

# Chinoy

Volume 6, Issue 2 (December 2004)

The Official Publication of the Ateneo Celadon

- 
- ✓ Math HW
  - ✓ Chem Quiz
  - ✓ English Report
  - ✓ 拼音 Test
  - ✗ 作文

Traces of  
Chinese Ink:  
A Glimpse of Academics

Thanks to all contestants and participants!

# Congratulations to **TEAM PINOY**

for winning Celadon's

**Aling Lahi Culture Challenge!**

*Mr. Sev Sarmenta*

*Charles Lejano*

*China Canivel*

FROM

**CELADON**

TEAM CHINOY:

MS. WENDY CHUA

CHRIS TIU

CLARISSE ONG

TEAM TISOY:

DR. MARKUS LOCKER

GIO VALENCIA

LIA CRUZ

JUDGES:

DR. FRANCISCO NAVARRO

MR. WILHELM STREBEL

MR. RALPH QUIBLAT,

MR. ANDREW SOH

## tj's NEW MENU

Get it? Got it. Eat it!



Visit all  
our branches!

Alabang

850-9513

Tomas Morato

374-5011

Cebu

(032) 233-3810



IN THIS ISSUE OF...

# Chinoy

Communications and Publications Department

## 10 The History of Chinese Words

by Abigail Kwok

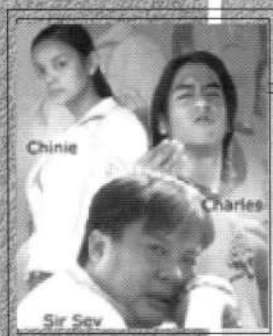
Behind every Chinese character is a representation of the truth: that a picture is worth a thousand words.

sun	日	
moon	月	
water	水	

## Pinning Our Hopes on Pinyin 15

by Nate Dy-Liacco

Discover the next generation of Chinese learning and writing, and their significant contribution to the simplification of an ancient language.



## 20 Aling Lahi: Revived

by Myreign Sua

One of Celadon's biggest events is given an interactive and unforgettable makeover worth reflecting upon.

## Amy Tan's *The Bonesetter's Daughter* 26

by Clark Cue

Flip through the pages of one of the most celebrated Chinese authors in a review that reveals just enough to captivate your interest.

## 29 The Abacus

by Myreign Sua

The mathematical invention that puzzles many but renders its surprisingly irreplaceable place in Chinese academics.



(c) All rights reserved. Chinoy is published 3 times a year and is the official publication of the Ateneo Celadon, located at the Colayco Hall Room 113, Ateneo de Manila University, Loyola Heights, Quezon City 1108, (632)4266001 local 5055. For questions, comments and suggestions, visit our website at <http://www.ateneo-celadon.com> and go to the Chinoy Online link or e-mail us at [chinoy@ateneo-celadon.com](mailto:chinoy@ateneo-celadon.com).

The Official Filipino-Chinese Organization  
of Ateneo de Manila University

CELADON

# LETTERS

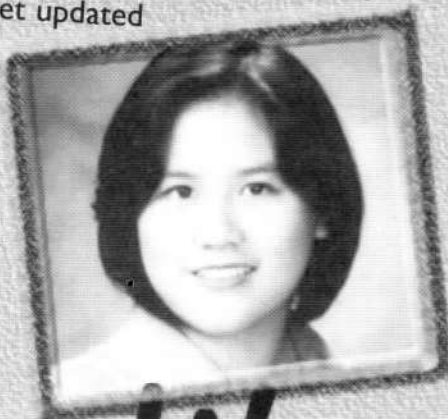
For our second issue this school year, the Chinoy staff would like to welcome you to the world of Chinese-Filipino academics.

Join us as we unveil a few possible reasons behind the stereotypes placed on Chinese, the supposed worsening of each succeeding generations' language skills, and the more recent developments in the Chinese language. Learn a little more about the abacus, a wonderful mathematical tool that might not be so unique after all. If you're confused about those weird Chinese characters and figures, find out how they came about with us.

Of course, a Chinoy issue wouldn't be complete without updates on how Celadon is doing. Get updated with the organization's upcoming projects and find out how the recently-finished ones turned out.

We truly hope this issue inspires and informs you as much as it did our staff members. Happy reading!

**Natalie Jane Chai**  
Editor-in-chief



## from the editor

### Contributors:

**W** Kira Ang  
**R** (3 BS LM)  
**I** Charissa Ching  
**T** (3 BS PSY)  
**E** Eiza Chua  
**R** (2 BS MCT)  
**S**

**W**  
**R**  
**I**  
**T**  
**E**  
**R**  
**S**  
Ryan Chung  
(1 BS BIO)  
Clark Cue  
(1 BS ME)  
Nathaniel Dy-Liacco  
(4 BS MCT)

# Chinoy

## editorial board

VP for Communications and Publications  
**Joyce Gotamco (3 AB COM)**  
 AVP for Communications and Publications  
**Ginnii Rose Sua (3 BS MGT)**

Editor-in-Chief  
**Natalie Jane Chai (3 BS MGT)**  
 Assistant Editor-in-Chief  
**Adriaan Kervin Tan (3 BS MGT)**

Features Editor  
**Eleanore Lee (3 AB COM)**  
 Creative Design Editor  
**Raizelle Gretchen So (3 BS LM)**  
 Assistant Creative Design Editor  
**Angeline Ong (4 BS MGT)**  
 Co-Art Editors  
**Tristan Rosario (4 AB COM)**  
**Catherine Tan-Afuan (3 BS MGT)**  
 Photo Editor  
**Paul Jay Alexander Ty (4 BS MIS)**

Marketing Head  
**Kristine Joanne Tang (3 BS MGT-H)**  
 Assistant Marketing Head  
**Ryan Jerome Chua (2 BS ME)**  
 Circulations Manager  
**Allan Steven Go (2 BS ME)**

W  
R  
I  
T  
E  
R  
S

**Abigail Kwok (2 AB COM)**  
**Oscar Pobre (3 BS MGT)**  
**Myreign Sua (1 BS MGT-H)**

L  
A  
Y  
O  
U  
T

**Anton Bautista (1 BS ME)**  
**Prinz Bautista (1 BS LM)**  
**Allan Tan (1 BS MGT-H)**



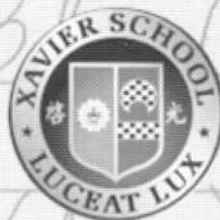
# HIGH SCHOOL ON CHINESE

**N**OT all students who graduated from Chinese schools have the same caliber in the Chinese language. One may notice the number of Chinese-Filipino students here in the Ateneo, whose skills range from stuttering in broken Chinese mixed with Filipino and English, to speaking in fluent Chinese. While many are strong believers of practicing one's native tongue at home, there has been a question of whether one's alma mater has anything to do with their proficiency and knowledge in the language. After interviewing some students from different Chinese schools, **Chinoy** Magazine aims to examine the influence of Chinese subjects in various high schools to the Chinese proficiency of their respective students.

Listed below are the renowned Chinese schools in Metro Manila, in random order:

Note: Fukien is the predominant dialect of many Chinese families and communities in the Philippines. However, Chinese education requires that every subject should be taught in Mandarin, the national language of China. Thus, the measurement counts only on how good

students are in Mandarin, involving vocabulary, speech, and intonation (history is also taken into consideration).



**Xavier School** and **Immaculate Conception Academy (ICA)** are often known for the high quality education they provide and the successful graduates they produce. However, even though many students from the school are viewed as competent and resourceful, not many of them are well-versed in the language of their ancestors. According to some students in both Xavier and ICA, many of their schoolmates do not take the Chinese language very seriously.

The usual school day in Xavier School starts at 7:30 AM and ends at around three or four o'clock in the afternoon and given this time, Chinese is taken up for 45 minutes. Ever since Fr. Johnny Go became School Director, the academic standards of the school have been going up and Chinese is

# OL INFLUENCE SE STUDENTS

By: Eiza Chua & Ryan Chung

no exception. Another big change was the shift from teaching the traditional “zhu-yin” characters to the more recent “pin-yin” which uses the Roman alphabet as its basis. Chinese speech laboratories also now have computers and other more advanced equipment for their teaching needs. So with all the progression regarding their Chinese course, it is safe to say that the Chinese language is still continuing to grow in both Xavier School and ICA.



**St. Stephen's High School** follows the more conventional track of Chinese schools in Metro Manila. Chinese classes for them start at 1:45 in the afternoon and ends at 4:00 PM. During that time, they take up Chinese Language, Culture, and Math. Although an easy way to pass the subjects is by memorization, the school is noted to have students from abroad, such as Hong Kong, who help boost competition and increase academic standards. It is not unusual to see people get perfect scores. The

competition amongst the students is usually seen in calligraphy and essay writing.



