

Chinoy



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20

The Official Publication of the Ateneo Celadon

Looking Beyond,
Searching Within:
Pinoy Views On Chinoy Culture

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ATENE0 DE MANILA UNIVERSITY ARCHIVES

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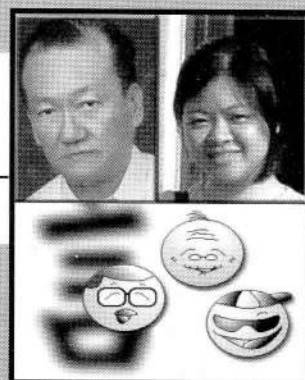
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Letter from the Editor

They say you can choose your friends but not your family. Is it same with culture? Like one's family, is culture something that is irrevocably etched in stone?

Perhaps it is. But I also believe that culture is flexible, and that one shouldn't be limited to the culture one grew up with. You can't do anything with the way you were brought up, but what happens afterwards is entirely up to you. You may not be able to change your culture, but you can choose to adopt another and fuse it with your own.

Lots of people do it actually. Some do it out of sheer fascination with another way of living. Anime aficionados who try to learn Japanese and assimilate some Japanese traits are one example. It is the same case with students who go on an exchange program and soon "fall in love" with their foster countries. Others do it out of need. Spouses belonging to different cultures must adapt to each other's for their marriage to work out. Or, to bring it a bit closer to home, if you have a Korean boyfriend or girlfriend, then you must also, in a way, learn how it is to be Korean.

This issue, **Chinoy** brings you people who decided to adopt another culture—particularly Pinoys who have become "honorary Chinoy" by choosing to adapt some Filipino-Chinese way of living, values and customs. Meet a household helper and two others who amazingly learned how to speak Chinese fluently. Get to know an artist whose life and art celebrated both the Chinese and Filipino cultures, showing that she's indeed Filipino-Chinese in every sense of the word. We also bring you Pinoys who learned Chinoy ways because of their deep friendships with Filipino-Chinese.

We hope you enjoy this latest serving of **Chinoy**. And before I cap this up, I'd like to say thank you to my staff not just for the all the hard work they've put into our little publication but also for teaching me how it is to be Chinoy, through their ideas and works. After three issues, I feel as if I've also become an "honorary Chinoy". ☺



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What Makes a Chinoy?

Chinese by Blood OR by Heart

By: Abigail Chang

Read about three people who may look Filipino but, by virtue of their choice, are very much Chinoy.

BEING born as a Chinese or a Filipino does not constrict you to being just as is. Labels such as "Chinese" or "Filipino" cannot contain you in a box and seal you off as you've been marked. In a way, it is your own choice to decide which culture you belong to, where you feel at home the most.

To help me explain better, here are three people who may look Filipino but, by virtue of their choice, are very much Chinoy.

Magnolia Ann G. Nuguid

Her surname would not be mistaken for a Chinese, neither would her looks. But setting the exterior aside, you will think otherwise. ~

Celadon choir co-head Magnolia Ann "Maan" Nuguid can do things few Filipinos can— not only can she write in Chinese but she also does Chinese calligraphy (*mo-pit*) too. Surprised? There's more: Because she spent most of her life studying in a Chinese school, she can outspoke many of her peers in Mandarin.



Maan is purely Filipino by blood, but with her home being just five minutes away from a Chinese school where her older cousins also studied, her parents decided to enroll her in Saint Jude Catholic School, maybe thinking her

.....
 "Both cultures have formed me and both people from these cultures are and have become family. I love both."

second home should not be far from her first. Growing up in a Chinese environment, her foreign language skills were sharpened and so did her learning of the well-preserved culture.

Though Maan grew up mostly with the Chinese, having spent 13 years with lifelong Chinese friends, she is still mostly intact with her Filipino origins.

Unbeknownst to many, Maan tells us that these two seemingly different cultures have a lot in common. "Both Filipino and Chinese cultures have very similar values like being filial and very loyal to friends. I have ingrained a certain outlook and certain values that are very Chinese like patience, thriftiness, and love for wisdom and virtues."

If opposites attract, do similar things repel? It is quite undeniable that the Filipino and

Chinese cultures do not get along all the time. In instances where they don't get along, those in between find themselves torn apart. Maan shares: "Of course, there are also others who think I am forgetting my being Filipino. Some of whom I've encountered who think like this were classmates and even some relatives. Some say that, '*Ay, Intsik na yan e.*'" But being one who has experienced the two cultures, Maan instead tries to be a diplomat of sorts, "I get various opportunities to correct wrong beliefs of both cultures about each other (at least in my own sphere.)" And to that retort of implied abandonment, she calmly explained, "If I were Chinese, I'll be very proud of it. But I am Filipino, and I am very proud of my roots and my heritage. It is just both cultures have formed me and both people from these cultures are and have become family. I love both."

Truly, Maan understands how these two worlds work. As for being a diplomat, Maan says, "It gives me a sense of fulfillment that I get to be a sort of diplomat. I not only enjoy translating for people, I get to give both Filipinos and Chinese more than a glimpse of the best from each other's cultures."

Maria Beatriz Sison Siojo



Seldom do we find people nowadays who appreciate Chinese movies not just for their special effects, love stories, or hunky lead actors. One of those rare finds who admires Chinese movies because of the importance and value given to the Chinese culture is Maria Beatriz "Bea" Siojo, who, like Maan, is a

pure Filipino by blood.

Now studying in Ateneo, Bea's love for the Chinese culture has never waned. And this could perhaps be attributed to the years she has spent in Immaculate Concepcion Academy, where she studied from pre-school to high school because her parents believed that this was the most accessible school that provided the best education.

She explains, "Chinese is very close to my heart. After having gone to a Chinese school from pre-school to high school, I have literally "grown-up" with the presence and influences of the Chinese culture." She adds that most of

"I think being pure Filipino and growing up with the presence of Chinese culture makes me feel Chinoy, too."

the people she grew up with were Filipino-Chinese, hence her strong bonds with them.

Admittedly, Bea says that there are many differences in the Filipino and Filipino-Chinese cultures. By knowing both, she has come to appreciate each culture better. "It is also like being a bridge to both cultures, I guess—people I know who don't know much about the Chinese culture, learn more about it from me, and my Chinese friends, although Filipinized, learn more about Filipino traditions as well."

Growing up in a Chinoy community, her chinila looks was an advantage for Bea to just blend in the crowd. Often, she would be mistaken for a pureblooded Chinese by the Chinese themselves. She shares: "There are many instances when they think I do, understand, but in fact, I don't. Like when the parents of my friends talk to me in Chinese, I have to tell them I cannot understand and they repeat it for me in Filipino or English. When they get to know me more, they already know not to speak to me in Chinese. They're always really nice about it."

Though she did not develop fluency in Chinese conversation skills nor practices the timeworn traditions, she says, "I am proud of the fact that I know at least a little of such a great culture—learning how to speak and write are just bonuses. I am proud that I have incorporated some of their many traits such as being goal-oriented and hardworking. Traits such as these have helped me all the way until now." Agreeably, Bea learned good, lifelong traits, which were far more important than the outward display of knowing how to speak or write in Chinese.

With her closing words, Bea indeed feels like an adjoining link to these two cultures, saying, "I think being pure Filipino and growing up

Feature Story

with the presence of Chinese culture makes me feel Chinoy, too."

Joaquin P. Telan



Practicing law for the last 25 years, 55-year-old Joaquin "Jake" Telan, managing partner of Telan, Hipe and Associates and

professional lecturer of law at the Rizal Technological University where he is the chief legal counsel, is one of those who have come from almost nothing in his pockets, to reaching success by his own hard work and determination.

After graduating from elementary in San Pablo, Isabela, his parents didn't have enough money to send him to high school. So instead, a family friend, a Chinese businessman, took him under his wing. Jake got to work in his Chinese foster family's grocery store as a sales boy and study at the same time.

As if doing double jobs was not hard enough, Jake decided to self-learn Chinese. "I learned Chinese by hearing [my Chinese foster family] speak Chinese. I got a book for the *Amoy* pronunciation of the Chinese words with the corresponding accent. I saw to it that everyday during my first year, I had to pronounce and memorize one Chinese word a day until I was able to speak a whole sentence. After two years, the Chinese family members started to talk to me in Chinese and corrected my pronunciation at times. After staying with them for six years, I practically learned all the basic Chinese words commonly used."

However, having no formal study of Chinese, he only learned to write numbers in Chinese. But his perseverance was not in vain. Jake tells us that learning to speak in Fookien, which is the Chinese dialect mostly used in the Philippines, has helped a lot in business with more than half of his clients being Chinese. He recalls an unforgettable incident when he was mistaken as one who can't understand Chinese. "A Chinese client introduced by a Filipino friend

came to the office during my first two years of practice. When they saw me, they said in Chinese that I am young and without experience; that I will only jeopardize their case. I told them in Chinese not to worry because I will try my best to handle the case properly, to their surprise and delight. The client's [impression] changed, and he is still a client until today."

Very much in touch with the Chinese culture he grew up with, Jake shares that he still practices traditions such as celebrating the Mooncake Festival, which he learned from his foster Chinese family. More importantly, Jake claims that he learned from them the values of hard work, respect, trust, frugality, and close family ties. Despite the closeness and intermingling of the Filipino and Chinese culture in his life, being born and raised in the Philippines and having a Chinese grandfather, Jake claims that he is still Filipino, but also considers himself Chinese.

Jake Telan is a Chinoy indeed. Engaged in fishing business, operating fishponds, fish cages and fish pens in Pangasinan, Batangas and Laguna, may I add that this lawyer is not just a Chinoy, but a very successful one at that. ☺

Jake with wife Merle



Pinoy Points of View: Friendship Amidst Differences

By: Mary Angela Yu

We asked basketball hotshot Enrico Villanueva and budding artist Dorothy Yu how they see their Chinoy friends

Once when I attended a party with my friends, I came with chocolate all over my teeth. Unaware about the chocolate stains, I soon started striking conversations with people I know. There I was thinking how witty I was having all of my friends laughing their pants off, until one of them, unable to hold it any longer, suddenly blurted, "Ann, I know what you ate before you came here." Soon I found out what they were really laughing about, and you can bet it was not because they found me witty.

