers exported logs around the world, mostly to Japan (Magsaysay 2019).

## **The Period of Deregulation and the Philippines in the Global Economy**

When Marcos was overthrown and replaced by the administration of Corazon Aquino in 1986, the new government faced the daunting task of undoing the

damage that was done to the economy by the previous regime. She did, however, plant the seeds of economic liberalization which became the hallmark of the administration of Fidel V. Ramos. By opening up the Philippine economy, however, manufacturing declined due to poor global competitiveness. Moreover, by liberalizing the entry of foreign investments into the country, domestic shipping companies that have been operating for over half a century such as William Lines, Gothong Lines, and Aboitiz Shipping faced the threat of foreign competition. To be more competitive, these three companies pooled their capital and merged to create WG&A, which is known for deploying the *SuperFerry* ships.

This entity no longer exists under its original ownership and name. It now operates under the 2Go brand, which is mostly owned by the SM Investments Corporation. The transformation in the structure of the companies is reflective of the nature of capitalism in the Philippines, in which old companies with venerable traditions you know are actually just, taken over and renamed in a favorable political environment. The role of the shipping industry in the economy, however, is not just limited to the capitalization of shipping companies, but also to the value-

added by our manpower resources, especially since the contribution of the services sector to the national economy has constantly grown since the nineties and contributed 57% in 2014 compared to 36.6% in the seventies (industry.gov.ph).

As a manpower resource, the contribution of the Filipino seafarer to the Philippine economy is very significant. 380,000 Filipino mariners made up a quarter of merchant shipping crews in 2019 and remitted \$6 billion in 2018. Unfortunately, China actually recently knocked the Philippines from the top spot as the biggest single source of seafarers in the world and the deployment of Filipino mariners is actually falling due to the recent pandemic (International Shipping News 2019). Nonetheless, as long as the proper reforms in the industry are made to make Filipino seafarers more competitive, there will always be a potential for greater Filipino participation in the global economy.

Another area for potential growth is the shipbuilding industry. The Philippines is now ranked fourth in the world, accounting for 1.3% of ship exports in 2015. Given the competitive advantage in the country's workforce, this

industry has a huge potential for growth especially if more partnerships with foreign-owned investors are encouraged (DTI 2017). Philippine manpower resources have been a driving force of the economy since pre-colonial times, and the further development of this resource will continue to make the country competitive in the global economy.

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## The Philippines as a Maritime Nation: Opportunities and Challenges

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*Mr. Lucio Blanco Pitlo III*

**[Introduction to the Speaker]** Our final speaker is a well-known international affairs commentator. He frequently appears in different media outlets and writes articles on major news sites. He is a Research Fellow at the Asia-Pacific Pathways to Progress Foundation and a member of the Board of Directors of the Philippine Association for Chinese Studies. He was a lecturer at the Chinese Studies Program of Ateneo de Manila University and the International Studies Department of De La Salle University (Manila). He obtained his Master of Laws from Peking University. Today, he will share with us his insights on the maritime issues of the Philippines. It is my honor to welcome Mr. Lucio Blanco Pitlo III.

**[Mr. Lucio Blanco Pitlo III]** This morning I'll try to talk about the Philippines as a maritime nation, looking at the opportunities and the challenges more from a contemporary standpoint. So, the outline of my

presentation is, I'll start with, I think a lot of these points [in this slide] have already been covered by the previous two speakers so I'll just breeze through them. So, the sea is of course a blessing and a curse for the country and so I'll try to outline the gains, as well as the challenges, risks and threats associated with it and then I'll talk about the revival of the significance of the sea as far as connectivity is concerned and its growing importance in recent years not only from the Philippines, but also for other countries in light of increased trade and linkages between more and more countries. I'll also touch on efforts being made by the government in recent years to try to protect the sea and then close by outlining some of the approaches undertaken to try to address, manage or handle existing maritime issues with neighbors, including in the West Philippine Sea.

