

Chinoy

celadon comm & pub dept

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September 2001

A photograph of a man and a woman. The man, on the left, is wearing a bright blue jacket over a black shirt and has a wide-eyed, open-mouthed expression of surprise or alarm. His hands are raised in a 'stop' or 'warning' gesture. The woman, on the right, is wearing a black top and a watch, and is holding a mobile phone to her ear, looking at the man with a calm but attentive expression. The background is dark and out of focus.

WATCH OUT!

Be aware or be sorry...

Chinoy

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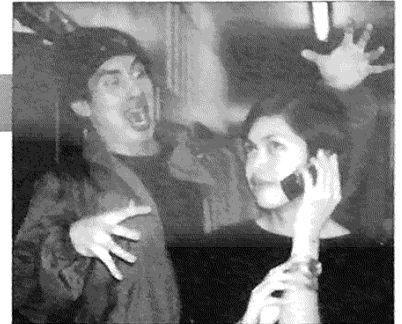
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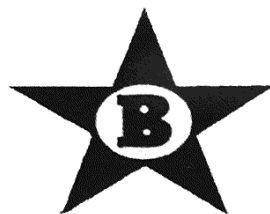


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Facelift

For us, each issue is part of a journey, a single step towards bridging the gap. This year, we begin this journey by looking within—reassessing our purpose as well as our influence on the Tsinoy youth. Our new look may come as a surprise to our regular readers; perhaps others might say that it's about time. While our vision remains the same, this “facelift” hopes to complement the image as well as revitalize Chinoy's intention as a student publication. This release took us longer than what I had hoped for. I believe however, that it is well worth the wait.

In a span of one semester, various controversies have sprung up, within, outside and beyond this university. Taking another perspective on these incidents, we aptly begin with the issue of social awareness. Shielded and protected from the harsher realities of the world outside Gate 3, how real to us are kidnappings, deaths and other controversies? We pose this as an open-ended question; read on and perhaps you will find the answer.

The tragedy that recently hit America is something that goes beyond race, country or culture. Chinoy joins the world in mourning, for the loss of life and the threatening of our freedom. ☹

natalie tarce, editor-in-chief



“Shielded and protected from the harsher realities of the world outside Gate 3, how real to us are kidnappings, deaths and other controversies?”

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Article contributions are welcome. See page 24 for details.

Behind Closed Doors

By Ian Cuyegkeng
Photos by James Paul Yap

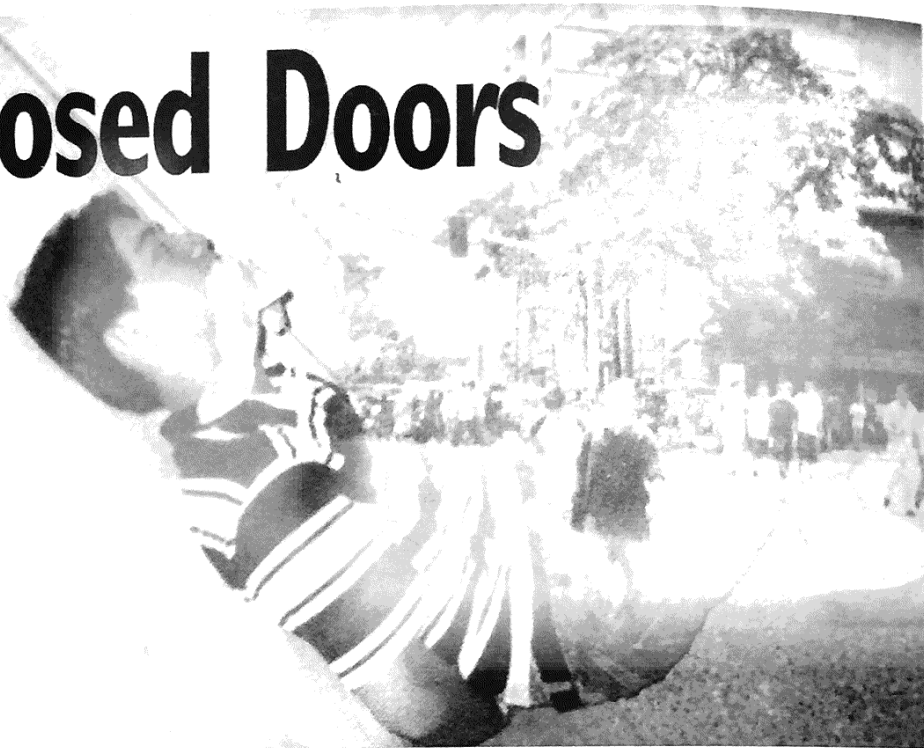
Kidnapping is a social evil that never seems to go away. Our society has notoriously acquired a reputation for being the world's haven of kidnappers – a stigma that has long persisted in our consciousness.

Last April 26, 2001 at 3:30 am, businessmen Benedict Leong and Judith Chan were abducted in the heart of Chinatown. They were ordered to stop at what they thought was a legitimate checkpoint in a dimly lit portion of Juan Luna St. Ten men who were dressed in police uniforms then pulled out their handguns and ordered the victims' driver to lie face down until the abductors' van sped away. This incident ironically took place days after President Arroyo assured the Chinese-Filipino community that she would put an end to the kidnappings in the area.

In yet another disturbing case, the abduction of Mary Grace Cheng-Regasa and her two bodyguards last June 18 inside the University of the Philippines campus resulted in some uninviting comments by the President about the nature of the kidnappings. She claimed that the kidnappings

were staged as a deliberate attempt to destabilize her government. The President later on apologized to Robert Cheng, father of the victim and prominent Tsinoy businessman, for the uncalled for remark.

There are many theories as to who is behind this devious crime. Some point to the police, some say it's the government officials themselves. Caught in between the finger pointing and these conspiracy theories are the victims and their families. This further leads us to question whether it is still safe to venture into the metropolis. More importantly we ask, "What can we do about it?" The answers to these questions remain elusive.



"I don't care...*Di naman ata mangyayari sa akin...*"

The issue of safety

Adrian* (IV MEco) sees no reason to be paranoid, "I think I'm safe considering where I live. [Our village] is a safe district. In addition, the roads going to Ateneo are major streets". Adrian happens to live in one of the exclusive villages of Makati and passes through EDSA to school regularly. George* (II ME) confides, "I don't care. *Di naman ata mangyayari sa akin.*" Both of them however, despite their confidence, still express some caution. "I'm aware though that [kidnappings] do happen," says George. Although not blind to the fact that kidnappings have once again been on the rise, many still entertain feelings of neglect. Complacency however, breeds carelessness. "In places that are familiar, the idea of something happening to me is not imminent. I don't think that anything will happen to me in Katipunan," says Henry* (IV MCT). But think again.

On August 7, 2001, an article came out on the Metro section of the Philippine Daily

Inquirer regarding a kidnapping incident that took place just outside the premises of Gate 3. Paul Gancayco Alvarez (not an Atenean) was abducted and robbed by three armed men after leaving his car unlocked while stopped at the red light at the intersection of Gate 3 and Katipunan Avenue. The incident makes one wonder if it is still safe to walk around the vicinity of Katipunan Avenue.

Tsinoys only?

One of the more vocal groups raising their concerns has been the Chinese-Filipino community who has always seemed to be favorite prey of these kidnappings. "Basta Chinese, you're (still) at risk," opines Raymond* (IV BS Mgt). It is an issue however that involves neither discrimination nor cultural differences. "I don't think the Chinese-Filipinos are targets because of their race, but because of their money and financial capability." Says Karl* (IV BS Mgt) "Filipinos are susceptible to kidnappings too if they have

a fat bank account!" He adds. George further opines, "*Sila* (Tsinoys) *ang nakakabayad* e!"