**Jubilee Christian Academy** recently changed its curriculum from focusing on rote memorization to practical answering in which students make their own answers to questions or *wun ti*, subject to the teacher's approval. This promotes clearer understanding of the lessons, as well as improving the vocabulary of the students. According to Evert Callueng (2 BS LM), formerly from Jubilee, their Chinese classes take fifty minutes everyday except for Friday, when it would take one more additional hour. She said that the new curriculum was more effective since students at least don't completely memorize everything now (or practice “*si-tak*”). Although the Chinese teacher's method of discussing the lesson is in Fukien, sometimes mixed with English and Filipino, the students' proficiency in Mandarin is relatively enhanced through this new teaching format.

**Grace Christian High School** and **Hope Christian High School** undergo almost the same track. Chinese subjects take almost two hours everyday, with Chinese language and history as the main subjects; while Bible, Chinese conversation, reading comprehension, and essay writing serve as side subjects. Local Chinese teachers can speak both Mandarin and Fukien, but some do not adhere to the Mandarin-speaking rule. According to some former students, they would revert to speaking Fukien and sometimes even mix it with Tagalog, thinking that teaching is ineffective when students cannot understand them. As a result, some students from both schools seem disinterested in truly learning the subject, since grades are often measured depending on their efficiency in point-blank memorization. Hence, not everyone understands the lesson and absorbs the vocabulary words thoroughly.

**St. Jude Catholic School** is one of the schools known to produce good, Chinese-oriented graduates. They have two main Chinese subjects, language and history. Side subjects include writing and calligraphy. Although they spend only two hours in class everyday, at home they are required to review a substantial amount of schoolwork. Study hours have been known to range from at least four to five hours for quizzes. Their teachers, many hired from Taiwan, are all instructed to speak Mandarin all throughout their classes, even in simple conversations between teacher and student. In effect, students are forced to learn, understand Mandarin and consequently converse in Mandarin as well.

**Philippine Cultural High School (PCHS)** is also one of the schools in Manila that is slightly more focused on the Chinese proficiency of their students. Similar to St. Jude Catholic School, Taiwanese teachers flew in to teach the Chinese subjects offered in PCHS. Their Chinese classes consist of three subjects—language, history, and values, each for forty-five minutes. Reading comprehension, speech, and essay-writing skills in Mandarin are essential to passing. Thus, according to Samantha Vy (2 BS ME), PCHS graduate, most of the students understand the questions during the exams and write their own answers without requiring much memorization.

**Uno High School** and **Chiang Kai Shek College** have high standards with regards to their Chinese curriculum. Their Chinese classes consume a total of three hours a day, subjects ranging from language, history, heritage, writing letters, and others. Their teachers mostly come from Taiwan thus Mandarin serves as the primary medium of language.

In conclusion, the styles of teaching Chinese in high schools are quite diverse in comparison to one another. Yet each school takes pride in the ability of their curriculums to sufficiently enhance the Chinese-Filipino youth's competence in their exceptional culture. ☺

*Special merits to: Erika Go, Evert Callueng, Samantha Vy, Frederick Chua, Andrew Chuacokiong, and Tricia Uy for their time in helping us piece this article together. Thanks!*

*Layout by: Allan Tan*



By: Oscar Pobre

# RACE, GRADES, AND THEIR CORRELATION



WHO among us have not heard of the stereotype that the Chinese are good in math? Apparently, only five out of 98 respondents in a survey conducted by **Chinoy** Magazine claim they haven't. This tells us that the stereotype does exist, but does it have any basis in reality?

Stereotypes can foster racism, the belief that one race is innately superior or inferior to another. As we know, there are some people who are only too keen to praise the ascendancy of the middle kingdom. On the other hand, the stereotype that Chinese people are bad in English and Filipino puts this notion in check. Nonetheless, it is better to take a more careful look into the issue. This article discusses the possible validity of the various stereotypes concerning the aptitude of Chinese people in academics.

**Chinoy** Magazine conducted an

in-school survey asking respondents their freshman year marks and their subject preferences. There were a total of 97 respondents. This consisted of 42 Ateneans with predominantly Chinese lineage, 46 with predominantly Filipino lineage, and 10 with mixed lineage. Dominant ethnic lineage was defined in the survey as having at least 7/8 Chinese or Filipino ancestry.

It's important to note that this survey was conducted with only a very small sample size. Results might not be very applicable to the entire Ateneo student population.

Take note that grades, which are examined in this study, are not a measure of aptitude, but of performance. Aptitude pertains to innate ability, while performance pertains to actual results. It can be assumed, however, that there is a high correlation between the two. Also,

the basis of being Chinese in this study is race, not culture. While some might argue that culture would be a more valid basis for being Chinese, it can be assumed that there is a high correlation between race and culture.

QPI was used as the basis for overall performance. The mean freshman year QPI of the Chinese respondents was 2.84. The mean freshman year QPI of the Filipino respondents was 2.78. That leaves the Chinese sample mean 0.06 points higher than its Filipino counterpart. However, with a 5% margin of error, the true means of both Chinese and Filipino populations can be situated anywhere between  $\pm 0.14$  of their respective sample means. There is no decisive difference between Chinese and Filipino overall performance.

With regards to proficiency in math, Math11 and Math18 scores were used as bases. The mean math score of the Chinese respondents was 2.69, while the mean math score of the Filipino respondents was 2.54. The Chinese sample mean is higher by 0.15 points. However, this result is again inconclusive. With a 5% margin of error, the true means of the Chinese population could lie anywhere between  $\pm 0.23$  of its sample mean. The true means of the Filipino population, just the same, can lie anywhere between  $\pm 0.26$  of its sample mean.

With regards to proficiency in English, En11 scores were used as a basis. The mean English score of the Chinese respondents was 2.89, while the mean English score of the Filipino respondents was 3.1. The Chinese sample mean is lower

by 0.12 points. There is, however, a significant probability that the true mean of the Chinese population is indeed lower than the Filipino population mean. With a 5% margin of error, the true mean of the Chinese population ranges from 2.72 to 3.06. The true mean of the Filipino population, on the other hand, ranges from 2.94 to 3.26.

With regards to proficiency in Filipino, Fil11 scores were used as a basis. The mean score of the Chinese respondents was 2.68, while the mean score of the Filipino population was 2.92. The Chinese sample mean is lower by 0.24. There appears to be a significant difference between Chinese and Filipino performance. With a 5% margin of error, the true mean of the Chinese population ranges from 2.44 to 2.92. The true mean of the Filipino population, on the other hand, ranges from 2.67 to 3.17.

Subject preference was also included in the study because preference may very well be related to performance and aptitude. Respondents were asked to rank math, English, and Filipino according to their preference.

Fifty-four percent of Chinese respondents ranked math as their 1st choice, 27% ranked it as their 2nd choice, and 19% ranked it as their 3rd choice. On the other hand, 32% of Filipino respondents ranked math as their 1st choice, 22% ranked it as their 2nd choice, and 46% ranked math as their third choice. Math is clearly more preferred by Chinese than Filipinos.

Thirty-four percent of Chinese respondents ranked English as their 1st

---

*“...the stereotype does exist, but does it have any basis in reality?”*

---

choice, 56% ranked it as their 2nd choice, and 10% ranked it as their 3rd choice. Fifty-four percent of Filipino respondents ranked English as their 1st choice, 35% ranked it as their 2nd choice, and 11% ranked it as their 3rd choice.

Twelve percent of Chinese respondents ranked Filipino as their 1st choice, 17% ranked it as their 2nd choice, and 71% ranked it as their 3rd choice. In a similar trend, 13% of Filipino respondents ranked Filipino as their 1st choice, 43% ranked it as their 2nd choice, and 44% ranked it as their 3rd choice. Filipino is clearly the least liked subject by both Chinese and Filipinos, but the numbers show that Chinese people like it even less than Filipinos.

The respondents were also asked whether they received pressure from their parents to perform well in academics. Forty-eight percent of Chinese

respondents answered yes, as compared to only 26% of the Filipino respondents.

In conclusion, the results show clear differences in performance and preferences between the Chinese and Filipino populations in the area of academics. Chinese tend to prefer math more than Filipinos, but the data is inconclusive as to whether or not they actually perform better than Filipinos in that subject. There also appears to be some evidence that the Chinese population performs poorer than Filipinos in English and Filipino subjects. The sample size used is relatively small, and perhaps more conclusive results could be obtained with larger sample sizes but all the same, we are called to interact in a community without bias and certainly without prejudice between races, intellect or culture. ☺

---

## Billboard

---

# Dannor Enterprise



# The History of Chinese Words

By: Abigail Kwok

Layout by: Prinz Bautista

RECALLING ELEMENTARY and high school days when writing Chinese was tough, one has to follow strictly the right order of strokes, or else your teacher would end up telling you "that is not how it should be written." And calligraphy is actually one of the most hated subjects by most students. Some even end up cheating in it. Although one first thinks that these strokes mean nothing, they actually do mean something. Each brush stroke has significant meaning to a Chinese word. This is why following the strokes meant writing and understanding the word correctly.

