Southeast Asian Personalities of Chinese Descent

A Biographical Dictionary

Volume I

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Southeast Asian Personalities of Chinese Descent

A Biographical Dictionary

Volume I

Edited by
Leo Suryadinata

Foreword by
Wang Gungwu

CHINESE HERITAGE CENTRE
華裔館
SINGAPORE

ISEAS
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Foreword

This is a bold project recording the lives of a particular group of Southeast Asians in a distinctive framework. For more than a hundred years, various writers ranging from trade and government officials to journalists and scholars have studied the traders and workers from South China now spread around the world. Most of those adventurous people left China and headed towards neighbouring ports, kingdoms and colonies that are now recognized as a single geographical entity, hence the grouping in this volume of the lives that have contributed in their various ways to the new Nanyang, the strategic region of Southeast Asia.

If the authors of the biographies had to trace their respective subjects back to an earlier past, they would have been confronted by many different names for these merchants and adventurers overseas. For example, Europeans like the Portuguese, Dutch and English followed those in the Malay Archipelago by calling them China or Chinese, while they would normally refer to themselves as Tongyan, Denglang or Tangren 唐人. In China, they would be described as MinYueren 闽粤人, people from Fujian and Guangdong and, for a while under the Mongol Yuan dynasty, they were known as Nanren or southerners 南人; later, they were likely to have been referred to as the subjects or chenmin 臣民 of the Ming and Qing dynasties. Locally, in Southeast Asia, there were also a variety of names, like the Baba or peranakan for Chinese whose first language was Malay; and there were others like the Lukchin, the Sangley and the Hoa among those who lived alongside the Thais, the Filipinos and the Vietnamese. Chinese records rarely recorded the achievements of individuals and were not always polite when referring to those outside China, often purposely emphasizing the illegal status of those who had left their homes in China without official permission.

Most of the people whose biographies are included here have settled down in the ten countries that constitute the region. Each of them has either self-identified as Chinese or is comfortable to be known as someone of Chinese ancestry. There are also those who were born in China or elsewhere who came here to work and do business, including seeking help from others who have ethnic Chinese connections. With the political and economic conditions of the region in a great state of flux for the past two centuries, it is impossible to find consistency in the naming process.

Confucius had stressed that correct names make for the best relationships. In this case, Professor Leo Suryadinata has been pursuing for decades the elusive goal of finding the right name to give to the large numbers of people who have, in one way or another, made their homes in, or made some difference to, Southeast Asia. I believe that, when he and his colleagues selected the biographies to be included here, they have taken a big step towards the rectification of identities for many leading personalities. In so doing, he has done us all a great service.

I notice that he has modestly not included a biography of himself in this volume. Allow me therefore to say a few words about how he meets the criteria for entry into the volume splendidly, and also why I am proud to be associated with his lifework. I had the fortune to meet Professor Surydinata when he first embarked on his lifelong study of the Chinese in the Malay Archipelago. He has always been in a good position to capture in his writings the ambiguities that surround his subject of research. Born in Indonesia of Chinese parents, speaking and writing Bahasa Indonesia fluently, and fully immersed in the lives of those who have long settled in the country, he was formally educated in a Chinese school. The school was one that originally set out to redefine an identity that would fit in with the strong modern state that the new generation of Chinese leaders was building in China. After World War II, however, the school went through a time of radical transitions. Hard choices, therefore, had to be made. His arrival in Singapore to study at the newly established Nanyang University brought him deep into the heart of one of those transitions. This was a time when Chinese who faced the rise of new nations were asked to differentiate themselves from a revolutionary China that was beginning to sow alarm among its smaller neighbours.

That was more than 40 years ago. From the start, he faced a world of social discontinuity, political uncertainty and cultural transformations. It is no wonder that he was drawn to the study of nation building in Indonesia, to the political awakening of two generations of leaders both civil and military, to a sensitive understanding of the media and the country's opinion-makers, and to the thinkers and the creative writers and artists who were all struggling to ensure that a great nation would emerge out of the multiple challenges of decolonization, nationalism and Cold War ideological confrontations. At the same time, he could not but be troubled and fascinated by the special position of those of Chinese descent, the millions who were torn three ways by conflicting loyalties: the pull of their ancestral home, the temptation of their Dutch mentors' refuge, or the nascent patriotism inspired by the new Indonesian nation.

Professor Suryadinata was always interested in the study of literature and history and this interest took him to the subject of prominent people who had made their mark in the transition years from the Dutch East Indies to the Republic of Indonesia. It was therefore not surprising that one of his first published writings was on prominent Indonesian Chinese in the twentieth century (1972). A few years later, he completed his first collection of biographical sketches, a work that has received much deserved attention and one that he has updated and reprinted several times. In short, he has had the subject of personalities on his mind for a long while. For this volume, he has persuaded many others to join him, not only in telling fuller stories about so many lively personalities all over the region, but also to determine more precisely what is remarkable about the variety of Southeast Asians who can be identified by their Chinese descent.

When he retired from the National University of Singapore and the Institute of Southeast Asian Studies and was appointed Director of the Chinese Heritage Centre in 2005, Professor

Suryadinata saw his chance to achieve the goal he set for himself. By careful selection of the personalities here, he provides a larger picture of men and women whose distinctive lives gave them a place in the history of modern Southeast Asia. That makes his a landmark study. I know no one better positioned than he is to produce this collective volume. And while it gives me great pleasure to commend this pioneering work to the reader, I know that he would see it but as a beginning. He would be the first to say that there are many other personalities who could have been included if only we knew more about their lives. Let me join him in hoping that future volumes will follow when more data and documents become available and more scholars are ready to tell the stories that are not in this dictionary.

Professor Wang Gungwu
National University of Singapore
22 May 2012

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Leo Suryadinata
August 2012

Introduction to Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary

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It is estimated that about 75 per cent of the ethnic Chinese outside China live in Southeast Asia. The Chinese Heritage Centre, established in 1995, is located in Singapore, one of the Southeast Asian states. It is thus understandable that the ethnic Chinese biographical project of the Chinese Heritage Centre started with this region. The biographical dictionary was conceptualized when I was invited to head the Chinese Heritage Centre in 2006. Most of the available publications (see references) at the time were mainly ethnic Chinese biographical dictionaries on a few individual countries, ethnic Chinese historical figures of individual countries, or biographies in a special field. Only three titles — all in the Chinese language — attempted to cover Chinese overseas all over the world (including Southeast Asia).

The first one, *Shijie Huaqiao Huaren Cidian* (世界华侨华人辞典，English title: Dictionary of Overseas Chinese), was edited by Professor Zhou Nanjing and published in 1993 by Peking University. The 1025-page book includes entries of overseas Chinese organizations, names and contents of publications related to Chinese overseas and biographies of leading Chinese overseas. Strictly speaking, it is not a biographical dictionary. The entries of the figures were very brief. Prof Zhou in 2001 edited and published another book, *Huaqiao Huaren Baike Quanshu Renwu juan* (华侨华人百科全书：人物卷，Encyclopedia of overseas Chinese: biographical volume), focusing on biographies of prominent "overseas Chinese" from all over the world. It was an ambitious and a pioneering publication. The publication is a major improvement of the previous one, but due to difficulty in gathering relevant information in China, the entries were mainly based on secondary sources and the write-ups were still very brief, they are mainly biographical sketches. Some sections on Southeast Asian countries were poorly researched and the information was also dated.

An overseas Chinese organization in Taiwan in 2000 published *Huaqiao Da Cidian* (华侨大辞典，A Large Dictionary of Overseas Chinese) which also attempted to present biographical sketches on the overseas Chinese in the world, but it is a much smaller number of entries than that of Beijing's publication, and more limited in the countries covered. Worse still, the emphasis tends to be on those who are affiliated with Taiwan. There is hence a need for a more detailed,

informative and up-to-date publication in English on Southeast Asian Chinese personalities such as a biographical dictionary on twentieth-century ethnic Chinese personalities and beyond. Unlike some dictionaries which include only dead figures and the volumes of Who's Who listing only living individuals, this CHC biographical dictionary includes both the dead and the living. The purpose is obvious: to help the readers understand modern and contemporary Southeast Asia in which personalities of Chinese descent have played significant roles. Hopefully, readers and researchers will be able to get a clearer picture of modern/contemporary Southeast Asia and their personalities of Chinese descent from this biographical dictionary.

To start the project, I began to identify scholars and writers in the relevant fields. Some Southeast Asian countries have more experts than other Southeast Asian countries. Nevertheless, we were able to have a good team to begin with. Many of these experts were invited to come to the CHC for a brain storming sessions for a day to construct a basic framework. We also started to appoint country editors but the process was not very smooth as a few invitees were busy and declined to accept. After several attempts, the country editors were appointed. Country editors of Malaysia, Brunei, the Philippines, and Indonesia were the first to organize their respective committees followed by other country editors. Each country editor and his/her editorial committee came up with a list of contributors to be invited. As the project started moving forward slowly, a panel of international advisors led by Professor Wang Gungwu was also established.

In the brain-storming sessions, we discussed some of the basic concepts and frameworks of the biographical dictionary. However, as these are complex issues we were unable to resolve all. The following are based on my discussions with other scholars beyond the one-day brain-storming sessions. When there were disagreements I made my own decisions. The first major problem we faced was to come to grips with the definition of "ethnic Chinese" or "person of Chinese descent". How does one define an ethnic Chinese, or a person of Chinese descent? There are no easy answers. One way is to find out whether a person has/had a Chinese name. Those who have/had Chinese names are very likely to be ethnic Chinese. Leaders or members of Chinese organizations/associations are likely to be Chinese. But what about the descendants of those who intermarried with non-Chinese? If the father is Chinese and the mother is non-Chinese, the Chinese identity is usually preserved by their offspring (e.g. among the peranakan Chinese, especially those in Malaysia and Singapore), but if it is the other way around, the descendants are likely to be absorbed into the non-Chinese community.

In the case of those who no longer keep their Chinese names, it is more difficult to tell whether they are ethnic Chinese/persons of Chinese descent. The Chinese have lived in Southeast Asia for centuries and many have been assimilated and absorbed into the so-called "indigenous" communities. However, there are many who are only partially acculturated and still identify themselves as Chinese. Some have assumed a different nationality or nationalities but continue to regard themselves as being of Chinese descent. Therefore, while Southeast Asian Chinese share a common ancestry, they may not share the same culture. To determine whether a person is an ethnic Chinese/of Chinese descent, one often has to rely on self-identity, especially in the case of those *who are still alive*. If a Southeast Asian person of Chinese descent refuses to identify with the Chinese community, the person is not included in our selection. This is out of respect for the individual who identifies himself/herself completely with the "indigenous" community and no longer wishes to be regarded as ethnic Chinese or of Chinese descent.

It is also important to note here that many Southeast Asians of Chinese origin have been localized and even indigenized, and are reluctant to be called "ethnic Chinese", let alone "Chinese overseas" or "overseas Chinese". They claim to be Thai, Filipino/Filipina, Indonesian, Vietnamese, or Burmese/Myanmar, etc. Nevertheless, with the end of the Cold War and the rise of China, many of these Southeast Asians have openly admitted that they are of Chinese descent, e.g. Thai of Chinese descent, Filipino of Chinese descent, Indonesian of Chinese descent etc. In order to include this group of personalities, we use the term "Southeast Asian personalities of Chinese descent" rather than "Ethnic Chinese of Southeast Asia". In this usage, the former term includes both ethnic Chinese and persons of Chinese descent.

As a matter of fact, in China today, there are three Chinese terms, viz. Huaqiao 华侨, Huaren 华人 and Huayi 华裔, which may be used to refer to different kinds of "Chinese". "Huaqiao" refers to Chinese citizens who are sojourning overseas. "Huaren" refers to ethnic Chinese who are foreign citizens outside China, while "Huayi" refers to non-Chinese citizens who are of Chinese descent but have lost their Chinese culture. Such usage often does not coincide with the Southeast Asian Chinese usage, however. The Southeast Asian Chinese use "Huaren" to refer to those Chinese who were local born or even foreign-born but have lived and identified themselves with the local Chinese. Southeast Asian Chinese also use Huayi to refer to Chinese who have foreign (read: non-Chinese) citizenships regardless of their cultures. Many do not speak, read and write Chinese and are highly "indigenized".

Owing to the above reasons, in order to include a wide range of Chinese in Southeast Asia, we have called this biographical dictionary *Southeast Asian Personalities of Chinese Descent,* not "A Biographical Dictionary of Ethnic Chinese in Southeast Asia".

The term "Southeast Asian Personalities" rather than "Southeast Asians" is used for the following reasons: The leading figures included in this dictionary are not all Southeast Asians in terms of citizenship/nationality. As the nationality law of China was only introduced in 1909 and many Chinese in Southeast Asia before the second half of the twentieth century were of dual nationality as the law in China claimed all Chinese overseas as nationals of China while the colonial powers claimed local-born Chinese as their subjects. However, after World War II, many ethnic Chinese, especially the local-born, have adopted Southeast Asian citizenship/nationality; others have remained Chinese citizens or held non-Southeast Asian citizenship. Only after 1980, with the promulgation of the 1980 nationality law of the PRC which recognizes only single nationality, that the citizenship issue for the ethnic Chinese was resolved. Therefore "Southeast Asian personalities" here refers to ethnic Chinese in Southeast Asia, or Southeast Asians of Chinese descent regardless of their citizenships. The personalities that are included in the dictionary have lived in Southeast Asia and made a major impact, including contributions, to Southeast Asian societies or local Chinese communities or both. Foreign nationals of Chinese descent who do not hold Southeast Asian citizenships are also included if they fit into our categories as listed below. Who then are the personalities included in this dictionary?

Southeast Asian Personalities of Chinese Descent

Definition of "ethnic Chinese" and "of Chinese descent": The Southeast Asian personalities included in this dictionary are either "ethnic Chinese" or people who are of Chinese descent.

The term ethnic Chinese here refers to the Chinese who live or have lived in Southeast Asia and consider the region as their permanent or semi-permanent home. Many of them, especially the second generation, were born and brought up in Southeast Asia and hold the citizenship of one Southeast Asian country. Nevertheless, not only are they descendants of the Chinese, more often than not, culturally they still retain some degree of Chinese culture. However, "Southeast Asian personalities of Chinese descent" refer to Chinese people in Southeast Asia or their descendants regardless of their cultural backgrounds. Therefore, the term "Southeast Asian personalities" here is used to include both ethnic Chinese and those of Chinese descent in this region. These persons of Chinese descent were mainly born, raised, and resided or have been residing in Southeast Asia, and whose achievements in certain arena(s) have made a significant impact in the region from the twentieth century to the present. In other words, a person who was born in, but grew up outside the region, made a name outside Southeast Asia, holds non-Southeast Asian citizenship, and never identifies himself or herself with Southeast Asia will not be included in this dictionary (e.g. Hou Jiachang, a PRC badminton champion who was born in Java and "returned" to the People's Republic of China when he was 16 years of age and emerged as the top player in China and the world. He represented China and contributed to the development of badminton in China throughout the 1960s and the first half of 1970s. He eventually retired in the United States, not in Indonesia).

Citizenship: The current nationality of a selected personality may not necessarily be that of a country in Southeast Asia. For example, the personality may have been born and raised in Southeast Asia, but holds the citizenship of another country outside the region. (For instance: Professor Wang Gungwu, an Australian citizen, was born in Indonesia, grew up in West Malaysia and returned to Singapore and Malaysia to work and have made major contributions in those two countries.) It is particularly difficult in the case of personalities before World War II when the issue of citizenship was unclear and ambiguous. (For instance: Tan Kah Kee was born in China, was both a Chinese citizen and a British subject, and eventually returned and died in the People's Republic of China.) These two examples show that they have/had non-Southeast Asian citizenship but they made major contributions to and significant impact on this region and are hence included in this dictionary. A Southeast Asian citizen who has made a name and significant impact outside Southeast Asia and continues to identify with a particular Southeast Asian country will be included in the dictionary. (For instance: Michelle Yeoh, a Malaysian who became well known making movies in Hong Kong and Hollywood.)

Self-identification: As noted earlier, this is the primary criterion for inclusion in the Dictionary. The personality has made known the fact that he/she was/is a Chinese or ethnic Chinese, or that he/she is of Chinese descent. (For instance: Thaksin Shinawatra, former Thai Prime Minister who went to Guangdong to trace his Chinese ancestry and openly admits that he is a Thai of Chinese descent: he has a Chinese surname Qiu or Khoo with a given name Daxin.) Those who are alive and refuse to acknowledge their Chinese ancestry are not included in this dictionary:

(1) A few Chinese Indonesians and Sino-Vietnamese who belong to this category as most do not want to be identified as "Indonesian or Vietnamese of Chinese descent".
(2) Those who are ambiguous in their descendant background such as award-winning Thai movie director Apichatpong Weerasethakul who is a third-generation Sino-Thai but does not know the surname of his Chinese ancestor and identifies himself as Thai; Rany Bun, the First Lady of Cambodia who was noted by some Chinese publications as a woman of Hainanese descent but this was never confirmed by herself.
(3) Those who are known as of Chinese descent but there is a lack of detailed information, e.g. Deputy Premier of Laos, Somsavat Lengsavad, who was identified in Hong Kong's *Yazhou Zoukan* as Ling Xuguang.

Assessment of Influence/Impact and Recognition

The Southeast Asian personalities of Chinese descent who have been included in this biographical dictionary are selected because they are significant, prominent and have made a major impact, either positive or negative, in Southeast Asia. Because of the Dictionary's emphasis on personal impact/influence in Southeast Asia, they are not likely to be very young when they made their impact.

Evaluation Criteria: Some arenas have their own systems of meritocracy; others do not. The arts and sports arenas, for example, recognize talents by conferring awards, but in the political arena, dissidents or opposition leaders may not be ceremoniously honoured. Furthermore, the yardsticks for assessing excellence or measuring influence/impact, both positive and negative, vary across countries, or may be variably applied even within the same country, or may not be used at all. Each country editor was asked to draw up the general criteria for selection in accordance with his/her country's standards, use his/her power of discernment, and present a convincing case for his/her selection. Most importantly, the inclusion of these prominent individuals is subject to the quota of each category. The person may be quite prominent but he/she will not be included as the quota for that category is already full.

Various Categories and Selection Criteria of the Personalities

The personalities are evaluated and organized into categories in accordance with the areas of their expertise/occupation that are listed in an index volume.

1. Community Leaders: Every community has its leaders. For the ethnic Chinese, the community leaders come from various ethnic organizations/associations. The most common is Chinese clan associations (including federations of clan associations and dialect group associations). As there are many types of dialect groups, the selection of leaders from this category will be based on the eminent positions they held such as founding members, long-serving presidents or leaders that made major impacts on the community. Nevertheless, since the pool of such personalities is large, only 25 are selected for this category. It is well-known that many community leaders

are also successful businessmen; therefore more often than not we are selecting the leading businessmen as well. Nevertheless, they were not necessarily the wealthiest. The personalities in this category are therefore not selected based on wealth and status, but merits and influence/power in the Chinese community within the country and beyond.

2. **Businessmen/Businesswomen**: The ethnic Chinese in Southeast Asia are often referred to as a "trading community" or "business community". They are the entrepreneurs, merchants, bankers, industrialists, real estate leaders, business consultants, etc. Those selected are top leaders in their respective sectors or those who won national or international recognition. Again, the number of entries in this category is limited to 30, and whenever possible, the number is evenly divided among various subgroups. As mentioned in category 1, some of these business leaders are also active in community organizations. But those who are included in the category of business leaders are specially successful and influential in their businesses, not in their community leadership and services. It should also be noted that business leaders who failed or got involved in illegal activities and were in consequence sentenced by the courts are also included.

3. **Politicians**: The ethnic Chinese in Southeast Asia are often thought to be apolitical. In fact this notion is incorrect; the reality has a lot to do with the environments in which they live. In some countries where political activities were/are restricted, no Chinese political leaders, or few of them have emerged. But in many Southeast Asian countries there has been a significant number of ethnic Chinese or Southeast Asians of Chinese descent who were/are leading politicians. A total of 25 of them have been selected in this category for each country. They include holders of important positions in major political parties of the countries, e.g. chairmen and secretaries-general in Chinese or Chinese-dominated parties, outstanding cabinet ministers, members of parliament and bureaucrats, revolutionaries and opposition leaders with strong influence, etc.

4. **Professionals**: Many ethnic Chinese in Southeast Asia are leading professionals such as lawyers, architects, engineers, physicians, natural scientists (such as physicists, life-scientists, etc.), and social scientists (economists, political scientists, historians, etc.). The selection is from among the holders of important positions in professional organizations especially those with achievements and influence, and also authors of works of influence as well as leaders in professions. In this category, a maximum of 15 personalities are selected. The number is, as far as possible, evenly distributed among the professions/fields.

5. **Artists**: There is also a large number of Southeast Asian artists of Chinese descent. They include painters, playwrights, movie directors, actors and actresses, dancers, choreographers and musicians (conductors, pianists, composers etc.). In this category, artists are selected based on their achievements such as the recipients of awards (international, regional and national); international award winners are given priority over regional and national award winners. If a country has not produced personalities of international recognition, the selection criteria are based on their achievements at the regional or national levels. The maximum number of entries in this category is 12 and when possible, it is distributed evenly among various sub-groups.

6. Mass Media Leaders: The achievements of Southeast Asians of Chinese descent are likewise well recognized in the field of mass media/mass communication. This category includes press editors, photographers and journalists, and film producers. The selection is based on the criteria listed for artists. The maximum number of entries in this category is 12.

7. Writers: Chinese in Southeast Asia are also well known for their contributions in the literary field. There are many writers who wrote/write in various languages including Chinese, English and some Southeast Asian national languages. The criteria used for this category are similar to those for the Artists. Nevertheless, the impacts of these writers may be confined to the local, rather than the national, community. For example, the impacts of some ethnic Chinese writers (writing in Chinese) are often confined to the local Chinese community, but are included for being equally significant. The maximum number of entries in this category is 15.

8. Sportsmen/Sportswomen: Southeast Asians of Chinese descent have been active in sports since the second half of the twentieth century and have made remarkable achievements in the world arena. These sportsmen and sportswomen include badminton players, swimmers, footballers, athletes, martial art experts, bowlers, table tennis players, weight lifters, etc. Again, the selection criteria are similar to those for the 5th category for the Artists. The maximum number of entries in this category is also 15.

9. Educators/Promoters of Education: One of the major characteristics of Southeast Asian Chinese is the great attention they place on education. The Chinese are known to value education highly and put a lot of effort into building Chinese schools for their children after migrating to new places. Initially they built Chinese-language schools but as time passed, they also built schools in local languages. In this category, we include personalities such as school principals and influential contributors to education who may not have been educators (e.g. Tan Kah Kee). The selection criteria are based on the national and international recognition of the individuals, the highest positions held/have held in the educational institutions and the extent to which they made/have made a difference. The maximum number of entries in this category is 12.

10. Religious Leaders/Promoters of Religion: After migrating to a new land, the Chinese also built temples, as religion became an important part of their daily life. However, they were not confined to worshipping traditional Chinese religions; some of them also took up non-Chinese religions. This category includes the founders of religious groups or religious leaders who made/have made significant contributions to the host country. The maximum number of entries in this category is 12.

11. Others: There are many other personalities who may not fall into the above categories. However, they have been included in this dictionary as they played important roles and made an impact on Southeast Asian Chinese communities and national societies. These personalities include philanthropists, social-political activists, public intellectuals, national heroes, military leaders, etc. The criteria for selection of these people include the extent of their recognition by the communities within the country and beyond. Many of them may also be included in other

categories such as businessmen, professionals and education promoters. The maximum number of entries in this category is 15.

Number of Entries

The number of entries in each category (between 12 and 25) is arbitrary. The rationale is that Southeast Asian personalities of Chinese descent who are involved in the first three categories are large and hence have to be given a larger proportion (80 out of 188 entries). Nevertheless, the role of these personalities in eight other fields is equally significant and hence should be recognized (108 out of 188). If a country fulfils the quota mentioned above, it will consist of 188 entries. Initially we had hoped to gather around 800 personalities for the project, but we realized in the process of research and writing that it was impossible to get that number of "top leaders" in many countries, especially in the Indochinese states and Myanmar, where there are insufficient materials and where many personalities have complex identities which preclude them from being classified as personalities of Chinese descent (e.g. the deputy Prime Minister of Laos and the wife of Cambodian Prime Minister Hun Sen, who have been mentioned earlier). Besides, due to the different levels of development in Southeast Asian states, in countries such as Indochinese states and Myanmar, certain types of Chinese leaders are either very small in number or cannot be found. Even Bruneians fill only a few categories. Besides this, we also have problems in getting enough entries on Thailand as fewer Thai scholars/writers can write in English. We therefore set a more realistic target of around 600 personalities, the majority of whom are from the original members of the ASEAN states where there is a larger pool of personalities of Chinese descent and the materials relating to them are easier to obtain. On account of these limitations, this is not a *comprehensive* dictionary. Nevertheless, the editors are satisfied that it includes the major figures on whom rather detailed information is available. In other words, the Chinese figures included in this dictionary are fairly representative. To a large extent, it reflects the situation of their influence and impact in modern/contemporary Southeast Asia.

As stated, we have more than 11 categories and not every category has been able to reach the maximum number of entries. This is due to the fact that Southeast Asian countries are at different stages of development. The more developed the country, the more categories can be found in the country. It is not surprising that some countries have more entries in certain categories and fewer or even none in other categories. As such, the representation of the personalities across the countries is bound to be uneven. Nevertheless, we believe that this work is a fairly accurate reflection of the Chinese community in the respective countries. It is hoped that in providing some detailed information on Southeast Asian personalities of Chinese descent, this work will also be a useful reference for future research.

Country Editors and Actual Number of Entries

The following table shows the names of country editors and total number of entries of personalities in each country/region. The original members of ASEAN tend to have more "Chinese personalities" for obvious reasons: they have relatively larger Chinese populations and they have undergone longer stages of economic development which has brought about

more notable personalities especially in the economic, professional, sports, arts and other arenas. Nevertheless, we have encountered various difficulties as there are not many specialists who studied Southeast Asian personalities of Chinese descent; it is especially difficult to find scholars/writers on Indochinese states and Burma/Myanmar. In the existing biographical publications on the Chinese in the above countries, entries on Laos and Cambodia are especially difficult to come by. Some dictionaries have only one on Laos and a few on Cambodia. We had foreseen some of the problems but had not been fully aware of the amount of work demanded for the completion of the project. We are fortunate that at various stages, we were able to bring in scholars in residence to write some of the entries. Lim Boon Hock, Grace Chew, Daw Win, and Goh Yu Mei deserve to be mentioned as they contributed tremendously towards the completion of this dictionary.

Countries/Region	Number of Entries	Country Editor(s)
(1) Singapore	§ 161	Ho Khai Leong
(2) Indonesia	§ 107	Leo Suryadinata
(3) Malaysia	§ 105	Ho Khai Leong
(4) Philippines	§ 92	Teresita Ang-See
(5) Vietnam	§ 40	David Koh & Grace Chew Chye Lay
(6) Thailand	§ 33	Michael Montesano
(7) Brunei	§ 31	Niew Shong Tong
(8) Myanmar	§ 20	Daw Win
(9) Cambodia	§ 10	Lim Boon Hock
(10) Laos	§ 6	Lim Boon Hock
Total	§ 605	—

Contents of the Entries

Each entry is between 1,000 and 1,500 words in length. The country editor assesses the suitability of the length in relation to the impact/achievements/importance of the personality, but a maximum of 2,000 words is adhered to. A few entries from the Indochinese countries and Myanmar barely make up 1,000 words as the writers had difficulties in obtaining more information. It is hoped that readers and researchers will build on the information provided in this dictionary in their ongoing research on those personalities.

Each entry includes the following:

- Formal names (local names, Chinese names and Chinese characters, if available)
- Year of birth and death
- Importance/Significance of the personality
- Country (of residence, not necessarily citizenship)where the impact/contribution was made
- Profile
- References (in general, maximum of six items)

The Structure of this Biographical Dictionary

The entries in this dictionary are arranged in alphabetical order of names of personalities, not countries. The names are often local names (official names), others are Chinese names rendered in local spellings. A personality is entered by his/her local name, not Chinese name, except for a few who have been well known by their Chinese names before they changed their names (e.g. All England champion Tan Joe Hok, not Hendra Kartanegara.) Readers who only know the persons' Chinese names (in local spelling or Hanyu Pinyin) should use the volume on Glossary and Index, which are listed in Volume II. The Glossary and Indexes are useful: not only do they give the definitions of some common terms used in the dictionary but they also provide lists of indexes, for instance, of names in Chinese and non-Chinese, of countries, and of occupations. Without these indexes, readers may find it difficult to use the dictionary effectively.

Concluding Remarks

This is a big project and is the first book of its kind. There are bound to be inadequacies. Despite obvious limitations as mentioned in the earlier sections of this introduction, I would argue that this dictionary which consists of 605 entries with more than 620 personalities has presented a generally correct picture of Southeast Asian personalities of Chinese descent. It has shown that the Southeast Asian Chinese are not a homogeneous, but a heterogeneous group.

The Southeast Asian Chinese do not fit into the old perception that all Chinese are traders who are only concerned with their own community and never change but remain "Chinese" forever. In fact they are not confined to one or two fields but many. They are not a group which resists change but many groups which have changed and are changing. They are not isolated but part and parcel of Southeast Asian history and society. They are Southeast Asian personalities of Chinese descent.

Readers and researchers who would like to use this dictionary and analyse the issues and problems relating to Southeast Asian personalities of Chinese descent will find Volume II Glossary and Indexes useful.

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Dictionary User's Guide

1. The dictionary is arranged in alphabetical order.
2. The entry usually starts with the surname of the individual. For a Chinese name, it is easy as the first word is the surname (e.g. Goh Keng Swee; Lie Kim Hok), but for a non-Chinese name it follows the customary usage.
3. For Vietnamese-Chinese names/Vietnamese names, the first name is the surname and the entry is listed in accordance with the first name: Đặng Văn Thành; Ngô Dư Hiệp.
4. For Chinese Indonesian names, usually the Indonesian "surname" is often used in the entry, for instance, Salim, Soedono rather than Soedono Salim; Wanandi, Jusuf rather than Jusuf Wanandi.
5. The Indonesian Chinese name used in the entry is the original old spelling, unless the person himself changed it to a new spelling; For examples, Liem Koen Hian, not Liem Kun Hian; but Ciputra, not Tjiputra.
6. For Chinese Thai names, usually the first word of the Thai name is used, not the surname. For instance, Bunchu Rotchanasathian, not Rotchanasathian, Bunchu; Chuan Likphai, not Likphai Chuan.
7. Transliteration of Thai names and terms in this volume follows a modified version of the Thai Royal Institute/United States Library of Congress guidelines.
8. For Chinese Filipino names, usually the surname is used. For instance, Go-Belmonte, Betty; Ty, George S. K.; SyCip, Washington.
9. For Chinese-Burmese names, usually there is no surname; therefore the entry uses the first word as the entry name: Hoke Sein; Kyee Paw.
10. In general, the name used in the dictionary is the original name in the local spelling (e.g. Lee Dai Soh), the name can be Chinese (e.g. Kwik Kian Gie) or non-Chinese name (Silalahi, Harry Tjan), if it is not a Chinese name, it is followed by Chinese full name (if available) and followed by characters (if available), name in *hanyu pinyin*,year or birth and death, and category, and country where the contribution/impact was made. For instance:

Lee Dai Soh
(李大傻, Li Dasha, 1913–89)
Cantonese story-teller, broadcaster, Singapore

Another example:
Bunchu Rotchanasathian
(Ui Bun Bo, 黄闻波, Huang Wenbo, 1922–2007)
Leading businessman, politician, Thailand

11. If the personality is well-known by his/her other name rather than original name, especially for writer or artist, the other name (or pseudonym) is adopted as the entry name. For instance, Marga T. rather than Tjoa Liang Tjoe, Botan rather than Supha Sirisingha, Wu An rather than Qiu Liji, Tan Joe Hok rather than Hendra Kartanegara.
12. As noted, some individuals are known to have a few names, for instance, Rudy Hartono Kurniawan, a badminton champion from Indonesia, is listed under Kurniawan, Rudy Hartono. But many may only know his name as Rudy Hartono or Rudy Nio or Nio Hap Liang or Liang Hailiang, these names are listed in the accompanying Volume II: **Glossary and Index**.
13. It is therefore important for the reader to also refer to the accompanying Volume II which consists of glossary, indexes of list of various names, indexes by gender, by author, by country and by category.
14. Each entry contains basic information about the person. The length of each entry is between 1,000–1,500 words, except a few major leaders such as prime minister or president or a towering figures or two figures combined.
15. At the end of each entry, references are included. With the exception of a few entries, almost all have listed only six items due to space limitation.
16. Chinese or local languages in the text of the entry are translated into English; in the references section, Chinese and foreign languages are not translated as they are meant for researchers.

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Biographical Dictionary (A – Z)

A

Aik Htun

(李松枝, Li Songzhi, 1948–)

Former banker, leading businessman, Myanmar

Aik Htun is currently chairman of Shwe Taung Development Co. Ltd., one of the most successful construction companies in Myanmar, incorporated in Yangon in 1994. He is also chairman of the Myanmar International Trade Promotion Association which promotes trade between Myanmar and the People's Republic of China. Prior to this, he was associated with the Asia Wealth Bank (AWB), which was suspended during the financial crisis in Myanmar in 2003.

U Aik Htun was reportedly born in 1948 to a poor Chinese family in a village named Mong Kaing in the Nansam district of Southern Shan State in Upper Myanmar.

He received his secondary-level Chinese education at Yangon Nanyang Zhong Xue (仰光南洋中学), in Bahan township, Yangon, which is one of the two renowned Chinese schools in Yangon during 1950s-60s and currently the No. 2 State High School, Bahan. As such he speaks both Burmese and Mandarin (Putonghua) well. At the age of twenty he moved to Yangon and made his living as a humble driver, a roadside biscuit vendor, and later a grocery shopowner in downtown Yangon. When he turned forty-two, around the time Myanmar announced its open door policy in 1989, he reportedly ventured into business with his twenty-year savings of Kyats 3,000,000 (about US$30,000). Together with some friends in Yangon, he established the Olympic Construction Co. in 1990, which later became the Shwe Taung Development Co. (1994) and acquired the Asia Wealth Bank.

Between 1997 and 2000, in collaboration with the Government Housing Development Agency and Yangon Municipality, the Shwe Taung Development Co. contracted many housing development projects and supermarkets such as U Wisaya Plaza, Myaing Haywin Housing, Kanthaya Plaza, Olympic Tower, Junction Eight Supermarket, and later, Riverview Garden.

U Aik Htun became famous when he partially controlled Asia Wealth Bank (AWB) as a sister company of the Olympic Construction Co. AWB was registered on 30 April 1995 with an initial paid up capital of Kyats 664 million (World Bank 1999). It developed into the then largest and best known private commercial bank of the twenty private banks that were mostly established during the same period of time in Myanmar and had many branches countrywide. It had mainly Chinese business links and some agricultural projects in the Irrawaddy Delta and Magwe Division in Upper Myanmar.

As a successful banker, U Aik Htun had his name mentioned in Bangkok-based newspapers and, according to several reports, was even invited to attend the Asian Development Bank conference held in Chiang Mai, Thailand, in May 2000. Under his management, AWB introduced and distributed bankcards, gift cheques, and traveller's

cheques. In 1996 it became the first bank in Myanmar to issue credit cards. At the end of 1999, the bank introduced "New Generation" credit cards to its clients and in 2001 also became the first Myanmar bank to offer "online" banking facility. By 2002, AWB had kyats 170 billion in assets, 3,000 staff, 39 branches, 1,000 computers, and claimed a 45 per cent market share in the bank-loan business in Myanmar.

In February 2003 several of his businesses became insolvent and were not able to pay their staff members and workers. To halt a serious bank run, several private banks were ordered to stop withdrawals that resulted from the loss of confidence when news of non-performing loans broke out. Some private banks were found to be in breach of the Financial Institutions Law in their lending. The local magazine, *Living Colour* (2 March 2003), noted that the AWB had made loans amounting to about fifty times its capital. The multiple failures of the bank led to the financial crisis in Myanmar in 2003 and AWB was suspended.

U Aik Htun recently re-emerged with a new "face" as chairman of Shwe Taung Development Co. and chairman of the Myanmar International Trade Promotion Association. He has also been appointed executive vice-chairman of China Trade & Commerce Promotion Association (中国经济贸易促进委员会常务副会长). In early 2011 China's *Foreign Trade (Beijing)* magazine published an interview which was conducted with U Aik Htun in its volume 4 issue of 2011.

Shwe Taung Development Co.'s business focuses on construction and property developments; national infrastructure construction projects such as Paunglaung dam, Yeywa (near Kyaukse, Mandalay Division), hydropower plant (the largest in Myanmar), Myanmar-India border roads, key bridges, among others. The company has cooperated with China's leading companies such as the Ge Zhou Ba Group (葛洲坝集团, a leading China dam building company) and Da Tang Group (大唐集团, one of China's leading telecommunication companies). Shwe Taung has also diversified its businesses to foreign investment, particularly in many provinces of China such as Yunnan, An Hui, and Guangxi.

U Aik Htun is the founding chairman of the Myanmar International Trade Promotion Association, which is a non-governmental trade promotion organization founded in 1998. The association started with forty members from Chinese-Burmese enterprises and now has fifty-eight members from all aspects of businesses, including property developers, manufacturers, jewellery traders, and others. The association has business networks in over sixty countries.

As chairman of the association, U Aik Htun leads Chinese-Burmese businessmen in travelling annually to China for business exposure outside Myanmar. For example, his team in 2006 travelled to Qin Zhou Beibuwan (钦州北部湾) in Guangxi (广西) Province; in 2007 to Maanshan (马鞍山) city; in 2011 to Yan Tai (烟台) city. He also led twenty-five Chinese-Burmese businessmen who actively participated in the Sixth ASEAN-Chinese Enterprises to invest in West China Promotion, and the Asia Pacific Dialogue held in Kunming (昆明) city, Yunnan (云南) Province in June 2008.

He often attends VIP business receptions and receives foreign business delegations. For instance, on 20 November 2010, he attended the inauguration of the Yunnan Trade and Business Office (Yangon branch), which was held at the Traders Hotel Yangon; on 23 May 2011, he received a business promotion team led by the executive director Li Zhi Qiang (李志强) of the Singapore China Product International Wholesale Market, a large

investment cooperation company registered in Singapore with the support of the Chinese Government, the Singapore Government, and China Investment Holdings Pte. Ltd. He also led more than one hundred local enterprises in attending the promotion meeting where he even delivered the welcoming speech on behalf of the local enterprises.

For his dedicated service to the ethnic Chinese society, U Aik Htun has been appointed honorary president of the Myanmar Chinese Chamber of Commerce (缅甸华商商会名誉会长), honorary president of the Myanmar Overseas Chinese Charity and Reliefs Association (缅甸华侨慈善总会名誉会长), and honorary chairman of the Yangon Yunnan Clan Association (仰光云南同乡会名誉主席).

U Aik Htun is a charitable person, concerned with the education of the young, and the welfare of ethnic minorities. Among his other contributions, he also donated a twenty-five-bed hospital and a school building in Mong Kaing Township in Southern Shan State (*New Light of Myanmar*, 14 July 2004) on behalf of the Olympic Co. He is also involved in promoting the welfare of the Chinese community. For instance, in May 2008 when Myanmar was hit by Cyclone Nargis, he took part in the relief work and the rebuilding of houses for the victims in the Thanlyn area, Yangon division.

He has a Chinese wife, Zeng Yuan Xiang (曾圆香), and three children: Sandar Tun, Mi Mi Khaing, and Aung Zaw Naing.

Daw Win

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Aing Khun

(洪群, Hong Qun, 1957–)

Community leader, educator, Cambodia

Aing Khun is vice-president of the Cambodian Hokkien Association and head of the Hokkien Association Min Sheng School (福建会馆民生学校) in Phnom Penh.

Unlike educator Li Huiming who was a migrant, Aing Khun was born in Cambodia in 1957. His father was a graduate of the Xiamen Navigation Academy (厦门航海学院) in China who migrated to Cambodia to work as a teacher. Aing lived with his father in the teachers' living quarters, and was thus exposed to teaching in the Chinese language since he was young. In 1970, General Lon Nol who was pro-United States and anti-the People's Republic of China came to power, and most of the Chinese schools in Cambodia were closed down, except in the Kratie Province near the Vietnam/Cambodia border where the Khmer Rouge was in control. Aing's father, who was jobless, went to Kratie province to teach. Aing also continued his schooling there and Li Huiming was one of his teachers at Kratie.

According to Aing Khun, during his student days at Kratie, he often helped his father to communicate with his students as his father did not speak Cambodian well. In 1971 when he was only fourteen years of age, he started to be a teacher, with many of his

students being older than he was. Apparently Aing enjoyed teaching and only ceased to be a teacher in April 1974 when the Khmer Rouge closed down all Chinese schools. There had been two factions within the Khmer Rouge and the pro-Chinese faction eventually lost to the anti-Chinese faction.

In 1975 the Khmer Rouge succeeded in "liberating" Cambodia and both Aing and his father became jobless. Aing was deported to a village to become a farmer. The Khmer Rouge was at war with the Vietnamese and many of its soldiers were killed. Aing was then forced to join the Khmer Rouge army and as he was tall and strong, they put him in the artillery unit. There were about fifty Chinese young men from his village who were recruited into the army and they received only three days' training before being sent to the battlefield to fight the Vietnamese. Aing who was then seventeen years old, was made a leader in charge of the rocket unit. While the Vietnamese had tanks and were armed with good weaponry, the Khmer Rouge used buffalo carriages to transport their weapons. Fearful of being killed, Aing and twelve other young Chinese decided to escape. At midnight, they abandoned their weapons and ran to the edge of the forest where they met the Vietnamese troops. Because they were unarmed and had fairer skin than other Cambodians, they were detained only for a while and were eventually released unharmed.

Aing Khun returned to Kratie Province and from there went to Phnom Penh to look for a job. In 1976 he started to run a small business on the Cambodian-Vietnamese border, from which he made a lot of money. Then in 1988 he purchased more than ten stalls at the Phnom Penh market at low prices and managed to resell them at high prices, thus becoming a rich businessman. He had a dream to reopen a Chinese school, but did not take any action towards this end until something happened to his two daughters and one son who were studying in a Cambodian school. His children were discriminated against by their ethnic Cambodian teachers and his son was even beaten by a teacher. Aing spoke up regarding the persistent ethnic prejudice in the Cambodian school and the fact that many Chinese children were ill treated by their Cambodian teachers. He eventually decided to take his children out of the school and teach them Chinese at home. Two months later, his Chinese neighbours started sending their children to his place for a Chinese education. The number of students increased rapidly and within two years, Aing's house could no longer accommodate the students.

Aing Khun then began to look for a place to build a proper school. By coincidence, he met Dr Haing Ngor, the movie star of *The Killing Fields*. Haing Ngor owned a piece of land near the Min Sheng School where Aing's father was a headmaster in the 1950s. Haing Ngor said Aing could rent the place to build a Chinese school, an offer Aing immediately accepted. He spent US$50,000 to build twelve classrooms and other facilities. Initially there were only 300 students. Within a short period of time though, the student number increased to 1,000. It continued to grow and soon there was a problem with space.

In March 1999, the Cambodian Hokkien Association succeeded in regaining the building of the old Min Sheng School that was being used by the Cambodian school there. However, before the building was returned to the Hokkien Association, the association was required to compensate the Cambodian school with another school building. Aing, who was a leader of the Hokkien Association, volunteered to offer his school in exchange for

the Min Sheng School. However the land of his school belonged to Haing Ngor who had just passed away. Fortunately Haing Ngor's relatives agreed to donate the land to the Cambodian Government, which thus made the exchange possible. The Hokkien Association was grateful to Haing Ngor and his relatives and to commemorate the contribution of Haing Ngor, the Min Sheng School named one of the school buildings after Haing Ngor (吴汉纪念楼). It is interesting to note that Haing Ngor's younger brother is the minister for agriculture in Cambodia.

Aing became principal of the Min Sheng School, following in the footsteps of his father. Under Aing's leadership, Min Sheng has been able to develop into a good school in Phnom Penh.

Lim Boon Hock and Leo Suryadinata

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Alim, Markus

(林文光, Lin Wenguang, 1951–)

Entrepreneur, community leader, Indonesia

Alim Markus, better known in the Chinese-speaking community as Lin Wenguang, is president-director of the P.T. Maspion and Maspion Group which produces plastic ware, glassware, and electrical home appliances. He and his family were listed in *Forbes* (2006) at no. 38 of "Indonesia's 40 Richest". Alim Markus is also general chairman of the Indonesian Federation of Fuqing Associations (印尼福清社团总会).

Alim Markus was born on 24 September 1951 in Surabaya and went to a local Chinese school. His father, Lin Xueshan (林学善), who later changed his name to Alim Husin, had four sons. Alim Husin was the founder of a modest business firm known as UD Logam Djawa, which produced aluminium kitchenware. Alim Markus was the eldest son in the family. After receiving only junior school education, he quit school in 1965 when he was about fifteen to help his father run the family's factory. He was, however, eager to learn and could read and write Chinese. Besides teaching himself English and Japanese, he also learned accounting. Through self-education he acquired a vision in business. In the later stage of his life, he went on to complete a management course at Pan Pacific Professional Management in Taiwan, and a short course in the executive education programme at the NUS (National University of Singapore) Business School.

At the age of twenty, Alim Markus was able to convince his father to expand the business. In 1971 father and son succeeded in establishing a new company called P.T. Maspion, with its Chinese name as Jin Feng (金锋 or golden peak). Maspion is an acronym for "Mengajak Anda Selalu Percaya Industri Olahan Nasional" (Inviting you to put your trust in national industrial products). To expand the business, the young Alim Markus paid a visit to the provincial governor and asked for a piece of land to build a new factory. He gained the support of the governor and the factory gradually developed into a multimillion business group. These days Maspion products

are seen everywhere, and they are not only kitchenware, glassware, and electric home appliances, but also steel products and pipes for oil. According to its official website, the company employs 13,000 people in four industrial sites, including Sidoardjo and Gresik (East Java), and one factory in Jakarta (West Java). But according to *Global Outstanding Chinese Biography*, the company has sixty factories and employs 30,000 people.