Also, many Tsinoys choose not to report these kidnapping incidents. This perhaps is another reason why many of these kidnapping incidents involving Chinese-Filipinos haven't been coming out of the newspapers too often. "Chinese prefer to remain low-key, they keep to themselves and wouldn't normally want press attention," Raymond explains. "Pretty much *sa* Chinese-Filipino



Main question: Will we see an end to this rampant crime?

community *alam ko kung anong nangyayari dahil...kumakalat sa word of mouth,*" says Esther. Furthermore, organizations like the Movement for Restoration and Peace do not report kidnapping cases unless the victim's family gives the go signal. These agencies also act as mediums between the family of the victim and the local authorities.

"Kidnapping is an issue however that involves neither discrimination nor cultural differences. ."

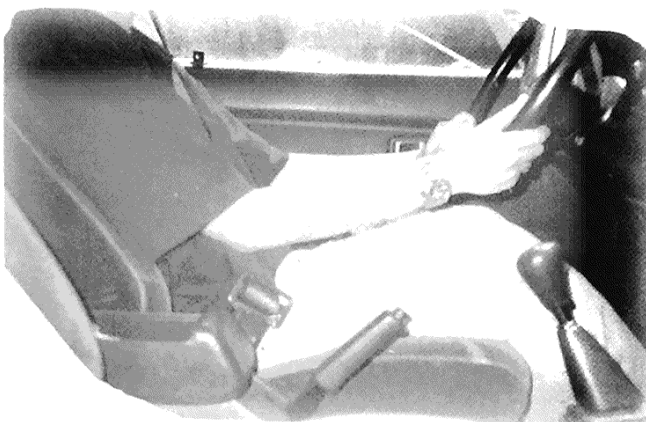
The government

It is evident that many have slowly become disillusioned with the Philippine government. Speculation has been growing that many officials are the ones in fact insti-

gating these crimes. "I think it is certain government officials who are committing these crimes. From the way that some kidnappings are done, that is with precision, it is evident that they are the true culprits," says Raymond. It is hard to say however whether the ones in public office are the true perpetrators of kidnapping – this lack of evidence coupled has only caused more frustration on the people's part. Karl appropriately puts it, "There's no substantial evidence, its pure speculation."

Henry shares his frustration, "Personally, I'm depressed because this problem has existed years ago *pa*. Shouldn't it have been eliminated or

at least gradually reduced by now?" Despite the government's efforts in attempting to alleviate this problem, the absence of concrete results continues to plague the nation with a loss of faith and trust. "I think the government is doing something about it, but not what they *could* be doing to solve it. They are not maximizing their efforts." Opines Raymond. He further suggests that "[they] should put more resources into solving the kidnapping



cases." Esther gives her thoughts on the matter, "Martial Law *na lang tayo para madisiplina ang mga tao!* Well, not necessarily like the one under Marcos period but we certainly need (someone to rule with) an iron fist".

It is apparent that society has become fearful due to various kidnapping incidents that have been occurring. "People have become more cautious, more paranoid. Once outside, your options are limited," says Adrian.

Complacency and the Atenean

There have been many programs initiated by campus organizations that aim to instill social awareness among the student body. Yet many still remain indifferent. "I think Ateneans are (both) aware (yet) apathetic." Opines Adrian. It is a given that

"I think Ateneans are aware but don't care unless someone close gets kidnapped."

majority of Ateneans undoubtedly come from the upper echelon of society. Many, perhaps unnoticeably, have the tendency to flaunt their wealth. "*Masyadong nagpapabaya ang mga Ateneans.*" Observes Esther. "There's no need for that, it's careless of them to

do such," she adds. The relative safety of the campus vis-à-vis the environment outside leads many to think that they are safe from the kidnappings outside. Although aware that

kidnappings do happen, doing something about it is a different thing in itself. "I think that Ateneans are aware of kidnapping, except that like me, they think that *hindi mangyayari sa kanila ang kidnapping,*" opines Henry. George offers another perspective on this complacency, "I think that Ateneans are aware but don't care unless a friend or someone close gets kidnapped."

Is there a way out?

As impossible as it may seem to solve the problem of kidnapping, change must begin with the people themselves. The most basic thing one can do is to remain vigilant. "I lock my car doors, observe my rear view mirrors and I try to become aware of what's going on. I don't take the same route to school everyday," shares Raymond. "*May pepper spray ako sa bag!*" Esther

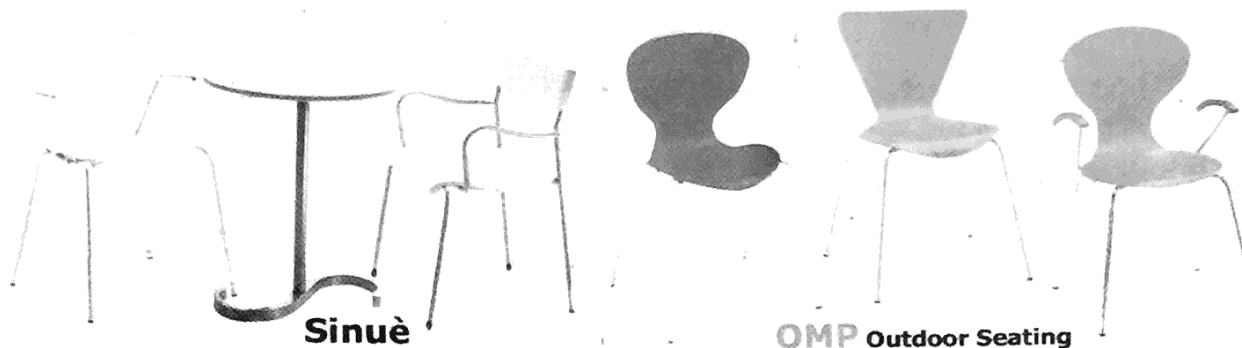


Fear abounds: Anybody can fall victim to kidnapping

adds. "Plus *nakalock lagi ang car doors ko. Kapag binangga ako, I make sure to go some place na may maraming tao.*" Also, avoiding a conspicuous and luxurious lifestyle helps reduce the probability of being abducted. An unnecessary display of wealth only leads one to be susceptible to more danger. "The affluent should not be too conspicuous, they should tone down their display of wealth,"

These suggestions however, remain futile to those who turn a deaf ear and a blind eye to the reality of kidnapping and other crimes. It is a cruel world indeed, but not totally hopeless in instilling change and awareness. Within the confines of the campus bounds, we exist in a relatively different environment than what exists outside. As we get caught up in studies, org work, and *barkadas* we are seemingly unexposed to the evils that society has wrought, needless to say, we could not care less. However kidnapping is an issue we must all cope with. It is a reality that could strike at anyone, at any time in any place. ☹

** names have been changed to protect their identities*



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A Piece Of The Kidnapping Conundrum

By Anne Ongteco and Tiffany Limsico
Art by Sheryl Lim

Going as far back as the pre-Hispanic era, kidnapping is already a thriving enterprise

With the worsening peace and order situation in the country, fear is spreading like wild fire. Many complain of the lack of action or perhaps enthusiasm on the government's side regarding the issue of kidnapping. But one question arises as often as these crimes occur: "Why is kidnapping so rampant in the country?" Perhaps a look back at the country's history would provide some answers.

