

Chinoy

The Official Publication of the Ateneo Cebalon



Tradition So
TIMELESS

Chinoy Editorial

Tradition So Timeless

Have you ever looked at yourself in the mirror, and stared back at someone you didn't know?

I have. No, it is not because of the aging process which may have made me alien to maturity. It's because I've looked at myself in the mirror and have failed to witness the entire me; the facets which I consider as defining factors of my identity are concealed. When I look at the mirror, I see my almond-shaped eyes, yellow complexion and petite stature. These physical traits all characterize my Chinese-Filipino heritage, but what does it mean to be Chinese-Filipino beyond the surface level?

The mirror cannot show me the aspects of myself that truly define who I am—the things I do and the things I believe in. Many people likewise identify others based on these criteria. This is why people distinguish others based on their professions, which may speak volumes about others' lifestyles, interests and ideologies. When we discover a person's career, we begin to formulate notions about his character. In my case for instance, when I learn that someone is an artist, my first impression of him is that he values beauty and loves to create new things.

The traditions that people practice can also reflect a person's identity. This is because traditions are cultural constructions that people practice. In addition, traditions underscore values that unite the society in a sense of kinship. For instance, the Mid-Autumn festival dice game cultivates people's relationships with one another because the game promotes the value of camaraderie.

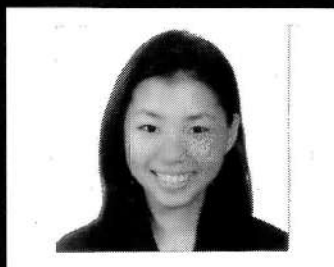
This issue is in line with promoting cultural awareness of Chinese traditions so that the community may learn to appreciate the underlying values behind such practices. This edition comprises a multi-disciplinary approach in illustrating Chinese traditions, specifically using genealogical (A Tradition of Color), evolutionary (Fly, Flee, Fleeting) and religious (A Christian Way to Preserve Chinese Traditions) perspectives. Generally, this issue focuses on traditions that are practiced during Chinese festivals, birthdays and New Years, celebrations that impress indelible marks upon our lives.

Moreover, it is never late too late to adopt a new tradition. Readers of *Tradition So Timeless* can refer to the classified ads section of this issue for a catalogue of organizations that solicit donations for various noble causes. Let us create a concerted effort to practice the tradition of giving, especially since the Yuletide Season is drawing nearer. A tradition such as this will never lose its timeless appeal because it creates the opportunity to make another person happy.

What is the essence of being Chinoy?

Assess the traditions that you practice so that when you look at yourself in the mirror, you'll see more than just a shadow of your true self.

Ma. Victoria Hernandez [3 AB IS]



CONTRIBUTORS

Chinoy

EDITORIAL

board

Mike Alcazar,
2 BS MGT
Melissa Hung,
4 BS COMTECH
Angelica Mejilla,
4 BS COMTECH
Vince Elly Pena,
3 BFA ID
Katrina Tamayao,
4 BS MGT
Christy Tiu,
4 BS COMTECH
Samantha Vy,
4 BS ME
Nikki Yu,
4 BS ME

Editor-in-Chief:

Ma. Victoria Hernandez, 3 AB IS

Associate Editor-in-Chief:

Kazimir Ang, 4 BS LM

Features Editors:

Adrian Dy, 3 BS COMTECH

Alvin Joseph Laddaran, 3 BS MIS

Layout Editor:

Kristine Lorraine Pua, 4 BS MGT

Art Editor:

Michael Gerard Jarantilla, 4 BS MIS

features

Fr. Ari C. Dy, SJ [Ateneo Celadon Moderator]
Anna Chua [1 BS HS]
Kristen Young [1 BS MGT]
Julius Barcelona [1 BS HS]
Nikko Tolentino [1 BS COMTECH]
Jacqueline Tanliao [1 BS MGT-H]
Esme Fong [1 BS COMTECH]
Christa Uymatiao [1 AB EU]
Angelica Elise Lim [1 BS MGT]
Honey Sy [1 BS CS]
Christopher Yu [1 BS MGT-H]
Jeremiah Limsico [2 BS MGT-H]
Patricia Lee [1 BS HS]
Alfred Lao [1 BS MECO]
Charles Chua [1 BS ME]
Talizta Ang [1 BS COMTECH]
Nina Lim [3 AB COMM]
Isabelle Yap [1 BS ME],
Choa, [3 BS PS]
Randolph Cobankiat [1 BS LM]
Osmond Go [2 AB MEC]
Scott Si [1 BS MGT]
Victoria Solano

VP for Comm&Pub:

Caroline Cua, 4 BS MGT

AVP for Comm&Pub:

Peter Ian Mancao, 4 BS MIS

Front Cover:

Kingsley U. Pua

Back Cover:

Peter Ian Mancao, 4 BS MIS

Charlotte Chua, 4 BS MGT

PICTURES:

Retcher Hans Ching, 3 BS ECE

ARTS:

Darren Cheng, 1 BS ME

Sheena Sy, 1 BS MGT

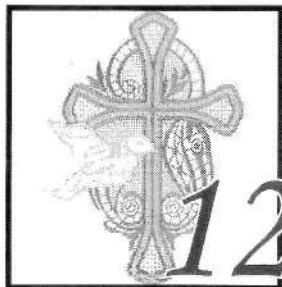
Belden Yñiguez, 3 AB MECO

Table of Contents



A TRADITION OF COLOR

It's all about the reds, and the golds, and the mooncake...

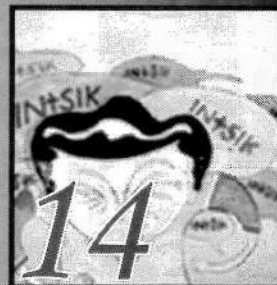


A CHRISTIAN WAY TO PRESERVE CHINOY TRADITIONS

Are your inner angel and dragon slugging it out? Reconcile them here.

HOW TSINOY ARE YOU?

Before you read the book to find out, read this.

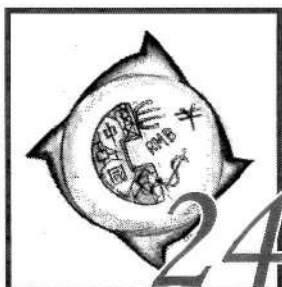


THE ATENEO PULSE: CHINESE FILIPINO TRADITIONS

Everyone's rolling dice for mooncake except you!

QUIZ: HOW TRADITIONALLY CHINESE ARE YOU?

Are you making your amah and angkong proud?



FLY, FLEE, FLEETING: MODERN TAKES ON TRADITIONS

Is black the new red?

MANO PO: CHINOYS IN PHILIPPINE POP MEDIA

Shake your fist at Mano Po or give it a standing ovation?

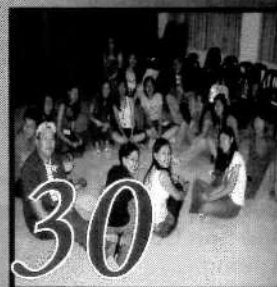


CHINOY CLASSIFIED ADS

The ber months are here! Shouldn't you start doing some good deeds so that Santa will notice you?

BUHAY CELADON

What has Celadon been up to? You mean you don't know?



Chinoy

INTERVIEWS



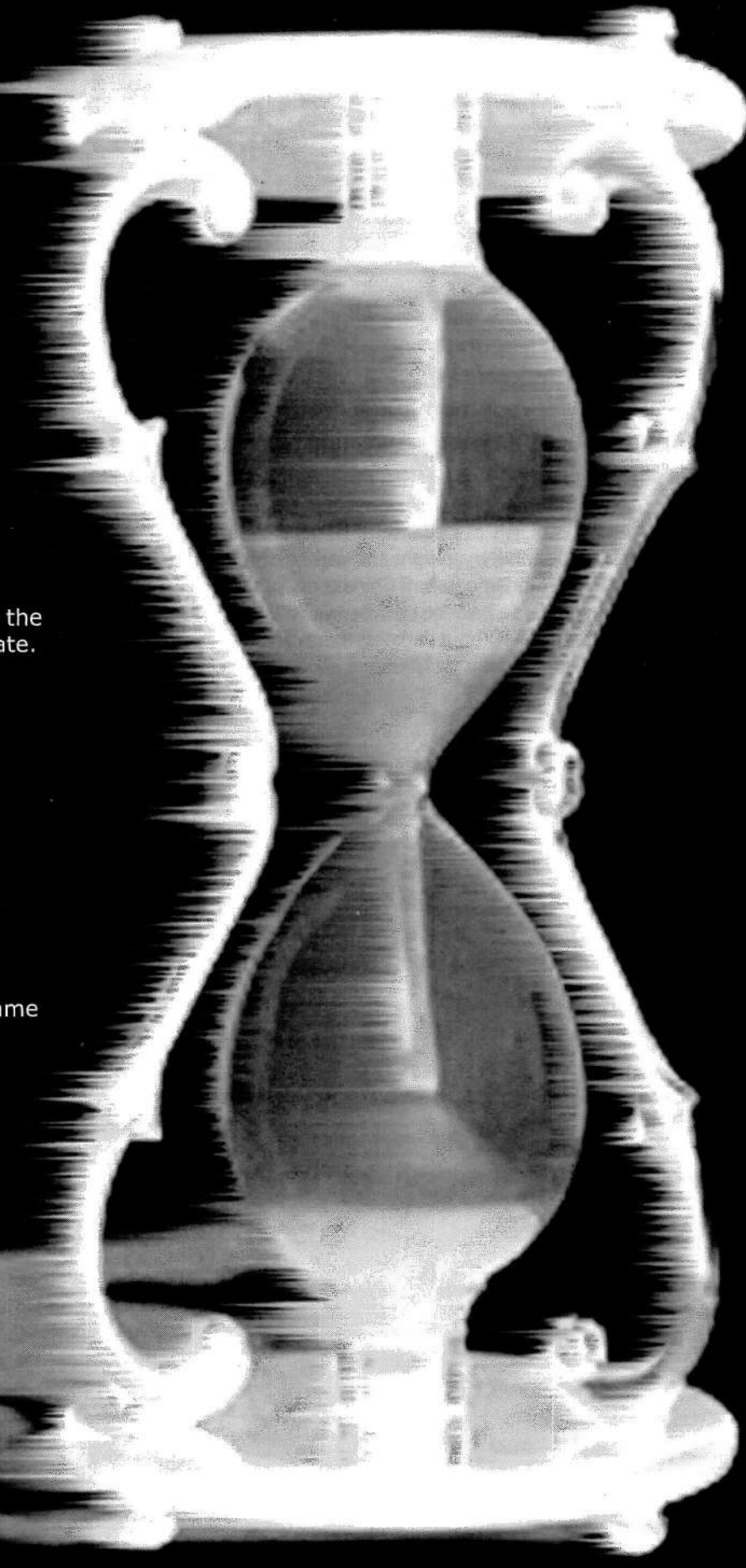
KIM CHIU:

We play Big Brother with the Chinese-Filipino housemate.



MRS. TIU:

What's sweeter than a game winning three-pointer? A mother's love of course.