When people see you, what do they see? Do they see the "you" whom you think of as "I" — or do they see something else? Sometimes, like when you have chocolate all over your teeth, it's good to know what others see when they look at you. It gives you a broader perspective on the person that you are, which, more often than not, leads to a deeper sense of pride, as well as a greater understanding of yourself.

For this issue, as a treat to readers, **Chinoy** tries to discover what Filipinos see when they look at Chinoys. To help us out, we got Pinoys who have close friendships with Chinoys to answer some questions. Let's hear what former Blue Eagles captain Enrico Villanueva, who has been together with his girlfriend Bing Hao for the last few years, and budding artist Dorothy Yu (who, despite having a Chinese surname, is a Pinoy), who considers Celadonean Mare Lihan to be one of her close friends, have to say.

Enrico Villanueva

For you, what are the differences between Filipino and Chinoy girls?

Enrico: I think that the main difference is based on their cultural differences. Take for example a relationship with a Chinoy girl. If you are a Filipino, it is tougher to have a relationship with a Chinoy because most Chinese parents would want their daughter to date someone who is also Chinese. Furthermore, another difference that I have noticed is that they tend to be quieter than Filipino girls.

What are the practices and values that you have encountered, which have somehow struck you?

Enrico: One of the things that I have noticed about Chinoys is they are very family-oriented. When they celebrate birthdays, everyone attends...wearing red of course. They also have altars at home where they pay their respects to family members who have passed away. Furthermore, similar to Filipinos, they are also religious, visiting their temples to pray for their deceased family members, as well as to worship the gods that they believe in.

Practices? Well, I have become accustomed to how they address themselves in the family — "ahia," means older brother, "shoti" is younger brother, "achi" is older sister, and "shobe" is younger sister.

You mentioned previously that the Chinese are very family-oriented. For you, how is their approach to family similar or different to the Filipino approach to family?

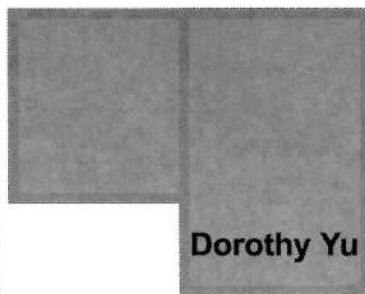
Enrico: I have noticed that Bing's [Hao] dad is more of a disciplinarian. He has the sole authority in the family. I suppose that is the reason why Bing and her other siblings are somewhat intimidated by their father. Perhaps they were brought up in a way that they couldn't question their father's authority. This is also one of the differences that I have noted between Chinese families and Filipino families. It seems that members of the Filipino family share a more affectionate relationship, especially between parents and their children.

You mentioned that if you are a Filipino, it is harder to have a relationship with a Chinese girl. However, you and Bing seem to have a very strong relationship. What can you say to other Filipino-Chinese couples on how to build a stronger relationship?

Enrico: I believe that for a Filipino-Chinese relationship to work, especially if the Chinoy party is a girl, it's important to get the trust of her parents. You must show respect and prove your worth to them. You also have to be confident in interacting with her family. Show them that you are making an effort. Above all, what with the difference in your cultures, you must try your best to get along with them.



Enrico Villanueva

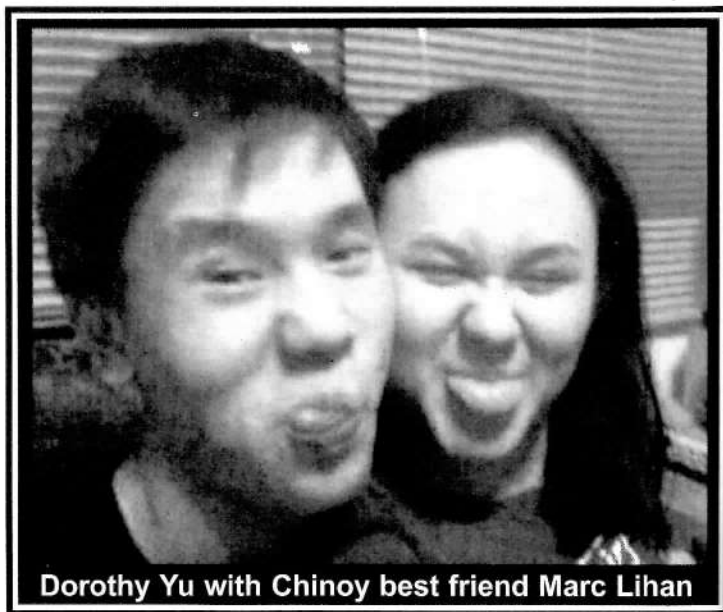


Dorothy Yu

Marc [Lihan] has been your good friend for some time now. Through the years that you have known him, what are the admirable traits that you have noticed in him, traits that you attribute to his being Chinoy?

Dorothy: Knowing Marc for a long time, I can honestly say that he really works hard, for instance, in studying. You can really see that he is serious when it comes to his studies. I think the way his parents brought him up played an important part in forming this character trait. I think there is the Chinese belief that all things, even the small ones, are important; thus, you must value all things. In addition to this, I have noticed that Marc is more quiet, a trait that I have seen in many Chinoy boys. This is not to say that they have nothing to say. It is just that it takes more time to make them comfortable enough to open up to you. When they do, *ang ingay na nila!*

You mentioned Marc's parents. From what you have observed, do the members of Chinoy family share a more relaxed or a stricter relationship?



Dorothy Yu with Chinoy best friend Marc Lihan



Art by: Sheryl Lim

“I think Chinoy families are very similar to Filipino families, in a sense that they are close with each other...siblings fight but always make up.”

Dorothy: More relaxed. Then again, you can't really generalize since it also depends on the beliefs of the family. For me, Chinoy families are close, in the sense that, on weekends, they hangout with each other. They seem to want to spend a lot of time together, which I think is great. To add to that, I have seen Marc's parents encourage him to study harder and to aim higher. One of the values that Chinoy families ingrain in their children is to be hard working.

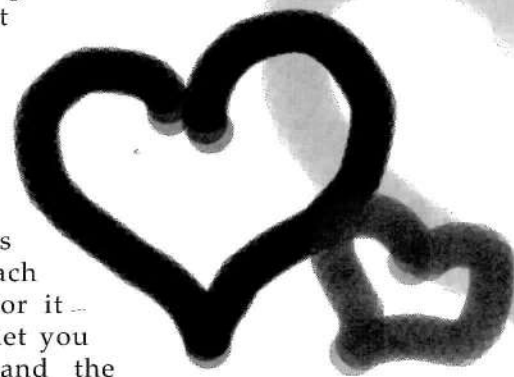
Not much different from the Filipino family then?

Dorothy: (Laughs) Yes, in fact I think that Chinoy families are very similar to Filipino families, in a sense that they are close with each other. The parents give their all-out support to

their children, as do the children. Siblings fight with each other, yet they always make up.

To the Filipino and Chinoy teens, what can you tell them on how to make a Filipino-Chinese friendship stronger?

Dorothy: First of all, since they have different cultural backgrounds, they ought to learn to respect the other's culture, as well appreciate the differences in the two cultures. Don't try to change them. This does not mean to say that you ought not to share your beliefs and thoughts with them. In fact it would be better if you shared your beliefs with each other, for it... would let you understand the other and appreciate the other's culture better. ☺



Chinese Speaking Pinoy



By Kristine Joanne C. Tang

Meet three Pinoy—a computer student, a household helper, and a bank consultant—who can speak Chinese as good as, if not better than, their chinky-eyed counterparts.

PEOPLE get amazed whenever they learn I can't speak Chinese well. Given my Chinese lineage and education, not to mention my *chinita* features, it's only reasonable that they'd assume I'm good with the language. But unfortunately, and to my parents' utter dismay, I had never managed to go beyond learning just a smattering of Chinese phrases.

Disappointed with my own deficiency, I've come to greatly admire Filipino-Chinese who are fluent in Chinese, especially those belonging to the younger generation. With wistfulness and longing, I would listen to them converse with their Chinese relatives and wish I could be just as good. But then, even though it is a source of great admiration for me to know that some young Chinoys are fluent in Chinese, it is not really surprising for most people. What most would find surprising is this: Pure Filipinos who can speak Chinese.

And so, even though I know that my parents would find more reason to nag me about my inability to speak Chinese after this article, I'm still determined to talk to these people who've come to be so versed in a language I could never quite master.



Norberto Llorente



Sometimes, all it takes to master Chinese is to get married to one. A retired bank manager of Standard Chartered Bank, Norberto Llorente has been married to Ann Chiu-Llorente for twenty years now and has been speaking the

Chinese language since 1983. He is currently pursuing further computer studies.

Does anyone in your family speak Chinese?
Yes, my wife does.

Was it because of her that you were introduced to the language?

Yes, I had my first taste of Chinese when I was courting her.

How did you learn to speak the language?

I gradually learned the language through my constant interaction with my Chinese-speaking in-laws and of course, from my wife.

Did you find any difficulty in learning the language?

Yes, a bit at first but, later on, I learned to appreciate the language and thus, it became easier for me.

How has the ability to speak Chinese helped you so far?

It was very helpful to me in my business dealings especially since I used to work in a bank that has a lot of Chinese clients.



Yaya Tessy

Teresita Alcober, better known as Yaya Tessy, is not your ordinary household helper. After 21 years of living with Celadonean Anj Go's family, she can certainly hold a candle with the Chinese-speaking members of the Go family. Originally from Tacloban, Leyte, Yaya Tessy enjoys watching her favorite shows on TV whenever she is free. We wonder if she watches Chinese shows as well.



Kelan po kayo natutong mag-Chinese? Paano kayo natuto? (When did you learn to speak Chinese? How did you learn it?)