Writing Chinese characters, although complicated, is very unique. It is considered to be one of the most beautiful among all the other languages. Unlike the Roman alphabet, Chinese words are distinct, with each word having a different meaning, and when coupled with another word will come up with yet another different meaning.

The words 日 月 when taken separately would mean day and night. But, when these two words are combined, it forms an altogether different yet relative meaning: tomorrow.

*"...these shapes of symbols and pictures were developed to a formal script which are being used nowadays."*

The origin of Chinese antique script is very long and there are not enough documentary resources about it in history. Chinese characters can be traced to a time when people made records of their daily lives by tying knots in ropes or strings. The most acceptable legend of the inventor of Chinese writing was a minister named Ts'ang Chieh, who recorded the history of the court of Shi Huang Ti, the first emperor of China.

The history of Chinese scripts started during the Sheng Dynasty (1600 - 1100 B.C.). People engraved symbols or pictures onto the shells of turtles to express their views or feelings. Later, they engraved them onto bamboo. Those symbols or pictures were shaped and developed throughout the Chou Dynasty (1027 - 222 B.C.), Chin Dynasty (221 - 201 B.C.) and it was only during the Han Dynasty (202

B.C. - 220 A.D.) that these shapes, symbols and pictures were developed into a formal script, that which we commonly use nowadays. Chinese writing was soon enhanced with the discovery of paper making by *Choi Lan* (100 A.D.) and the use of a brush made from bamboo and goat hair.

Unlike other languages, the Chinese do not have their own alphabet but rather, words are formed through different strokes. There are eight different basic strokes that are used to write a Chinese character. Using these strokes, the Chinese art of calligraphy is formed. Words are formed through these different strokes, each having their own order, style and format. By following these, a beautiful Chinese word is formed

.....

永

'Yong' meaning everlasting/forever/perpetual. This character is very similar to the character for water in which 'water flows on incessantly in a continuous cycle'. The addition of 'foams and ripples' above the character for water enhances the meaning to 'forever'. This character embodies the eight fundamental strokes used in Chinese calligraphy

.....

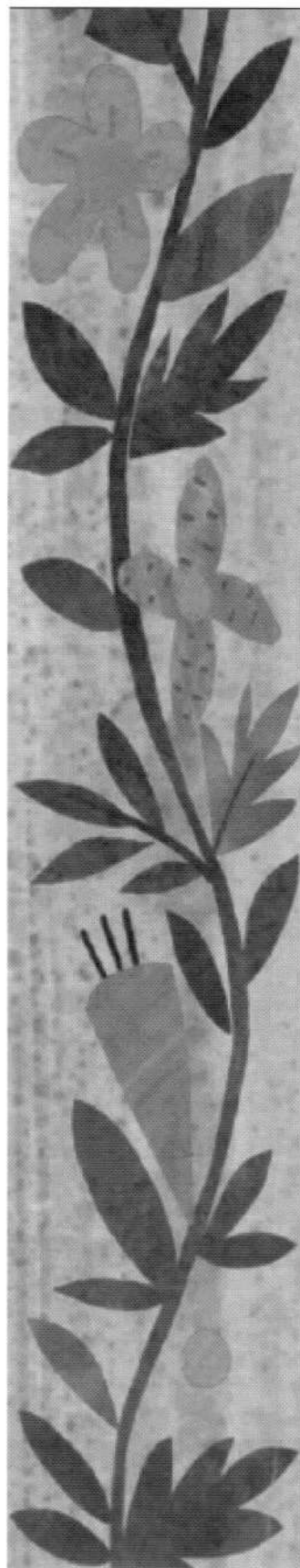
Another unique feature of the Chinese character is that it uses opposing words to create a new concept. Similar to the sun and moon creating a new word, another

word, 多 少 when taken separately, means many and few. But when

these two are combined, it forms a new meaning signifying 'how much'. Since China is a very vast country with many regions and dialects, the Chinese character serves as a unifying factor for all of them. The written word is the same for everyone and through this unspoken agreement, people understand each other clearly. The elements of forming a Chinese character are three: image (form), sound, and meaning. There are also six principles that are used to define and explicate these. They are the pictographs, words formed from things which can be drawn (animal, person, object.); indicatives, words formed from things cannot be drawn (directions, numbers.); ideatives, words formed to be understood easily after the pictograph and indicatives were formed; harmonics, words formed taken from their basis for pronunciation or those added with other signs or words to form a new word; transmissives, words that are under one heading or same idea; and the borrowed words.

Pictographs are probably the most familiar kind of Chinese character origin as these use actual images to form a word. Below are some examples of how pictographs were used and how they eventually evolved to the Chinese characters many know today.

*"...the Chinese character serves as a unifying factor..."*



Word	Symbol	Picture	Explanation
sun	日		the sun is round
moon	月		the new/half moon
water	水		the course of water
fire	火		the flame
hill	山		the peak
rain	雨		drops of rain
cow	牛		a cow with two horns
goat	羊		a goat with two horns
horse	馬		a body with two legs
tree	木		a trunk with leaves and roots
fruit	果		bottom is tree, top is 'fruit'

Chinese characters have evolved throughout time. Now, "short-cut" writings have also emerged, making the writing of Chinese characters shorter and easier. But, without a doubt, it still remains as one of the most artistic, and beautiful characters of all time. It is truly unique.

Although writing it is often hard, considering all the strokes you have to follow accordingly, it is best to remember that every Chinese word has its origin, maybe from nature or the livelihood of Chinese people themselves. That way, writing Chinese words certainly won't be as difficult as the art seems to be. ☺





THE EXPONENT OF PHILIPPINE PROGRESS  
SINCE 1900

# MANILA BULLETIN

THE NATION'S LEADING NEWSPAPER

104 Years of Service to the Nation

[www.mb.com.ph](http://www.mb.com.ph)



## Head Office

MANILA BULLETIN PUBLISHING CORPORATION  
Manila Bulletin Building  
Muralla Cor. Recoletos Sts., Intramuros, Manila  
P.O. Box 769  
Tel. No. 527-8121 Fax 527-7510

## Branches

**Ayala Avenue Branch**  
• 6762 Ayala Avenue  
Makati City  
Tel. Nos.: 813-2142;  
813-7476

**Atrium Makati Branch**  
• G/F Atrium Makati  
Makati Avenue, Makati City  
Tel. Nos.: 811-4357; 811-4453;  
811-4391

**Kalookan Branch**  
• Rizal Ave. Ext.  
Cor. 10th Avenue  
Kalookan City  
Tel. Nos.: 363-2216;  
363-1333

**Ortigas Branch**  
• G/F Hanston Bldg., Em-  
erald Ave., Ortigas Center,  
Pasig City  
Tel. 631-3047 to 49

**Alabang Branch**  
• Unit 104 G/F South Center Tower  
2206 Market St., Madrigal Business  
Park, Alabang Muntinlupa City  
Tel. Nos. 772-1901; 772-1902

**West Avenue Branch**  
• G/F Delta Building  
West Avenue corner Quezon Ave.,  
Quezon City  
Tel. Nos.: 373-3910 to 13

**Cubao Branch**  
• Aurora Blvd. Cor.  
Cambridge, Cubao  
Quezon City  
Tel. Nos.: 913-5157; 912-2295;  
912-2267

**Cebu Branch**  
• Jakosalem cor. Zamora  
Sts.,  
Pari-an, Cebu City  
Tel. (032) 256-0126

**Divisoria Branch**  
• C.M. Recto corner  
Ilaya Sts., Manila  
Tel. 243-9521; 244-0861

**Davao Branch**  
• G/F Finster Hall, Ateneo de  
Davao C.M. Recto St. cor.  
Roxas Ave. Davao City  
Tel. (082) 225-0660

# KLT TRADING

1024 Roman St. Binondo, Manila

Tel: (632) 244.3783/244.5432

Fax: (632) 245.8395

E-mail: [klt@asia.com](mailto:klt@asia.com)

## Billboard

One number  
for all your  
banking needs

**Call  
84-911**

Metro Manila

1-800-188-84-911 (PLDT)  
and  
1-800-333-84-911 (DIGITEL)  
Provincial

- Phone banking services
- Personal banking assistance
- Product and rate inquiries
- Statement requests

**Equitable PCI BANK**   
Your Bank of Choice

[www.equitablepcb.com](http://www.equitablepcb.com)



Member: Philippine Deposit Insurance Corporation  
Deposits insured up to P250,000

*Goldon  
Weaving  
Corp.*

# Pinning Our Hopes on Pinyin

by: Nate Dy-Liacco

I remember when I was a first grader in Xavier, we spent almost the whole year learning how to read and write in *zhuyin fuhao* (or “bopomofo”). Invented in 1912, *zhuyin fuhao* is a phonetic system consisting of 37 special symbols – 21 consonants and 16 vowels – used to help Mandarin learners read Chinese characters. In fact, *zhuyin* (pronounced “choo-eeen”) is primarily intended for teaching proper Mandarin pronunciation to children. In Taiwan, all grade one textbooks are purely in *zhuyin*. But as students progress with their studies, its use in books is greatly diminished – as *zhuyin* pronunciations are relegated to glossary entries on “new characters”.