A TRADITION OF COLOR

By: Anna Chua [1 BS HS], Kristen Young [1 BS MGT],
Julius Barcelona [1 BS HS], and Nikko Tolentino [1 BS COMTECH]

Do you ever wonder why your grandpa starts throwing hissy fits upon seeing you in that oh-so-cool black ensemble you've always wanted to wear? Or, why your mom turns deathly pale as you announce that you'd be wearing white to some distant cousin's wedding?

The stress on color is all because of balance. Warm and cool, male and female, light and dark – complements are the fundamentals of Chinese philosophy. To put it all simply, life is a balance between yin and yang, much overused as it is—without darkness there can be no light, without death there is no life. Because the universe is so dependent on this balance, the Chinese have sorted all things into five elements – and in turn, five colors – to combine and merge into productive energy.

Red seems to be the most common and most celebrated color. It is Fire – its warmth and brightness make it perfect for festivities, signifying joy and good fortune (hence, the lovely little envelopes called *angpaos*). Another power of red is its evil-warding powers. All these are reasons why traditional Chinese weddings and birthdays are decked out in a gallant flourish of red (sometimes too much for our tastes).

Yellow, the color bright as the sun but less popular than red. Why, you ask? It must be because thousands of years ago, no Chinese persons other than royalty were permitted to be clothed in any shade of yellow or gold, under penalty of death. (This little fascination was apparently because the Chinese word for yellow, *huang*, sounds like the word for "royal.") It is associated with the Earth Element, which symbolizes growth, therefore perfect as a symbol of power and authority.

The colors green and blue are taken as one in the Wood Element, representing longevity and harmony. In fact, the ancient Chinese used the same word (*qing*) to describe the blue of the sky and the green of growing things, the balance of the world perfectly captured in a word. Blue is also sometimes used to denote heavenly blessings, akin to the rain falling from the sky to quench the parched earth.



Now to the more infamous colors: black and white. The reason why white is taboo in weddings and other happy occasions is because it is used to represent mourning. White, linked to the metal Gold, is most often seen at funerals and deaths because white is the absence of color, the absence of life. Hence, it is considered to be the opposite of the lively red and is used to express sorrow and grief. Black, the color for Water on the other hand, is intensely disliked because it symbolizes darkness. In China, black was considered the color of bruises (and we know how ugly bruises can be), and thus a sign of evil and remarkably unpopular.

Of Mongols and Moon Goddesses

I woke up one morning and swore I heard the clinking of dice in my. My sleep-logged brain somehow managed to form a coherent explanation: it was that particular time of the year again, the Mid-Autumn Festival.

The Mid-Autumn Festival is an ancient tradition. As suggested by the name, the Festival is held during mid-autumn, around the fifteenth of August where the moon is at its brightest and fullest. It is usually during this time that crops are harvested and fruits are gathered, making it a special day for farmers who would celebrate it not only to give thanks for the good harvest, but also to pray for another prosperous year ahead. Another reason why this festival is so popular is that people can relate their lives to the phases of the moon—it waxes and wanes, just like Joy and Sorrow, Parting and Reunion. Also on this night, couples gather to strengthen their love for one another, and families reunite to share stories and eat, drink or simply make merry on this auspicious night.



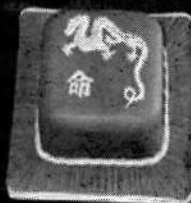
them must take it at the same time. Hou Yi took it home and told Chang'e about his meeting with the Western Queen Mother. They both reached an agreement to take the Elixir on the middle of the autumn months, when the moon is at its brightest. But, a wicked man named Feng Meng wanted to take the Elixir for himself. As Hou Yi went out hunting one day, Feng Meng caught him unawares and killed the valiant hero. Feng Meng rushed to the house, demanding the Elixir from Chang'e. She quickly consumed it herself and fled. She searched for her husband's body, but as soon as she found it, she felt the Elixir working, lifting her up to the heavens as she wept for Hou Yi.

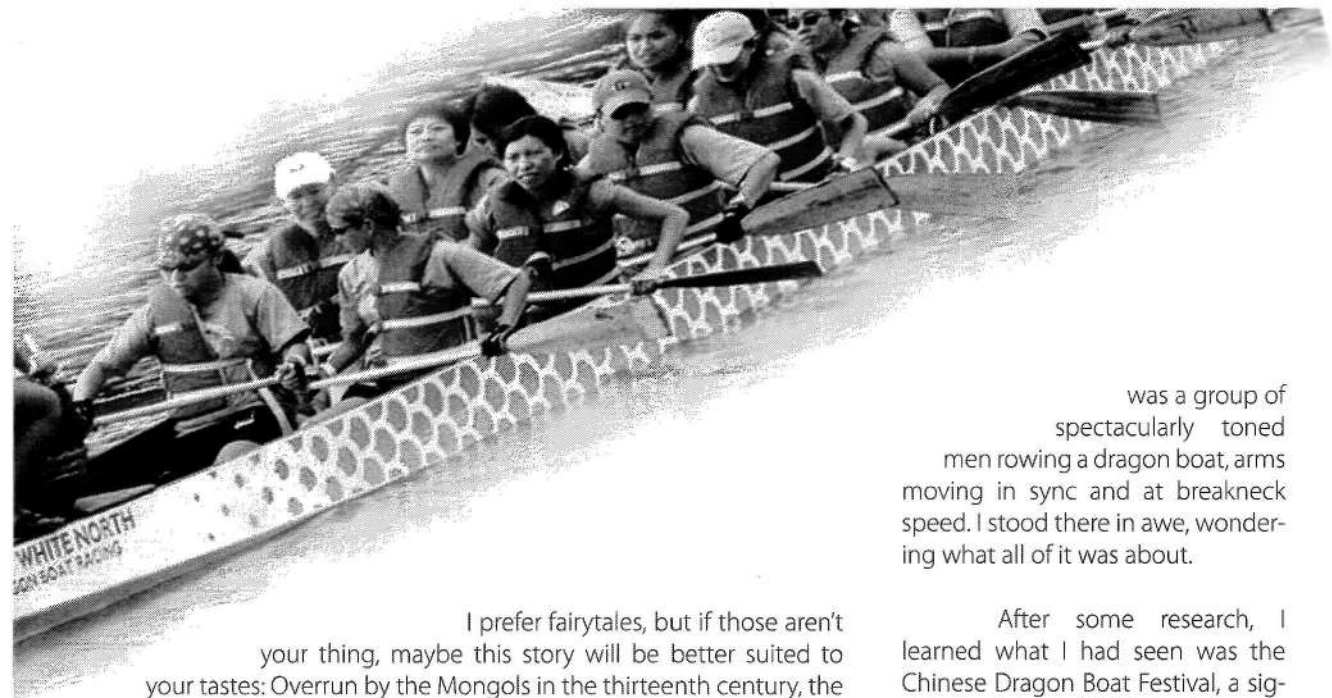
The Lady in the Moon is Chang'e, residing there as it is the closest celestial body to her beloved. She lives a simple and almost content life there, for, even though she is immortal, her heart still remains in the world of the mortals and her beloved Hou Yi. The Mid-Autumn Festival is celebrated every year in honor of that tragic day. (Now wasn't that the most romantic thing?)

There is no Mid-Autumn Festival without the ever-present and traditional staple, the mooncake, and that's why Chinoys nowadays fondly celebrate the "Mooncake Festival". These round palm-sized cakes symbolize harmony and family unity. Some mooncakes have a golden salted egg yolk in the center which symbolizes the Moon itself. A traditional mooncake is made of a sweet bean-paste filling, usually mung bean, with golden brown flaky skin. The top of the mooncake is embossed with the insignia of the baker who made it. Besides mooncakes, the dice game is also a staple of the Mid-autumn Festival. Hand after hand reaches into the bowl to scoop out the dice and, after a quick wish or two, toss them back in, all hoping for a lucky break. The innocent gambling goes on with much laughter and excitement throughout the celebration, or until all the prizes have run out!

Delicious mooncakes and gambling with dice aside, what's so interesting about the festival, you ask? I'm sure you've heard about the Lady in the moon. No? Maybe you'll understand if you listen to this story.

Once upon a time, the Earth was surrounded by ten Suns and each orbited its own way. One day, however, all the Suns managed to direct their intense heat at one part of the world, scorching it and causing a terrible drought. People began dying of hunger and thirst. The Heavenly King sent Hou Yi, a peerless archer, to take care of the problem. When he arrived on Earth, he immediately drew his Red Bow and White Arrows and shot down nine suns, sparing one. Soon, heavy rains began to grace the Earth, feeding the grasses and trees and restoring life once again. As Hou Yi traveled the Earth, he spotted a beautiful young lady by the name of Chang'e carrying a bamboo container, and asked her for a drink. They fell in love after that and got married. There was a problem: Hou Yi was immortal and Chang'e wasn't. Hou Yi managed to obtain the Elixir of Immortal Life from the Western Queen Mother with the instruction that both of





was a group of
spectacularly toned
men rowing a dragon boat, arms
moving in sync and at breakneck
speed. I stood there in awe, wonder-
ing what all of it was about.

I prefer fairytales, but if those aren't
your thing, maybe this story will be better suited to
your tastes: Overrun by the Mongols in the thirteenth century, the
Chinese people decided to plot an uprising to defeat the hated barbar-
ians and take back control of their land. However, there was one prob-
lem: there was no unity among the separated peasantry. As individuals,
they were too weak. They solved this by turning to the humble moon-
cake. The Mongols did not eat mooncake, so it was the perfect vessel for
transporting information. Bakers would slip the messages into batches
of mooncakes and send them to neighboring villages, with strict orders
not to eat them until the autumn equinox. Once they were opened,
the plan was set in motion and the Chinese eventually won against the
Mongols.

The Mid-Autumn Festival is not so different today from what it
was three thousand years ago. The moon is bright, shining as children
write their hopes and thanks to the gods on the paper lanterns made
during the day and set them upon the water with candles or up in the
sky, carried upwards by the fire burning within.

The older ones (such as myself) sit around the tables, drinking
tea and eating mooncakes and noodles, throwing dice into a velvet-
lined bowl, shrieking with joy at getting a good throw, or groaning with
disappointment as they watch others get good numbers, gambling the
night away.

But, the most mystical sight is that of the elders, drawing to
themselves the unpreoccupied children and even some adults with
tired but strong voices, telling once again the legends of the Moon and
their ancestors amidst shining eyes and upturned faces.

Rowing in the Ring of Fire

One time, as I was strolling along the Roxas Boulevard Baywalk,
I couldn't help but notice the confusion going on. I saw people point-
ing towards the sea. Was there a humongous shark wreaking havoc near
the shore? Did a giant squid surface from the deep? No, it was neither. It

After some research, I
learned what I had seen was the
Chinese Dragon Boat Festival, a sig-
nificant Chinese holiday and the one
with the longest history. The reason
for all this began with the legend-
ary attempt to rescue the patriotic
poet Chu Yuan who is said to have
drowned on the fifth day of the fifth
lunar month in 277 B.C. Nearby fish-
ermen rushed in their boats to save
him but were too late. As a last ditch
attempt, they threw eggs, rice, and
other food into the river in hopes of
keeping his body safe from the fish.
This tragic scene can now be re-
lived without tears as the Festival
celebrates it by racing boats shaped
as dragons, symbolic of the rush-
ing boats that tried to save the
fallen poet. Competing teams row
their boats forward to the rhythmic
thump-thump of a drum, bodies
straining with sheer will, racing to
the finish line. Through the years,
instead of throwing away the food,
a better alternative has been found:
enjoying the mix of ingredients in
the delicious rice dumpling we call
ma tsang.