Natuto ako ng Chinese kasi ang grandmother ni Anj [Go] ay Chinese. Hindi naman siya marunong magsalita ng Tagalog. Noong una, nagkakaintindihan kami dahil lang sa mga actions, sa paturo-turo. Nung nagtagal, nakuha ko na rin kung paano magsalita ng Chinese. (I learned Chinese because Anj's grandmother is Chinese. She does not know how to speak Tagalog. At first, we communicated through actions and gestures. But after a while, I eventually grasped the language.)

Nahirapan ka bang matuto ng Chinese? (Did you have a hard time learning Chinese?)

Noong una, siyempre mahirap pero habang nagtagal, paunti-unti ko na ring nakukuha ang ilan sa mga salita, hanggang sa kahit paano nakakapagsalita na ako. (At first, of course it was difficult, but as time passed by, I learned a few words little by little, until eventually I can already speak the language.)

Paano sa inyo nakatulong ang pagsasalita ng Chinese? (How has being able to speak Chinese helped you?)

Mas nagkakaintindihan kami ng lola ni Anj, mas hindi humihirap ang trabaho. (The better Anj's grandmother and I understand each, the easier my work becomes).

Val Gonzales

Val Gonzales is a graduate of Sun-Yat-Sen High School, where he learned the ropes of speaking Chinese. He finished Computer Science in the University of the Philippines and is currently a consultant for Asian Development Bank.



Does anyone in your family speak Chinese?

I come from a family with no immediate Chinese lineage. My brother and sister know a little conversational Chinese (Fookien), but I am [one step ahead] as I know a bit of Mandarin too.

When were you introduced to the language? Did you study in a Chinese school?

I was introduced to the language when I was 4 years old. My parents enrolled me in a Chinese school at that age so I guess I learned the language not out of my own volition.

How did you learn to speak the language? From whom did you learn?

I used to have a notion that *everybody* probably studied Chinese in school so I got along with the system, no questions asked. Traditional methods of teaching require a lot of memorization and repetition and that was how I learned Chinese. We were given words and sentences that we needed to read aloud in class. The teachers sometimes showed pictures and we had to associate it with the Chinese words. In grade school, we were introduced to the BoPoMoFo system (Mandarin) and the art of writing Chinese characters. For a time I got fascinated with Chinese calligraphy and I got to write some characters beautifully even though I didn't know their meaning then.

Did you find any difficulty in learning the language?

It was not until high school that I "really" learned Chinese. Traditional teachers of the Chinese language do not put emphasis on learning the language by usage or examples, so I had experienced difficulty in that method as I usually ended up learning just the characters' meanings and not their usage. My next difficulty is speaking Chinese fluently. Unlike Western languages, the relationship between spoken Chinese and written Chinese is very complex. Oftentimes, I can understand most of the story in a Chinese website, but I cannot read it aloud. Learning the semantics was easier, though, as I have a natural knack in finding patterns. Geared with a dictionary to compensate for my weak vocabulary, I could write a short essay in Chinese. In college, I learned the *pinyin* writing system, which is friendlier to the English-speaking student.

How has the ability to speak/write Chinese helped you so far?

In my early days, as a rare Filipino kid in a Chinese-dominated school, being subject to discrimination among my peers was very inevitable. Being able to speak Chinese, however, left me unnoticed. Learning Chinese has given me a sense of achievement—imagine yourself being able to communicate with 20% of the world's population! It also came handy on my profession in a multinational company where I can communicate (through writing) with Chinese, Japanese and Korean friends. Overall, the experience was great and I wish to know the language more. ☺



See what the Monkey Year has in Store for You

With a Rat

The Rat personality will find the clever Monkey fascinating and both parties will be drawn to each other by mutual interests, goals, and priorities. They will rarely let anything get in the way of their compatible partnership.

With an Ox

The Ox may have difficulty understanding the Monkey's complicated and intricate schemes and choose to do things in the old conventional way instead of taking any risks. If the Ox can learn to work with the Monkey, he will learn a few shortcuts and may be able to lighten his load.

With a Tiger

Both the Tiger and the Monkey types are competitive and not very gracious losers. The Monkey is intellectual while the Tiger is dramatic and emotional. Both tend to be paranoid when they are suspicious and with this incompatibility, they are constantly on guard and ready to retaliate at the slightest provocation.

With a Rabbit

The Monkey may share the same intellectual and artistic preferences as the Rabbit, but the Rabbit does things

for pleasure while the Monkey does it for ambition. Unless this pair has mutual interest, they may have only a cool to moderate relationship.

With a Dragon

The Dragon, though powerful, needs the Monkey to be a driver of his plans. With a strong combination of power and ingenuity, this pair will make a formidable team.

With a Snake

The Snake is an intense loner who cannot compromise easily, especially with the clever Monkey showman. Both may spend too much time looking for faults instead of building a workable relationship based on mutual interests.

With a Horse

The Monkey and Horse will be able to cooperate and work well to a fair degree as they do not hesitate the convenience of company. Because they are both flexible and quick to grasp new ideas, they could find much to admire in each other.

With a Sheep

The Monkey finds it hard to bond with the retiring Sheep person, who is often too dependent yet possessive. The

Sheep may have need of the Monkey's didactic skills and ingenuity, but feel threatened by the Monkey's bold and complicated ideas.

With another Monkey

It will make a good strategy for two Monkey's to join forces and defeat the opposition. However, they may also be prone to rivalry and petty jealousy and will have struggles for dominance.

With a Rooster

The Rooster may come to respect and admire the Monkey's ingenuity and listen to his evaluation no matter how farfetched it may be. The Rooster is logical and hard working so the Monkey can be sure that the Rooster will do its share.

With a Dog

There will be no struggle for dominance between the Monkey and the Dog. The two can learn to share if they have mutual friends, interests, and objectives as the Dog is known to be loyal.

With a Boar

Monkey and Boar could team and work towards mutual objectives as they are both outgoing and optimistic personalities. Once each realizes what one has to offer they will opt to support each other.

Remembering Maningning

By: Abigail C. Kwok

Born in China yet raised Filipina, Maningning Miclat grew up celebrating both Filipino and Chinese cultures. Her life and art are a testimony to it.

SHE was a poet, painter, and a teacher. Maningning Cruz Miclat was born on April 15, 1972 in Beijing, China. She would have



been 31 now. Maningning's parents were Mario Miclat and Alma Cruz, both activists who moved to Beijing and served as foreign experts at Radio Peking. Alma almost had a miscarriage, but the baby eventually turned all

right. They originally thought of naming the baby girl "Maningning na Pulang Tala" but finally decided to call her Maningning. She was fondly called "Ning" which, if translated in Filipino means "bright", and in Chinese means "tranquil".

At an early age, Ning already showed exceptional skills. She learned talking before walking, and started reading books even before she turned one. Mandarin was her first language, but her mother made it a point to teach her to read and write Filipino.

She was living in a world of two cultures: A household of Filipino tradition, and a Chinese schooling. She started drawing at three, and began writing poems at seven. Ning attended school at the prestigious Beijing Normal University's Pilot Middle School and from there continued to hone her painting skills.

Growing up in Beijing, Ning was noted by her family and classmates as withdrawn and sensitive. But there was no doubt

that she excelled in her studies. Once, she garnered the highest score in the entire Western District in a Beijing-wide examination for language and mathematics. Also, she was proficient in Chinese painting, especially in the freehand brushwork style in which girls wouldn't normally even bother to do.

After 14 years in China, the Miclats decided to return to their homeland, the Philippines, when the Marcos reign was finally over. Ning was sent off to St. Theresa's College (STC) in Quezon City, where she continued to excel in studies and further honed her talent in the arts.

Not even a year had passed since their return and Ning already had her first solo exhibit entitled "Maningning: An Exhibit of Chinese Brush Works", which opened in October 1987 at the Cultural Center of the Philippines. She could read, write and speak Chinese, English and Filipino, and because of this, she was often invited to read at various poetry readings, doing so in multiple languages.

After graduating at STC, Ning studied under



Maningning Miclat's parents with Celadon Executive Vice President Jane Or (far right).

University of the Philippines (UP), Diliman's Fine Arts Program, defying her mother's wishes yet following her dream. She became a member of the UP National Writers Workshop and Siliman Writers' Workshop in 1990 and 1991 respectively. She won the grand

prize in the Art Association of the Philippines' annual contest in 1992. She graduated in 1994,



and at the same time received a grant from the National Commission on Culture and the Arts to create her landmark work, the mural "Soliloquy".

She sold paintings, wrote for newspapers, designed book covers, taught Mandarin at Ateneo de Manila University, and had her second book, *Voice from the Underworld*, published by Anvil Publishing.

Ning grew up to be a very attractive woman, with striking Filipina looks. Many adored her. Once, she was even approached by a talent scout who wanted her to join the Binibining Pilipinas beauty pageant. Yet, Ning didn't seem to mind much about her appearance. Instead, she was absorbed in her work, which she took seriously. Whenever her works didn't impress a teacher, she would react by destroying them.

There was a constant air of mystery around Ning. She also has a moody artistic temperament. Oftentimes, she would seem distracted by different ideas in her head. She would worry over the most innocuous things, like what a saleslady would think. She worried about pleasing people dear to her. It's as if she was never satisfied with anything.

In the ALIWW section of the Ateneo Rizal Library, Maningning is represented by one box, which contains many things that she wrote including her collages. Here is a portion of Ning's speech in 1996 to students at STC, her alma mater, which may give us a glimpse on how she saw the world:

"I don't know what kind of insight I can share with you when I'm struggling, struggling so hard just to survive the pressure and frustrations that I have to face every morning in order to produce a body of work that one day I can be sure of. That one-day, you, my family, my teachers and friends can be proud of... I don't know how long can I last in this fashion. I thought I was along in this struggle. Loneliness and depressions do strike, and it is very easy to be paranoid. The nights are extremely long and brownout is a state of mind that I wish to avoid."

Ning went to teach painting at FEU in June 2000. But apparently the physical reality of the world was beginning to overwhelm her. She became moody and busy. Not only was she teaching, she was also doing her MA in UP.