Because *zhuyin* symbols are “characters” in their own right – *zhuyin* symbols are based on radicals (*bu shou*) or parts of some existing characters – it is therefore necessary for a learner to first be able to read *zhuyin* symbols and their possible combinations, to be able to find the correct pronunciation of a character through the use of a Chinese dictionary. Given this, learning Mandarin through *zhuyin* could be tedious and difficult.

To address this concern, *Hanyu Pinyin* was introduced. *Pinyin* is a method of romanization (i.e. phonetic notation and transliteration into the Roman alphabet) of Mandarin. It was approved in 1958 by the government of the People’s Republic of China, and was officially adopted in 1979 – the same year the International Organization for Standardization (ISO)

“Compared to *zhuyin*, *pinyin* is more helpful for students learning Mandarin as a second language...”

adopted it as the standard romanization for Modern Chinese. Here in the Philippines, most, if not all, Chinese schools have already instituted *pinyin* – either to completely replace *zhuyin* or to be taught alongside *zhuyin*. However, to this day, Taiwan still uses *zhuyin* for instruction in school. In 1998, Taiwan came up with its own romanization system, called *tongyong pinyin*, which is somewhat similar to *hanyu pinyin*, and was officially adopted in 2000. In spite of this, *tongyong pinyin* is still not fully used in Taiwan, because of many existing romanization methods still in use there, such as Wade-Giles, Yale, and even *hanyu pinyin*. For this article, however, we will only deal with *hanyu pinyin*.

Compared to *zhuyin*, *pinyin* is more helpful for students learning Mandarin as a second language precisely because of its use of Roman letters. Nevertheless, some confusion may still arise for foreigners who are familiar with the Roman alphabet and learn Mandarin through *pinyin*. While pronunciations of Roman symbols used in *pinyin* as well as the actual pronunciation of the Mandarin phonemes they represent are generally similar, there are special approximations in *pinyin*. For example, “c” is actually pronounced “ts”, and “z” is pronounced as “tz”. However, this minor difficulty can



be overcome by disassociating the English pronunciation of a particular Roman letter – for instance, “c”, as in our example – and associating it with its corresponding Mandarin pronunciation. This could help one to learn and master correct Mandarin pronunciation faster.

In general, therefore, it is seen as helpful for foreigners learning Mandarin. But what are its effects on Chinese-Filipino students?

Chinese-Filipinos of our generation speak, write, and read less Chinese than our parents or grandparents do. If we have become or are becoming increasingly incompetent at Hokkien, the first language in most Chinese-Filipino homes of the previous generation, what more in Mandarin, a language that is hardly spoken by the Chinese in the Philippines?

“Because Mandarin is as foreign to the current generation of Chinese-Filipino students as French or Japanese, it should be taught as a foreign language,” writes Dr. Ellen H. Palanca, Ateneo economics professor and chairperson of the Chinese Studies Program, in “Teaching Mandarin”, her article in the coffee-table book *Chinese Filipinos*. “To teach the sounds of Chinese Mandarin, the *pinyin* romanization should take the place of *zhuyin fuhao*,” she adds.

Many find *zhuyin* confusing because of the dual association that it requires. *Zhuyin* symbols are completely alien characters for us modern Chinese-Filipinos, who are already raised speaking in English (mostly from

parents) and Filipino (mostly from household help) at home, and are thus familiar with the Roman alphabet. Thus, instruction in *zhuyin* requires

**“I personally find *zhuyin* confusing because of the dual association that it requires.”**

not just knowledge of how a *zhuyin* character looks like, but also of its corresponding pronunciation – whether as stand-alone, or in combination with other *zhuyin* symbols. This is the relative meaning to the term “dual association”.

With *pinyin*, this is bypassed, because of the innate similarity of a majority of *pinyin* symbols and Roman letters, in terms of pronunciation. Thus, there is no need to learn a separate set of

**“Chinese-Filipinos of our generation speak, write, and read less Chinese than our parents or grandparents**

37 phonetic symbols – which in itself already requires a “great deal of time and effort,” says Dr. Palanca – before one can actually go about learning how to read, write, and pronounce at least 4,000 more characters, the threshold requirement for one to be considered “well-educated” in Chinese.

While some may think that the 37 symbols of *zhuyin* actually aid students in learning more easily the 37 distinct phonemic sounds there are in Mandarin, others oppose this idea and concur that it causes more confusion than help. For

example, before learning *pinyin* correctly, a student might

## FACT BOX: ZHUYIN - PINYIN (VOWELS)

ㄚ	ㄛ	ㄜ	ㄝ	ㄞ	ㄟ	ㄠ	ㄡ
-a	-o	-e	-e	-ai	-ei	-ao	-ou
ㄢ	ㄣ	ㄤ	ㄥ	ㄦ	ㄩ	ㄨ	ㄩ
-an	-en	-ang	-eng	er	Y(i)	W(u)	Y(u)

pronounce *Zhongguo* (China) as “tsong-kwo”, and not “chong-kwo,” the latter being the correct pronunciation. Many others suffer from the same problem – which is actually similar to the English “p-

and-f” and “b-and-v” “syndromes” that we scoff at, by calling those who confuse these letters “barok”.

I first *improperly* learned *pinyin* in first year high school when I was *da-gege* (“big brother”) for the Chinese Culture and Language Camp, but I learned it only as a romanized equivalent to my flawed *zhuyin*; not to mention that I had to learn it in a day, because I was going to teach it to little grade-schoolers the day after. (Xavier gradually introduced *pinyin* to freshmen the following school year, and completely phased-out *zhuyin* the school year after. This was also implemented simultaneously in the grade school.) But I will not be quick to blame my erstwhile incorrect pronunciation on the complexity of *zhuyin*, because it is also partly based on what my Chn1 and Chn4 prof, Ms. Song Bee Dy, calls the “waterloo of southerners”.

The “waterloo of southerners” is this. Most of us Chinese-Filipinos trace our ancestry from Fujian, a province in southern China. Fujianese (*Minnanhu* or “Hokkien”) does not have retroflex sounds – “zh”, “ch”, “sh”, and “r” – that are characteristic to Mandarin. (Retroflex means a backward bending of the tongue to produce a certain sound.) And since our grade school and high school teachers are a generation more adept at Hokkien, their Hokkien accent “spills over” as they instruct in Mandarin. Thus, their waterloo is “handed down”, so to speak, to our generation – even though we are no longer as strongly influenced by Hokkien in our

FACT BOX: ZHUYIN - PINYIN (CONSONANTS)

ㄅ	ㄆ	ㄇ	ㄈ	ㄊ	ㄋ	ㄌ	ㄍ	ㄎ	
b	p	m	f	d	n	l	g	k	
ㄅ	ㄆ	ㄇ	ㄈ	ㄊ	ㄋ	ㄌ	ㄍ	ㄎ	
h	j	q	x	zh	ch	sh	r	z	c

speech.

It was not until second year college, when I took Chinese 1 and formally re-learned *pinyin*, that I’ve learned the *proper* pronunciation of Mandarin phonemes. Now, I no longer pronounce *shijian* (time; pronounced “shir-tsien”) as “se-tsien”, *chifan* (to eat; pronounced “chir-fan”) as “tse-fan”, and *zhidao* (to know; pronounced “jer-tao”) as “tse-tao”. The virus that has been passed on to me – the “waterloo of the southerners” – has been cured, as it were. Hence, just knowing *pinyin* is not enough, as my first time of “learning” proves. Rather, a correct instruction of *pinyin* is the key to a better learning – and hopefully, appreciation – of Mandarin by us Chinese-Filipinos.