Under the leadership of Alim Markus who is supported by his three brothers, Alim Mulia Sastra, Alim Satria, and Alim Prakasa, P.T. Maspion has become a multinational company with subsidiaries in Southeast Asian countries, China, Japan, the United States, and Canada. It has become one of the largest producers of consumer durables in the world and its products can be found in well known retail stores in the United States and other major countries worldwide.

Unlike many Indonesian MNCs which are based in Jakarta, P.T. Maspion is based in Surabaya, the second largest city in Indonesia. When asked by the Metro TV anchor whether this had helped or hurt his business, Alim Markus replied, "Surabaya, when you look at the map, is [located] at the centre of Indonesia…[it has] a good harbour and the workers are very good, very nice, and I think the costs of production are 25 per cent lower than in Jakarta, so we can compete." Because of his stronghold in Surabaya, East Java, he has been elected vice-president of the East Java Indonesia Chamber of Commerce.

When asked about his business philosophy, Alim Markus said, "We grow together with our distributors, suppliers, stakeholders or share holders, even our staff and workers." This "we grow together" philosophy has made his Maspion group grow increasingly bigger in Indonesia. In another interview with a business professor, he elaborated on this concept which has led to his success in business. He noted that it is extremely important to have a structured and systematized organization with appropriate boundaries, proper management, and utilization. He further noted the importance of "establishing strong ties with business partners, including suppliers, the management team, and every staff member. This is because each individual plays an important role in contributing towards growing the business".

It is interesting to note that in Indonesia, Alim Markus also uses patriotism to promote sales. Maspion's advertisements on television always end with the following remark: "Love your Indonesian products" (Cintailah Produk Produk Indonesia!).

He has also been active in the local political scene. It was reported that he was an economics consultant to President Abudurrahman Wahid (Gus Dur), as well as consultant to Speaker of the House Agung Laksono. He was also an honorary consul of Canada for Surabaya.

As the boss of an MNC, Alim Markus has also invested in southern China since the 1980s. He has led a few Indonesian delegations to China, and urged China's investors to invest in Indonesia. Owing to his business connections with China, he has been elected president of the Indonesia-China Business Council and has played host to various high-level PRC delegations to Indonesia; he has also entertained top-level Taiwanese delegations to Indonesia.

As a second-generation Chinese Indonesian who has received some Chinese education, Alim Markus has been interested in promoting the Chinese language and culture. After the fall of Soeharto, an organization for promoting Chinese language and Chinese education was established in East Java, and Alim Markus assisted the organization financially.

There was a "Study Mandarin" fever and he, together with his brothers, established a trilingual school called the Singapore National Academy (新加坡国民学院) which teaches English, Mandarin, and Indonesian from primary to secondary levels. One of the buildings in the academy is named after his late father who died in 2003.

Alim Markus has also been active in local Chinese organizations. He has served as general chairman of the Indonesian Fuqing (Hokchia) Organization, general chairman of the Indonesian Lim Surname Association, and permanent honorary chairman of the Indonesian Hakka Association. In addition, he has also served as consultant for various organizations in China and Indonesia.

Owing to his contributions to the Indonesian economy, especially in East Java, the Universitas 17 Agustus (17 August University) in Surabaya conferred on him an honorary doctorate degree in March 2009.

He is married to Sriyanti, and they have six children.

Leo Suryadinata

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Amphon Bulaphakdi

(黄作明, Huang Zuoming, 1909–87)

Chinese community leader, businessman, Thailand

Amphon Bulaphakdi was a well known Thai businessman involved in the rice industry. As the owner of Thanya Thai Co., a leading rice exporter in Thailand, he was respected for his expertise in the trade. As a result, he was also involved in advising the Thai government on policies regarding the export of rice. He was also noted for his efforts to promote international trade and cultural exchanges between Thailand and other countries, especially China, during his term as chairperson of the Thai-Chinese Chamber of Commerce from 1962 to 1987.

Amphon was born on 11 November 1909 in the Talat Noi area of Bangkok. His father, Huang Ren (黄仁), was a rice trader in Thailand. When Amphon was eight years old, his father sent him to Shantou to receive his education. When he turned fifteen in 1924, he returned to Thailand, where he continued his schooling and learned the Thai and English languages in a local school. After he graduated, he worked in the Li Kun Ji Rice Mill (李坤记火砻厂) for nine years. He next worked in Qian Sheng Rice Trading (乾盛米行), where he gained a good reputation for his work performance. He was then invited by Ma Liqun (马立群), Thailand's rice milling tycoon, to assume a key position in the Thai Rice Company (泰米公司). In his years there, he gained more experience in the rice trading business.

In 1955 Amphon set up his own business, Thanya Thai Co., which specialized in exporting rice and local produce. He was also involved in the management of other companies, both related and unrelated to the rice industry, and became chairperson of the board of directors of the International Rice Trading Company Limited (国际米业有限公司), Zhen Xing Tai Rice Mill (振兴泰碾米厂), and Yu Xing Insurance Company Limited (裕兴保险有限公司). When he founded the Extinguisher Industry Company Limited of Thailand in 1958, he was concurrently the managing director of the Bank of Ayudhya.

His rich experience in the rice industry was highly regarded by the Thai government, as well as society. He assumed many important positions relating to rice exports and export policy. For example, he was the chairperson of the Rice Export Committee, the Joint Committee for Rice in the Board of Trade, and the Food Committee in the Board of Trade. In addition, he was also a member of the Quality Control Committee of the Ministry of Finance, the Import and Export Promotion Committee, and the Board of Trade. In 1959 he was elected chairperson of the Office of Rice Merchants (米商公所). As the organization's leader, he initiated the relocation of its office and the change in its name to the Association of Rice Merchants (米商公会). He was even invited several times by Thailand's agricultural university to give talks on issues in the rice industry.

Amphon was also one of the longest serving chairpersons of the Thai-Chinese Chamber of Commerce. He was first elected chairperson in 1962 and was re-elected consecutively for another three terms. After the organization re-registered under the government's new policy, he was again elected chairperson of the new committee for ten consecutive terms. As chairperson, he was enthusiastic in establishing trade between Thailand and other countries. For example, Amphon led a delegation to Malaysia and Singapore in 1964, meeting the Chinese Chamber of Commerce in these destinations, and examining the possibility of establishing trade between Thailand and these countries. In 1966 he hosted the Fourth Asian Chinese Businessmen's Conference (第四届亚洲华商贸易会议), and later the Second Conference of Chinese Logistics Businessmen (第二届华商航运业会议). During the conferences, he tried to initiate a global network in financial matters and transportation so as to facilitate international trade. After China and Thailand established diplomatic relations on 1 July 1975, Amphon, representing the Thai-Chinese Chamber of Commerce, led Thai commercial delegations to visit China in 1975 and 1978. He thus opened a new chapter in Thai-Chinese friendship. Under his leadership, the Thai-Chinese Chamber of Commerce played a leading role in promoting mutual economic and cultural exchanges between the two countries, such as mutual visit arrangements, business reconnaissance, business negotiations, and business investments.

Being the chairperson of the highest Chinese association in Thailand, Amphon was also concerned with the welfare of the local Thai-Chinese community. When the Thai government issued policies which undermined the interests of the Thai-Chinese, he would plead with the government for a revision of the policies. Often the government would heed his advice. For instance, when it banned the trading of second-hand goods Amphon pleaded, on behalf of many Chinese traders who had lost their jobs as a result, for a revision of the ban. The Thai government eventually accepted his request. On another occasion,

the Thai government issued a policy requiring Chinese schools to decrease the number of hours of Chinese lessons. He pled for the withdrawal of the policy. The Thai government subsequently withdrew the policy.

Besides being active in the commercial sector, Amphon was also actively involved in the local community. He was director of the Hua Chiaw Poh Teck Tung Foundation, a member of the standing committee and honorary chairman of the Teochew Association of Thailand, director of the Thian Fah Foundation Hospital, chairman of the committee for the building of the Jie Shou Tang (介寿堂), and honorary chief director of the Huang Clan General Association (黄氏宗亲总会). When parts of southern Thailand were seriously damaged by floods, he initiated a fund-raising event in the name of the Thai-Chinese Chamber of Commerce, and enlisted the help of various Chinese associations. This event raised 379,600 baht, which were donated to the Thai government to help in the relief efforts.

In recognition of his contributions to the society and economy of Thailand, as well as the building of Thai-Chinese friendship, the Thai king bestowed a total of eight medals on Amphon, which included the Knight Grand Cross (First Class) of the Most Noble Order of the Crown of Thailand in 1969, and the Knight Grand Cross (First Class) of the Most Exalted Order of the White Elephant in 1979.

Amphon died of illness on 16 April 1987 at the age of seventy-seven.

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Ang Kiukok

(洪救国, Hong Jiuguo, 1931–2004)
Artist, Philippines

Ang Kiukok's expressionist paintings are intense, distorted, and bold. They are testaments of the artist's worldview of the human condition: the angst and the anguish. For years, he endured the ignorance of the public, how they saw his works as ugly and violent. Instead of yielding to the whims of others, Ang persisted in creating visual metaphors of his honest image of the world. Resigned to being unpopular, he persisted in painting the world as he saw it. It was only in the latter years of his life that the public began to open their eyes belatedly to the genius that was always there. He was proclaimed National Artist for Visual Arts in 2001, the highest accolade bestowed on a Filipino artist, a master of contemporary art.

Ang Kiukok was born on 1 March 1931 to impoverished immigrant Chinese parents, Ang Sy Pong and Chin Lim. At the time of his birth, Ang's father, as testimony to his nationalism, named him Wah Shing, meaning "Chinese born". When it was later found out that an elder cousin was similarly named, the baby boy was given a new one, Kiu Kok, meaning "Save the Country".

Growing up in Davao City as the only male child in a brood of six, he showed early signs of his inclination towards the visual arts. While helping out with the family's *sari-sari* store, he would spend hours drawing and copying advertisements in newspapers. In school, he would be charged with drawing huge backdrops for activities.

He began formally studying art at the University of Santo Tomas in Manila from

1952–54. So focused was he in honing his craft that he barely paid attention to other aspects of his education. His hard work and dedication began to pay off though and he started to show promise as an artist. At the age of twenty, he was awarded an honourable mention by the Art Association of the Philippines for his work, *Still Life*. In 1954, he held his first one-man show at the Contemporary Art Gallery, a small gallery in Mabini Street, Manila City.

Under the tutelage of other great Filipino artists — Victorio Edades, Disodado Lorenzo and, most significantly, Vicente Manansala — many of whom were early modernists, Ang refined his art. Even as a student, Ang's brushwork was so impressive that Manansala used Ang's watercolour samples as teaching aids, showing these to future art students. Ang's early works were characterized by sombre and austere still life subjects: shanty houses, crates, cabinets, and fish skeletons. Most of these were rendered in monochromatic greys, greens, and yellows. They created the effect of palpable neglect and misery, a world of want.

Art critics noted the development of skills and techniques that would later characterize his body of work. His paintings of *barungbarong* or shanties were a study on perspective. The sizes and forms of the houses allowed him to sharpen his skill in rendering illusions of depth. The juxtaposition of different objects with varying colours allowed him to work on portraying distance. These incremental changes did not go unnoticed. In 1955, *Calesa* won third prize in the Shell National Students Art Competition. In 1959, *The Bird* was awarded first prize by the Art Association of the Philippines.

The 1960s was a prolific decade for the painter. It was during this time that he created his android series and still life series. When Ang began dabbling in depicting androids, he rendered human anatomy as geometrical examinations carefully transitioned to man as a machine. Not only did joints and limbs and heads become geometric planes, but they also became blades, sheets of metal, interlocking gears. The android was the epitome of man as he saw it: alone and desolate. On Ang's canvas, man has ceased being man, and is far removed from his nature.

It was also during this phase that Vicente Manansala, his lifelong friend and mentor, introduced Ang to Christian iconography. Manansala was commissioned to work on the "14 Stations of the Cross" murals for the University of the Philippines chapel at Diliman, Quezon City. Ang was his assistant.

This was the same decade that he began to be acknowledged as a worthy artist. In 1961, he was recognized as Outstanding Overseas Chinese in Art by the Overseas Chinese Affairs Office. In 1963, he was awarded various prizes by the Art Association of the Philippines for his works: *Still Life in Red*, *Fish*, and *Geometric Still-Life Fish*.

The year 1965 proved to be pivotal in his artistic development. When he went on his first trip to the United States with Manansala, he was exposed to a highly commercialized and industrialized society. He saw individuals who were isolated, alienated, and dehumanized.

After such an experience, his works resonated with powerful metaphors of anguish, dissatisfaction, and anger. Images such as knives, tongues of fire, claws, and fangs began to emerge from his canvasses. He began to ascend the pinnacle of his surrealist, cubist, and expressionist influences.

The 1970s saw the emergence of his series on domesticated animals, such as dogs and cocks (roosters), yielding to their fearsome nature. Dogs are seen baring their fangs in rabid frenzy. Cocks are poised to slit their challengers. No other artist has presented such fierce and aggressive images: metaphors of man's own menacing tendencies.

Of all the recurring themes the artist explored, his most seminal works were those involving Christian iconography. In the 1960s, Ang began the *Crucifixion* series. During this phase, he began to weave intricately together his Chinese ancestry, his conversion to Catholicism, and his insights of the world. The medium was the Chinese brush and ink on ecru, or off-white rice paper. The figures of Christ were shown in varied poses of excruciating pain. The geometric representations of Christ's body were a confluence of his works on androids. Paradoxically, while Christ became mechanical the grotesque positions and images seemed to heighten his suffering. Far from the sanitized images of Christ's crucifixion and death, Ang's works were distorted and disconcerting, an honest account of suffering, death, and salvation.

It was not mere coincidence that this mild-mannered man created his most violent and gruesome works at a time of stark repression, the Martial Law years. Although not a vocal critic of the Marcos regime, his visual representations of people living in squalour, contorted scenes of cruelty, and domestic animals such as rabid dogs and frenzied roosters in violent stances, were protest enough. He painted the world as honestly as he saw it: grim and ghastly.

In later years the public began to accept and embrace the visions he brought forth. He was known and appreciated for his figurative expressionistic style. In 1980, his *Images of Modern Angst* was a finalist in the Mobil Art Awards, sponsored by Mobil Oil Philippines through the Mobil Art Foundation. In 1990, he was featured with Onib Olmedo and Solomon Saprid in a show entitled, *Three Figurative Expressionists*, held at the Cultural Center of the Philippines. Figurative expressionism is a style characterized by its distortion of figures to represent emotions. Similar to Ang, Olmedo and Saprid amplified devices of distortion and warping to convey horridness of the human condition.

Throughout his years of painting, he maintained the intensity and stamina of a great artist dedicated to his craft. He drew and painted everyday, comfortably shifting media: oil, watercolour, acrylic, ink, and gouache. He once revealed that he sometimes worked on six to eight paintings at the same time. As he toiled daily on a chosen theme, he produced an average of ten sketches a day. When he finally arrived at the form and angle that best captured it, he transferred this form to canvas. His painstaking efforts to find the perfect form belied the swiftness of his work on the canvas. It was but typical for him to finish a large painting in about four days.

On 9 May 2004, Ang succumbed to cancer. His remains lie at the Libingan ng mga Bayani (Heroes Memorial Park, reserved for Filipinos with outstanding service to the nation — national heroes, including national artists and scientists).

His works remain mesmerizing and compelling in museums in countries around the world. More significantly, his works remain burning in our memories.

"It is not a pretty world," the painter said. Human life is riddled with pain and privation. Ang rendered this truth in his works, all sublime and transcendental.

Anna Katarina Rodriguez

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Ang Peng Siong

(洪秉祥, Hong Bingxiang, 1962–)

Sportsman, national swimmer, two-time Olympian, Singapore

The fourth of five children born to Ang Teck Bee (a judo Olympian of 1964 and a former pool supervisor at Farrer Park), Ang Peng Siong (born on 27 October 1962) is best known in Singapore for having once ranked number one in the 50 metre freestyle. His record time of 22.69 seconds, which he set in 1982 at the United States Nationals, remains the Singapore national record. Ever since his father taught him to swim at the age of five, Ang Peng Siong's swimming techniques have grown from strength to strength. Much of Ang's success may be attributed to his father, who placed him on a strict weight training routine from a young age when most coaches believed it was damaging to the athlete. Due to the strict physical training regime of his father, Ang has a high regard for the man. Indeed, he considers his father to be a role model, leader, disciplinarian and motivator.

In addition to his father, Ang was also fortunate to have dedicated swim coaches in the form of Anglo-Chinese School teachers, Wee Moh Nam and Lenn Wei Ling. He met both these men at the Anglo-Chinese School Shaw Pool and they trained him rigorously. As he was a very gifted swimmer, he was readily accepted into the strong Anglo-Chinese School swimming family even though he was then a student of Anderson Secondary School. Eventually, he became a student of Anglo-Chinese School and was able to continue both his formal education and swimming training there.

By 1977, Ang had already established himself as one of the budding swimming talents in Asia when he won a silver medal in the 4×100 metre freestyle relay in the Southeast Asian Games in Kuala Lumpur. This further propelled him into the sport. In 1978, Ang made his debut at the Asian Games at the young age of 16, and went on to represent Singapore at the Olympics in Los Angeles in 1984 and in Seoul in 1988.

His truly first international competition occurred at the Hawaii International Invitational Swimming Championship in 1980. Whilst there, he was put in the spotlight when he became the only non-American swimmer to qualify for the 50 metre freestyle final. His excellent performance there, as well as his dedication to the sport resulted in him receiving a full athletic scholarship from the University of Houston.

While at Houston, he trained under swim coach Phil Hansel from 1980–86. Simultaneously juggling his swimming career and his academic studies, Ang rose from strength to strength. Hansel's coaching paid off when Ang won the first National Collegiate Athletic Association (NCAA) men's title for the University of Houston. To be precise, Ang won the 50 yard Freestyle sprint title at the 1983 NCAA Division One Swimming Championships, a championship dubbed by sports pundits as one of the "most exciting and fastest swim meets in the world". He also

finished second place in the 50-yard Freestyle at the 1984 NCAA Division One Swimming Championships.

Following closely upon his success at the Hawaii International Invitational Swimming Championship, Ang rose to the occasion at the Los Angeles Olympics by clinching the consolation final of the 100 metre freestyle in a national record of 51.09 seconds. Prior to the Olympics, Ang had already risen to national acclaim in the Asian Games in New Delhi in 1982 and by winning a bronze medal in the Asian Games at Seoul in 1986. His achievements to the Singapore sports scene led to national acknowledgement of his skills and he was named Sportsman of the Year for three consecutive years in 1982, 1983, and 1984 by the Singapore National Olympic Council. He was also inducted into the Singapore Sports Council Hall of Fame.

The 1980s were his golden period when he competed in many events and clinched several medals. 1982 was truly a golden year for Ang as he won the gold medal at the US Nationals in 22.69 seconds. For that achievement, he was dubbed the 'World's Fastest Swimmer' of 1982 by *Swimming World* magazine. It is a record that is still marvelled at today. Ang had many such achievements throughout the 1980s. For instance, he was placed first in the 100 metre freestyle for the Olympic B finals in 1984 after finishing at 51.09 seconds. He had missed the A finals of the Seoul Olympics by only one place. Although he has not competitively swum since the mid-1990s, Ang continues to be active in the sport. Indeed, he has participated regularly in one of the premier international swimming competitions, the World Masters, since 2000. The dedication with which he keeps himself in form was evident in 2002 when he clocked 24.64 seconds for the 50 metre free style at the World Masters in Christchurch. This timing is remarkable because it is only two seconds off his personal best record when he was aged 20.

Despite his retirement from competitive swimming in recent years, Ang still holds the record for the world's best time of 22.69 seconds for the 50 metre freestyle in 1982. Unfortunately, that record was set before the event was officially recognized in the Olympics. However, Ang repeated that feat in the Seoul Olympics in 1988 when the event was finally introduced. He held the fastest time by an Asian for the 50 metre freestyle event until 1996, and his time of 22.69 seconds remains a Southeast Asian record, thereby continuing to inspire young swimmers in Asia.

At the time of his retirement from competitive swimming in August 1993, Ang needed to raise $75,000 to compete in the Asian Games. However, sponsorship was not forthcoming. Two years later, in 1995, he established the Aquatic Performance Swim School at Farrer Park so as to promote swimming as a competitive sport and to encourage sponsor interest in the sport. Through the Aquatic Performance Swim School, Ang has trained national swimmers like Leslie Kwok and Mark Chay. He also coaches swimmers from the Singapore Paralympics Team.

Currently, he is deemed to be semi-retired from competitive swimming and has been head coach of the Singapore swimming team at the Southeast Asian Games, Asian Games, Commonwealth Games and Olympic Games, and has since become a member of the board of directors of the Singapore Sports School. In 2004, he quit his position as managing director of the Aquatic Performance Swim School so as to devote his time and attention to planning the policies and objectives of the national team with the Singapore Swimming Association. Furthermore, he has also established the Ang

Peng Siong Swim School where he continues to nurture the swimming talent of Singapore by promoting a water safe society, competitive swimming as a healthy sport, increasing the number of swim meets, promoting professionalism in swim coaching and teaching, as well as promoting synchronised swimming and quality learn-to-swim programmes.

Sharon Loo

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Ang, Samuel Dee

(洪鹏生, Hong Pengsheng, 1951–)

Surgical oncologist, Philippines

Dr Samuel Dee Ang is a renowned surgical oncologist in the Philippines, who, throughout his career, has operated on politicians, celebrities, the clergy, taipans, and the poor alike. Earlier on, he had chosen to return to the Philippines to serve his countrymen, giving up a very lucrative practice in the United States.

Ang was born on 31 March 1951, the eighth among ten siblings. He has eight sisters and a brother, all born in Davao City, in the southern island of Mindanao. His parents, Ang Sin Tong and Dee So Cho, were from Nan'an in Fujian Province, China. Ang is the only one in his family to have pursued a professional medical career. His other siblings are all in business.

The Angs were one of the two major clans in Davao, Philippines. While most Chinese Filipinos in other parts of the Philippines were originally mainly from Jinjiang, most of those in Davao were from Nan'an, where the surnames Ang and Te were dominant. In fact, elder Chinese describe Davao as "Ang Thi Te Tue" (洪天载地), a Hokkien term which literally means "the Angs occupy the sky, the Tes occupy the earth." Ang's grandfather had been trading in Zamboanga in Mindanao during the late nineteenth century. He died just before Ang's father, Ang Sin Tong, was born. Ang Sin Tong came to the Philippines in 1917 to help his older brother, Ang Ang Tiong, who had already built a flourishing business by then. After a few years with the business, the younger Ang went back to China to marry Dee So Cho at an arranged wedding. The latter then followed her husband to the Philippines in the early 1930s. All their ten children were born practically one after the other between 1935 and 1955.

Ang's parents were hard-working people. His father sold copra and had a small variety store as well as a small restaurant business to feed the family of twelve. Ang had a typically Chinese-Filipino upbringing — helping out with the family business by watching over their store as well as helping around the kitchen of their small restaurant.

Among Ang's relatives include famous artist Ang Kiukok and successful engineer Alfredo Ang Hua Sing. Throughout Ang's

childhood, it was his mother who carried the responsibility of looking after the family because his father was sickly and eventually died in 1965. At the time, he was just fourteen years old. He wanted to be an engineer like his cousin, Alfredo, but his mother's counsel paved the way for the young boy to choose medicine instead. He fondly recalls his mother being a natural healer, sought after for the treatment of ailments and injuries. When he was still young he noticed people paying her visits at their home.

After graduating from Davao Chinese School in 1967, Ang took Biology at Ateneo de Davao University from where he graduated in 1971 *cum laude*. From there, he took a proper course in medicine at the University of Santo Tomas where he graduated magna cum laude in 1975. Ang had actually applied for admission at two local universities — the University of the Philippines (UP) and the University of Santo Tomas (UST). However, as he was a Chinese citizen prior to the Naturalization Law of 1975, his application was rejected by UP due to citizenship issues. His entry to UST was not without difficulties either, as he had to overcome the foreign citizenship quota at the time. UST had instituted a quota of five foreign students from a pool of 120 applicants. Ang was chosen along with two other Philippine-born Chinese and two American citizens. He passed the Medical Board examinations in 1976, the year he was granted Philippine citizenship. He then decided to take up his general surgery residency at the Graduate School of the University of Pennsylvania, an Ivy League school in the United States. Before his departure from the Philippines in 1977, he married Vilma Uy. He was the first in his family to go overseas. After passing the American Medical board examinations with excellence, he was accepted for the surgical oncology fellowship at the Memorial Sloan-Kettering Cancer Center in New York. He was also later certified as a diplomate of the American Board of Surgery in 1983.

Ang returned to the Philippines in 1984 because of his ailing mother and took care of her until she passed away that same year. This was a year of many activities for Ang, as he opened his first clinic in the Chinese General Hospital. That same year, he was certified as a diplomate of the Philippine Board of Surgery, a credentialing board that certifies Filipinos as capable of practising surgery in the country. He also took up two teaching jobs — at UP and at his *alma mater*, UST. Due to his increasing duties, he later gave up his faculty job in UP, but kept the teaching position at UST as an assistant professor. In 1991, the United States beckoned him again, this time through the Wilshire Oncology Group in Los Angeles, the biggest private cancer group in the United States at that time, consisting of sixteen oncologists.

In 1993, Ang decided to return to the Philippines for good. He had wanted to stay in the United States to give his four children a better education, but they convinced him to go back home to use his skills better by helping his countrymen. The Chinese General Hospital gave him back his old clinic. A year later, William Quasha, the head of St Luke's Medical Center, invited him to head the newly formed Cancer Institute. Ang did this for eight years, and due to his contributions, he was elevated to director emeritus of the Cancer Institute. Subsequently, the Cardinal Santos Medical Center asked Ang to be chairman of the hospital's Department of Surgery. He also became chairman of the Philippine Board of Surgery in 2005. He has other prestigious honours, and is a proud member of various scientific societies, both in the Philippines and the United States. In his home country, he is a member of the Surgical Oncology Society of the Philippines, and a fellow in the Philippine

College of Surgeons; in the United States, he is a fellow of the American College of Surgeons, and a member of the Society of Surgical Oncology, an institution based in Atlanta.

In his private capacity as a surgical oncologist, he has been keeping a database of all his patients. He hopes that one day this database can form part of a national database on survival rates of various cancers in the Philippines. He is now actively involved in the launching of the Philippine's Breast Cancer Society. His professional career spans many years and he has helped many people from all walks of life. He has operated on prominent citizens such as politicians, tycoons, and taipans, and has also done surgeries for people from the religious sector, which he does for free, seeing it as his way of helping people who selflessly do God's work.

Apart from his involvement in esteemed organizations and his practice, Ang has written various publications, both locally and in the United States. One of his notable contributions is a chapter on nutritional support in a book entitled, *Parenteral Nutrition*, edited by Professor John Rombeau of the University of Pennsylvania.

Ang now serves as associate medical director for the Chinese General Hospital, and also director for the Cancer Center of the Cardinal Santos Medical Center. All his four children have followed in his footsteps and pursued careers in medicine.

Sherwin Chan

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Ang-See, Teresita

(洪玉华, Hong Yuhua, 1949–)

Social activist, scholar, community leader, Philippines

Teresita Ang-See, wife of the late Chinben See (施振民), is a leading social activist, crime fighter and advocate for the integration of the Chinese into mainstream Philippine society. She is also a scholar of Chinese-Philippine studies and promoter of Chinese cultural heritage in the Philippines.

Teresita Ang was born on 25 December 1949 in Manila. Her father, Jose Ang, migrated from Fujian when he was eight years old to work in a restaurant near Divisoria, a marketplace in Manila. He received very little formal education but taught himself to read. Teresita's mother, Carmen Davenport Barraca was a Filipino-American mestiza who received two years of college education in pre-war Manila. They were married during the Japanese occupation of the Philippines. Jose Ang passed away at the age of 44, leaving Carmen to raise their eleven children. Teresita and her siblings knew the hardship of life from childhood, taking on odd jobs during summer vacations for their school needs. Her mother paid attention to her children's education and Teresita did very well as a student. She finished primary education as valedictorian at Anglo-Chinese School. She was an honour student through four years of high school at Chiang Kai Shek College. She obtained a four-year university scholarship and eventually graduated in 1971 from the University of the Philippines with a B.A. degree in Political Science.

After graduation, Teresita joined the Pagkakaisa Sa Pag-unlad (合一协进会 Unity for Progress) a Chinese-Filipino organization which advocated the integration of Philippine

Chinese into mainstream Philippine society. Pagkakaisa, organized in 1971, actively lobbied for the adoption of jus soli principle of citizenship by birth at the Constitutional Convention convened that year to amend the Philippine Constitution.

With her degree from the University of the Philippines she could have opted to work in the corporate world but she chose to serve as the Executive Secretary of Pagkakaisa Sa Pag-unlad from 1971 to 1976. She led young college students, most of whom were children of affluent families, in volunteer work in indigent communities and in rural areas. She recounts: "I didn't expect that in my job, I had to help our volunteers to cross the street. These young adults have not experienced crossing a busy street in congested communities before."

When a big flood devastated Central Luzon in 1972, she led volunteers to the flooded areas, first riding a bus, transferring to an amphibian truck, and then to motorized bancas to reach the communities. "We slept in church pews with flood water under the benches and rain leaking from the roof. The difficulties were eye-opening experiences for our young volunteers," she reminisced. They went to rural areas on medical missions, meeting old people who shared that they had never seen a doctor in their lives before.

In 1975, just before the Philippines' establishment of diplomatic ties with the People's Republic of China, then-President Ferdinand E. Marcos relaxed the nation's policy on foreigners' acquisition of Philippine citizenship in the hope that not too many Philippine Chinese would become citizens of communist China. Pagkakaisa took the opportunity to encourage and actively help the Philippine Chinese to apply for local citizenship. Teresita, who was still in Manila then, worked a seven-day week to help indigent Chinese applicants fulfill their requirements. Close to 90 per cent of ethnic Chinese living in the Philippines became Filipino citizens by virtue of Marcos' Administrative Decree.

It was in the course of their work that Teresita met her husband Chinben See, at that time the Director of the organization for Southern Philippines. They were married in Taiwan where Chinben had a research fellowship at the Academia Sinica from 1975-78. Upon their return to the Philippines, Chinben and Teresita gathered the former Pagkakaisa core group members together especially when there were pressing issues affecting the Chinese-Filipino community. They started writing a column called "Crossroads" (十字街口) published in the *Orient News* (《东方日报》) during martial law. In 1983, upon the assassination of former Senator Benigno S. Aquino, the couple, together with Pagkakaisa core group members, started work to revive and reorganize the group. The Philippine economy was at its worst after the assassination because foreign investors pulled out and funding agencies refused to channel more funds to support the Marcos dictatorship.

During the 1986 EDSA revolution, Chinben and Teresita, together with other former Pagkakaisa members, participated in the People Power Revolution. Chinben was at that time diagnosed with liver cancer but continued to actively promote the cause until he was bedridden. He passed away that same year. Having lost the family breadwinner, Teresita took several part-time jobs to have flexible working hours and at the same time look after their two children, ages one and nine. The restoration of democracy after the fall of the Marcos government gave ample space for non-government organizations. Former members of Pagkakaisa and other like-minded young Chinese Filipinos, reorganized the Pagkakaisa into a new organization, Kaisa Para Sa Kaunlaran (华裔青年联合会) to

continue Chinben's unfinished work. After some hesitation and reluctance due to family responsibilities, Teresita took up the challenge and responsibilities to be the founding president of Kaisa. They worked with the Chinese-Filipino community to hasten its full integration as a significant part of the country by participating in its social and political processes. With the help of all sectors of the Chinese-Filipino community, she spearheaded the foundation of the Kaisa Heritage Center which houses the Bahay Tsinoy — Museum of the Chinese in Philippine Life, the Kaisa Research and Data Bank, and the Chinben See Memorial Library.

Apart from promoting cultural activities Teresita was also a socio-political activist. In the 1990s the state of law and order in Manila deteriorated and many Chinese-Filipino businessmen were kidnapped by kidnap-for-ransom syndicates, some of which were linked to law enforcers. She came out to defend the kidnapped victims despite being threatened many times. Her children and her own safety were at stake but she did not back down. As a tribute to her the local Chinese newspaper called her "the Hua Mulan of the Philippines." (Hua Mulan was a young maiden during China's Northern Wei Dynasty who disguised herself as a man to join the army — in place of her aging father — to expel invading Mongols.) Teresita's courage in the face of adversity and her work for integration brought her recognition not only from the Chinese-Filipino community but also the Philippine government. President Corazon Aquino awarded her the "Outstanding Women in the Nation's Service" in 1992. During President Joseph Estrada's administration she was appointed member of the Presidential Anti-Organized Crime Commission. In 1993, she helped organize the Movement for Restoration of Peace and Order and the Citizens Action Against Crime, two of the country's leading anti-crime NGOs that worked actively to fight against the scourge of kidnapping and for reforms in the criminal justice system.

In 2005, in recognition for her work as a staunch advocate of peace and order, she was among the 27 Filipino women included in the 1,000 women of the world nominated for the Nobel Peace Award.

Teresita has long realized that scholarly pursuit is important in promoting the welfare of the Philippine Chinese community. Like her late husband, she became active in the study of the ethnic Chinese in the Philippines, not only nationally but also internationally. Teresita busied herself presenting academic papers in international conferences and was involved in establishing the International Society for the Study of Chinese Overseas (ISSCO) in San Francisco in 1992. She was subsequently President (2004–07) and currently the Secretary and Treasurer of ISSCO (2007–13).

With Kaisa as publisher, Teresita has written and co-authored more than 16 books, mostly on the Chinese in the Philippines. Among them are *Tsinoy — the Story of the Chinese in Philippine Life*, a coffee table book that documents the history of the early Chinese immigrants and their transformation to today's Tsinoys, significant members of mainstream Philippine society and the three volumes of *Chinese in the Philippines: Problems and Perspectives* published in 1990, 1997 and 2004 respectively. She delivers lectures and papers in local and international academic conferences.

Teresita has one daughter (Meah) and one son (Sean), who are both involved in teaching and research, Meah in Education and Sean in Chemistry.

Leo Suryadinata

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Aquino, Corazon Cojuangco

(1933–2009)

President, Republic of the Philippines

When Corazon Cojuangco Aquino was proclaimed President of the Philippines, she was recognized as the first female president not only in the Philippines, but also in Asia.

The 1986 People Power Revolution, which catapulted Aquino into the presidency, proved that a drastic change in government, in both form and leaders, need not be marred by violence and bloodshed. The first television revolution enabled the world to witness different Filipinos from all walks of life coming together to overthrow the Marcos leadership. Instead of guns and ammunition, they brought flowers and offered rosaries and prayers.

People from all over the world admired the peaceful transition and Corazon C. Aquino was the centre and stronghold of this pivotal moment in history. She became an international symbol for peace.

In the aftermath of the People Power Revolution, similar revolutions took place in different countries: the Velvet Revolution in Czechoslovakia, Solidarity in Poland, the anti-apartheid protests in South Africa. Through these sweeping movements against authoritarian and dictatorship regimes, there was renewed belief in the change that can be achieved by non-violent protest — the influence of People Power in the Philippines.

The Aquino administration moulded the country in various ways. It was responsible for drafting the 1987 Philippine Constitution that restored democracy in the country. The political institutions that were newly restored or newly created slowly began to take their place in the structure of the government. It hurdled several *coup d'état* attempts that threatened to overthrow Aquino's presidency. It also led the country's economy towards the road to recovery. Most of all, it was responsible for the country's generally peaceful transition from a military to a democratic government.

Even after her presidency, Aquino continued to be a pillar of democracy in Philippine politics. When there were movements to oust then President Joseph Estrada for his string of political controversies, Aquino lent her support to what was dubbed EDSA People Power II. When former President Gloria Macapagal-Arroyo was charged with tampering with the electoral system, Aquino advised Arroyo to step down. Whenever there were threats to the democratic system — schemes to change the 1987 Philippine Constitution, plans to prolong the term of the president, policies that violated democratic rights — Aquino was there to reprimand leaders and remind them of their responsibilities.

Amazingly, Aquino did not personally choose to be an icon for democracy. She was thrust into the limelight and the fight for freedom when her husband, Senator Benigno Aquino Jr., was assassinated in 1983.

The Senator's outspoken criticism of the Marcos Administration earned him the ire of the authoritarian president. The ensuing years of his life, as well as the lives of his wife and their five children, were beset with the difficulty of his imprisonment for seven years, his campaigning from his prison cell, and his subsequent heart attack and exile in the United States.

In 1983, the country was going through political unrest, with Marcos' health deteriorating and different political forces clamouring for domination. During this time, Benigno expressed his desire to return to the Philippines in spite of the threat to his life. On 21 August 1983, while he was disembarking from the airplane, he was gunned down by an assassin. His death, though not unexpected, gripped the country with disbelief and outrage.

From the tumultuous political and social events that followed, Corazon Cojuangco Aquino stepped out of the shadow of her slain husband and became the symbol of hope for the country. When President Marcos declared snap elections in 1985, she competed with him for the presidency. The election results were believed to be fraudulent with the systemic use of guns, gold, and goons, in favour of Marcos.

On 22 February 1986, the military, headed by then Defense Secretary Juan Ponce Enrile and head of Philippine Constabulary, Fidel V. Ramos, broke away from the Marcos administration. Aquino, together with Roman Catholic Church Archbishop Jaime Cardinal Sin, called upon the Filipino people to take their protest to the streets and convene in the Epifanio Delos Santos Avenue (EDSA). This led to the 1986 People Power Revolution. Corazon C. Aquino made the great leap from being in the background to being in the limelight as the country's first woman president.

This was a far cry from Aquino's childhood spent in Tarlac, where she was born on 25 January 1933. The green fields of Tarlac, flourishing with sugar and rice crops, are comparable to the lands of Fujian, China. The similarity of Tarlac's land to the Cojuangco patriach's past homeland and the promise that it symbolized might have been crucial in luring him to bring his family to take root in this land.

In a state visit to China during her presidency, she made a side trip to the Hongjian manucipality in Zhangzhou, Fujian province, to meet the Co (许) relatives of her migrant ancestor, Co Giok Huan, who sailed to the Philippines in the 1800s. A son (Aquino's great-grandfather, Jose), later contracted their Chinese name from Co Giok Huan to Cojuangco, which she, a fifth-generation descendant, and her other relatives, still use.

On conversion to the Catholic faith, Jose Cojuangco and his wife, Antera Estrella, had three children —Ysidra, Melecio, and Trinidad, whom they nurtured to become productive and responsible members of society.

Melecio Cojuangco, being the only son, was encouraged to pursue a higher education. He was given the best education in preparation of his being the leader of the clan. On 16 October 1907, he was inducted as a member of the first Philippine Assembly. Unfortunately, his promising career ended early with a heart attack.

His four sons — Jose, Juan, Antonio, and Eduardo Sr. — were nurtured by his father, and then by his sisters, Ysidra and Trinidad. Of the three, Ysidra proved to be the greatest influence on the brothers' lives. When they became of age, each was given his own responsibility

in the management and supervision of the family's growing business.

The eldest, Jose, married Demetria Sumulong, a descendant of a powerful family in the Rizal province. They had eight children — Ceferino, Pedro, Josephine, Teresita, Carmen, Corazon, Jose, Jr., and Maria Paz. While managing the Paniqui Sugar Mill, Jose was also a member of the Philippine Assembly, representing the First District of Tarlac. He also became president of the Philippine Bank of Commerce, the first 100-per cent Filipino owned private bank in the Philippines, which he and his brothers founded with the support of their aunt, Ysidra.

Jose Jr.'s sixth child, Corazon, took after his introversion and shyness. At an early age, she was exposed to the political leanings of her family. It was said that her mother was an indefatigable campaign manager for her father and even her brothers and sisters were involved in the campaign activities. It was only the young Corazon who constantly shied away from the limelight.

When the Second World War broke out, the family moved to the United States for their safety. She and her sisters continued their studies at Raven Hill Academy and then later at Notre Dame Convent School. Corazon Cojuangco obtained a bachelor's degree, with a majors in mathematics and minor in French, from the College of Mount St Vincent. Although most of her younger years were spent in the United States, she and her family went home regularly to the Philippines to rekindle their ties.

After graduating from university, Corazon Cojuangco returned to Manila for good. She enrolled in law school at the Far Eastern University because she was interested in the discipline involved in the profession. Meanwhile, she and Benigno Aquino Jr. continued their courtship that had begun during her junior year in university in the United States. They married on 11 October 1954, and were both twenty-one at the time.

On assuming the presidency, Corazon Aquino earned the distinction of being *Time Magazine*'s Woman of the Year, the first woman to be awarded this since 1952, when Queen Elizabeth II was newly crowned. Her unique experience earned her an invitation to speak before the Congress of the United States of America, where she thanked the United States for its support for the resurgence of democracy in the Philippines.

Over the next twenty years, Aquino's voice of compassion and integrity acted as a barometer for politicians and public officials. For her, the words "Public Service is a Public Trust", never rung more true. She stood as a living reminder of that trust even when standing at the frontline during the impeachment of President Joseph Estrada in 2001.

In 2008 the Aquino family announced sad news of her fight with colon cancer. Filipinos expressed their commiseration through prayers and various forms of support. Her condition continued to worsen amidst fervent prayers for her recovery and on 1 August 2009, she passed away and the nation was swept with grief. Thousands of Filipinos flocked to her wake to pay their last respects. Hundreds of thousands gathered in the streets, thousands of Filipinos escorted the casket of their dear president. The outpouring of sorrow and grief was shown in the shower of yellow confetti that fell from the sky, the flowers and photos that lined her house, and the yellow ribbons worn by Filipinos. Even as the nation mourned her passing, it vowed to safeguard her legacy of democracy.

On 30 June 2010, her son, Benigno Cojuangco Aquino III, was sworn in as the fifteenth president of the Republic of the Philippines. On him rests the legacy of his parents, and the hope of the Filipino people,

whose only desire is to be lifted from poverty, and live dignified lives.

Anna Katarina Rodriguez

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Aung Twin

(苏天发, Su Tianfa, 1936–)
Artist, Myanmar

U Aung Twin is a talented artist in both visual and performing arts. Due to his outstanding drawing and sketching of the "Lawka Chantha Abaya Laba Muni Buddha image" and its moulding scale model, which happens to be the world's largest marble Buddha image, U Aung Twin was awarded a Medal for Excellent Performance in Social Field (Second Class) by the Government of the Union of Myanmar in 2002. He has delivered lectures on the performing arts in university as a professor, and he is currently an adviser with the Ministry of Culture, Myanmar.

U Aung Twin, born on 31 March 1936, is a third-generation Hokkien Chinese in Rangoon (now Yangon), Myanmar. He was the second child of U Chian Soon (Su Chain Soon) and Daw Kyin Hmone (Tan Kyin Hmone). His father was also born in Rangoon while his grandfather, Su Chain Ku, and grandmother, Tan Shu Wa, were migrants from Fujian Province, China, who settled in Rangoon during the prosperous years of the British Administration in Burma. His grandfather opened a small grocery shop at Sooratee Night Bazaar in Kyimyingdaing (West Yangon) after his arrival in Rangoon, with the financial support of a Pashu (Nyonya) lady who had migrated from Penang, and became a family friend. U Aung Twin was thus brought up in a family of mixed traditional Hokkien and Straits Chinese cultures.

As a child and teenager, U Aung Twin was educated in a Myanmar Buddhist school, an English missionary school, and later a Chinese school. He started primary and secondary education at a private school in Kyimyindaing township in Yangon, then at Daw Mya May Buddhist High School, where he met his first art master, U Thein Nyunt, a famous painter (1923–95). He matriculated from St John's Diocesan Boys School in Yangon, the top state high school currently. As a descendant from a traditional Chinese family, he was once sent to study Chinese for one year in Zhong Hua Primary School (中华小学) in 1947. The school was situated in Strand Road, Ahlone township in Rangoon, but has ceased to exist since 1962, when the military government under former General Ne Win took control of the country and nationalized all education institutions during his reign.

U Aung Twin was trained at the Teachers' Training College in Rangoon, but it was his further studies in the Fine Arts that really had an impact on his career. In 1960 he graduated with a bachelor of arts degree from the University of Rangoon (now University of Yangon), majoring in arts. Dissatisfied with his training, he actually visited China, two years before his graduation, to check out possibilities to further his studies. In 1965 he obtained a diploma in fine arts with a scholarship funded by the Chinese Government under a Cultural Exchange Programme of the Central Academy of Fine Arts (北京中央美术学院), an institution of the Chinese Government Ministry of Education, becoming one of the

few Myanmar Chinese who furthered their education in Chinese studies during the turbulent years in Myanmar. In China, U Aung Twin learnt from famous artists such as painter sculptor U Hla Tin (1914–93), painter U Ba Kyi (1912–2000), who was well known for his graceful Buddhist murals. U Aung Twin also learnt Chinese painting and sculpture there from renowned contemporary Chinese artists such as Liu Kaiqu (刘开渠, 1904–93), and the then principal of the Central Academy of Fine Arts and professor Fu Tian Chou (傅天仇, 1920–90).

Besides the above mentioned award-winning artwork, U Aung Twin has done a lot of sculpture works as well, including colouring clay figures of a Myanmar couple in traditional costume, a duet dance in plaster of Paris, a princess in ceramic, a solo dance in postline, a variety of clay figures of people at the Myanmar palace, a Chinese steel worker in terracotta and postline, figures of Ramayana, Puppet belu (Orga), and Puppet Zaw gyi (Necromencer), etc.