One day, Ning received a letter from one of her past boyfriends that he was getting married. This caused a change in Ning. She complained to her sister, Banaue, that she had so much love to

give yet no one to give to. Depressed, she jumped and landed on the second floor roof, causing her to break her pelvic bones and having terrible internal injuries. While she jumped, she was



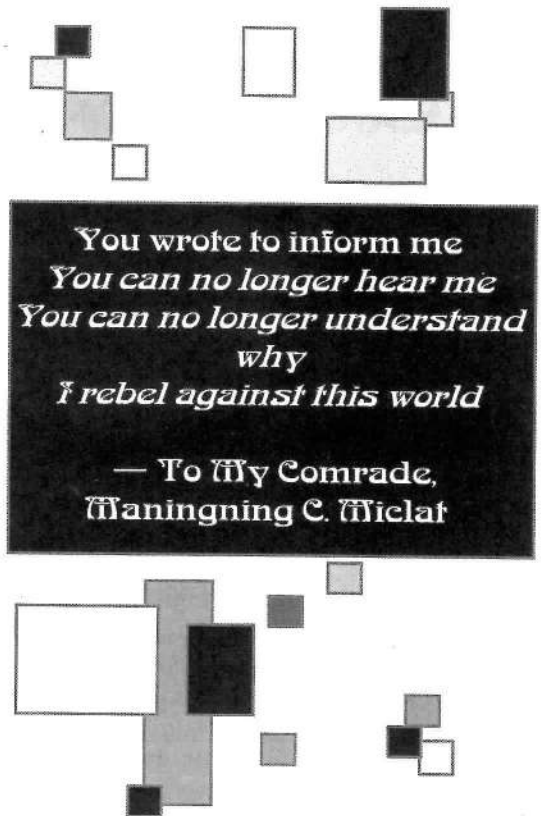
clutching the photo of a man—the one who sent her the letter. Ning was rushed to the United Doctors Medical Center but it was already too late. Ning

died at an early age of 28.

Is broken love the sole reason for Ning's death, or is perhaps some other reason? Whatever reason it was, everyone was devastated at the loss of such a gifted person.

The Maningning Miclat Art Foundation Inc. (MMAFI) was established in order to support young Filipino/Asian promising artists.

Maningning C. Miclat was an epitome of a Pinoy desiring to work together with the Filipino-Chinese community. It's funny sometimes how some Chinoys neglect their culture, language and heritage when many others, like Ning, who despite having Chinese roots, are willing to take time to learn, teach and cultivate it. ☺



*You wrote to inform me
You can no longer hear me
You can no longer understand
why
I rebel against this world*

— To My Comrade,
Maningning C. Miclat



Sources:

<http://www.geocities.com/icasocot/miclatpoetryawards.html>

Beauty for Ashes Remembering Maningning by Mario Miclat & Romulo Baquiran Jr.

Voice from the Underworld a book of verses by Maningning C. Miclat

FIGHTING FOR FREEDOM: EXPLOITS OF FILIPINO-CHINESE GUERRILLAS IN WWII

by Eiza Chua



*We've probably heard the exploits of Pinoy war heroes.
This time, let's hear about the Chinoy.*

IN SPITE OF the supposed unity between the Filipino and the Chinoy groups, somehow an imaginary line holds them apart. For instance, some Pinoy perceive the Chinese as filthy-rich, penny-pinchers, and *intsik* (which may hold some negative connotations). Meanwhile, some Chinese perceive the Filipinos as happy-go-lucky, lazy and unreliable, or *huanna*, which literally means barbaric.

But it doesn't stop there. There also exist disparities between the two regional Chinese groups in the Philippines—the Hokkiens, which make up 85% of the Chinese community in the Philippines, and the Cantonese, which make up the rest.

According to historian Anson Yu, “Hokkiens are more peculiar. I read somewhere because of their prejudice against the Cantonese, they are less particular about getting married to a Filipino than to a Cantonese. In fact, this prejudice thing between Cantonese and Hokkien is used as a theme in one of the short story in the book *Instik*, where a Hokkien bride recounts her woes with her Cantonese in-laws.” This is such an irony, though, because about 60 years ago, both Chinese tribes had fought alongside with the Filipinos in face of war.

Coming to the Philippines

During World War II, Japan had previously invaded and assaulted China in 1937, resulting

in the so-called Nanking Massacre or the “Rape of Nanking”. Chinese immigrants from the aforementioned tribes had to flee from their respective province, and were forced to seek a nearby shelter in the Philippines.

Because of the American presence in the Philippines during that time, everyday living was not that difficult. Many Chinese immigrants tried to restart their lives in the Philippines. Some intermarried with locals while others, who brought their own families from China,

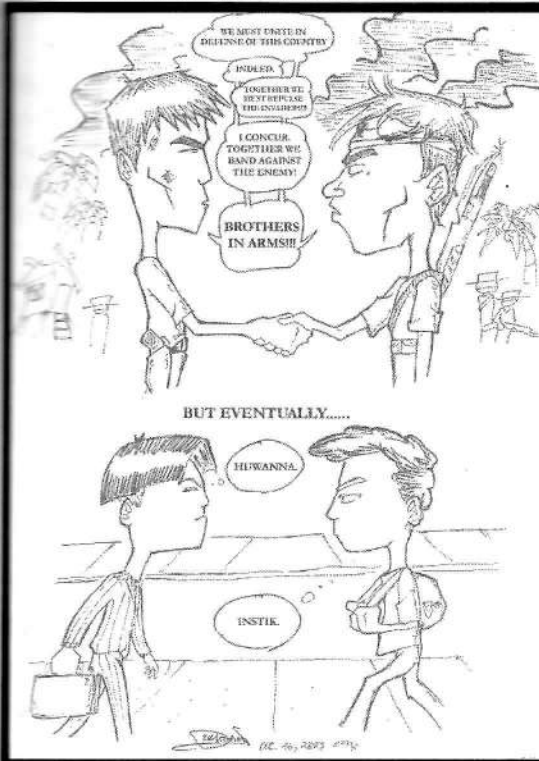
looked for jobs. All hoped to live a comfortable and peaceful life in their new home. Later on, the immigrants were naturalized as Filipino citizens.

In December 1941, the bombing of Pearl Harbor took the Americans by surprise. Just three days afterwards, Japan invaded the Philippines. The Philippine and American armies resisted until 1942, when President Roosevelt ordered Gen. MacArthur to retreat. He left the islands, but not before uttering his famous line, “I shall return!”

During the three years that followed, Filipinos and Americans suffered under the Japanese, which led to the organization of guerillas. However, history does not clarify that there was a minority of Filipino-Chinese who joined the Philippine and American guerrillas.

He lived like this—a vendor by day, guerilla by night, spying and planning attacks on the Japanese—until the Americans came back...

Art by: Jed Segovia



Memoirs of a Chinoy Guerilla

Chang Lee* recounts his moments when he was recruited by a group of Filipino and American guerrillas. He was working in a wet market when he saw a cluster of people passing by and calling out for recruits. Because he was still unmarried, and therefore had no family to worry about, he willingly joined and saw that his fellow Chinese, both Hokkien and Cantonese, men also joined the guerrillas.

While working as a part-time guerilla and part-time market vendor ("You can't survive if you're not going to work," says Lee), at the same time avoiding the Japanese' watchful eye, Lee was appointed as one of the guerilla's chief intelligence reporters. All guerilla intelligence reporters were armed with only a .45 pistol and a few provisions as they scouted out the provinces of Central Luzon. Food was scarce and they had to manage with a bit of *bagoong* mixed with lots of salt, bits of rice, and sometimes, barbecued corn. If they were lucky, some mudfish (*hito*) were found in small streams. Sometimes, if they had money, they bought food from the market.

There were times that they had to assassinate some Chinese and Filipino traitors who helped or worked with the Japanese forces. At times, it was Lee himself who discovered the spies, although he said he never fired a shot at anyone.

On humdrum nights they entertained themselves with makeshift cards or chess. But it was difficult since all lights should be out at night or the Japanese might discover them and attack, so they improvised by covering the windows with black cloths. One time, a lone Japanese guard caught them right before sleeping. He didn't attack them but, instead, wrote three words addressed to the Chinoys: "*siu tiet si*," which means "Be courteous" or "Be respectful". No one missed the unspoken "...or else". Lee says that the guard may be pertaining to the Nanking Massacre.

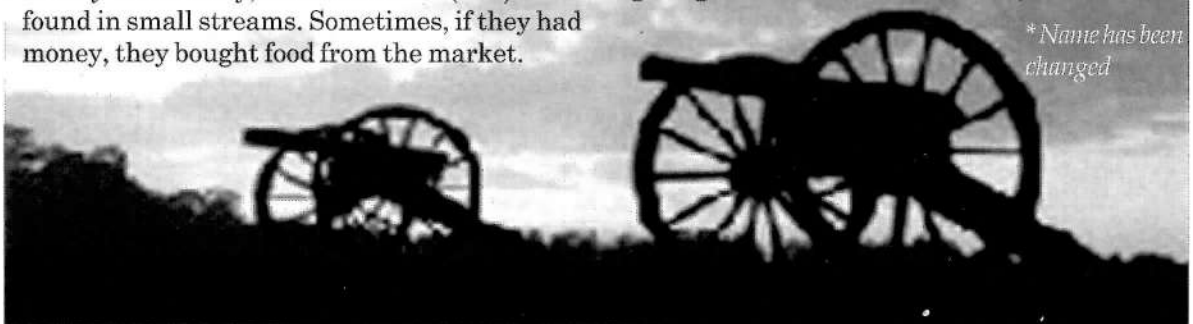
End of War

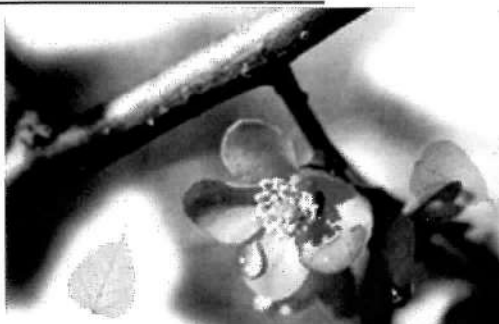
For three years Lee lived like this, a vendor by day, guerilla by night, spying and planning attacks on the Japanese and their helpers, until the Americans came back to liberate the Philippines in 1945 and get rid of the Japanese [after the Hiroshima and Nagasaki Bombing]. The following year, America officially declared the Philippines' independence.