Our elders say that there will come a time wherein us Chinese-Filipinos will no longer speak, read, or write Chinese. But this scenario need not occur, for there is hope. This hope lies in *pinyin*’s bypassing of the dual association required by *zhuyin* – thus somehow helping in doing away with unnecessary complexity and rote memorization, which are banes of Mandarin instruction to Chinese-Filipino students. There is so much hope and promise in *pinyin*, and it must not be put to waste. This is why there should be an equivalent willingness and enthusiasm in modern Chinese-Filipinos with regard to learning Chinese language and culture. Or else, *pinyin* or no *pinyin*, the grim future that our elders predict might just come to pass. ☹

Layout by: AntonBautista

## CELADON Press Release

DESPITE ALL the hustle and hassle of the dwindling school year, Ateneo Celadon has managed to dazzle in all its bustles for the past three months. And so, here's a pound-per-pound blow-by-blow of what Celadon has done and has been doing since the release of **Chinoy** first issue, all to further improve Ateneo de Manila's official Filipino-Chinese organization:

by Jules Siegrid Ang

### Celadon Thanks

Last September 24, 2004 at seven in the evening, Celadonians paid tribute to the people directly involved in the mental formation of future men and women for others – our second parents whom we call teachers. It was a one-of-a-kind thanksgiving, as both students and teachers were gathered in a special class full of songs, dance, and praises. Special thanks go to Mr. Leoncio Miralao of the Ateneo Multi-Purpose Cooperative (AMPC) Cafeteria for taking care of the wonderful dinner, Mrs. Rose Acoba of the Ateneo Schools Parents Council (ASPC) for the wonderful words of parent-to-teacher appreciation, and to all the teachers and performers who graced the activity with their presence.



### Celadon Helps

Celadon, in its aim to promote the awareness, understanding, and appreciation of the Filipino-Chinese culture, decided to become one with the Ateneo by helping out with two of its outside-class activities for the school year. The first of which is the **Alternative Class Program** last November 19 where Celadon hosted two classes, namely the *Be Your Own Van Gogh* class on Chinese calligraphy, and the *Chinese Women's Boxing* class on Chinese martial arts. Following this is the **Blue Christmas** outreach held last November 27, where a handful of street children were escorted inside Kostka Hall Room 303 to know about the Chinese culture while getting pampered for a few hours.

Celadon would very much like to thank Mr. Felix Chan-Lim and his family for getting way out of their way just to teach Chinese calligraphy to the Ateneans.



### Celadon Confirms

Filipino-Chinese organizations from five universities, namely DLSU Engicom, UAP Fu, UP CSA, UST COMACH, and Ateneo Celadon, converged last October 20 and together ratified the constitution of the new and improved Alliance of Filipino-Chinese Students or AFICS.

Through the ratification, the unity between these five Filipino-Chinese organizations is solidified even further, and it is hoped that the Alliance gains more member organizations in the future.

### Celadon Gathers

On the lucid streets of Greenhills, just along the road of Wilson, lies a place where Celadon's very first outside general assembly in four years was held. It was indeed a fabulous Friday as the Acacia Bar and Restaurant was set to suit the Celadonian with food, fun, and friends. Headed by MIS Seniors Charlene Valene Go, Gordon Lim, and Timothy Tan, **Fab Friday: Celadon's 2nd General Assembly** held last November 12 was surely a night to remember.



### Celadon Revives

On the 23rd of November, the **Aling Lahi** section of **Chinoy** was revived and modified into a new format. This year, **Aling Lahi** was reformatted into a one-of-a-kind game show that brought together extraordinary people from different backgrounds. It was set to be a friendly activity wherein the different cultures that comprise the Filipino melting pot could engage in a fun event, while getting to know more of each other's unique way of life. Congratulations go to Mr. Sev Sarmiento, Charles Lejano, and Chieie Canivel of Team Pinoy, who won this year's **Aling Lahi Ang Pinakamaabli** challenge. Special thanks to Ms. Wendy Chua, Chris Tiu, and Clarisse Ong of Team Chinoy; to Mr. Markus Locker, Gio Valencia, and Lia Cruz of Team Tisoy; and to Mr. Ralph Quiat, Mr. Wilhelm Strebel, Mr. Andrew Soh, and our moderator Dr. Francisco Navarro for being judges in the event.



### Celadon Discovered

Celadon was indeed discovered and put in the limelight last November 25 when it was interviewed for Studio 23's **Wazzup Wazzup**. Whilst promoting Celadon's biggest back-to-back charity events for the school year, namely the **Making-A-Difference!** or **MAD! Battle of the Bands** (November 27, 7pm onwards, at Grassi's Cafe Rockwell) and the **MAD! Concert Party** (December 4, 7pm onwards, at St. Benilde Gymnasium of De La Salle Greenhills), some Celadonians were made celebrities for a couple of seconds after answering questions ranging from "What is your course?" to "Do you love La Salle?" Furthermore, various bands that competed in the event were launched through the interview, where our very own Vice-President for Corporate and Financial Affairs Sharlene Marie Tan filled in as Celadon's Tadjok!

### Celadon Week Restructured

To address the growing number of Celadonians and to prepare for the upcoming Chinese New Year, Celadon Week has been restructured to empower more members, while simultaneously train promising Celadonians for future leadership positions in the organization. Instead of being handled by one specific department, the Executive Board has decided to make the structure encompass all five departments and in addition, introduce the "apprenticeship system," where two individuals – a manager and a member – are tasked to collaborate with each other and handle a specific committee of the project. In this system, a mentor-apprentice connection is observed and work is distributed equally to Celadon's five departments. With anticipation, this synergy will hopefully equate to success.



Catch CELADON WEEK from January 31 to February 4, 2005!



I am proud to be Chinese, and I am proud to be Filipino, in equal measure and degree.

This did not come easy and was not always this way. I am already a fourth-generation Fil-Chi or *fei hua*. I have a distinctively Filipino last name and yet very Chinese features. In growing up, I was considered too Chinese to be Filipino, and at the same time too Filipino to be Chinese.

But nowadays, thanks to globalization, the opening of China, and the rising popularity of all things Chinese, knowledge and attitudes are changing.

In my recent trips to China, I had encountered many *hua qiao* Chinese, the Chinese from Indonesia, Malaysia, Thailand, even America and Canada. Including the Chinese from Singapore, Taiwan, Hong Kong, and of course, China, we all seemed like different breeds. Among that vast and varied community of local and overseas Chinese, I was identified as the Filipino, and there was a natural pride and patriotism that came with that. And yet, there was a tangible bond of commonality and shared kinship among all of us there, and it was that we were all Chinese.

In the multicultural United States, I am immediately identified as Filipino with Chinese blood as easily as I am recognized as being Chinese from the Philippines. How commonplace and matter-of-fact their acceptance is of someone being simple mixed race and ethnic roots!

And how ironic that I had to be taken out of my context, my culture, my country, to realize my pride and my place.

So what do I have to say to the Celadon, my fellow Fil-Chi or *fei hua* of mixed blood and ethnicity?  
Be proud of both of your cultures.  
Broaden your perspectives.  
Find your place in the world. ☺

**Dr. Francisco Navarro**  
Celadon Moderator



## Message from the Moderator

# Aling Lahi: Revived

**C**ELADON'S Culture Challenge, the "Aling Lahi" competition, proved to be a success despite 2004 being the first year for it to be held in the format of a game show. Although not every seat in Escaler Hall was occupied, the audience more than made up for the lack of attendance with their laughter and cheers of support. The crowd hooted for their favorite teachers and gave appreciative "whoops" at almost every twist in the event, so better luck next year for those who missed the show!

And there certainly will be a next year. The stellar performances of the participants combined with their enthusiastic partaking in the activities definitely won the respect and praise of their spectators.

Team Tisoy comprised of Lia Cruz, Gio Valencia and their team leader Sir Markus Locker. Team Chinoy was led by Ms. Wendy Chua, along with Chris Tiu, and Clarisse Ong, while Team Pinoy was spearheaded by Sir Severino Sarmenta, Chinie Canivel, and Charles Lejano. The judges in charge of decision-making were Dr. Francisco Navarro, Mr. Wilhelm Strebel, Mr. Ralph Quiblat, otherwise known as "Sir Tatot", Mr. Andrew Soh, and Celadon President Jules Ang.

Awesome video presentations greeted the audience as the show opened with a bang. Undeniably, the presence of hosts Eleanore Lee and Russell Yao played a significant role in keeping the show going strong with their humorous wit and sassy comments both of which kept the audience alive and eager for more.

The game was set up with mechanics similar to that of Jeopardy, a point matrix with five categories, each divided into 10, 20, 30, 40 and 50 points for each block. As soon as the game began, everyone was on their feet; during the Mais-Eating Challenge, the audience watched Sir Sev Sarmenta wolf down his two corn cobs in the record time of under a minute, pausing between bites to tauntingly tease opponents Sir Locker and Ms. Wendy. The whole crowd roared with laughter and thunderous applause as the notorious communications professor's team earned ten points.

It was certainly Lia's chance to shine as one of the activities required her, and two other participants from each team, to sing a modified version of the song, "*Tong tong tong pakitong kitong*". Team Chinoy humbly passed up the chance to show off their vocal abilities while Team Pinoy's Charles put up a brave fight with his own version of this song but, in the end, Lia's tabletop back bend won the judges' admiration.

With the competition among the three teams strong and slightly tense, the fast-paced action was exciting for everyone as the teams battled it out, choosing higher and higher stakes from the five categories of humor, analysis, skill, food, and creativity.