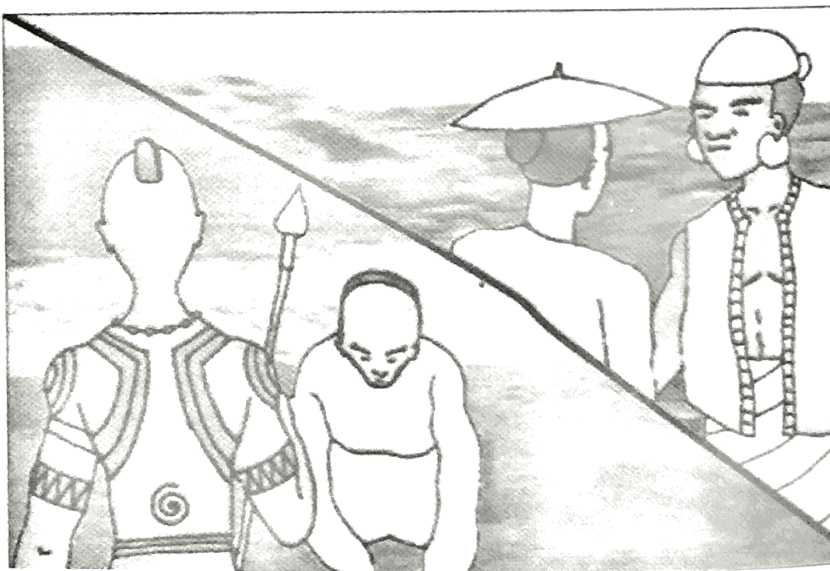
The roots of kidnapping and slave-raiding go way back in the history of this young country. As Inquirer columnist and Ateneo professor Ambeth Ocampo relates in his column, "The Abu Sayyaf raids, with its high-powered guns and seacraft, are simply the 21st-century version of a human trade that had been going on for centuries." Proof of this would be watchtowers along the coasts of Ilocos, Cebu and Bohol built during the Spanish era. These structures were reminders of a time when slave-raiding was rampant in Visayas and in some parts of Luzon. "You think of slave raiders and you can understand why some colonial churches were so massive with very small windows." Writes Ocampo. "You imagine everyone running inside the church at a given signal and wait and pray for the raid to be over."

Slave-raiding, in short, was an ordinary Philippine practice

when the Spaniards arrived in the country during the 16th century. In fact, this was not restricted to any one group of Filipinos regardless of their dialect or religion. Ocampo adds, "In the past, slave raiders left the old and infirm, they took strong individuals for work and pretty women for comfort."

The usual victims

As early as the 12th century however, medieval Chinese documents reveal that Visayan plank-built boats, the *caracoas*, have been circling the coast of Fukien province in China. While Visayans occasionally traded with them, some would pose as merchants, but are in fact, slave raiders looking for their next victim. Southern China was very attractive because of its bountiful agricultural produce, making them a usual target for the Insular South East Asian raiders. The most notorious among these slave raiders were the Visayans (*Pi-she-ya*).



Around the period of 1174 and 1189, historical sources cited Governor Wang Ta-yu personally seeing his own town being raided by three chiefs with their followers. He described these raiders as having very dark complexion that their tattoos can hardly be seen, pointing out the Visayans. After looting their homes and properties, the town or village would usually be burned to the ground or was left with devastating damages. As for the Chinese residents, they were taken as captives and were transported back to the homeland of the raider. Then, they were either sold as slaves or were made to be the raider's personal slave. Some were sold to Borneo, but others were made to be *oripun* or ordered to take a particular Filipino's place in polo labor.



The Sulu Sultanate

Back in the country, the Sulu Sultanate that emerged in the late 18th and 19th centuries further attests to the ingrained practice of kidnapping in the Philippines.

Since the prosperity of the state was based on slavery, it was common practice

to launch seasonal raids on coastal villages from Luzon to Celebes. The Sulu Sultanate was highly dependent on British China trade, which required obtaining additional manpower for the procurement of goods.

Contrary to more rigid and oppressive structures of slavery, the slaves in Sulu could be integrated into the fiber of society both socially and economically. Manumission was a common feature of the practice of slavery in Sulu and the freed slaves eventually joined the population in Mindanao. Many slaves even found their lives there far better than the one they had been so abruptly displaced from. Tagalog slaves then became Taosugs as they became Muslims and freemen.

Escape was still a primary goal of many

of the slaves but it is unclear if any of them ever succeeded in returning to their previous modes of existence. However, many slaves found themselves occupying illustrious positions in Sulu society as their masters progressively entrusted them with numerous responsibilities.

The destruction of the Sulu Sultanate only came about when Spain made efforts to end its autonomy. Trade was

disrupted by the intrusion of the Spanish navy, which also brought about the demise of slave-raiding.

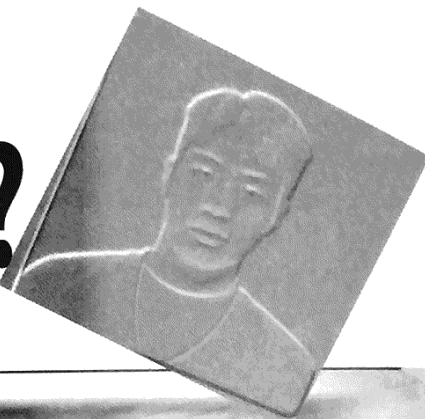
The historical accounts presented above are just pieces of this kidnapping puzzle that has left both the government and civil society without a solution. The modern conception of kidnapping is quite different from its roots in pre-colonial and colonial times since most of the latter were in the form of slave-raiding. Unlike today, kidnapping for ransom was not as prevalent and most kidnappings took place because of political motivations and economic considerations. Ocampo points out, "Today's captives may be toned and tanned but they are not suitable for heavy labor, however, they are still commodities to be traded for hard cash or bartered for weapons." Regardless of these differences, history reveals to us today that kidnapping has always been a common feature of Philippine society. It remains an unmanageable problem deep-seated in our social structures and must be immediately addressed by the government. ☹

"The Abu Sanyaf raids are simply the 21st-century version of a human trade that had been going on for centuries"

Mark Chua and the ROTC

A Relevant Death?

By Jayme Chua



On March 18, 2001, two days after he was abducted, the body 19-year-old Mark Welson Chua, was found floating in the Pasig river near the Jones bridge. His body was wrapped in carpet, his hands and feet were bound with shoelaces and his head was covered with packaging tape and cloth. The autopsy had shown he was thrown alive into the river, making his death a slow and agonizing one.

A soldier's death

Mark, a second-year mechanical engineering student of the University of Santo Tomas, was abducted on campus in the evening of March 15 of this year. Philippine Star columnist Max Soliven writes, "Welson Chua, Mark's father, recalls he last spoke with his son on his cellphone around 4 p.m. Thursday, March 15, just a few hours before Mark vanished."

Concerned, Mark's father and younger brother returned to the UST Engineering Building at 2 a.m. that morning to but found no sign of him. None of Mark's friends had seen him since 5 p.m. At about 4 o'clock that same morning, Welson Chua received a call on his cellphone from Mark. "I was about to get angry when a mature voice said in Tagalog. *"Nasa amin na ang anak mo, huwag kang maingay sa mga pulis.*

Bibigyan kita hanggang bukas, maghanda ka ng 3 million kung gusto mo pang makitang buhay ang anak mo." Says Chua. When he asked who was calling, the caller hung up. The "kidnappers" had contacted Chua several times again that day, reminding him of the ransom money in exchange for his son's life.

His body was later discovered March 18 at about 9 o'clock in the morning floating in the river beside Jones Bridge leading to the Escolta. His corpse had been in the water for a long time. The WPD crime laboratory's report identified the cause of death as "asphyxia by suffocation."

"First thing they showed me were the boots," said the elder Chua. "(This) made me cry because I clearly remember that I had bought them for him. I requested to see the body to be sure it was him. Mark was already wrapped up because he was decomposed. His clothes were not on him and we had to ask them to cut open the tape around his head . . . His face was bulging but still recognizable."

Remembering Mark

"He never asked for much, but he was always willing to give," was what Mark's father said in his statement. Due to the recent controversies surrounding his death, Mark has seemingly been catapulted to the ranks of the martyrs. But to his friends, Mark was the disciplined and industrious friend one fondly calls "Baron". "Although he projected a

very strong and hard image, he's actually a very soft person." Says Anne*, a junior Industrial Engineering student from UST and one of Mark's close friends. "He's very open to his feelings. He was like the "boyfriend" of our whole barkada." She adds. Like any other student, according to Alex*, Mark enjoyed "going out with friends, watching movies and playing counterstrike." As an ROTC officer, he is just as dedicated and equally respected. Hotwire*, a sophomore Architecture major and Mark's best friend shares that "He (was) a friendly and playful person. He likes to bluff people with his terror look but then after that he'll let you know that it is just a joke." He shared with his friends, not only his dreams but also his principles. Anne remembers, "He wanted to become the president of the Philippines. He wanted to make a difference, he wanted to improve the country." His friends add that Mark subscribed to the principles of truth and righteousness. Even his father agrees, "My son loved this nation, it's youth and its institutions, he wanted to contribute to the

welfare of our nation and our people, even if it meant giving up his own life." And that was apparently what had happened.