Today, the Dragon Boat
Festival is not only part of tradition;
it is also a sport of modern times.
The Festival is a means of going back
into the past and remembering cul-
ture. Now, participating in dragon
boat teams is also a way of forming

camaraderie among teammates. As a matter of fact, the Philippines has many rowing clubs to boast of, such as the Philippine Youth Rowing Society (Pyros) and the Ateneo DBT led by team captain John Go. (Yes, Ateneo has its own dragon boat team!)

Lighting the Way

Another slightly obscure celebration, if living in the Philippines is anything to blame, is the Chinese Lantern Festival. Why would anyone spend a day celebrating fragile paper lamps you ask? As surprising as it sounds, while the more famous Spring Festival (in the Philippines, at least) begins the Chinese New Year Celebrations, the Lantern Festival is actually the grand finale! Indeed, in some places the festival has been called 'Minor New Year.'

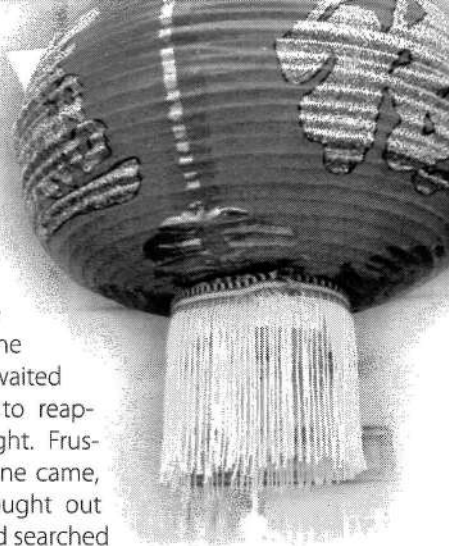
So, back to the lantern question. The story goes that when Buddhism first entered China in the first century, it did not exert any great influence among the Chinese people. Then, the Emperor Mingdi dreamt one night about a golden man in his palace who floated into the air and vanished into the West. He immediately sent his scholars to India (assuming that was where West pertained) the next day to search for the Buddhist scriptures. He then ordered a temple to be built with a statue of Buddha inside to house the scriptures, armed with the information that the power of Buddha can dispel darkness. When the temple was finished, a group of deities sudden-

ly appeared and started dancing under the light of the full moon.

The next year, the people gathered at the same spot and waited for the deities to reappear in the night. Frustrated when none came, the people brought out their torches and searched the dark sky. Since then, the people turned the hunt for the deities into a part of their tradition that slowly evolved into the present day Lantern Festival.

Chinoys, a relatively young generation, concentrate less on the lanterns and more on fireworks, lion dances, and the scrumptious banquets (that mostly consist of round foods). Tradition dictates that people should eat tangyuan (small dumpling balls made of sticky rice flour) during the festival as a symbol of unity and completeness.

But there's more to the festival than food and fireworks. What a lot of people don't know (even more so than what they already don't) is that the Lantern Festival is also a day for lovers. Way back when, the Lantern Festival day was the only day young women could come out (unfortunately still chaperoned), meet eligi- ble



young men, and fall in love. There were no curfews and women were allowed to walk in public with unbound feet. Couples would whisper words of love and exchange lanterns signifying their hope for the future and their eternal love for each other. Who would have thought that the pragmatic and conservative Chinese would actually set aside a special day just for lovers? But then again, only the ever-practical Chinese would actually create an event where they could find luck and love at the same time!

Aging Gracefully

And speaking of happy celebrations, who can forget about birthdays? I'm sure we've all gone through parties where we'd never get away with seeing (and being!) red the whole evening. Birthdays are important to every culture, a rite of passage with each year.

The Chinese place great emphasis on celebrating a baby's one-month mark. While it seems absurd to throw a grand and expensive party for someone who can barely hold his head up, the practice is actually to ensure the baby's future. Sacrifices are offered to the gods so that they will protect the baby in his subsequent life. Ancestors are also virtually informed of the arrival of the new member in the family.

There are other important ages to celebrate birthdays: 1, 16 (for boys), 18 (for girls), 49-50, and every subsequent decade after that.

Apparently, Chinese find the number 9 very unlucky because it is the "yangest" of the yang (odd) numbers, and implies the onset of decline. As far as basic numbers go, the ceiling has been reached and there is nowhere else to go but down. The ages 9, 19, 29, etc. are the obvious unlucky years, while the ages 27, 36, 45, and others with digits summing up to 9 are the hidden unlucky years. While it is not wrong to celebrate these years, many superstitious Chinese skip the age altogether and blow out one candle more than usual. (As an example, someone turning 49 celebrates it as 50, and celebrates another 50 the next year.)

Another custom associated with birthdays is eating long noodles



birthday noodles.



for longevity. It is a serious taboo to cut the noodles (no matter how long they are and difficult to eat) because this is akin to severing the celebrated person's life. Peaches, too, symbolize long life. There is usually a huge peach-shaped bun stuffed with sweet paste (sadly, no real peach is that huge) for the guests to eat. Both of these are heartily eaten to extend the celebrant's life. (Of course, the celebrant has his fun too, in the guise of many bulging red envelopes!)

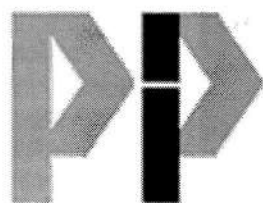
Everything comes full circle at the end of the day. Every celebration, every angpao, and every disapproving look from grandma for refusing red clothing, is just a slice of a Chinoy's life. Traditions, just because they are rooted from obscure legends and vague history, are no less real or tangible. In fact, with each passing year, traditions and celebrations are slightly altered, slightly adjusted, becoming more significant by adapting to our current lifestyles. And, while we may celebrate for the sake of celebration, appreciating the evolution of our practices and will determine the future of our culture. ☺



Happy Birthday!

Packaging matters!

for all your
packaging requirements
please contact



**PACKAGING INSTITUTE
OF THE PHILIPPINES**

**Unit 725 Cityland Shaw Tower
St. Francis Avenue corner Shaw Boulevard
Mandaluyong City
Telephone 6873051 & 6873143 Fax 6872018
E-Mail: pipmlax@info.com.ph**

A Christian Way to Preserve Chinoy Traditions

By: Fr. Ari C. Dy, SJ
Ateneo Celadon Moderator

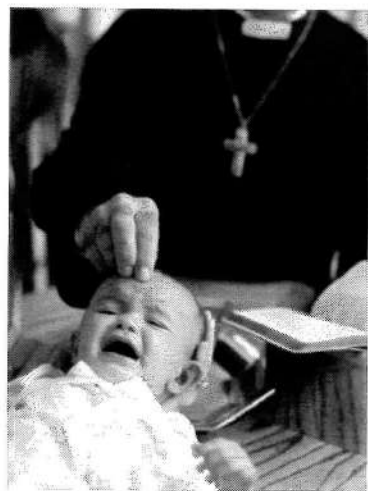
Part 1 of 2

Chinese Filipinos of an older generation often lament the fact that young Chinoy no longer speak Chinese nor observe Chinese customs. While it is a reality in all immigrant communities that the original language and culture is "lost" by the fourth or fifth generation, simply by the natural process of assimilation, integrating culture with one's Christian faith is a way of preserving culture and at the same time, deepening one's faith.

In recent years, I have done some research in trying to integrate traditional Chinese customs with the celebration of the Catholic Christian sacraments. These are ways of making celebrations, especially those that mark the high points of life, more meaningful for people. To make this possible, it is important to keep an open and critical mind.

It is also important to make a distinction between Chinese customs and Buddhist or Daoist beliefs. Chinese customs belong to all Chinese while Buddhist or Daoist practices belong only to the members of those religions. The distinction is important because many Chinese Catholics equate Chinese customs with Buddhism or Daoism. The most common example of this is Chinese incense or joss sticks. These are just like candles and may be used by any religion for spiritual activities, yet many Chinese think that only Buddhists can light joss sticks.

There are many churches in Taiwan where joss sticks are used in the liturgy instead of the Roman boat and thurible. This is just one example of how the Chinese way of worshipping can be used in the Catholic liturgy. What is needed is a critical and discerning attitude. We cannot mix the beliefs of different religions because some of these beliefs are simply incompatible, but we can certainly use our cultural symbols in expressing our faith, whatever our religion may be.

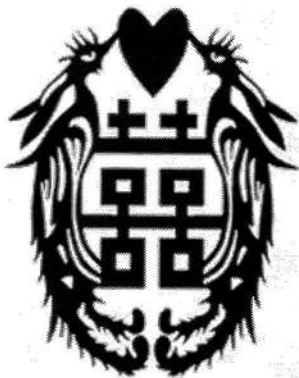


Following are some suggestions about how to celebrate the sacraments in a way that is truly Chinoy and truly Catholic.

1. Baptism

Baptism is often made to coincide with the child's first birthday*, known in Hokkien Chinese as to tse (周 晬). Many Chinese-Filipino parents do this for the practical reason of having only one celebration for two important events. This is quite understandable. To tse is important to the Chinese because it signifies that a baby has survived its first year and is on the way to claiming his or her place in the family. This ties in very well with the fact that at baptism, a child is formally welcomed into God's family.





2. Holy Matrimony

Preparation

Like native Filipinos, a male Chinoy's parents also formally asks the girl's parents for her hand in marriage to their son. This practice is called *pamamanhikan* in Filipino and *kiuhun* (求婚) in Hokkien Chinese. It is usually just a formality since the man and the woman have already decided to marry each other.

Many Chinese Filipinos still hold a formal engagement ceremony called *tinghun* (订婚) a few months before the wedding.

While it is worthwhile to preserve these practices, it is also desirable that a man and a woman thoroughly understand what the sacrament of marriage is all about. It is sad to note that many marriages in our time end up in separation or annulment because people get married without really getting to know their partners. It is desirable, then, that the *kiuhun* and *tinghun*, since these lead to marriage, be preceded by a reasonable period of courtship.

In recent years married Catholic couples have developed a weekend program for couples contemplating marriage. The program is called the *Discovery Weekend*. Over the course of a weekend, experienced team-couples and a priest-chaplain invite couples to talk to each other about "points that are often taken for granted or are simply not brought up, points they may not have thought of but which are important in marriage."

After the weekend, many people feel that they know their partners better. They deepen their love for one another and approach marriage with a better sense of what their commitment means. Other couples decide that they are in fact not compatible with each other. This is not unusual in the *Discovery Weekend*.

Wedding

The couple is free to choose their wedding motif. Some opt for traditional Chinese red in their clothing and decor; others do not. Some choose a Filipino or Western motif and try to incorporate some Chinese elements. This is all entirely up to the couple.

The Chinese character for 'double happiness' (囍) is usually prominently displayed during the engagement and the wedding. This character is only used for engagements, weddings, and wedding anniversaries and it is very rich in symbolism.