In Myanmar, U Aung Twin has held several high profile exhibitions, some examples of which are the Annual Arts Exhibition (1957) at the Fine Arts Association of the University of Rangoon; the Annual Arts Exhibition (1960) at the Department of Education; the Annual Arts Exhibition (1962) at the Burma Arts Council; the Annual Arts Exhibition (1963) at the Burma Translation Society; the Ten Flower Arts Exhibition (2001) at the Envoy Hall, Yangon; the 57th Arm Forces Day Art Exhibition (2001) in Yangon, and the Golden Jubilee of Fine Arts School Exhibition in Yangon. Outside Myanmar, he has reportedly held several arts exhibitions in countries such as the Soviet Union (1973), Thailand (1991 and 1993), Japan, Yugoslavia, and Brunei Darussalam (1997), Vietnam (1998), Cambodia (2000), and Beijing, China (2001).

U Aung Twin last held the position of director of production at the Department of Fine Arts with the Ministry of Culture. In 1994, he was the leader of the Myanmar Culture Delegation which paid official visits to Laos, and later in 1995, as a member of Pagoda Festival Ceremony, visited Nepal. He retired on 31 July 1996 and became its adviser. Among other things, he is currently treasurer of the Myanmar Traditional Artists and Artisans Association, and a team member of the ASEAN Culture and Arts Ministerial Level Co-operation. U Aung Twin has continued his contributions to the arts and culture even in his current retirement years.

Besides being a gifted visual artist, U Aung Twin is also a creative choreographer of Myanmar traditional dance. His derivations of dance form from floral design, and ancient and modern Myanmar language alphabet, are good examples. His creations in Myanmar performing dance and costume design have been widely recognized and used in Myanmar performing arts. Through ASEAN culture and arts cooperation, he is able to promote his works in ASEAN countries. He visited Brunei Darussalam as a member of the ASEAN Performing Arts Tour in 1997, and later visited Hanoi, Vietnam, on the ASEAN Performing Arts Tour in 1998. He visited Phnom Penh, Cambodia, in 2000 on the ASEAN Performing Arts Tour, and as a member of the Myanmar Artists Delegation to China, in 2001. His creations, especially the *Ramayana* style, are still popular in Myanmar and have been appreciated and preserved by the lovers of Myanmar traditional arts. Among other places, it has been staged at the Annual Myanmar Traditional Cultural Performing Arts Competitions sponsored by the Ministry of Culture. Since 2006, the annual competitions have been held in Nay Pyi Taw (the new capital of Myanmar).

As a visiting professor, U Aung Twin delivered lectures on his creative performing arts to students of the Southeast Asian Studies course at the Southeast Asian Studies Centre, Chulalongkorn University, Thailand, during the 2002–04 academic year.

U Aung Twin is married to Daw Khin Nyein Lwin (王秀卿), whose parentage is Hokkien Chinese and Burmese. She became a Chinese teacher after completing Chinese high school education at Nanyang Zhongxue (南洋中学) in Rangoon. They have a son, U Myat San, who runs an accounting and auditor firm after obtaining a bachelor in commerce degree from Yangon University Institute of Economics.

Daw Win

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Aw Boon Haw

(胡文虎, Hu Wenhu, 1882–1954)

Pharmaceutical dealer, newspaper publisher, banker, philanthropist, Singapore

Aw Boon Haw was best known as the "Tiger Balm King" for the promotion of the Chinese cure-all "tiger balm". This traditional medical oil is still a household name among overseas Chinese not only in Southeast Asia, but also in many parts of the world. His other major contribution was his newspaper publishing business, especially various Chinese dailies in Southeast Asia, Hong Kong, and mainland China. The most notable Chinese daily that he founded is *Sin Chew Jit Poh* which continues to be published in Malaysia and Singapore (where it ceased in 1983 after merging with *Nanyang Siang Pau* to form a new newspaper called *Lianhe Zaobao*) since 1929. He was also a professional banker who set up Chung Khiaw Bank in both Malaya and Singapore in 1950. The bank was later merged with other local banks to form the current United Overseas Bank (UOB). He was equally well known for his charitable activities. Aw donated a huge sum of money to education, hospitals, orphanages, and homes for elderly. He also built the Haw Par Villa, one in Singapore and the other in Hong Kong; both villas have become tourist attractions in the two cities respectively. His only regret was his controversial visit to Tokyo to meet the then Japanese prime minister during the Second World War, and this visit somewhat tainted his fame as a patriot during the war.

Aw was born in Rangoon, Myanmar (Burma), in 1882. His family was of Hakka roots which could be traced to Eng Teng District (永定县) in Fujian Province, China. In Rangoon, his father (Aw Chu Kin, 胡子钦), together with his uncle, founded a medical shop, the Hall of Everlasting Peace (Eng Aun Tong, 永安堂) as early as 1870. His father had three sons, but the eldest passed away at a young age, leaving Boon Haw, the second eldest, and Boon Par (文豹), the youngest. Aw Boon Haw was said to be very notorious as a child. He played perpetual truant from school and was banished at the age of ten to his family's ancestral village after he was expelled from

the school for beating up his teacher. He was then educated in traditional Chinese classics in the village for four years. After his father passed away in 1908, he, together with his brother Boon Par, inherited and managed the business.

It seemed that the two Aw brothers were bequeathed a secret recipe for a pain relieving ointment from a local pharmacist. They perfected the recipe and called it "ban kim ewe" (ten thousand golden oil), which later became known as the Tiger Balm. Apart from the tiger balm, his medical shop also sold other Tiger products such as headache cure (头痛粉), *pat kwa tan* (八卦丹), *chee thone san* (止痛散), and "chinkawhite wind mixture" (清快水). Boon Haw made use of his ethnic Hakka ties to sell his ointment to local Chinese medicine shops in Myanmar. He then expanded his business to other parts of Southeast Asia. In 1923, he expanded his business in Singapore by opening a branch in Amoy Street, and in 1926, built a factory in Neil Road. He then turned the Singapore branch into his business headquarters while his younger brother, Boon Par, still remained in Rangoon. In 1932, Aw Boon Haw moved his headquarters to Hong Kong so that he could capture the larger market in China. During the Japanese Occupation, he continued to operate his business in Hong Kong while his brother closed the Singapore branch and went back to Rangoon. After the war, Aw Boon Haw returned to Singapore and re-established his business there. As a result of his success in marketing several of his patented medicine products, he became one of the richest men in Asia then and was known as the tiger balm king. By the mid-1930s, his business empire reached its peak, covering Southeast Asia, Hong Kong, and southern China. In the late 1940s though, his business empire in China faded somewhat as a result of his loss of favour from the Nationalist Kuomingtang Government due to his son's involvement in a currency smuggling incident. It was also rumoured that he cooperated with Japan during the Japanese Occupation.

Aw Boon Haw was also a press magnate. As far back as 1913, he went into the newspaper publishing business by founding *Yangguan Jit Poh* (仰光日报) and *Chen Bao* (晨报) in Yangon, but his publishing business only made headway when he founded *Sin Chew Jit Poh*, a Chinese daily in Singapore in 1929. Two years later, he published another Chinese daily, *Sing Hwa Yih Pao* (星华日报) in Swatow, Guangdong Province, China, followed by *Sing Kong Yih Pao* (星光日报) in Amoy in Fujian. In 1935, he founded another Chinese daily in Singapore called *Sin Chung Jit Poh*. Three years later, he published two additional newspapers, *Sing Tao Yih Pao* (星岛日报) in Hong Kong, and *Sing Pin Jih Pao* (星槟日报) in Penang. Then he formed the Sin Poh (Star News) Amalgamated Limited or for short, the Star Group, to manage these newspapers with him as the managing director. After the war in 1946, he founded another Chinese daily, *Sing Siam Yih Pao* (星暹日报) in Bangkok and his first English daily, the *Hong Kong Tiger Standard*. On 3 July 1950, he founded his second English daily, the *Singapore Tiger Standard* in Singapore. In 1952, he published *Qianfeng Ribao* (前锋日报) in Sarawak. Aw used these newspapers to advertise and promote his Tiger products. Some of his newspapers made losses and had to be cross-subsidized with his medical earnings. The publishing business continued to remain strong in Hong Kong as the Sing Tao Group under his daughter's leadership after his death.

Apart from medicine and publishing businesses, Aw also went into banking and finance. In 1950, he set up Chung Khiaw Bank with the aim of providing banking services for the ordinary people in Singapore and the bank had been described as the "small men's bank". He also established the Public

Insurance Company (大众保险) in Singapore and was involved in mining operations in south-west China.

Aw Boon Haw was also well known for his philanthropic activities in Southeast Asia, Hong Kong, and China. His charities covered generous donations to schools, hospitals, maternity clinics, orphanages, homes for aged, and other charitable institutions. In addition, he built two villas, one in Hong Kong in 1936, and another in Singapore in 1937. The villas were formerly known as the Tiger Balm Garden (虎标万金油花园) and later renamed Haw Par Villa (虎豹别墅). Both villas were opened to the general public and have since become one of the renowned tourist attractions in Singapore and Hong Kong respectively. In public service, he was the president of the Singapore Hakka Association, and also founded with Lim Keng Lian (1893–1968), the Chung Cheng High School in 1939. For his contribution, he was conferred the Order of the British Empire by King George VI of Great Britain in 1938 for his "endeavours in commerce and philanthropy". In 1950 he was awarded the title of the "Associated Knight of the Venerable Order of St John of Jerusalem" by the then governor of Hong Kong.

Aw died in Honolulu on 5 September 1954 at the age of seventy-two on his way back to Singapore after his medical operation in Boston in the United States. He left behind four sons and two daughters.

Ng Beoy Kui

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B

Bai Yao

(白垚, 1934–)

Intellectual activist, playwright, poet, Malaysia

Bai Yao's original birth name is Lau Pak Yiu (刘伯尧, Liu Boyao) and he is also known as Lau Kwok Kin (刘国坚, Liu Guojian). He was born in 1934 in Guangdong, but lived in Malaysia from 1957–81.

Bai Yao is Lau's well-known pseudonym, but he also uses Linjian (林间), Liuge (刘戈), and Lingleng (凌冷). He received his pre-college education in both China and Hong Kong before studying history at the National Taiwan University. He went to Singapore in 1957, and shortly afterwards, moved to Kuala

Lumpur where he worked until emigrating to the United States in 1981. His significant contribution to the Malaysian Chinese community lay in his roles as intellectual activist and influential creative or rebellious writer, with the latter being more conspicuous, tangible, as well as controversial, for many years.

As an intellectual activist, he confined his brainstorming activities indoors, advocating neither violence nor street demonstrations such as public rallies. He could be regarded as working for an ideological group that operated as a balancing force between two rival titanic regimes — the Communist Party in Mainland China and the Kuomintang (KMT) in Taiwan, but Lau himself was never heard to have uttered a word about politics in his contacts with his literary followers. His personal charm and charisma in socializing, guiding and inspiring contemporary youth, stand out most.

Two main vehicles through which this group propagated its ideological programmes were the *Student Weekly* (学生周报) and *Chao Foon Monthly* (蕉风月刊). These were literary magazines that published articles contributed by the public. Innumerable young Chinese Malaysians, especially budding writers, were drawn to write for these magazines in a free and self-styled format, at a time when most writers were overwhelmed with proletariat literature. Of the many renowned and accomplished Chinese writers in the cohort, Lau stood out as the most approachable and inspiring poet.

Under the umbrella of the *Weekly*, the group ran a string of clubs or associations in many parts of Malaya/Malaysia, including Singapore, Batu Pahat, Muar, Malacca, Seremban, Kuala Lumpur, Ipoh, Kuala Kangsa, Taiping, Penang, Alor Star, and Bentong. These clubs offered attractive regular programmes encompassing a choir, drama, dancing, literature, fine arts, and sports. The majority of the club members were school students, many of whom were alienated by, and disoriented in a sea of fast, vast, and confusing socio-political change. Lau or Liu Ge (刘哥) as he was known by all the members, visited the various clubs in bigger towns almost once a month, besides the nationwide gatherings.

The total number of members was no less than 1,000 in any one year, and these clubs were active for a period of fourteen years from 1956 to 1970. Also during this period, fifty-seven major gatherings were held, of which seventeen learning and retreat camps for selected office bearers from the various branches. Each gathering lasted between one and three weeks. The popular locations for such activities were the Cameron Highlands, Fraser's Hill, Port Dickson, Malacca, and Pangkor Island. The *Chao Foon Monthly* also organized a number of writers' camps for its contributors.

As a drama enthusiast, Lau proposed the creation of the Festival of Musicals and Dramas (歌乐节, Ge Le Jie) in the Kuala Lumpur area. He was responsible for staging the first eleven of the hitherto forty performances.

Lau, as the chief executive organizer of all those activities, shows himself to be a born social engineer with charisma, confidence, and cordiality.

The clubs had probably functioned as a stabilizing factor in Malaysian society in the politically turbulent times, during which their young members by the hundreds were imbued with the perspective of self-realization through educational attainments. They eventually furthered their studies either locally or abroad, having been inspired by their role models and pioneers, of whom Lau was the most salient model of them all.

Furthermore, the two literary magazines had in one way (space for publishing) or another (occasional gatherings for writers) produced no fewer than twenty editors, a large number

of writers, and the formation of literary study groups and associations of poets throughout Malaysia, such as *Hai Tian* (海天), *Huang Yuan* (荒原), and *Xin Chao* (新潮).

Lau himself is also a writer, not only a visible but also a controversial one at that. His literary works are distinctively non-ideological and refreshing where proletariat literature prevailed. As a playwright, he earnestly promoted his stage work, *Han Li Po* (汉丽宝), a drama featuring a princess and her marital life in the court of the early Malay Kingdom. Lau also has two other major plays to his name, which feature local legends and personalities. His mark on local drama history cannot be easily ignored or overlooked.

In China, after the May Fourth Movement in 1919, the masses in China were urged to learn Chinese writing in the modern form (白话文). Thereafter, a score of famous poets in China started writing less structured Chinese poems. The effect was far-reaching. Some Chinese immigrants in then Malaya followed suit. This literary transformation was not a rebellious leap forward until the late 1950s when Lau boldly introduced and promoted vigorously the new format of poetic writing, loosely known as Modern Poetry (新诗).

Whether Lau should be credited with writing the *first* Chinese modern poem in Malaysia is still hotly debated, but the poem in question is agreeably of the finest quality. This influential poem entitled, "Breathing the Silence at River Muar" (麻河静立), published in March 1959, is acclaimed to be a classic, not just because of its high standard, but more so because it has opened up a whole horizon of poetic writings. As a poet, Lau was rather prolific during that time, and many of his fine poems and other writings in the past fifty years, have been included in his 2007 anthology titled *Away from the Green Green Grass of Home* (缕云起于绿草). Without any doubt, this volume will become a milestone in the history of literary development especially in the Malaysian Chinese literary community.

Mak Lau Fong

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Bangayan, Teofilo Tan

(雷绵泰, Lei Miantai, 1930–)

Cardiologist, community leader, Philippines

One of the Philippines' most eminent cardiologists, Dr Teofilo Bangayan, boasts a patient list comprising members from the highest echelons of society down to the poorest of the poor. He initiated and organized the first open heart surgery facilities in the Chinese General Hospital (CGH) and the first Intensive Care Unit in the Philippines — thus opening the operating room doors for Filipinos to get their much needed heart surgeries. Bangayan and his wife, Shirley, used their talents and skills to further the cause of alleviating poverty by instituting long-term, sustainable, community-based programmes with a holistic approach. From building houses to developing the community, this heart doctor shows the country what it truly means to live with an open heart.

Born on 23 July 1930, Bangayan was only one, when his mother, Tan Sok, who was in

her early thirties, was widowed. She took over the small sari-sari (variety) store her husband, Isabelo, left behind, and despite the hardships, raised Teofilo and his four brothers to be honest and responsible people. Although Tan Sok could not read nor write, she managed to keep the small store in a remote village in Zamboanga thriving. Fondly nicknamed 'Babu Crisanta' (Aunt Christmas Santa) by their neighbours because of her kindness and her genteel and cheerful nature, she shared stories with customers, and even became an unofficial matchmaker to the town's eligible individuals. She allowed the townsfolk to buy groceries on loan and trusted them to pay her back with 'IOUs' that she could neither read nor account for. Despite her own family's hardship, she was willing to give when asked for help. During the Japanese Occupation, she had to close shop and the family survived by selling *kangkong* (swamp cabbage) in the streets. Two of her five sons were not able to go to school, but together with their third brother, they later became successful copra traders and businessmen. Bangayan, became a doctor. Babu Crisanta, until her demise at age ninety-six, was a good role model and inspiration to her five boys. Bangayan in particular, must have imbibed his mother's spirit of sharing and giving, having literally taken saving lives to heart, not only as a distinguished cardiologist, but through his advocacy of social development work to alleviate poverty and uplift the lives of the poor by turning depressed areas into sustainable communities.

Bangayan graduated from the University of the Philippines College of Medicine in 1958 and finished his graduate course in internal medicine at the New York University Medical School the following year. He had a one-year residency in Internal Medicine at the New York Medical College, one-year senior residency in Internal Medicine at the Washington Hospital Center, and a two-year residency in Clinical Cardiology at the Philadelphia General Hospital. Immediately after the completion of his postgraduate course in Internal Medicine and his residency in Internal Medicine and Cardiology in the United States in 1963, Bangayan returned home to practise and teach at the University of the Philippines-Philippine General Hospital (UP-PGH). The young and active American-trained Bangayan could have stayed on and practised in the United States, but to him, it was not an option as the challenge in his profession lies in the Philippines.

In 1970, he became chair of the Department of Medicine and concurrently the chief of the Department of Cardiology at the CGH in Sta Cruz, Manila. Heart surgery was not yet popular in the Philippines then and only a few closed-heart operations were being done. Patients who had coronary heart diseases and who needed surgery had to go to the United States for operations if they could afford it. Patients who were poor would have no access to surgery because of the prohibitive costs. Even those who only had rheumatic heart diseases could not afford to buy good quality antibiotics for treatment. In 1972, Bangayan initiated and organized the first open-heart surgery facilities in CGH and the first Intensive Care Unit in the Philippines. He invited Dr James Yao, a noted cardiologist from Toronto, Canada, and a team of American nurses and anesthesiologists to the hospital and together with Dr Manuel Tayao, the eight-member team operated on thirteen open-heart surgery patients, all of which were successful. One of the successful open-heart surgery patients happened to be the daughter of then President Ferdinand Marcos' barber. It was this successful undertaking that triggered the idea of having the Philippine Heart Center for Asia built as one of the former First Lady Imelda Marcos' projects.

Bangayan's patients characterize him as being very straightforward and direct when addressing their health concerns and issues, which they like. Years of his reputable practice as a cardiologist enabled Bangayan to gain not only his patients' trust, but also a significant list of 'important' patients who consulted him regularly. The link with these important patients was providential as they have been instrumental for the success of the fund-raising drives launched by Bangayan and his wife, Shirley, in their foray into social development work later on.

In his personal capacity as a cardiologist and medical practitioner, Bangayan, who had access to medical facilities, doctor colleagues, and charity funds, was able to organize, initiate, and mobilize medical missions to far-flung *barangays* (the smallest political unit in the local government) and medical relief outreach programmes for calamity and typhoon victims. In 1994, the Bangayans, together with their Couples for Christ prayer group comprising entrepreneurs and professionals, founded the Living for Christ Foundation, Inc. (LFCF), which shares blessings with the less fortunate. With their vision of "building educated and self-reliant communities with values anchored on love of God", the group's first project was to adopt and transform the notorious slums in Bagong Silang, Kalookan, extending financial and organizational support to the *barangay*, and giving seminars on values formation, livelihood, and skills training. Not long afterwards, the LFCF Center in Bagong Silang was built, complete with training and workshop areas, seminar rooms and a chapel for community use, to integrate their community development programme fully. In 1999, the LFCF incorporated a low-cost shelter programme to their community-based development work on the premise that improving homes or having homes to call their own changed people's perspectives and attitudes towards family and community life, imbibing a sense of responsibility as well. The success of the seminal Bagong Silang project was to become the model for Gawad Kalinga's nationwide programme for low-cost housing for the poor.

From 2005 until 2009, Bangayan was the medical director for the CGH and Medical Center. He is a consultant of cardiology and internal medicine at the Makati Medical Center and the UP-PGH, and has been the cardiology consultant of the Philippine Airlines since 1965. He is also a member of various medical and civic associations such as the Philippine Heart Center Association, Philippine College of Physicians, American College of Cardiology, Filipino Chinese Medical Society, Manila Medical and Philippine Medical Association, and the Rotary Club of San Francisco Del Monte.

In recognition of his community service and social work initiatives, Bangayan has received various awards, namely the Presidential Award for Rescue Services, rendered to victims of the Ruby Tower collapse in the 1968 earthquake; the National Service Award, given by Rotary Club of Makati West for mobilizing and leading medical volunteers to help Central Luzon typhoon victims in 1973; the Dr Jose Rizal Lifetime Achievement Award for Medicine and Community Services in 2005; the Ozanam Award of the Ateneo de Manila University in 2006, for distinctive and continued service to fellowmen in accordance with the principles of justice and charity; the Federation of Filipino Chinese Chamber of Commerce, Inc. Award in 2006, for spearheading the Nayong Tsinoy projects, building unity between Chinese Filipinos and the poor through integral poverty alleviation and social formation; the Distinctive Award for Poverty Alleviation conferred by the U.P. Alumni Association during its centennial year, 2008.

Bangayan's wife, Shirley, graduated magna cum laude from St Theresa's College in 1960. She is a certified public accountant and stockbroker who founded her own stock trading firm. The Bangayans have four children: Lorraine, a Chicago-based cardiologist, is married to Homer Abiad, an infectious disease specialist, and they have a daughter, Alia aged 10; Jason, does web designing; Cindy is married to Jonathan Chan, and they are engaged in the car accessories business, own the "Cuts 4 Tots" kiddie salon chain, and have a son, Ivan, aged fourteen and Nina, aged twelve; Maybelle is married to Raymond Kenneth Ti, and has a daughter, Sophie, aged five and a son, Gavin aged one.

Andrea Tan

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Banharn Silpa-archa

(Be Tek Siang, 马德祥, Ma Dexiang, 1932–)
Politician, Thailand

Banharn Silpa-archa, one of the most well established politicians in Thailand, was born on 20 July 1932 (a date later changed to 19 August 1932) into a Teochew immigrant family in the Mueang District of Suphanburi Province, about 100 kilometres north of Bangkok. His father, Be Saeng Kim (马成根), had emigrated from Guangdong Province to Suphanburi in 1907, when the number of Chinese immigrants to Thailand reached a peak. Banharn's parents sold daily consumables at a small shop-*cum*-house, Yong Yu Hong (永裕丰), in the market town of Suphanburi's Mueang District. The fourth of six children in the family, Banharn was given the Chinese name Be Tek Siang (马德祥), which he retained until the 1940s. A short distance away from Banharn's house was a jewellery shop-*cum*-house, Chuan Limthong, where his future wife, Jaemsai Lekwat, grew up. She came from a land-owning upper-class Chinese family, which, in addition to trading in gold, had interests in rice milling. Banharn and Jaemsai often played together when they were small.

The fortunes of Banharn's family rose considerably soon after his birth. His father won a public bid to acquire a then-legal opium plant and an alcohol distillery in Suphanburi. The distillery produced a whisky called Mae Nam Suphan (Suphan River). In 1947 Be Saeng Kim used his enhanced wealth to found the Chinese Association of Suphanburi and became its first president. (His photo still hangs at the entrance of the association.) He also opened what was then the only five-star hotel in Suphanburi — Sai Au — which Banharn's elder sister, Sai Jai, managed. In addition, Be Saeng Kim launched a beverage retail shop named Thai Sombun in Lan Luang Road in Bangkok, an area dominated by immigrant Chinese. Banharn's two elder brothers, Sombun and Udom, ran the shop and in 1951 also became the agents for selling liquor in the bustling Taling Chan District of Thonburi.

Banharn graduated from a local secondary school, Prathip Witthayalai (which no longer exists), in 1946 at the age of fourteen. Because he was particularly good at maths, he was allowed, as one account has it, to jump two

grades at school. Wishing to study medicine at Chulalongkorn University, he took the entrance examination for a famous preparatory school in Bangkok, but failed. His early youth was quite uneventful.

In 1949 Banharn migrated to Bangkok to help his elder brothers with their beverage retail business at Thai Sombun — a decision that was to change his life forever. He left Suphanburi by boat — the only mode of transport to Bangkok at the time — on 11 November, with only five baht in his pocket. His daily job in Bangkok was to deliver drinks using a bicycle-drawn cart, for which he earned thirty to forty baht a month. In the course of doing this job, he became acquainted with high-ranking officials at the Department of Public Works, who regularly ordered soft drinks from the nearby Thai Sombun, located less than 200 metres away. Banharn then worked at Thai Yong Phanit (永德兴), a successful Sino-Thai construction company, also located just a stone's throw from Thai Sombun. He learned the ins and outs of the construction industry at the company while deepening his ties with officials in the Department of Public Works. This experience led him to found his own construction company, Saha Srichai, along with executives of Thai Yong Phanit, who probably supplied the start-up capital, in March 1953, just four years after he migrated to Bangkok. He was only twenty-one years old. In 1957, as then Prime Minister Field Marshal Sarit Thanarat initiated a massive rural development effort, Banharn's company won a lucrative ten-year monopoly to install tap-water pipes throughout Thailand for the Department of Public Works.

In the 1960s, Banharn started using part of his new-found wealth to initiate development works — hospital wards, schools, temple restoration — in his home province. One school he founded was officially opened by the royal couple in 1975. He also donated his wealth to local charities for the less fortunate and to the Village Scouts, an anti-communist movement sponsored by the monarchy to stem growing insurgency in rural Thailand. These deeds enhanced his reputation as a generous developer of Suphanburi, culminating in his landslide victory in the parliamentary election of 1976 — the first election he had ever contested.

Banharn ran as a member of the conservative Chat Thai Party, consisting mainly of former military officers. Starting as deputy secretary general, he went on to become secretary general and leader of this party in subsequent years. While many Thai parties came and went, Chat Thai remained strong enough to be in government as a coalition partner for seventeen years between 1979 and 2004. During this period Banharn served in several key cabinet posts, including as minister of agriculture, transport and communications, finance, and interior. In July 1995 he became Thailand's twenty-first prime minister. A superstitious man who believes in astrology, Banharn changed his birth date from 20 July to 19 August on becoming prime minister because Prem Tinsulanond and Anand Panyarachun, two of the most respected former prime ministers of Thailand, both have Leo as their star signs. The change did not do the trick. A year later Banharn was compelled to resign amidst mounting public criticisms of his government's corruption and mishandling of the Thai economy, which contributed to the devastating financial crisis of 1997. Banharn's political career spanning thirty years ended abruptly in December 2008 when Thailand's Constitutional Court barred him (and numerous others) from politics for the next five years and disbanded Chat Thai (along with several other parties) on account of electoral fraud. Banharn adapted to the change by

establishing a new party, Chat Thai Phatthana, and by having his younger brother, Chumphon, become its leader as his proxy. Thus, although not a politician anymore, Banharn was able to retain a good deal of political influence.

During his political career, Banharn attended steadfastly to expanding his base of support in Suphanburi. He did so mainly by securing unprecedented sums of state funds to build an impressive array of local infrastructure projects. Particularly conspicuous projects are roads and schools, many of which are reputed to be among the best in the country. In channelling these projects to his native province, however, Banharn allegedly engaged in shady behind-the-scenes deals with "crony" bureaucrats and contractors, earning him an unflattering reputation as a "walking ATM" that indiscriminately dispensed and accepted dirty money. Also, having a weakness for something "big" or "tall" (which tends to be associated with modernity in rural Thailand), Banharn used his own and local — predominantly Chinese — notables' donations to build several seemingly wasteful and ostentatious projects, including the 123-metre-high observatory tower (named after Banharn and his wife) and the world's largest dragon-shaped statue at the Chinese-style City Shrine. Nonetheless, these grandiose projects won Banharn strong support among the bulk of the population of formerly backward Suphanburi, which had traditionally received short shrift from the state before Banharn's arrival as a politician. In each of the elections that he contested between 1976 and 2007, Banharn won resounding victories, capturing 63–94 per cent of the votes cast.

To ensure a smooth transfer of political power to younger members of his Silpa-archa clan, Banharn started making strenuous efforts to groom his eldest daughter, Kanchana (b.1961), and his only son, Worawut (b.1973), as Suphanburi MPs in the mid-1990s. Thanks to his characteristic behind-the-scenes manoeuvring, both attained ministerial posts — Kanchana served as deputy minister of education (1999–2001), and Worawut as deputy minister of transport and communications (September–December 2008). Both were, however, stripped, along with Banharn, of their political rights for five years by the Constitutional Court ruling of December 2008. Neither Banharn's wife nor his other child, a daughter named Parichat, has shown any interest in politics. The succession issue loomed ominously and increasingly large for Banharn, aged eighty in 2012.

Yoshinori Nishizaki

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Benedicto, Francisco

(周清琦, Zhou Qingqi, 1939–)

Businessman, diplomat, Philippines

Ambassador Francisco Benedicto has served the country for close to twenty-five years. A businessman by profession, he however willingly served the country as ambassador to Singapore and to China,

putting to good use his knowledge of the Chinese language, on top of English, Filipino, and the Cebuano dialect. Through his efforts, Benedicto College was established in 2000 to provide affordable, globally-in-demand, best fit, quality elementary, secondary, tertiary, and technical-vocational education.

In an Independence Day message on 12 June 2009, Ambassador Francisco Benedicto summed up his own life's work. "What is asked of us now is a humbler though no less heroic sacrifice. We are called upon to give of our skills and sinews, our might and minds, so that peace, progress and prosperity can take deeper root and cast wider shade in our motherland."

Throughout his life and for all his work, the peace, progress, and prosperity of the Philippines has always been his prime mover.

He has always felt privileged to serve in foreign missions around the world representing his country. To him, the best part of foreign assignments is when he sees Filipinos excelling in their respective fields. Right now, he is ambassador extraordinary and plenipotentiary to the People's Republic of China (PRC) and concurrently accredited to the Democratic People's Republic of Korea and Mongolia from February 2010 to the present.

Born on 12 February 1939, Benedicto attended primary and secondary school at the Far Eastern Institute (东方学院 or Tong Hong Institute) in Cebu, Southern Philippines. He took up a Bachelor of Science in Commerce course at the University of San Jose Recoletos, also in Cebu City in 1964, and was awarded a doctorate in humanities, *honoris causa* in 1987 by his alma mater.

He first worked in his father's industrial hardware and merchandise business and later became board member and executive committee board member of the Federation of Filipino-Chinese Chambers of Commerce and Industry, and vice-chairman of the board of the Cebu Tong Hong Institute.

After the 1986 People Power Revolution, which catapulted Corazon C. Aquino to be president of the Philippines, Benedicto was appointed ambassador to Singapore. He promoted business and cultural exchanges between the two countries, and set up the Philippine Cultural and Trade Center in Singapore to provide a convenient meeting place for Filipino workers in Singapore. He also set up a female dormitory for domestic workers who fall out with employers or are terminated, so they have affordable lodgings while settling a conflict or are waiting to go home.

There are almost no gaps in his years in the diplomatic corps. Testament to Benedicto's excellent track record, successive presidents assigned him to different posts. His first posting was as ambassador extraordinary and plenipotentiary to the Republic of Singapore from 1986–93. He next headed off to the Republic of Korea, then the Federative Republic of Brazil, concurrently accredited to the Republic of Venezuela, Republic of Colombia, and Republic of Suriname from 1996–98, and on to Canada until 2005. Benedicto came home to become undersecretary of the Department of Foreign Affairs until 2008, when he was assigned to the Republic of India, and concurrently accredited to Federal Democratic Republic of Nepal.

It was Benedicto's great grandfather who first came to the Philippines from Yong Chun (永春), Fujian province. His father, Don Bernardo Benedicto (Chiu Ching Hun, 周卿云, 1898–1990), started the family business, the North Negros Sugar Company, in 1929, which was involved in sugar plantation and in shipping. They were also involved in fishing and general merchandise, and later, industrial hardware. Eventually, the family business diversified into an import and export trading company, engaged

in industrial and construction materials. Thereafter, they established a manufacturing firm producing steel products, and also a real estate development firm.

The whole Benedicto family is known for its philanthropy as a way of sharing the many blessings they have received. They have led the construction of more than twenty-five public elementary school buildings in various parts of Cebu Province, which were turned over to the government. As well, the family built for public use the Don Bernardo Benedicto Gymnasium in Zapatera Elementary School, Don Bernardo Benedicto Cultural Center in Mabolo Elementary School, both in Cebu City, and the Don Bernardo Benedicto Community Center in Cadiz City, Negros Occidental. Several cultural stages for the use of different elementary schools in Cebu City were also constructed. These are in addition to the family's contributions to various charitable, civic, and religious organizations, as well as to victims of calamities.

In recognition of the family's altruistic activities, Don Bernardo was adopted as a son of Cebu City in 1968. As well, streets in Cebu City were named after the ambassador's parents, Don Bernardo Benedicto in 1990, and Doña Emilia Benedicto in 1978. Another street in Lapu-Lapu City was named Don Bernardo Benedicto in 2000.

Continuing with his parents' philanthropic work, Benedicto became president or chairman of various chambers of commerce and industry, trade organizations, business corporations, civic associations, charitable institutions, and foundations such as the Cebu Chamber of Commerce and Industry and the Rotary Club of Cebu, and the Sacred Heart Church Foundation and the Bernardo Benedicto Foundation.

He founded Benedicto College in 2000 to serve as an affordable alternative for the "less privileged who, armed with braveness of heart and indomitable will, are bent on improving the quality of their life". As a diplomat and an educator, Beneditcto believes in building peace through a wealth of knowledge in the art of diplomacy. "As we connect with information, we should also connect with people, after all, what is the use of much knowledge, if people continue to live in a divided world?" From its initial College of Information Technology, Benedicto College has expanded into six more academic colleges, and offers basic education and short-term courses as well.

Like Francisco, an elder brother, Ceferino, is quite well known in the ethnic Chinese community. Known as a steel magnate and diplomat, he is chairman of the Benedicto Steel Group of Companies, executive vice-president of the Philippine Chambers of Commerce, vice-president of the International Chamber of Commerce, and vice-president of China Committee on Foreign Trade. He also stepped on the diplomatic path as consul general for Sri Lanka. Because of his friendship with the Sri Lankan ambassador to the Philippines, Ceferino was sent to a post there during a civil war in 1990. The Sri Lankan ambassador recommended him as consul general to attend to diplomatic needs at the time of diplomatic crisis. His supposed short stint lasted ten years. He then became ambassador of Albania to the Philippines.

Born in 1935, Ceferino was nine years old when the Japanese invaded Mindanao, and the whole family had to hide from trouble. He vividly remembers their escape in the dark of night, with just the moonlight as guide. They rowed a small boat and escaped to an unoccupied small island, hiding there for a year before finally moving to Cebu. These uncertainties and anxieties in his childhood years made him seize opportunities to build a more stable future.

In 1955 he went to Manila to study engineering, and returned to Cebu after graduation to help his parents. From his studies and several years of experience, he established in 1960 the CLB Engineering and Supply, Inc. He met with many obstacles when he started, but slowly moved forward. The Benedicto Steel Group of Companies, established on 6 March 1969, became a leading manufacturer of high carbon wire and rope and also pre-stressed concrete wires and strands used in electrical and phone cables.

He established a factory in Manila in 1975 to expand his business and he now has two other factories outside in Pasig City, south of Manila, and in San Pedro, Laguna, in Southern Luzon. Products include iron, steel, and galvanized iron. The high carbon steel wires became an export product. The company then went into specialized manufacturing of products for construction, ships, and roads, and the factory produced 1,000 tons annually. In the mid-1990s, it was one of the biggest steel manufacturing companies in the country.

Another elder brother, Juanito (周清劭), is a well-known business executive, who is likewise active in the Chinese literary circle. Like his brothers, he also served in the Philippine diplomatic corps as ambassador to Bolivia.

The Benedicto brothers, therefore, have distinguished themselves not just as accomplished businessmen, but for their involvement in the political life of the country. Considering that they came from Cebu in the Visayas region, and not in the stronghold of Metro Manila from which many Chinese-Filipino leaders hail, the Benedicto siblings are among the pioneers who have become fully integrated into mainstream society.

Carmelea Ang See

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Botan

(Supha Sirisingha, 1945–)
Writer, Thailand

Botan is one of the most celebrated female writers in Thailand, famous for her three novels about Chinese immigrants in Thailand, especially *Letters from Thailand*. This book won her the Southeast Asia Treaty Organization (SEATO) prize for literature in 1969, making her the youngest writer to be awarded this literary prize at the time. She went on to write many other novels for both adults and children, and won other literary awards. In recognition of her achievements, she was named a national artist in the field of literature in 1999, the highest honour in Thai literary circles.

Botan, whose real name is Supha Sirisingha (née Luesiri), was born on 13 August 1945 in Phasi Charoen District, Thonburi. Botan, meaning "peony" literally, is probably her most well known pen name. She started using this pen name in 1965 while writing for *Satrisan*, a women's magazine in Thailand, and has published at least sixty novels, including several award-winning novels under this pen name. Her father, whose surname was Li (李), was an immigrant from southern China while her mother was an ethnic Chinese born in Thailand. Her parents owned an orchard in Thonburi, where she spent much of her childhood helping them out. Although she is from a family of ethnic Chinese, Botan's upbringing does not seem to have been more heavily influenced by Chinese culture or the Chinese community in Thailand than a typical Thai girl of her age.

Education did not come easily for Botan because her father was not supportive of her determination to continue her studies. If she had not won her first scholarship when she was nine years old, she may well have stopped going to school after her four years of compulsory education. The rest of her education was made possible by the subsequent scholarships that she won. Botan received her primary and lower secondary education at Sutham Sueksa School and later transferred to Watthana Sueksa School for her upper secondary education. She eventually attained her high school diploma from Triam Udom Sueksa School. On graduating from Triam Udom, she furthered her studies at the Faculty of Arts, Chulalongkorn University, and graduated in 1966, with a bachelor of arts degree and a double major in English and Thai.

After graduation, Botan worked for a brief period as a teacher in a private school. She later took a job at Thai Wattana Panich Press, where she worked on various publications for women and children. *Chaiyaphruek* and *Satrisan* were the two most notable among them. Botan married Wiriya Sirisingha, an editor of *Chaiyaphruek*, in 1975. The two subsequently left Thai Wattana Panich to establish their own publishing company, Chomrom Dek, which specializes in children's books.

Botan had been a serious author long before she started working in the publishing industry. She started her writing career in 1964 when she was still a student at Chulalongkorn University. Her first published work was a short story that, in her opinion, was "an undistinguished romantic tale". She is best known for her works that relate to the lives and culture of the ethnic Chinese in Thailand. Among these works, *Letters from Thailand* (*Chotmai chak mueang Thai*) is probably the most well known internationally, having been translated into various languages. *Letters from Thailand*, whose story line spans some twenty years, is about the life of Tan Suang U and his family in Bangkok. It reflected the lives, experiences, and values of Chinese in urban Thailand in the post-1945 period. Botan obtained inspiration for this novel from her own life experiences. It is said that Tan Suang U is the composite of her father and uncle, and Botan herself admitted that Tan Suang U's youngest daughter is very much like herself, who aspired to excel despite her father's prejudice against daughters.

In 1969, *Letters from Thailand* was named the "best book of the year", and won Botan the SEATO literary prize. She thus shot to fame as the author of the novel, and the youngest writer to be awarded the SEATO literary prize. *Letters from Thailand* was controversial and attracted both compliments and criticisms. The book invited complaints from both ethnic Chinese and Thais. Its Chinese critics were displeased

that Botan had depicted ethnic Chinese as greedy and predatory beings who do not wish to assimilate into Thai society, while the Thais were unhappy that the Thais in the novel were shallow, vain, and hypocritical. In spite of that, the book became assigned reading for all high school students three years later because many quickly realized that the book did not vilify a particular ethnic group, but rather questioned various prejudices and problems that readers were quick to pick up initially.

This novel also enjoyed international fame through the translation of the book into various languages such as English, Chinese, Japanese, Dutch, and others. Nevertheless, the path towards international readership was not a bed of roses. In the early 1970s, Botan and the translator of the initial English version, Susan F. Kepner, had a hard time finding a publisher for the translated work. Many American publishers and university presses were not interested in publishing Thai literature. When the translation was finally published by Duang Kamol in 1977 in Bangkok, six printings were sold out over the next decade without much publicity effort from the publisher. The book has also enjoyed favourable response from its international readers.

Botan's work is generally recognized as exposing prevalent social problems, in particular with regard to women and children. Many important social issues, such as child abuse, women's rights, and race, were addressed in her writings. For example, she highlighted the problems of people sending their sons to monasteries, and daughters to brothels, in order to solve their financial problems. This was not recognized as a potential social problem initially, though it later proved to be a factor in the spread of AIDS, one of the more serious issues in Thai society. Besides these works, which address social issues, Botan also wished to write a good book for children, which was both entertaining for children, and inspiring for adults. In an interview, she commented, "I have spent more than half of my life publishing children's books but none of these satisfies me. I am content with my work but not 100%."

As an established writer in Thai literary circles, Botan received the highest recognition possible for a Thai writer when she was honoured as a National Artist in 1999.

Goh Yu Mei

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Budianta, Melani

(Tan Tjiok Sien, 1954–)

Academic, researcher, Indonesia

Melani Budianta is an educator and scholar of Feminist Theory, Cultural Studies, Postcolonial Studies, and Multiculturalism. She is the first Chinese-Indonesian woman to become professor of the School of Humanities at the University of Indonesia.

Following in the footsteps of her parents who were school teachers in Malang, East Java, Budianta began her career as a volunteer teacher while still pursuing her Bachelor's

degree in English Literature at the University of Indonesia. Although her degree is in English Literature, she taught street children Indonesian language composition. Upon her graduation, she continued to write articles and conduct workshops on teaching Indonesian literature.

Budianta went on to earn her Master's degree in American Studies from the University of Southern California in Los Angeles, California, the United States, in 1981. She was awarded her doctorate in English Languages and Literatures from Cornell University in Ithaca, New York, the United States, in 1992.

In between the attainment of her Master's and doctoral degrees, Budianta began teaching at the University of Indonesia. She became program secretary for the Women's Studies Program between 1982 and 1985. On her return to Indonesia in 1992, following the attainment of her doctorate, she assumed the position of program secretary for the Literature Department between 1992 and 1995. She was appointed head of the English Department in 2002 and head of the Literature Department in 2003. She achieved her full professorship at the School of Humanities on 28 January 2006.

Apart from teaching, Budianta is active in various research and academic organizations. Her positions at these organizations are: team member, Task Force for International Women, American Studies Association (1996–97), advisory board member for the Association of American Studies in Indonesia (1998–2002), director for the Asian Regional Exchange for New Alternatives (Hong Kong) (2000–03); advisory board member for the Voice of Concerned Mothers (2000-present); coordinator for the Modern Indonesian Literatures, Southeast Asian Community (2001–04); vice-president for the Association of the Indonesian Literature Scholars (2001–03); member of Research and Publication Division of the Association of International Malay Languages (2002–04); director for Asian Scholarship Foundation, Thailand (2002–06); academic senate member for the School of Humanities at the University of Indonesia (2004-present); member of the Selection Committee for the Southeast Asian Studies Regional Exchange Program (2004–05); and the national panelist member for the International Fellowship Program (2005–present).

In addition to her active membership in the above organizations, Budianta is a committed editor and prolific scholar. She has served on various editorial boards such as: the *Inter-Asia Cultural Studies Journal*, Routledge (2000–present), the *American Anthology for Asian Readers* (2000–present), the Lontar Association (2002–03), the *Malay Journal: International Journal for the Malay World* (2004–05), *Wacana* magazine for the School of Humanities, the University of Indonesia (2005–present), and *Manabu* magazine (2005–present). She has also published and presented more than 100 articles and conference papers throughout her career on topics such as Feminism, Postcolonial Studies, and Multiculturalism. On top of her editorial and scholarly obligations, she conducts various international workshops and trainings on these topics while critically analysing how ideologies operate through literature and public discourse.

For Budianta, issues of gender and ethnicity are irrelevant to her achievements. Budianta firmly believes in equality and finds that women are capable of realizing their aspirations based on their own abilities. Her sister, Yunita Triwardhani Winarto or Tan Tjiok Swan, has also excelled in academia. Triwardhani was a famous anthropologist at the University of Indonesia for many years before assuming a prestigious position

at Universitas Gajah Mada (UGM) as the Indonesian academic professor.

Budianta is careful to point out that for women in academia, their responsibilities as wives and mothers, as well as their financial situations, might hinder the attainment of a doctorate or a professorship. Hence, she deeply appreciates the intricacies and nuances of all women's lives — not just Chinese women — that might hinder them in pursuing those goals. When asked to comment on Chinese-Indonesian women, she refused to make generalizations, pushing instead to explore the "complex and different social and cultural conditions that make each woman unique". These words encapsulate her diverse works on feminism, ranging from the middle-class construction of the housemaid in "Pembantu Rumah Tangga dalam Sastra, Konstruksi Budaya Kelas Menengah" (*Srinthil*, 8, 2005) to women's activism in post-1998 Indonesia in "The Blessed Tragedy: The Making of Women's Activism during the Reformasi Years (1998–1999) (Heryanto and Mandal, 2003).

More recently, Budianta explored the realm of cultural identity within the framework of cultural studies. Her first scholarly work on this subject matter can be seen in her journal article, "Globalization and the Discourse of Cultural Identity: The Case of Indonesia during the Monetary Crisis 1997–1998". She further examines conflicting and changing Chinese identities in post-1998 Indonesia in one of her most recent articles, "The Dragon Dance: The Shifting Meaning of 'Chineseness' in Indonesia".