Last December, Chua, together with fellow cadet officer Romulo Yumul Jr., had exposed the anomalies in the Reserve Officers Training Corps of UST. They filed a complaint before the Department of National Defense pointing to the UST-ROTC department's corruption, extortion and anomalous sale of ROTC uniforms, equipment and accessories. The exposé, which was consequently published on the campus newspaper, *The Varsitarian*, resulted in the expulsion of the entire staff of the Department of Military Science and Tactics, including the ROTC commandant, Major Demy Tejares.

The National Bureau of Investigation suspects that the murder was caused by Chua's exposé. Witnesses had positively pointed out that brothers and former members of the DMST staff, Genesis and Jeoffrey Binagatan as the lead suspects in the Mark Chua murder. Genesis had been

charged with kidnapping and murder. His younger brother, Jeoffrey was charged with kidnapping and possession of firearms after witnesses failed to recognize him as one of the suspects who dumped Mark's body into the river.

A loud cry

The ROTC has gone a long way from its early years of reserve training. For many, it has deteriorated rapidly due to bribery, corruption and military brutality. The dissatisfaction for the reserve training

corps and the Citizen's Military Training program has slowly begun to grow. It only needed a catalyst like Mark's death for it to reach disproportionate heights. News of Mark's death has spurned various

Cont'd on page 14



the misadventures of thomson

Meet Thomson, a young Ateneo freshman and Chinoy mainstay. Join him in one of his many escapades -- the Reserved Officers Training Corps in the Ateneo.

Thomson

One Saturday afternoon...

Officer: "The ROTC serves to instill discipline and the value of service to each individual."
Thomson (thinking): "Really...? What have we been doing?"



Thompson: "Yes! (sings) I'm like a bird, I can fly awaaaayyyy..."



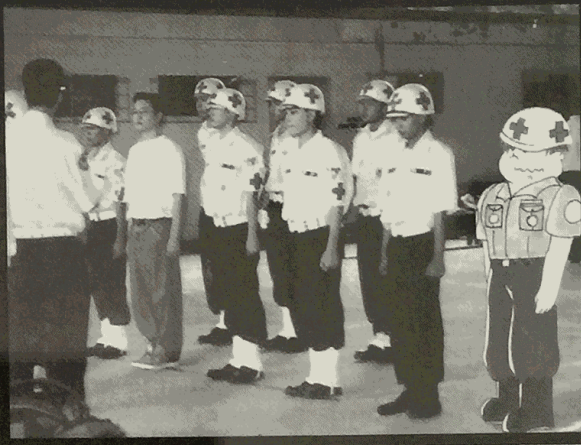
"...ayyyy!! May hukay! Sumobra ara...
Catch me, I'm falling!"



on joins ROTC



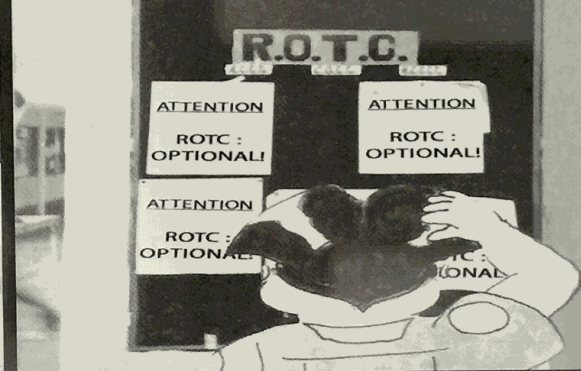
discipline
individual."
at have



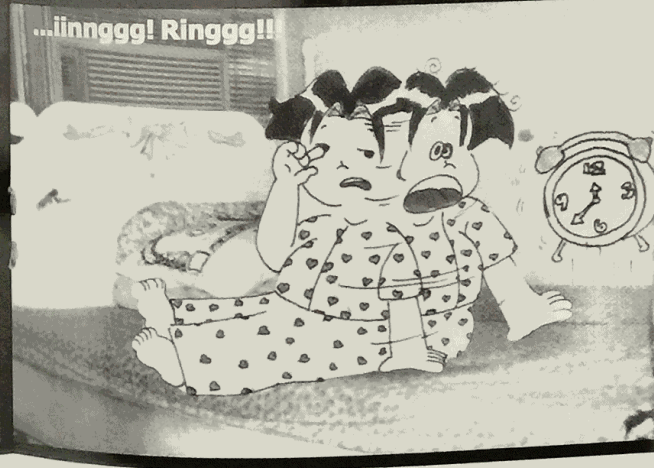
Art by Keefe dela Cruz, Photos by Dianne Lee



Thomson stops in midthought, suddenly
finds himself in EDSA walk, and sees...



...iinnggg! Ringgg!!



**"What the...?! Hay naku,
panaginip lang pala... It
was too good to be true."**

feature story

Cont'd from page 11

reactions from almost every sector in society, among the loudest voices being heard today are those calling for the abolition of the Reserve Officers Training Corps.

A call for sobriety

Here in the Ateneo, Joseph Quesada (IV MEco) President of the Sa Corps Commander of the Ateneo ROTC also expressed shock upon hearing Mark's death. "We all do our work here, we're all cadet officers and for that to happen to a fellow cadet officer *medyo* offensive at *saka medyo nakakatakot narin*." He stressed however, that such is not the basis to abolish ROTC. "I really don't think that it's fair to Mark Chua *na* his death was used as a reason to abolish ROTC."

Mark's father, in his statement before the Senate Committee on National Defense shared the same sentiments; "Some groups and individuals have used Mark's death as a rallying point to their call for abolition." He says. "This is not what my son fought for. My son loved the institution; he exposed the anomalies to reform the ROTC, not to abolish it. He was angered by the luxuries acquired by these criminals

in uniform at the expense of the students."

Some Ateneans echo the stand of Cruz and Welson Chua. PJ* (III IS) says, "ROTC teaches the basic skills

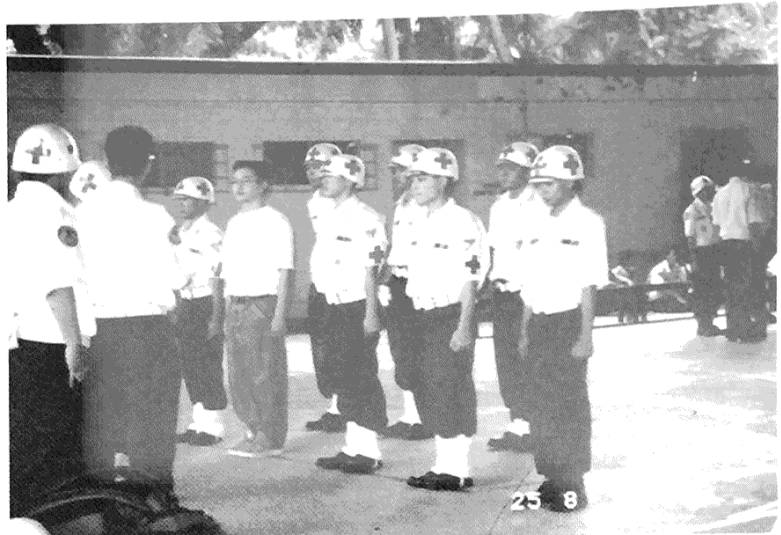
of war. If there would be a war and we were called to fight for our country, it is better to be prepared and know the know-how rather than none at all." Loy* (IV MIS) adds, "The ROTC just needs to make some changes because (it) is not useless. It is just not in sync with the country's current situation." "We're still here because we see the importance of the training as officers." Asserts Cruz. "We don't get anything from this, *talagang service lang*."

Some have less optimistic opinions however, according to Bodji (IV MIS), "ROTC is useless because it has lost its essence...we could easily learn discipline and camaraderie in any classroom." Jeffery (II Soc Sci) adds, "*Sayang sa oras*. Nothing happens. It's useless therefore, it's just

better to abolish it."