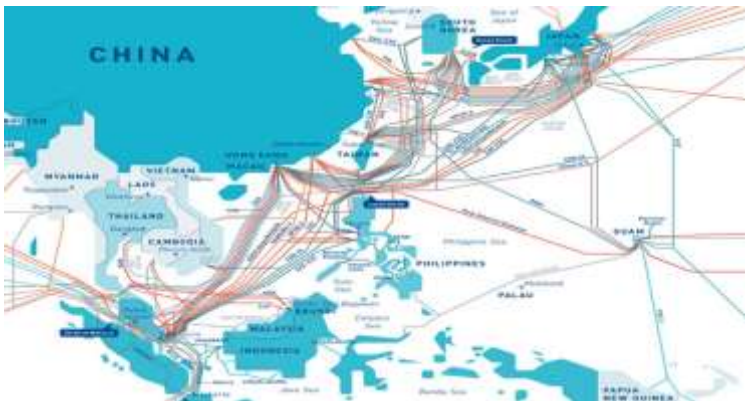
So, the previous two distinguished speakers already highlighted the importance of the sea early on. Going back to the period of our ancestors, the sea is a source of food and livelihood and facilitates trade, travel, and people-to-people. In recent modern times, the sea has also been lined up with submarine cables to improve the internet and telecom services, and also increasingly a source of

offshore energy. Now, on the risks and threats side, overfishing or the illegal, unregulated and unreported fishing is a growing concern not only for Philippine waters, but also globally. Marine pollution and litter is also a problem. The Philippines is listed as one of the major contributors to this tragedy. Oil spills are also a concern and we had experiences with this like the one in Guimaras in previous years. Climate change, rising sea level, and its impact on fishing communities, the changing of the salinity and temperature- all of these will have an effect on people and industries that are dependent on the sea. Maritime disputes, which we'll talk about a bit later, and the emergence of the maritime domain as a theater for great power competition of late are also serious risks.



Source: Institute for Maritime and Ocean Affairs

Now, this [slide] is the depiction of the waters where the Philippines can be found. The red lines correspond to shipping lanes whereas the green lines represent the air routes. So both the seascape, the surface of the sea, and the airspace above the sea are important passageways for commercial navigation and air travel. This has been going on in the past and this continues to be the case. In fact, there are more connections by sea and by air facilitated through these passageways now than before and we also talked about the submarine cables that connects Americas and Asia. A series of these underwater cables can be found in the north of Luzon and on the south of Taiwan. So, we see that that strait [Luzon Strait] is very important for submarine cables and for telecoms.



Source: Submarinenetworks.com



Source: Department of Energy

For offshore energy, many of the country's oil and gas resources are located on the West Philippine Sea, west of Palawan, and a few in the Sulu Sea and in the Visayan Sea.

So, the sea is an important source of energy for the country. Of course, we have issues on the West Philippine Sea that in a way constrain our ability to harness resources in that area, but we'll talk about that a bit later. Also, in relation to wind farms, there are proposals for the country's existing windmills, like the ones we have in Ilocos and in Rizal, to expand to other areas. Increased production of wind energy and efforts to connect it with the grid to make sure that energy from this resource can be used by more people are being considered.



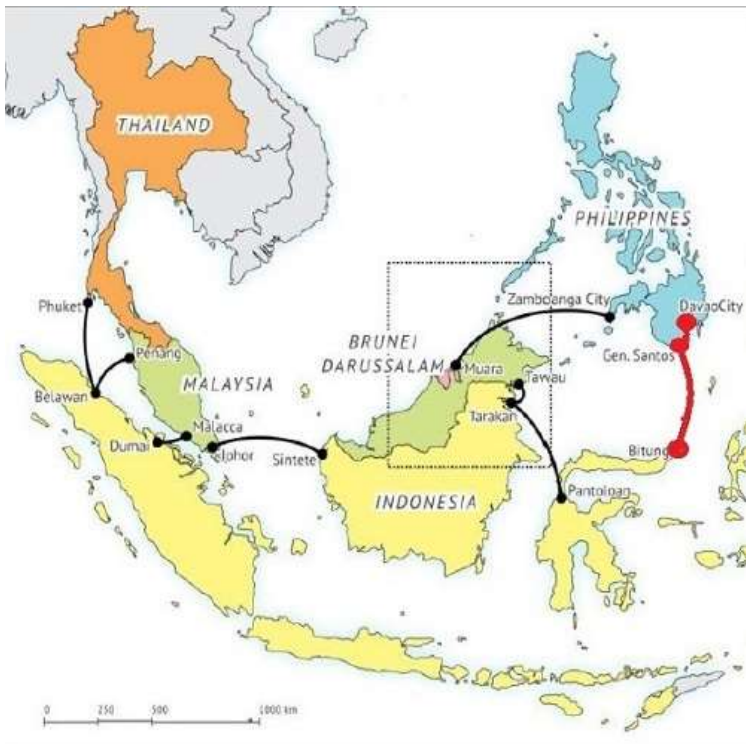
Source: Department of Energy, Greentechlead