The character is actually made up of two characters put together. Notice that the right and the left parts are identical. Each part, taken individually, means happiness. At an engagement or wedding, the individual character is written twice to show that happiness is now to be pursued by two people acting as one. This ties in beautifully with the biblical idea that in marriage, "a man leaves his father and his mother and cleaves to his wife, and they become one flesh." (Genesis 2:24)

For more details, see *Building a Bridge, Catholic Christian Faith Meets Chinese-Filipino Culture*, Quezon City: Jesuit Communications, 2005.

The second part of this article appears on the Celadon website. ☺



Tsinoy Are You?

By: Victoria Solano



If you

Insist back and forth that other people take the first serving when seated around a Chinese lauriat

Were force-fed with "growth" balls by any of your elders

Have to eat *misua* on your birthday

Affix "ba", "naman", or "pa" to your Chinese sentences

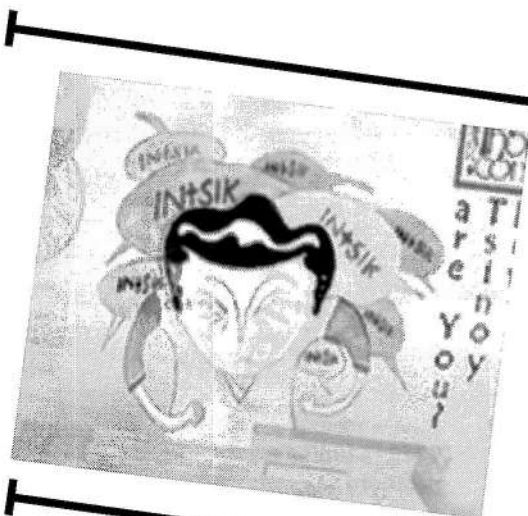
Pray to your ancestors using joss or incense sticks

t h e n

congratulations, you're probably a Tsinoy! Derived from the words "Tsino" (Filipino for "Chinese") and "Pinoy" (a colloquial term for "Filipino"), a Tsinoy is a person of Chinese-origin who was born and bred in the Philippines. So how do you really determine if you're a Tsinoy or not?

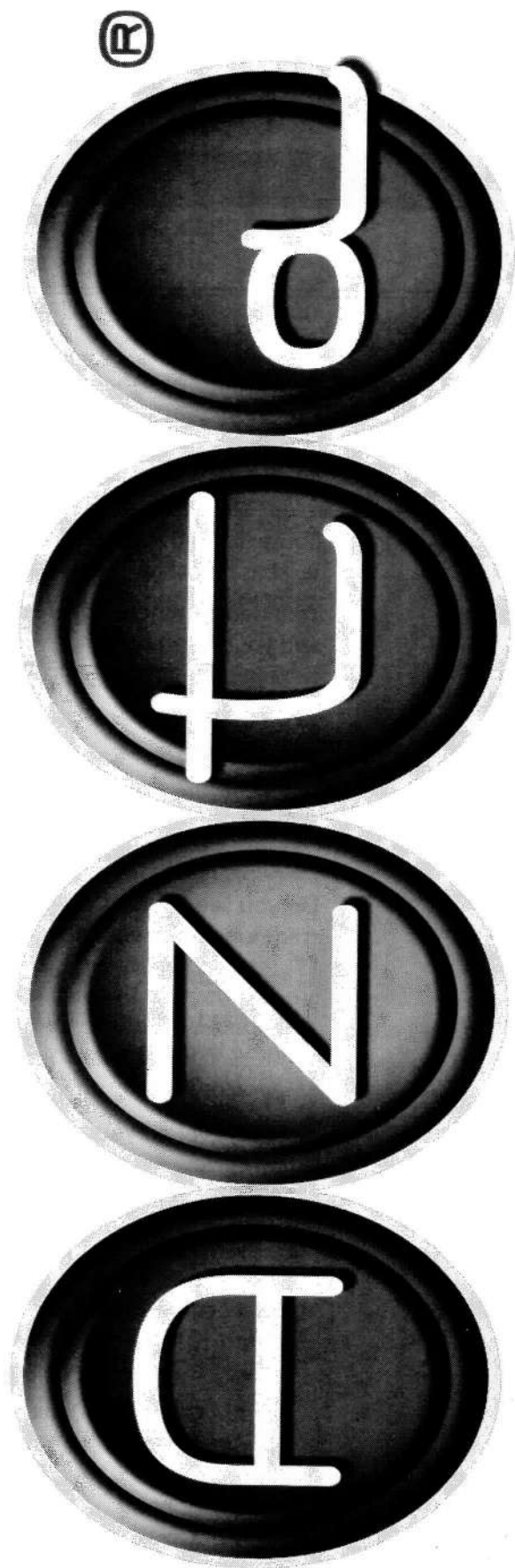
Aside from the previously stated Tsinoy trivia, many more can be found in the book, "How Tsinoy Are You?". Edited by Janella S. Cacdac and published by Tsinoy.com—it's a 73 page book filled with the contributions of Tsinoy everywhere on what it really takes to be one of us. What makes this book special is that it was created by an entire online community and is the first book to be published by a local website!

Being a third-generation Chinese in the Philippines, there were times when I got confused about my own identity. Was I more of a Chinese or a Filipino? Luckily, this book came along to alleviate my concerns. It showed that there were others like me who also experienced identity-crises. Through the words written inside, I felt better knowing that there were also those who shared the quirks of being Chinese-Filipino. As I leafed through the pages, the uniqueness of my generation's culture became more apparent. It was admirable to see how we managed to combine the practices and beliefs of both the Chinese and the Filipinos. Based on the book (and personal observation), most Tsinoy are trilingual meaning they are fluent



in English, Fookien, and Filipino. After all, "they speak Chinese at home, Filipino with their friends, and write in English". How cool is that?

Almost all of the descriptions in the book were sent in through the site's forum and the best ones were picked out. Some of them are self-deprecating, some are serious, but most are just plain funny! If you consider yourself a Tsinoy, you might find yourself nodding in agreement as you read the comments written inside. It's a nice way of finding out that you're not alone in the quirky things you do and the way you behave. Coupled with lots of humorous drawings about the daily lives and activities of Tsinoy, this book is a sure-fire way to gain insight about the world of Chinese-Filipinos while laughing your heads off! ☺



NOTAS SALON

The China Doll

By: Adrian Dy [3 BS COMTECH]

Is Kim Chiu the new face of the Chinese-Filipino community? She just may be, thanks to a ton of exposure generated by her triumphant victory on Pinoy Big Brother: Teen Edition. With an array of projects and endorsements lined up, you can be sure that this girl's fifteen minutes of fame are far from over.

That's Kim Chiu the celebrity, but who is Kim Chiu the Chinese-Filipino? Chinoy conducted an interview via email with her to find out...

I'm sure everyone asks you this but how much has your life changed since you won PBB: Teen Edition?

As in super change, big change...Lahat ng dreams ko nagkatotoo...Nakatulong na ako sa pamilya ko on [sic] my young age...At least... Hehe.

Why do you think you garnered the biggest amount of votes ever in the past three seasons of PBB (41.4%)? Do you think being Chinese helped you stand out? How so?

Yup, as we all know marami din naman pong mga Chinese dito sa Philippines. Big help na rin po iyon at humanga sila sa akin kaya sobrang thankful po ako sa mga Chinese and sa mga taong nagtiwala sa akin, and hindi inimagina na inalaw ko lang yung sarili ko sa loob ng P.B.B.



house hindi ko alam naaliw ko rin pala yung mga tao sa labas ng bahay...Hehe.

Your dad is Chinese right? How about your mother and your stepmother?

My dad is Chinese, my mom is 75% Chinese, and my stepmother is Filipino.

What Chinese traditions does your family practice?

Chinese New Year, Mooncake Festival and wearing red shirts pag may birthday sa amin.

Do you see yourself continuing to follow Chinese traditions when you grow up? Why or why not?

In some ways yes, hehehe.

Was it hard getting along with your primarily non-Chinese housemates?

Nope

Did they ever ask you questions about your Chinese culture? How did you interact with them?

Yeah, kung papano kami namumuhay. Sabi ko parang Filipino pa rin naman ang living namin.

You sang Emil Chou's Peng You and since then, it has become your "signature song." Do you like listening to a lot of Chinese music? How about watching Chinese movies or TV shows? What are some of your favorites?

Opo, kumakanta din ako ng ibang Chinese song pero yung favorite ko is Peng You talaga. Hehehe. Hindi po ako nanonood ng Chinese movies gaano pero minsan gusto ko rin po manood kasi nakakatuwa po. Hahaha.



On a scale of 1-10, how stereotypically Chinese do you think you are? Why?

4.5 kasi I'm not really stereotypical [sic] Chinese, more on Filipino traits. Hehehe.

Is your dad strict when it comes to dating (e.g. Does he only allow you to date Chinese guys?)

Hindi naman po strict yung dad ko... Medyo lang... Hehehe.

Do you find that you can relate more to fellow Chinese?

Depende po sa Chinese guy na iyon... Some of them kasi are the super silent type...

How do you feel about Chinese-Filipino teens who have that restriction?

Sunod lang sila sa parents nila. Para naman ito sa future niyo... ok??? =)

You said in interviews that you wanted to be an artista. Do you see yourself doing a Chinese album or movie in the future? Why or why not?

Ok din po sa akin iyon... Hehehe.

Most Chinese-Filipinos in society are businessmen or women. Do you see yourself as an example of Chinese-Filipinos making it big in other areas? Do you see yourself as an inspiration for Chinese-Filipino youth who want to venture into media?

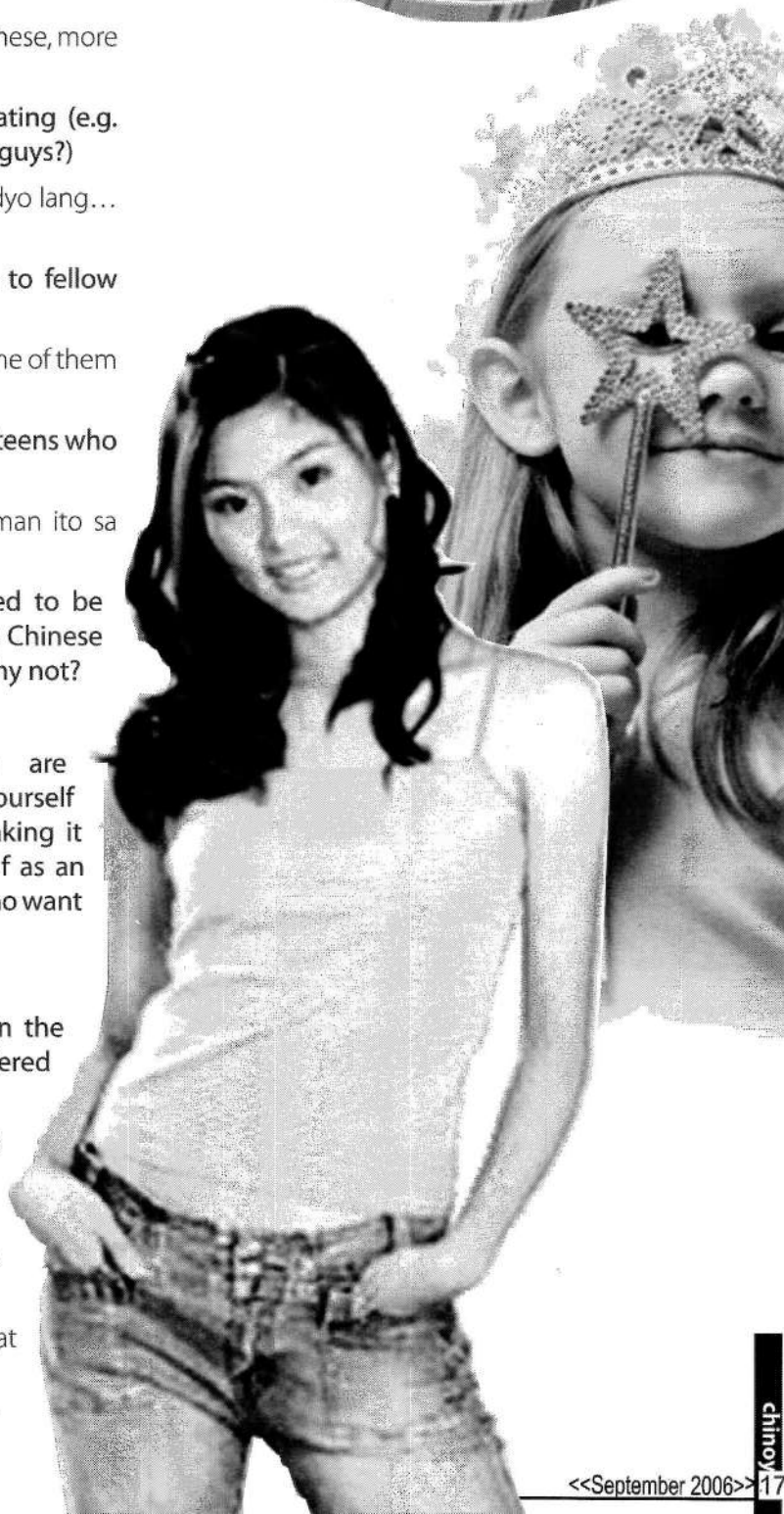
Sana po... Hehehe.