He could have declared himself as a war veteran, but instead Lee went on married a Chinese girl who bore him six healthy children, all of whom are living here in the Philippines. Every once in a while he would go back to China with his wife or sons.

We may wonder why some Chinoys decided to become guerillas during World War II. What were they fighting for? Was it revenge for what Japan did to China before, particularly during the "Rape of Nanking"? Were they fighting for the liberation of China? Or, perhaps, were they out to protect their new home, the Philippines? The answers could be any of the previously mentioned. However, for Lee, it was all of the above. "Now that I think about it, I think I was really fighting for both countries' futures," Lee said.

*Name has been changed





WOULD YOU LEAVE THE COUNTRY, GIVEN THE CHANCE?

ONE can say that most Filipino-Chinese are relatively comfortable, even well off, in this country. Yet, in spite of having financial security here, would some of them still opt to live elsewhere? For this issue's *Three Generation Speaks*, **Chinoy** posed this question: "Given the chance, would you consider leaving the country?"

First Generation Speaks:

Hopes of peace and quiet
elsewhere

By: Ng Bun Hua

Transcribed by Grace Saria

OF COURSE I would leave the country given the chance. The situation of the Philippines right now is very unstable, especially with regard to politics and government. Peace and order is also a problem, especially for us Chinoys. There are so many kidnappings happening these days, and it is believed that certain politicians are behind these kidnappings.

Our lives and assets are at stake here in the Philippines, where there seems to be no security. Also, we are not sure who our next president will be. It seems that majority of the Filipinos are planning to vote for FPJ. Would he be able to run the country well? We do not know. Still, there is no assurance that the country's economy and peace and order situation will become better in the next few years.

The situation in the Philippines is very stressful because you don't know what crazy things the government officials or politicians



would do the next day. Everything they do could have an underlying motive that we citizens do not know of. Threats of coups and martial law are common to us living in this country. For those who are like me—in the retiring age—I would naturally like to live in a place where there is peace and quiet.

[My wife] says that she doesn't want to leave the Philippines if given a chance, since all her relatives and family members are here. But I think that is not reason enough to stay. For most people who haven't experienced any bad thing

directly happening to them, there is no real urge to leave the country—they'd think of their relatives and kin first. But how would those who have been victims of kidnapping feel? They would naturally want to leave the country because it's not safe anymore. We have to take into consideration that things like kidnappings are happening here frequently and the Filipino-Chinese are the main target. We should not wait for something as worse as that to happen to us until we make a decision to seek a better and safer place to live in.

If I were to find a place outside the Philippines, I wouldn't choose the United States because it's not as peaceful there as it used to be before. I would also imagine that it is a bit hard to accustom myself to the different culture that the Westerners have.

A place that has been said to be really fit for retirees like myself is Canada. The population there is very small and my friends who have gone there attest to the peacefulness of the place. Vancouver and Toronto are probably the places that I would be eyeing to migrate into if ever I was given the chance to leave the country.

I'd also consider going to China but I would first check the peace and order situation of the country. It would be better if I could migrate to China since it is really my hometown. I can fully relate with the people there since they are my fellow countrymen. I would very much like to go back to my roots in China and live a peaceful life there, if only it was possible.

Ng Bun Hua is a 64-year-old retired businessman. He was born in the Philippines to parents who came from China.

Second Generation Speaks:

Holding On

By: Paul J. Go

Transcribed by: Pamela Joy Go

"TO the politician, he is the favorite milking cow come election time. To the local parish priest, he is the most sought-after church donor as any fund drive usually meets its target whenever he agrees to give. To any would-be presidential crony, he is still the favorite business partner:

For those who are like me—in the retiring age—I would naturally like to live in a place where there is peace and quiet.

Trustworthy, successful in his own right and can keep a secret....". If a famous columnist William Esposo wrote this 1986

piece for the Philippine Star today, he could have added – "and to the kidnap-for-ransom gang, he is the ideal victim." This is how our society looks at the friendly neighborhood Chinaman.

Although they have slowly merged into the Filipino community, the Chinoys are still undeniably looked upon as second-class citizens of this country.

I am a naturalized, native-born Filipino of pure Chinese descent living in the southern city of Iloilo for 52 years. Although there was a spate of kidnappings way back in the early 90s, the Chinoys in this sleepy town live relatively peaceful lives today— or do we just consider ourselves lucky because the kidnappings seem to be confined only in Metro Manila and Southern Mindanao? However, as a fellow Chinoy, I could not disregard the fears and helplessness of the Chinese community in Manila.

Leaving the country seems to be the surest way to escape this malady, but it seems easier said than done. Our forefathers came to the Philippines to get away from the unbearable living conditions and atrocities of the communist regime in mainland China. Although they started from scratch thriving on what seemed to be filth and junk, the Philippines was heaven for them. Now, after more than a century of establishing their roots, it would not be easy to pack up and leave for good. The risks just seem greater, and the Philippines has already become a homeland.

I could still vividly remember an event when I was about 8 years old, living in a suburb community. My father and grandfather were on the rice trading business then. One day a government official came to confront my dad for allegedly doing business without the necessary papers. To avoid penalty, he must pay a P2,000 bribe. We were all shocked. At that time the minimum jeepney fare was P10, and P2000 was equivalent to several months of food supply for a big family like ours.

3 Generation Speaks

Nevertheless, the illicit transaction was consummated. Though it never happened again, the apprehensive feeling lingered on for a long time. This is how a migrant is initiated into the intricacies of Filipino culture.

My childhood was quite unremarkable. There were just two or three Chinese families in our community and the locals, especially the rice mill workers, seemed to accept us nicely. I had many Pinoy friends and we played all kinds of game every weekend. There was no distinct discrimination, except for them calling us *intsik*.

Today, the fourth and fifth generations of Chinoys are better off than us, enjoying a more comfortable standard of living and a higher economic status. The young Chinoys are more adept in fusing into the mainstream of the modern Filipino society. Sad to say, lawlessness had caught up with us. Until the government does something to uplift the life of our Filipino brothers, the Chinoys have to contend with the rising crime rate of this country we love so much.

Paul J. Go is a businessman-photographer in Iloilo City.

"...it would not be easy to pack up and leave for good. The risks just seem greater, and the Philippines has already become a homeland."

Third Generation Speaks:

Beyond the Promised Land

By: Imelda Ong



MY GRANDPARENTS first set foot on Philippine soil perhaps 60 years ago. They came seeking only the chance to build here what they could not in their homeland. They engaged in free enterprise, bore children on this adopted soil, and were content.

They fled the shackles that the state, claiming more than an entity has a right to claim from any man, was slowly locking around the ankles of its people. They looked in the mirror and fled the days that would come when their children would be as old and weary from carrying the burdens of fear and fruitless work.

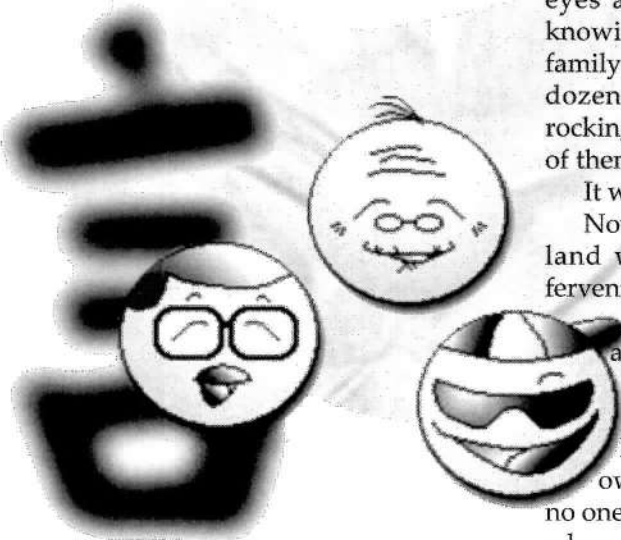
They came to what was, for them, the promised land.

It was where a man could use his own money and build his dream with his own hands, placing in his store what he, and not the state, wanted to sell, and no one could take it away from him. It was where a man could close his eyes at night and wake up in the morning knowing his home was still his own, and his family safe. It was where a man could have a dozen children laughing around him in his rocking chair, and the state would not take most of them away because he could only have one.

It was where his children could breathe free.

Now, decades later, I am fleeing that same land which my grandparents embraced so fervently. I leave for the land of Stars and Stripes as soon as my cap and gown are shed, and do so with the same intensity with which my grandparents came.

Oh, yes, I breathe free in this country. I am free to build my dreams with my own hands, and switch roads if I wish, with no one to count the cost but I. I am free to work wherever I may please, and elect my country's



leaders, and I do not fear to speak out against the government. I worship the God I choose, with people who can congregate in public, and there are no spies among my friends.

But the dreams I will build will be taxed by a government that allows dreams and fills its

pockets with the fruit. So many bureaus, so many agencies,

all needing to be given money—either over or under the table—by the day and by the month, just for doing what they were elected to office to do.

The corruption in the Philippines has come to such a state that even thieves will not deal with our government. International corporations are wary when dealing with Filipinos because they have been burned even when they play by Philippine rules. They pay the bribes demanded by our government officials in order to have the necessary paperwork processed and groundwork laid; and these are not processed or laid anyway.

Other countries, seeking to help us, have been burned as well, and have regretted the effort. France sent a contingent of engineers to help Manila build a more efficient plumbing system, free of charge. Every move they made was blocked by one government official after the other, all demanding bribes—as though it were not France that was helping us, but the other way around. The French engineers finally left in disgust.

I may apply for work anywhere, but I will inevitably be passed over many times for those who have better connections, if not better qualifications. Friends and acquaintances of mine have used their relationships with Tito John, or Cousin Vicky, or even Daddy to obtain positions they sought, over equally, and perhaps better-qualified candidates.