Even though she appreciates and encourages a Chinese cultural identity among Indonesians of Chinese descent, Budianta insists the essence of "Chineseness" lies in its "hybridity" — the intermingling of Chinese and local cultures. Hybridity is most evident in a sixth or even seventh generation Chinese individual such as herself.

Born in 1954 and growing up in Malang, Budianta was exposed to more Javanese than Chinese culture. Her family fully embraced traditional Javanese culture and she played the *gamelan* in a traditional Javanese musical orchestra and performed in countless wayang puppet shows during the early years of her life.

Since Javanese culture formed a substantive part of her everyday life, she felt distanced from Chinese culture. It was only when the era of reform arrived in 1998 — following the fall of Soeharto's regime, and bringing with it the revival of Chinese culture and language — that she began appreciating Chinese culture in terms of its arts and philosophy. This was also when she started exploring the notion of cultural identities in further depth.

Melani Budianta continues to be recognized internationally through her articles, papers, training, editorial work, and seminars. Nevertheless, her love and affinity for Indonesian culture have driven her to become a dedicated Indonesian educator and scholar first and foremost.

Aimee Dawis

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Budiman, Arief

(Soe Hok Djin, 史福仁, Shi Furen, 1941–)
Public intellectual, writer, psychologist, sociologist, Indonesia

Arief Budiman is a public intellectual of Indonesia. Born as Soe Hok Djin into a lower middle class family in Jakarta, his father, Soe Lie Piet, was a peranakan writer and a journalist. His mother was a housewife who was "barely literate". Nevertheless, he and his younger brother Soe Hok Gie were later known as writers and social activists.

Hok Djin was born (on 3 January 1941) and brought up in Jakarta and received his formal education in Indonesian schools until he graduated. During his school days he was already interested in writing. When he was at SMA (Senior High School) his essay entitled "Why do I not like Girls" was published in the school magazine. Immediately he became the laughing stock of his classmates who thought he was a gay. He later explained that he read too many philosophy books and was carried away. Nevertheless, his interest in writing essays continued. In 1963 when he was still studying at the Faculty of Psychology at the University of Indonesia, he was awarded the Best Essay Prize for his "Manusia dan Seni" (Man and Art) by *Sastra*, a well-known Indonesian literary monthly. In the same year he became a signatory to the Manikebu (Manifest of Culture), an anti-communist cultural manifesto, together with a number of indigenous Indonesian intellectuals. In 1964 he attended the College d'Europe in Belgium for a semester. When he returned to Indonesia, he was active in student demonstrations, which contributed to the downfall of Soekarno. He was a regular contributor to a number of Jakarta newspapers: *Kompas*, *Sinar Harapan*, and *Indonesia Raya*. He also served as an editor of *Horison* (1966–72), a leading literary journal of which Mochtar Lubis was the editor-in-chief.

In 1968 he obtained a Drs degree in Psychology from the University of Indonesia after defending his thesis, "Manusia Dalam Persoalan Eksistensiilnja" (Man and his existential problem), using the prominent Indonesian poet, Chairil Anwar, as a case-study. In 1968 he was appointed as the first deputy chairman of the Arts Council of the City of Jakarta. In the period 1968–71 he served as a member of the Film Censor Board. In 1970 he became the leader of the Anti-Corruption Campaign. When the general elections were about to take place in 1971, he co-founded Golongan Putih (or Golput), the "White Group" consisting of liberals and intellectuals who refused to vote in the general elections. The term Golput has become a common term used in Indonesia today to denote the group who declines to participate in a general election. His political activities eventually led to his detention by the Soeharto regime.

In October 1972 he left Indonesia and worked in the Association for Cultural Freedom in Paris as a staff member for a year. It was during this period that he began to be exposed to Socialism. In September 1973 he won a scholarship and went to Harvard for further studies; he did not take Psychology but Development Sociology. It was at Harvard that he left his liberalism and became a socialist. In 1980 he obtained a Ph.D. in Sociology after successfully defending his dissertation entitled "The Mobilization and State Strategies in the Democratic Transition: The Case of Allende's Chile". This dissertation was later published in Indonesian under the title: *Jalan Demokratis Ke Sosialisme: Pengalaman Chili dibawah Allende* (Democratic Way to Socialism: Chili under Allende) (Jakarta, 1987).

On his return from Harvard he joined the Universitas Kristen Satya Wacana (UKSW) in Salatiga, Central Java. He was also teaching at the postgraduate programme at the above university and was very involved in social and cultural activities. He became the speaker for the weak and the poor and has been a frequent commentator on socio-political issues in Indonesia.

Although his field is sociology, he did not give up his love for literature. As an advocate of Sastra Kontekstual (Contextual Literature) he was accused of attempting to insert socialist values into Indonesian literature. He admitted that he was a socialist, but denied the accusation. He noted that "Contextual Literature is a kind of literature which rejects the argument that literary values are universal".

Hok Djin is married to Siti Leila Chairani, a psychologist who is an "indigenous Indonesian" woman. He became a Muslim after marrying her in 1968(?). There was time when his sincerity in converting to Islam was questioned by some Muslims who criticized him for not being a "good Muslim". He openly challenged his critics saying that he was probably a better Muslims than his critics who did not do any good deeds. He also argued that only God, not any human beings, would be able to judge whether he was a good Muslim.

As a peranakan Chinese he is well integrated into the indigenous society. When Soeharto introduced the regulation of name changing in 1966, Hok Djin adopted an Indonesian name, like many Chinese Indonesians. When the Soeharto regime changed the terms referring to ethnic Chinese and China from "Tionghoa" and "Tiongkok" to the derogatory term, "Tjina" (Cina), which is similar to "Chink" in the United States of America, he went along with the change and used the term Cina consistently. As a result he was criticized by the Chinese community. Arief defended his position. He said that initially he also felt hurt when people called him "Cina", but after a while he accepted it as it was not possible to change it back. He took the view that it was thus better to accept the derogatory term and made it to become a neutral one. His view was not shared by many Chinese Indonesians, especially those who were Chinese-educated and who came from a Chinese cultural background.

Arief was a popular lecturer on campus and his courses were well liked by the students. His house near the campus became a meeting point for writers and public intellectuals. He was not only a social and political critic outside campus, but also an advocate of democratic values. In November 1994 he protested against the appointment of the vice-chancellor (Rektor) of the UKSW who was not properly elected, and Arief was dismissed by the University in August 1995. He fought back but without much success. He eventually decided to go overseas.

In the mid-1990s he succeeded in applying for a new position at Melbourne University and became the first Indonesian to hold a full professorship at Melbourne. On 9 October 1997 he delivered an inaugural lecture entitled "The Lonely Road of the Intellectual: Scholars in Indonesia", as Foundation Professor of Indonesian, and Head of the Indonesian Programme, Melbourne Institute of Asian Languages and Societies. He stayed at this university until he retired in 2007. In his inaugural lecture, he cited the poem by Robert Frost, "The Road Not Taken", noting that "the road taken by the intellectual is the 'one less traveled… '. It is the road full of dangerous risks. It is a road that sometimes even your close friends and immediate family may fail to appreciate, in the present world in which pragmatism rules."

His publications include *Chairil Anwar: Sebuah Pertemuan* [Chairil Anwar: an encounter] (Jakarta, 1976), which was based on his Drs thesis; *Pembagian Kerja Secara Seksual* [Division of work by sex] (Jakarta, 1981); *Sistem Perekonomian Pancasila dan Ilmu Sosial di Indonesia* [Pancasila economy and social science in Indonesia] (Jakarta, 1990); Indonesia: the uncertain transition (2001, co-editor with Damien Kingsbury).

Leo Suryadinata

Editor's note: Soe Hok Djin's Chinese surname was often written as "苏", which is incorrect. It should be "史".

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Bunchu Rotchanasathian

(Ui Bun Bo, 黄闻波, Huang Wenbo, 1922–2007)

Leading businessman, politician, Thailand

Bunchu Rotchanasathian is ranked among Thailand's post-1945 most important businessmen, political figures, and social and political visionaries. Born on 20 January 1922 in Chonburi Province on Thailand's eastern seaboard, Bunchu was the son of Hainanese carpenter Ui Yu Chun, who used the Thai first name San and who had immigrated to Siam and quickly established himself as a prominent contractor. Bunchu's Chonburi-born mother was named Lamai.

Bunchu attended Bangkok's Kuomintang-affiliated Xin Min School, completed his secondary education at Wat Sam Phraya Thewaratchakunchon Commercial School, and at age eighteen enrolled as an accountancy student at Thammasat University. During his three years at Thammasat, he was renowned for his academic achievements and wide reading, worked as a book-keeper at a sawmill in which his father was a partner, and took his first course in banking from a young Oxford-educated aristocrat and man of letters named Khuekrit Pramot.

Even before graduating from Thammasat in 1943, Bunchu began work in the National Banking Bureau, Thailand's proto-central bank. This work exposed him to the managerial and financial practices of Allied nations' commercial banks that had come under Thai government control during the Pacific War. After less than a year, Bunchu left government service to found an accounting firm of his own named Banchikit, and a law and accounting office in partnership with the former Chinese school principal, rice miller, and Thammasat-educated lawyer Prasit Kanchanawat (Khou Tong Mong). A former schoolmate of Bunchu's at Xin Min School, Prasit did legal work for Chin Sophonphanit (Tan Piak Chin) and his Asia Trust Company. On Prasit's recommendation, Chin engaged Bunchu as that firm's auditor.

In 1952, with the eight-year-old Bangkok Bank at risk of collapse, its directors named Chin, the bank's second general comprador, as managing director. Chin then turned to

Prasit and Bunchu to assist him in rescuing and restructuring the bank. Starting as internal auditor and soon taking responsibility for internal administration, Bunchu worked to make the Bangkok Bank Thailand's most progressive and dynamic financial institution. He joined its board and became assistant managing director in 1954, second only to Chin himself in the bank's hierarchy. He gave the bank the organizational capacity to operate on a large scale, recruited talented staff, and in 1962 launched a pioneering research and planning unit whose publications — in Thai, English, and Chinese — became authoritative sources of data on and analysis of the Thai economy.

After 1958, with Chin in exile, Bunchu effected the bank's accommodation of the government of Field Marshal Sarit Thanarat, patron of Thai developmentalism, and his successors, Field Marshals Thanom Kittikhachon and Praphat Charusathian. Bunchu recognized opportunities for the Bangkok Bank in Thailand's push towards "development". In light of the stress on the rural sector in Thailand's First National Economic Development Plan, covering 1961–66, Bunchu established an agricultural credit unit at the bank in 1962. That unit introduced a shared-liability model of farm lending centred on borrowers' groups. Its example led other Thai banks to enter rural financial markets. From 1973, the Bangkok Bank also began to channel credit to farmers through the state's Bank for Agriculture and Agricultural Cooperatives (BAAC).

The years of Bunchu's rise to prominence as one of Thailand's most powerful business figures also saw his involvement with a series of progressive writers and journals. He and Prasit were partners in the Rungnakhon Printing House, which, during the 1950s, printed an official Communist Party of Thailand periodical. Bunchu also played an active role at Prasit's weekly *Kanmueang*, which offered sympathetic coverage of and information about the communist world to Thai readers and published the work of a group of largely Thammasat-affiliated moderate leftist followers of the exiled Pridi Phanomyong. For many years Bunchu extended financial support to the close Pridi associate, offspring of Thai aristocrats, and Marxist journalist Supha Sirimanon. Rungnakhon printed Supha's ideologically independent, "radical socialist", foreign-affairs-oriented monthly *Aksonsan* from 1950 to 1952, and Bunchu financed the publication of Supha's 1951 study of capitalism, the first in Thai. Not least, these activities and commitments reflected Bunchu's and Prasit's exposure to left-wing Kuomintang influences as students at Xin Min.

The Thanom-Praphat dictatorship collapsed in October 1973. Bunchu was appointed to the national assembly charged with drafting a new constitution. As elections under that constitution approached, Bunchu established a political party. The socialist orientation of Singapore's People's Action Party, what Bunchu knew of its branch structure, and its commitment to nation building impressed him. He decided to call his party the "Social Action Party". His Thammasat lecturer Khuekrit Pramot agreed to serve as party leader, while Bunchu became founding secretary general.

Spending lavishly to win a parliamentary seat for his native Chonburi in the January 1975 polls, Bunchu became finance minister in a twelve-party coalition government formed in mid-March. Khuekrit served as prime minister. The participation of so prominent an ethnic Chinese businessman as Bunchu in electoral politics reinforced the trend, dating from the Thai elections of 1969, in which business

figures began to eclipse soldiers and former bureaucrats as leading actors in Thai politics. This pattern has defined Thai parliamentary politics ever since.

Bunchu had concerns beyond the narrowly political on his mind. Worried about the social and political consequences of Thailand's urban-rural divide, he was determined to link the fortunes of rural Thailand and of commercial Bangkok. He spoke frequently in the Thai parliament during 1975–76 about poverty and inequality. With Khuekrit, he undertook measures relating to agricultural price supports, land reform, and irrigation. But the measure for which the 1975–76 Khuekrit-Bunchu government remains best remembered, subdistrict development funds or "*ngoen phan*", made money directly available to subdistrict councils for small infrastructure projects to support seasonally unemployed residents of rural Thailand, prevent downward pressure on urban wages resulting from seasonal migration, and nurture grass roots democracy through devolution of decision-making power.

Less well remembered but more important in the long run was Bunchu's policy of channelling commercial bank lending to the Thai rural sector in unprecedented volumes. Banks could extend farm credit either directly or through the BAAC. This policy revolutionized farm lending in Thailand. The BAAC, relying largely on loan disbursement through borrowers' groups, would for some two decades thereafter play a leading role in promoting the prosperity of rural Thailand.

Forced to call elections in January 1976, Khuekrit failed to win re-election in April. Bunchu's tenure as minister of finance was over. But thirteen months, from March 1975 to April 1976, he had earned his place among Thailand's most important and successful post-1945 social and political visionaries.

Following the bloody coup of October 1976, hundreds of Thai students and others fled to the maquis to join the forces of the Communist Party of Thailand. Assuming the presidency of the Bangkok Bank during 1977–80, Bunchu extended its provincial branch system, modernized its operations, and consolidated its position as Thailand's dominant bank. In the late 1970s and early 1980s, as students began to return to Bangkok from the jungle, Bunchu found work for many of them in one or another of the firms in which he had interests while they reintegrated themselves into society.

In March 1980, Bunchu became deputy prime minister and "economic tsar" in the first cabinet of General Prem Tinasulanon. While his service in that position proved short, his articulate espousal of the idea of "Thailand Inc." — a fast-growing, industrializing Thai economy — caught the imagination of the business sector and of many in government. His thinking anticipated the trajectory of rapid growth on which Thailand would embark in the mid-1980s.

After briefly heading the Siam City Bank, Bunchu returned to politics in 1986 as the founding leader of the Democratic Action Party. He subsequently held important posts in the Solidarity, Phalang Dhamma, and Democrat Parties. The undiminished flair that he brought to Thai politics notwithstanding, his best years in that arena, were long past.

On the eve of the Thai elections of March 1992, Bunchu famously said on national television that the outgoing unelected technocratic government of Prime Minister Anan Panyarachun deserved top marks for its compliant service to the military junta that had installed it. In September of the same year, and in his brief political swan song, Bunchu joined Prime Minister Chuan

Likphai's first government as a deputy prime minister. Including three other former chief executives of Thai commercial banks — Amnuay Wirawan, Suphachai Phanitchaphak, and Tharin Nimmanhaemin — that cabinet marked the high-water mark of Thai bankers' participation in government, participation pioneered by Bunchu himself in the mid-1970s. Already, the rapid economic growth that began in the mid-1980s was diminishing the national banking sector's previous dominance of the Thai economy. The Asian Financial Crisis of 1997 and the large stakes that foreigners subsequently took in Thai banks would make this development obvious.

The crisis took a toll on Bunchu's finances. In its aftermath, he left politics and devoted himself principally to the Chiva-Som spa and health resort in Hua Hin. Typically ahead of his time, he had founded Chiva-Som in 1991 out of an interest in wellness. Likewise, the policies that he pioneered in the 1970s were widely credited with inspiring the "populist" measures through which Thaksin Shinawatra transformed Thai politics after becoming prime minister in 2001.

Bunchu died of leukaemia in Bangkok on 19 March 2007. He and his wife Renu, a Songkhla native whose maiden name was Praphatsathon and whom he married in 1947, had one son and one daughter.

Michael J. Montesano

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C

Cabangon Chua, Antonio

(1934–)

Businessman, diplomat, Philippines

Antonio Cabangon Chua (蔡) is a magnate whose business empire includes insurance, health care, banking, property management, car dealership, newspapers and magazines, radio stations, a hotel chain, pre-need plans and memorial services, memorial parks, and other business ventures.

Today his passion for organizing new ventures, beyond the profit motive, is a way of doing good, of creating more job opportunities for Filipinos.

Cabangon Chua's life is a modern success story, a testament to a man's will and determination to overcome obstacles in life. "Whether you're rich or poor, everyone has 24 hours in a day," he loves to remind everyone. "It's what you do with your 24 hours that counts."

The central force of Chua's life is his mother, Dominga Cabangon Lim of Catanauan, Tayabas (now Quezon), born on 12 May 1910. When she was twenty years old, she eloped and lived with Tomas Chua, a lumber dealer, without any formal marriage ceremony. Cabangon Chua would always mention that he was "born out of wedlock".

Lim and her son lived a comfortable middle-class life in a house in Malate, Manila, where Tomas Chua had set them up. In 1944, Tomas Chua went missing and was believed to have been killed by the Japanese.

The burning and destruction of Manila during World War II marked the beginning of a rags-to-riches story for Cabangon Chua and Dominga Lim: a mother and son's struggle to survive the daily demands of putting a little food on the table and paying for a rented room every month, without losing their sense of honour and self-worth.

Sheer hard work kept both of them alive. Lim made and sold *bucayo* — grated coconut meat caramelized in muscovado sugar. She worked as a laundrywoman, washing the heavy uniforms of American soldiers in newly liberated Manila.

Manila's liberation in 1945 saw Cabangon Chua, eleven years old at the time, queuing for canned sardines and relief goods. "I hated myself for being too small to work and too big to just stay at home." A scavenging trip to an American military camp for leftover food gave him the idea of shining shoes for the hundreds of American soldiers around. A neighbour made him a wooden shoeshine box that he has treasured to this day. Chua vows that he will never throw it away. It reminds him "not to be proud" and "not to look down on people who do what I used to do".

As he puts it, "I had a burning desire to succeed in life because of the way my mother was treated by our rich relatives when I was very young. It pushed me. It motivated me."

His frugal mother saved and borrowed enough money to open a mom-and-pop variety store that eventually expanded into a

large grocery in Barrio Vergara, Mandaluyong, by the Pasig River. This gave them the much needed sense of financial security, however modest.

The young Chua tended the store after school, bought grocery supplies, and hauled the heavy load of merchandise to their store. He eventually bought a jeep to carry store supplies and he even drove it as a passenger jeep, and leased it out to others — thereby showing early on his entrepreneurial flair to generate more money.

As a young boy, Chua already knew that he could support himself and earn an honest living. Never afraid of hard work, he fished and set traps in the pristine Pasig River. In the mornings, he hawked fish and clams, and gathered driftwood and sold them as firewood. In the afternoons, he roamed Luneta Park and sold popsicles.

It was at this time that his mother was hospitalized for six long months. Through grit and tenacity, he made every *centavo* count. He was thus able to pay the monthly rent of their room to relieve his sick mother of worrying too much. Every day for six months, Chua cooked and brought his mother's favourite food to the hospital. Such was his unwavering love and devotion to his mother. Years later, he would name the buildings he owned after her.

Lim, who had very little formal education, taught her son his ABCs. He also read *Liwayway* and *Silahis* magazines, before selling them in the streets of Manila.

Chua spent primary school in Namayan Elementary School (now Isaac Lopez Elementary School) in Mandaluyong, and Sta. Ana Elementary School in Manila. He was good in arithmetic. After all he was always selling something in the streets. He walked barefoot to school, the only one to do so in class. He had dreamed of becoming a doctor, but knew well enough that his mother could not afford to let him go to medical school.

After high school at the University of the East (UE) in 1953, he settled for a course that could be finished in the shortest time possible. In 1956, the young and ambitious Chua, at the age of twenty-two, finished his business administration degree from the University of the East in three years instead of the standard four years. In 1960, he passed his CPA (Certified Public Accountant) examination.

As a new graduate in 1956, he got a job at an accounting firm, J.S. Zulueta, Inc., where he stayed for only two years to learn the accountant's trade: how to audit, read balance sheets, and to prepare financial statements — skills that would be very useful for all his business ventures in the years to come. It would be the only time that he would work as a salaried employee.

Chua then opened Filipinas Pawnshop, Inc., in 1958. He was "the manager, clerk, cashier, and janitor". Filipinas Pawnshop is still around. Chua considers it "the cornerstone of my fortune". This little pawnshop marked his very first business success and established his reputation as a man whose word can be trusted.

A young man in a hurry, he had set a target for himself: to be rich and successful, and a millionaire, by age forty. He did make it to the millionaire list a few years before he turned forty.

When he hit this age in 1974, Chua did three things: first, he set up a flagship company, ALC Commercial and Industrial Corporation; second, he built a mausoleum for his mother in Mandaluyong Catholic cemetery; and third, he built a plush home for his large family in Wack Wack Village, Mandaluyong.

Chua was always hungry to acquire more skills and knowledge. While a student

of commerce at UE, he also enrolled in an engineering course at a nearby university, the Far East Asian Technological Institute (FEATI). Later he had to drop engineering and take on a vocational course: automotive mechanic in FEATI, and diesel mechanics at the Guzman Institute of Technology. He also took typing and stenography courses. Later, he enrolled in law at the Adamson University for two years, but had to give it up when his pawnshop business demanded all his time and attention. He was always open to learning something new. He tried yoga in the late 1960s; and courses on creative thinking and problem solving; and even hypnotism in the early 1970s. On the more pragmatic side, he enrolled in a Dale Carnegie course in 1960; attended seminars on real estate, problems in business management, and effective business communication.

All his life he has learned to value the power of education to improve lives. In 1978, he established the Dominga L. Cabangon Memorial Foundation in honour of his mother. It provides educational assistance to children of his employees. It gives full scholarship to honour students of his elementary schools. It also supports the Catholic Church by helping priests further their education. His ambassadorial stint in Laos (January 2003 – August 2004) led to full scholarships for six Lao students with leadership potential to study in the Philippines. To date the foundation has supported more than 200 scholars.

Recently Chua set up the Quijano de Manila Foundation in honour of Nick Joaquin, National Artist for Literature, and his late friend and biographer. This foundation aims to continue Joaquin's dream of helping young writers, especially children of veteran journalists, who have chosen writing as a career.

Every Saturday afternoon since his mother's death in 1962, Chua visits her grave site, offering flowers and praying for her soul. Every Friday afternoon he goes to Quiapo Church, recognizing that everything he has accomplished is ultimately due to God's grace.

Rosa Concepcion Ladrido

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Cao Hồng Lãnh

(Phan Thêm, 高红嶺, Gao Hongling, 1905–2008)

Revolutionary, diplomat, Vietnam

A renowned revolutionary, intelligence agent, and diplomat of Vietnam, Cao Hồng Lãnh succeeded in organizing the youth of Quảng Nam in the struggle for both national and class liberations. He was one of the strategists behind the numerous uprisings against the French colonialists which finally led to the military victory of the Vietnam Communist Party. A disciple of Ho Chi Minh, he was among the key leaders who planned the unification of the country.

Cao Hồng Lãnh was the older cousin of La Doãn Chánh (Luo Yunzheng 罗允正; pseudonym: La Hối 罗开, musician and martyr of Hoi'an). His mother was La Thị Am (罗氏龕; name in the La geneology: La Ngọc Am 罗玉龕), the second child of La Cầm Hoa and his fourth wife, Phan Thị (潘氏), popularly called Bà Thiên. Lãnh was born on 2 May 1905 in Hoi'an. His official name at birth was Phan Hải Thâm (潘海深); however, he was more

popularly called Phan Thêm. "*Thêm*" which means "the extra" in Vietnamese, says he was unplanned, as his parents wanted to stop at their fourth child, Phan Thị Lạc. Phan Thêm's father, Phạm Ngọc Cư, came from a family which moved in the post-Lê era (1740–86) to Hoi'an.

Phan Thêm was a protégé of Ho Chi Minh, the late President of Vietnam and founder of the Vietnam Communist Party. Ho named him Cao Hồng Lãnh (高鸿嶺) because of his fond memories of the mountainous region of his hometown in Hà Tĩnh province (Central Vietnam) called Hồng Lĩnh (pronounced as "Hồng Lãnh" in Central Vietnamese vernacular). The range is renowned for its ninety-nine summits. The name is also a light-hearted allusion to Phan Thêm's towering physique of 1.75 metres. Cao Hồng Lãnh later changed his written name in the Chinese script to "高红嶺," the middle character "红" meaning red and signifying communism. Lãnh's immediate family has also adopted the family name of Lãnh instead of Phan.

Lãnh had as many names as the multiple roles he played in the politics of Vietnam. He was born in Xã Minh Hương (the Minh Huong village 明乡社), Phượng Minh An (formerly called Phượng Minh Hương) in Hoi'an.

It is not easy to talk about Lãnh's past without broaching the political changes that occurred in Hoi'an, where he was born. The seed of patriotism and revolution seemed to have been sown among the residents of Hoi'an and across the country since the late nineteenth century after the French colonial beginnings in 1858. In the nation's twentieth-century nationalism, Phan Bội Châu and other patriots from the central region of Vietnam sought a way to liberate the country from the French. Huỳnh Thúc Kháng and Trần Quy Cáp were two of the familiar faces at Lãnh's family abode, as they were among the hot-blooded intellectuals of Hoi'an who were fans of the books sold by Lãnh's family.

Lãnh's parents ran a bookshop called Đức An (德安) from their classical, Chinese-style house located at 129 Tran Phu Street in Hoi'an (formerly no. 83 Rue du Pont Japonais [Japanese Bridge Street]). Although the place was a medical hall selling Chinese medicinal herbs, Đức An sold "New Books" (in Vietnamese, *Tân Thư* 新书), advocating new ideas such as democracy and modernization that originated in the West.

It is said that following the news of the execution of Trần Quy Cáp by the French, Đức An burned its stock of "new books". Lãnh was then about two years old. He learned Chinese characters until he was more than ten and later learned French, a language taught in the French school he attended in Hue. Like the intellectuals of his era, he became attracted to the writings of French political philosophers such as Rousseau and Montesquieu. The ideals of nationalism thus came to Hoi'an, thanks to French and Vietnamese language books and such magazines as *Chuông Rè*, *Đông Pháp Thời Báo*, and *Việt Nam Hồn*, of which Lãnh was an avid reader. The ardour of earlier patriot-revolutionaries such as Phan Bội Châu and Phan Chu Trinh, and the spirit of revolution endorsed by Sun Yat-sen continued to intensify in Hoi'an in the 1920s.

Since his school days, Lãnh had observed the social and political inequities between children from the ruling and wealthy local families and those from ordinary homes. At the age of twenty, he began to spread revolutionary ideas via different channels. He formed a youth football team which he named Aurore (*Bình Minh*), and directed theatrical plays with revolutionary contents. In 1927, he went to Quảng Trị, the province in the north central part of Vietnam where

the previous royal capital of Vietnam, Hue, was sited. There, he made connections with the Vietnam Association of Revolutionary Youth and returned to Hoi'an in October that year to set up his new bookstore, Vạn Sanh (万生), meaning "forever living" at No. 76, Le Loi Street, where he published and disseminated revolutionary information. From his family home, he also organized the Hoi'an chapter of the Vietnam Association of Revolutionary Youth, served as its secretary, and recruited members who initially numbered only three, including himself. His home, commonly called *nhà Đức An* (德安家) by denizens, was designated a heritage site in 2005 and has been a place of interest for tourists since February 2010.

In 1928, during a conference of the Vietnam Association of Revolutionary Youth held in Danang, plans were drawn for the expansion of the youth organization at the provincial level, led by Đỗ Quang. Lãnh became a committee member of the association of the south-central province of Quảng Nam. This position motivated him to play an even greater role in promoting the revolutionary movement. His role grew in significance after Ho Chi Minh merged the various communist organizations in Kowloon, Hong Kong, in February 1930 to establish the Vietnam Communist Party (VCP).

In 1935, Lãnh accepted an invitation to join the Indochinese Communist Party (Đảng Cộng sản Đông Dương) in Nanking. Together with the pioneering members of the VCP, he participated in the strategic planning of the party, and studied politics. However, his study was terminated when he was asked to return to Kunming in China. In Kunming, between 1939–41, he established the guerilla zones in Northern Vietnam and the secret border routes for his comrades. In 1941 he escorted his peers, Phạm Văn Đồng and Võ Nguyên Giáp, to Tĩnh Tây (靖西县), Guangxi, to meet Ho Chi Minh. Phạm Văn Đồng later served as prime minister from 1955 to 1987. Lãnh was one of the three officials who accompanied Ho Chi Minh to Pắc Bó (north-eastern province of Cao Bằng), where he strategized numerous uprisings which culminated in the August Revolution (*Cách mạng tháng Tám*). In Cao Bằng, he nurtured the guerilla fronts, including instilling the organizational culture in the Viet Minh cadres and reinforcing their skills. Then in 1942, together with Phạm Văn Đồng, in Tân Trào (Tuyên Quang province), he established a nascent committee that would work towards the unification of the country. Tân Trào was the temporary revolutionary site where decisions on uprisings were made. Lãnh's co-workers were General Võ Nguyên Giáp, Vũ Anh, and Chu Văn Tấn, who became the first defence minister of the Democratic People's Republic of Vietnam. Lãnh further undertook the crucial but risky responsibility of unifying the various groups of ethnic Chinese Communists in Chợ Lớn, which was heavily guarded by the French at the time.

From 1948–50, while commuting between Bangkok and China for his project, Lãnh established the sea passage to transport ammunitions between Hong Kong and Bangkok, reviving in the process the committee of military logistics for the southern part of Vietnam. When the French withdrew from Vietnam, Lãnh was selected to sit on the Resistance Committee for the South (Ủy ban Kháng chiến Nam Bộ) to spearhead the next stage of political development. In 1957–58, he became consul general at the consulate of Vietnam in Kunming. Owing to his experience in cross-border travels and negotiations, in addition to his multilingual skills, Lãnh was instrumental in negotiating with the Chinese and the Soviet Union for their continued assistance and support from

the 1950s until 1964. He served as deputy chief of the Commission for Foreign Relations of the Central Committee of the VCP from 1959–77, when he continued to nurture junior diplomatic staff. He retired in Hanoi in 1977.

Lãnh passed away in Hanoi on 20 July 2008, leaving behind his wife, Đặng Thị Giang (born in 1924 in Udon Thani, Thailand), and five children — two sons and three daughters. He was given a state funeral.

Grace Chew Chye Lay

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Cao Triều Phát

(高朝发, Gao Chaofa, 1889–1956)

Religious, military and political leader, Vietnam

Cao Triều Phát was the manager of the most partisan of the dozens of Caodaist branches of the communist cause. Caodaism was legalized in 1997 and is now Vietnam's third largest religion after Buddhism and Catholicism. Phát was also a promoter of the Scout movement, connecting this with his religion as a military strategy in his struggle against the French. He also bridged the old Sino-Vietnamese and Western secret societies, several denominations of the new Cao Đài religion, and those of the nationalist and communist factions.

Phát was born into a wealthy land-owning family in a remote area in Bạc Liêu province, in the Mekong Delta of the southern region of Vietnam. His grandfather, Cao Cần Thiệt, was a migrant from Chaozhou who arrived in Cochinchina at the age of eighteen and married a Vietnamese woman. Their son, Cao Minh Thạnh (1860–1919), the father of Cao Triều Phát, was chief of Bạc Liêu province and married a Sino-Vietnamese woman, Tào Thị Xúc (1858–1901). Phát was born on 17 April 1889 in Vĩnh Hinh hamlet in the Vĩnh Lợi village of Bạc Liêu province and was the fifth of eight siblings.

He graduated from Chasseloup-Laubat College in Saigon in 1910. As one of the few privileged young Vietnamese, he attended this French-speaking school in which the Indochinese elite was educated to meet the administrative needs of the colonial system. After a training course in law at the Court of Saigon, he accepted a job as secretary-translator at the court of Bạc Liêu. He then decided to marry Lê Thị Lựu (1894–1953) and the union bore one son, Cao Triều Liêm, born in 1912. His wife soon revealed a fragile health and the marriage ended. Phát married again in the 1930s. With his new wife, a young Sino-Vietnamese girl named Châu Thị Tùng (1912–2005), he had two daughters and a son.

In 1914, during the First World War, he volunteered to leave Vietnam for France as a sergeant and translator, to take charge of Vietnamese soldiers enlisted into the French

Army. In 1917, during his eight-year residence in France, he was initiated in 1917 into the freemason lodge, "Les Francs chevaliers d'Écosse et la solidarité réunis" ("The Franc-Scottish Knights and the joined solidarity") in Bordeaux. The lodge aimed to promote intellectualism and preserve the Scottish rite. It also required members to make large financial contributions.

Returning to Cochinchina in 1922, Phát began his political career and founded the Indochinese Labour Party (Đông Dương Lao động Đảng) on 12 November 1926, which existed until 1931. He also worked as a political editorialist for two newspapers of the time, *L'Ère nouvelle* ("The New Era") and *Nhựt Tân Báo* (the "First Modern Newspaper"), which were both prohibited by the French in 1929. In 1930 he was nominated to the Administrative Board of Cochinchinese (Hội đồng Quản hạt Nam Kỳ).

Caodaism emerged between 1925 and 1926 in the Mekong Delta when the supreme divinity, Cao Đài Master, revealed himself through a flying phoenix (*phò loan* 扶鸾) or spirit-writing séances, to Vietnamese civil servants. "Cao Đài" — the supreme platform — is the abbreviation for 'Cao-Đài Tiên-Ông Đại-Bồ-Tát Ma-Ha-Tát' (高台天皇大菩萨摩诃萨), which means the "Supreme Platform for the Highest Immortal and Great *Bodhisattva Mahasattva*", with an implicit and millenarian reference to the heavenly jade emperor of the Chinese. Caodaists directly controlled a large part of southern Vietnam, establishing their own army during the Japanese Occupation and the ensuing war of independence.

Phát did not become a Caodaist until the demise of his political party, the Indochinese Labour Party. He converted from Buddhism to Caodaism on 30 April 1932 in Thái Dương Minh temple of Bạc Liêu and joined the Tiên Thiên (先天) denomination in 1932. A series of lost political battles against the French colonizers undoubtedly led him to recalibrate his rhetoric into a religious one, as he considered Caodaism to be a new, but very powerful force of mobilization. Evidence indicates deliberate attempts on the part of Caodaist leaders to catch the attention of Phát. For example, in 1926, his younger sister, Cao Thị Khiết (1895–1920), who died from disease four years after her wedding, was elevated to the Caodaist pantheon as the incarnation of the ninth immortal, *cửu nương* (九娘), surrounding the Golden Mother of the Jasper Pond — Diêu Trì Kim Mẫu (瑶池金母). The planned incarnation of his sister was the factor that motivated his religious conversion. He was given the religious appellation, 'Thuận Đạt' (顺达) — which means to "reach a spirit of harmony", and took the pseudonym Sơn Kỳ Giang, meaning "the strange river of the mountain" — a metaphor pertaining to his patriotism.

He was simultaneously attracted by the communist proposal to join forces in order to dispose of the colonial yoke. Aware of the economic crisis that had struck Indo-China since 1930 and weakened the resources of the Tây Ninh denomination — the denomination that was most numerically substantial — Phát established in Bạc Liêu a new denomination called Minh Chơn Lý (明真理) or Minh Chơn Đạo (明真道) — the "Way of the enlightened truth" — with the support of Trần Đạo Quang (1870–1946), a Taoist leader of the Minh Sư (明师) secret society. He was nominated cardinal (*chưởng pháp* 掌法) in this Caodaist denomination, the only remaining denomination with ties to the communists. He used his paternalistic influence as the plantation owner of a pool of labourers to found this Caodaist denomination;

it is estimated that he had 5,000 hectares of plantations. The League for the Independence of Vietnam (Việt Nam Độc lập Đồng minh Hội or Việt Minh) found in the "family network" of Phát a powerful ally.

In 1941, Phát became a member of the provincial committee of the Communist Party (originally a clandestine operation formed in 1939) in Bạc Liêu, and subscribed to the Việt Minh cause for independence. He was soon afterwards named vice-president of the Committee of National Liberation — Ủy ban Giải phóng Dân tộc — for Bạc Liêu. Coming from a local wealthy and powerful family, he naturally became president of the committee in 1945. Around this time he started a Caodaist Scout movement which attempted to bridge the various Caodaist denominations.

It was in Saigon and within the Minh Tân temple (明新) — the last of the new-born Minh secret societies — that he organized the "Federation of the Virtuous Youth" (Thanh niên Đạo đức Đoàn) in 1945, opening a scout section with the participation of three other Caodaists: the journalist, Phan Trường Mạnh (1895–1967), Doctor Trương Kế An (1899–1983), and the politician, Phan Khắc Sửu (1905–70), who would later become president of the Republic of South Vietnam from 1964–65. The Scout movement was conceived like a semi-military structure in which recruits were being instilled with the values of the rituals and ideas of national liberation.

At the beginning of 1946, in the struggle against the French Army, Phát withdrew to his "Holy See" of Bạc Liêu — that means the main church of his denomination in a Caodaist vision — and founded a base of resistance there. On 14 October 1947, he coordinated a clandestine conference at Đồng Tháp Mười village, with the objective of creating a "unified association of the twelve Caodaist denominations for patriotic salvation" (Hội Cao Đài Cứu Quốc 12 phái Hợp Nhứt). Its main objective was to organize Caodaists into a patriotic front against the colonial invaders for the Communist cause, following the example of other religions such as Catholicism and Buddhism. As president of the management committee of the aforesaid association, he was assisted by two Communist vice-presidents: Nguyễn Ngọc Nhựt, son of the Caodaist Pope of Bến Tre province, and Nguyễn Văn Khảm, from the Tiên Thiên denomination. However, Phát and the Việt Minh failed in their political objective, primarily because of the weak military support and institutional legitimacy given by France to another Caodaist denomination, the Holy See of Tây Ninh.

During the Geneva Conference on 21 July 1954, Phát concluded that all pro-Việt Minh Caodaist dignitaries had to move to Cà Mau, a marshy area in the extreme south of Vietnam which French soldiers would find difficult to access. Weakened and old, he decided to travel to North Vietnam by air on 17 September 1954 to meet President Ho Chi Minh. On the Lunar New Year's Day of 24 January 1955, he organized a religious ceremony at 48 Hòa Mã Street in Hanoi, which was to become the first Caodaist temple in the Communist North. The temple is still active today. On 9 September 1956, Phát died at the B.303 Hospital in Hanoi. The government of President Ho Chi Minh organized a solemn funeral in remembrance.

Jérémy Jammes

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Cham Tao Soon

(詹道存, Zhan Daocun, 1939–)

Academic, engineer, Singapore

Often credited with building up Nanyang Technological University (NTU) into a tertiary institution of high repute, Cham Tao Soon has had a long career in academia. Due to his long service as a university lecturer and researcher, Cham has contributed a great deal to the field of engineering in Singapore. Born in 1939, Cham completed his education at Raffles Institution. He followed this by reading engineering in the University of Malaya, from which he graduated with an honours degree in civil engineering in 1964. Upon graduation, he worked briefly as a consulting engineer. However, the lure of learning and sharing that which he had learnt soon led to him returning to the educational fold. Thus, he applied for a lecturing position at Singapore Polytechnic. He was successful in his application and he remained at Singapore Polytechnic until he went for further studies. His experience at Singapore Polytechnic stood him in good stead, for he secured a place at the University of London two years later. At the University of London, he worked hard and came away with a Bachelor of Science degree in Mathematics, with honours. After completing his education at the University of London, Cham went to Cambridge University in the United Kingdom on a Commonwealth Scholarship. It was from Cambridge University that he obtained his Doctor of Philosophy in Fluid Mechanics.

Eager to contribute to the area of theoretical engineering and desirous of developing young minds in the different fields of engineering, Cham took up the position of lecturer with the University of Singapore in 1969. His dedication to his field and his students ensured his steady rise within the faculty, culminating in his promotion to the position of dean of the Engineering Faculty in 1978. He remained in this position until 1983. Owing to his excellent work as both lecturer and dean of the Engineering Faculty at the University of Singapore, he was appointed President of the newly re-incepted NTU (known at the time as Nanyang Technological Institute or NTI) in 1981. As the former incarnation of that institution, Nanyang University, had been 'absorbed' into the University of Singapore to form the National University of Singapore in 1980, the newly re-incepted NTI was in need of strong and innovative leadership. Cham provided just that and was duly appointed professor of NTI in 1983. He must have been very assiduous in his duties, for NTI was accorded university status in 1991 and changed its name to Nanyang Technological University. Thus, it could be said that Cham had likely played a significant role in NTU becoming the second English-medium University in Singapore. He remained in his position as President and professor at NTU until 2003, whereupon he was appointed Distinguished University Professor. During his long tenure at NTU, Cham oversaw the transformation of the institution from NTI to NTU. At the same time, he was also responsible for building up NTU into a tertiary institution comparable to its sister, the National University of Singapore. Indeed, he is still known as the man who helmed NTU from 1981 to 2002, and is still acknowledged as the founding President of NTU.

Contrary to the common misconception of engineers and academicians being disinterested in anything outside their

research fields, Cham is also a patron of the arts. This patronage undoubtedly sprang from his earnest desire to foster the intellectual and creative growth of young Singaporeans. Thus, he served as Chairman of the Nanyang Academy of Fine Arts (2002 to the present), Singapore Symphonia Company (1999 to the present), NatSteel Ltd (1988 to the present), and Wearnes Technology Pte Ltd (1986–99). In the spirit of nurturing engineering talent in various fields within the discipline, he had also served as the director of Keppel Corporation (1982–2002), Adroit Innovations, the Land Transport Authority, TPA Strategic Holdings, and Robinson & Company. Additionally, he has been the deputy chairman of Singapore Press Holdings since 2004. He is also presently serving on the Singapore Institute of Management (SIM) University Board of Trustees and has been in that position since 1997. Cham is still very highly regarded in academia for he is acknowledged as Professor Emeritus of Nanyang Technology as well as the Chairman and Chancellor of SIM University. As a testament to his wide range of interest in engineering, culture and the arts, he also holds the post of director of WBL Corporation, Soup Restaurant Group and Singapore International Foundation.

In these various capacities, Cham has been instrumental in encouraging the development of various fields of engineering in his students. To date, he is a fellow of the Institution of Engineers in Singapore, the Institution of Mechanical Engineers in the United Kingdom and the Royal Academy of Engineering in the United Kingdom. For his contributions to academia and his efforts, achievements and research in engineering, Cham was made a Chevalier dans l'Ordre des Palmes Académiques in 1979, admitted into the Distinguished Service Order in 2003, and awarded with the Royal Academy of Engineering Inaugural International Medal in 2006.

Although his tenure as Chairman of Wearnes Technology lapsed in 1999, Cham's contributions and insights into the field of engineering technology are still very much valued. This may be gleaned from the fact that he is still an independent and non-executive director at Wearnes Technology, a post to which he was re-elected in 2008.

Already well known for his contributions to academia and the field of engineering, Cham's innovative spirit and unflagging spirit continues to serve the public in his many non-academic capacities. He was appointed to the United Overseas Bank (UOB) board of trustees on 4 January 2001 and was so upright and effective in his position that he was re-elected as the director of the board on 30 April 2008. In his capacity as an independent and non-executive director, he sits on the Chair of the UOB audit committee and is a member of the bank's executive, nominating and remuneration committees. Additionally, he also serves as the director of UOB's subsidiaries, such as Far Eastern Bank and the United Overseas Bank in China. Concurrent to his post as UOB non-executive director, Cham is also Chairman of MFS Technology and the Singapore-China Foundation. Currently, he is a member of the Council of Presidential Advisers.

For his public spiritedness and contributions to the academic scene in Singapore, he was awarded with the Public Administration Medal (PPA) and the Distinguished Service Order (DUBC). Likewise, his academic contributions to the various fields of engineering have resulted in the University of Strathclyde, the University of Surrey, Loughborough University and Soka University conferring honorary degrees upon him.

Sharon Loo

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Chamlong Srimuang

(Lu Kimhor, 卢金河, Lu Jinhe, 1935–)

Army officer, politician, protest leader, Thailand

Chamlong Srimuang, an ethnic Teochew with the childhood nickname of Kim Hor, was born on 5 July 1935, in Thonburi, across the river from Bangkok. His father, Lu Hasiew, a trader who had emigrated from China, fathered two sons with his Thai-born wife Boonruean, a street hawker who was also of Chinese descent. The elder son was sent to China to be raised by his grandmother but died during the Second World War. Chamlong, the younger son, was barely three years old when his father died. At the age of 12, Chamlong took the surname "Srimuang", when his mother married a postman by the name of Chot Srimuang.

As a poor boy seeking social advancement, Chamlong applied to the Army and Navy cadet schools, was accepted by both, and opted for the Army. He graduated from Class 7 of the Chulachomklao Royal Military Academy, where in his final year he served as chief cadet. However, his graduation was marred by a conflict with the senior officers of the Academy, whom he had accused of corruption. He ended up being punished for raising funds by organizing showings of outdoor movies, which were then banned under martial law regulations. For this offence he was stripped of his position of chief cadet and saw his graduation delayed, only receiving his graduation sword long after his classmates.

Chamlong was subsequently assigned to the Signals Corps rather than the more prestigious infantry or cavalry, but he remained an important player in Class 7, which emerged as one of the leading cliques in the Thai Army during the 1970s and 1980s. As a signals officer at the height of the Cold War, he was sent on two training assignments to the United States, totalling eighteen months, in the early 1960s. In 1964, Chamlong married Army Major Sirilak (Nonglak) Khiawla-o, a "star" Chulalongkorn University pharmacy graduate.