The Sanggunian, in its official statement on the ROTC issue also comments on the role of ROTC today, "The role the military plays in society is not simply for national defense but also encompasses the realm of public service. Clearly the combative nature of ROTC training currently serves little purpose as opposed to other more relevant forms of training or service." JQ further expounds, "ROTC should not focus too much on military because soldiers don't just carry guns. They do relief operations, plant trees; do other things for the nation. The important thing is that it would compliment nation building and do service to the community."

Cruz on the other hand, defends the uniform. To



"My son loved the institution; he exposed the anomalies to reform the ROTC, not to abolish it."

focus less on military training "...would be loosing the soul of our course." He says. "We do our best to really insert more that what's on the Program of Instruction (the syllabus). Every year, the Corps Commander tries to insert something that is close to the Atenean." This year he has brought the cadets to Lipa for a field trip. He also shared his plans of bringing the cadets for first aid and rappelling training at Campo Uno. "(These projects) would help the cadet, not just in military training but also personally."

Inquirer columnist Michael Tan writes, "I suspect that deep down, people still think that the ROTC might have some value for the country's defense or maybe, as one parent told me, to instill discipline in our male teenagers." For Cruz, such is also the role ROTC plays in the Ateneo education, "Military training tries to improve on your values...I guess the Jesuits also see this, to instill the discipline that will really help the Atenean develop more. I guess that's our primary role, to instill the discipline that the Atenean needs." Tan however, thinks otherwise, "There are many more effective ways to do this than marching drills, community service for example although I should also add quickly that I'm always uncomfortable about any kind of 'compulsory service', those last two words sounding almost like an oxymoron."

Justice and reform

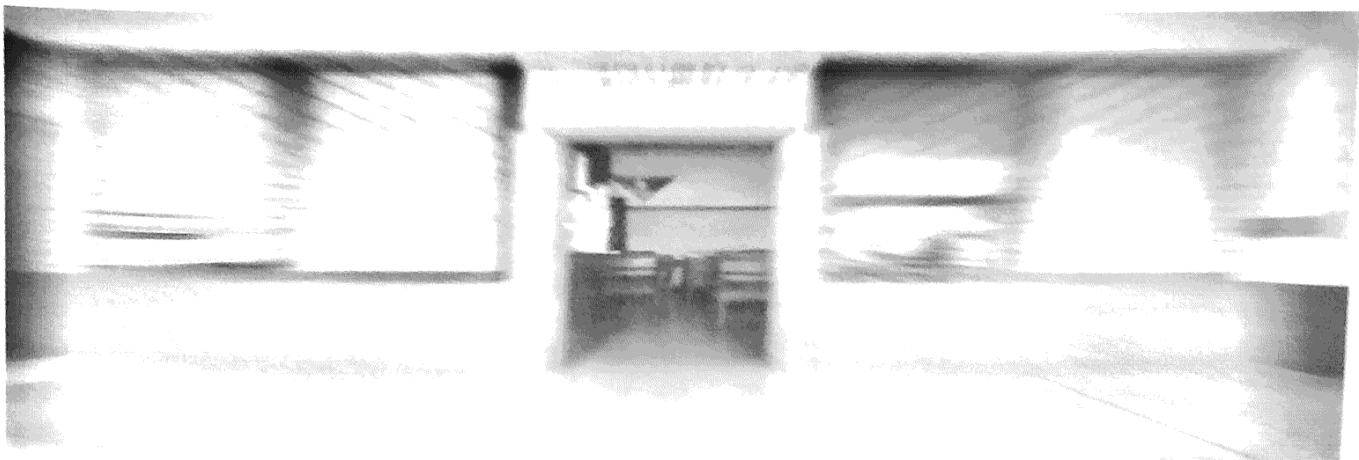
"Mark died for a reason." Asserts his friend Jho*. As of now however, investigators of his murder admitted that it was difficult to establish a link between his kidnap-slaying and exposé because all possible witnesses have gone into hiding. One

possibility for the investigators is Romulo Yumul who they said could provide details about the death threats that he and Chua received when they filed their complaint against officials of the UST ROTC. Police learned that Yumul and some of the students interviewed by The Varsitarian about the alleged ROTC anomalies were permitted school authorities from not taking the final examinations or were allowed to go on vacation.

Just as his family and friends await justice for his death, the debate between the relevance of reform as opposed to abolition of the ROTC is a question that will perhaps see no answer as of the moment. But is there a fitting answer really? Will providing more options to the cadet (like the Expanded ROTC) be a suitable way to deal with the growing unrest towards the CMT and the ROTC? Will community service bring the cadet to a more meaningful experience in training and service? Is this the solution we provide in response to the call of Mark Chua? The question as to the usefulness 62-year-old mandate will not end with Mark's death. More will arise as this issue drags along.

Yet all fingers seem to be pointed only at those in office and behind the uniform. For civil society to tolerate such corruption and abuses until now, the greatest challenge is perhaps addressed to them. Is public clamor and regular boycotts the answer to Mark's call? What is the next move for them and where is all this leading?

His grieving father provides a clue, "I hope that he did not die in vain, that his death will awaken all of us to the fact that if we want change, we must all stand up and be accounted for, now, regardless of the cost." ☹





Taking Charge

By Erika Tioco and Stillwater

Photos by Kristine Yu

Most people live their lives with reckless abandon. They go out into the world each day filled with so many thoughts that seem of greater importance, like getting to work or going on a date, that they forget how vulnerable they are to the world's evil elements. In a split second they could have had their valuables taken, been kidnapped, or just stabbed dead.

It seems like all the places one can think of are no longer safe, be it the mall, the roads, offices, and sometimes even the home itself. This poses a threatening problem to our society especially since we cannot just shrug off this alarming fact. The answer also doesn't lie in choosing to live in the mountains, and cutting off all sorts of communication with the rest of the world. Unfortunately, this is a harsh reality...one that we still need to face nonetheless.

Street-smart and battle ready

Of course, despite the alarming number of Chinese-Filipino victims out on the mean streets, it doesn't excuse everyone else from not being more cautious. On the contrary, when one feels safest is the time when they should take even more care. Danger is everywhere. You can't hide from it, but you can avoid it and by any means, you can definitely run away.

Yes, you read that right. You can train yourself to be street-smart and battle ready for any crisis situation, whether in school, right along Katipunan Avenue, or just about anywhere else. If you're wondering how you can do that when you can't even pull off a single pushup, don't worry. Not everyone knows *arnis* or martial arts, so here are some unorthodox ways to protect one's self from the evil elements of the outside world.

Getting ready for the outside world

Here are some quick tips before you venture out into the world. Granted, they won't protect you from rapists, male and female, but they'll do a certain amount of good against thieves and kidnap-for-ransom gangs.

Bring extra money along. The truth is, no plan is ever perfect. If it happens that your enemy gets the better of you and takes your money, this is always a good idea. Stash it somewhere where he'd never think of looking. Hidden pockets inside your pants can do the job well in this case. Better yet try to give him the smaller stash of money by saying that's all you have.

Hide Your Valuables. Do you want to keep your Nokia 9999 or other valuables safe? Don't just stuff them into your pockets or on the top of your bags. It is said that the greatest of treasures are the deepest and most difficult to find; make certain it is.

Most people would say that hiding stuff in a secret compartment in their bag is the

way to go. Unfortunately, many purse-snatchers will have no problems with your keeping everything inside a bag, since they can just take the whole bag and run. The solution to that is in hiding stuff *on you* since only the most desperate, or most lewd, would ask you to take all your clothes off as well.

Simplicity-susceptibility ratio. The simpler you look on the outside, the greater your chances of safety in the outside world. Avoid wearing expensive jewelry since this will only attract attention. Remember that the more you are noticed for your luxurious lifestyle, the more you are in danger.

However, you are not acting simply if you still walk around like you own the entire chain of Starbucks. Even if you do own the entire chain of Starbucks, one good stab to the chest will end all that. For goodness' sakes, be humble!