What projects do you have lined up in the future for you? Do you think you'll be offered something like a Mano Po sequel?

I'm doing a movie right now. I think 3 pictures ito under Star Cinema... [sic]

What can you say about the current generation of Chinese-Filipinos? Do you have any message for them?

Don't be shy to dream big things; dapat happy ka sa ginagawa mo... ☺



Motherly Love: An Interview with Mrs. Tiu

By: Esme Fong [1 BS COMTECH] and Christa Uymatiao [1 AB EU]

"What I am most proud of about being a Chinese is the practice of many beautiful values such as the work ethics of industriousness, frugality, respect for the elders, and modesty in dressing, which, unfortunately, are slowly disappearing. This is one aspect which we should revive."



[Mrs. Lianne Tiu and her son Chris stand center, flanked by her children Charles and Cheryl]

Chinese Blue Eagle Chris Tiu is one of the more-talked about and featured varsity basketball players from our university, but few people know anything about the woman who brought him up. How has life as a Chinese-Filipino and the traditions that a part of that culture affected her? How much of those traditions has she brought to the family she created? Esme Fong and Christa Uymatiao conducted an interview to know more about Auntie Lianne and who she is as a mother, a woman, and as a Chinese-Filipino.

1. Do you think that Chris has, as a student and as a Chinese, been able to accomplish your expectations as well as his own? How so?

Chris has been an obedient and humble young man – one of the reasons why he excels in many areas. But I believe that he can do more, such as in the act of service.

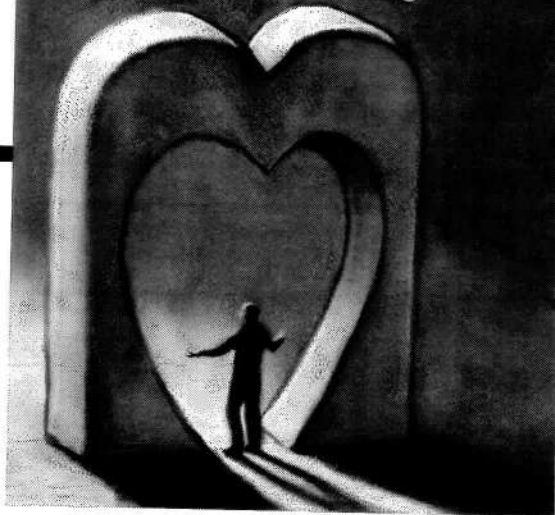
2. Does it matter to you if any of your children, like Chris Tiu, have a relationship with someone who wasn't Chinese? What do you think of Chinese-Filipino relationships?

My preference for Chinese Filipinos (not necessarily any Chinese) can be traced to practicality. The same culture and similarity in family, social, and educational backgrounds make adjustments easier for a successful and happy marriage. But I am also "open" to non-Chinese. Having the same Catholic faith and a good moral character are more important to me.

3. As a child, what Chinese traditions did your parents make you follow? What Chinese traditions do your family practice? Do you wish for your children to follow these traditions even after they've settled down with their own families?

Some traditions which my parents practice are: wearing red on happy occasions like birthdays; avoiding black due to its association with death and mourning; offering incense for the dead; eating noodles on birthdays; giving money in little red envelopes (angpao); observing the engagement ceremony; celebrating the Mid-Autumn Festival; the giving of dowry when getting married; and many more.

Motherly Love



I follow the traditions which I think are practical and which do not contradict my Catholic belief. Although I like to wear black, I avoid it in places and occasions that will offend certain Chinese Filipinos.

My family continues to practice some of these traditions; and I would like my children to continue when they have their own families. I want them to remember that they are Chinese.

4. Being a Chinese-Catholic, do you go to Buddhist temples to pray? Do you attend Church on Sundays and on holy days of obligation?

I do not go to the Buddhist temples to pray although I have been to these places. I am quite different from most Chinese Catholics who are confused or lukewarm in their faith. I try to attend Mass, not only on Sundays and on holy days of obligation, but every day.

5. What do you wish to say to other Chinese students, concerning the practice of Chinese traditions?

From my observations, most of the Catholic Chinese-Filipinos today are confused Catholics and confused Chinese Filipinos. They are uncertain about their religion because they do not have good Catholic doctrine education. They are lost as to what is Catholic, Buddhist or Protestant. They are also unsure about the Chinese tradition; therefore, they do not appreciate it. The reasons can be traced to their lack of understanding of the Chinese history and illiteracy in the language (even though they have learned it in Chinese schools). In my case, I have quite a strong Catholic background but a

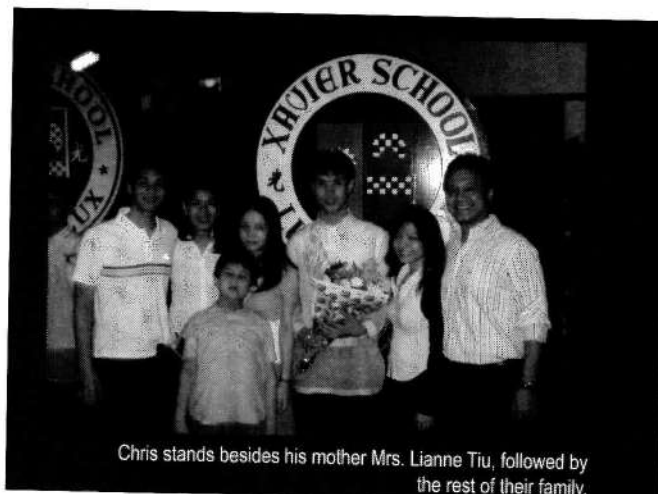
weak understanding of the Chinese tradition. I love our Chinese way of life and I wish to preserve as much as possible the Chinese traditions that I know. However, when certain Chinese belief or customs come into conflict with my faith, I do not follow. I would like to integrate the customs into my faith if possible. Offering incense for the dead while praying an Our Father for the repose of his soul is feasible, for example.

What I am most proud of about being a Chinese is the practice of many beautiful values such as the work ethics of industriousness, frugality, respect for the elders, and modesty in dressing, which, unfortunately, are slowly disappearing. This is one aspect which we should revive.

My advice to our Chinese Filipino students is to learn more about the Catholic faith (Ateneo, UST, and UA&P have good theology programs) and find out more about our Chinese heritage. From there, we should be able to know what to retain and what to reject of our heritage.

6. How do you see the Chinese community of the Philippines, 20 years from now?

Chinese Filipinos are in an identity crisis and are in danger of forgetting their past as a Chinese descendant. But I guess, we are going through a process of integration. The new dish, pritchon which is a version of the Peking Duck using the crispy skin of the lechon, is an example of what is taking place – the blending of the Chinese and Filipino cultures. The age of technology and information, coupled with more Chinese Filipinos studying abroad and working with foreigners, will result in more integration of various cultures – Western and other Asian cultures. We should have a good blend as long as we choose wisely the best of each culture. ☺



Chris stands besides his mother Mrs. Lianne Tiu, followed by the rest of their family.

The Ateneo Pulse:

What Traditions Are Ateneans Following?

By: Angelica Elise Lim [1 BS MGT], Honey Sy [1 BS CS], Christopher Yu [1 BS MGT-H] and Jeremiah Limsico [2 BS MGT-H]

THE Chinese, having come from one of the world's oldest civilizations, have a lot to be proud of in terms of culture and tradition. Passed on from one generation to another are thousands of years' worth of colorful history, religious beliefs, and superstitions. These carefully preserved traditions determine a part of a person's identity. They dictate, guide, or advise a person on how he should live his life, what he should do for good fortune, and what he should avoid in order not to have bad luck. Although some traditions are no longer being practiced by the majority, there are still those that a number do, and still others that not only the Chinese practice.

Top 11 traditions

Wearing of red during birthdays.....	38.46%
Incense.....	29.23%
Mooncake Festival.....	26.15%
Celebrate the Chinese New Year.....	23.08%
Burning paper money for ancestors ...	20.00%
Ang Pao.....	16.92%
Eating noodles for long life.....	21.54%
Feng Shui.....	13.85%
Wearing of white to funerals.....	13.85%
Temple-hopping.....	12.31%
Offerings to the gods/ancestors.....	12.31%

The first answer that usually comes to the respondent's mind when asked the survey question, "As a Chinese Filipino Atenean, what Chinese traditions do you practice?", is the wearing of red during birthdays or any other special occasion. As a result, 25 out of 65 Ateneans (38.5% of respondents) mentioned the practice. The tradition that came in second, with 19 out of 65 people claiming they practice it (29.2%), was the burning of incense, which is done during wakes or funerals, when visiting dead relatives, and for others, when praying to the gods. The next two involve celebrations that are attractive to the young and old, as well as to the non-Chinese. Since the Chinese very much believe in what others might perceive as superstition, part of the top traditions being practiced by the Ateneans interviewed involve the supernatural. Most of them have something to do with luck and the afterlife. ☺

Interesting traditions

"We give offerings on the 15th and the 30th of the month."

– Walther Hontiveros, 1 BS ECO-H, M

"During my mom's engagement, she walked backwards until she reached the groom."

– Jonathan Chua, 1 BS MGT, M



"My family will usually base major decisions or events like moving on the Chinese Calendar."

– Gregory Guy, 2 AB IS, M

"...asking someone born on the year of the dragon to roll across the bed of newlyweds for good fortune in their new life."

– John Cuartero, 1 AB MEC, M

"When there's a hearse passing by, rub your head three times."