Chamlong saw combat during a special mission to Laos in 1968. Ironically, he later claimed that he had only been sent to Laos by mistake. He also served a tour of duty in South Vietnam, and spent two years at the Naval Postgraduate School in Monterey, California, where he gained a master's degree in 1974. He returned to Thailand to become an intelligence officer at the headquarters of the Supreme Command during the heady mid-1970s. His role in the events of 6 October 1976 later became the subject of controversy; he has admitted involvement in a rightist demonstration at the Royal Plaza on that day, but has always vigorously denied that he was involved in the massacre of students at Thammasat University.

Chamlong's political debut came in 1980, when he was appointed secretary-general to Prime Minister General Prem Tinsulanonda. Prem had been installed in office through the backing of a group of Class 7 officers popularly known as the Young Turks, whose leaders included Colonel Manun Rupkhachon. Although he was supposed to be the Young Turks' point man in the Prem administration,

Chamlong sided with Prem during the group's failed April 1981 coup attempt. This meant that his position was no longer tenable, and he resigned soon afterwards, ostensibly because of his strong opposition to abortion.

During the late 1970s Chamlong had become a devout member of the Santi Asok Buddhist sect, becoming a vegetarian, giving away his possessions and taking a vow of celibacy. For several years after his 1981 resignation, he travelled around Thailand, living frugally and preaching the dharma while continuing to draw an army officer's salary.

Chamlong was promoted to major-general in October 1985 but served as a general for only two days, before resigning from the Army and standing as an independent candidate for election as governor of Bangkok. Under the banner of the Ruam Phalang (United Force) Group, he won the election after gaining 480,233 votes, almost twice the vote of the Democrat Party candidate Chana Rungsaeng, who had originally been seen as the front runner. After initial resistance to entering party politics, he established the Phalang Dhamma (Moral Force) Party in 1988. For the next four years Chamlong grew increasingly popular, his name closely associated with several themes: the withdrawal of the military from political meddling, the rejection of corruption and money politics, the quest for cleaner and more competent political parties, and calls for greater decentralization of power.

Chamlong went on to win a second term as Bangkok governor in 1990 with a landslide 703,671 votes. But, in the wake of the February 1991 military coup, he decided to resign the governorship to run for parliament. In the 22 March 1992 general election, his Phalang Dharma Party won 32 out of 35 parliamentary seats in the capital.

Chamlong soon became involved in extra-parliamentary rally politics when former army commander and coup leader Suchinda Kraprayun was appointed prime minister, an appointment widely criticized as illegitimate. After first proclaiming a hunger strike, Chamlong assumed the leading role in massive anti-Suchinda street protests in central Bangkok during May 1992, which culminated in a violent military crackdown involving 52 confirmed deaths. On 18 May, Chamlong was arrested; on 20 May, he and Suchinda appeared on television kneeling on the floor before King Bhumibol Adulyadej and listening to a royal rebuke. Suchinda resigned as prime minister shortly afterwards, while Chamlong's own political ambitions never recovered from this dark and controversial episode. To his supporters, he had helped defeat dictatorship and restore Thailand to democracy; to his detractors, he had acted recklessly and "led people to die".

Palang Dharma lost Bangkok seats to the more conservative Democrat Party in Thailand's September 1992 general elections, and, while Chamlong later assumed the position of deputy prime minister in a Democrat-led administration, he was never comfortable in this subordinate role. In May 1995, he pulled Palang Dharma out of the coalition government, so removing Prime Minister Chuan Likphai from power and triggering fresh elections. At this point he handed over the leadership of the party to then political neophyte Thaksin Shinawatra, a billionaire telecommunications tycoon. For the next decade Chamlong served as a somewhat improbable mentor to a man whose materialism, worldiness and incredible affluence seemed the polar opposite of Chamlong's own values and image. Thaksin was unable to handle the contentious factional politics of Phalang Dharma, however, and he soon launched a political party of his own, Thai Rak Thai.

In 1996 the ever-restless Chamlong made an unsuccessful bid to regain the Bangkok governorship, losing ignominiously: his political star had now badly faded. With his wife Sirilak, he turned his energies to a range of charitable activities, including a leadership school in Kanchanaburi, a vast dogs' home near Don Mueang, and a project to provide free dialysis for poor kidney patients. These activities helped him maintain his image in the media, which always formed an important element in his political calculations.

In 2006 Chamlong returned to the headlines by leading a public protest against efforts by prominent businessman Charoen Siriwatthanaphakdi to list Thai Beverage Plc, the producer of Chang Beer, on the Securities Exchange of Thailand. Chamlong argued that such a move would further promote and boost alcohol sales.

The Chang Beer campaign was just a warm-up, however, for Chamlong's full-blown return to rally politics. Early in 2006 he broke publicly with his long-time protégé Thaksin Shinawatra, who had by then served as prime minister for five years. Accusing Thaksin of abusing his power and profiting financially from political office, Chamlong became one of the five core leaders of the anti-Thaksin People's Alliance for Democracy (PAD). In effect, the main leader of the movement was media tycoon Sondhi Limthongkun, and Chamlong served as his *de facto* number two, responsible primarily for the logistics of the protests, which began on 19 February 2006. Through a series of mass rallies, the PAD — wearing trademark yellow shirts that symbolized their professed loyalty to the monarchy — helped destabilize the Thaksin government and so created the conditions for the 19 September 2006 military coup which ousted him.

When Thaksin's People's Power Party (PPP) won the first post-coup election in December 2007, Chamlong's longtime arch-rival Samak Suntharawet assumed the post of prime minister. The PAD then re-emerged, seizing Government House from August to November 2008 and holding nightly mass rallies there before moving on to take control of Bangkok's airports. In December 2008, the PPP was dissolved by the courts, and a new Democrat-led coalition assumed office.

Chamlong was among those involved in the creation of the New Politics Party, the ill-fated political wing of the PAD, in 2009. However, he campaigned for a "no vote" (in other words, he urged people not to vote for any party) in the July 2011 elections.

Chamlong Srimuang played a crucial role in the unmaking of five Thai prime ministers: Suchinda Kraprayun (1992), Chuan Likphai (1995), Thaksin Shinawatra (2006), Samak Suntharawet (2008) and his successor Somchai Wongsawat (2008). His maverick career, spanning the military, electoral politics, social activism and rally leadership, makes him one of the most extraordinary figures in modern Thai political history. The first decade of his political career from 1985 to 1995 saw some remarkable achievements, but in later years he seemed to lose his way, swinging from ill-judged uncritical support for Thaksin, to a relentless and ultimately self-defeating anti-Thaksin fixation.

Despite his flaws — the main one being a complete lack of reflexivity — Chamlong Srimuang's life has been characterized by tremendous energy and determination, and a remarkable, if not always sustained, ability to grasp the prevailing mood of the Bangkok public.

Duncan McCargo

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Chan Ah Kow

(陈亚九, Chen Yajiu, 1912–96)

Athlete, national coach, sport administrator, Singapore

Dr Chan Ah Kow was a driving force behind attempts to raise competitive sporting standards in Singapore after 1965. From a foundation as a highly talented sportsman, notably during his undergraduate days in the 1930s, he became highly influential both as a coach and an administrator during the 1960s and 1970s. He was the coach of the national swimming team at six consecutive South East Asian Peninsular (SEAP) and South East Asian (SEA) Games between 1965 and 1975.

Chan was born in Taiping in 1912. His father, Chan Tai, had migrated from China and established a small, but profitable iron foundry. The young Chan attended King Edward VII School where he became a sports champion. He dominated many athletic events, notably hurdles, becoming school champion three years in a row (1930–32). He was also head boy of the school in 1931 and 1932.

His most dramatic year was 1933 — the same year he moved to Singapore to begin his medical studies. Within the space of a month he played Malaya Cup football for Perak and then won the Keith Cup at the first annual athletics meeting of the King Edward VII College of Medicine in Singapore. The crowning moments of the year, however, came in December, when he was the champion athlete at the 2nd Singapore Chinese athletics sports meet at Jalan Besar stadium. On the basis of his performances he was selected to represent Singapore at the All-Malayan Chinese Olympiad held in Kuala Lumpur, where he set a new Far Eastern Olympic record of 15.2 seconds in the 110-m hurdles event.

In rugby, football, and athletics he attracted attention and developed a reputation as an entertainer. His speed and bravery served him well in most sporting contests. Lee Kip Lee wrote that he was "a most colourful character" who "never failed to capture the attention of the spectators, especially the girls".

"… what attracted the attention of everyone was the garb which adorned his muscular frame. He had a cloth cap on his head, a long-sleeve jersey with a turtleneck, and leather gloves. That, and the many spectacular saves he made, earned him thunderous applause."

The final years of Chan's medical training coincided with the early war years in Europe. He qualified as a doctor in 1940. Just one month before the Japanese Occupation began, he married Elizabeth Giam in January 1942. In difficult and harrowing times the couple had three children, two daughters — Mei Ling and Vicky, and one son, Bernard.

During the immediate post-war years, Dr Chan initially turned his sporting attention to tennis. It was common for him to go to clubs and private residences to play with friends and associates. In 1948, he appeared in the first post-war Singapore Lawn Tennis Association tournament played indoors at the Happy World amusement park. The Chan residence in Mountbatten Road, known as Chansville, became a focal point for tennis practice and competitions.

In December 1948 Singapore entered a golden age of sporting success when the

Malayan badminton team won the inaugural Thomas Cup competition in England. Chan was the medical adviser who attended to the team. This was the first of many major international visits that stimulated his desire for national success. As well as opening his eyes to the sporting practices adopted in other countries, the tournament may also have prompted him to become a generous sponsor of local and international competitions. In 1949 he donated a challenge cup for the new inter-university sporting contests between Hong Kong universities and the combined colleges in Singapore.

Chan recognized the need for athletes to capitalize on their experiences abroad. In 1950 the most prestigious competition after the Olympic Games were the British Empire Games. Chan highlighted an important message to younger sportsmen when he advised the seven-man team travelling to Auckland to show the world that Malaya was not only known for tin, rubber, and badminton players, but was also a country of good all-round sportsmen. In 1952 he accompanied the Olympic team to Helsinki, where he filmed events for later analysis.

It was at this time that the Chan family itself went through a period of dramatic change. Chan and Elizabeth Giam separated. Lucy became Chan's second wife, and together they had four children. Second son Alex was followed by Pat, Roy, and later Mark. All the children grew up with tennis matches as a regular feature of home life and swimming as a competitive challenge, rivalled only by the pursuit of academic excellence.

Throughout the 1960s Chan maintained a close affiliation with the Singapore Lawn Tennis Association (SLTA). In 1960, as vice-president of SLTA, he was leading the attempts to obtain the affiliation of Singapore as a Davis Cup nation. In 1963, at the time of merger with Malaya, he was elected the new president of SLTA and became dedicated to the task of seeking equal representation for Singapore on the proposed Malaysian Olympic Council.

It was Chan who introduced innovatory training systems to stretch the potential of his children and other swimmers under his charge at the Chinese Swimming Club. The British Empire and Commonwealth Games in 1966 had proved to be an eye-opener for Chan and a catalyst for change for sports in Singapore. The games represented the first major international event for Singapore after gaining independence. Chan was established as vice-president of the Singapore Olympic and Sports Council (SOSC) and was manager of the swimming team travelling to Kingston, Jamaica. The small Singapore team discovered their sportsmen and women were lagging far behind the larger countries. Chan then became more critical of sporting standards in Singapore and commented that Singaporean athletes at the games were "like secondary school children taking a wide-eyed look at other well-trained far advanced university students". The strongest message from him was that Singaporeans should only compete in sports in which they stood a chance. Intelligent foresight, combined with sound planning and identification of appropriate sports, could produce success.

During the early years of Singapore's independence, the Chan clan, as it was also known, recorded many national and international successes. From 1965–73, Pat, Bernard, Alex, Roy, and Mark together accumulated forty-seven individual gold medals in the SEAP Games. In 1967 Chan became president of the Singapore Amateur Swimming Association and was identified by Othman Wok, president of the SOSC, as "the best example of a dedicated coach". This dedication was rewarded in 1970, when

the new award — Coach of the Year — was introduced. He was to achieve this accolade three times in all.

In 1972, Chan published a plan designed to boost Singapore's chances of success in regional competitions. He focused on selective specialization or the channelling schoolchildren to the sports best suited for their physical and mental make-up. He saw a strong need for incentives such as sports scholarships at all levels of education, and the introduction of a point system in the extra-curricular activities.

At the Munich Olympic Games of 1972, Chan was again an accompanying official. He came away with the realization that Singapore would always be chasing the stronger nations. Swimmers in Singapore tended to retire at an earlier age than their rivals from Japan for example. A major consequence of the experience in Munich was the introduction of plans to bring foreign coaches into Singapore and to send potential winners on training stints abroad.

In 1973 Chan stepped down as SLTA president, but continued to work for greater participation and better results in swimming. In 1976, he was awarded the Public Service Medal and, in 1985, made an honorary life member of the Singapore Amateur Swimming Association. One decade later he received a long service award from the Chinese Swimming Club. He passed away in March 1996.

Nick Aplin

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Chan, Carlos

(施恭旗, Shi Gongqi, 1942–)

Entrepreneur, philanthropist, Philippines

Among the Chinese-Filipino businessmen who ventured into China, Carlos Chan is the most successful. The phenomenal success of Oishi snack food in China is now a model that most business schools would want to teach. Chan's success in China has redounded to the Philippines. It enables him to help his country more — by promoting the Philippines to Chinese investors, helping the marginalized, and showing to China and the Chinese that the Philippines is a country of great potential. Chan's brainchild, the Liwayway Group of Companies, is a wholly Filipino company that has penetrated many markets throughout China and across Asia. Today, it operates in China, Vietnam, Myanmar, Thailand, and Indonesia, and continues to expand its presence.

Chan was born in Manila on 26 December 1942. Right after the war, his parents, Chan Lib (施阁头) and See Ying (李梅芬) put up a small family business repacking flour and coffee products. Liwayway Marketing eventually became the country's leading supplier of what then became the flagship product of the business, Liwayway Gawgaw (laundry starch).

In 1966, the Liwayway Marketing Corporation (LMC) was established, and the business expanded to include the distribution of pomade, starch, coffee, confectioneries, candles, candies, sauces, and other basic commodities.

The Chan brothers, Carlos and Manuel, actively participated in the growing business. Ten years later, under the management of Manuel Chan, LMC diversified into the manufacturing of snack food products, beginning with "Oishi Prawn Crackers" and "Kirei Yummy Flakes". The snack food business proved to be encouraging, and the company eventually concentrated on this enterprise. Over the decades, Oishi has been the food companion of generations of Filipinos.

Upon the death of his father, Carlos Chan bought the family-owned Liwayway Marketing Corporation when his siblings decided to venture into their own businesses. A few years before Chan bought Liwayway, he had set up Chan C. Brothers (CCB) in 1963, a company that manufactured plastic signboards. CCB later ventured into the trading of construction materials, and eventually went into manufacturing commercial and decorative lighting fixtures, outdoor lighting fixtures, and acrylic sheets. Through the years, CCB became quite well known in the country as a provider of high quality fixtures, and so could supply and is still supplying its products to many prominent establishments all over the Philippines.

Chan's equally famous brother, Ben Chan, creator of fashion line Bench, attributed Carlos Chan's success to his personality. As a young university student, Chan played football — a sport that needed endurance and patience. His artistic inclination, inherited from his mother, gives him incredible people skills and a great public relations persona. He is also a man of vision. Ben Chan recounted: "He dreamt long ago that he would set up business in China even before China opened its doors to the world."

In the 1980s, when China was slowly opening up to the world, Chan was cautiously studying its market. At the time, business conditions were quite restrictive, transportation was difficult, and investments parameters were not profitable. With courage and vision, Chan went back and forth to China for five years and finally decided to export Oishi products there first while setting up production facilities for the first cooperative joint venture companies in Shanghai.

In 1993, Liwayway started its China operations with two rented factories in Shanghai and 400 employees. In its first year, Liwayway China lost RMB2.9 million as it took time to stabilize operations and establish a more performance-based or profit-oriented management style. Many of Chan's own managers urged him to give up. Instead, Chan steeled himself to run the factory personally in the face of difficulties. He listened to his employees, valued their ideas, and despite his lack of capital, gave two salary increases, boosting the morale of his workforce. Under his leadership, the entire workforce worked together to manufacture and promote the brand "Oishi 上好佳", which fortunately, turned the tide for the company. Before the cooperative joint venture, the China partner produced prawn chips. After this bitter-sweet experience, Chan relied on strict and professional management. He was generous to his employees, giving them pay raises and even installing heating in the workers' canteen, thus getting everyone's loyalty. He often invited foreign and local experts and technicians to give advice on modernized production methods.

Today Liwayway (China) Company Limited (LCCL) has twelve factories, including two fruit juice factories and more than 6,000 employees. LCCL's Oishi food snack is now among the biggest snack food manufacturers in China, with over US$250 million in annual sales. The China operations of Liwayway China Company Limited include twelve companies, and the products received the Shanghai Famous Brands Award in 2001. The 2004 Report from

the China Trade Statistics Bureau named Oishi as the leading snack food brand in China. Manufacturing facilities have since also been set up in Ho Chi Minh City, Vietnam (1997), Hanoi, Vietnam (2005), Yangon, Myanmar (1999), Indonesia (2006), and Thailand (2006). Oishi is now also the leading snack food brand in Vietnam and Myanmar, and is continuing to expand in Asia.

In the nearly two decades since Chan set up "Oishi 上好佳" in Shanghai, the company has won the trust of customers, including government officials. Chan promoted and supported many trade exhibitions held in Shanghai and helped promote Shanghai's ideal business climate. He was given the Magnolia Gold Award (1998), one of the highest honours given to expatriates by the City of Shanghai.

Chan's ardent love for the Philippines is well-known and unequalled. Wherever a Liwayway factory is located around Asia, a Philippine flag is hoisted, as it is one of the ways that Liwayway manifests its pride in being rooted in the Philippines. The packaging of Oishi products feature the "Wow, Philippines" mark to promote the country as one of the best tourist spots in the world. As part of the effort to promote the Philippines to the world, Chan was one of the major sponsors of the Philippine Pavilion at the Shanghai Expo 2010. For Chinese visitors, it was probably a surprise for them to learn that their favourite Oishi 上好佳 is actually Filipino. Also at the expo, Chan was awarded the Order of Sikatuna conferred by President Gloria Macapagal-Arroyo during the Philippine Independence Day rites (12 June 2012) conducted at the Philippine Pavilion. The award is for Chan's pioneering success as an entrepreneur who produces quality food, both in the Philippines and China, and for his strengthening relations between the two countries, as exemplified by the philanthropic and cultural projects he envisioned.

As with many business tycoons, Chan is not satisfied with just making money. His love for the Philippines encouraged him, and other like-minded friends, to put up the Philippine Soong Ching Ling Foundation (PSCLF, 菲律宾宋庆龄基金会). Chan was the founding chairman at the foundation's inception in 2004. The PSCLF aims to carry forward the spirit of Soong Ching Ling and her unfinished cause — helping poor women and children in the Philippines — and to strengthen cultural and educational exchanges between children from China and the Philippines. Through the foundation, Chan brought the Loboc Children's Choir to perform at the Shanghai Expo, and has since supported the choir and brought them to perform in many cities in China. Through the PSCLF and Kaisa Para sa Kaunlaran (Unity for Progress), he has also put up low-cost housing projects in partnership with the Gawad Kalinga organization. Oishi Villages are now in Cavite, Baseco, Manila, and Maralit, Paranaque.

Chan's love for the Philippines is quite evident as he enthused to visitors to the Shanghai Philippine Pavillon about the Loboc Children's Choir of Bohol. To help promote the choir and the province of Bohol, the choir hummed the Oishi jingle in television advertisements, and printed ads for Oishi in China featuring Bohol's scenic spots prominently. Going deeper than just promoting its tourist attractions, Chan helps in the development of Bohol through projects such as the installation of lighting in the province. For this, province officials have made Chan a "Son of Bohol". Beyond promoting the tourism potential of the Philippines, Chan makes sure that Chinese businessmen get to invest in the country. He markets the Philippines' investment potential

even as he strives for newer places to promote the company's expanding product base. Chan personally escorted Expo visitors and talked to them about how the Philippines can emulate the immense growth that has happened in Shanghai. He would point to the frenetic pace of infrastructure build-up and dwell on his wish that the Philippines can play catch-up.

Chan is described as a thoughtful and sharing brother. He has brought all his siblings to their father's Xiamen hometown to see their parents' original home. Today he teaches his children, Carlson, Archie, Rinby, Larry, Oszen, and Shera the same work ethic that he and his siblings learned from their parents. He reminds them to remember always that it is the Philippines that gave them the opportunity for growth.

Carmelea Ang See

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Chan Choy Siong

(陈翠嫦, Chen Cuichang, 1934–84)

Civil servant, politician, Singapore

At a time when men dominated the public sphere and political life, Chan Choy Siong rose to break down the gender barrier and became the first woman in Singapore politics. Indeed, Chan was instrumental in shaping the women's rights movement in Singapore in her roles as first elected female Member of Parliament and head of the People's Action Party (PAP) Women's League. Her interest in assisting the elements of society that experienced less representation in socio-economic affairs — namely women, children and the elderly — helped secure the place of women as valued contributors to society. Her efforts in going against the then existent prejudices in society where women were generally considered inferior to men, empowered women to contribute to the world at large. Her interests in improving the lot of women in a male-dominated world may be attributed to her personal history.

Born to a poor family, she would help out at her father's *chee cheong fun* food stall while still in school. At a time where polygamy was widely practised, and most girls were not educated, her father was fairly progressive and allowed her to study at Nanyang Girls High School. Growing up in the 1940s and 1950s, she saw for herself that education for girls was skimmed over at best. Most girls were not educated, or, at best, primary school educated, and very few had secondary education. Likewise, there were not many jobs for women and they were paid much less than men. She also knew that female participation in the public sphere was frowned upon and female

participation in politics was ridiculed. Yet she was determined to overcome these obstacles. As a first step in her determination to change these mindsets, she joined the PAP at the age of twenty, five months after the Party was formally inaugurated in October 1954.

This was very bold of Chan on two counts. Politics was not seen to be a fit occupation for a woman, as a woman's place was thought to be at home. If a woman had any interest in politics, she was ridiculed. Participating in active political campaigning was frowned upon because of prevailing societal prejudices against women. Moreover, dabbling in politics in the 1950s was deemed to be a folly, especially if one was allied to a party (such as the PAP) that called for self-rule and independence. It was feared that political parties such as the PAP could potentially clash with the British colonial authority.

Nevertheless, Chan was determined to overcome these obstacles. She braced herself against opposition from the Chinese-speaking population and ridicule from the more conservative members of the PAP. Demonstrating her fluency in Mandarin and various Chinese dialects, her strong conviction that women were every bit as capable as men, and her determination to ensure that women were treated fairly by men in both the public and private spheres, Chan soon gained the respect of her PAP colleagues. Once her colleagues saw her capabilities and realized that she shared their passion for radically changing Singapore for the better, the PAP fielded her as a candidate for election when women were granted the vote in 1955. Consequently, Chan managed to win the important votes of women and was elected as a city councillor in 1957. She was subsequently elected to the Legislative Assembly in the 1959 elections and became a Member of Parliament for Delta.

Her interest in women's affairs and ensuring the institutionalization of some form of equality for women was most clearly seen during the time she served on the PAP's Central Executive Committee from 1957 to 1963, where she spearheaded the formation of the Party's subcommittees for women. Moreover, she led the PAP Women's League, a forerunner to the present PAP's Women's Wing. She campaigned for the Women's Charter, which called for marriages to be registered with the government, and also demanded the institution of monogamous marriages. Despite much male opposition to the Women's Charter and the monogamy proposal, the then minister of law, Kenny Bryne, allowed the charter to be passed in 1961. This may be considered one of the greatest achievements not only for Chan, but for all Singapore women. Through the passage of the Women's Charter, women and their properties would be protected by the law and the state. If they were in any way ill treated, harassed, or abused at home or at the workplace, women could now seek redress from the law. Throughout Chan's political career, she organized many programmes for women to improve both their lives and their place in society. Following the schism within the PAP in 1961 when members of the party left to form the Barisan Sosialis, the PAP realized the importance of wooing the female vote. Accordingly, Chan led and successfully formed a Women's Affairs Bureau within the PAP to improve the status of women in society.

On her retirement from politics in 1970, Chan, who was married to former Minister Ong Pang Boon, continued to campaign for equal work and equal pay for women. However, following her retirement, no other woman managed to be elected into parliament until 1984. This did not prevent several failed

bids by several women from opposition parties to enter parliament between 1970 and 1984.

By 1984, the trend had changed. It was acknowledged that women in politics could make an important contribution to society just as Chan Choy Siong had done. However, Chan did not live long enough to witness this change as she died tragically in a car accident in 1984. Three PAP female candidates were successfully elected into parliament later that year. In light of all her achievements and the fact that women politicians and community leaders still recall and admire her pioneering work, it may be said that Chan Choy Siong left an indelible mark on the landscape of both the women's movement and the political sphere in Singapore.

Ho Khai Leong

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Chan Heng Chee

(陈庆珠, Chen Qingzhu, 1942–)

Academician, diplomat, Singapore

Known to many as Singapore's ambassador to the United States of America from 1996 to 2012, Professor Chan Heng Chee is an empowering figure to Singaporean women. Throughout her career she has demonstrated that Asian women are just as intelligent as Asian men.

Chan was born in 1942, when the Asia Pacific was still in the midst of the Second World War. When she was of school-going age, she attended Katong Convent. It is possible that Chan gained her passion for public service and interest in political affairs upon witnessing the ensuing rebuilding efforts following the end of Second World War and the country's struggle for independence. Suffice it to say, her interest in political affairs led to her pursuing political science as a field of study in the University of Singapore. As Chan's interests revolved around socio-political issues, it was not surprising that her area of studies at the University of Singapore was political science. Whilst at the University of Singapore, she graduated with first class honours in political science. After years of hard work, she graduated with a Master of Arts in Political Science in 1966, and a Master of Arts from Cornell University in the United States a year later. Upon achieving her master's degree, she pursued journalism as a career. But the desire to learn more about the workings of different governmental systems, the wish to facilitate political discussion, educate others of the value of socio-political knowledge, and encourage political awareness in the young people of Singapore, led Chan to return to the academe. Thus, she joined the Department of political science at the University of Singapore as an assistant lecturer in 1967.

Her keen interest in political issues, especially those shaping the country's physical landscape and the mindset of the people, spurred her to continue her education with the University of Singapore. This occurred concurrently with her time as a lecturer with the department of political science at the University of Singapore. Chan was very hardworking and proved herself adept at handling the exigencies of lecturing on top of her own pursuit of

further studies. Not only did this demonstrate her tremendous interest in political science as a field of study; it also indicates that Chan was a dedicated researcher and teacher. This was so much so that she proved herself by writing a doctoral dissertation on the one-party state in Singapore and its impact on the country's socio-political landscape. She finally graduated with a Doctor of Philosophy in 1974. Her dissertation, entitled *The Dynamics of One-Party Dominance: A Study of Five Singapore Constituencies* brought her to the notice of several think-tanks in the country.

By 1984, Chan, who was still lecturing with the department of political science at the university, became a full professor. In that same year, she was appointed head of the political science department. She remained in this position until 1987. Till this day, she is still regarded as professor of political science on secondment at the National University of Singapore.

Despite the additional academic and administrative duties of her new post as a professor, she still found time to pursue research in areas of Singapore politics. Her research culminated in a book entitled, *A Sensation of Independence: A Political Biography of David Marshall*, published in 1986. This insightful and informative book was much lauded, and won Chan the National Book Award in the non-fiction category.

Her keen grasp of the political issues and her method of humanising the political situation meant that she was the ideal candidate for the post of founding director of the Institute of Policy Studies. In addition to her career as an academician, she also served as the executive director of the Singapore International Foundation, a Singapore version of the United States Peace Corps, and the director of the Institute of Southeast Asian Studies.

Her fair-handed manner of addressing all issues, be they political or sociological, brought her to the attention of the People's Action Party (PAP) government and the international community when they called on her to serve society on a global level. She rose to the occasion and served as Singapore's Permanent Representative to the United Nations from 1989 to 1991. During that time, she also served as the Singapore High Commissioner to Canada and Ambassador to Mexico. She was a member of the International Advisory Board of the New York-based Council on Foreign Relations and on the Council at the International Institute for Strategic Studies (IISS) in London as well as the International Council of the Asia Society in New York. Later, in July 1996, she was appointed Singapore's Ambassador to the United States, a position she held until 2012.

It has been remarked that she used her role as ambassador to the United States to improve bilateral relations between Singapore and America. She was so successful in the negotiations that Singapore and the United States signed the U.S.-Singapore Free Trade Agreement in May 2003 — the first Free Trade Agreement that America had entered into with an East Asian country. This, in turn led to the great enhancement of both countries' ties in defence and security.

She has received a number of awards, including Honorary Degrees of Doctor of Letters from the University of Newcastle in Australia and the University of Buckingham.

It should be noted her appointment as Singapore's ambassador to the United States in 1996 caused a bit of a stir in East Asia because Chan was the first woman ambassador from an East Asian country to be assigned to the United States. This proved to be very empowering for women in East Asian

countries who traditionally are paid less than men. Her appointment also caused a stir in Singapore because she was a mildly vocal critic of the PAP government. Indeed, Chan herself expressed astonishment at her appointment. She is quoted to have said, "I'm anti-establishment and was a bit of a dissident before I was appointed ambassador. It came as something of a shock to me when I was offered the ambassadorship because I was highly critical of government in a society that is not used to being critiqued."

However, Asian women took very well to her appointment. This was so much so that the Organization of Chinese American Women (OCAW) bestowed upon her the Inaugural International Woman of the Year Award in 1998. Her contributions and success in politics also led to her being the first to be awarded Singapore's "Woman of the Year" award in 1991. To honour her invaluable negotiations and insights that led to the improvement of Singapore-U.S. bilateral ties, she received Singapore's Meritorious Service Medal, the highest National Day Award, in August 2005.

Sharon Loo

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Chan, Jose Mari

(曾焕福, Zeng Huanfu, 1945–)

Singer, song writer, Philippines

Jose Mari Chan is one of the most successful and treasured Filipino singer/songwriters and his name has become synonymous with a well loved Filipino Christmas classic. His songs have not only captured the Filipino listeners' market, but also that of Asia, and the rest of the world, and have been translated into, adapted, and sung in other languages, securing for the Philippines the reputation of being the booming capital of music in this part of the world.

Once the Christmas season comes along in the Philippines, its streets are strewn with beautifully lit lanterns, and reverberating in the air are the sounds of distant children's carols, alongside the jangles of improvized tambourines made of strung flattened bottle caps and empty cans-turned-musical-drums.

A quintessential Christmas song, *Christmas in Our Hearts*, along with other well remembered holiday cheers, fill the air in malls, churches, houses, taxi cabs, jeepneys, and even elevators. These songs are on the lips of virtually every Filipino, and have become part and parcel of the *Pinoy* identity, representation, and celebration.

For the love and sheer experience of this cultural gift of music, we have Jose Mari Chan to thank. Iloilo-born Chan (11 March 1945), the eldest son of sugar industry tycoon Antonio Chan and Florence Lim, is the only Filipino

recording artist who has achieved the feat of a Double Diamond Record Award, for the biggest selling Christmas album in the entire history of the Philippine music industry, with his well loved albums, *Constant Change* and *Christmas in Our Hearts*, and his more recent releases, *Thank You, Love*, and *Souvenirs*, which also bagged the multiplatinum reception of the Filipino market, as well as that of Asia, and the rest of the world.

With the combination of Filipino sensibilities and traditions, such as hospitality, joyfulness, charity, and the well enshrined value of family, the desire and accompanying flair of bringing to the world the Filipino culture, and the truly inspirational gift of singing and song-writing, he has successfully transcended the dividing strata of race, economic status, and other subcultures prevailing in the country, and contributed greatly to uniting the people through the love for music.

Among fans he is known as the "Filipino Jimmy Webb" harking back to the intricate English-language lyrics which set his songs apart from others, and make them all the more easily adaptable to other cultures. His first single, *Afterglow*, was released in 1967 and became popular in the Philippines even though foreign acts such as The Beatles and The Beach Boys were more popular, which proved that given beautiful music, the market would respond accordingly, and even rally behind a local artiste both in admiration as well as to offer nationalistic support. He was able to release his first long playing album in 1969. Between 1970 and 1974, he composed more than twenty theme songs for movies, some of which earned for him several nominations at the Filipino Academy of Movie Arts and Sciences Award. Some of his hits have been revived by equally illustrious artists of different generations, from Gary Valenciano to Lea Salonga and Kyla, proving both the timeliness and the timelessness of his craftsmanship.

Since *Afterglow*, he has written hundreds of songs, most of which are memorized with either vague or stark familiarity by Filipinos across a broad socio-economic spectrum. When he returned to the spotlight, Universal Records (formerly WEA) produced a highly successful anthology, *Jose Mari Chan: A Golden Collection*, which included *Counterpoint to Lennon* and Paul McCartney's *Here, There and Everywhere*, *Tell Me Your Name*, *Beautiful Girl*, *Can We Just Stop and Talk Awhile*, among others.

Constant Change (1989) and *A Heart's Journey* (2003), won Album of the Year in the Awit Awards, the local equivalent of the American Grammy Awards. He has sold an unprecedented total of thirty-eight Platinum records. His songs — both from his holiday albums as well as romantic ballads — were brought to Filipinos either through record sales or radio broadcasts and are sincere, honest, and delivered with such comfortably familiar melodies that one can easily sing along with them. They are considered the giants of the Philippine music scene because of their malleability and are so relatable and real in their content that they are embraced by Filipinos from all walks of life.

Constant Change became a great hit not only in the Philippines, but in other Asian countries as well. Its carrier single, *Beautiful Girl,* was covered by Asian stars such as Aaron Kwok of Hong Kong. Other artistes in the region who recorded his songs include Paula Tsui (Hong Kong) Sally Yee (Hong Kong), Tomomi Akimoto (Japan), Sandy Lam (Hong Kong), Kamahl (Australia), and Yasuo T. (Japan).

Chan's popularity among the people was so great that he has been commissioned by various companies and institutions to create their theme songs. He created *Love at Thirty Thousand Feet* for Philippine Airlines,

the country's flag carrier. In 2005 he was commissioned to write *We're All Just One*, the theme song of the 2005 Southeast Asian Games.

He has been well decorated with a host of recognition, including his 1974 TOYM (Ten Outstanding Young Men) award for the Arts, the "Lifetime Achievement Awards" from The Philippine Association of the Record Industry's Awit Awards, the Composer's Group, Katha Awards and Aliw Awards, the "Dangal ng Musikang Pilipino Award" from the Philippine Association of the Recording Industry, the "PERLAS Award" for his outstanding contribution to Philippine contemporary music, the "Antonio C. Barreiro Lifetime Achievement Award" from the Metro Pop Foundation, and for his exemplary contribution to the Arts by the Jose Rizal Awards for Excellence in 2006.

As an 1967 AB economics graduate of the Ateneo de Manila University, the multitalented Chan has also seen his success in the music profession paralleled by his success in the business sector. He is currently at the helm of his family's sugar and hotel business, as chairman and president of Binalbagan Isabela Sugar Company, which he has been managing since 1985. He also runs the A. Chan Sugar Group of companies and the Hyatt Regency Hotel Manila. His proficiency in merging both business and the arts became evident as early as his grade school years, when he worked as a radio deejay on weekends, and sang with a band during concerts at university. Today, he is admirably able both to harness musicality, as well as bridge it to the market which he seeks to touch through his songs.

During his university years, Chan emceed concerts at various universities until ABS-CBN invited him to emcee "9 Teeners", the 1960s television variety show aimed at teenagers, with Ces Onrubia, Roman Azanza, Tito Osias, and Johnny Salientes as alternates. He squeezed in time to sing his compositions on television until an independent recording company approached him to record a 45-RPM of *Afterglow*. Its success brought him to the attention of Dyna Records [see entry on James Dy] which offered him the chance to do a long-playing record with twelve original songs.

His passion for the arts, as well as his magnanimity, are likewise reflected in his facility to give something back from his successes — as founder of the Character Building Foundation of Heidi Sison, based in Samar, and as a member of the board of trustees of the Ateneo Scholarship Foundation, the Philippine Ballet Theatre, and the San Lorenzo Ruiz Foundation. Having realized his ardour for composition and song early on in secondary school at St Clement's in Iloilo — where Irish priests exposed students to John Keats, Percy Shelley, Lord Byron, Edgar Allan Poe — he has dedicated efforts to ensure that this environment of opportunities to excel in the arts is made available to today's generation, through his various scholarship programmes.

Behind this legendary musician is his loved and loving family: his wife Mary Ann, and their children, Elizabeth Ann, Jose Antonio, Michael Philip Ciprian, Francisco Rafael and Marie Angelica. In an interview where he recollected with fondness those days when he and his wife were a missionary couple at the Assumption School in Osaka, Japan, he said of his wife: "Mine is reflected glory. She's the sun. I'm the moon." Regarding their eleven-year stay in the United States where he and his wife's family grew, he reminisced: "Those were some of the best years of my life… In a foreign country we went through various stages of discovery, doing things as a family. We became closely knit. The stay broadened my musical influences. I discovered the

opera, theater, museums, fine food, the joys of travel."

Liway Czarina Ruizo

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Chan Li-Yin, Patricia

(陈丽燕, Chen Liyan, 1954–) and the Chan Clan

Sports personalities, Singapore

One of the most illustrious sporting dynasties in Singapore is associated with the Chan family. Chan Ah Kow created a swimming empire during the 1960s that has had no rivals. Mei Ling and Vicky, the eldest sisters, found success in the pool before pursuing academic and professional ventures. The most famous of the seven siblings is Patricia (Pat). Together with her brothers, Bernard, Alex, Roy, and Mark, she provided Singapore with sporting highlights that helped to define the nation's independent status after 1965. Bernard, Pat, and Roy all became Olympians. The Chan Clan members were not just successful in the pool as youngsters, but they all also achieved great prominence in their chosen careers.

Chan Mei Ling (born 1943) was not a competitive swimmer in the same category as her younger siblings, but she was exposed to recreational sporting activities and claimed that swimming was beneficial in establishing her modelling career. At the age of twenty-one, she was the principal of the Hong Kong Modelling Academy. She was probably one of the first Asian models to make an impact in Europe. Mei Ling appeared in films, but is most firmly associated with dress designing and the hotel management business.

Vicky Chan Li Hua (born 1945), followed in her father's professional footsteps, but not before registering a range of victories at the Chinese Swimming Club against European rivals from the Singapore Swimming Club. During the final years of colonial rule in Singapore, the main international challenges for competitive swimmers were the annual quadrangular matches involving teams from Ipoh, Penang, and Kuala Lumpur. Vicky bettered a number of club records in freestyle, backstroke, and breaststroke. As there were no swimming events for women at the first South East Asian Peninsular Games (SEAP Games) in Bangkok in 1959 and Singapore did not send a women's team to the 1961 Games in Rangoon, Vicky had to wait until 1962 to represent her country. In August she broke the "native" 100-m butterfly record and earned herself a trip to Jakarta for the 4th Asian Games. In 1963, she gained a scholarship to Smith College, Boston, happily branching out and developing what was to be astounding success in her professional career. Vicky graduated *summa cum laude* from Harvard Medical School in 1975 and pursued a research career in neurobiology. She married Professor Sanford Palay and in 1979 became a fellow of the White House during the time of Jimmy Carter's presidency.

Bernard Chan Cheng Wah (born 8 October 1946) was the first to make his mark on the international scene. He was more fortunate than Vicky, as by the age of fifteen, he had represented Singapore in the 2nd SEAP games. He won silver medals at the Games in December 1961, setting both "native" and "all-comers" records in the 100-m butterfly

event during the build-up. He was selected for the 1962 Asian Games in Jakarta, where he managed a creditable sixth place in a time of 1:06.9 minutes. By the age of seventeen, he was the holder of national records in the 100-m and 200-m butterfly event, the 400-m individual medley, and the 100-m backstroke competition. He achieved Olympian status in Tokyo in 1964. His most memorable moment occurred during the SEAP Games in 1965 and his gold medal performance there, setting a new record by 5.1 seconds, was the crowning glory of his swimming career. Two years later Bernard also joined the national water polo team. In his professional life, he became well established in the advertising industry.

Alex Chan Meng Wah (born 21 January 1953) was seven years old when he first entered a competition. As a nine-year-old, Alex became the star performer at the finals of the Singapore Amateur Swimming Association's first open age group championships. He was to become a multiple medal winner of backstroke events at the SEAP Games, often in tandem with his sister, Pat. In the 1965 Singapore Amateur Swimming Association (SASA) championships, brother and sister each won the same four 50-metre event in their respective categories — freestyle, breaststroke, backstroke, and butterfly. For the next eight years, from 1965 to 1973, his versatility garnered him many SEAP championship titles. At the age of fourteen, Alex, took first place in the 100-m backstroke, 200-m backstroke, and 4×100-m individual medley, and 200-m butterfly events. Two years later he successfully defended his titles in the first three of those events, and swapped the butterfly gold for a 1500-m freestyle victory. Alex also won bronze medals at the 1966 and the 1970 Asian Games. He attained a first degree in 1975, and followed that with an MBA in business administration at UCLA in the United States. Alex is best known in sporting circles as the chairman of the Singapore Sports Council from 2002 to 2010.

Pat Chan Li-Yin (born on 12 April 1954 in Singapore) completed her early education in Raffles Girls School, Methodist Girls School, and Anglo-Chinese Schools. She learned to swim competitively in 1960 and dominated the SEAP scene between 1965 and 1973. The "Golden Girl" of swimming also challenged Japanese domination of the Asian Games, winning three bronze medals in 1966, and three silver medals and two bronze medals in 1970. Pat became a five-time "Sportswoman of the Year" award winner (1967–71) and was one of the pioneers of Chan Ah Kow's revolutionary training methods, acting as a guinea pig for his experimental trials in the water and on dry land. Five visits to the SEAP Games produced thirty-nine gold medals in all for Pat. Her most consistent winning streak was associated with the 100-metre freestyle event. Each final provided not only a gold medal, but also a new SEAP Games record! In 1972 she became an Olympian at the Munich Games. Pat withdrew briefly from competition afterwards, but in 1973 returned to lead the national challenge at the SEAP Games, which were being held in Singapore for the first time. This was to prove her toughest year. There were the psychological demands made by competition and the continuing physical demands of training. Pat was not fully confident, but she edged out Elaine Sng, who was the rising star of the freestyle events, in the finals of the 100-metre event, and claimed individual gold medals in the backstroke events and the 4×50 medley. Today, Pat Chan is a business executive who pursues many challenges and is prepared to take the risks associated with creativity. She has become a successful media and communications specialist who conceptualizes marketing strategies for companies and individuals. She has also branched out into a

successful career as a jazz singer and continues to serve as a reference point and model for aspiring swimmers in Singapore.

Roy Chan Kum Wah (born 28 November 1955) joined his older brothers and sisters in the pool as a seven year old. Just like Alex, his name appeared in invitation races designed for under tens. One year later he was setting age-group records. Roy capitalized on his father's rigorous training systems. Specific international events were targeted after Singapore achieved national independence in 1965. Together Alex and Roy proved to be a major force in the men's competitive arena in the region, often forming the backbone of the nation's relay teams. Roy picked up four SEAP Games silver medals in 1969 and followed those up with an Asian Games bronze medal in 1970. His speciality was the butterfly and medley events, but he also won medals in backstroke and freestyle events. Like his sister, Pat, he became an Olympian in 1972. He trained under Forbes Carlile in Australia after the 1972 Games together with his younger brother Mark. In 1974 he was named one of eight President scholars and shortly afterwards qualified for the Asian Games. He studied medicine at the University of Singapore and later went to London. He became a fellow of the Royal College of Physicians of London and a fellow of the Academy of Medicine Singapore. He is currently chief consultant in dermatology at the National Skin Centre in Singapore.

Mark Chan (born 6 October 1958) continued the Chan tradition of swimming success at the age of seven. He struck gold twice in freestyle events at the 1973 SEAP Games in Singapore, and four years later was involved in a famous first-place tie with Indonesian swimmer Lukman Niode. Mark was selected for both the 1974 and 1978 Asian Games. His swimming career coincided with a general rise in Asian standards and the emergence of China as an international sporting rival. He was unwittingly embroiled in a controversial confrontation between FINA (Fédération Internationale de Natation), the international body that governs swimming, and SASA. In 1975, China had yet to be recognized by FINA, so a friendly visit by a Singapore swimming team resulted in a two-year ban for eighteen young Singaporeans. Although later lifted, this ban effectively ended any aspirations that Mark might have had to become the family's fourth Olympian. Music and the arts became the focal point for Mark. His career as a successful composer, singer, instrumentalist, poet, and painter has now spanned almost twenty years.

The collective successes of Chan Ah Kow's children prompted observers to coin the phrase the "Golden Club".

Nick Aplin

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Chan Sarun

(Ngor Hong Srun, 吴和顺, Wu Heshun, 1951–)

Politician, Cambodia

There are a few ministers in Hun Sen's cabinet who are Cambodians of Chinese descent. Chan Sarun is one of them.

Chan Sarun was born on 13 August 1951 in Trapeang Siap Commune, Bati District, Takeo. He was appointed minister of agriculture, forestry and fisheries on 24 August 2001. A member of the Cambodian

People's Party, Chan was elected to represent Takeo Province in the National Assembly of Cambodia in 2003. His elder brother, Haing S. Ngor, was a Cambodian-American actor who made his name in Hollywood when he won the Academy Award for Best Supporting Actor in the movie, *The Killing Fields*, in 1985.