Crime-prevention related to vehicles (CRV)

Despite being a short chapter, this will definitely be of interest to car owners in the Ateneo. Besides the fact that people do steal car equipment even inside the Ateneo, these warnings will also be of great importance when you're in the least protected, deepest depths of Robinson's

Galleria's parking lot, and anywhere else.

Invest in your car. It may not seem practical to do so at times when you can get so much more stuff from the money you could use to invest in the security in your car. Unfortunately, there are still a good number of cars that don't have any simply because it costs too much. They don't realize that a car alarm is the only thing that will get a guard to notice if someone's trying to steal it while they're out watching a movie. If you want to, you can buy a special attachment from the United States

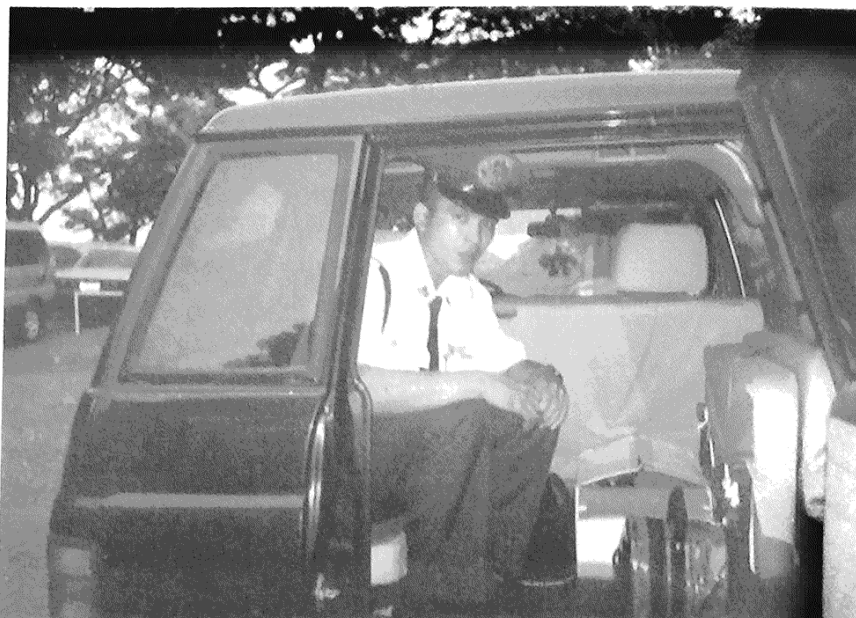
"Danger is everywhere. You can't hide from it but you can avoid it..."

that fits to the sides of your car and spews fire at the touch of a button so that you can protect yourself while inside your car. That may be going a bit overboard though.

Braving the mean streets

The best way to win a battle is to never get into one. Before any other advice, learning to train your mind to avoid places of conflict is the first thing to do.

Be paranoid. Before walking around, take a good look at your surroundings for



Secure your car: The keyword is security!

feature story

anyone that seems suspicious. Was that policeman we were just talking about looking rather drunk? Is the shoeshine guy carrying something that doesn't fit his job description?

Manners and safety.

Sooner or later you will have to be wary of strangers asking for your help. Of course, they may be people out to get you so it pays to still be cautious. Keep polite but safe distance from strangers asking for directions, time, etc. They don't need to get so close just to figure those things out. Also, it's a good idea to always keep an eye on them, and never let them get behind you where they can easily take charge of a situation.

Get to safety. Sometimes, it will be too late for one to avoid the enemy, so get to the nearest safety zone in your area. Well-lighted places with guards are the best, like in an office building with a guard posted or



Being paranoid: Is the coast clear?

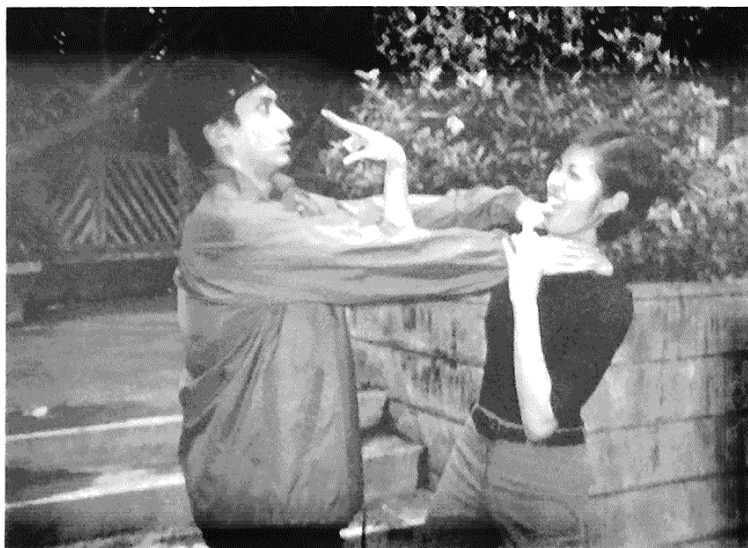
in your average McDonalds.

Unless you really feel great danger, do it inconspicuously. That person you think is your enemy may have just been another "paranoid" guy or pedestrian. Don't let that thought make you careless though; find out from a point where he can't touch you.

Two (or fifteen) heads are better than one. If you can do so, bring company. If you're really good, bring imposing people along or real people who can beat thugs up. The only thing that can hamper such an approach of unity would be if your assailant were carrying a machine gun...

Butt-kicking for goodness' sake!

When all else fails, it's time to release all your fears, doubts, and other feelings.



Definitely not the time to worry about being polite!

Your enemy (or enemies) is upon you, and the only place left to turn to is your fighting spirit. Most people with a good knowledge of martial arts can easily handle knife wielding, drug-crazed, thieves or policemen. What we can establish, however, is the basis for you to get away. Remember that these tactics probably won't work against people with firearms; so if a man holding a gun to you wants your money, give it to him.

Pray. This is not a defeatist attitude we are talking about here. This is your last chance to ask God for help in a manner most dignified. Ask him to guide you or your assailant to a peaceful resolution, or for safety. He is always there to answer your prayers, and if you believe greatly enough, you may witness something spectacular in the middle of your crisis.

Everything is a weapon. Never believe yourself to be unarmed. Your bag is a weight that can smack his head sideways. You perfume or cologne is pepper spray. Your umbrellas are clubs and swords. If you have time, and like "alterative" weapons, the straps of your bags are whips. Only imagination is needed to release the weapon within a nor-

mally peaceful item. Before setting out, always bring one or two of these weapons with you, and keep them at the ready.

Stand up and be heard. These are some of the few times when grabbing others' attention is a good thing. If you are in a public area shout for attention unless your attacker is ready to use any weapon on you. It seems like common sense not to do so if he has his weapon at the ready and you're fumbling for yours, but there are the occasional blunders in logic.

Hit and run. The next few seconds will determine if you can escape or not. Strategize the best place to hit your target with, and wait for an opening. Strike. Repeat as needed so you can get away.

In this case, it would be preferable to use a medium-sized umbrella with a curved handle and small end, either metal or plastic. While holding the umbrella with its tip on the ground, whip it up into his face as he nears you, slamming it into the chin if possible. Use a fencing thrust and aim for any part of his head, preferably between the eyes. You can blind him long enough to escape, or continue to attack till he gets on the ground.

Responsibility in vigilance

These days, everyone is



Standing up and being heard!



Hit him where it hurts!

Everything is a weapon: Use it wisely

terrified of crime—and for good reasons. The suggestions listed above are only some of the useful guidelines that may be observed by the people. Being safe never runs out of style, not only for the Tsinoy, but also for the rest of the world. Self-defense is not limited to the concept of screaming your lungs out when someone attacks you, flailing your arms in a desperate attempt to make painful contact with your assailant's limb or shin, or bluffing your way through an abduction. Self-defense goes beyond simply being physically capable. We must remember that the greatest preventive measure is not violence nor is it detachment from all social activity. The best defense against criminality is still vigilance and an involved awareness with regards to one's immediate surroundings. ☺

** Chinoy thanks Lara Porcincula (IV AB Psy) and Oliver Chong (III MIS) for their help.*

HR's Tambay Week a success

By Eizza Lim

From August 20-31, 2001, the Celadon-ASEC room in the Colayco Hall bustled with noise and laughter as the Celadon Human Resources department held its annual Tambay Week.