There is also the revival of the sea's significance as far as connectivity is concerned. The attention on the sea is growing not only for coastal states like the Philippines, but also for major powers. Again, for 250 years in the past, the Philippines has been the entrepot, the center for trade that links Asia, the Americas, and Europe. So, the Manila-Acapulco galleon trade that has been mentioned by



previous speakers with Manila allowing the entry of Chinese goods including porcelain, silk and spices, as well as goods from Southeast Asia, going into the New World in Mexico and from there to Sevilla in Spain. So, this is one of the earliest major trans-international trade where Manila played a very important role and it is no coincidence that the first and the oldest Chinatown in the world is in Manila. Binondo today remains very important for commerce. Fast forward to the present times, China becoming the world's second-largest economy and, by all indications, keen to become the world's biggest economy in the coming years, had embarked on the Belt and Road Initiative. It's a massive multi-year project to connect with neighboring countries and as far afield as Africa and one component of that is the 21<sup>st</sup> Century Maritime Silk Road, which was announced in Jakarta in 2013 during a visit by President Xi Jinping. So, this goes to show the importance attached by our big northern neighbor and emerging powerhouse economy to the sea. And other countries have also stepped in. Japan also launched its own concept of an Indo-Pacific back in 2013 and they're looking increasingly at the importance of the South China Sea. The Strait of Malacca, this critical waterway, is crucial for Japan's trade and energy supply. The US also came up with the Free and

Open Indo-Pacific back in 2017, although the strategy is stronger on the security side. We see also the importance they attach to freedom of navigation and overflight in the South China Sea. The ASEAN also came up with its own Outlook on the Indo-Pacific in 2019.



Source: Japan International Cooperation Agency

On the ground, we see a growing realization to improve inter-island connectivity through the RoRo or the roll-on and the roll-off ferry service. This would boost connectivity in the insular or the maritime part of Southeast Asia which includes the Philippines, Brunei, Indonesia, and Malaysia which forms part of the BIMP-EAGA [Brunei-Indonesia-Malaysia-Philippines East ASEAN Growth Area].

So, BIMP-EAGA is a sub-regional organization launched in Davao in 1994 under the Ramos administration. This is a very important organization because it wants to promote trade, connectivity and linkages between the four countries that are part of this sub-grouping and it's also part and parcel of the larger Master Plan for ASEAN connectivity 2025. A portion of the ASEAN RoRo connectivity for BIMP-EAGA had already been launched back in 2017.

The route connecting Davao and General Santos in Mindanao with Bitung in Sulawesi (Indonesia) has already been rolled out. But, there had been concerns about the sustainability of the trade because the infrastructure and the market have still to be improved, so it was stopped in 2017. It was resumed in 2019 and then recently there were proposals to expand the trade to cover larger areas

to improve the viability of the trade route. Beyond the Davao-GenSan- Bitung route, other routes are also being explored one of which is Muara in Brunei Darussalam connecting with the city of Zamboanga, also in Mindanao. There were also proposals to connect Palawan with Sabah. The municipality of Bataraza just completed a new port to connect with Kudat in Sabah. Of course, beyond the concern about the viability of the trade, security has also been raised and the Palawan-Sabah route is still, I think, pending because of concerns about this security side. So, this brings us to efforts being made by the government to try to protect the seas.

So, there have been some capability development, the modernization of our front-line maritime agencies, notably the coast guard, navy and air force. This is very crucial in the country's shift away from internal security - from counter-insurgency - going into territorial and maritime defense. With these new assets and increased number of personnel, we are able to fill in more maritime and air patrols in areas that we consider as ours, including those being contested by our neighbors, like in the West Philippine Sea.