Chan was born to an ethnic Chinese father, Ngor Kin Chan, and a Khmer mother, Kan Lay. He obtained his high school diploma (BACC II) in 1969, diploma in physics, chemistry and natural sciences in 1970, and diploma in agronomic engineering in 1973. The following year, he passed a qualifying examination and was appointed inspector of water and forests on 19 February 1974. He was a student activist between 1972 and 1974, and was made president of the Student Association of the Forestry Faculty, University of Agricultural Science, Phnom Penh. Between January 1974 and April 1975, he held the post of botanical researcher at the Forest Research Institute, Department of Water, Forest and Wildlife, Phnom Penh.

It is interesting to note that during the Khmer Rouge days, the Cambodian regime was hostile towards Cambodians of Chinese descent. Many Chinese Cambodians changed their Chinese names to Cambodian names. Chan was among these and gave up his Chinese name, Ngor Hong Srun. He later joined Hun Sen's Cambodian People's Party and began serving in the Hun Sen administration. In October 1979, he became first deputy director of the Department of Forestry and Wildlife, Ministry of Agriculture, Forestry and Fisheries, and was dispatched to Ho Chi Minh City in early June 1980 to receive six months of training in political science before entering the civil service.

On 5 May 1987, Chan became director of the Department of Forestry and Wildlife, Ministry of Agriculture, Forestry and Fisheries. While he was busy in his work at the ministry, he took up a correspondence course for a master of science (Economics) degree at the Russian Academy of Economics between 1985 and 1991. After serving in the ministry for about ten years he was appointed rector at the Royal University of Agriculture of Cambodia on 5 September 1997, and was elected Member of Parliament of the National Assembly of the Kingdom of Cambodia between 22 December 1998 and 10 February 2000. His good performance led to his appointment as undersecretary of state for the Ministry of Agriculture, Forestry, and Fisheries between 10 February 2000 and 24 August 2001. Chan has shouldered the heavy responsibilities as minister of agriculture, forestry and fisheries since August 2001. On 6 August 2004, he was awarded a doctor of philosophy in Business Administration (*honoris causa*) by the South California University for Professional Studies. On 27 September 2005 he was awarded a doctor of philosophy degree in agricultural science by Chamroeun University of Poly-Technology, Cambodia.

Chan has also served in the following professional capacities on boards and committees: he was a board member of SEAMEO Regional Centres for Graduate Study and Research in Agriculture between 1 June 1998 and 31 May 2001; he assumed the chairmanship of the PRASAC Steering Committee, a microfinance institution in Cambodia between 11 September 2001 and 31 December 2003; since 2001, he has also served as a member of the board of governors of the International Fund for Agricultural Development (IFAD). He was adviser to Hun Sen, prime minister of the Royal Government of Cambodia, between 25 July 1995 and 30 November 1998; since 2001, he has held the chair of the Committee

of Cambodian People's Party at the Ministry of Agriculture, Forestry and Fisheries.

Chan has received numerous awards for his outstanding performance through the years at the Ministry of Agriculture, Forestry and Fisheries. On 3 September 1996, King Norodom Sihanouk conferred on him the prestigious title, "Neak Oknha", an acknowledgement by the state of his efforts to help rebuild the country. On 25 March 2002, he was awarded the Decoration of National Construction, Gold, for the construction of public schools in Svay Rieng Province. The same year, on 11 April and 26 May, he was awarded the Royal Order of Cambodia, Officer (SENA) and Royal Order of Cambodia, Commander (THIPDINT). He has also received recognition on many other occasions: he was awarded the Royal Order of Cambodia, Grand Officer (MOHASENA) on 4 February 2003; the Royal Order of Monisaraphon, Commander (THIPDINT) for his contributions made in the educational, social, and Buddhism sectors in Takeo Province on 17 June 2003; and the Royal Order of Monisaraphon, Grand Officer (MOHASENA) on 30 June 2006.

Chan has written many scholastic papers related to forestry and wildlife issues. His BSc thesis, written in French, was on the "Issue of log supply in Phnom Penh City" in 1973 (fifty-one pages), and his Ph.D. thesis, written in Khmer, was on "Strategies for Increasing Sustainable Rice Productivities" in 2005 (151 pages). He has published many papers on Cambodian forestry and wildlife, mainly in Khmer.

In the official biography of Chan Sarun, he is described as a person who has been concerned with the welfare and the living conditions of the families of his retired staff. He has regularly invited his retired staff to join in special national and traditional events, and has gathered ideas so that he could improve his ministry. He has also paid attention to poor farmers and provided them with tools so that they can improve their lives.

Chan also likes reading poetry. His official biography states that he is fluent in many languages, including French, English, Chinese, and Vietnamese.

He is married to Sok Keo and they have one son and three daughters.

Lim Boon Hock

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Chan Sui Kiat

(曾瑞吉, Zeng Ruiji, 1943–)

Entrepreneur, philanthropist, Brunei

As a sportsman in his early days, Dr Chan Sui Kiat might not have foreseen himself as a successful entrepreneur in his later years. He eventually emerged as a leader in the Chinese community and one of his many appointments was as president of the Chinese Chamber of Commerce, Bandar Seri Begawan (BSB), which was one of the biggest associations in Brunei Darussalam. He made good use of his resources and influence in philanthropy as well.

Chan Sui Kiat, alias Chan Hiang Heng, was born in Bandar Seri Begawan, Brunei,

on 31 October 1943. His father, Chan Zhao Xian, originated from Chao An (潮安) in Guangdong Province. His mother, Lin Qian Zhi, gave birth to six sons and three daughters, with him being the eldest. He pursued his elementary and middle-school education at Chung Hwa Middle School (汶莱中华中学). As a student, he was very active in sports, especially basketball and sailing. He was once captain of the Brunei National Basketball Team and often participated in overseas tournaments. He was later a qualified basketball referee, widely respected within and outside Brunei for being fair and just. After graduating from high school, Chan worked as a secretary in the Sugar and Rice Association, Brunei (汶莱糖米商公会), being responsible for both internal and external matters, especially those regarding imports from China, such as sugar and rice.

In 1964 Chan established a partnership factory that manufactured bricks. He was responsible for the management of the business and also acted as an agent for its building materials, namely sand and stones. He was a talented and hard-working man, and business under him flourished continuously so his many years of hard work paid off for him favourably. In 1980 he took over Maju Motors Sdn. Bhd., which is now renowned for selling European cars, one of which being Volkswagen from Germany, one of the best-selling European cars in Brunei. Besides that, the company also sells cars such as Renault from France, Alfa Romeo from Italy, etc. Chan is also chairman of Chong Radio Sdn. Bhd. and LTK Sdn. Bhd. He has also been vice-president of Brunei's Windsurfing Club and Association since 1988. In 1998 he became the managing director of International Times Newspaper (Miri, Sarawak) Sdn. Bhd. In November 2006, he was given a doctorate of commercial management by the University of Newcastle, and also won the 6th Asia Pacific International Entrepreneur Eyebellema Award 2007, affirming his outstanding performance in the commercial field.

Chan is married to Mo Li Qing (莫丽卿), who bore him one son and three daughters. At the age of sixty, he left his business to his children and focused on contributing to society. He participated actively in national events and activities in order to bring the government and Brunei's Chinese society closer together, and also played a role in the development of Chinese education.

With regard to national events, he is chairman of Brunei's Chinese Tug of War Competition, an event held during the sultan's birthday every year. In the Chinese community, in 1996 he was elected chairman of the Chung Hwa Middle School Alumni and then he was honourable chairman of the Chung Hwa Middle School Alumni. Furthermore, he is also adviser to all the Chinese schools in Brunei except for those in Temburong District, and adviser to several associations as well, including the Miri Teo Chiew Association (美里潮州会馆), Kwang Hui Association, Brunei (广惠互助社), Electrical Association, Brunei, Tai Chi Association, Brunei (太极学会), Basketball Association, Brunei, Chess Association, Brunei and Brunei's first and only informative website, "E-Huawang.com" (易华网). In 2009 and 2012 Chan was elected president of the Chinese Chamber of Commerce, BSB. As the new man in charge of one of the biggest associations in Brunei, he had high hopes and expectations of taking the association to its peak. During the inauguration ceremony, he revealed in his welcoming remarks ambitious objectives he would try to achieve during his three-year term, namely, to increase ties between the chamber and business associations overseas, and through the established ties, attract more investments into Brunei; to be involved

in more investment opportunities within the country; and to increase the chamber's involvement in the government's activities. Witnessing the auspicious occasion were prominent figures in the Chinese community, such as Pehin Kapitan Cina Kurnia Diraja Dato Paduka Lau Ah Kok, Pehin Kapitan Lela Diraja Dato Paduka Awg Goh King Chin, and Pehin Bendahari China Dato Paduka Onn Siew Siong. Chan is also an honorary committee member of the Chinese Temple in Brunei, invigilating, supervising, and inspecting the temple's activities. Apart from being involved in the chamber's management, Chan supported organizations financially as well — he donated $200,000 to Chung Hwa Middle School Alumni for the establishment of new buildings whereby the auditorium was named after him; $120,000 to the Taichi Association, Brunei for the establishment of new buildings whereby their auditorium also bears his name, $150,000 to Chung Hwa Middle School, Kuala Belait, a new multi-purpose building also bears his name, to name a few examples.

He is well known for being a devoted philanthropist, and is praised by the government for his endeavours in fund-raising in Brunei for the earthquake victims in Pakistan. This earned him a good relationship with the government. In 2012, the Sultan of Brunei Darussalam has appointed him registrar of Chinese Marriage for District of Brunei Muara and Temburong.

Yu Chin Chai

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Chan Sze Jin

(陈祀恩, Chen Si'en, 1886–1948)

Lawyer, politician, Singapore

Chan Sze Jin was born on 6 September 1886 in Sarawak. He was the third son of Chan Fook Nyan, for many years the Chief Clerk of the Kuala Lumpur Sanitary Board, and later of the Chinese Secretariat there. His two older brothers were Chan Sze Kiong (who became a chief clerk) and Chan Sze Pong (a Queen's scholar and medical doctor); and his younger brother was Sze Onn (a well-known businessman and chartered accountant). Chan Fook Nyan left China for Sarawak before settling in Kuala Lumpur sometime after Chan Sze Jin was born.

Chan Sze Jin was educated at Victoria Institution (VI) where he excelled in his studies and in sports. He won the Teacher Scholarship in 1898 when he was twelve years old and followed that feat up by winning the Rodger Medal five times in succession. Interestingly, his godfather, Sir JP Rodger, was the same person who instituted the Rodger Medal at Victoria Institution back in 1895. At school, he was a member of the St Mary's Boys' Brigade, and when it was transformed into the VI Cadet Corps, Chan was appointed one of its first two sergeants.

As Victoria Institution did not have a special Queen's Scholarship class, Chan left Kuala Lumpur for Penang in 1901 where he enrolled in the famous Penang Free School. In 1903, following in elder brother Sze Pong's footsteps, he won the Queen's Scholarship for 1903 and was named Federated Malay States (FMS) scholar. His scholarship enabled him to take up a law degree at Downing College, Cambridge, in 1904. His brother, Sze Pong, was then also at Cambridge reading medicine.

Younger brother Sze Onn did not win the Queen's Scholarship, but was an outstanding student as well, who taught briefly at VI before joining his brother in Singapore. He then started an accounting firm, Chan Sze Onn & Co, with a few other persons, including Kwa Siew Tee, who later became general manager of the Oversea Chinese Banking Corporation (OCBC), and father-in-law to Singapore's first prime minister, Lee Kuan Yew.

Chan Sze Jin passed his BA and LLB examinations in 1907, and his Law Tripos and History Tripos Part II in 1908, after which he was admitted to Grays Inns in London to read for the Bar examinations. He topped his Bar finals, obtaining a first class, and winning a 100-guinea studentship. He was called to the Bar at Grays Inn in 1910. Instead of returning to Kuala Lumpur, he sailed for Singapore and had himself called to the Bar in Singapore on 20 March 1911. In 1912, he set up the firm of Chan and Swee Teow, with Wee Swee Teow. Chan did not like going to court and did mostly solicitors' work. A newspaper report from 1935 noted: "Mr Chan is rarely in the courts — his practice is mainly in his office, where his table is usually piled high with papers — so that one sees but little of him in active litigation."

His practice flourished and he soon became a well-known local leader and personality. In 1920, the partnership with Wee Swee Teow was dissolved and he established Chan and Eber with an old Cambridge mate, Reynold Lionel Eber, who had previously been practising at the firm of Braddell Brothers.

Chan's first public appointment was in December 1926 when he was appointed a member of the British Malaya Opium Advisory Committee. On 29 October 1927 he was nominated a member of the Straits Settlements Legislative Council, in place of Song Ong Siang. When his three-year term expired in 1930, he stepped down and was replaced by his old partner, Wee Swee Teow. Chan obtained his Certificate of Naturalization in July 1928, making him a British subject. In 1935, Chan and WA Fell were appointed temporary unofficial members of the Executive Council in place of Tan Cheng Lock and Sir Arnold Robinson. When Chan's term expired in 1938, he was reappointed for a further three-year term, but he resigned in 1940 on account of his ill health. Chan also held positions in the Singapore Board of Education, the Finance Committee of the Legislative Council, and the Council of the College of Medicine, Singapore. He was also active in social affairs and, in 1932, became the first president of the multiracial Island Club. John Laycock, another lawyer, was the club's first captain.

In 1941, in recognition of his public service, Chan was conferred the Companion of the Most Distinguished Order of St Michael and St George (CMG). The governor of the Straits Settlements, Sir Shenton Thomas, personally went to his home in Emerald Hill Road to confer the honour on him, a rare honour indeed. Chan was, in fact, the first lawyer in private practice to receive the decoration. The only other lawyer to have been conferred the CMG had been Sir Thomas Braddell, first attorney-general of Singapore. Up to this time, the only other Chinese to have been conferred the CMG were Whampoa Hoo Ah Kay, Tan Jiak Kim, and Loke Yew. On presenting Chan the CMG, Governor Shenton Thomas paid him the following tribute: "Mr Chan has shown himself to be one of the ablest and most distinguished of the Straits Chinese, whose counsels at all times have been invaluable to the Colonial Government. He has done great service to his community quietly and unobtrusively especially in matters relating to education and social welfare work."

Chan died on 26 September 1948 after a two-month illness. He was only sixty-two years old.

Kevin Y.L. Tan

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Chan Wai Chang, Rose

(陈惠珍, Chen Huizhen, 1925–87)

Entertainer but more popularly remembered as "Queen of Striptease in Malaysia"

Malaysia's best known stripteaser, Rose Chan, was said to have titillated a generation of men up and down the Malay Peninsula and Singapore in the 1950s and 60s. At a time when women feminists had yet to appear on the scene and when women still had to break through to the higher reaches of the professions, Rose Chan was testing the limits of social taboo and discrimination. Women groups were offended by her shows and behaviour. Yet in many ways, her life story is seen as reflecting the struggle of the underclass as she faced odds against the authorities, society, and the economic system that disadvantaged women. Her life story was recently retold in a musical play entitled, *Rose, Rose I Love You*.

Much of what is known of her early life comes from her own accounts and she had probably glossed over some unpleasant and unhappy parts. According to Chan she was born in 1925 in Suzhou, China, to parents who performed in acrobatic shows. At the age of six her foster mother brought her over to Kuala Lumpur. She had a few months of schooling and at the age of twelve, by her account, worked in a button-making shop and later in a better paying job making mosquito nets. In 1941 she married an elderly Chinese harbour contractor from Singapore, and later moved to Singapore as her marriage was breaking down. She remained there after her husband left her and as she had to support herself, Rose became a cabaret dancer at the Happy World, an amusement park said to be frequented by her husband.

Rose made little reference to the war years and it would be assumed that she continued working at the Happy World through most of the Second World War. In 1951, Rose opened her own cabaret show. This proved popular and she then took her show to all the major towns in Malaya. Earlier, according to her own account, she was runner-up in the All-Women's Ballroom Dancing Championship in Singapore in 1949, and the Miss Singapore beauty contest in 1950.

Rose recounted how her cabaret performance turned into a striptease act quite by accident. While performing in a cabaret show at the Majestic Theatre in Ipoh, her brassiere snapped and the enthusiastic response from the audience convinced Rose that this was the kind of show that would be popular and rewarding. She worked out a cabaret routine with striptease as the highlight of the show. Almost overnight, Rose Chan became the Queen of Striptease. She took her striptease act all over the country and gained a following. Over the years she introduced new features into her show, such as wrestling with a python, carrying a man on her shoulders, and having motorcyclists ride on planks placed across her body.

In July 1957 Rose married Mohamed Nazier Kahar, an Indonesian, and, in embracing Islam, took the name of Rosminah binti Abdullah. The marriage lasted three years. She had altogether four marriages and all failed. She had a son each from the last two marriages.

By this time, Rose Chan was a well known name in Malaya and associated with risque shows. Notoriety was further gained when reports appeared regularly in the press of police raids to stop her shows because they were deemed indecent. Most of her performances were at the Bukit Bintang Park in Kuala Lumpur and advertised in Chinese newspapers. Rose also performed overseas. At home in Malaysia, she arranged for proceeds of some of her shows to go to charities such as those in aid of education, children, and old folk's home, and institutions for the blind.

In 1967 Chan was banned from performing in Kuala Lumpur following another police raid. That marked the start of the decline of Rose Chan and her shows. Age was also catching up. In 1970 she took her show to Perth, Australia, and there she was arrested for indecent performance. Later she was charged for immoral activities at a massage parlour.

She tried to resume her career in Malaysia and continued putting on shows until 1976 even though in 1973 the government revoked her performing licence. Rose tried several business ventures, including opening a restaurant. But all were unsuccessful. Efforts to publish her memoirs with an American publisher fell through over royalties dispute.

In 1980 she was diagnosed with cancer and she spent her last days in Penang. Charity shows were organized including a five-night event at the Golden Maid lounge in Penang to raise money for her medical expenses. There was a lot of public sympathy for her plight. She passed away on 26 May 1987.

Rose Chan continues to evoke mixed reaction and assessment. Many women, especially Chinese women in Malaysia, consider her striptease shows indecent, and her reputation, an embarrassment to them. They see her as exploiting the baser instincts of men for financial gain. On the other hand, there are those, particularly men, who see her as someone from the underclass boldly seeking to make a living in an entertainment field that had yet to gain an acceptable place in society. To them she symbolized the enterprising spirit of immigrant Chinese who went overseas, although what she attempted to do was alien to the norms of the community at the time.

Lee Kam Hing

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Chao Tzee Cheng

(赵自成, Zhao Zicheng, 1934–2000)

Forensic pathologist, Singapore

Alternatively nicknamed Singapore's "Father of Forensic Pathology" and the "Justice of Murder", Professor Chao Tzee Cheng was internationally recognized for his skills in forensic pathology and locally respected for solving notorious crimes. In his lifetime, he was lauded for his humour and humility, and for raising Singapore's

professionalism in the field of forensic pathology.

It was a twist of fate that made him turn to pathology. He originally hoped to pursue a career in surgery. However, a weakened right arm sustained in a car accident in West Malaysia dampened that wish. Instead of bemoaning his fate, Chao drew on his resolve to be a surgeon and turned it into one focused on pathology.

From his educational history, it is clear that Chao felt a strong calling for the medical profession. Born on 22 September 1934 in Hong Kong to a professor in cultural studies and a school principal who migrated to Singapore in the late 1930s, Chao studied at Catholic High School and then Victoria Continuation School. His excellent academic performance brought him to the attention of scholarship bodies who offered him a chance to study engineering in the United States. Possibly due to his fervent wish to become a medical practitioner, he turned down this offer and proceeded instead to the University of Hong Kong to study medicine, where he obtained his MBBS in 1961. This single-minded dedication towards what he wanted became more marked as he continued with his education and established himself as a pathologist. In his career as a forensic pathologist, he was similarly dedicated to uncovering the truth within the bodies he examined.

Following his graduation in Hong Kong, Chao returned to Singapore and served as a medical officer. In the aftermath of his car accident whereupon he turned to pathology, he sought to improve his knowledge of his craft by pursuing a Diploma of Clinical Pathology, a Diploma of Pathology, and a Diploma of Medical Jurisprudence in 1967 and 1968 respectively. By 1968, he had qualified as a pathologist from the Royal London Hospital, Medical College (a college currently under Queen Mary, University of London). On returning from London, the Singapore Ministry of Health appointed him forensic pathologist in the Department of Pathology.

Shortly after this appointment, Chao was called upon to take his first case — the now infamous murder of Koh Liang Chuen in 1969. He was invited to be an expert witness in this case where he presented the fact that the victim had been strangled before being dumped in the well by her fiancé for refusing his sexual advances. This overturned the accused's story that Koh had died when she toppled into the well during an amorous encounter. The notoriety of this case brought Professor Chao's skills in forensic pathology to the forefront and secured his status as Southeast Asia's forensic expert.

As an upshot, he was invited to apply his forensic expertise to cases beyond Singapore, such as in Malaysia, Hong Kong, and some states in West Africa. Despite the political sensitivities of several of his cases, Chao remained the consummate professional and objectively presented the facts he discovered. A notable example of his dedication to truth and justice was his testimony as an expert witness for the defence at the Kuala Lumpur High Court trial of Hugh Ashley Johnston for the murder of his wife in 1975. In this case, his testimony had influenced the jury six-to-one that Johnston had no intention to kill his wife. Among his cases were all the coroner's cases in Singapore where he aided in the investigation process of several notorious murders such as the Adrian Lim cult murders, the Scripps body parts murder, the Bulgarian murder, and the Flor Contemplacion case. Indeed, he was so respected and professional in his field that his forensic prowess was called upon several times in the investigation of mass disasters such as the Spyros blast of 1978, the Cable Car tragedy of 1983, the Hotel New World collapse of 1986, and the MI 185 Silkair tragedy of 1997.

He was also so renowned in the field of forensic pathology that he co-authored a book with Audrey Perera entitled, *Murder Is My Business*, which offered fascinating insights into his thought processes and the analytical methods he utilized in his cases.

Besides uncovering the truth behind crimes through pathology, Chao also served as master of the Academy of Medicine (1992–95), president of the Singapore Society of Pathology (1987–90), and conducted a Forensic Medicine Course at the National University of Singapore where he was known as an outstanding and large-than-life clinical professor. Greatly respected on the academic front, Chao published 140 papers in various international medical journals. He also founded the Institute of Scientific and Forensic Medicine and served as a special forensic adviser to the institute when he retired.

Similarly, he founded the Medico-Legal Society so as to unite the medical and legal professions and served as its president from 1985 until his unexpected death in 2000.

In acknowledgement of his contributions to the field of forensic pathology and his service to the nation, Chao was awarded the Public Administration Silver Medal in 1975, Gold Medal in 1979, and the Meritorious Medal in 1995. At the time of his death in February 2000, he was still one of Singapore's top forensic pathologist holding the positions of senior forensic pathologist in the Ministry of Health, clinical professor with the National University of Singapore, and special forensic adviser to the Institute of Science and Forensic Medicine.

He passed away on 21 February 2000 in his sleep while visiting his sister in New York, thereby leaving the medico-legal community bereft of his skills and insightful methods. In his lifetime, Chao had left an indelible mark not just in the field of forensic pathology in Singapore, but in the criminal justice system here as well, so much so that his colleagues dubbed him, "Justice of Murder", for uncovering the truth behind unsolved murders. Given that he had performed over 25,000 autopsies and was the authoritative expert witness in many unsolved murder cases worldwide, this is not surprising. Even after his untimely death, he was posthumously honoured for his contributions to his field when the Singapore General Hospital named him its emeritus consultant.

Sharon Loo

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Charoen Siriwatthanaphakdi

(苏旭明, Su Xuming, 1944–)

Businessman, Thailand

Charoen Siriwatthanaphakdi is one of the wealthiest businessmen in Thailand. He is the chairperson of Thai Charoen Corp (TCC) Group, which includes the Thai Beverage Public Company Limited, a leading

beer and spirits producer in Thailand. The company, which brews the famous Chang Beer, has a strong market share of about 50 per cent and 70 per cent in Thailand's beer and spirit markets, respectively. During the 1997 Asian Financial Crisis, when many big business families suffered tremendous setbacks, Charoen managed to rise rapidly and expand his business greatly.

Charoen, also known as Su Xuming in Chinese, was born on 2 May 1944 in Song Wat Road, Bangkok. His father, a Teochew Chinese immigrant, was a vendor of fried mussel pancakes on the streets of Bangkok. He received his primary education in Puey Eng School in Bangkok, but was forced to leave after finishing fourth grade because of his family's financial difficulties. To help ease the financial burden of his parents, he started working as a street vendor in the Chinatown area from the age of eleven. His initial business then included selling prize-draw games for children and renting out books.

In 1961, Charoen got a job as a clerk at Pan-Inter, which was among the major distributors of Maekhong whiskey. Later Charoen became directly involved in the liquor business when he started working with the Surathip Group, which was the only remaining competitor of Uthen Taechaphaibun's Suramaharatsadon Group in the Thai liquor market. Charoen eventually took over Surathip in 1982. He also became the first person to break Taechaphaibun dominance in the liquor market and eventually managed to take over Suramaharatsadon in 1987. Charoen subsequently expanded into the beer market where he broke the monopoly of Boonrawd Brewery's Singha Beer with the introduction of Chang Beer in 1995.

With his success in the alcoholic beverages business, Charoen expanded into the hotel industry. In 1994, he bought the Imperial Group, a major force in the Thai hotel industry from Akon Huntrakun. The group has since expanded significantly and invested successfully overseas. Besides the businesses mentioned, Charoen also ventured into other industries such as real estate, commercial import and export, and agricultural produce. The five main businesses under the TCC Group are Thai Beverage, Berli Jucker, TCC Land, TCC Capital, and Plantheon.

Charoen also went into a joint venture with the Danish Brewery Carlsberg to set up Carlsberg Brewery (Thailand) Company Limited. However, Carlsberg terminated this joint venture in 2003 with the claim that Chang Beer did not invest the agreed assets into the joint venture. The two companies took another two years to reach a settlement, with Carlsberg paying US$40 million and selling its shares in the joint venture to Chang Beer as part of the settlement.

In 2004 Thai Beverage tried to list on Bangkok's stock exchange. However, it faced objections from monks and anti-alcohol activists, who claimed that this move would promote alcohol consumption in Thailand. In view of the objections, Thai Beverage did not proceed with its plan to list in Bangkok. The company was instead listed in Singapore in May 2006. Thereafter, there were attempts to list the company in Bangkok, but they were unsuccessful. In 2010, Thai Beverage said that it was no longer interested in being listed in Bangkok.

Chaoren was most celebrated for his success during the 1997 financial crisis. While many critics attributed the cause of the crisis to the traditional style of management in Chinese family businesses, one commented that he succeeded because his business was very old-fashioned. Most of his business then had been based on cash, which enabled

him to have enough cash flow during the crisis to expand his business. He was also not significantly affected by the appreciation of the U.S. dollar against the baht because foreign lenders had been wary of his non-transparent management. In addition, as his main business was selling cheap beer, sales did not plunge greatly as people turned to the low-priced Chang Beer in times of depression. While many businessmen were quick to sell off their spare assets because of failing business, he was able to buy many properties at a bargain during the crisis. In Chiang Mai alone, he purchased the Kalae Shopping Centre, Chiang Inn Plaza, Anusan Market, Suriwong Hotel, and a prime plot of land by a river, which belonged to the Chutima family.

Besides being a successful businessman, Charoen is also a noted and active philanthropist. He has mainly donated to the health care, education, and cultural sectors. He also contributed funds to restore murals in Bangkok's oldest temple, Wat Pho and donated more than $500,000 in equipment and medical supplies to hospitals around Thailand from 2004–09. In 2009 he was one of the forty-eight philanthropists listed on *Forbes*' list of philanthropists in twelve countries.

Charoen is married to Wanna Siriwatthanaphakdi, daughter of Jiew Yoong Seng, formerly chairman of Maha Thanakit Finance and Securities Co., and vice-chairman of the First Bangkok City Bank. The couple has five children, who also hold key positions in Charoen's business empire. Charoen has received several Thai royal decorations, which include the Knight Grand Cordon (Special Class) of the Most Exalted Order of the White Elephant, the Knight Grand Cordon (First Class) of the Most Noble Order of the Crown of Thailand, the Knight Commander (Second Class Lower Grade) of the Most Illustrious Order of Chulachomklao, and the Knight Grand Cross (First Class) of the Most Admirable Order of the Direkkhunaphon. He also holds a doctoral degree in management from Huachiaw Chalermphrakiat University, a doctoral degree in business administration from Eastern Asia University, a doctorate of philosophy degree in business administration from Mae Fa Luang University, an honorary doctoral degree in agricultural business administration, from Maejo University, and an honorary doctoral degree in industrial technology from Chankasem Rajabhat University.

Goh Yu Mei

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Châu Trần Tạo

(朱陈造, Zhu Chenzao, 1913–2002)

Community and business leader, promoter of education, philanthropist, Vietnam

The migration history of Châu Trần Tạo and his business and social contributions both in China and Vietnam were exceptional. His education background stood

out among the bulk of uneducated migrants then, and within a short span of settling in Vietnam, he attained substantial economic and social success. He first helmed a construction company, but thanks to his sharp business acumen, gradually established niches in an impressive array of business arenas that ranged from services to heavy industries. He left a legacy in the education field both in his birthplace Tong An (同安), in China, and in Saigon, with his generous support. Whether he was in Vietnam, Taiwan, or the United States, he always preserved his ties with Tong An county (China) through continuous support for the school, Cuiying Primary School (萃英小学) that he had established. He left his mark in the Chinese communities where he resided by playing key community roles. In Saigon, for instance, he assumed multiple key leadership roles such as being chairman of Phúc Thiện Hospital (越南福善医院董事长), the Fujianese congregation (福建中华理事会), and the Chinese Chamber of Commerce of the Republic of Vietnam. He was concerned about the wholesome development of the descendants of the Chinese in Saigon and thus chaired both Phúc Kiến School (福建中小学校) — a school with over a century of history — and the Lệ Chí Sports Council (越南励志体育会).

Tạo was born in September 1913 in a village called Tong Zi, located in Ma Xiang town of Tong An county in Fujian province, China (同安县马巷镇桐梓村). He studied at a primary school in his village called Qizhi Primary School (启智小学) before transferring to Jiyou Primary School (集友小学) in the same county. After graduation, he studied at Jimei Commercial School (集美商业学校), a private school in Fujian Province, then furthered his education at the business institute of Hujiang University in Shanghai (上海沪江大学商学院). He returned to his village to establish Cuiying Primary School and became its first principal in 1934. Two years later, at the age of twenty-seven, he left home for Saigon, at the request of his elder brother, to assist him in his construction business. From Saigon, he remitted funds to support Cuiying Primary School — an act which he was to continue until he left Saigon in 1974.

After having a grasp of the business environment in Saigon, he ventured into the business of building and repairing ships. At Hiệp Phát Ship Factory (协发船厂), which he owned, he strived to establish a sound reputation by offering reliable and skilful services. He also promptly formed and led the Shipbuilding Guild (造船公会) in Saigon to complement his business and consolidate his networks. Soon after the end of World War II, he identified the opportunity to exploit and develop the undeveloped river transportation in the vast Mekong Delta, criss-crossed by distributaries and canals. He invested in dozens of lighter boats to facilitate the logistics of transporting goods from ships which arrived at the coastal ports to towns inland, and quickly became the market leader — a pioneer position which inspired him to found the Guild of Lighter Boat (驳船公会) and thus affirmed his credibility. There were ninety-five trade guilds established by the Chinese community of Saigon in 1958.

Before the official visit of President Ngô Đình Diệm to the Republic of China in 1960, a delegation of businessmen from the Republic of Vietnam was scheduled to arrive before the Vietnamese president for trade and investment talks with the business community in the Republic of China. Tạo, then serving as chairman of the Chinese Chamber of Commerce of Saigon, was invited to join the delegation. On his return from the trip,

he responded to bilateral trade opportunities that he found by establishing Công ty Trung Hưng (Zhong Xing Enterprise 中兴行), an agent distributing imports from the Republic of China. With strategic management, he sold more than two hundred tonnes of cement imported from the Chinese Republic, achieving a breakthrough in the market which had been hitherto dominated by the Japanese. By the 1960s, besides being managing director of Tân Hiệp Phát Construction Company (新合发建筑公司), he was simultaneously chief executive officer of Zhong Xing Enterprise, Da Ya Enterprise (大亚行), and Vietnam Textile Company (越南纺织公司).

In 1954, as the elected headman of the Fujian Congregation in Saigon, he directed the social and welfare programmes for the congregation. In 1955–58, when he helmed the management board of Phúc Thiện Hospital (越南福善医院), which was managed by the Fujian Congregation, he charted its expansion course as well as executed new ideas. For example, he channelled the earnings from his development of real estates along Nguyễn Trãi Street (formerly, Rue Quang Trung and Harteman) and Thành Thái Street to finance the expansion of the obstetrics and gynaecology department of the hospital. Providing poor and needy pregnant women with free medical services thus became possible with the additional source of income for the hospital.

His long-lived interest in the education of his community and his belief in the proper grooming of the young kept him actively engaged in the educational affairs of the Fujianese, which landed him the post of chairman for three terms at Fujian School. The primary and secondary school was established in 1923 in Saigon. As chairman of Lệ Chí Sports Council, he not only promoted sports programmes, but also hosted eastern and western musical and theatrical performances in the council's premises. His enthusiastic support for education was, however, not confined to the Chinese community. In the late 1960s when domestic immigration into Saigon strained urban facilities, including schools, Trung Tiểu học Hùng Vương (雄王中小学) was one of the new schools designed to accommodate the increasing population of school-going children. Tạo responded positively to the solicitation of funds by the school by organizing the five Chinese congregations to pledge a donation. The three-storey school materialized in 1972, and still stands in District 5 of Ho Chi Minh City today.

His philanthropy and social spiritedness were recognized by the Government of the Republic of Vietnam which bestowed on him the Star of Order (First- and Second-Class) for his contributions to education, in addition to the Star of Order of the First-Class and of the Second-Class for his achievements in internal affairs and health respectively.

Before the unification of North and South Vietnam in 1975, he left in 1974 for the Republic of China via the Philippines and subsequently settled down in the United States of America, where he became honorary adviser of the Fujian Native-Place Association in Southern California. During his sojourn in Taiwan, he helmed the Taipei Tong An County Native-Plan Association and later became its honorary adviser. He initiated the establishment of scholarships for students at the association and privately funded publications which give information on his place of origin, namely the *Tong An County Gazette* (同安县志) and *Ma Xiang Ting Gazette* (马巷厅志). He was also the first director of Taipei City's Federation of Returned Overseas Chinese of Vietnam.

In his visit to Tong An county in 1989, he presented HK$100,000 as the seed fund for the establishment of scholarships at Cuiying Primary School. He separately contributed HK$30,000 for the repair of the fence of the school, and further took care of the repair of the tombstones of his ancestors. To this day Cuiying Primary School has been offering scholarships named after its founder.

Tạo's adopted son, Zhu Liren (朱立人), has grown up acquiring the philanthropic spirit of his father. In 1996, 1998, 1999, and 2002, Liren contributed a total of about 3.5 million *yuan* to Cuiying Primary School and to the social development projects of Tong Zi village. This sum has been used for the renovation of classrooms in the primary school, the construction of a memorial tower, a public park, and a building in Tong Zi village.

Tạo is remembered for his ingenious venture into logistics and his prominence in innovative business and social endeavours. This visionary leader of wide-ranging interests is acclaimed for his magnanimous spirit in realizing social projects. His passion in reaching out to and nurturing the youth in his community in Vietnam and China is most remarkable.

Grace Chew Chye Lay

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Châu Văn Xương

(朱应昌, Zhu Yingchang, 1946–)

Business leader, promoter of education, Vietnam

Châu Văn Xương is managing director of Công Ty Nghệ Xương (艺昌紫檀红木古艺家具公司) which currently produces and exports wood sculptures and classical furniture. He is an example of how successfully a business can be built out of a passion for art, with the collaboration of highly skilled Vietnamese craftsmen. His company's products are often used as gifts to foreign dignitaries as they not only have aesthetic and cultural values, but also reflect the success of Vietnam's economic reform policies. Xương is the highest honorary adviser of the Việt Tú Chinese Language Centre (越秀华文中心) and honorary president of the Calligraphy Art Association, both in Ho Chi Minh City. He regularly supports the twenty-four-year old Lotus Blossom Classical Music and Dance Troupe, the only Chinese dance group in Ho Chi Minh City, and holds the chairmanship of the Ho Chi Minh City Chapter of the Vietnam-Chinese Friendship Association. He is also honorary chairman of the Overseas Chinese Union of Hengli town (横沥镇侨联) in Dongguan City, Guangdong province, China, and used to sit on the board of directors for the Mạch Kiếm Hùng Chinese Language Centre (1992–2000) in Ho Chi Minh City.

Châu Văn Xương's middle name should be pronounced *Ứng* in Vietnamese, but he has changed it to *Văn* (文) while retaining his original Chinese name. He was born in 1946 in Siem Reap, Cambodia, and was the third child among five sons in his family. During the turmoil of the late Qing dynasty, his grandfather and father left Banxian Shan village in Hengli town, Dongguan City (东莞

横沥镇半仙山村) in Guangdong province, China and went to Siem Reap. His family later moved to Bătdâmbâng, Cambodia. At the age of eight, Xương went to a Chinese-medium primary school and thereafter, a Chinese-medium secondary school in Bătdâmbâng called Guoguang Lianxiao Zhongxue (国光联校中学). After leaving school, he acquired skills such as repairing wrist watches, from his brothers. At night, he worked as a manager for a local cinema.

In 1975, he managed to escape from Cambodia and arrived safely in Vietnam, where he began earning his first penny as a watch repairer in the street. He recalls living in a shed built from plank wood and palm leaves from 1975 to 1978 in Tây Ninh province — a province in the south-eastern part of Vietnam bordering Cambodia. Life was miserable at the time, but when Sino-Vietnamese tensions heightened in the mid-1970s and culminated in a border war in 1979, Xương's destiny took a turn. He saw many wealthy business households discarding their classical furniture when they fled Vietnam; that spelled opportunity for him rather than disaster. Xương cleaned and repaired the furniture, then exported them to other parts of Asia. After the ratification in 1986 of what is known as the "economic innovation" (*Đổi Mới*) of Vietnam, somewhat equivalent to the *Perestroika* of the Soviet Union, more opportunities came up to better his life. The policies that were formed during this period allowed the creation of private enterprises and the setting of prices by market forces. It was then that Xương started his serious venture in the crafting of furniture. He has since produced an impressive array of ornaments and handcrafted furniture: antique-styled chairs and tables with mother-of-pearl inlay, French classical-style furniture, Buddhist sculptures, human and animal sculptures, decorative art, and murals. Xương has exported his products to China, Japan, Southeast Asian nations, Taiwan, and North America. Today the entrepreneur, a citizen of Vietnam, gives credit to the sound economic reforms that enabled his business to flourish, with a special mention of Nguyễn Văn Linh, his close friend, as well as general secretary of the Vietnam Communist Party from 1986 to 1991. Linh was a strong advocate of the "economic innovation" who also recognized the contributions of the Hoa (ethnic Chinese) in the independence and development of Vietnam. Xương was once commended for the part that he played in facilitating medical supplies to the communist army during the Vietnam War.

When Xương was queried about his personal efforts in achieving success, he attributed it to perseverance, thriftiness, and his ability to focus on doing small things first and doing them very well. His proficiency in Mandarin allows him to wax philosophical about the vicissitudes of life and career from the wealth of Chinese and Vietnamese proverbs he knows. His favourite Chinese proverb is "to decide promptly and opportunely" (当机立断), which, he said, poignantly explains his decisiveness when he ventured into his art and craft business. When he identified the artistic proclivity of the Vietnamese, he immediately decided to make use of it. His souvenirs to the foreign officials who have visited his home-cum-workshop were sculptures and art pieces crafted by Vietnamese artists. He currently has about 120 Vietnamese and Hoa subcontractors and craftsmen working with him. Some of them work in his home-and-workshop, which consists of three buildings standing on a land area of about 10,000 square metres.

Xương sees the importance of preserving his Chinese-language speaking ability and calligraphy. He is artistically inclined and finds it easy to pick up Chinese calligraphy

on his own, using books which he bought in China. He practises calligraphy and polishes his Mandarin comprehension and conversational skills by watching at least two hours of television programmes daily on China's Phoenix cable channel. Business and leisure apart, he supports Chinese-language education through his role as honorary adviser of Việt Tú School (越秀华文中心), one of the Chinese-language centres in the city. The centre retains the original name by which it was known when it was a Chinese-medium school before the country's unification in 1975–76. It continues to be supported and operated by the Cantonese clan in Ho Chi Minh City. Xương has also been a long-time patron of the Chinese cultural dance and musical troupe, Lotus (莲花歌舞古乐团), which teaches and promotes Chinese songs and dances.

He professes to be a Buddhist who follows a vegetarian diet, believes in taking care of his health for his family's happiness, and makes it a point to play table tennis with his grandson and daughter-in-law, whom he said has won many table tennis awards. His granddaughter is studying English in Singapore. His son, Châu Quốc Hùng, now manages the family business although Xương is still its managing director. His daughter, Châu Tiểu Mai, manages her Chinese medical hall called Đồng Tế Đường (同济堂) near his home. His family also rents out a few properties.

Xương hopes that his descendants will continue to live in Vietnam, which he refers to as his "base of life". He is confident that his descendants can do better than him, as he has done better than his father in life. He hopes that the future generation will learn to cultivate the spirit of Buddhism, lead a harmonious life, and seek better education.

Grace Chew Chye Lay

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Cheah Fook Ling, Jeffrey

(谢富年, Xie Funian, 1946–)

Prominent businessman, philanthropist, Malaysia

Cheah, a self-made entrepreneur, is the founder and chairman of the Sunway Group of Companies in Malaysia, a well diversified Malaysian conglomerate with ventures in India, Trinidad, the United Arab Emirates, Vietnam, Indonesia, Thailand, Cambodia, China, and Australia. Its core businesses include construction, property development and investment, manufacturing, trading, tourism, hotel, health care, and tertiary education. Cheah is known as a visionary as this is evident from his achievements in transforming pieces of wasteland into vibrant townships, and his awareness of the importance of building civic institutions, especially tertiary education ones, for the human capital development of Malaysia's young generation.

Cheah was born in 1946 in Pusing, a small town outside of Ipoh, Perak, to a Hakka family of six children. He received his primary and secondary education in Batu Gajah before leaving to pursue his tertiary education at the prestigious Footscray Institute of Technology,

now the Victoria University of Technology, in Melbourne, Australia. He began his career as an accountant in a motor assembly plant in Malaysia. Hailing from a wealthy tin mining family, he not only ran the family business, but took it to much greater heights. He started a tin mining company, the Sungei Way Enterprise, with a paid-up capital of RM100,000 in 1974. Ten years later he listed the company, Sungei Way Holdings Berhad, which was then engaged in quarrying and asphalt manufacturing, leasing and hire purchase financing, and road construction and earthworks projects. He developed the company into what it is today, the Sunway Group of Companies. His most well known and prestigious development project is the incredible rehabilitation and transformation of an abandoned piece of tin mining land into the now thriving 350-hectare Bandar Sunway, a fully-integrated resort township, distinctly one of Southeast Asia'a best known tourist destinations. Located in the Klang Valley, 20 minutes outside Malaysian capital Kuala Lumpur, Bandar Sunway has won many international awards, including being regarded as the world's best leisure project by FIABCI (International Real Estate Federation, Paris) in 2002. And most recently, the Sunway Pyramid, an icon in Southeast Asia located in Bandar Sunway was named the winner of FIABCI Prix d'Excellence 2011.

One of the personal hallmarks of Cheah is his immense contribution to society, especially in tertiary education. Cheah established the Sunway University College in 1986 with the sole mission of providing greater and better education opportunities to Malaysian aspiring youths. It was not an easy mission, especially when the college made loses in its early years of operation. However, his determination and dedication turned the college around. After the college had become a very viable and profitable business, Cheah decided in 1997 to transfer all his personal shares and ownership of the college into the newly established Sunway Education Trust Fund, which fully owned the Sunway University College. All profits derived from the college, and its portion of profits from its partnership with Monash University Malaysia, are ploughed back into the Trust Fund to upgrade facilities and human resources. The Trust Fund is another institution Cheah had established in accordance with his vision to ensure these educational institutions meet world-class standards and are accessible to all. Cheah's vision, modelled after that of the Harvard University, is partly anchored on the hope that the Sunway Education Trust will also be able to draw support from the public, and develop into a premier tertiary education institution in the future. The Trust also awards deserving students with scholarships worth more than RM1 million annually. To date, more than RM23 million worth of scholarships have been given out. In recognition of his remarkable contribution, the Sunway Campus of Monash University's School of Medicine was named after him on 3 September 2007.

Cheah's passion for civic institution development also involved primary schools. His compassion went out to the troubled students back in his hometown of Pusing, and since 1987, he has personally donated more than RM3 million for the construction and upgrading of the facilities at SRJK (C) Pusing, Perak. In the early 1990s, Cheah and his company volunteered to complete an abandoned government school project in Bandar Sunway at its own cost (RM2.5 million). SRK Bandar Sunway is today proudly serving the primary education needs of the community in the township. His burning passion to provide education opportunities to the poor persists, as reflected in his contribution to the school

development fund of SJK(C) Chee Wen (子文国小), in Selangor in 2007. His donation of RM3 million is believed to be the highest to a Chinese primary school in the country from an individual entrepreneur.

In recognition of his outstanding contribution to education, Cheah has been conferred eight honorary doctorates by leading universities worldwide: Two honorary doctorates of the University from Victoria University (1993), and Flinders University (1994); doctorates of Law from Monash University (1995), and Leicester University (1996); doctorates of Education from University of Western Australia (1994), West Michigan University (1994), and Oxford Brooks University (1998); and doctorate of Business Administration from Greenwich University (2001).