Why Tambay Week?

Tambay Week sends an "open invitation" to the members to hang out in the Celadon room—not just during the length of the project, but hopefully for the rest of the school year. Jona Go (III ME, Project Head) explains "*Tambay Week* gives the members, especially the new ones, a chance to feel welcome in the (Celadon) room." Eliza Hao Chin (IV AB Psy, Project Head) adds, "They also get to interact with fellow members from other departments...and meet new friends in the process."

Gambling lords

To a newcomer, hanging out in the room may need some getting used to. However, with limited space and a growing number of *tambays*, even the old members found themselves adjusting to their surroundings. Adrienne Co (II-BS MCT) explains "*Mahirap magturo kasi medyo maliit yung space. Pero masaya na rin kasi* it's nice to see

people filling the Celadon room." Gino Santos (I-ECE) asserts, "*Tambay week* was great. The people were really friendly. The older members didn't undermine us even though we're younger." ASEC members who shared the room with Celadon were also attracted to join and learn the tricks of mahjong and bridge games.

Tambay Week did not only provide card-playing tutorials. It also served as an aid to the new members, especially the freshmen, by

giving them time to chat with upper-classmen and be warned of "terror teachers," familiarized with campus heartthrobs, and even tutored for subjects as Math and Accounting.

Undoubtedly, *Tambay Week* is an activity that offers gains in recreation, personality enhancement and even academics. With the warm reception from the members who participated, it is hoped that the spirit of bonding and camaraderie will stay with everyone, even after *Tambay Week* is over. ☺



Photo by Angelica Uy

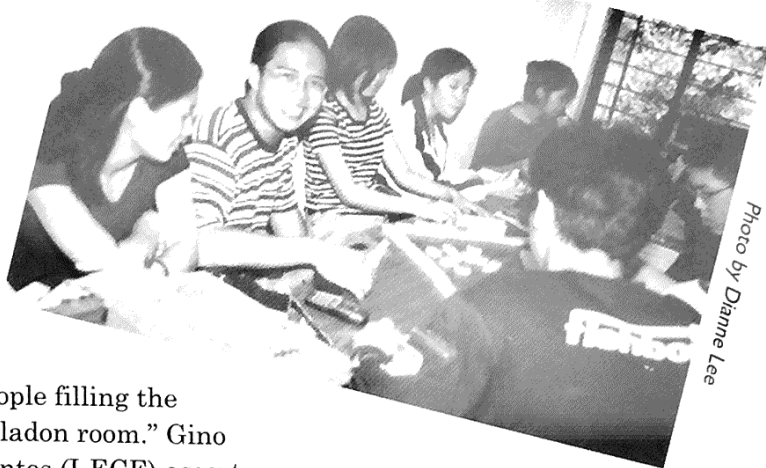


Photo by Dianne Lee

Celadon holds first GA

By Nats Tarce

The Ateneo Celadon held its first General Assembly last July 22, 2001. From SEC Lecture Halls to ISO Seminar rooms, it was finally agreed upon that Faura AVR would be the best place to hold the GA. While Valerie Ang (IV Comm, VP-HR) admits that the venue was still not big enough to house the whole Celadon population of 442 members, the facilities of the venue were conducive for the presentations and other activities for that day.

On the day itself, some members arrived as early as 7:30 a.m. as the managers prepared for the 8:30 registration. As more and more people arrived, the lines for the registration bustled with light chatter. The Human Resources department worked double time to make sure things were running smoothly.

In her opening statement, Celadon President Tina Khoe (IV Mgt) reiterated the organization's goal for this year: "We're aiming for 100% member involvement." She says. "Our commitment to you

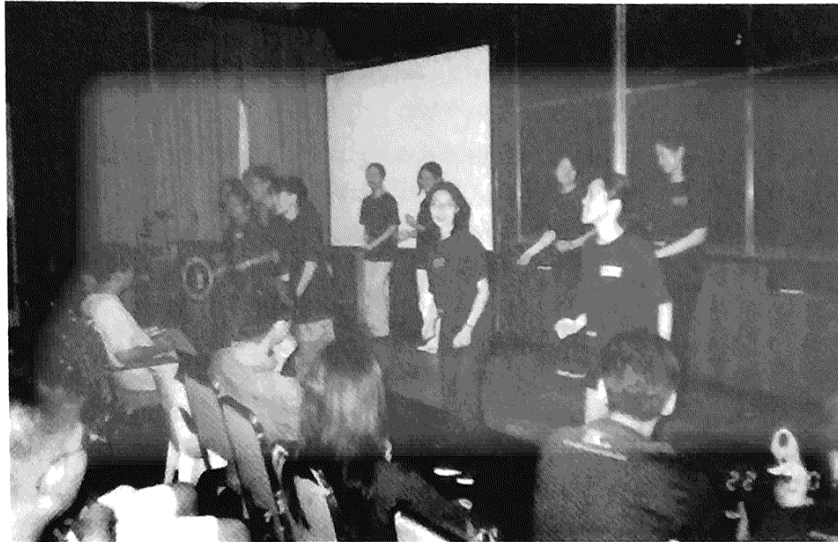


Photo by Adrienne Co

Dance away: The Executive Board proves that they have the groove

is to make sure that we exert every effort to give each of you the opportunity to be involved and be an active part of Celadon." She asserts.

Sayaw EB, Dance!

Perhaps the highlight of the whole event was the presentation given by this year's Executive Board. Hosts Peter Gulayan (IV ME, Fin Mgr) and Malou Ty (II Comm, Fin Mgr) repeatedly told the members to watch out for the EB's "surprise." Traditionally, the EB does a skit or video to introduce themselves. This year however, the EB decided to dance before the members to the tune of Janet Jackson's "Someone to Call My Lover." Valentina Khoe (IV Mgt, President) opines, "You can really see the passion of

the Celadon EB. Not all of us were good dancers... but we did it anyway."

This was followed by the departmental presentations. The five departments presented equally impressive, entertaining yet informative videos and presentations.

A total of 271 members attended this year's GA. Incidentally, a make-up GA was held in a later date to accommodate those who didn't make it that Sunday morning. Tina believes that "the GA was well prepared since not only were our members entertained, we were able to put our message across." Charlene Chua (II MIS, Project Head) opines, "Although Faura AVR was a bit crowded, things went smoothly because the department presentations were really good and interesting." The GA ended with the members breaking up to meet with their respective departments. It is hoped that this first assembly would signify the start of a fruitful year for Ateneo Celadon. ☺

Chibiz: The Robert Kuan Story

Celadon's Cultural Affairs Department opened the school year with yet another bang. Last August 4, 2001, the said department sponsored a talk entitled CHI-BIZ: Chinese in the Business World, with no less than Mr. Robert Kuan, the brains behind success stories such as the Chowking and Ling Nam chain of restaurants, as guest speaker. By Arlene Wong

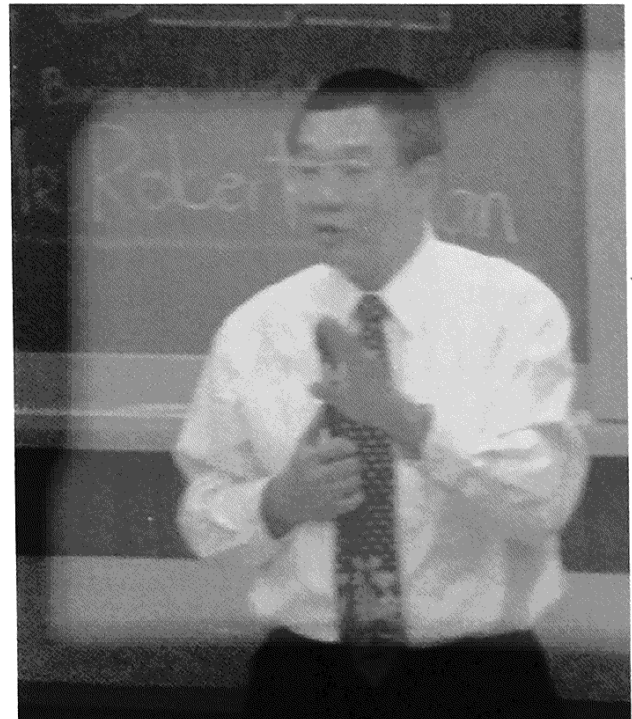
A man of uncompromising girth and a ready smile, Mr. Kuan shares his story to his audience at the SEC Lecture Hall 3. As a warehouse checker of a Makati supermarket, he had been learning the business at its most basic level. This, according to him, had not been enough, since there was always room for more learning. He adds furthermore that salary and the amount of time devoted to the job were trivial compared to the knowledge he gained while at the frontline of the business.