Things certainly heated up when one of the activities required the participants to get themselves out of a fictional sticky situation and Sir Locker and Gio Valencia brought the house down performing as lovers dining in a restaurant. Howls broke out from the audience with Sir Locker's show of affectionate banter while gamely taking Gio's hand in his own. Combined with Gio's rendition of "Can't Take My Eyes Off You," the judges

By: Myreign Sua

raised their score up to a hundred.

And as it commenced, the daring side of the girls as well as their creativity and wit was certainly put to the test as they were each given a situation located in an elevator. A guy with body odor was to enter and with 28 more floors to go they were all to think of the best way to squeeze themselves out of the disgusting situation. Team Pinoy gave an excellent version of the sixth sense, with Chinie proclaiming that she "sees dead people." Charles, playing her smelly partner, when told to look behind him, felt Chinie's unseen foot on his butt causing him to jump peculiarly out of the elevator. Team Chinoy also

displayed prowess in an attempt to get Chris off the elevator as Clarisse suddenly let out a piercing scream that held us in shock for a minute before triggering laughter from the audience. But again, Team Tisoy took the points as Lia showed off her womanly ways with her flirtatious words, "You're so manly and buff! Do you want me? Why don't you race this elevator with me in it, all the way up to the 38th floor? If you win, you know what you'll get!"

Ms. Wendy's delivery of one of the hardest Chinese tongue twisters ever created did her teammates proud as she recited clearly with all the correct intonations to the amazement of everyone in the hall. As one of our profound judges aptly put it, "How much more damage could a microphone take?"

Finally, the contest wouldn't be complete without Sir Sev Sarmenta's amazing "joke time." Without availing of the three full minutes given to him, the whole crowd was howling, laughing, and almost in tears as he trounced his two other opponents, given that they were just as amusing in their own distinctive ways. To give you a taste of Sir Sev's wit and sarcasm are his words, "...[Jollibee] is one of the worst mascots ever invented. Why? He is aerodynamically wrong! Imagine, that huge body with those little, little wings. How can he ever be called a bee?" That in itself provided the win for Team Pinoy, hands down.

Reading this article will only allow you to capture a fraction of what you would have experienced had you engaged in the fantastic "Aling Lahi" competition, whether as a participant or as a viewer. The hilarity of it all, the active participation of the contestants, and the hard work of all the people who invested their time and effort into this contest certainly did not go to waste. The efforts of the project heads Ryan Chua and Allan Go, as well as Communication and Publications VP Joyce Gotamco and AVP Ginnii Sua, were not in vain as the first show of its kind was a success to be remembered and may provide a benchmark for the "Aling Lahi" program format in the years to come. Without a doubt as the show wrapped up, everyone left the venue roaring for more. More importantly, the participants had fun and Aling Lahi's objective to provide intercultural harmony and enjoyment was fulfilled. I know that I certainly can't wait until next year! ☺

### Team Chinoy



### Team Pinoy



### Team Tisoy





# Celadon's Gratia 2004 pays tribute to teachers



**T**EACHERS ARE our second parents. This is not new to us. But often we fail to realize all the things our teachers do for us and focus solely on the things they that are irritating about them: *masungit*, *mahirap magbigay ng test*, *'di marunong magturo*, and so on; or the things that we benefit from: *laging absent* or *walang pinapagawa*. But teachers are human too, and that means that they should also have an allowance for mistakes. Often our impressions with teachers are serious and uptight, but more than that they're also young and trendy. Teachers should have their right to fun too.

And teachers certainly did as the Ateneo de Manila University's CELADON, a Filipino-Chinese organization gave tribute to the hardworking teachers of the University in an event entitled *Gratia*, from the 20<sup>th</sup> to the 24<sup>th</sup> of September. This was in line with the Chinese celebration of Teacher's Day in memory of Confucius. The week-long celebration is composed of a voting period during the five days, wherein students could nominate and vote for teachers according to different categories: Best Dressed Female and Male, Teacher-Student and Teacher-Celebrity Look Alike, Daddy and Mommy Figures, One of the Students, Crush ng Bayan for both male and female, Faculty Couple, Kwela/Funniest, Best Professor, Musikero/Musikera, *Akala namin terror pero hindi pala...* and the Legend Award. The culmination night was held on the evening of September 24.

Celadon President Jules Sigfreid Ang gave his appreciation to the teachers, expressing to his audience the nobility of teaching through sacrifice for others. According to Jules, more than teaching students about a particular subject, teachers have also taught a lot about life and how it is in the real world. They are encouragers, disciplinarians, and epitomes of calmness.

According to her, she left the field yet returned after some time. Though teaching does not pay as much, the feeling is worth it.

According to her, she left the field yet returned after some time. Though teaching does not pay as much, the feeling given is certainly worthwhile. It requires three disciplines: hope, joy and making a difference. These three are the feelings evolved in seeing a student become who he or she is in the society. Intal told new faculty members that teaching is a job where they will experience many crossroads. Oftentimes they will be tempted to choose another profession, but when they discover the passion for teaching, it will be a fulfilling experience. She also expressed her appreciation to the teachers who have been with the University for many years.

The celebration ended with every teacher having a smile upon their faces, their bellies filled with food, and the satisfaction that came with it all. Celadon Gratia is now on its 3<sup>rd</sup> year of honoring and celebrating the hard work teachers give to their students. ☺

By: Abigail Kwok



# *Celadon's Mid-Autumn Fiesta: Let the Festivity Begin!*

By: Kira Ang

**T**HIS year, Celadon celebrated the mooncake festival with a fiesta twist, suggesting the uniqueness of how the mid-autumn festival in the Philippines is observed. The mooncake event was themed "Mid-Autumn Fiesta," hinting that a vibrantly colorful patchwork of dice games and entertainment was about to unfold. And indeed, the patchwork unfurled magnificently during that special Friday night.



Hosts Enzo Te and Daphne Uy started the evening of September 17, 2004 with the customary introductions, tossing around a few jokes and then inviting Jules Ang, "the big man of Celadon," for some opening remarks. Of course, by that time, people were already fingering the prizes on the tables while there were those already hanging on possessively to some of them. In fact, this author admits mentally listing down what loot from the table she wanted to go home with. After Jules' inspirational speech, the Celadon Choir led by Russell Yao gave a captivating rendition of "Kay Ganda ng Ating Musika." Afterwards, the Celadon Dance Troupe gave a commendable exhibition of funky moves and rhythmic grooves to Usher's "Yeah." Following the troupe came in the Faci Parade, with, finally, the dice game in succession.

The evening closed with an interesting moon gazing session by Cultural Affairs's Cultural Studies Investigators (CSI). The moon turned out to be a cleverly disguised pseudo-piñata and everyone scrambled for the candies literally falling from above. The Mid-Autumn Fiesta proved to be an inspiring event - it does not only celebrate the mooncake festival; it weaves people of two different cultures together under the harvest moon. ☺

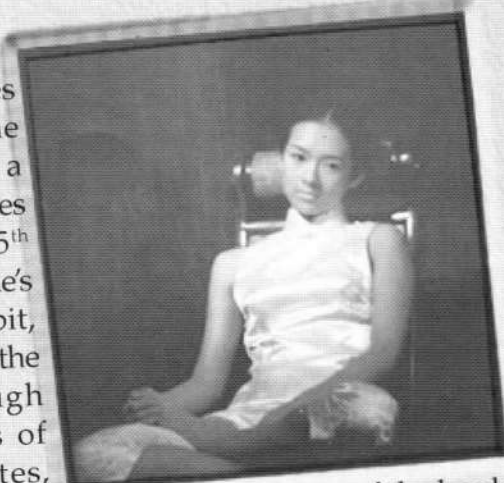




**T**HE Ateneo Chinese Studies Program together with the Chinese Embassy launched a photo exhibit of spectacular scenes in China to celebrate the 55<sup>th</sup> founding anniversary of the People's Republic of China. The exhibit, aptly named "China Story," tells the tale of Chinese life through beautifully captured images of Chinese people, cultural sites,

martial arts, folk customs, and the Beijing Opera. Some of the books and multimedia materials donated by the Chinese Embassy were on display for the public. The exhibit ran from September 16 to October 1, 2004, at the Pardo de Tavera Room in the Rizal Library. ☺

**By: Nina Suzette Lim**



**CHINESE STORYTELLING  
THROUGH PICTURES**

Amy Tan's

# The Bonesetter's

*"So busy, so success," her mother had said recently when Ruth told her she didn't have any free time to see her. "Not free," LuLing added, "because every minute must charge money. What I should pay you, five dollar, ten dollar, then you come see me?"*

A touching story about a Chinese mother-daughter relationship, Amy Tan's *The Bonesetter's Daughter* shares with its readers a golden experience of the love that can exist between a mother and her child. Also the author of the well-known book-turned-movie, *The Joy Luck Club*, Amy Tan is definitely not a neophyte at this subject. She focuses on the different obstacles that hinder a daughter from gaining a profound understanding of her mother's situation. Common obstacles such as the lack of communication and the absence of quality time give her novels a realistic nature that readers can relate to. She has also written countless stories which tackle the conflicts that occur in such a relationship and the motherly love that gives resolve to these conflicts. Her novels include: *The Kitchen God's Wife*, *The Hundred Secret Senses*, *The Moon Lady* and *The Chinese Siamese Cat*. Though her theme is too common for us not to be familiar with it, Amy Tan's ability to make the readers vicariously experience her writings and simultaneously share the emotions of her characters is what makes her novels magical.