His leadership, vision, enormous achievements in the corporate sector, and contributions to society are recognized by both the government and non-governmental organizations, as clearly reflected in his distinguished appointments. In 1990, the Minister of Trade appointed him the director of the National Productivity Centre. In 1995, the prime minister honoured him as a member of the Malaysian Business Council and offered him the chairmanship of the Malaysian Industry-Government High Technology for Construction and Housing (MIGHT). In 1996 he was appointed by the minister of Education to the Higher Education Council of Malaysia, a body responsible for formulating higher education policies in Malaysia. This important appointment is one such example of his commitment to improving civic institutions. In the same year he was appointed an EXCO member of the Malaysian Tourism Action Council by the minister of Tourism Malaysia. The following year, the minister of Finance appointed him a council member of the Financial Reporting Foundation. In July 2008 he was appointed honorary officer of the Order of Australia (AO), the highest honour conferred on non-citizens by the prime minister of Australia, in recognition of his meritorious contribution to furthering the excellence of higher education in Malaysia.

Due to his immense contribution to society and the country, Cheah is conferred with a few royal conferments. In 1995 he was made Justice of the Peace (JP) by the Sultan of Terengganu. In 1996 he was conferred two royal titles: the Dato' Seri Paduka Mahkota Perak (SPMP, carrying the title, "Dato' Seri") by DYMM Sultan Perak Darul Ridzuan; and the Panglima Setia Mahkota (PSM, carrying the title "Tan Sri") by the king of Malaysia. In 1988 he received the Darjah Kebesaran Dato' Paduka Mahkota Selangor (DPMS, carrying the title, "Dato") from the Sultan of Selangor.

In addition to his outstanding success in business and his tight schedule, Cheah stretches himself further and gets involved in non-governmental organizations to serve the society. Among other roles, he is the chairman and co-founder of Asian Strategy and Leadership Institute (ASLI). He was appointed the honorary chairman of the Sin Chew Foundation in 2000; the vice-president of the National Kidney Foundation of Malaysia in 2002; the founding trustee of Malaysian Liver Foundation since 1999; president of the Malaysian Hakka Association 1997–2004; and the first non-Malay honorary member of the Kuala Lumpur Malay Chamber of Commerce since 2002.

Other honours bestowed on him are the Paul Harris Fellow Award, Property Man of the Year (Malaysia) in 1993, CEO of the Year (Malaysia) in 1996, and Asia's Most Innovative Chinese Entrepreneur Award 2005, Fellow

Australian Society of Certificate Practising Accountants, Fellow of Institute of Directors award.

Chin Yee Whah

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Chee Soon Juan

(徐顺全, Xu Shunquan, 1962–)
Politician, social activist, Singapore

Chee Soon Juan is best known as the secretary general of the Singapore Democratic Party (SDP) and founder of the Open Singapore Centre. Though he has failed to win a seat in Parliament, he is one of Singapore's most prominent opposition figures, and his efforts to transform the political environment in Singapore through passive resistance and civil disobedience constantly make headlines.

Chee was born in Singapore in 1962 and educated at the Anglo-Chinese School, the National University of Singapore, and then the University of Georgia where he obtained a PhD in neuropsychology in 1990. He returned to Singapore that year and began lecturing in the Department of Social Work at the National University of Singapore that June. In December 1992, Chee made news by joining the opposition SDP to contest the by-election in the Marine Parade Group Representation Constituency (GRC). The SDP team, comprising Low Yong Nguan, Ashleigh Seow, Mohd Shariff and Chee, secured just 24.5 per cent of the votes cast.

In 1993, Chee was elected assistant secretary general of the SDP. In March that year, Chee was dismissed from the university for misuse of S$226 in research funds, which he allegedly used to courier a copy of his wife's dissertation to her supervisor in the United States. Chee claimed that his dismissal was politically motivated and staged a ten-day hunger strike in protest. He later backed down and called off the hunger strike when it was revealed that he was drinking glucose water while ostensibly fasting. His former head of department and PAP Member of Parliament S. Vasoo also successfully sued him for defamation for intimating that Vasoo had fabricated evidence relating to his sacking. Vasoo was awarded S$315,000 in damages. Chee's hunger strike caused dissension within the SDP when its then secretary general, Chiam See Tong, censured Chee for his action. When none of the other Central Executive Committee (CEC) members in the SDP supported Chiam's motion of censure, Chiam resigned as secretary general and Chee took over as acting secretary general. Subsequently, when Chiam made a speech criticizing his own party's leadership, the CEC voted to expel Chiam from the party. Later, Chiam sued the CEC for wrongful expulsion and won. Chee was elected to replace Chiam as SDP's secretary general in January 1995, and in 1997, Chiam left to join the Singapore People's Party which his supporters had established for him.

Chee was primarily responsible for the SDP's 1994 manifesto, "Dare to Change: An Alternative Vision for Singapore" which the Party hoped would energize and reinvigorate its members and provide a platform for the next general elections held in 1997. Chee stood as a single-member candidate in the MacPherson constituency and obtained 34.8 per cent of the votes against the People's Action Party's Matthias Yao. In the 2001 general elections, Chee helmed an SDP team to contest Jurong GRC. The team secured just 20.2 per cent of the votes. Shortly after these elections, Prime Minister Goh Chok Tong and Senior Minister Lee Kuan Yew both sued Chee for defamation, alleging that in the course of electioneering, Chee alleged that they had misled Parliament over an alleged S$17 million loan to Indonesia during the Asian Financial Crisis. Chee was ordered to pay S$200,000 and S$300,000 in damages to Lee and Goh respectively. In 2006, he was declared a bankrupt when he failed to pay the damages. He was disqualified from contesting in both the 2006 and 2011 general elections in which the SDP garnered less than 5 per cent of the votes cast in both elections.

Since 2001, Chee has advocated civil disobedience as a form of protest to effect a change in government policies and as a form of political action. In 2002, he was fined for speaking at the Speakers' Corner without a permit and for attempting to hold a rally in front of the Istana without a licence. These convictions were followed by a number of other high-profile instances of civil disobedience, such as speeches in public places without a permit; and rallies and marches during the 61st annual meeting of the Boards of Governors of the International Monetary Fund and the World Bank held in Singapore in 2006. In February 2006, Chee was convicted for contempt of court and jailed for a day and fined $6,000. He served an additional seven days in jail when he failed to pay the fine. In April that year, he was stopped at the airport and charged with attempting to leave Singapore without the approval of the official assignee, which was required of all bankrupts. In November 2006, Chee was jailed for five weeks for failing to pay the $5,000 fine imposed on him for speaking in public without a licence. He became ill in prison and alleged that his food had been spiked and that he suffered sleep deprivation while being incarcerated.

Chee is married to Dr Huang Chih Mei and is a father of three children. He has authored several books: *Dare to Change: An Alternative Vision for Singapore* (1994) which he updated and published as *Your Future, My Faith, Our Freedom: A Democratic Blueprint for Singapore* (2001); *Singapore My Home Too* (1996); *To Be Free: Stories from Asia's Struggle Against Opposition* (1999); *The Power of Courage: Effecting Political Change in Singapore Through Nonviolence* (2005). He was awarded the Defender of Democracy Award 2003 by the Washington-based Parliamentarians for Global Action. In 2004, local film maker Martyn See directed and produced a documentary on Chee entitled, *Singapore Rebel*, which was slated to be screened at the Singapore International Film Festival, but was forced to be withdrawn and subsequently banned as a "party political film" under the Films Act.

Kevin Y.L. Tan

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Chee Swee Lee

(徐瑞莉, Xu Ruili, 1955–)

Sportswoman, Singapore

Chee Swee Lee shone as the brightest star during the golden period of Singapore's track successes in the 1970s. She was the first Singaporean woman to win a gold medal on the athletics track at the Asian Games. Chee ran in the 400-metre and the 800-metre events and was renowned not only for her self-belief, determination, commitment, and humility during competition, but also for her loyalty and devotion to her family. Her successes led to her representing Singapore at the Olympic Games in 1976.

Chee was born on 10 January 1955, the third child in a family of eight children. She started her athletics career as a ten-year-old at Telok Kurau West Primary School, where she trained diligently six days a week. In 1966 she became the school's athletics champion. Subsequently, she became a member of the Flash Athletics Club, working under the watchful gaze of her coach, Patrick Zehnder.

In May 1969, as a relatively unknown secondary two student, she was a surprise winner over Maimoon Bakar, then the national 400-m champion. She gradually brought her personal best time for the 400-m to close to 60 seconds and, with it, achieved a qualifying time for the Southeast Asian Peninsular (SEAP) Games. As a fourteen-year-old she represented the national team in Rangoon (Burma/Myanmar), winning a silver medal in the 400-metre event. In 1970, she became Singapore's "golden girl" of athletics at a time when the nation was just striving to forge a strong sporting identity.

Still only fifteen years of age, Chee beat the existing combined schools' record and set her sights on the national record held at the time by Maimoon Bakar. Her performances were heralded by Tan Eng Yoon, the national coach who successfully predicted that she would break 60 seconds before the end of the year. Initially Chee was selected as a reserve for the 400-m relay team representing Singapore at the 1970 Asian Games to be held in Bangkok. However she also gained her first taste of Asian glory by recording a time of 59.8 in the final of the 400-m event. The following year, she won a bronze medal in the 400-m at the SEAP Games held in Kuala Lumpur. She also collected a silver medal in the 4×400m relay.

The sporting fraternity had great expectations of Chee when Singapore hosted the SEAP Games in 1973. Having recorded 58.0 seconds in the South Korean championships, she was expected to clinch a gold medal, but had to settle for silver behind Than Than, the Burmese runner in a battling time of 56.0 seconds. In the 800-metre event, she again took silver, this time behind Mar Mar Min, also from Burma (Myanmar).

In 1974 Chee won a gold medal in the 400-m competition at the Philippines Track and Field Championships. This was to be the prelude to her finest achievement. At nineteen she recorded her greatest triumph at the 7th Asian Games in Tehran, becoming the first woman from Singapore to win a gold medal at this level in any sport. She set a new Asian Games record and a Singapore national record with 55.08 seconds on 15 September 1974. She also won two other medals in the 4×100-m (bronze — 47.1 seconds) and the 4×400-m (silver — 3:43.9 minutes). At the Commonwealth Games later in the year she recorded times of 55.1 seconds in the

400-m and 2.08.1 in the 800-m events, thus consolidating a career year.

Chee was crowned Sportswoman of the Year (1974) in recognition of these feats and later entered the Hall of Fame. She said she owed it all to her coach, Patrick Zehnder — "I would not be where I am today had it not been for him — his patience, his guidance and his coaching." Despite her heavy training schedule, she was able to find time to help her mother make cakes for Chinese New Year.

Her two main assignments in 1975 were the Asian Track and Field Championships in Seoul and the SEAP Games. Also considered was a tour of Japan, but the plans for this fell through when it was discovered that Zehnder was unable to accompany her. The withdrawal, which made front page news, brought threats of disciplinary action from the Athletics Association. Zehnder was committed to coaching other athletes for the Asian Track and Field Championships and felt that they were his priority. Chee stated that she did not desire preferential treatment. In Seoul, she was just pipped by South Korean Kim Kyung Sook. Two months later in Singapore, she would exact some revenge on Kim at the Amateur Open Championships at the National Stadium.

In late 1975, Chee continued her Southeast Asian dominance by taking both gold medals at the SEAP Games in Bangkok. Her 56.5 seconds in the 400-m and 2:02.27 minutes in the 800-m events were some consolation for the defeat in Seoul.

The following year Chee took up a track scholarship at the University of Redlands in California, training with the renowned coach, Vince Reel. He was the husband and coach of the famous Taiwanese athlete, Chi Cheng. This signalled a temporary suspension of an eleven-year partnership with Patrick Zehnder. Her aim was to train and then attempt the qualifying time for her Olympic events, with the added incentive of higher-class rivalry in the United States. It appeared that an earlier invitation from Reel, eighteen months before, had proved irresistible. The new environment clearly suited Chee. She focused on the 800-m race and achieved the Olympic qualifying time with 2:07.4 minutes — still the national record today. However, there was bad news for home support in July, just a couple of weeks before the Olympic Games were due to start. An injury to the Achilles tendon of Chee's right leg occurred during the National Amateur Athletic Union meet and the injury was to prove heartbreaking for Chee and Singapore in the Olympic Games.

In her 800-m heat in Montreal, Chee broke down less than half way round the first lap. She was forced to pull out because the injury had not fully healed. Sadly, Swee Lee was never to regain her full form, but she did continue to compete. Pain in the Achilles tendon, even after short training periods, hampered her process of recovery. Chee sought relief from a number of different treatments, and ultimately surgery was required. Unwilling to retire and showing the utmost determination, Chee Swee Lee fought to make a comeback. She reappeared after two years. A spell in West Germany raised hopes of a full recovery, and the courageous runner vowed to race within the region for Singapore. She ran in the SEA Games in Manila in 1981, but unfortunately without success.

Surprising many, she returned to competitive running and continued her career for a further fourteen years. By 1985 she was posting times for 400-m and 800-m events that were comparable with those of her American rivals — even though she had reached the age of thirty. She set a Mount San Antonio College record in the 800-m race and came second in the conference championship with a time of 2:11.0 minutes.

Her successes at Mount San Antonio led to an extension of an athletic scholarship to California State University, Pomona. Chee continued to run competitively against younger NCAA Division II rivals, until she graduated with a degree in business administration in 1989. She was a member of the Southern California Cheetahs, a local track club, and continued to compete well into 1990. Chee Swee Lee, the resilient "golden girl" finally retired from the track at the age of thirty-five.

She now has a successful career as a marketing manager and lives with her husband, Bob Cedillos, in Diamond Bar, California, in a suburb of Los Angeles County.

In May 2011 she was awarded a medallion to commemorate her appearance at the Montreal Olympic Games. As one of Singapore's 167 acknowledged Olympians since 1936, she has been assigned the number 97 in the chronology created by the association known as Olympians Singapore.

Nick Aplin

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Chen Chong Swee

(陈宗瑞, Chen Zongrui, 1910–86)
Artist, Singapore

Chen Chong Swee was an artist, teacher, and writer who made a significant impact on the development of the visual arts in Singapore. This renowned specialist in watercolour painting was a member of the pioneer generation of artists who developed the "Nanyang School of Painting" style that synthesized distinctive aesthetic traditions of the east and west. This style was unique to Singapore at the turn of the twentieth century.

He was also one of the first artists in Singapore to use Chinese ink painting techniques to portray scenery and figurative paintings with local and Southeast Asian themes. With a keen eye for colour and detail, he drew upon his observations of his surrounding environment to bring to life renditions of daily life activities. His painting subjects were often composed from his surrounding environment and daily life activities as he believed that a painting must be understood and be a recollection of one's thoughts. Many of his masterpieces were inspired by observations and insights from his numerous tours to Bali and the east coast of West Malaysia.

Chen was born in Swatow, China, in 1910. He received his education at the Union High School, and graduated in 1929. From there, he moved on to the Xinhua Academy of Fine Arts. After arriving in Singapore in 1931, he taught art at various secondary schools, before joining the Nanyang Academy of Fine Arts as a lecturer in the Chinese ink painting department.

Chen's training at the Xinhua Academy oriented him towards the traditional principles of Chinese painting. He is firmly grounded in the Chinese tradition of painting as "idea writing", where inscriptions are used purposefully to fortify the meanings of the paintings. However, he also believed that such long-held traditions of Chinese painting should not be cast in stone. This meant he was open to exploration of new ideas and techniques. During this period, the art scene in Shanghai and China was also seeing the emergence of his peers, who were synthesizing modernism with conventional principles in Chinese ink painting.

Eventually, and in part due to the influence of life in Southeast Asia, he developed his signature painting style, which is defined by his belief that communicating art to his audience is a top priority in the creation process. This goes against the classic modernist approach that dictates that the innate subjectivism, sensibilities, and concerns of the individual artist should always take priority over viewer accessibility. He describes his philosophy towards art as such: "Art is a part of life and cannot exist independently from real life. Art must be objective. If a work of art fails to embody truth, goodness and beauty, it cannot be regarded as a true work of art."

In 1935, Chen co-founded the Salon Art Society (Singapore Society of Chinese Artists). In the same year, he was given a cash award at the King George V Silver Jubilee Art Exhibition. Chen taught art in various schools in Singapore between 1936 and 1970, and also served on various advisory and management committees of art societies in Singapore. Thirty years later, in 1965, in recognition of his contributions, he was awarded the Meritorious Public Service Star of the Republic of Singapore. Then in 1969, he co-founded the Singapore Watercolour Society with artists such as Lim Cheng Hoe, and Loy Chye Chuan. He also served as the society's treasurer for many years.

A landmark experience in Chen's career was a visit to Bali in 1953, together with fellow artists Cheong Soo Pieng, Chen Wen Hsi, Liu Kang, and Lim Hak Tai. Inspired by their visit, the group members collaborated to produce the *Pictures Of Bali* painting exhibition in the same year. The exhibition featured the paintings completed by the artists during their Indonesian sojourn and set the stage for the development of the "Nanyang School of Painting".

For more than fifty years after his arrival in Singapore in 1931, Chen participated actively in various local art exhibitions. His works could be seen in the annual National Day Art Exhibition and many local events organized by the art societies in Singapore. His reach extended beyond the nation's shores as well, for he was frequently selected to represent Singapore in overseas exhibitions.

Chen was also a prolific writer and frequent contributor to newspapers, exhibition catalogues, and magazines published by art associations. Through the written word, he actively engaged his peers and the local art community in discussions on issues such as the fundamental differences in Chinese and Western art, the functions of art education, and the need to develop a style of ink painting that was relevant to a multicultural environment. These writings offered a peek into Chen's thinking and provided an insider's view of art discourse in Singapore from the 1940s to the 1970s.

In the first published monograph on the history of art in Singapore and Malaysia, *A Concise History of Malayan Art*, published in 1963, Ma Ge wrote that Chen Chong Swee had received so much recognition for his art that it overshadowed his significant contribution to art education. In an article the same year, Cao Shuming quoted Ma Ge in order to draw attention to Chen's important contributions to art education and publication.

Paying tribute to his talent and contributions to the Singapore visual arts scene, the Ministry of Culture and the National Museum jointly presented a "Chen Chong Swee Retrospective" in 1984. Two years later, in 1986, Chen passed away. Two more exhibitions dedicated to Chen were held in the ensuing two decades: "Chen Chong Swee, His Thoughts, His Art", presented by

the National Museum in 1993; and "Passages, selected works of Chen Chong Swee", by the Singapore Art Museum in 1998.

On 15 January 1994, 151 works of art by Chen, mainly Chinese ink paintings, were donated by the Chen family estate to the "Chen Chong Swee Charity auction" conducted by Singapore Sotheby's Auction House at the Empress Place Building. The auction garnered a total of $676,200 from the sale of 138 paintings, with the highest priced pieces, *Returning From The Sea* and *Trengganu Beach*, fetching S$66,000 and S$16,000 respectively.

In addition, more than 70 per cent of the collection was sold above the minimum reserve price. The funds raised through the auction went into the reserves for the NAC-Chen Chong Swee Art Scholarship, which awards aspiring artists with up to S$25,000 funding to pursue full-time postgraduate studies or research programmes overseas.

In March 1994, the Singapore Mint produced gold and silver ingots commemorating the late artist. The 75g-gold and 43g-silver ingots were printed with the artist's *Drying Fish* painting on one side, while the other side featured a portrait of the artist with his personalized signature and seal. These ingots were launched officially at the *Reminiscence of Singapore Pioneer Art Masters* art exhibition at the Takashimaya Art Gallery on 11 March 1994.

G. Uma Devi

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Chen, David

(陈充恩, Chen Chong'en, 1900–52)
Educationist, Malaysia

David Chen Chong En was well known in Malaysia and Singapore as an outstanding educationist who was well versed in both Chinese and English languages. He was principal of Chung Ling High School (钟灵中学) in Penang before the Second World War (July 1931 to December 1941) and after the war (September 1945 to February 1952). Under his charge, Chung Ling High School became a reputable school in the northern states of Malaya because of the effective reforms he had introduced. In particular, his bilingual policy was most talked about and was regarded by many other schools as a model to be emulated. He was also actively involved in the Chinese education movement and was the first chairman of the United Chinese School Teachers Association of Malaysia (UCSTAM). Unfortunately, at the height of his career in education, he was shot dead by the Communist Party of Malaya.

David Chen hailed from Jiangning (江宁) in Jiangsu (江苏) province. Born in 1900, he attended Cui Ying High School (翠英高级中学) in Suzhou (苏州) in 1909 and studied at the Faculty of Arts Education in Jinling

University (金陵大学) in Nanjing from 1924 to 1926. After his graduation, he taught geography and English at the secondary school section of the university, as well as Zhengyi Secondary School (正谊中学). He had also served as head of English Department at Chung Hua Secondary School (中华学校) in Dutch-occupied Tanjung Pandan on Belitung Island in Indonesia. From 1926 to 1927, he took charge of the Academic Department and Sports Department at CuiYing High School in Suzhou. He served as president of the Federation of Sports Clubs of twelve private secondary schools in Zhejiang (浙江) from 1929 to 1930. In 1931, the Board of Directors of Chung Ling High School, through the recommendation of China's consul in Penang, Yang Nianzu (杨念祖), employed him as principal of the school. During his tenure of office, he introduced major reforms to strengthen the academic performance of the school. He was pragmatic in his school administration and before long Chung Ling High School rose to become a renowned institution, attracting students from near and far. The school board then decided to construct new school buildings at a new location. A fund raising campaign was held and an 11-acre piece of land at Lot 133 in Kampung Baru was later purchased. Construction works for the new school buildings began in October 1934 and were completed in September 1935. The new school buildings comprised a school hall, an administration office, classrooms, hostels, washrooms, basketball courts, badminton courts, etc.

During the Japanese Occupation, David Chen lived a secluded life in Cameron Highlands, but his wish to revive Chung Ling High School had never wavered. The British army regained control of Malaya on 3 September 1945 and by 15 September, David Chen had returned to Penang to meet his former colleagues to discuss plans for the reopening of Chung Ling High School. After two months of preparation, the school was officially reopened on 8 December 1945. Soon after the revival, the number of students increased sharply and there was an urgent need to have new school buildings. In 1948, David Chen and the school board started a campaign to raise funds for the school extension works. In May 1950, a new hall and sixteen classrooms were completed. The new hall, which was named "Huai Ze Hall" (怀泽堂), could accommodate 2,000 people at any one time and was then the largest hall among all schools in Malaysia.

In managing Chung Ling High School, David Chen had adopted the American missionary educational system of his *alma mater*, Jinling University. This system had a heavy emphasis on the English language and all final-year students in the senior middle classes were required to take the English examination. Apart from admitting selected good students, the school also tried to recruit the best teachers. With these measures, the school was able to score the best results in Penang for the Cambridge School Certificate Examination and the London Commerce Examination every year — unmatched even by the English-medium schools. David Chen was determined to produce students who were able to achieve high standards of academic performance and secure better job prospects. At the time of colonial rule then, this was only possible by using the English language as the medium of teaching in the schools. His ultimate objective was to ensure that students from Chung Ling High School were on par with those from the English-medium schools, if not better. Apart from stressing the academic performance of the school, he was also concerned with better welfare for the teachers. In particular, he had allowed an old Chinese language teacher, Guan Zhenmin (管震民), to stay on to teach in the school

after retirement on a half-salary pension and such a move won him praises from the public. He had once said: "If we do not improve the lives of our teachers, it is just like planting vegetables without applying fertilizer."

While focusing on his educational work, David Chen had also played an active role in leading the Chinese education movement. When the USCTAM was established in December 1952, he was elected the first chairman. In trying to secure better welfare for the teachers, he had set up two committees to work on the establishment of the Teachers Welfare Fund and the standardization of criteria for teachers' salary scale. However, before such efforts could produce any result, he was shot dead by a gunman from the Communist Party of Malaya at 3pm on 4 February 1952 while he was on his way to attend a meeting of the Penang Chinese School Teachers Association. His assassination was a great loss not only to Chung Ling High School, but also to the Chinese education movement in Malaysia.

Lew Bon Hoi

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Chen, Georgette

(张荔英, Zhang Liying, 1906–93)
Artist, Singapore

Born Chang Li Ying, Georgette Chen was a forerunner of the visual arts movement in Singapore in the post-World War II period, contributing to the birth of the Nanyang art style. While much has been recorded on her artistic achievements and contributions to the Southeast Asian, and more specifically Singapore, arts scene, little is known of her early life.

Contradictory accounts exist as to her date of birth, as well as her birthplace. Some sources claim she was born in 1906, others say 1907. A few sources claim she was born in Zhejiang Province, China, but the majority of sources claim she was born in Paris. What we do know, however, is that she was the fourth of twelve children in her family, and her father, Chang Sen Chek was an antique dealer who travelled extensively to New York, Paris, and London for business. As the Chang family followed Chang everywhere, all their children, including Chen, were exposed to art from a young age. Despite the fact that the Changs were predominantly based in the West, the wife educated their children in Mandarin at home, and the husband imbued them with Chinese nationalistic fervour for Dr Sun Yat-sen's revolution. Thus, all the Chang children grew up with a strong sense of their cultural identity. In turn, this Chinese cultural identity heavily influenced the themes in Chen's art.

In her formative years, Chen shuttled between Paris and America, soaking up the artistic atmosphere of both countries. As she preferred Parisian life and its abundance of museums to America, she left the Art Students League of New York after a year in 1926. When she returned to Paris in 1927, she studied at the Académie Colarossi and Académie Biloul with the support of her parents. Although her parents were supportive of her decision to be an artist, they were apprehensive about her career choice as they felt artists had to be dead before they were appreciated. However, her parents' fears were unfounded and Chen became a notable artist in her own right when the artwork she submitted for selection for the Salon d'Automne exhibition was selected in 1930. Her early work was lauded for being reminiscent of the late French Impressionist

movement, with emphasis on heavy brush strokes as well as volume and texture.

At about the same period, she met and married her first husband, Eugene Youren Chen, a Chinese foreign minister and friend of Sun Yat-sen. A keen lover of the arts and music himself, her husband encouraged her to become a professional artist and helped advance her artistic career. For the duration of their marriage, Chen lived predominantly in Shanghai and travelled between Paris and China. This was an artistically productive period for her as she held two major exhibitions in Paris in 1937 — at the Palace of Painting as part of the Paris World Fair, and at the Women Painters Exhibition. During this time, she also held many exhibitions in Shanghai showcasing her still life paintings, and executed numerous portraits of Eugene Chen in the style of van Gogh.

Unfortunately the outbreak of the Sino-Japanese war curtailed her artistic production. She was placed under house arrest along with her husband for much of the war. Following her husband's death in 1944 as a prisoner-of-war and the end of the Second World War, Georgette Chen retook the art world by storm with a seminal show in New York at the Asia Institute. In this endeavour, she was sponsored by the Nobel Prize laureate, Pearl S. Buck. Some time during this period, she met and married her second husband, Dr Ho Yung Chi, with whom she moved to Paris in 1949. Once again, she exhibited her latest works at the Salon d'Automne and the Galerie La Licorne. In 1951, she and Dr Ho moved to Penang.

Following her divorce from Dr Ho, she relocated to Singapore in 1953 where she exhibited her work at the Chinese Chamber of Commerce and the Singapore Art Society. In 1954, Chen took a part-time teaching position at the Nanyang Academy of Fine Art which she held until 1980.

The 1950s marked Georgette Chen's mature period in art where she melded her Western-style post-Impressionist techniques with local subject matters thereby contributing to the evolvement of the "Nanyang Style". The most notable feature of the "Nanyang Style" is its hybridization of Asian themes with Western ideas and techniques. She was an expert proponent of the "Nanyang Style" and consequently became known as "Chendana" (Malay for sandalwood) and "Basket Chen" due to the recurring use of a basket motif in her later works. Given her training, extensive experience in painting, and unique artistic vision, she became the first female recipient of Singapore's Cultural Medallion for Art in 1982.

Ill health however prevented Chen from continuing her art after 1980. Subsequently, after an eleven-year battle with rheumatoid arthritis, she passed away on 15 March 1993 in Mount Alvernia Hospital. Her death did not mark the end of her contributions to the Singapore art scene. Far from it. Her shadow and "Nanyang Style" continue to loom over young artists in modern-day Singapore, for immediately upon her death, Lee Seng Gee, chairman of the Lee Foundation and executor of her estate, found a sizeable collection of paintings in two rooms of her house. These fifty-three paintings were accordingly donated to the Singapore Art Museum in June 1994, bringing the museum's collection of Chen's artwork to 104. Likewise, her house in Siglap Plain was auctioned for S$2.8 million, and the sum was used by the National Arts Council to create the Georgette Chen Arts Scholarship for art students. Funds from the sales of Chen's personal investment in stocks and shares, as well as donations sale proceeds of her house, were used for a new building for the Singapore Council of Women's Organizations, numerous community welfare projects for the local

Malay community, and the Practice Theatre Ensemble in support of Chinese theatrical art in Singapore.

Sharon Loo

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Chen Huiming

(陈辉明, 1927–)

Educator, Cambodia

Chen Huiming is the school principal of Duanhua Xuexiao (端华学校), the largest Chinese school in Phnom Penh, Cambodia, which claims to have 11,000 students.

Chen was born into a poor family in Puning (普宁), Guangdong in 1927. When he was four years old, he and his father left his birthplace to go to Guangxi (广西), and from there travelled to Vietnam (then under French colonial rule) where the family settled down. In 1953 the local Chinese school which the young Chen went to was caught up in the political unrest leading to it being banned by the colonial authorities. Chen's family was also affected and took refuge in Phnom Penh, Cambodia, where he continued his Chinese education at the Duanhua School between 1954 and 1956. In 1957 he finished his studies at Duanhua and was employed as a teacher by the school for more than ten years.

In 1970, General Lon Nol led a *coup d'etat* in Cambodia which brought the right-wing military group to power. Consequently almost all the Chinese schools in Cambodia, totalling more than 200, were closed down. Chen then moved to the province of Kratie on the Cambodian-Vietnamese border, a province controlled by the Khmer Rouge, which was supported by Vietnam. Chinese schools were still allowed to operate in this province so Chen taught at a Chinese school here as a relief teacher and a student of his, Aing Khun, later establish a Chinese school in Phnom Penh. In March 1974, however, the Khmer Rouge changed its policy and closed down all the Chinese schools in Kratie. Chen was then deported by the Khmer Rouge to the countryside to work as a farmer in the northern province of Stung Treng, also came under the control of Khmer Rouge.

In 1975, Khmer Rouge "liberated" Cambodia and began to establish a "socialist state" in which all those considered "enemies of socialism" were to be eradicated. They included the capitalists, intellectuals, professionals, schoolteachers, merchants, officials, soldiers, bureaucrats of the former government, and ethnic Vietnamese, etc. The ethnic Chinese, being urban dwellers and belonging to an undesirable class, became the target of the purge. In theory the policy had no ethnic overtones, but it was soon revealed that the Khmer Rouge not only prohibited the ethnic Chinese from using their language, but also induced them to abandon their traditions. Later both the Chinese language and Chinese culture were banned. Whoever spoke the Chinese language or dialects were considered to have committed a crime. In consequence

many Cambodian Chinese hid their ethnic identity for fear of being persecuted.

It is interesting to note that the Chinese language and culture were suppressed not only by the pro-American Lon Nol government, but also under the communist rule of Pol Pot. The Pol Pot policy was the more extreme as it aimed at eradicating both the Chinese language and the culture. In December 1978 Vietnamese troops invaded Cambodia and installed a pro-Hanoi regime. That did not bring about an improvement in the position of the Chinese language and culture, however. As there had been no Chinese schools in Cambodia for more than twenty years, the ethnic Chinese community in Cambodia gradually lost their "mother tongue". The younger generation could only use the Cambodian language for communication purposes.

Chinese schools were re-established only after the end of the Cold War and the withdrawal of the Vietnamese troops from Cambodia. In September 1992, the Duanhua School was officially reopened and Chen was re-invited to serve the school, this time as principal. During the Pol Pot years and the Vietnamese Occupation, Chen had had no opportunity to teach; at one time he was even forced to become a farmer. It was only after Cambodia regained its freedom that he was able to resume his career as a schoolteacher and school principal. He has served as principal since the reopening of the Duanhua School.

According to Chen, Chinese schools have been sponsored by the local Chinese community as in the past, and Chinese leaders are eager to revive the Chinese language and culture. By 2006, there were about seventy Chinese schools in Cambodia, of which eleven were located in Phnom Penh.

Chen also points out that Duanhua School, which was sponsored by the Teochew Association, has about 11,000 daytime students in the main and branch campuses. Apart from them, there are 2,000 students who attend Duanhua evening school. There are approximately 300 teaching and administrative staff members in the school. Most subjects such as general knowledge, mathematics, geography, and history are taught in Mandarin, while the Cambodian language is taught four or five periods a week. The school uses primary school textbooks which are jointly written by the Cambodian General Chinese Association and the Jinan University (in Guangdong Province of PRC). However, at one time, it used high school textbooks that were written by Dong Jiao Zong, the Malaysian Chinese Schools and Teachers Association. As there are not enough Chinese schoolteachers in Cambodia, the Cambodian Chinese community has asked the PRC Government to send Chinese language teachers especially to teach more advanced courses.

Chen notes that the Chinese standard of the Chinese Cambodian students is low as they generally do not speak Chinese at home and the Cambodian language has become their first language. Because of this, Cambodian, rather than Mandarin, has increasingly been used to teach subjects to the students. It should also be noted that Cambodia used to have a half-day school system in which many students attended two schools: a Cambodian school and a Chinese school. However in 2006, before the Cambodia Government changed it to a whole-day system, the Chinese community in Cambodia began to change the Chinese schools into bilingual or even trilingual schools in order to retain the students. They therefore had to strengthen their courses in Cambodian and English in order to survive. In 2007 the Cambodian Government changed the Cambodian school system to a whole-day system, but this did not really

affect the number of Duanhua school students. The transformation has apparently been quite successful as Duanhua School has managed to maintain its high student enrolments.

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Chen Lieh Fu

(陈烈甫, Chen Liefu, 1908–)

Educator, scholar, Philippines

Chen Lieh Fu is an all-rounder who played many roles in life — educator, writer-author, scholar, columnist, political commentator, fund-raiser, builder, and administrator. He would like to be remembered, however, by the successes of the countless students who graduated from his school and made a name for themselves.

Chen was born in 1908, in Tong'an (同安) in Fujian, China. He finished high school in 1934 in Xiamen in Fujian, China, but his family was too poor to send him to university. Instead he served as an elementary school teacher for three years right after high school graduation. This experience started him off on the path of education. In 1929, Chen passed the competitive exam for a scholarship from Nanjing Central Political University (南京中央政治大学), from which he graduated with a degree in political science. In 1932, Chen headed the fourth ministry in charge of development and economics in Jiangning (江宁) in Jiangsu Province (江苏). He took the National Civil Service Examination, and having passed with excellent results, was promoted to head the Gaoheng Municipality (高淳) in Jiangsu, where he strengthened the treasury, increased agricultural taxes twofold, repaired dikes, controlled water sources to improve farm irrigation, and started its rural newspaper. He was well loved and respected by his constituents. In 1936, Chen received a grant from the Ministry of Education for a scholarship in the United States, where he obtained his masters degree in political science in 1938 from the Illinois State University. He also took up studies in modern history and public administration at this university and these studies later served him well in his research on, and subsequent work in, school administration.

With the outbreak of the Sino-Japanese War, Chen's scholarship grant was terminated. Due to the lack of funds to continue his studies, he transferred to the University of California for a year doing special research. In 1939, he returned home and took up various teaching jobs in Yunnan, Guizhou, and Chongqing, where he served as a trainer for young college graduates. From there, he was accepted at the Sichuan University (四川大学) as a professor, and also served as chairman of the Political Science Department for four years. Chen then became a professor at the Xiamen University (厦门大学) in 1944, where he was also chairman of the Political Science Department. At the time, Xiamen University was chosen as one of the top sixteen most important schools in China. In

1945, after the Japanese surrendered, Xiamen University was moved back from Changting (长汀) to Xiamen City and Chen moved with it. His townmates were elated with his homecoming and elected him to the City Council of Xiamen City where he served for two terms, or four years while continuing to teach at Xiamen University.

In 1947, he went to Lushan (庐山) in Jiangxi (江西) to attend the 2nd Youth Congress, and was elected a representative (干部) of the National Delegation. This Congress was merged with the Kuomintang (国民党) later, and Chen became a member of the National Party. Towards the end of 1948, when the conflict between the Kuomintang Party and the Communist Party escalated and civil war intensified, soldiers and refugees poured into Xiamen. At any time, fifty to sixty thousand soldiers were stationed on the small island. The city was chaotic and citizens were scared. Councilor Chen headed the civilian-military cooperation station to pacify them, restored peace and order, catered to the needs of the military, maintained good relations between the civilian and military, and kept the City generally safe until its liberation.

Because of the chaotic situation and continuing political instability, Chen decided to move to the Philippines through Hong Kong. He arrived in the late 1950s and settled first in Cotabato City in Mindanao, a southern island of the Philippines. He served as the principal of Cotabato Zhonghua High Shool (古岛中华中学) for four years and only in 1954 did he go to Manila and teach for four years at the biggest Chinese high school there, Chiang Kai Shek High School (中正中学), which later became Chiang Kai Shek College (中正学院). In 1957, he went to the southern Visayan island of Cebu where he became the administrator of the Chinese school, Zhongguo Zhongxue (中国中学) and mobilized the Cebu Chinese community to help put up a school building. He also worked to improve teacher training, raise the standard of education, and expand the school with six new buildings. Student numbers rapidly increased to 4,000. In 1963, in response to the changing political and legal environment, with the government adopting Filipinization measures to integrate the local Chinese, Chen convinced his Board of Trustees of the need to change the school's name to "Far Eastern College" (东方学院). He also expanded the college to include courses in secretarial studies, commerce, education, and obtained the permit from the Department of Education to expand the high school into a full-fledged college. He continuously served as president of the College in Cebu City for thirty-two years.

Chen is a scholar and writer as well, having published several hundreds of columns, articles, and academic papers in Chinese-language dailies, journals, and magazines in the Philippines, Hong Kong, and Taiwan. Many of his works touch on the Chinese problem, including concerns about Chinese language education in the Philippines. He has also authored nearly thirty books, all of them in Chinese. Among the important ones notably are: the *Filipino People and Culture* (菲律宾民族与文化); *Philippine History and Philippine-China Relations* (菲律宾历史与中菲关系); *Philippine System of Civilian Rule*; *The Huk Rebellion and Social Reforms* (菲律宾民治制度，虎克骚乱与社会改革); *Southeast Asia Huaqiao, Huaren and Huayi* (东南亚洲的华侨华人与华裔); *Singapore under Lee Kuan Yew* (李光耀治下的新加坡); *The Philippines under Marcos* (马可仕治下的菲律宾); *Corazon Cojuangco Aquino — first female President in Southeast Asia* (东南亚第一位女总统); *Modern Chinese History* (中国近代史); *Western Modern History* (西洋近代

史); *Philippine Huaqiao Education* (菲律宾华侨教育); and *Collection of Chen Liefu commentaries* (陈列甫政论集).

His wife was Co Bit Dian and they have four children, two sons and two daughters, who are all professionals and live in the United States at present.

Teresita Ang-See

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Chen Su Lan

(陈树南, Chen Shunan, 1885–1972)

Physician, anti-opium activist, Singapore

Chen Su Lan was a physician, anti-opium activist, founder of the Chinese YMCA, and philanthropist.

Chen was born in 1885 in Fuzhou, the younger of two sons of Chen Hui Mei and Dang Li Meng. At birth, he was named Nen Ya. His father died when he was very young and his mother, who was a nurse trained by Methodist missionaries, fled to the countryside when a foreign gunboat approached Fuzhou. The young Chen studied Chinese classics and sat for the Xiu Cai (秀才) examinations at the age of sixteen and thereafter enrolled in the Anglo-Chinese College in Fuzhou headed then by John Gowdy (1869–1963). In 1905, at the age of twenty, Chen left for Singapore to study medicine at the newly-established King Edward VII College of Medicine.

He was a brilliant student and a keen sportsman who excelled in tennis. When he graduated in 1910, he not only emerged as the top student of the first batch of students, but also topped his class in every subject except pathology, winning the Lim Boon Keng gold medal *materia medica* in the process. Instead of returning to Fuzhou, Chen decided to remain in Singapore, and established a medical practice in South Bridge Road. He offered his expertise and time to various local medical organizations, such as the Tan Tock Seng Hospital Management Committee (1935), the Central Midwives Board (1923), and the King Edward VII College of Medicine Council (1926–40). He also founded the Alumni Association of the King Edward VII College of Medicine in 1923 and was made president emeritus in 1952. Chen also served as president of the Malayan Branch of the British Medical Association (1949–50).

Immediately after graduation, he plunged headlong into local affairs and joined the Singapore Anti-Opium Society that had been established in 1906 by Drs Lim Boon Keng and Yin Suat Chuan (S.C. Yin). In 1911 Chen also became president of the United Chinese Library, which had been established by Sun Yat-sen in 1910. Despite his young age, he was held in the highest esteem. When S.C. Yin could not preside over the annual general meeting of the Anti-Opium Society in 1912, it was Chen who stood in. By campaigning so ferociously against opium, Chen risked being deported by the British colonial government which had legalized opium use and had a monopoly on the supply of opium. It was only after World War II that opium was finally outlawed.

In 1929 Chen became president of the Anti-Opium Society and, in that capacity, established the Anti-Opium Clinic in 1933. He served as its voluntary director and was successful

in treating some 7,000 opium addicts, many of whom claim to have been cured within a few weeks of their admission. This clinic shut down in 1937 when the Japanese invaded China, and donations to the clinic were diverted to the China Relief Fund. In his continuing efforts to understand opium addiction and find its cure better, Chen became one of the world's leading authorities on opium addiction. From 1931–34, he served on the Standing Advisory Committee on Opium of Malaya.

Chen also campaigned against the widespread prostitution of the period 1928–31, and succeeded in getting the government to close down public brothels. He was also concerned about the scourge of tuberculosis, and his agitation and advocacy led to the establishment of the Rotary Anti-tuberculosis Clinic and the Singapore Anti-tuberculosis Association. He was a tireless social reformer and was a well known and respected public figure.

When the Japanese invaded Singapore in 1942, Chen tried fleeing the island. On 13 February 1942, just two days before the British surrendered, Chen left Singapore on one of the last ships leaving the island. The ship was attacked and Chen found himself and others floating in the sea, clinging onto a raft. They managed to make their way to a mangrove forest and were rescued the following day by a passing boatman who heard their cries for help. When they returned to Singapore, Chen was detained by the Japanese military police or Kempeitai. He was later released when the Japanese could not bring any charges against him. These wartime experiences were described in his book, *Remember Pompong* and *Oxley Rise*, which he published in 1969. These experiences also led to his establishing the Chen Su Lan Trust to undertake charitable work.

After the war, Chen was appointed to Governor Sir Franklin Gimson's Advisory Council. Using this as a platform, he raised social issues and problems resulting from the Japanese Occupation, but soon tired of the "speech-making", preferring action on the ground instead.

Chen was a third-generation Methodist and a staunchly religious man. He was active in the Fuzhou Methodist Church and represented it as a delegate at the Quadrennial Conference of Methodists in the United States in 1928. After he graduated from medical school, he joined the fledgling Chinese Young Men's Christian Association (CYMCA), established in 1907, and became its president in 1911. However this organization did not survive long and nothing was heard of it after 1913.

After the war, and seeing the problems of displaced and demoralized youths in Singapore, Chen tried to revive the Chinese YMCA. Together with a group of leaders from the Methodist, Presbyterian, and Anglican churches, he established the Chinese YMCA (later called the Metropolitan YMCA) anew in 1945 and served as its founding chairman. Responding to charges that he was being racist in having only Chinese in his organization, Chen argued that the YMCA did not sufficiently concern itself with youth whose main *lingua franca* was Chinese and, as such, did not attract these youths into its excellent programmes. He remained chairman till 1948 and then handed over his responsibilities to a board of directors. However, he was recalled in 1954 to help save the organization from bankruptcy. It had incurred a debt of M$370,000 in building its new headquarters in Palmer Road. Chen raised a loan and completed the building and continued serving as president for a decade till his retirement from the post in 1964. When

he stepped down, he left the Chinese YMCA with a healthy surplus of M$81,000.

In 1947, Chen started the Chen Su Lan Trust to provide Christian organizations with funding for charitable and philanthropic work. He established this fund with $500,000 from his own pocket and its beneficiaries included the Scripture Union, as well as a children's home — the Chen Su Lan Methodist Children's Home (1968). Chen's public service extended to the Rotary Club (of which he was a director for many years and vice-president three times), as well as the Courts of the University of Malaya and then the University of Singapore. For his public service, he was conferred an honorary doctor of laws degree by the University of Singapore in 1952, and granted honorary membership of the Singapore Medical Association in 1968.

Chen died on 5 May 1972 after a long illness. He was survived by his seven children. In 2005, during the centennial celebrations of the National University of Singapore, the Chen Su Lan Trust donated S$2.5 million to the university to establish the Chen Su Lan Centennial Professorship of Medical Ethics.

Kevin Y.L. Tan

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Chen Wen Hsi

(陈文希, Chen Wenxi, 1906–91)
Artist, art educationist, Singapore

Dr Chen Wen Hsi, renowned for his avant-garde Chinese paintings and for influencing the early Chinese artists in Singapore, is an outstanding art educationist and pioneer in the development of the Singapore art scene. He was proficient in both traditional Chinese ink and Western oil painting, and experimented with a variety of styles ranging from Fauvism to Cubism. Chen was also one of the pioneers of the "Nanyang Style" which is unique in world art history. His works are locally and internationally acclaimed. In fact, it is not possible to talk about art in Singapore without first mentioning Chen Wen Hsi.