**Timeline of some notable key defense acquisitions (2016 - present)**

Date	Asset
June 2016	Commissioned first brand new Indonesian-built landing platform dock (BRP Tarlac)
July 2016	Commissioned third Gregorio del Pilar class offshore patrol vessel, BRP Andres Bonifacio (formerly Hamilton-class high-endurance US Coast Guard cutter Boutwell)
May 2017	Commissioned second brand new Indonesian-built landing platform dock (BRP Davao del Sur); Acquired and commissioned 12 FA-50 light fighter aircraft from South Korea;
Aug 2019	Commissioned a former South Korean corvette donated by South Korea (BRP Conrado Yap)
July 2020	Commissioned first brand new multirole frigate built in South Korea (BRP Jose Rizal)
Sep 2020	Commissioned new Gulfstream G280 command-and-control (C2) aircraft
Oct 2020	Commissioned six Brazilian-made Embraer Defense and Security A-29B "Super Tucano" close-air support aircraft
Dec 2020	Commissioned 6 out of the ordered 16 Polish-made S-70i "Black Hawk" combat utility helicopters
Mar 2021	Commissioned second brand new multirole frigate built in South Korea (BRP Antonio Luna)

Source: Collated by author from various news sources

We have also upgraded our facilities in the rocks and features that we claim as part of our territory in the West Philippine Sea, notably Pag-Asa, our largest feature in that

area. We had put up a new harbor, a marine science station, as well as a coast guard station. Now, there were plans, I think, work is already underway, to improve the airstrip there, the Rancudo airfield. There were also proposals to make Pag-Asa island the logistics hub to provide supplies to other parts of the Kalayaan Island group. A recent incident involving interference in a routine resupply mission raises the importance of having a more proximate source of supplies. Instead of supplies being sourced from Puerto Princesa in mainland Palawan, if Pag-Asa can be made to accommodate larger supplies, store larger supplies, then it's better. It's easier, it's closer to other stations and outposts we have in that area.

Also, the country has been investing in sustaining and deepening its partnerships with allies and partners in the areas of joint training and exercises and support for maritime capacity building. So, the US has a Maritime Security Initiative whereby it provides assets including decommissioned cutters to littoral states like the Philippines and Vietnam. Japan, in recent years, had also provided loans to build coast guard ships for the country. So these kinds of mechanisms allow the country to improve its ability to guard and protect its seas.

In relation to the security issues in our southern, our deep south, waters, the Philippines, Indonesia and Malaysia in 2017 agreed to do joint air and maritime patrols in the adjoining Sulu-Sulawesi Seas. This contributed to reducing the incidence of maritime piracy, as well as armed robbery and sea kidnappings, which has been a source of embarrassment for the Philippines and a source of concern for our closer neighbors, Indonesia and Malaysia.

So, [in this slide] these are just some of the assets and platforms that the Philippine Navy, Philippine Coast Guard, and Philippine Air Force have acquired in recent years from 2016 onwards. So we see that we have commissioned new assets. Of course, the crown jewel are the two new multi-role modern frigates from South Korea built by Hyundai Heavy Industries. The Philippines had also set its sights in acquiring submarines. The pandemic affected that plan and there's a possibility that it may be put in abeyance, may be postponed until such time that our economy recovered to allow us to purchase such expensive items.

So, now I would go to some of the peaceful approaches being pursued by the Philippines in relation to our maritime row with our neighbors. So, the Philippines-

Indonesia maritime boundary delimitation agreement (MBD) stands out. It's the first of its kind that the Philippines entered into. This allowed the Philippines to delimit its southern waters with that of Indonesia and this MBD took 20 painstaking years of negotiations to bore fruit. This only goes to show how difficult, you know, trying to address boundary, and sovereign waters. It was signed in 2014, but only entered into force in 2019. We have opened similar negotiations with other countries also in relation to maritime boundary delimitation, including again with Indonesia and also with Palau because we have a tri-junction boundary and also with Japan.

This month, we have also revived a past joint marine scientific research expedition with Vietnam. We have undertaken this joint marine science effort with Hanoi back in 1996 so it ran from 1996 to 2007. Then, in 2007, China joined so it became a tripartite arrangement. But unfortunately, because of the leadership change in the Philippines, among other factors, this was discontinued. So, it's a welcome relief that this kind of effort to promote marine science, marine scientific research cooperation among coastal states on in the South China Sea is being revived.



Also, in 2018, when President Xi Jinping visited Manila, the Philippines and China signed an MOU or a Memorandum of Understanding to promote oil and gas cooperation again in the West Philippine Sea. This is not unprecedented. We had entered into a similar arrangement back in 2004, under the Arroyo administration, where it started as a bilateral also between the Philippines and China and, then the next year, in 2005, Vietnam also joined. So, it became again a tripartite arrangement to undertake seismic work in the West Philippine Sea. In 2005, JMSU [Joint Marine Seismic Undertaking] was discontinued also again because of the leadership transition from the Arroyo to the Aquino administration. Of course, there were perceptions and concerns about China, which we can touch in a bit later, maybe, in the open forum, if there is time. Finally, there's also the Philippines-Taiwan arrangement concerning maritime law enforcement in the waters north of Luzon - in the islands of the waters around Batanes and Babuyan Islands. So, Taiwan and the Philippines have overlapping the EEZs. So, in 2012 there's been an incident where one elderly Taiwanese fisherman died when the boat where he is in was fired upon by personnel of the Philippine Coast Guard. This caused a diplomatic row between Manila and

Taipei. Both sides decided to talk about how to prevent such incidents from taking place and, after a few years, an arrangement has been agreed.