I do not even fault them for doing so, really; although it would perhaps have bespoken their character better if they had tried to gain the position on merit alone. They were doing what they must to survive; because otherwise, someone else with connections would have beaten them out.

It is the system itself that I do not like, that I cannot understand. This practice is performed not just in companies and offices, but also in government agencies and universities. If this goes on, we will soon be a country staffed with incompetents, or perhaps competents with no

compunctions about cheating to get what they want. Perhaps we already are. Perhaps it is why we have such corruption.

I do not pretend to have all the answers;

and perhaps I am too idealistic, to be shocked by corruption and cheating. Many will cast up to me that the country to which I am going has its own share of corruption and cheating as well.

Yes, it does. But it does not have more than its fair share.

I leave the country of my parents for one where, though the streets are not paved with gold, most officials' pockets need not be lined with gold, either. I seek my own promised land, where policemen do not see motorists as potential lunches, where taxes really pave roads and build parks; where the people's votes are not bought, and where, for that matter, Presidential candidates are not clowns. I go to the only land of a million millionaires, where it is the man who makes himself, and not his friends in high places; and where dreams can be built without bribes.

Because, yes—in this country, I am free. But where I go, so are my dreams.

Imelda Ong, 22, is a senior Communications major. She used to like philosophy, but after plodding through knee-high readings this semester, she has changed her mind. ☹

CELESTINE

Celadon completes ALAC Asian Cultural Night

Last November 28, Ateneo Lingua Arts Cultura (ALAC) had their Asian Cultural Night in SEC B foyer. Performances from various cultures were presented through songs, dances, poetry readings and musical instruments, and others. Celadon was asked to handle the Chinese cultural aspect. Live performances were done by our very own John Michael "Mic Mic" Pineda (AVP-Cultural Affairs) and Luigi Cinco (Cultural Affairs Manager) did powerful Wushu, and Russell Yao (Marketing & Finance Member) sang a nice duet of "Peng You" just to name a few.

Celadon Link Series: A Success!

Throughout September, Celadon brought Mr. Charlie Chao (Feng-shui Master), Mr. Henry Lim Bon Liong (Chairman and CEO of Hybrid

Rice Seed Enterprises – the maker of "Gloria" rice), Ms. Teresita Ang See (Citizen Action Against Crime Chairperson) and Mr. George Siy (Fil-Pacific Apparel Owner – maker of Jag Jeans)

to the Ateneo as it hosted its first ever Link: the Talk Series. The project aimed to express that the Filipino-Chinese are diverse and talented people, excelling not only in business, but also in other areas such as science, politics and society. More importantly, it sought to make people see that the Filipino-Chinese consider the Philippines as their home and themselves as Filipinos, hence doing their best to contribute to the well-being of the country.

Media Mania

The Chinese Studies Department, together with the Chinese Embassy, launched a special exhibit entitled "Selected Chinese Prints of the 20th Century" last January 14 at the Pardo de Tavera Room of the Rizal Library. The exhibit will be up until February 11.

Tayo ay MagKAISA

Kaisa para sa Kaunlaran, Inc. is having their Third National Tsinoy Convention, with the theme "Nation Building: Kaisa tayo!" this February 21-22 at the Kaisa-Angelo King Heritage Center (Anda cor. Cabildo Sts., Intramuros). The event will be filled with powerful speakers and dynamic presentations to give participants an understanding of the Tsinoy community's role in national and local development. A P500 registration fee will be charged, partly covering for meals and convention materials. Except for transportation and lodging, Kaisa will already subsidize the other expenses. If interested, please text 0917-5272673 with your name and course ASAP.

STROKES for High School Folks

Last January 10 2004 (Saturday), representatives from different high schools were invited to participate in Celadon's first ever calligraphy contest. Aptly named Strokes, this project of the Culturals Department seeks to enrich this Chinese traditional form of artful handwriting. Kudos to who made the project flow smooth like a *mopit's* stroke.

Jennifer Bulac: Celadon's First Ever Scholar

Yet another has been added to the Celadon family, this time a freshman from the Philippine Normal University. Jennifer Bulac, a high school science teacher aspirant who is currently majoring in Education, has been chosen as Celadon's first ever scholarship grantee. Proceeds from various Celadon fund-raisers, such as Lord of the Rings: The Two Towers movie premiere, Celadon caroling, etc., have been stockpiled to fund for her four years of college education. Jennifer is a fulfillment of Celadon's aim of social involvement and we are proud to announce her reception as a non-Atenean Celadonean. Welcome Jen!



Beautiful China, Beautiful Indeed

The Chinese Studies Program, with the aid of Ateneo Celadon, successfully launched to the Ateneo community an exhibit of pictures on china, courtesy of the Chinese Embassy. The exhibit, entitled "Beautiful China," consists of excellent and superb photography works on China's landscapes and culture. It ran from November 13 to 21 2003, at the 2nd floor of the Rizal Library Annex Building.



Mr. Wilson and Dr. Confucion

After having come across the first two issues of Chinoy, Mr. Wilson Lee Flores – Celadon's recently found founder – was inspired by Ask Mr. Confucion, the publication's advice column on different cultural quirks and customs. Hence, Dr. Confucion – a "young entrepreneur-writer-iconoclast who has two honorary doctoral degrees in parabolic psychology and feng shui metaphysics [in] the University of Harvard de Cubao and the University of San Francisco del Monte" – was born in his satirical advice column entitled "Confucion Says." Not to mention his full-page thank you note in the United Daily News Chinese papers, this Philippine Star contributor showed how a good publication makes a good org. Glad to have you back, Sir!

G-2
CONFUCION SAYS
From Page G-1
...young entrepreneur-writer-iconoclast who has two honorary doctoral degrees in parabolic psychology and feng shui metaphysics conferred by the University of Harvard de Cubao and the University of San Francisco del Monte.
Thanks to Celadon president Clarence Lim, officers Jane Carol Oe, Jules Siegfried Ang, Christine May Cua, Ivan Jeremy Lee, Diana John Michael Pineda, Leocentro Campus Tan, Edward Cherson Sy, Charlene Chua and regularly sending me their unique student and Dr. Confucion's advice.

Troupe and Treble

Celadon is indeed an org-of-all-trades (master-of-all to boot). As if projects that promote the organization's VMO proved scanty, Celadon found a way to harness its theatrical skills and use these to its advantage through the Celadon Choir & Dance Troupe. Renown should be given to choirmasters Harold Soon and Magnolia "Maan" Nuguid, dance-leaders Charlene Chua and Elaine Ong, and project heads Louise Lim and Trina Lim for making Celadon's sights and sounds even better.



KID-INDUCED ENCHANTMENT AT THE ENCHANTED KINGDOM OUTREACH

By: Vanessa Ang

Read the experiences of one of the participants of Celadon's recent Enchanted Kingdom Outreach...

I HURRIEDLY set off for the Celadon room at the Colayco Hall for a meeting regarding a project of the Communications department. While we were holding our meeting, someone from the Externals department proposed an invitation, "Hey, gusto *mayong pumunta sa EK* (Enchanted Kingdom)? It's an outreach program for orphaned kids." It was a project by their department, but they wanted to drag people from other departments as well. Kids are not really on top of my favorite things in the world, but I decided to give it a try. Besides, the amusement tickets to the amusement park were sold to us at 300, a steal from its regular price of 500 pesos.

The participants of the outreach program had to be at Xavier Hall by seven in the morning. We had to pick the kids up at the Virilaine Foundation, a center for orphaned children. The kids came from different grade levels, ranging from Grade one to six; for most of them, it was their first time to visit EK. The kids, we found out soon, were giddy with excitement and ready to go, but found us a bit intimidating at first. However, in a while, the kids warmed up to us when we began to mingle with them. After the preparations, we left for Laguna.

Trying out the rides

As we entered the park, the kids happily scrutinized the place, dashing from one end of the theme park reception area to the other. We had to gather them together in order to form teams of

four Celadon members and eight kids. At first, most of the kids were frightened by the sight of the gigantic rides looming over them. There were a small number, though, who couldn't wait to brave the forbidding rides.

One kid, a girl in fourth grade, yanked my arm out of fright, telling me that she would not dare to ride the Roller Skater. I coaxed her into riding, telling her that she wouldn't feel butterflies in her tummy no matter how high the descent or how abrupt the turns may be. She ended up liking the ride so much that she yanked me in the arm once again, this time persuading me to ride it again. In the end, I was the one who wanted to give up out of vertigo.

"Ang hirap palang maging tatay"

The kids were having so much fun that they literally ran around the park, unmindful of being lost or separated from the group. The Celadon members of each group division tried to get back their kids who went astray, but to no avail.

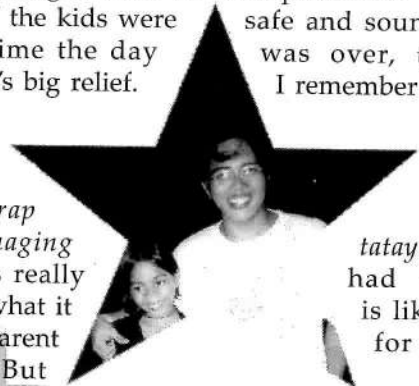
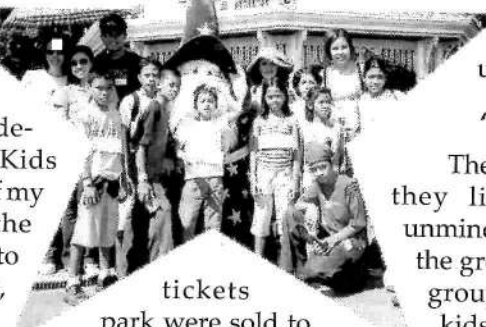
In the end, the members set aside their worries, because of the knowledge that the kids were having the time of their lives, enjoying the amusement park to the fullest while having a taste of independence.