*The Bonesetter's Daughter* is situated in San Francisco, in the village house of a Chinese-American couple with two children. The main character, Ruth Young, is the mother of the family and is of Chinese descent. She suffered from laryngitis and experienced losing her voice for one week every year. Due to her inability to communicate with clients properly, Ruth decided to take a planned weeklong retreat into "verbal silence". During this time, she is able to relax from her responsibilities as a mother and as a financial supporter of her family. She no longer troubled herself with endless phone calls from numerous clients and petty complaints from her children and husband. It was during her retreat that she had time to sort out the files she had left stacked up in her working drawer. As she was going through them, she came across a Chinese calligraphy paper with a message written in Chinese by her mother, LuLing. This is where the story of Ruth and LuLing begins.

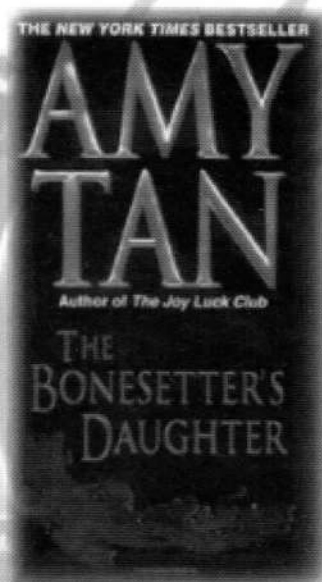
Gazing upon the Chinese characters gracefully drawn

# A Book

*the love between a mother and*

# Book Review. *Daughter*

By: Clark Cue



unto the paper with black ink, Ruth recalls memories with her mother during her childhood. She remembers how her mother always forced her to write Chinese characters while she often rudely refused. The naggings and superstitious beliefs of her mother were also revived in her head. She recalled how her mother warned her not to gaze at meteor showers because they were really melting ghost bodies and it was bad luck to watch them. There was also the myth that fog was actually steam created by the battles fought by the Fire and Water Dragons. There is a point in the story where Ruth thinks to herself, *No wonder they didn't get along very well*. She was born during a Water Dragon year and her mother during a Fire Dragon Year.

Though feeling irritable due to unpleasant memories of the past, Ruth also begins to feel guilty. She knows her moral obligations to her mother and she

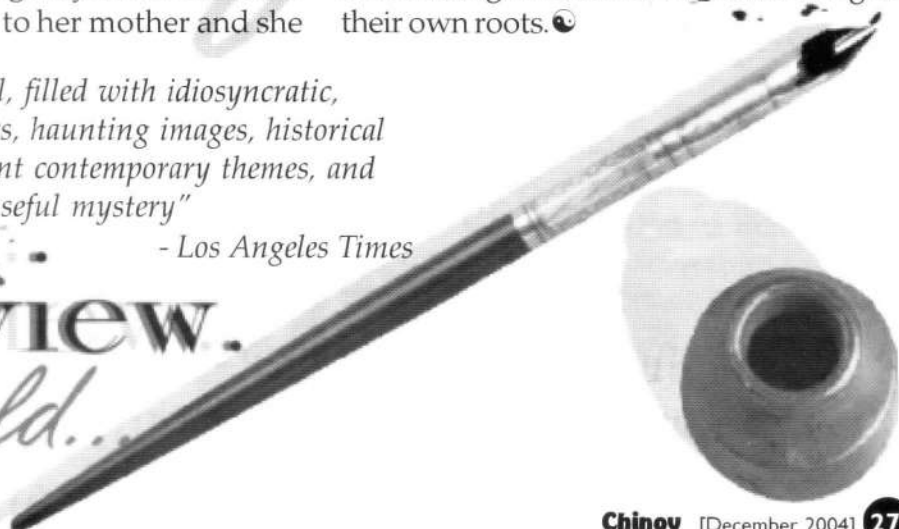
has totally failed as a daughter. As she begins to decipher the Chinese message left to her by her mom, she discovers that it is no ordinary message. It is a message that talks of a family secret that battles extinction in Ruth's generation, a secret that only one person has knowledge of in the present: her mom.

Above all, Amy Tan's *The Bonesetter's Daughter*, proves to be more than a novel which ponders upon the love that can exist between a mother and her child, it is also a novel which highlights the significant role that the Chinese culture plays in the relationship and challenges the readers to gain a better understanding of their own roots. ☺

*"...A strong novel, filled with idiosyncratic, sympathetic characters, haunting images, historical complexity, significant contemporary themes, and suspenseful mystery"*

- Los Angeles Times

Book Review.  
*and a child...*





Billboard

# Cafe Capreal

411 Unit C.N.S Amoranto St., SMH, Quezon City

Tel: (632) 784-2218 Fax: (632) 781-6479

E-mail: capreal@quickweb.com.ph

Billboard

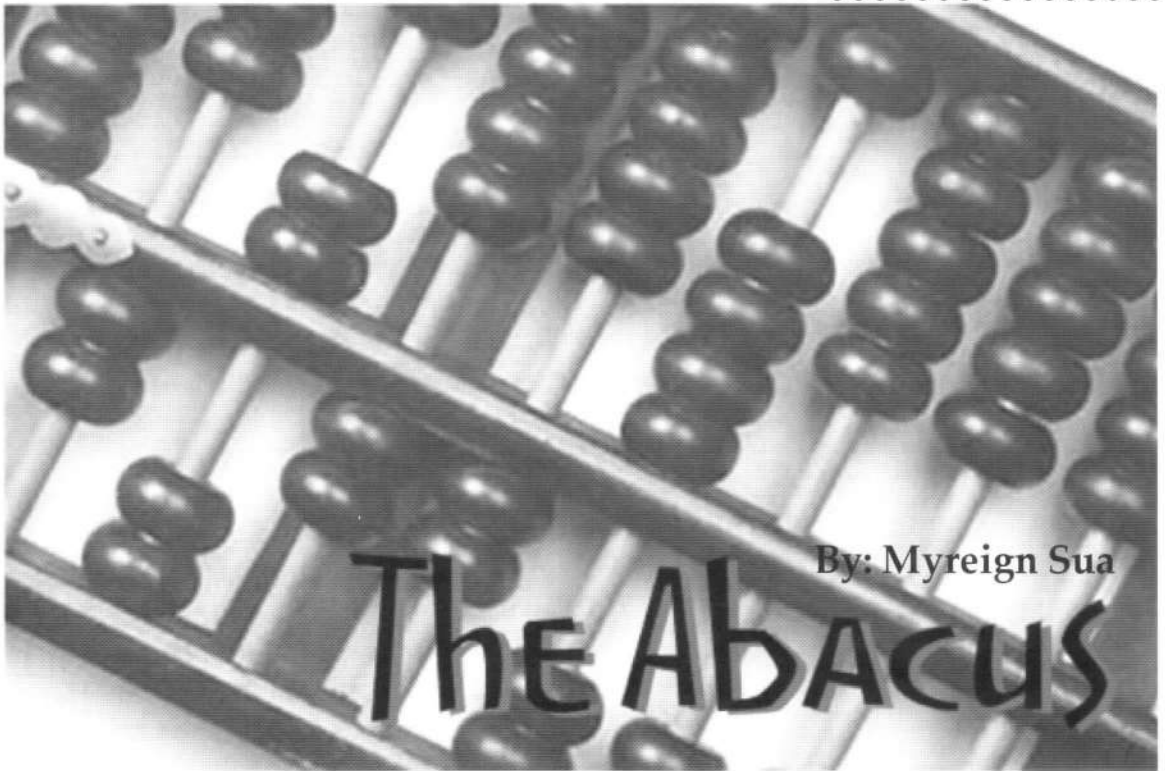
## *3 Sister Weaving*

Billboard

## **PTS COMMERCIAL**

Billboard

# Snapple®



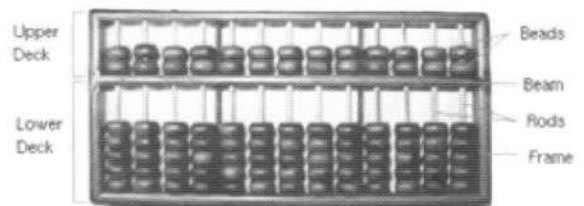
# The Abacus

By: Myreign Sua

**T**he abacus. What do we really know about this supposedly “archaic” contraption? What I bet you don’t know is that it is still used to this very day by shopkeepers in china and various Chinatowns in North America.