Chen was born in Jieyang, Guangdong province in China on 9 September 1906. Born in a family of scholars, Chen was interested in art at a young age and aspired to become an artist after graduation from secondary school. He attended the Shanghai College of Fine Arts in 1928 and subsequently enrolled in the Xinhua Art Academy in Shanghai. He learned art from famous artists such as Wang Geyi and Pan Tianshou, and was trained in both eastern and western art. It was also at Xinhua that he became acquainted with Chen Jen Hao, Chen Chong Swee, and Liu Kang, all of whom were to become Singapore's pioneer artists. The prosperity of Shanghai did not derail Chen from his love in art. Conversely, he worked very hard in his art education and established a firm foundation in eastern and western art.

From the start Chen was an artist with a wide repertoire. In his book, *Fifty Years in Art*, Chen recalled his artistic training in Shanghai. In addition to learning the styles and brush strokes of his teachers, he continued to research on the characteristics of other art forms, which included eastern and western art, aboriginal art in Southeast Asia, and folk art. He focused his research on lines in eastern art, and the parabola and trigonometry in western art; his hard work resulted in breakthroughs in content and style. As he put it, "My Chinese paintings are especially influenced by Western art. I am no longer restricted to the rules in setting the tableau by ancient artists. I focused on the theories in composition in Western art, for example principles in harmony, contrast, symmetry, rhythm, balance. In composition of modern art, 'top-heavy' and 'light-bottom' is considered aesthetically pleasing as the impact of the 'pressure' created allows livelier displays. I often applied this composition technique to Chinese paintings and the effects are very good." By taking nutrients from various genres of art, challenging tradition and integrating and complementing eastern and western art, Chen is able to invent his own unique artistic style.

Chen's paintings clearly demonstrate his personal style: merging of the east and the west; absorbing the essence from tradition; using the strength of some techniques to make up for the shortcomings of others; paying attention to the use of plastic arts, and the intermittent line. Chen's oil works are fundamentally realistic in style, injected with elements in the Impressionistic, Fauvist, and Cubist styles, and leading towards abstraction which displays a strong sense of simplicity. In his works, we can see that he uses the "nature" in everyday life and gradually injects a richer sense of subjective feelings. From complexity and the figural to simplicity and subtlety, he brings nature to a higher level. In terms of colour, his paintings demonstrate the unity of a variety of colours with a strong rhythm that leaves a strong visual impression. Chen is a master in the explicit and bold use of colours through observation of the surface structure of objects, which results in producing hues that are clear, transparent, and with a strong contrast. His works display the harmony of nature, and allow the reader to expand his/her artistic imagination beyond limits. His attentiveness in the modelling of the imagery and the holistic composition of the dot, the line and the plane is characteristic of the traditional style as well as the modern style. Chen's paintings are the products of traditional Chinese freehand brushwork and the Western modernist school.

After graduation in Shanghai in 1932, he taught fine arts in various secondary schools and colleges in Shantou. He also founded the Chun Yang Painting Society there. Leaving China in 1947, he travelled to Vietnam, Thailand, and Malaysia before arriving and settling in Singapore in 1948. For the many years that he lived in Singapore Chen taught art most of the time. He was an art teacher in Singapore Chinese High and a lecturer in the Nanyang Fine Arts College (currently the Nanyang Academy of Fine Arts). He was also a permanent member of many professional art bodies such as The Society of Chinese Artists and The Art Society. Over the years, Chen held more than thirty personal exhibitions in more than a dozen European and Asian countries and was very well known locally and internationally. In 1937, he received the recognition and praise of Chinese painter Xu Beihong at the second Chinese National Art Exhibition in Nanjing. The same year, an English arts magazine elected him one of contemporary China's ten greatest artists.

Chen is also best remembered for his works on the theme of gibbons. In the late 1940s he bought a white-faced gibbon from

a local pet shop shortly after he arrived in Singapore. Rearing this in his home garden gave him immense opportunities to study the creature's postures and its characteristics day and night. Some of his favourite works on gibbons have been printed on stamps by the Singapore Government.

In 1952, Chen Wen Hsi and three other Singaporean artists — Liu Kang, Chen Chong Swee, and Cheong Soo Pieng — looked for inspiration in still life painting on the popular tourist island of Bali in Indonesia. The journey to Bali was catalytic in the development of their artistic ideologies and artistic practices. A year after their return, they organized a joint exhibition entitled, "Works from Bali", that shook the local art fraternity, and so began the "Nanyang Style" in painting. As one of the inventors of the "Nanyang Style", many of Chen's oil paintings focus on the lives of the people in various areas in "Nanyang" (Regions south of China, especially Southeast Asia). His animal and bird paintings are also filled with activities of life in a southern world that is tropical and sunny.

In 1964, Chen was awarded the Public Service Star by Tun Yusof Bin Ishak, the first president of Singapore. In 1975, he became the first local artist to be conferred the honorary degree of Doctor of Letters by the University of Singapore. He was also awarded the Gold Medal by the National Museum of History in Taiwan in 1980 and the 1st ASEAN Cultural and Communication Award in 1987. One year after his death, on 17 September 1991, Chen was awarded a posthumous Meritorious Public Service Medal.

There are many areas that fellow artists can learn from Chen. There are other artists like him who work very hard and have a career in art that spanned half a century. However, there are not many who would always demand a breakthrough in expression, unlike Chen. In his years of creating art, Chen never stopped the search for new forms of creation and expression. Equally valuable to the art community at large is Chen's contribution as an art educator. While he is internationally known for being one of the pioneers of "Nanyang Style", he committed more energy, time, and passion in training younger generations of artists and helped Singapore in nurturing many talents in art. As a pioneer in the Singapore art scene, his contributions and influence in art education are not to be forgotten.

Lee Chee Hiang

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Cheng Ching Chuan, Johnny

(庄清泉, Zhuang Qingquan, 1926–89)
Business leader, banker, philanthropist, Philippines

Johnny Cheng Ching Chuan was a prominent Chinese community leader in the Philippines, who was also an entrepreneur, banker, and industrialist, actively involved in different aspects of the

Chinese-Filipino community, especially in the education of youth and community service. He served as president of the biggest community organizations, and also offered his service to the government as a representative of the Philippine Department of Trade and Industry to Hong Kong.

Cheng was born on 12 November 1926 in Qingyang (青阳) in Jinjiang Municipal, Fujian Province, China, and followed his father to the Philippines at the age of thirteen. His father, Cheng Chai Lun (庄材润), was a renowned business trailblazer in the Chinese-Filipino community who pioneered the cigarette manufacturing business before the Pacific War and became financially successful at an early age. His grandfather was Cheng Wang Ming (庄汪明), a village leader in Qingyang. Cheng pursued his secondary school education in the Philippines while helping out in the family business at the same time. His schooling was disrupted by the Japanese Occupation and he then participated actively in anti-Japanese activities of youth organizations.

In 1945, after liberation, the Cheng family rebuilt its businesses, especially the cigar and cigarette manufacturing business. In 1951, when former President Elpidio Quirino issued a decree banning the import of cigarettes, the Chengs brought in new machines from the United States and built one of the biggest cigarette factories in the nation, La Perla Cigar and Cigarette Factory, which started manufacturing cigarettes on a big scale and was renowned for the "Fighter" brand of cigarettes. This created employment for a vast number of jobless people after the war. In the 1950s, a third of the population of twenty million was believed to have used the tobacco products of the La Perla Factory.

Cheng's father, Cheng Chai Lun, was already a prominent and influential leader of the Chinese community at the time. He was the manager of the Hua Nan Cigarette Factory and vice-chairman of a Chinese owned private bank, the Equitable Banking Corporation. He also started to expand their businesses overseas while being more involved in philanthropic activities as a leader of various Chinese organizations, such as being president of the Tobacco Manufacturers Association of the Philippines, vice-president of the Federation of Filipino-Chinese Chambers of Commerce and Industry, vice-chairman of the Pasay Chung Hua School, chairman of the Qingyang Xiao Guang Elementary School, etc.

The senior Cheng was prepared to hand the management of the family business over to his son since the early 50s, and when he died in 1957, the Cheng family had already gained great prominence within the community, as well as in the country. Cheng took over at the helm and started to expand the business, extending it to even Hong Kong and Taiwan. He spearheaded the setting up of the Cheng Chai Lun Memorial Trust Fund as a vehicle to give something back to society. Cheng himself took charge of, and managed the trust fund to support scholarships for indigent, but deserving students, as well as long-term charity projects in support of Chinese organizations and schools, and especially Chinese-language education. The most notable project was the building of the Cheng Chai Lun Memorial Hospital in 1961, which housed a charity wing for indigent patients. Most Chinese organizations gave Cheng honorary positions out of respect for his accomplishments, and in gratitude for his generosity and continued support.

The profitable business of the La Perla Factory boosted Cheng's confidence to venture into many other lines of business. Together with his cousins, Chung Tiong

Tai and Chung Kiat Hua, he expanded their businesses and consolidated them into the Ching Ban Yak Group of Companies. The Group later invested in the Philippine Bank of Communications, the Far East Investment Co., Central Apollo Steel Factory, Philippine Nanhua Cigarette Co., and other lines of business such as textile, lumber, real estate, hotel and tourism, insurance, and import and export. In Hong Kong, the Group invested in real estate and owned several big commercial and residential buildings. They were also investors in Hong Kong's International Steel Corp., and in banking and finance.

In the 1960s, Cheng responded to Taiwan's call for foreign investments. He first established the President Hotel, one of the earliest modern hotels in Taipei, built while Taiwan was just developing its economy. The hotel was a pioneer in the tourism business and preceded many of the other modern Taiwan hotels by as much as twenty years. Cheng likewise invested in the Huaqiao Trust and Investment Corporation, and the United Overseas Chinese Bank, along with other Chinese businessmen from the Philippines. He owned 14 per cent out of the total 27 per cent equity held by the Philippine Chinese in the said bank.

In the late 1970s, Cheng took over the management of Huaqiao Trust and Investment Corporation. In 1982, the Philippine Government, in recognition of his business, banking, and management connections, experience, and expertise, appointed Cheng as a special assistant and representative of the Philippine Department of Trade and Industry to Hong Kong. He was then vice-president of the Federation of Filipino-Chinese Chambers of Commerce, and was tasked with the responsibility of enticing investors to the Philippines, especially for the manufacturing industry and infrastructure development. He succeeded in this responsibility and helped the Philippine consular office in Hong Kong to process investors' applications. His integrity was so established that these investors sometimes even trusted the remittance of foreign capital to him for the purpose of their investments in the Philippines.

The energy crisis in the mid-1980s, which caused a world economic slowdown, hit Cheng badly. The Huaqiao Corporation failed and was closed down in 1985. The Taiwan Government sued him for the failure, but he was acquitted two years after the case was filed against him. His Hong Kong banks and investments were likewise badly affected because of the domino effect of the energy crisis on the finance sector. The Taiwan Government even had to come up with an emergency rescue package. Throughout these financial difficulties, Cheng persevered, using his own real estate properties and shares in the United Overseas Chinese Bank to bail him out.

As a Chinese community leader, Cheng was looked up to with respect by the local Chinese. He became president of the Cheng Family Association, and was always ready to render his help. Thus in 1985, despite suffering business setbacks, Cheng was elected the sixteenth president of the Federation of Filipino-Chinese Chambers of Commerce. He worked to entice foreign investments into the country, encouraged investments in agricultural pursuits and in modernized farming facilities to improve food production and agricultural exports. Cheng also pushed forward the idea of the integration of Chinese Filipinos into the mainstream society as the only viable solution to the Chinese problem in the Philippines. It was the tenth year after President Marcos allowed easy access to citizenship through

administrative means. Cheng exhorted the new citizens to be loyal to the country and to serve the Philippines as citizens, not just in name, but in deed.

Cheng was elected chairman of the Chinese Charitable Association in 1988, a position he would hold for three terms. He united the Board of Trustees and administrators and had them cooperate as one in the financial and administrative management of the Chinese General Hospital, which was celebrating its centennial at that time. He exhorted the community to support this 100-year-old community project. With the help of other community leaders, he worked to expand, professionalize, and modernize the hospital, while supporting the move to build a new Chinese cemetery, as the existing one was already too congested. He also addressed the welfare of Chinese-language school teachers and supported many youth activities.

Cheng died on 15 June 1989. In his lifetime, he had the occasion to meet and deal with all past presidents of the Philippines, from Elpidio Quirino (1948–53), Ramon Magsaysay (1953–57), Carlos P. Garcia (1957–61), and Diosdado Macapagal (1961–65) to Ferdinand Marcos (1965–86) and Corazon C. Aquino (1986–92). He also had dealings with the EDSA People Power Revolution leaders, Chief of Staff General Fidel V. Ramos, and Defense Secretary Juan Ponce Enrile.

Teresita Ang-See

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Cheng Heng Jem, William

(钟廷森, Zhong Tingsen, 1943–)

Entrepreneur, philanthropist, Malaysia

Tan Sri William Cheng Heng Jem is a Malaysian entrepreneur who once held the posts of chairman of National Economic Development Committee (Malaysia) and president of the Associated Chinese Chambers of Commerce and Industry of Malaysia (ACCCIM). He is best known for being the "Steel King" of Malaysia. However, steel only forms one of the interests of his stable of companies known collectively as the Lion Group. Cheng's Lion Group also has interests in retail, agriculture, mining, computer, as well as property development and services. Lion Group owns the Parkson Retail Group, which has departmental stores in Malaysia, China, Indonesia, and Vietnam. However, despite his current wealth and social position, Cheng remains a humble man, mindful of the way he started out in business. He is also a simple man in private. He has three children with his wife, Chelsia Chan, a former actress cum singer in Hong Kong, whom he married in 1981.

Cheng was born in Singapore on 19 March 1943, the second son in the family. His father, Cheng Chwee Huat, hailed from Chaoyang (Guangdong, China). He spent his formative years in Singapore where he attended primary school. He went to Malaysia to attend the Catholic High School in Kuala Lumpur. Cheng's business acumen was apparent from a young age for his first business experience came at the age of ten when he assisted at the Teck Chiang Foundry Company, an iron foundry founded by his father in 1939 in Singapore. He joined his father at the foundry when he completed his formal education.

By the time his father sought to diversify Teck Chiang Foundry in the 1960s, Cheng proved to be a valuable asset to the company. Under the joint efforts of Cheng and his father, the foundry expanded operations to include the production of rubber compounds for retreading tyres, and the manufacture of furniture through Tuck Heng Manufacturing Ltd. and Teck Chiang Manufacturing Ltd. Through these ventures in the production of rubber compounds and furniture, the family business grew and soon expanded to Malaysia in 1956. The expansion was largely due to Cheng's far-sighted business thinking. As he was the second eldest in the family, and could therefore not call the shots, he took the initiative to push himself and the family business forward so as to test both his own limits as well as the company's.

By his own admission in later years, he acknowledged that the family was reluctant to expand the business as rapidly as it did, and Cheng lamented the stresses he and his family members had to endure to reach a consensus on any matter touching on the family business. As a result, he came to the conclusion that if he wanted to flex his entrepreneurial muscle and realize his visionary plans for the company, he would have to do so himself. Being an innovative person with driving ambition, he pushed the family business to expand in other rapidly developing fields of the time.

Due to Cheng's vision for the company, his courage to venture into other fields of manufacturing, and his perseverance, he obtained his big break in 1976 when he acquired an associate stake in Kinta Steel Sdn. Bhd. This granted him a licence and pioneer status from the government to produce steel wire rods. Undeterred by the fact that he had limited financial resources at the time, he decided to take over Kinta Steel. Once he took over, he began to stock up on steel scraps as his business intuition sensed that the price of steel would increase in the near future. His foresight proved to be right when he made a big fortune from steel scraps and soon had more than sufficient funds to expand the company.

This eventually led to the establishment of Lion Metal Manufacturing Sdn. Bhd. in Malaysia, through which Cheng helmed the company's business in manufacturing steel building materials. Not satisfied with this, Cheng foresaw other opportunities for the family business to expand and soon merged Tuck Heng Manufacturing Ltd., Teck Chiang Manufacturing Ltd., Teck Chiang Foundry, and Lion Metal Manufacturing under the Lion (Teck Chiang) Sdn. Bhd. banner.

With the demise of his father in the late 1970s, Cheng grasped the opportunity to take the family business further by expanding operations in Malaysia. This effectively left his elder brother, Cheng Theng Kee, in charge of the Singapore-based operations of company. Cheng's reason for choosing Malaysia as his base of operations was simple — he believed that Malaysia had more opportunity for business developments owing to its larger geographical size. As a result, he began building his business empire in Malaysia in the 1980s and never once has he regretted this decision. Indeed, it proved propitious as he eventually became one of the top entrepreneurs of Malaysia with his Lion Group controlling six other publicly listed companies.

Indeed, Lion (Teck Chiang) Sdn. Bhd. proved to be so successful that it was renamed Lion Corporation Bhd. in 1981 and listed on the Kuala Lumpur Stock Exchange in 1982. A year later, Kinta Steel was listed as Amalgamated Steel Mills Bhd. and later renamed Amsteel Corporation Bhd. in 1994.

This then was how Cheng earned his moniker, "Steel King of Malaysia". He was passionate about the steel business and enjoyed working alongside his workers at the steel factory. Cheng never put on airs, despite gaining immense wealth. Although he knew there was more money to be made if he went into property development, he continued to pay more attention to the production of steel. This was because he held steel to be strategic to the country's development. Cheng's courage and determination to stay in the steel manufacturing business paid off and Lion soon became the number one steel producer in Malaysia. Under his leadership, it grew to include Amsteel, Antara Steel and later Megasteel Sdn. Bhd., which was granted a pioneer status from the government and was exempted from corporate tax for ten years. Cheng fitted out Megasteel, Amsteel, and Antara Steel Mills with state-of-the-art machinery and technology.

The success of Lion Group's forays into steel led Cheng to pursue other opportunities in retail, as evinced by the opening of the Parkson departmental store chain throughout Malaysia. Parkson's success in Malaysia compelled Cheng to take the leap and expand the business further afield. As a result, Lion Group ventured into China in 1992 by opening the first Parkson departmental store in Beijing. This was a highly successful venture and the Lion Group has fifty-two Parkson stores in China to date. This makes Parkson the largest foreign-owned departmental store chain in China.

However, Cheng did suffer setbacks as well, especially during the Asian Financial Crisis of 1997. In its glory days, the Lion Group was among Malaysia's top ten diversified groups, with a hand in nearly every sector of the economy, from property development to financial services. Following the financial crisis of 1997, the group succumbed to huge foreign exchange losses when banks withdrew their lines of credit. At the lowest point of Lion Group's RM10 billion debt woes, several of Cheng's friends advised him to leave his business empire. Instead of doing so, Cheng bravely pressed on and came up with a restructuring plan to save his empire by committing millions of his personal assets to the Lion Group. He succeeded in winning back investors' and bankers' confidence.

Due to his dedication, humility, and hard work, Cheng has achieved much through the Lion Group and has shaped the corporate landscape of Malaysia. In its seventy-five years of business, the Group has always been mindful of its responsibility as a caring corporate citizen, channelling back to society whatever benefits it could. In the last ten years, the Group and its companies have contributed over RM50 million to charity through its two foundations, the Lion Parkson Foundation and the Lion Group Medical Assistance Fund, both initiated by group chairman and CEO, Tan Sri William Cheng, as well as through other charitable programmes.

Cheng was named "Property Man of the Year" by the International Real Estate Federation (FIABCI) Malaysia at its 14th Malaysia Property Award gala dinner on 4 September 2006. He was appointed president of the Associated Chinese Chambers of Commerce and Industry of Malaysia (ACCCIM), as well as president of the Kuala Lumpur and Selangor Chinese Chamber of Commerce and Industry in 2003. Cheng was conferred the title of Tan Sri by the Government of Malaysia in 1991 for his contributions towards the economy of the country.

Lim Mooi Lang

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Cheong Soo Pieng

(钟四宾, Zhong Sibin, 1917–83)

Artist, art educator, Singapore

Cheong Soo Pieng was born in 1917, Xiamen, China. With support from his family, Cheong began his art education at the Xiamen Academy of Fine Arts from 1933 to 1935 under teachers such as Lim Hak Tai, who was to play an instrumental role in Cheong's life later. The Xiamen Academy of Fine Arts was a private art academy and a product of the 1919 May Fourth movement, an intellectual, cultural and political movement that rejected traditional Chinese values for a selective adoption of Western science and democracy. The teaching of Western painting, sculpture, design and Chinese ink painting by the Xiamen Academy of Fine Arts manifested the spirit of the May Fourth Movement in adopting Western ideas and art forms, particularly the scientific study of the human anatomy through nude studies, perspective, light and proportions in art.

After graduating in 1935, he furthered his studies at the Xin Hua Academy of Fine Arts, a more prestigious art academy in Shanghai offering a similar art curriculum that offered both an education in both Western and Chinese art forms. His formative years in both these academies would prove critical in Cheong's later artistic development when he arrived in Singapore in 1946 that was influenced by sources from three traditions: Western easel painting conventions, Chinese ink painting pictorial formats and techniques, with local subject matter and materials.

The Sino-Japanese War (1937 to 1945) disrupted Cheong's art education in Shanghai as the Xin Hua Academy of Fine Arts was destroyed by the Japanese air raids. He returned to Xiamen around 1938 and began to teach at Yi Zhong School from 1939 to 1943. The social and political turbulence did not end with the surrender of the Japanese in 1945. The civil war between the Chinese Communist Party and the Kuomintang continued, prompting many intellectuals and artists to leave Xiamen for another place to continue their artistic practice. Cheong was one of them.

It was never an easy decision to leave his family to strike out a new life abroad, especially so for Cheong as his wife was then pregnant with his second son. His decision to settle in Singapore after leaving Xiamen in late 1945 to Hong Kong and then to Singapore in 1946 was in no small part due to Lim Hak Tai, the principal of the Nanyang Academy of Fine Arts (NAFA) founded in 1938. NAFA was first situated at St Thomas Walk, a modest place with only 30 to 40 students. Hak Tai provided Cheong with lodgings and a studio at NAFA before he moved to River Valley Road in the middle of the 1950s to accommodate his wife and two sons who came from Xiamen to join him.

The 1952 *Four Artists to Bali* exhibition organized by the SAS of the four artists, Chen Chong Swee, Cheong Soo Pieng, Chen Wen Hsi and Liu Kang in 1952 was a watershed in the history of Singapore art. As art historian,

T.K. Sabapathy described, "In 1953, these four artists organised an exhibition titled *Four Artists to Bali* which was significant, particularly in relation to the depiction of the human figure. It resulted in the creation of figure types which are indelibly linked with the Nanyang Artists and which proved to be influential on other artists."

The success of the *Four Artists to Bali* exhibition gave Cheong impetus to travel in his search for new visual sources and motifs. Travelling became a mode of practice and sketching an important way in which to capture the immediacy of capturing the atmosphere of a subject through quick drawings aided by the portability and accessibility of a sketch book, pencil and pen when he travelled to Borneo in 1959, and Europe from 1961 to 1963. It was in Europe where he held solo exhibitions in London at the Fost and Reed Gallery, and later in group exhibitions in Glasgow, Dublin, Cologne, Hamburg, Berlin and Munich. Cheong was one of the first Singapore artists to hold solo exhibition abroad in Europe. His sojourn to Europe marked the start of new experimentations in abstraction and his brief abandonment of figuration. His sojourn to Europe brought confidence and prestige to his status as one of the most sought after artist in Singapore. He made one of his most risky decisions in 1961 to leave his lecturing position at NAFA to turn professional as an artist. His ability to focus all his time on his artistic practice was rewarded by public and corporate commissions for his works in the 1960s, a period of public commissions by both private and government bodies.

Experimentations in sculpture explored by Cheong continued with renewed vigour in the late 1960s and 1970s. His experimentations in sculpture started from his student days at the Xiamen Academy of Fine Arts in China in the 1930s where sculpture was taught. His experimentations in distorting the human figure are evident in his sculptures, revealing influences by Piccaso and Henry Moore.The distortions of faces are reminiscent of Picasso while the fluid curves of the body pay homage to Henry Moore. Sculpting was also a way in which Cheong conceived and studied space. The concave depressions and convex elevations make volume and shadows that he would further explore in his pictorial works that attempt to resolve the artistic problem of creating the sense of space on a flat surface. First publically shown at the First and Second *Sculpture Exhibition* in 1967 and 1969 respectively, his metal reliefs were abstract compositions using everyday materials such as rivets, bottle caps, metal wires and even bicycle bells, breaking new ground in the use of found objects that contemporary artists such as Tang Mun Kit, Tang Da Wu and Lim Poh Teck continued to employ in their art making in the late 1980s. The 1970s for Cheong was also a period of consolidation and reflection as he looked back at his earlier works and re-configured them. He returned to Bali in 1977 in search of new ways to represent Balinese figures with fresh eyes. His lines became thinner and his depiction of figures more lyrical and stylized compared to his earlier depictions of his figures in the 1950s.

Beyond his concerted efforts in creating a new pictorial style, his other equally important contribution to Singapore's art history was his role in nurturing the future well-known Singapore artists. Now established artists like Ng Eng Teng, Seah Kim Joo, Khoo Sui Hoe, Quek Wee Choo, Lin Hsin Hsin, Tay Bak Koi and Thomas Yeo developed under his guidance. Amongst the Nanyang artists that were teaching at NAFA, Cheong had the most

influence with students from both sides of the causeway imitating his style. This phenomenon is not surprising as he espoused a bridging of worlds: Between that of the modern and contemporary; Western pictorial conventions, traditional Chinese ink painting and Southeast Asian subject matter; and that of his own outer and inner worlds.

Cheong Soo Pieng died in 1983 just months before his retrospective exhibition at the National Museum Art Gallery was due to open, leaving behind two sons and a daughter. He was planning to hold a major solo exhibition in China, the place of his birth, which never materalized due to his sudden death. Short as his life may be, he was a towering figure in the history of art beyond Singapore. As noted art historian T.K. Sabapathy said, "When the story of art in Singapore is finally told, Cheong Soo Pieng will assume a pre-eminent stature. For that matter, he will emerge as a formative presence in accounts of modern art in Southeast Asia as a whole."

Seng Yu Jin

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Chia Boon Leong

(谢文龙, Xie Wenlong, 1925–)

Football player, Singapore

Chia Boon Leong is widely considered to be one of the most talented and highly regarded football players ever to represent Singapore. An Olympian in 1948, when he was talent scouted by coaches and officials from China, Chia Boon Leong was a household name in the Asian football world in the immediate post-war years. His active playing career also coincided with the period of Singapore's dominance of the Malaya Cup during the 1950s. Chia competed at every available level and later became a manager and member of the Football Association of Singapore Council.

Born on 1 January 1925 in Singapore, Chia learned his soccer skills in Pasir Panjang, the area where he grew up and first went to school. Although slight in physical build, he was able to capitalize on his speed, exceptional ball skills, and quick tactical brain. He was a young player who was inspired by the exploits of individuals in the Singapore Malaya Cup team in the late 1930s, and encouraged personally by Chua Boon Lay, himself an Olympian in 1936. However his days of schoolboy representation were cut short in 1942, when he was attending Raffles Institution and a representative of the Morrison House team. During the Japanese Occupation, he became a member of the Rovers team that participated in an eight-game league tournament for the Alsagoff Shield. There were charity matches too, with the Rovers defeating the fancied Cosmopolitans while raising funds for the various farming schemes initiated by the Japanese. In almost bizarre circumstances in 1943, together with manager Chua Boon

Lay and goalkeeper Chu Chee Seng, Chia was included in a tour party that travelled by rail up to Malaya. Footballers and hockey players combined to participate in what was called the Syonan Goodwill Tour.

Fortunately for Chia he was able to continue playing during the Japanese Occupation and his emergence after the war as one of the most skilful players in Singapore can be attributed to his undoubted natural ability on the ball, his fitness, and agility. He became known as "Twinkletoes" and certainly dazzled and destroyed many defences, not just with his skill on the ball, but with his ability to deliver penetrative passes, particularly to the centre forward at the time, Awang Bakar. He also learned how to deal with aggressive defenders who tried to take advantage of his smaller frame. By guile and speed he made many opponents appear sluggish.

In the period immediately after the war, the Rovers and the Base Ordnance Depot teams benefited from his footballing skills. Chia was recognized as a top class player and earned the opportunity to play a series of tour matches in East Asia and Southeast Asia. He represented *Lien Hwa* (United Chinese) in 1947 during an exhausting forty-two-day tour of Bangkok, Hong Kong, Shanghai, and Manila. It was during this tour that he played his most memorable match. *Lien Hwa* defeated local champions *Tung Hwa* in Shanghai, and Chia won the respect of the fans and players alike on account of his enduring stamina, determination, and selfless industry at both ends of the pitch. The capacity crowd of 12,000 clearly appreciated his accurate passing, his high work-rate and his aggressiveness against bigger opponents. The crowd mobbed the diminutive Chia as he left the pitch. A potentially threatening experience was transformed into a heart-warming burst of delight that was both natural and spontaneous.

Partly as a result of this particular performance, he was selected to represent China at the Olympic Games in 1948. The process of selection, involving trials in Hong Kong, caused friction amongst officials of the Malayan Chinese Amateur Football Association and the Singapore Chinese Football Association (SCFA). Chia and goalkeeper Chu Chee Seng had contravened a rule stating that no player should participate abroad without prior approval. However, when it was recognized that their selection was indeed an honour, no action was taken against them.

The China team met in Singapore before its departure to London. Lee Wai Tong and C.C. Yung were the team officials who kept a paternal eye over the twenty-three-year-old Chia. Yung considered his squad a stronger combination than the China team that had played in the Berlin Olympics in 1936. The players apparently enjoyed their visit to London, which included a tea reception in the presence of the royal family.

The China National Football team lined up against Turkey in Walthamstow for its Olympic debut. Unlike Chua Boon Lay twelve years before, Chia won a place among the eleven players. The game itself was a physical challenge for the Chinese, who lacked experience against the bigger European players. Nevertheless, Chia was praised for his speed and methodical play. It was reported that China played attractively, but found it difficult to match the Turks in terms of their physical approach to the game. China held their opponents to a single goal, but then lost their striker, Chu Wing Keung, through injury. No substitutions were allowed at that time, so China had to fight on with only ten men. The final score line of 4-0 was no disgrace.

Chia continued an illustrious career when he returned to Singapore. The Malaya Cup was resumed in 1948 with a combination of pre-

war veterans and new blood. The Singapore team failed to reach the final as it was eclipsed by Negeri Sembilan, but Chia showed his usual industry. In 1949 he suffered from a brief loss of confidence, but bounced back to claim a place in the All-Singapore team — a squad that included British Services players and local players. Chia played a pivotal role in Singapore's successful bid to recapture and then retain the Malaya Cup in 1950, 1951, and 1952.

He was also a member of the side that represented Singapore at the second Asian Games in Manila in 1954 where he impressed his hosts. Later in the year he was voted the best player in Malaya and won a return trip to England as part of a training scheme to gain more exposure to the physical game at Highbury, the home of the Arsenal club. At the end of the 1955 season Chia decided to retire from representative football. He did not wish to continue unless he could maintain the highest standards of play. Instead he devoted time to his family and career as a financial executive with Rediffusion.

However he was not lost to football totally. In 1978 he became manager of the Singapore national team, and later participated in a goodwill tour that took him to the Soviet Union and back again via England, including the Bisham Abbey training establishment near London. In the party was the young Fandi Ahmad. Chia's term as a member of the Football Association of Singapore (FAS) Council coincided with Singapore winning the Malaysia Cup in 1980. During this time, Chia was also chairman of the FAS Welfare Committee.

Chia Boon Leong still cuts a dashing figure today. It is almost impossible to believe that this trim, vital, and good-natured individual, who is invariably modest about his past, remains an important link with a particularly rich period of Singapore's football legacy. In May 2011 he was presented with a medallion to commemorate his appearance at the London Olympic Games. As one of Singapore's 167 acknowledged Olympians since 1936, he has been assigned the number 7 in the chronology created by the association known as Olympians Singapore.

Nick Aplin

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Chiam See Tong

(詹时中, Zhan Shizhong, 1935–)

Politician, teacher, advocate, solicitor, Singapore

Chiam See Tong is well known in Singapore as an opposition party leader and the long-time representative of the Potong Pasir single-member constituency from 1984 to 2011. As leader of the Singapore People's Party (SPP) and the Singapore Democratic Alliance (SDA), as well as the elected representative of his constituency, he was one of only two opposition leaders in the country represented in the Singapore Parliament (1997–2011). The other was the Member of Parliament for Hougang, Low Thia Khiang, the secretary-general of the Workers' Party (WP).

Despite Chiam's ability to retain his seat in parliament and constituency for over twenty years, his political career has been anything

but smooth sailing. Prior to entering politics, he had been a secondary school teacher and then a lawyer. Following the completion of his education at the Anglo-Chinese School, he earned a Bachelor of Science degree at Canterbury and Victoria Universities in New Zealand in 1961. After he returned to Southeast Asia at the age twenty-seven, he taught at Mahmud Secondary School in Pahang, Malaysia (1962–63) and then at Cedar Girls' Secondary School in Singapore (1964–72). After teaching for few years he left for Britain to study law between 1972 and 1974.

On returning from his legal studies in Britain in the early 1970s, he embarked on a political career while simultaneously serving as an advocate and solicitor. His foray into politics was unsuccessful at the time. It was not until he changed his tactic of standing in elections as an independent candidate and formed the Singapore Democratic Party (SDP) in 1980 that he managed to attract attention as a contender vis-à-vis the ruling People's Action Party (PAP) candidates.

As an SDP MP, he came into contact with other prominent, more politically experienced opposition figures such as J. B. Jeyaretnam of the Workers' Party (WP). This brought about the discussion of electoral strategy amongst the opposition groups and enabled Chiam to build up a support base with like-minded individuals in the electorate. In forming the SDP and cooperating with the other opposition parties of the time, he not only contributed to the fostering of solidarity amongst the opposition parties, but also managed to carry out first-hand the kind of strategy that would likely yield an electoral victory. Therefore, he abided by the united opposition strategy of not standing in the Anson constituency by-election in 1981, thereby allowing the more experienced Jeyaretnam to win the seat and become Singapore's first opposition Member of Parliament since 1965. Chiam reaped the benefits of his collaboration with the other opposition leaders in the 1984 elections when he contested and won the seat in Potong Pasir against the PAP's Mah Bow Tan.

It was not until the 1988 election that Chiam came into his own in politics. Following Jeyaretnam's dismissal from parliament in 1986 over a financial misdeed, Chiam succeeded in holding on to his constituency and he became the only opposition party Member of Parliament. The opposition, it would seem, took courage from Chiam's re-election to the Potong Pasir constituency for a consecutive term, and renewed its efforts in deploying the by-election strategy in which the opposition parties agreed to contest fewer than half of the seats in parliament. This allowed the PAP to be returned to power on nomination day, thus reassuring Singaporeans of a PAP government. The SDP, under Chiam's leadership, won three seats in the single-member constituencies of Potong Pasir, Bukit Gombak, and Nee Soon Central in the 1991 election. In the same election, Low Thia Khiang of the Workers' Party also won a seat in parliament, bringing the number of opposition seats in parliament to four. The fact that the opposition managed to gain four seats which was its best performance since the 1963 election (when the opposition Barisan Sosialis Party managed to win thirteen out of fifty-one seats) came as a shock to the ruling PAP.

Inspired by its victories in the 1991 election, the SDP recruited Chee Soon Juan and contested against the then Prime Minister Goh Chok Tong in the 1992 Marine Parade group representation constituency. The failure to defeat Goh Chok Tong affected the SDP badly as it led to a rift within the party as tensions grew between Chiam See

Tong and Chee Soon Juan. Despite Chiam's attempt to censure Chee's loud claim that he was the target of a political plot by the PAP government when he was sacked by the National University of Singapore for allegedly using his research funds to send his wife's Ph.D. dissertation to the United States, the SDP's central executive committee ignored Chiam's criticism, ousted him as general secretary, and replaced him with Chee. Chiam then took the matter to the Singapore Press Club, for which the SDP tried legal means to strip him of his membership. Outraged by the central executive committee's decision, Chiam and his supporters then left the SDP and formed the Singapore People's Party (SPP) in 1994. The courts refused to countenance Chiam's dismissal from the party and he remained a member of the SDP until the 1997 election in which he contested from his incumbent Potong Pasir seat under the SPP banner after taking over the position of secretary-general from Sin Kek Tong. The 1997 election saw Chiam returning to his Potong Pasir seat for yet another term.

Prior to the general election in 2001, Chiam put together the SPP, National Solidarity Party, Singapore Malay National Organization, and Singapore Justice Party to form the Singapore Democratic Alliance (SDA), of which he is the *de facto* leader. Once again, Chiam retained his seat in Potong Pasir but only narrowly vis-à-vis the PAP's tactics of "punishing" the constituency by not allowing its public housing blocks to be upgraded which allegedly hindered Chiam from implementing improvement works in his district by delaying official approval for his plans. In the 2006 general election, Chiam's victory in the constituency of Potong Pasir was still a narrow one, albeit better than the one in 2001. This time the PAP had changed tactics in its attempt to woo the voters. Instead of "penalizing" the voters for voting for Chiam, the PAP offered a S$80-million upgrading package for the residents of Potong Pasir if its candidates were to be elected. However, even this offer did not sway the voters of Potong Pasir as Chiam clinched 55.8 per cent of the votes, which was an improvement from the 52.4 per cent he received in the 2001 election.

Given Chiam See Tong's endurance as a Member of Parliament for Potong Pasir in the face of various PAP tactics to woo his supporters, it may be safe to assume he is politically astute. He had been elected by the voters of Potong Pasir for many terms, and he seemed adept at playing the precarious political game in Singapore. In contrast to other notable opposition party leaders in Singapore, Chiam has never been sued by the government for slander or defamation. Unlike Jeyaretnam and Chee Soon Juan, Chiam has not faced politically motivated charges, fines, or efforts to prevent him from taking part in elections. Compared to Jeyaretnam, he was less outspoken against the PAP government and did not seek to confront the leaders of the PAP government. He was also unlike Chee in that he did not vociferously claim that the government was running a smear campaign against him. In fact, one of the hallmarks of Chiam's many years in parliament has been his moderate principles. He did not speak or behave in a way that the PAP government might be deemed antagonistic. It is likely that Chiam was able to hold onto his parliamentary seat because he was moderate and did not seek to oppose the ruling PAP government at every turn. In the 2011 general election, Chiam's wife, Lina Loh, represented him as the SPP candidate in defending the Potong Pasir seat but lost to the PAP candidate, Sitoh Yih Pin, by a very narrow margin of 114 votes (0.72

per cent). However, she was offered a Non-Constituency MP (NCMP) seat in parliament for the high votes that she garnered. In the same election, Chiam himself led a five-member team to contest in the Bishan-Toa Payoh GRC against the PAP five-member team led by then deputy prime minister Wong Kan Seng but was also defeated. The Chiam team (SPP) won 43.07 per cent of the votes against the PAP's 56.93 per cent.

Ho Khai Leong

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Chiang See Ngoh, Claire

(张齐娥, Zhang Qi'e, 1951–)

Social activist, entrepreneur, author, Singapore

Underneath her feistiness and tenacity, former Nominated Member of Parliament (NMP), Claire Chiang is very much a beautiful woman with a wide understanding of social issues. Her fierce determination in forwarding not just the causes of the less fortunate in society, but that of women as well, has led to her becoming one of the foremost role models for Singaporean women. It has often been written that Claire Chiang is a woman with a strong passion for life, full of intelligence, inner strength, passion for people, and causes.

Her support for women's rights, family life, and the disadvantaged in society stems from her childhood experiences whilst growing up in relative poverty in a shophouse along Race Course Road in Little India. Born on 4 October 1951, her family was so poor that she did not have a bed to herself until she reached adulthood and used to share her room with two brothers and her paternal grandmother. Through this, however, she grew closer to her paternal grandmother who, along with her mother, influenced her early ideas on feminism and womanhood. Also, she effectively enjoyed an upbringing in a multiracial background. While growing up in shared housing with eleven other Hainanese family members, Chiang learnt the importance of living in harmony with everyone, as well as the importance of listening to the views of others. Despite the fact that her father worked as an accountant and her mother did various odd jobs to make ends meet, she was given every available opportunity by her family to develop herself.

As evinced from the conditions of her youth, Chiang came into contact with diversity and adversity and learnt to deal with them. She learnt the importance of being frugal and living sparingly. She also benefited from her parents' wide circle of friends from various backgrounds and walks of life. Despite their poverty, her parents were always giving food to the less well-off and her father offered free professional accounting services when needed.

A key source of inspiration to Chiang was her mother, who was determined to provide her only daughter with every opportunity possible to better herself. Thus, she worked at odd jobs to support her family and saw to it that

her daughter had ballet lessons, piano lessons, Chinese dance lessons, and was enrolled in two primary schools simultaneously — Nanhua Chinese and Raffles Girls School — so as to reap the benefits of a bilingual education. Though she was initially resentful of the pressure placed on her, Chiang grew up to be grateful to her mother's vision for her when she achieved her Bachelor of Arts degree in Sociology from the University of Singapore in 1974, a diploma in French from Sorbonne University in France in 1975 and a second class Honours degree in Sociology, with a thesis on the Hainanese in 1977.

Given her childhood experiences of living and interacting with people of different backgrounds and walks of life, Chiang was more mature and more socially aware than most when she graduated from university. As early as 1975, she served society through her position as personal assistant to the cultural counsellor at the French Embassy. By subsequently entering academia in 1978, she sought to promote her ideas of feminism, the roles of women, and how society could be bettered. Between 1978 and 1987, she moved from being a Sociology tutor at the University of Hong Kong to being a tutor at the National University of Singapore. In 1985, she obtained her Master's degree in Philosophy degree (with special focus on Sociology) from the University of Hong Kong, with a thesis on factory women and their work. This interest in women and their lot took another turn when she joined the Association of Women for Action and Research (AWARE) in 1988.

In 1994, she became the human resource director of husband Ho Kwon Ping's Wah Chang/Thai Wah Group of companies. However, it was as the founder and executive director of the Banyan Tree Gallery which retails crafted gifts that she showed her mettle as a business-savvy woman. Her foray into this business, her contacts with regional indigenous local artisans, and the company's successful management of the various Museum shops in Singapore, made the business elite in Singapore pay attention to her, so much so that she became one of the only two women to be given places on the council of the Singapore Chinese Chamber of Commerce and Industry. By October 1997, her business ethics and dedication to women's issue in society earned her the position as one of Singapore's first female NMPs.

Over the years, her career has spanned the fields of academia and business, but never once had she lost sight of bettering society as well as the lot of women in Singapore. She developed and implemented workshops to help police officers treat victims of domestic violence in a more sensitive manner. In addition to heading AWARE, she has also headed the Society Against Family Violence and has been a board member in a number of welfare agencies. Most recently, she deployed her research skills in the publication of an award-winning book, *Stepping Out: The Making of Chinese Entrepreneurs* (1993), which was subsequently made into a Chinese drama serial in 1999. She was so successful in forwarding women's causes and her career that *Her World* magazine nominated her Woman of the Year in 1999.

It is hoped that Singaporean women would follow Chiang's example and be undeterred by the glass ceiling existent in most careers. If anything, she has demonstrated that women can pursue both a meaning life for themselves, as well as a meaningful career.

Sharon Loo

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Chien Ho

(Tan Chien Ho, 陈清河, Chen Qinghe, 1906–85)

Forest conservator, timber industry leader, Myanmar

U Chien Ho was reportedly a rare talent who had made his mark and contributed to the Government of British Burma by conserving one of the most important resources of his country — forests. He was chief forestry conservator of Burma, the first locally born Myanmar-Chinese to be so appointed, being the adviser as well as the designer of national plans for the timber industry in Burma. He had also shared forestry knowledge through publications and translations.

U Chien Ho was born on 25 January 1906 in a town called Yamethin, in the Mandalay district, in Central Burma. His maternal great grandfather, U Ah Chu, wore a pigtail, as did subjects of the Qing Dynasty. U Ah Chu left his hometown in Guangdong in 1808 at the age of thirteen, and first landed on the then newly discovered Singapore, called the "Lion City". From Singapore, U Ah Chu went to Burma. He grew up in the Royal Palace of Burma in Ava as a playmate to Prince Mindon. When the prince ascended the throne as King Mindon, U Ah Chu was appointed the royal florist. King Mindon became King Thibaw at the end of the colonial period in 1885. U Chien Ho's father, Tan Sit Yon (U Sit Yong), came from a village near Amoy (Xiamen) in Fujian Province of China. Chien Ho's mother was Daw Kyin Lwan. Tan Sit Yon made his livelihood as a shopkeeper in Yamethin, where the young Chien Ho spent his early school days. A fire reportedly destroyed their shop and home, but that did not stop the youth from graduating with distinction in 1925 from Sein-Lu School in Tounggu town, a city lying midway between Rangoon and Mandalay.

In 1928, at the age of twenty-two, he won the U Shwelay scholarship at the Mandalay National School. He then applied for a government scholarship to attend a chemistry course at Oxford University, but was instead selected for a scholarship by the then chief forest conservator of the British administrator to attend a forestry course at Edinburgh University in the United Kingdom. In 1930, he completed his forestry course with a First Class Merit Certificate & Certificate of Due Performance and, in addition, won the first prize in the forest engineering subject at the university. He returned to serve the country as a first-class government officer, a rare feat during the early days of British Burma. In 1945, he was appointed in the senior civil affairs service (Forests) and held the rank of a major reporting to the chief forest conservator, who was based in Simla, the summer capital of the British Colonial administrator in northern India. He was responsible for overseeing the conservation of teak forests. Teak has been a vital export of Burma.

He was director of the Timber Project Board, and concurrently general manager and chief conservator of Burma Forest from 1948 until his retirement in 1962, a position that was rewarded with a pension that had never before been offered to non-white British subjects.