The renowned businessman looks up to *taipans* John Gokongwei, and Henry Sy as his models, with the latter also as his mentor. In the early eighties, Ling Nam was already a fast-rising Chinese food chain, but not without a price. Since it was a family enterprise, it was unavoidable that the family members have misunderstandings among themselves. In one of his routine visits to the SM shopping centers, Mr. Sy advised him not to waste time with their family squabbles. "If you are good and talented, get out and start all over again," challenged Mr. Sy. Mr. Kuan heeded his advice, and alas, Chowking was born. Within a span of fifteen years, his vision of making Chowking the leading Chinese fast food chain in the country became a reality.

It has been years since he has relinquished his ownership and control of Chowking to the Jollibee Food Corporation, but he still fosters several visions, not only for the organizations that he is leading, but for the nation as well. "I always ask myself, 'how could I give back to society?'," recounted Mr. Kuan. It is interesting to note that the corporations of all the boards he sits on are all non-stock and non-profit, namely; Brent International School, Trinity College QC, St. Luke's Medical College and St. Luke's Medical Center, where he sits as chairman of the

board of trustees. With St. Luke's Medical Center Bonifacio up in four year's time, he believes that Filipinos will get nothing less than the best with their medical experts, first-class equipment and effective service. "It will not only be a medical center. It will help the country move forward," stressed Mr. Kuan.

Of the short span of time that the audience heard Mr. Kuan speak, he was seen as a man of character and dignity. As chairman of the board of trustees of St. Luke's Medical Center, he prides himself in being a leader by example. While all the other hospital employees enjoy privileges such as discounts, he and the board do not. As he spoke in front of the Ateneo population, Robert Kuan was every inch a picture of a fulfilled man; he is a person all could emulate – a man of vision, industry, and pure heart. ☺



Man with a vision: Robert Kuan shares his success story to Ateneans

Chinese Games

By the Cultural Affairs Department

Celadon's Tambay Week has sparked a wave of awareness in Chinese traditional games. Mahjong is one of China's favorite past times that has made its mark on a global scale, and likewise placed a lasting imprint on our own lifestyle. Not only Celadon members have caught the Chinese game fever, but their fellow ASEC *tambays* as well. This is the goal of Back to our Roots – to establish a sense of cultural awareness within its member roster, and hopefully later on spreading it to the whole student body. These games are a venue for establishing a sense of enjoyment, a sense of community.

Mahjong: a game of wit

The rattling of Mahjong tiles echoing through the halls of Colayco signal a new game unfolding. Although Mahjong has closely been associated with gambling, its essence however, lies deeper within what it seems to be for. The characters on the blocks are intriguing; numerous people who play the game ask how they came to be.

Legend has it that the game originated from none other than China's greatest philosopher, Confucius. The three cardinal virtues that he taught are represented by the words *zhong* (middle), *fa* (prosperity) and *po* (white or blank). Confucius was said to be fond of birds. As a result, the name Mahjong, literally translated as "hemp bird", was christened. Mahjong aficionados may also be familiar with the terms *kong* (more popularly pronounced as *kang*) and *chee*.

Confucius' Chinese name happens to be Kong-Fu-Tze. In addition, he married a girl by the name of Che, whose name later on evolved to "*Chee*" meaning connect. It gradually transformed to "*Chow*" later on.

The game is an offshoot of Ma Diao, which was a popular card game during the Qing Dynasty (1644-1911 AD). It was a 40-card game consisting of 4 suits. It later on became a tile game, with tiles of higher value winning over that of lower value. It included a Shi Suit, which consisted of cards with values of two hundred thousand, nine hundred thousand, one million, ten million and hundred million. This suit was later on discarded as Ma Diao evolved into Mahjong.

A mahjong set consists of the Wen suit (balls or circles), Suo suit (bamboo or sticks) and Wan suit (characters). There are four sets of each, plus four each of flowers, blanks, green *fas* and red *zhongs*. Pungs (three of a kind) and Kongs (four of a kind) were thus introduced with the addition of these tiles. The *zhong*, *fa* and *po* tiles are dubbed as the dragon tiles. There are also the four winds, labeled as *dong*, *xi*, *nan* and *pei*. There is a rumor that they were introduced by the Four Kings of the Taiping Rebellion (1851 AD), namely the King of East Yang Xiuqing, King of West Xiao Zhaogui, King of South Feng Yunshan, and King of North Wei Changhui. The mahjong set consists of a grand total of 144 tiles. ☺

* Back to our Roots is a year-long project of Celadon's Cultural Affairs Department which aims to raise awareness and understanding of Chinese culture and tradition.

Ping Lun Pian

評論篇

The Day the World Lost

by Yellow

September 11 was a sad day for America as the impossible happened. New Yorkers mourn, as many of their loved ones never came home that fateful day. America was in despair as they suffer the casualties of the "war of the 21st century." Most of the world watched in grief, appalled by the severity of the damage and inhumanity of the attack. "They will not wake up to the same America. They will not wake up to the same world." Says Inquirer columnist Conrado de Quiros.

Ping Lun Pian is a Chinese term used to denote a written opinion or critique.

When something like this happens, many forgotten issues, many deep wounds brought about by the American government's political maneuverings internationally once again surface. Some wonder if this was the price America had to pay. However, "events like this are beyond politics," de Quiros points out poignantly. "Whether you like the American government or not, whether you subscribe to American foreign policy or not, you do not jump for joy over something like this. You do not toot your horn and flash the V sign over the stiff bodies of people who might be you and me, or your and my children." Most of the victims of the World Trade Center and Pentagon tragedy were Americans; many others were from other nations—all of whom were innocent casualties of war. This tragedy is an attack on freedom, it is a violation of each person's right to live. It spans no boundaries, race or nationality.

As weeks pass by, the realization dawns upon us that tragedy had actually struck and it struck at the United States of America. Many encourage swift retaliation. Many are ready, gearing up to go to war. But the complexity of the situation has not yet been fully realized. Just what are these terrorists fighting for? Is this merely some lunatic's scheme of taking over the world? It would be easier to dismiss this as such and an even simpler excuse to retaliate. But is it just about striking back? Is one airstrike the easiest way to defeat the enemy?

When we strike back, we do not throw in all machines of war nor plan diplomatic strategies against an enemy while not fully understanding where they are coming from. This is not to say that I am taking the side of the terrorist, but terrorism is a complex issue, one that goes beyond the borders of religion, territory and ideology. We do not need to look far to begin to understand this. The long struggle in Mindanao and the recent unrest brought about by the Abu Sayyaf and MILF is enough indication.

In pledging its support to the US, the Philippines has indicated once again its aim to eradicate terrorism, both within the country and perhaps outside. But we must be cautious in providing assistance that, as of this writing, has not been fully quantified by the US. Perhaps the most significant aid the Philippine government can offer is addressing the unrest in some parts of Mindanao. What do these groups want and more importantly, what has caused them to take up arms against the government? Answering these questions however, is only the first step.

If we do not see the bigger picture, we shall always remain a step behind, losers to those who taunt war and accountable to the casualties caused by our indecisions. ☹

Yellow is a junior from the Ateneo de Manila University.

*Chinoy accepts article contributions.
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or drop by the Celadon Room, Colayco Hall.*



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