All of the kids were safe and sound by the time the day was over, to everyone's big relief. I remember a

Celadon member saying,

"Ang hirap palang maging tatay." All of us really taste of what it to be a parent day. But

despite the tiring and worry-filled day it was still a very fulfilling experience to make the kids happy. It's an experience all of us will always remember. ☺



Gratia ...a tribute

By: Jason Tan

For the month of September, Ateneo Celadon held its annual Gratia event in keeping with the organization's tradition of paying tribute to the outstanding teachers that set the lofty standards of the academic community in Ateneo de Manila University. From September 15-19, students stopped by the Doghouse at Quad 1 to cast their votes on a range of award categories that celebrated some of the university's most popular cornerstone personalities.



Of course the value of awards would be severely depreciated if the winners never got a chance to bask in glory (or to slightly blush from self-consciousness in some cases) in front of their peers. That's why this time around, project organizers Joana Dy (4 BS ME), Zshelyz Lee (4 BS MGT-COM) and Lloyd Ong (3 BS MIS), worked overtime to set up the first ever Gratia Night on Sept. 26 at the Colayco Pavillion, an intimate ceremony served with dinner, in-house entertainment, finger-pointing, and laughter. Gratia Night was also just as importantly held in memory of the legendary Chinese philosopher that practically pioneered the teacher-student relationship: Confucius.

An unforced flowing collaboration between professors and pupils defined the night. Performances, highlighted by teacher-

student musical concoctions, contained laid back light vocals, moderately thumping percussion and late night rhythm strings that soothed and pleasantly surprised. The event provided more evidence to the hypothesis that outside the classroom setting, it is possible for teacher and student to emotionally coexist



and unabashedly mingle in one earnest, ulterior motive-free party that doesn't dangle grades as bait. Either the camaraderie or the smell of free dinner had drawn in a large crowd with everybody in attendance, teaming up for a night of extracurricular unison. Howls for a free cut were muted throughout a night filled with bonus point moments. ☺

List of Winners

Kwela Award: Mr. David O. Lozada III (History Dept.)

Crush ng Bayan Award (Female): Ms. Melissa M. Maramara (English Dept.)

Crush ng Bayan Award (Male): Mr. Edwin C. Siao (DISCS Dept.)

Ka-Berks Award: Mr. Alyson L. Yap (QMIT Dept.)

Legend Award: Fr. Adolfo N. Dacanay, S.J. (Theology Dept.)

Student's Choice Award: Mr. Edwin C. Siao (DISCS Dept.)

Teacher-Student Look Alike Award: Mr. Winfer C. Tabares (Mathematics Dept.)

& Mr. Paolo Abaras (Student)

Teacher-Celebrity Look Alike Award: Mr. Joselito C. Olpoc (DISCS Dept.) & Ernie (Puppet)

Musikero/Musikera Award: Mr. Wilhelm Patrick Joseph Strebel (Philosophy Dept.)

Love Birds Award: Mr. Stanley Tan (DISCS Dept.) & Ms. Stephanie T. Sy (DISCS Dept.)

Mommy Figure Award: Dr. Evangeline P. Bautista (Mathematics Dept.)

Daddy Figure Award: Dr. Jose Bernard T. Capino (Filipino Dept.)

Best Dressed Award (Female): Ms. Margarita Lia Dy (Psychology Dept.) & Ms. Stephanie Marie Co (History Dept.)

Best Dressed Award (Male): Mr. Gilbert D. Francia (Filipino Dept.)

Celebrating Christmas with "Ice Castle"

By: Charlene Hazel Yao

WHAT better way to end a wonderful year than with a Christmas party? Last December 20, Celadon celebrated the Christmas spirit and welcomed the New Year with "Ice Castle". Held at the One San Miguel building's penthouse, the party proved to be a success.

"Ice Castle" started off with a welcoming note by Celadon President Clarence Lim (4 BS ME), which was followed shortly by a scrumptious dinner buffet that



Time to pucker up Jason

included mouth-watering lechon and barbecue. After filling their stomachs, guests were treated to a spectacular show: The "make-up game," participated by the Celadon Executive Board (EB). The game required half of the members of the EB to apply make-up

on their partner's face—which they must do blindfolded! Alumni volunteers served as "guides" for the pairs. The game was clearly a treat as Celadoneans got to laugh at their "bosses" for once.

The fun continued with a tongue twister game. Seven volunteers were selected from the crowd to recite a Chinese tongue twister as fast as possible. They were also asked to hold the last syllable without taking a breath for as long as they could.

Taking a break from the games, the Celadon Dance Troupe performed an upbeat R&B number in front of the enthusiastic crowd, which seemed to liven up even more after the performance. An "eating contest" followed,



Christmas party team

wherein three pairs raced to finish eating several pieces of polvoron. The two pairs who finished first advanced to the next round, where they had to demolish two packs of Champola to win.

"Birdie's Comedy Act" cracked up the guests that night. Patterned after the hit TV show "Whose Line is it Anyway?" Marketing and Finance Vice President Oliver "Birdie" Salva (3 BS MIS) and friends wowed the crowd with their hilarious imitations.

For the final game of the night, pairs were called to volunteer for "The Balloon of Discord". The pairs were asked to face each other, with a balloon pressed between their stomachs, and perform actions the host would shout out. All pairs proved to be resilient until the host told them to put the balloon between their foreheads, bend down and do the "ocho-ocho".

Though the venue was quite small, "Ice Castle" was definitely an event Celadoneans would not forget for a long time. External project managers Bernice So (2 BS MIS) and Joyce Uong (3 BS MGT), as well as HR project managers Robin Lim (2 BS ME) and Ricci Kwok (3 BS MIS), together with their hardworking team members, certainly outdid themselves as they were able to foster the Christmas cheer in the hearts of every partygoer with "Ice Castle".



Beauty Secrets

By: Grace Saria

THE CHINESE have always been admired because of their clear complexion, porcelain white skin and jet black hair, among others. Most people assume that the beauty of Chinese skin lies in their lineage; yet there are also others who believe that the Chinese have secrets to beauty, which they have passed on from one generation to the next to keep their enviable beauty intact.

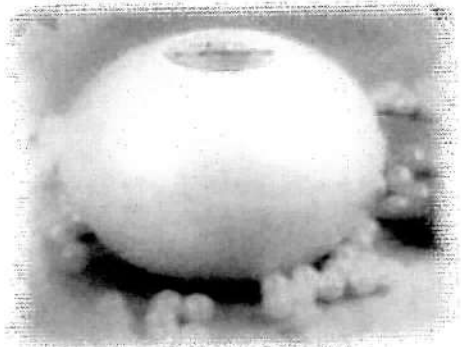
Known for their herbal approach to medicine, the Chinese also use the bounties of nature for

their beauty regimens—but not just any plant would do! Expensive and hard-to-find gems and ingredients are the only ways to go if one would like to relive the secrets to Chinese beauty.

Below are some of the age-old beauty products and techniques that are still patronized today by both Chinese and non-Chinese alike.

For porcelain white skin, try...

Pearl Cream



(Available at Wild Dragon
Gallery for P850)
For inquiries, contact them
at 374-6685.

A renowned beauty product of the Chinese, the pearl cream is believed to improve one's skin when applied on a daily basis. The original formula requires one to crush the pearls into powder, mix it with a little water and apply the mixture on one's face.

Nowadays, technology has allowed women (and sometimes even men!) to simply ingest the beautifying pearl in a capsule form. The use of pearl on one's face is believed to do 3 things: 1) it tightens and lessens the appearance of facial pores, 2) it gives the skin a radiant whitening effect, and 3) it smoothes, clarifies and evens out the skin tone.

The use of pearl to improve the skin has been said to date back to the time of the Empress Dowager. During that time, only the empress and her court could afford to use the pure pearl powder as a beauty formula because it was too expensive for the common people to afford.

For thick, lustrous hair, try...

Black Sesame Seed and Other Soups

The book *The Tao of Beauty* by Helen Lee contains several health and beauty tips stemming from ancient Chinese traditions. Lee, a Ford fashion model and a student of Chinese herbal practices for two decades, attests to the Chinese way of beautifying one's hair.

She provides five different soup recipes in her book that the Chinese believe to be the first step to achieving a healthy scalp and hair. Some of the soups mentioned in Lee's book are Black Sesame Seed, Peanut Seaweed, Red Beans with Ribs, Walnut Chicken with berries and Walnut Lamb Stew. These soups are believed to keep the scalp and hair healthy and even contribute to hair growth and skin health—but only if they are made with the freshest ingredients and consumed on a long-term basis.



(Ingredients available at
Chinese groceries)

Title Art by: Sarah Lee



Recipe for Black Sesame Seed Soup (Hair Grower)

Taken from *The Tao of Beauty* by Helen Lee

Step1: Wash and drain the rice and the sesame seeds in separate containers.

Step 2: Stir-fry the sesame seeds in a dry skillet over low heat for approximately 5 minutes or until the heat releases their fragrance. Be careful to not let them burn.

Step 3: Grind the rice and toasted seeds with 1/4 cup of water in a blender or food processor.

Step 4: Pour the mixture plus an additional 1 3/4 cups of water into a medium-sized saucepan.

Step 5: Cook over medium heat for approximately 10 minutes, stirring often to avoid burning.

Step 6: Add sugar as desired to taste. Pour into a bowl and serve.

Ingredients:

1 cup of uncooked long-grain white rice
1 cup of black sesame seeds
1 tablespoon of sugar, or to your own tastes

For the Chinese version of the elixir of youth, try...

Bird's Nest Soup

A rare and expensive find even in our country's Chinatown, the Bird's Nest Soup is not only taken during grand celebrations as a sign of wealth and prosperity, but for health and beauty purposes too. Bird's Nest Soup is actually a kind of soup made from the male swallow's saliva, which is used to build and put together its nest. The soup is believed to keep the skin supple, thereby maintaining one's youthful appearance.



To feel and look relaxed and stress-free, try...