Chinese feel “hoity toity” most of the time and proclaim that most of the modern inventions had already been invented by the Chinese way before the world made such a fuss over them. Indeed, the invention of the Abacus has been credited to the Chinese without complaint. What the common person does not know is that the Romans developed their own hand abacus – the first portable calculating device, and that this device *predates* the Chinese “invention” of the abacus. Furthermore, history states that the Romans traded with the Chinese on the Silk Road. There are also other kinds of abaci all throughout the world. Japanese have the “Soroban”, the Russians have the “Schoty” which was invented in the 17<sup>th</sup>

century and still used today in some parts, and of course, our very own, the Chinese “Suan Pan.”



Now, let us move a little closer to home and see the interesting features that are present in the Chinese Abacus: the “Suan Pan,” which means “calculating plate.” The “Suan Pan” has been around for a long time and can still be seen being used in Chinese stores to calculate the grocery bills. This old instrument is still taught to younger children and to those who are visually impaired. Indeed, in the fast-paced modern world, we can see that the abacus still has a place in modern commerce.

To top it all off, here are some

interesting tidbits about this contraption:

- In 1992, a handmade ivory abacus was created as world's smallest abacus with a width of 5mm and a length of 11.5mm.

- It is common knowledge that the abacus can be used to add, subtract, and multiply; but what we don't know is that it can also be manipulated to work with fractions, cube roots, and square roots.

- Even more interesting is the fact that you can calculate faster using the abacus than using a pen and paper or at times even faster than using a

calculator.

- In Tokyo, this was proven through a contest between a Japanese mathematician using the abacus and a foreigner using the electronic calculator in 1946. In feats of mathematical skill, the result was the Japanese using the abacus winning 4-1.

- You might think that because the event was all in the past, any calculator today would be able to beat the abacus easily. In truth, each year in Hong Kong, a race is held to work out the same sum on the calculator and on the abacus--every year, the abacus emerges the winner.



Billboard

# LAR'ITEX

## General Merchandise



*"...(The abacus) can also be manipulated to work with fractions, cube roots, and square roots! Amazing!"*



The longest abacus in the world stretches over four meters long. This abacus took 10

weeks to build and is now displayed at the Science Museum in London. Many children simultaneously demonstrate their skill on the abacus featured in the Guinness Book of World Records. ☺

#### IVORY ABACUS SEAL

This is a new ivory abacus seal created in 1992 with 11.5mm long and 5mm wide with concentric miniature sculptured, sphragistics and abacus.

One of its sides is an ivory-sculptured mini-abacus. The abacus is made up of 11 files and 77 beads, which every particle can be moved. One the other three sides, abacus rhymes are neatly inscribed.

At the top of this seal, there is a lion statuary.

When you turn it on, you will find an ivory needle, it will be useful in dialing the beads of the abacus. In addition, there are four ancient Chinese characters "Zi Sun Bao Zhi" (It means offspring must treasure up this artwork) inscribed in the fundus of this seal. It is the smallest handmade ivory abacus in the world at present.

#### Sources:

<http://www.sungwh.freemove.co.uk/sapient/abacus01.htm>  
<http://www.ee.ryerson.ca:8080/~elf/abacus/>  
<http://www.cyberstreet.com/hcs/museum/chron.htm>  
<http://www.tsbi.edu/math/abacus.htm>  
<http://freewebsitehosting.hostdepartment.com/c/chenyupeil/frame/en/newen/main-new-en.htm>  
<http://www.soroban.com.sg/main.htm>

## Scholastic STRUGGLES

By: Charissa Ching

"That's the problem with you kids these days! You lack the Chinese education! You don't know anything about our values, our traditions, our customs. You know nothing about culture! *Din ta ge si hwa na gong!*"

Typical. If you haven't heard this in your household before, then you're lucky. Blame it all on the education. They say we complain because of our workload when we do not even have the right to do so. Well, the people who are saying this are our parents. They're also the people who have honed us to become what we are right now. Unfortunately, these are also the people who had to suffer taking the same subjects twice in one day in two different languages. So, in their eyes, we are in truly are in no position to compare with them.

They are the supreme beings in our lives (apart from God of course,) but then again, let's try to look at it from a non-supreme perspective and be a little real to ourselves. Most Chinese-Filipinos of our generation cannot even compare to half of the "Chineseness" of our parents. To them, it is the degradation of the education that is to blame. Living in the Philippines has exposed most of us to three different languages that all seem to be reaching for our attention and it just so happens that this generation chose Taglish over Chinese, which resulted to frustration for a lot of our parents.

Thinking about it, we do have a right to complain about our workload. Imagine, even if we only had to take the subjects once, we still have three different languages to deal with. There's not even enough time to review, when in their time, what they studied in the morning is just almost the same as what they will study in the afternoon! (No wonder they're all much smarter than us. After all, practice makes perfect.)

Kidding aside, it is not a secret that our generation of Chinese-Filipinos indeed got less of the Chinese education our parents would want us to have. We know more about what's happening in the Western World than what's happening in China, our supposed homeland. Tell me, how many times since you've admitted to your Filipino friends that you're Chinese that you were asked, "So, have you been to China?" And all we could say about it if ever we've been there at all are things that can be lifted up from the Encyclopedia: being to the Great Wall for example. We talk about tourist spots, shopping, and sometimes even bragging about not knowing how to speak Mandarin to the Chinese "natives".

What is happening to us?

Should we blame it all on the education too? Or is it just the fact that the times are changing and even if we had the same extensive education, we would still be "hwa-na gong?" (ignorant barbarians) The answer is unclear. But for me, I do not think that we lack the education to be able to learn all that our parents learned. It's just a matter of how we accept what is being taught to us. Can you imagine staying in a supposed Chinese school for thirteen years and not learning anything at all?

I can say that my teachers did their job and taught us whatever is left of the Chinese curriculum. They taught us Chinese Math (when it was still existent), the Chinese alphabet that was better known as kok im but was replaced by the Romanized pin yin, the life stories of Confucius, Mencius and even Mulan. We were taught stories about why there were festivals during the full moon and why tikoy is served during Chinese New Year and there are moon cakes during the Moon Festival. We had all that. And if it's culture we want to talk about, we can see that it's not really in the education. What's left of the curriculum (which is practically one Chinese subject per day) isn't "not enough" but rather, what's not enough is our enthusiasm to learn all about it. Or maybe, what's not enough is our enthusiasm to practice what we have learned. (Well, another possibility is that you don't get hour-long sermons if you don't practice speaking the language at home.)

In the recent times, people have observed that China is gaining strength among other countries. This is one fact that made people more curious on how it is like to become Chinese. Chinovelas sprouted out, more people are trying to learn the language... We get people to ask us to teach them how to speak it. Can we do it? Or maybe at least, can we talk about our culture for a little bit? It depends.

You see, learning to become Chinese doesn't take someone who has yellow skin. It doesn't take studying Chemistry, Physics and Geometry in both languages, all it takes is patience and hard work on the one subject that's left to you and, of course, a dozen Mandarin Chinovelas showed at home everyday. ☺





Another Breakthrough from the Leader in Innovation – SMART!



**The No. 1  
Pre-paid Service**  
The unbeatable choice  
of millions!



SMART Buddy is No. 1 to millions of subscribers because its many innovative SIM firsts have made life easier, better and so much more productive!

It was the first to introduce load transfers with PasaLoad!

It is also the only wireless company to have been honored twice by the World GSM Association Awards in Cannes, France for innovations for SMART Money & SMART Load!

All these SIM technology advancements is why more and more people have chosen it.

No wonder SMART Buddy has the country's largest Pre-paid community!

The SMART Buddy Super SIM 3 is another breakthrough from the leader in innovation—it's the only Pre-paid SIM from SMART that offers the following:

- ▶ The Power To Start A Business with BuddyLoad™!
- ▶ Locator Service to help you find establishments, your buddies, or your general location!
- ▶ Password Protection for your phonebook entries or text messages so you can keep things secure!

All these plus more for only P150!

So, if you want a power-packed Pre-paid service with the Nationwide coverage, then get the SMART Buddy Super SIM 3!

\* Built-in feature for all SMART Buddy Super SIM 3. No need to get a separate retailer SIM to avail of this feature.



**SMART**  
Simply Amazing!

For questions, comments, or concerns, you may call the SMART Hotline at 800-733-3333, send a text message to 888 (P150 per message) or in more of the P150 TEXT (duration), send it to 8888888888888888, or visit the SMART Wireless Center nearest you.

SIM Swap for FREE at all SMART Wireless Centers, participating dealers and agents nationwide!