– Ted Chua, 4 BS ECE, M

"Our family is a part of a group that venerates a certain spirit, which can communicate with a person."

– Kristin Go, 1 BS ME, F



"I use 'holy papers' that I stick to personal things for protection."

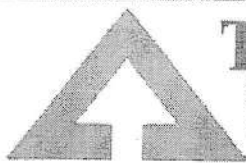
– Clarizel King, 2 BS MGT-H, F

"Wealth baskets/bowls - Small bowl with red cloth at the bottom of it. And then placing one or two kilos of rice on the bowl. Then we place ang bao, put money of all denominations inside and place the envelope under the rice, to be really wealthy.... No taking baths during January 1 because it would wash away all the good luck for the New Year."

– Casper Ong Chiong, 3 BS MGT, M

"In dishes, there should never be 4 pieces of food; there should be only 3."

– Adrian Santos, 1 BS MGT, M



TFE Sales Marketing Corp.

298 Magallanes Street, Cebu City, Philippines 6000

Tel Nos : ++ 63(32) 2561324 to 27 Fax Nos. : 63(32) 2554560, 3465896 to 97

IMPORTER EXPORTER DISTRIBUTION

In Manila our address is:

351 San Fernando Street, Binondo Manila, Philippines

Off. Tel No. : (02) 243-3483, 7243-710

Fax Nos. : (02) 243-2932, 7243-876

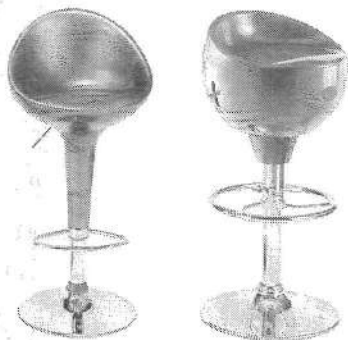
Mandaue Office:

De Poan Center Bldg #1 Piliit Cabancalan, Mandaue City, Cebu, 6014

Off. Tel No. : (032) 3462981 to 82, 3469075, 3465228

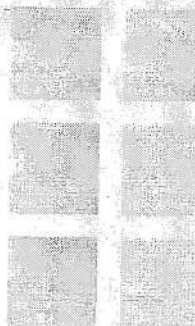
Fax Nos. : (032) 3465896 to 97

Email Address: tfecebu@yahoo.com, tfe@pltdsl.net, tfeales@gmail.com



EFLOOR Laminated Floor

Nature Series pursue nature and style, tender surface but generous one, accentuated pattern which enhance the warm feeling of the wood. The artistic finishing makes a conscious impression.



NATURE SERIES

ERL457
PINE 610x

8mm

FOR INQUIRIES CALL: MANILA: (02) 243-3483, (02) 7243-710 | CEBU: (032) 346-2981, (032) 346-2982

How Traditionally Chinese are You?

By: Jacqueline Tanliao
[1 BS MGT-H]

So your surname sounds authentically Chinese, you can speak the occasional Fookien and Mandarin, and your features are no doubt Chinoy; but the only way to really know how Chinese you are is all in the act of being Chinese... Just how traditionally Chinese are you? Take this quiz and find out!

- 
- 1.) Do you celebrate (or at least keep track of) your Chinese birthday?
 - a.) Yes! The only thing better than one birthday is TWO birthdays! (3 points)
 - b.) Uh... I have a Chinese birthday? (0 point)
 - c.) When I remember to... (1 point)
 - 2.) What about the holidays? (Mooncake festival, anyone?)
 - a.) Oh, you mean Valentine's Day? (0 point)
 - b.) We celebrate a few... but I don't know when they are (1 point)
 - c.) Of course! I hoard the hopia every year. (3 points)
 - 3.) Whenever anyone in your family celebrates a birthday, what color does everyone wear?
 - a.) it's a sea of red everywhere! (3 point)
 - b.) Uh... black... or white...? (0 point)
 - c.) Whatever color we feel like wearing, but red is one of the better options... (1 point)
 - 4.) When you meet someone, do you generally ask if they have eaten yet?
 - a.) ...should I...? (0 point)
 - b.) Yup! Then I ask what they ate, and if it's yummy, and how much it cost, and... (3 points)
 - c.) Only when I remember to. (1 point)
 - 5.) How well can you use chopsticks?
 - a.) Well, I can play it on the piano... (0 point)
 - b.) I can poke a siomai with it! (1 point)
 - c.) I can eat rice, meat, and just about anything (except soup!) with chopsticks. (3 points)
 - 6.) On what month (in the solar calendar) is Chinese New Year celebrated?
 - a.) January first, of course! (0 point)
 - b.) Uhm... sometime early in the year... (2 points)
 - c.) between late January and February (3 points)



- 7.) For how many days is Chinese New Year celebrated?
- a.) a day, of course! (0 point)
 - b.) 10 days? (1 point)
 - c.) from new moon, till the full moon, which takes about... 15 days! (3 points)
- 8.) Do you know the 12 animals of the Chinese Zodiac in their proper order?
- a.) Yes, but not in order. (1 point)
 - b.) isn't that the one with the crab? (0 point)
 - c.) Are you kidding? I can tell it to you standing on my head! (3 points)
- 9.) When you've emptied your 'ang pao' of its contents, what do you do with the envelope?
- a.) I keep it, of course! It's supposed to be lucky, you know? (3 points)
 - b.) uh... throw it in the trash? I have exhausted full use of it... (1 point)
 - c.) ... 'ang... pao...? (0 point)
- 10.) Why do we eat tikoy?
- a.) because it's yummy! (0 point)
 - b.) because my mom cooks it, and it's a sin to waste food... (1 point)
 - c.) because it symbolizes family togetherness due to its stickiness! (3 points)

Add up your points! If you scored...

0-10 points: You're about as traditionally Chinese as a fortune cookie, meaning... not very traditionally Chinese at all. After all, fortune cookies were invented in America!

11-20 points: Quite traditional, but not quite =D Polish up those chopsticks skills!

21-30 points: Yes, you are traditionally Chinese! My great great-great-great grand-parents would've been proud. ☺

[Belden Yñiguez, 3 AB MECO]



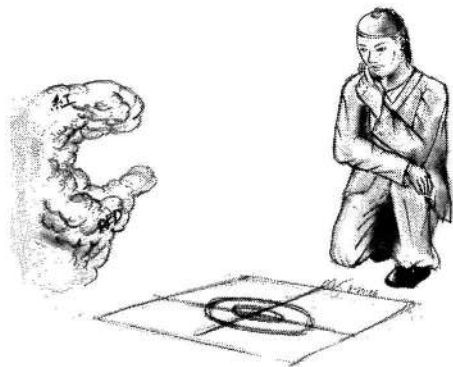
Fly, Flee, Fleeting

By: Patricia Lee [1 BS HS] and Alfred Lao [1 BS MECO]

On the earth's very first day, myths and gods were created to give meaning to our everyday lives. Rules were spun and traditions were formed, shaping the backbone that is the society that we live in today. The first of all beliefs was the constancy of change, the eternal brevity of all that we know. This is a list of those that used to be different. This is a list that will last forever, documenting the moments when the world, the Chinese world, has grown.

Black is not a color, but a sound.

For some reason, luck is most adept at hiding, tucking itself into secret corners and rainbow ends. For some, the search for good fortune has become their entire life. Thus, it is only fit that we take the chase into our own hands. The Chinese have learned to entice such luck, such prosperity with the brightness of red, mastering what it is to make the most of their fates. This color signaled the entry of good fortune and birthdays and celebrations became a sea of such expectations. Red corals from unknown seas were prized as tarot cards for health. The most glorious of silks were dyed a deep red for royalty and royalty alone. And candles made of wax so deep were burned in temples in hopes that the color would bring favor from the gods. As each calendar page was turned, people grew out of the hypnotic pull of crimson. Slowly, wed-

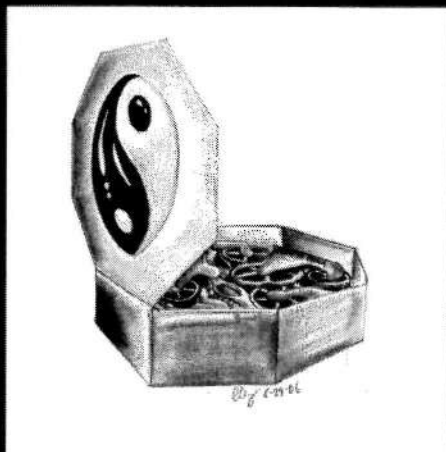


dings and turning a year older became celebrations of color, of candy blues and sunshine yellows. Red has opened to include the spectrum of light across a prism, the reflection of water against glass. Birthdays have grown to become much more than a collection of luck. Rather, it has become the aura of the people, the act of the celebration itself that draws good fortune in.

Black, though, being the absence of color, screamed murder. There is no power stronger than time that can make the Chinese invite death into their homes. The Chinese of old age still fear this darkness. Every color, even those that have yet to be named, are welcomed freely save for black. Their children's children, on the other hand, see every color, including red, within its depths.

Eyes, a shard of glass, the mirror within.

The start of the New Year has always been greeted with cheers and predictions about the turning tides. Like any other culture, the Chinese welcome the first day of a new world with traditions, tiny beliefs that add up to who they are. Since the birth of this culture, they have



believed in the eternity that is the number 8 and in the power of order and life coming full circle. For good luck to flow, ceaselessly and undisturbed, they believed that the home must be built with a soul in mind. Feng Shui was practiced; chi harnessed; and prosperity lured in with mirrors and jade frogs.

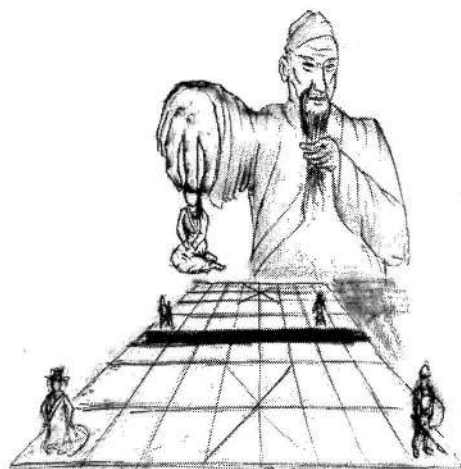
As the Chinese belief crossed oceans and invisible bridges, foreigners began to see the purity of such a practice, noticing the calm that comes with having life in order. These once-strangers to Chinese culture began building homes on lands halfway across the world; homes where beds never faced doors and bamboo trees grew alongside running water. Feng Shui became an art form, a mixture of interior design, nature, and long-lived tradition. It became incorporated into the 21st century, existing beside anarchy and religion, freedom of speech and bass guitars. No longer was it confined to the provinces of China. No longer was it a criteria that eyes must be almonds and values traditional. The world began to see mirrors in two ways, as reflections of its dreams and as the answer to its prayers that push nightmares away.

Speak, and the world shall turn. Speak, and the world shall hear.