So, some of the concluding thoughts because time is running out. Again, the maritime domain is very important for the country. It's a constant so there's nothing we can do about it. We have to live with it. Our strategy can adjust to meet the changing times. We cannot change our geography, but we can adjust how we look at it, how we appreciate it, and how we respond to the challenges that come with it. So, we should try to make the most of our seas, extract energy resources, fisheries resources, make it safe for navigation and so on, but we also have to be prepared to confront, you know, the challenges, not least from the maritime disputes angle. Policy continuity has been a challenge. So we see there have been efforts in the past, noble efforts to try to address our issues with our coastal neighbors, but eventually in the leadership transition, they fell apart, and then we have to go back to square one again. So this is a concern that we have to be watchful for.

And as we all know; we have the coming elections in May of next year and there's a possibility that some of the

policies adopted by the current or the previous administration may be discontinued or continued by the next leadership so we'll see on that note.

**[Closing Remarks]** I'll end here and I'll be happy to take part in the dialogue. Thank you!

## Brief Biographies of the Contributors

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### **Nestor Castro, PhD**



Dr. Nestor Castro is a well-known anthropologist in the country. He is a frequent speaker in television shows simplifying complex anthropological theory to be understood by an average person.

He graduated with a Bachelors in Anthropology (cum laude), Masters in Anthropology, and PhD Anthropology from UP Diliman. Specializing in Cultural Anthropology, his expertise includes ethnicity and inter-ethnic relations, indigenous peoples' issues, Deaf culture, and cultural heritage management. With his wide set of knowledge, he shared in this proceedings his anthropological insights in the maritime domain.



Dr. Karl Poblador is a notable economic historian. He is an Assistant Professor at UP History Department. He finished his bachelor's degree in economics and his MA History degree at the University of the Philippines Diliman. He regularly writes articles, presents papers, and engages in research on the history of

Philippine economic institutions, particularly transportation. He shared in this proceedings his extensive knowledge on economic history and his insights in the maritime domain.



Mr. **Lucio Blanco Pitlo III** is a well-known international affairs commentator. He frequently appears in different media outlets and writes articles on major news site. He is a Research Fellow at the Asia-Pacific Pathways to Progress Foundation and a member of the Board of Directors of the Philippine Association for Chinese Studies. He was a lecturer at the Chinese Studies Program of Ateneo de Manila University and the International Studies Department of De La Salle University (Manila). He obtained his Master of Laws from Peking University. He shared in this proceedings his insights on the maritime issues of the Philippines.

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Published in the Philippines by Daryl Lorence P. Abarca for the  
Office of the President of the  
Asian Institute of Maritime Studies

[www.aims.edu.ph](http://www.aims.edu.ph)

Title: *Timon*: The Proceedings of the Philippine  
Maritime Heritage Forum, Volume II

Description: First Volume | Pasay, AIMS, 2021

Identifiers: ISSN 2719-1389

[doi.10.6084/m9.figshare.19840336](https://doi.org/10.6084/m9.figshare.19840336)

AIMS Campus, Roxas Boulevard corner Arnaiz Avenue,  
Pasay City 1302, Philippines

+63(2) 8831 – 2467 loc. 1104 | [museomaritimo@aims.edu.ph](mailto:museomaritimo@aims.edu.ph)

# Museo Maritimo Team

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## **Contact us by e-mail**

[museomaritimo@aims.edu.ph](mailto:museomaritimo@aims.edu.ph)

## **Visit our Website**

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## **The Team**

### **Editor**

Daryl Lorence Abarca

### **Layout Artist**

Kingsley Franco

### **Publisher**

AIMS Museo Maritimo

### **Address**

AIMS Campus, Roxas Boulevard corner Arnaiz Avenue, Pasay  
City 1302, Philippines

[www.aims.edu.ph](http://www.aims.edu.ph)



ISSN 2719-1389



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