(Available at major Chinese restaurants)

Jade Pillows



Jade may just be a semi-precious stone, but the Chinese consider it the most precious of all gems. It is the sign of royalty and is believed to have relaxing and therapeutic effects. The jade pillow is a commercialized version of the stone that the ancient Chinese revered. It is made of jade circles strung together to make a small mat-like ornament to place on top of the pillow. This is said to relieve one's stress, soothe headaches and ease tension, thus promising better health and longevity.

For a blemish-free complexion, try...

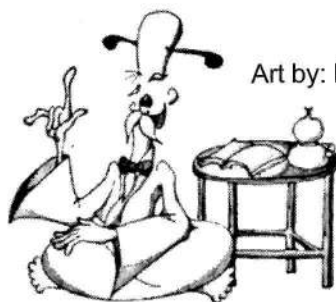
String Facial

This beautifying technique is done by holding three points of a folded string and moving it up and down the face to remove hair and acne. Although this proves to be quite a painful experience, a number of Chinese women did sacrifice a little for the sake of beauty. Powder was sprinkled on the face to lessen the pain, and after 3 days, the redness will subside and a whiter and clearer complexion will emerge. This old practice is rarely done nowadays. However, a variation of the string facial has caught up in the country in the form of the threading method used for contouring the eyebrows.

Special thanks to Ms. Carrie Israel, exhibit manager of Wild Dragon Gallery, for aiding me in my search for Chinese beauty products. For inquiries, please contact Wild Dragon Gallery at (02) 374-6685.

ASK MR. CONFUCION

By Samantha Ang



Art by: Keefe dela Cruz

Mr. Confucion's back to teach us more interesting tidbits about the Chinese ways and workings.

How do the Chinese name their children?

Mr. Confucion: The Chinese give importance to their names because it is believed that names are important in determining one's destiny. A Chinese name usually consists of three words: The first being the family name, then the last two signifying the child's generation (although this is not always followed) and a personal name.

There are five guidelines when choosing a name. First, it must have a positive meaning, most often reflecting wealth and good well-being. Next, it must sound pleasant to the ears. It also has to have favorable mathematical computations, which is determined by the number of strokes it has when it is written.

The name also has to be harmonious with the yin and yang. Finally, it must contain one of the five elements (metal, wood, fire, water and earth), which is also determined by the brush strokes. For instance, certain Chinese characters having two strokes is associated with wood, while three or four strokes with fire and so on.

The total number of strokes in the name could influence the child's fortune. For example, 81 brush strokes are equivalent to a life of prosperity and happiness while twelve could mean failure and poor health.

Why do Chinese families prefer male children compared to girls?

Mr. Confucion: Because of the culture, boys are perceived to have more "value" than girls. In the Chinese culture, the boys are the ones who carry on the family name. They are also responsible for caring for their parents in the future, while girls would eventually marry and care for their husbands' family. Especially in China, where a "one-child policy" is

implemented, most families prefer to have boys instead. However, this doesn't apply to all Chinese families. Nowadays, people are more open-minded about gender.

What is the difference between Confucianism, Buddhism and Taoism?

Mr. Confucion: Confucianism was founded by Confucius or Kongzi (551-479 B.C.). It is actually not an established religion, but a belief or an ideology. The Chinese did not worship Confucius as a deity, but instead honored him as a great philosopher and teacher. Confucius valued education and taught about love, humanity and goodness.

Confucianism has greatly influenced the Chinese's outlook on life—his social values, philosophy, even his politics. The principles of Confucianism are contained in the Five Classics and the Four Books of Confucius.

Buddhism was actually founded in India by Siddhartha Gautama in 6 B.C, and was introduced to China at around the time when Christ was born. Buddhism, which believes that human life is miserable and achieving nirvana is one's highest goal, greatly influenced Chinese art and ideology.

But Buddhism wasn't the only ideology established during the 6th century B.C. During that time, Lao Zi also founded Taoism. Taoism deals with the natural and simple approach to life. It promotes communing with nature and has influenced many Chinese writers, thinkers and artists.

Today, it is difficult to draw distinctions among the three beliefs because over time, the three have become intertwined with one another. Many ancient Chinese practiced Confucianism and Taoism simultaneously before Buddhism came into the picture. ☺

Layout by : Melody Wong

www.ateneo-celadon.com

Christmas Blues

FIRE IN THE HOLE!



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Comics by Tristan Rosario



Page Design by Jules Ang

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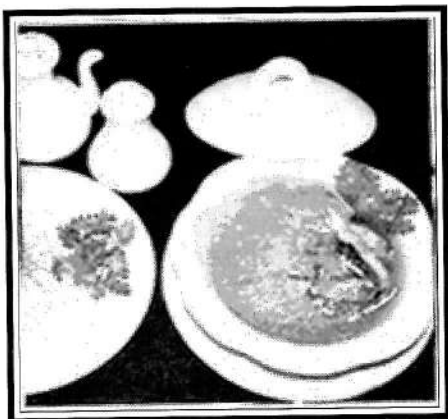
Expensive Chinese Delicacies

By Jac Chua and Mel Telan

Love Chinese cooking? Then these dishes, although quite pricy, should be on top of your must-try list.

If you're a fan of Chinese cooking and don't mind shelling out some dough for it, then you should try any (or all!) of the dishes below. Even though they are quite pricey, the experience these wares offer is worth every penny you paid for as they are among the best Chinese cuisine has to offer. Best of all, they are available in most local Chinese restaurants and eateries so you can sample them anytime you wish. Enjoy!

Shark's Fin Soup



Shark's fin soup is a rich, delicious dish whose taste depends on the fins used in the soup. The fin also determines what other ingredients the soup will contain. The rule is: An expensive fin begets expensive ingredients. For instance, if the fin were a Manila Yellow's, which is an expensive type of fin, the chef would most probably mix the dish with ham, pork and such; a fin of less value might be mixed with simply chicken or crab meat. Nevertheless, regardless of the fin used, Shark's Fin Soup is one you should not miss out.

Bird's Nest Soup

Who else could have thought of creating a dish out of birds' nests but the Chinese? Bird's Nest Soup is one of the two famous Chinese soups, the other one being Shark's Fin Soup, and an old one of that, dating back to hundreds of years. The main ingredient of this ancient soup, the bird's nest, is not simply any old bird's nest. Authentic Bird's Nest Soup uses the nest of a sparrow-like bird called swiftlet, which creates a nest out of its own gelatinous saliva. It is difficult, even dangerous, to collect swiftlet nest because it is located high up inside the crevices of limestone caves in places such as Palawan and Mindoro. Yet bird nest gatherers still persist because a kilo of the stuff can be sold at a staggering P120,000. Bird's Nest Soup is not only a sumptuous dish, but is believed to be an aphrodisiac, which is why despite the its hefty price tag still continuous to be a popular dish today.



Peking Duck

This is one dish that makes a frequent appearance in Chinese banquets. The Peking Duck was also reputed to be the most delicious food in Beijing (formerly Peking) once, hence its name. In some restaurants, only the meat of the duck is served. Plum sauce is used either directly over the duck meat or over the pancakes used to wrap the duck meat with. The meat and the bones of the duck are served separately in some restaurants. ☺

Layout by: Melody Wong



in cooperation with AMPC
and the *Chinese Studies Program*

would like to invite you at the
CULMINATING EVENT

Jan 30 2004, 430pm onwards

Check out our Chalk Board
near the caf for the venue

XIN NIAN KUAI LE!

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

One Sunday afternoon when I was about 5, our family was supposed to go to Pizza Hut for *merienda*. I was doing my Chinese homework then, and my characters were sloppily written. My dad told me that we wouldn't go to Pizza Hut until I fixed my penmanship and took my homework seriously. Thus, early on as a child, I learned the Chinoy values of discipline, dedication, hard work, and responsibility, so much so that when my younger brother was born, I was ready – and deserving – to be called *ahia* (older brother). These values, and this traditional upbringing, made me into what I am now, and I wouldn't have it any other way. In fact, I consider my being Chinoy a blessing because I enjoy the best of both worlds. While I don't really think that my childhood was great in itself or better than everyone else's, I think if there's one thing that made it special, unique and fun, it's my being Chinoy. ☺



Nate is pursuing a minor degree in Chinese Studies. He survives the daily traffic by keeping Taiwanese R&B artists Jay Chou and David Tao in the background.

Executive Board Aspirants for School Year 2004-2005

Jules Ang for President

Celadon re-accreditation success through empowered managers and VMO-aware members.

Oliver "Birdie" Salva for President

Inner growth through awareness of our identity and taking responsibility.

Sharlene Mae Cua for EVP

Be culturally integrated....be reached out...be recognized...go beyond!

Diana Christine Tan for EVP

Building friendships, setting goals, connecting the org.

Lorenzo Te for EVP

Learn, develop, strengthen and expand for success.

Joyce Gotamco for VP – COMM & PUB

Harmony for excellence – "a prospective for empowerment".

Mercedes Mapua for VP – COMM & PUB

To harness more manpower for faster and better results.

Justin Fung for AVP – COMM&PUB

Pressure-free empowerment via peers and training, efficiency by initiative.

Ginnii Sua for AVP – COMM & PUB

Visibility Balance Empowerment Development Credit.

John Michael Pineda for VP – CULTURALS

Increase the cultural awareness, appreciation and understanding within the department.

Julie Chua for VP – CULTURALS

Providing the Ateneo with a better vision of Fil-Chi culture.

Luigi Antonio Cinco for AVP – CULTURALS

Understanding before being understood.

Bernice Jane So for VP – EXTERNALS

Create new relationships; expand horizons; help today's youth.

Olivia Gail Go for AVP – EXTERNALS

Establish, build and maintain relationships in line with the VMO.

Elaine Florence Ong for AVP – EXTERNALS

Aiming for the horizon by breaking through barriers.

Edward Cheson Sy for VP – HR

Making your Celadon experience as fulfilling as possible.

Clarice Estelle Tong for AVP – HR

Working towards improvement through empowerment, involvement, interaction and unity.

Daphne Uy for AVP – HR

Developing awareness, potential and heart.

Sharlene Marie Tan for VP – M & F

Improve the internal and external relationships of the department

Election day:***February 16-17 at the
Kostka Extension***

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