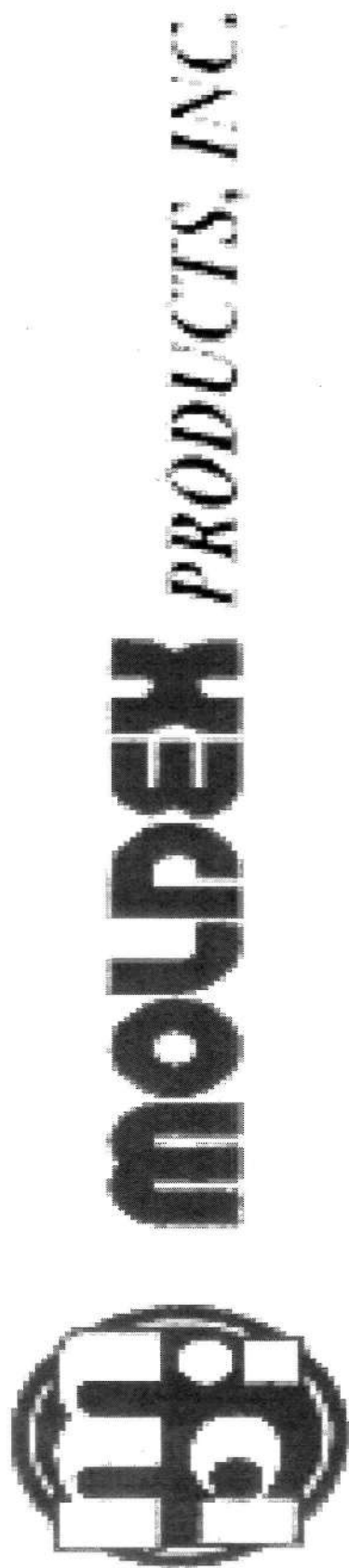
It is a tiny place, this earth. Within these lands, separated by vast waters, identity exists in all uniqueness. Competition thrives, people disappear into lives poorly lived, and people forget. There is but one way to be remembered, one chance to leave a mark in the storybooks of time. This is to speak.

The Chinese language is one of the few in history that makes meaning out of characters. It has taken hold of creativity, harnessed man's ability for reason, and formed the language of a nation based on five simple strokes that produced thousands upon thousands of words. Much more than artistic providence, the language has become the very expression of what it is to be Chinese; the birth of these words influenced by emotion and the values that govern this great land.

But time stops for no one and the legacy of the Chinese to the world has changed itself to fit the demands of society. Day by day, the sons and daughters of China have grown to forget the beauty of their language. Instead of being learned at home through everyday conversation, the art of speaking Chinese must



Darren Cheng, 1 BS ME



be learned in schools across borders with foreigners as teachers. Slowly, the very origins of the tradition are being changed. Pinyin has been adapted; English letters and syllables being used to read Chinese characters. Shortcuts created; in an effort to save time, the fluidity and ingenuity of the first words are being forsaken.

**Carve my name inside your heart.
Make us matter.**

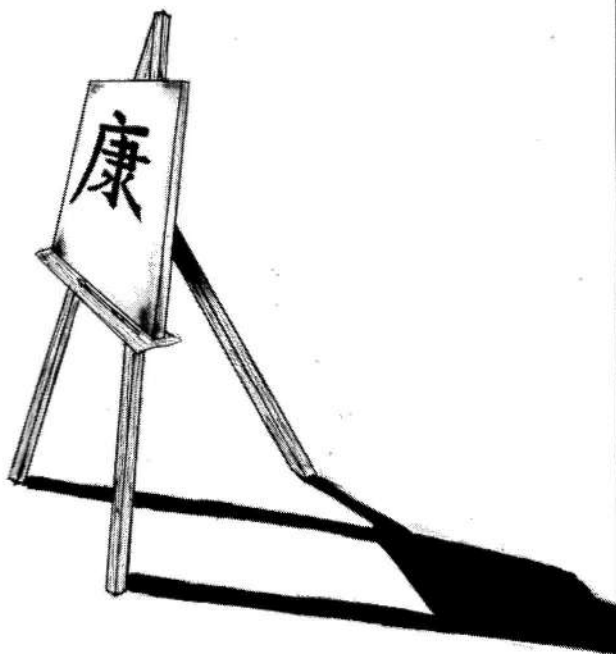
In the early days, it is a thing of pride for the only son to find a bride worthy of his position in society. He carries upon his shoulders the business and welfare of his family for years to come. Thus, his parents spend years searching for the perfect match from the most promising of families. There is no declining, no opting to marry for love alone once the woman is chosen. Marriage was an agreement, a business transaction between homes, a contract that ensures security and the fulfillment of tradition for both parties.

Even though the values of the world have changed, the practice of kai siao or set-up remains, although in a less pervasive extent. The family still takes it upon itself to ensure that all its members receive the chance to live a life as part of a whole, under a home made by loving hands. Reaching a certain age of maturity, usually during the late twenties or early thirties, marks the moment when trying to make a connection falls into the bloodline's hands.

Count your winnings, put your wisdom down on paper.

For years, the Chinese have always flourished as merchants, traveling from city to city selling porcelain and gunpowder for livelihood. It has become a way of life; the business has the blood of the Chinese regardless of percentages and racial mix. The Philippine hero that





is Jose Rizal derives his maiden name, Mercado, from the Chinese roots that mean market. For a long time, this was the path the Chinese were expected to take, the only path that was unfurled before them.

But like everything else that is tangible and real, life grows, and along with it new doors are opened. Nowadays, the Chinese are no longer restricted to management courses, though most still choose to walk down the traditional path. The world is now theirs for the taking; the arts surrender the paints and canvas that is life into their hands; and the realm of medicine is but another place for their imagination and skill to control.

It is unquestionable that the world is founded on a set of rules that define where one land ends and the other begins, an unspoken constitution governing what can and cannot be done. We all allow this to happen, agreeing to the limitations that are set down for race and gender and size by not speaking against them. But one thing remains, life happens and life always will. It is a standard. As time moves, it fixes itself, molding and changing to the novelty that is the new world. This is what has happened with Chinese tradition. Now, finally, China is open to the rest of time and space.

Welcome! ☺



Mano Po: Chinoys in Philippine Pop Movies

By: Charles Chua [1 BS ME] and Talizta Ang [1 BS COMTECH]

Way back in 2002, a local film released around Christmas time won the hearts of moviegoers all over the country. This film proceeded to garner several awards, honors and commendations because of its deep cultural references and implications. This film was *Mano Po*, a drama that supposedly gives a glimpse of the Chinese, Chinese Filipino and Filipino communities and their problems in coexisting with one another. These clashes in culture were popular with movie-goers and spawned several sequels.

The original *Mano Po* is the story of the affluent Go clan and its "black sheep" Richelle. As she strains against the bonds of Chinese tradition that keep her from what she truly wants, she becomes intertwined in a series of events that puts the reputation of her clan and its Filipino political relations in peril.

Like the original, the first sequel was met with much success. The next movie in the series, *Mano Po 2: My Home*, is a completely new story about a rich Chinese businessman with three separate wives. His untimely demise, however, only heightens the already immense tensions that have been present among the ladies for so long. Their children also wage a war of attrition against each other, leaving only a few who strive to achieve a peaceful end and coexistence between the three clans.

The third movie, *Mano Po 3: My Love*, tells the tale of Lilia Chong, who was separated from her sweetheart Michael Lim and who had to bear with the heartache and move on with her life. She does so in time, of course, but after twenty-five years and a family, a trip to Thailand and a fateful meeting with Michael causes quite a stir for her. Secrets are revealed, old flames are rekindled, and a choice must be made: Will Lilia choose Michael over her family?

The *Mano Po* movies are the groundbreaking pioneers of modern Chinoy film. They acknowledge the presence of the Chinese Filipino in society and their differences with traditional Filipino and traditional Chinese culture. However, the accuracy of their portrayals needs a little work. There are several inconsistencies with actual Chinoy culture that are noticeable from the get-go. To start off, the Chinese who have settled down in the Philippines keep but the most essential of their traditions. While dragon dances and lion dances are still popular, it is extremely rare if not impossible at all to find traditional Chinese folk dancers locally and get them to perform in Chinese parties and functions, as can be seen in the birthday celebration at the start of the first *Mano Po*. There is also the inconsistency with Chinese diction in the films. While it is very daring and admirable for the Filipino actors to speak a different language, there is a very notable difference in diction and accent in the language of the Chinese who reside in China. The use of the Chinoy accent in the scenes that were supposed to take place in China only served to ruin the overall flavor of the locales. There is also the case of the exaggerated Chinese accent that senior Chinese immigrants are said to have when speaking Filipino. While

...There are several inconsistencies with actual Chinoy culture that are noticeable from the get-go....

it is somewhat horrid compared to the native tongue, it is still generally acceptable. It seems the producers could not sift the stuff of hard

fact from racist Chinese jokes when they tried to model the personality of a traditional Chinese-Filipino. There is also a heavy use of stereotypes that could reflect the Filipino outlook towards Chinoys. The first and most politically-inclined *Mano Po* movie stressed the Filipino stereotype that all Chinese Filipinos are rich – so rich that they need to constantly bribe and "help" government officials to have a share of power, and rich enough that kidnapping one of their children can net one a few million pesos. Several misconceptions were also present in *My Love*. For example, the Chinese put manners and respect in high priority. It's highly doubtful that a child of Chinese upbringing

would run away from home. Likewise, table manners are always kept intact. If *Mano Po 3* stayed faithful to Chinese tradition in that scene, Lilia's children should never have left the dining table. Building on that, the Chinese partiality for respect would mean that no matter how much of a scandal a family member creates, especially in the case of a father or mother, he or she will always be treated with the same respect he or she is due. Apparently, this is not the case in the said movie.

The most politically-correct movie would no doubt be the first sequel. The events brought about by clashing cultures are easily justified by the distance between each race. If one were a Chinese pure in blood and upbringing, parents' words would law. Besides, it seems natural that they would be as reluctant to accept one's decision to marry a Filipina as one would their choice of a spouse. The same goes for a Filipina in a time of heavy Chinese discrimination. The second movie, *My Home*, doesn't evoke that feeling of being boxed and labeled according to a set specification. It is open to the diversity of Chinoys and their choice to adapt which aspects they prefer of the two cultures they are stuck between. This is unlike *Mano Po* that gives the impression that if you go exceed certain bounds that define a Chinoy, then you will perish. This is clearly shown by the fates of the characters who tried to defy Chinese essentialist tradition in the said movie, who have lost loved ones or have faced extreme discrimination and hardship, as opposed to the serious practitioners who imbibed tradition and belief and are portrayed to have risen to the top and gained power and wealth. With all of the misconceptions the Filipinos have against the Chinese Filipinos, there is without a doubt the existence of a distorting façade that blinds them to what they see instead of revealing to them who the Chinoys really are.



...The use of the Chinoy accent in the scenes that were supposed to take place in China only served to ruin the overall flavor of the locales....

The Chinoy is placed in a tight spot in society, bound by the traditions of Chinese essentialist belief yet all the more

exposed to and influenced by the liberal Filipino society. Where each Chinoy will make his or her stand is already a hard enough decision because of the outside factors such as family and friends that apply a significant amount of pressure. They don't need to be further confused by movies like *Mano Po*, which base their portrayals on societal stereotypes that should all the more be ignored by modern-day Chinese Filipinos. What needs to be injected into the media are the stories of those who have overcome the odds and pressures of the Chinoy heritage and have established themselves as unique and successful individuals in society. After all, not all Chinoys are born rich, have political ties or are the children of caring and responsible parents. The *Mano Po* movies have shown how others see Chinoys. It's time to come up with movies that show who we really are. ☺



Buhay Celadon

By: Nina Lim [3 AB COMM], Alvin Laddaran [3 BS MIS], Isabelle Yap [1 BS ME],
Omar Choa, [3 BS PS] and Randolph Cobankiat [1 BS LM]

Recruitment Week

Around 516 old and new members joined the Celadon family in this year's Recruitment Week (Rec Week), held at the MVP Roof deck from July 3-7.

Even a month before the event, the Rec Week team, composed of HR managers Camille Cua (III BS MGT), Carl Tan (IV BS MIS) and Sheena Tan (III BS MIS), had started meeting with their heads, Cheryl Lu (HR VP, III BS MGT) and Zaza Chiusinco (HR AVP, III BS MGT). They planned the membership application process, prepared the freebies, and set up shifts for the various tasks necessary to pull off the event.

Some things didn't go as planned. In an email interview Cheryl and Zaza remarked, "The process went as expected except for those who missed their interviews. It was quite difficult to contact them one by one. There were also times when the contact info encoded was wrong."

All the same, the booth was always manned and enthusiasm among the managers and the executive board members never ran out. "Special mention to Jeraldine Tan (III BS PSY) who made the Rec Week booth her home."





Buhay Celadon takes a look at the events and happenings of the Celadon organization. Of course, Chinoy only has so many pages and with exciting activities springing up all the time, we can only feature so much before the entire magazine will get taken over by this section! So if you've got a hankering to know what else has happened since this issue came out, check out www.ateneo-celadon.com to find out!



Celadon Nights

Last July 14 and 28, the different departments held their respective Celadon Nights at the ISO conference rooms. From 4:30 to 8:00 pm, the members were acquainted with one another and with their managers, while also getting to know about Celadon, their departments and their projects.

The Celadon Nights are required events for members, much like last year's Celadon Classes. This time though, there are no make-up sessions, and absentees must present valid excuses to become bonafide members. "This is the first year where applicants had to fulfill a minimum requirement before being considered official members of the organization," says president Daphne Uy (IV AB PSY).

While the VMO game and the dinner were identical across the departments, having been crafted by Celadon Night overall director Ivan Caw (III BS MIS), everything else varied according to the whims of the department Nights' heads. Let's take a peek at what the other Celadon members were up to during their Celadon Night.

CFA

Upon entering the Las Vegas style conference room, members were greeted by hosts Denis Ty (IV BS MGT) and Annika Yao (IV BS MGT), with a backdrop of buildings symbolizing "money" and "business" complementing the theme.

Joanne Tan (IV BS LM), CFA Vice President, introduced the Corporate and Financial Affairs Department, its projects and their project heads. She also explained the main purpose of CFA is to 'monitor' Celadon's finances and make sure there are funds available.

Don't think that the CFA Night was all business! On the contrary, learning about the department was



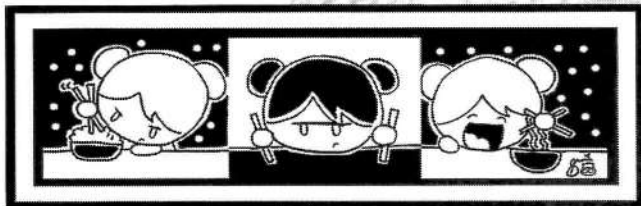
all fun and games with activities such as Human Bingo, "What Makes You Unique?" and a group activity wherein members had to come up with a short commercial to advertise and market Celadon. This gave members an opportunity to bring out their marketing skills and do funny and creative commercials.

The Night ended with a picture taking session to remember the event by.

CNP

In this disco-themed assembly, CNP members flocked to the ISO Conference Room 3 for a night of fun, song and acquaintance. After the obligatory speeches by Carol and Peter, the members were treated to games of dreagle-making and manager-memorizing. Then there was a special screening of a CNP-produced video presentation that integrated CNP's many projects into a pirate adventure theme. When dinner was consumed and the lights dimmed, delinquent managers and members sneaked back into the room and danced the rest of the night away.

In the end, CNP night certainly can't be described in a short paragraph. Angela Lim (II BS COMTECH), who



Sheena Sy [1 BS MGT]

co-headed the Night with James Yu (III BS MIS), says about a freshie's comment on the event, "It was touching, especially how he said that it wasn't like any G.A. he's been to before. He found it unique, and mukha raw talagang pinaghandaan."

CUL

Managers clad in flower prints and summer slippers welcomed members to a beach-inspired party, complete with beach balls, blankets and blow-up boats. The tropical energy that the Coolto managers exuded helped members loosen up and meet new friends during the various GD's.

In the "M&M (Tell Me About It)," members drew M&M's and, based on their color, said something about themselves. In "I Have Never," they sit or stand depending on whether the "It's" statement is true for them or not.

Aside from having fun, they learned the department's VMO and other org-related matters from Celadon Vice President for Cultural Affairs Vincent Chong (IV BS ME), who officially welcomed everyone to the Cultural Affairs Department. The Coolto managers also talked about their projects and encouraged members to volunteer.

Krizia Ann Syquiatco (III BS MGT) and Richard Koa (III BS LM) ensured that the Night was a memorable one, where members got to know each other and became comfortable with one another.

EXT

"There weren't enough materials for stars," Trina Ong (III AB EU), External Affairs AVP, says of External Night. Yet we can be certain that there was no shortage of stars that night as a new generation of ExSTAR-nals members was born.

Teegee Go (III BS MGT-H) and Jillian Qua (III BS COMTECH), EXT Night heads, provided a wonderful venue for the newly extroverted members to show their stuff. One of the group dynamics, a game where the members had to blow away mounds of flour to uncover letters underneath, is surely one that will stick to the participants' minds (the most expressive adjective for which was "makalat"). Even Enzo Te (BS AMC '05, AVP EXT 2005-2004), there to talk about his experiences as a Celadonean and External Affairs member, ended up sweeping up the mess with the rest.

"Makalat, pero masaya. Magulo (mga tao), pero nakakaaliw. Kenkoy – (laughs) term ni Trins – ang mga managers, kaya feeling ko mapapa-active nila yung mga members."

HR

VP for Human Resources Cheryl Lu (3 BS MGT) said that HR night was a success. "As a whole, I was satisfied with the outcome of HR night. Attendance was okay, and most of the members participated in the GDs we prepared."

When asked to comment about the new members of HR, she replied, "The new members of HR are a happy and lively bunch. They can easily get along with their group mates in the GDs during the HR night."

First GA

Celadon's first General Assembly was held last August 4, 2006 at the Colayco Pavilion of the Manuel V. Pangilinan Center for Student Leadership. Organized by Eizelle Dee (IV AB EU), Abigail Chua (II BS ME), and Marwin Malaki (II BS ME), this event not only oriented all the Celadoneans of their



organization and its vision-mission but also acquainted the members with each other and with the different officers as well.

Celadon President Daphne Uy (IV AB PSY) started off by giving a speech about Celadon and the different things it has done and aim to do, encouraging the members to "fall in love" with the organization, and its members, potential, and vision.

Afterwards, the managers presented the five departments and their respective projects, which aim to foster camaraderie among the members and to spread the Chinese-Filipino culture.

Mikes Quijano (IV AB PSY) and Gino Tolentino (IV AB PSY) performed a song number with Gino at the guitar. Then the Executive Board put on a dance number which everyone enjoyed.

The GA ended with members being treated to platefuls of pastries and Spanish bread to fill their stom-



CLASSIFIED ADS

By: Osmond Go [2 AB MEC]
and Scott Si [1 BS MGT]

Xavier School Christmas Drive "Feast of the Poor"

Project Launches on November 6-10

Accepting:

Rice, Clothes, Canned Goods, School Supplies,
Books, Cash Donations, etc.

Beneficiaries:

San Juan National Public High Schools, the 9 San
Juan Public Elementary Schools, Smokey Mountain,
EPHTA Foundation for the Blind and many more.

For contributions and inquiries contact:

Hope Ocampo 7230481 loc. 210, hope@xs.edu.ph

Saint Jude Catholic School Campus Ministry Office Christmas Drive

Accepting:

Usable Clothes and Toys for Children (1-10 years old),
Cash Donations, Basic Needs, Toiletries, Books, etc.

Beneficiaries:

Poor Communities in Apayao, Alinga, Palawan, Dasma-
rinas Cavite, Tondo and many more

For contributions and inquiries contact

Andrew Dacurawat at 09189246185, 7356393



We aim to equip students with the necessary skills and compe-
tence to make it to college with Academic Enrichment Classes,
Supplementary Learning Activities, Learning Resource Centers

Ways you can help

Be a Ninong/Ninang, Be a Volunteer Teacher
Be a Writer/Events Organizer, Donate Computers and Books, Be a
Pathways Spokesperson

For contributions and inquiries contact:

Carissa P. Villanueva at 09178818149, 4266001 loc.
4049

ChrisMusmos

The annual Xmas party prepared by the organization for
the 300 Katipunan and Cubao kids of Musmos. It is a
two-day event. The kids are brought to Ateneo for a day
of games, food, puppet shows, bubble shows, magic
shows, presentations, prizes, and bonding. At the end of
the party, all the kids are given gift packages. We wish to
provide the kids an unforgettable good time which would
foster the yuletide season.

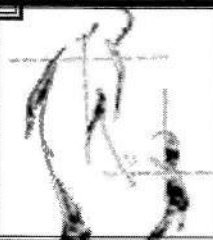
Contributions:

monetary contributions; programs- sponsor a show; gift
packages- old books; school supplies; canned goods;
candies; noodles; clothes; slippers; food packages; bus
sponsorship

For contributions and inquiries contact

Abigail D. Castro (Musmos Coordinator)

09064472952/4761138, musmosorg@yahoo.com.ph

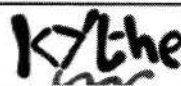


Gabay

Gabay is helping capable but fi-
nancially disadvantaged students
by providing them with financial
support.

This project is in line with the
goals of the organization like
promoting education and being people for others.

Gabay hopes to find sponsors to grant financial assis-
tance to the scholars. Contributions are welcome at the
Gabay room, 2nd floor of the MVP center.



KYTHE Christmas Party

December 16, 2006

-Food-Shows-Special Guests-Games and Activities-
Performances-Gift-Giving-
Celebrate Christmas together with
Kythe kids and their families!

Each organization may sponsor one of the creative
booths for the children such as face painting, balloon
twisting, storytelling, etc.

For contributions or further inquiries,
contact Tanya at 09178162286

Share the Christmas spirit... Make a kid smile! ☺

ATENEO DE MANILA
UNIVERSITY ARCHIVES





www.ateneo-celadon.com

Vision

Comprised of excellent leaders rooted in Ignatian values and Chinese Filipino traditions, Celadon envisions a Chinese Filipino community geared towards nation building.

Mission

Celadon strives to develop capable leaders who will make positive impacts on the Ateneo community and Philippine society. At the same time, Celadon unites and collaborates with other Chinese Filipino orgs to foster positive awareness, understanding, and appreciation of the Chinese Filipino culture and way of life. Celadon plans to achieve this by providing the best activities for leadership formation and cultural rootedness.